TAHDIB AL AHKAM

تهذيب الأحكام

THE REFINEMENT OF LAWS

الشيخ الطوسي

SHAYKH AL-TUSI

VOLUME 2

TRANSLATION: HAYDAR ALI SHAYKH

BAB UL QAIM
PUBLICATIONS

ENGLISH TRANSLATION OF

تهذيب الأحكام

TAHDIB AL AHKAM

THE REFINEMENT OF LAWS

شيخ الطائفة أبي جعفر محمد بن الحسن بن علي الطوسي

Shaykh Abu Ja'far Muhammad ibn al-Hasan ibn Ali al-Tusi

VOLUME 2



مُتَرجِم . حَيدَر عَلِيّ الشَّيخ بنُ مُحَمَّد

TRANSLATOR: HAYDAR ALI SHAYKH IBN MUHAMMAD

BAB UL QAIM PUBLICATIONS



Book ;	TAHDIB AL AHKAM
Edition;	Volume 2 of 10, Edition 1
Year;	May, 2025
Country;	United Kingdom
Complied by;	Shaykh Al-Tusi Abu Ja'far Muhammad ibn al-Hasan ibn Ali ibn al-Hasan al-Tusi [d.460AH]
Translated by;	Haydar Ali Shaykh Ibn Muhammad
Publisher;	BAB UL QAIM PUBLICATIONS
Quantity;	Electronic Release
Number of Pages;	749
Size:	169.9 mm by 244.1 mm

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ISBN: 979-8-28390490-0 (Paperback)

ISBN: 979-8-28390490-0 (Hardcover)

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Front cover image by Artist ‘HAYDAR ALI SHAYKH’.

Book design by Designer ‘HAYDAR ALI SHAYKH’.

Print authorized by BAB UL QAIM PUBLICATIONS, in the United Kingdom.

First printing edition: 2025.



BAB UL QAIM PUBLICATIONS.

Email; BabUlQaimpublications@outlook.com

Website; https://babulqaim.com/



۞ 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}."

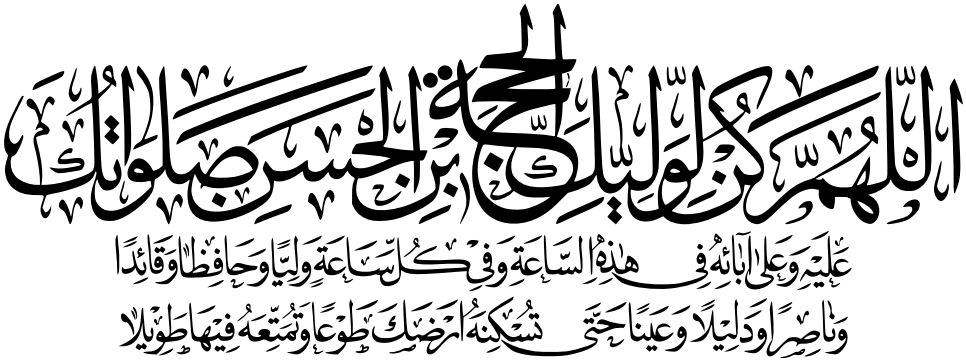
(Tafseer Abu Hamza Al Thumali)



﴿ وَ قَالَ صَلَّى ٱللَّهُ عَلَيْهِ وَ آلِهِ :فَاطِمَةُ بَضْعَةٌ مِنِّي مَنْ آذَاهَا فَقَدْ آذَانِي وَ مَنْ آذَانِي فَقَدْ 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)



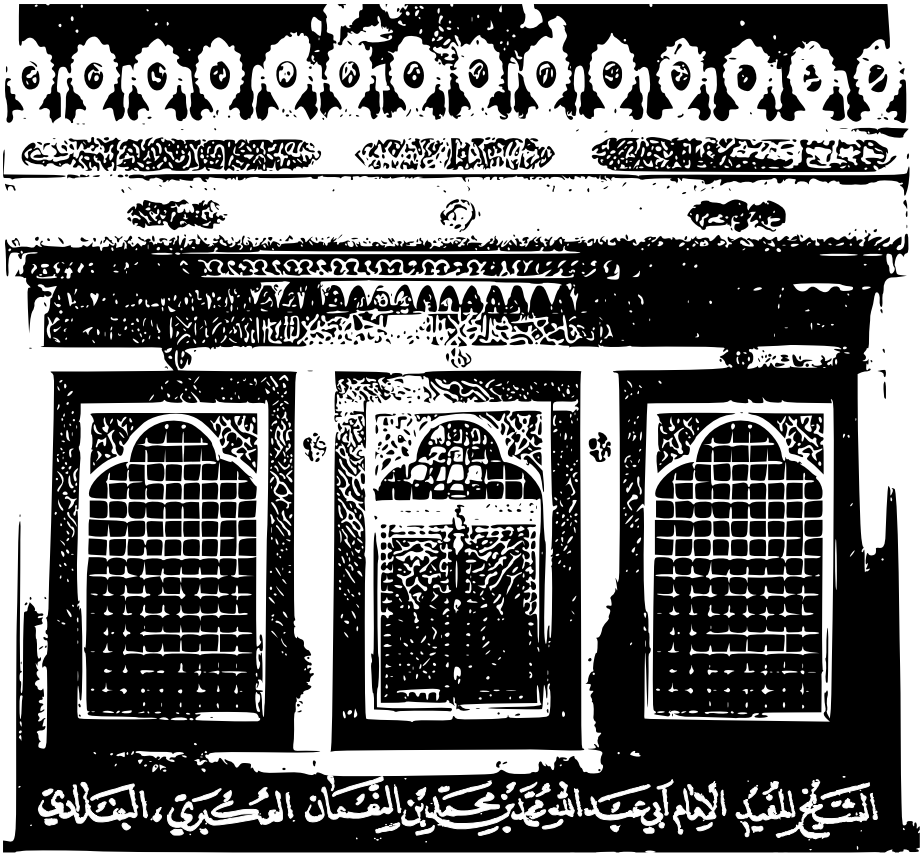


السَّلَامُ عَلَيْكَ أَيُّهَا العَالِمُ الرَّبَّانِيُّ، وَالفَقِيهُ النَّبِيهُ، وَالنَّاصِرُ لِدِينِ اللَّهِ، وَالمُدَافِعُ عَنْ حُجَجِهِ وَأَوْلِيَائِهِ، وَحَامِلُ عِلْمِ أَئِمَّةِ الهُدَى وَنَاقِلُ أَحَادِيثِهِمْ وَنَاشِرُ فَضَائِلِهِمْ. أَشْهَدُ أَنَّكَ أَقَمْتَ الحُجَّةَ، وَدَفَعْتَ الشُّبُهَاتِ، وَبَيَّنْتَ أَحْكَامَ الشَّرِيعَةِ، وَصُنْتَ تُرَاثَ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَوَالَيْتَ أَوْلِيَاءَ اللَّهِ، وَعَادَيْتَ أَعْدَاءَهُ، وَبَذَلْتَ جُهْدَكَ فِي خِدْمَةِ الدِّينِ حَتَّى أَتَاكَ اليَقِينُ.

Peace be upon you, O divinely guided scholar, insightful jurist, and supporter of Allah's religion, the one who defended His proofs and His friends, the bearer of the knowledge of the Imams of guidance, the transmitter of their narrations, and the spreader of their virtues. I bear witness that you established the proof, dispelled doubts, clarified the rulings of the Sharia, safeguarded the legacy of the family of Muhammad (peace be upon them), befriended the friends of Allah, opposed His enemies, and dedicated yourself to the service of the religion until certainty (death) came to you.

فَجَزَاكَ اللَّهُ عَنِ الإِسْلَامِ وَالمُؤْمِنِينَ خَيْرَ الجَزَاءِ، وَرَفَعَ دَرَجَتَكَ فِي العِلِّيِّينَ، وَجَعَلَكَ مَعَ أَئِمَّتِكَ الطَّاهِرِينَ، وَحَشَرَنَا مَعَكَ فِي زُمْرَةِ أَوْلِيَائِهِ، وَجَعَلَنَا مِنَ المُتَّبِعِينَ لِسَبِيلِ أَئِمَّتِنَا الطَّاهِرِينَ، الذِينَ نَقَلتَ أَحَادِيثَهُمْ وَحَفِظْتَ تُرَاثَهُمْ وَصُنْتَ مَعَالِمَهُمْ، وَالمُتَمَسِّكِينَ بِآثَارِهِمْ، وَالمُحْشُورِينَ فِي جِوَارِهِمْ. السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

May Allah reward you on behalf of Islam and the believers with the best of rewards, elevate your rank in the highest levels of paradise, place you in the company of your pure Imams, and gather us with you among His righteous friends. May He make us among those who follow the path of our pure Imams, whose narrations you transmitted, whose heritage you preserved, and whose teachings you safeguarded. May He make us among those who adhere to their guidance and be resurrected in their company. Peace be upon you, and the mercy of Allah and His blessings.



السَّلَامُ عَلَيْكَ أَيُّهَا العَالِمُ الجَلِيلُ، وَالمُجَاهِدُ فِي سَبِيلِ الحَقِّ، وَالنَّاصِرُ لِدِينِ اللّٰهِ، وَالمُدَافِعُ عَنْ وَلِيِّهِ وَحُجَّتِهِ فِي أَرْضِهِ. أَشْهَدُ أَنَّكَ أَقَمْتَ الحُجَّةَ، وَدَفَعْتَ الشُّبُهَاتِ، وَبَيَّنْتَ أَحْكَامَ الشَّرِيعَةِ، وَوَالَيْتَ أَوْلِيَاءَ اللّٰهِ، وَعَادَيْتَ أَعْدَاءَهُ، وَدَافَعْتَ عَنْ دِينِهِ بِقَلْبِكَ وَلِسَانِكَ وَقَلَمِكَ حَتَّى أَتَاكَ اليَقِينُ.

Peace be upon you, O noble scholar, the one who strove in the path of truth, supported the religion of Allah, and defended His chosen representative and proof on His earth. I bear witness that you established the proof, dispelled doubts, clarified the rulings of the Sharia, befriended the friends of Allah, opposed His enemies, and defended His religion with your heart, tongue, and pen until certainty (death) came to you.

فَجَزَاكَ اللّٰهُ عَنِ الإِسْلَامِ وَالمُؤْمِنِينَ خَيْرَ الجَزَاءِ، وَرَفَعَ دَرَجَتَكَ فِي العِلِّيِّينَ، وَجَعَلَكَ مَعَ أَئِمَّتِكَ الطَّاهِرِينَ، وَحَشَرَنَا مَعَكَ فِي زُمْرَةِ أَوْلِيَائِهِ، وَجَعَلَنَا مِنَ المُتَّبِعِينَ لِسَبِيلِ أَئِمَّتِنَا الطَّاهِرِينَ، الذِينَ نَقَلتَ أَحَادِيثَهُمْ وَنَشَرتَ عُلُومَهُمْ، وَالمُتَمَسِّكِينَ بِآثَارِهِمْ، وَالمُحْشُورِينَ فِي جِوَارِهِمْ. السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهُ.

May Allah reward you on behalf of Islam and the believers with the best of rewards, elevate your rank in the highest levels of paradise, place you in the company of your pure Imams, and gather us with you among His righteous friends. May He make us among those who follow the path of our pure Imams, whose narrations you transmitted and whose knowledge you spread, and may He make us among those who adhere to their teachings and be resurrected in their company. Peace be upon you, and the mercy of Allah and His blessings.

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INTRODUCTION

Praise be to Allah {SWT}, the One who has made clear the path of truth and established the foundations of divine law. He {AZJ}, in His infinite wisdom, sent His noble Messenger {saws} as the Seal of Prophets and the ultimate guide for humanity. Through His most glorious creation, Abu al-Qasim Muhammad ibn Abdullah {saws}, He {AZJ} revealed the glorious Qur'an as a beacon of guidance, a book of wisdom that remains untouched by falsehood, illuminating the righteous path for all those who seek knowledge and salvation. He {AZJ} further honoured the creation by appointing the infallible and perfected guardians, the Ahlulbayt {a.s}, as the inheritors of His {AZJ} divine knowledge, the exemplars of truth, and unwavering lamps of faith.

The Ahlulbayt {a.s}, the purified progeny of the Messenger {saws}, are the bearers of His {saws} prophetic wisdom and the divine trustees of knowledge. They {a.s} are the living embodiment of righteousness, guiding humanity through their pristine teachings and unwavering piety. Their words are a fountain of wisdom, their actions a testament to divine justice, and their sacrifices the foundation upon which Islam stands. Through them {a.s}, the principles of justice, morality, and jurisprudence have been preserved in their purest form, safeguarded against distortion.

May the eternal blessings and peace of Allah {SWT} be upon His noble Messenger {saws} and his immaculate progeny {a.s}, the guiding stars of this Ummah, the beacons in the storm of ignorance, and the exemplars of righteousness. They {a.s} are the ones who uphold the flag of divine justice, the ones through whom the true essence of Islam is preserved. Their knowledge is the refuge of the seekers, their words the illumination for the wayfarers, and their actions the embodiment of divine will. Without them {a.s}, the world would be void of divine wisdom, and without their guidance, mankind would be lost in the abyss of ignorance.

The book before you, 'Tahdib Al-Ahkam', is one of the greatest compilations of Hadith in the history of Islamic jurisprudence. It stands as a monumental work, a testament to the dedication, scholarship, and sincerity of one of the greatest luminaries of Islamic history, Shaykh Abu Ja'far Muhammad ibn Hasan al-Tusi - may Allah {SWT} sanctify his soul. This ocean of jurisprudential knowledge, a treasure trove of narrations that define and refine the legal and ethical framework for the followers of Ahlulbayt {a.s}. It has served, for generations, as a guiding light for all seekers of knowledge, shaping the discourse of Islamic law and theology.

Shaykh Al-Tusi, a figure of unparalleled intellect and dedication, stood as a pillar of knowledge in the history of Islam. His contributions to jurisprudence, theology, and Hadith sciences remain unmatched. With painstaking effort, he structured this book with meticulous precision, ensuring that the traditions of the Imams {a.s} were documented with authenticity and clarity. It is through his diligence that generations after him have been able to access the invaluable teachings of the Imams {a.s} and derive rulings that shape the practice of faith.

The motivation behind undertaking the translation of this esteemed work is manifold. First and foremost, it is a humble service to the sacred cause of Imam Al-Zaman, Imam Muhammad ibn Hassan al-Mahdi {a.s}. It is an offering of servitude to the noble household of the Prophet {saws}, in the hope that this effort, however modest, contributes to the spread of their divine knowledge.
Secondly, this work is dedicated to my beloved parents, whose sacrifices, prayers, and unwavering support have been a source of strength and guidance in my journey. May this endeavour serve as a means of continuous charity for their souls, a small token of gratitude for

the endless sacrifices they have made. May Allah {SWT} accept this humble effort and elevate their ranks in the hereafter.

Likewise, this translation is a tribute to my esteemed scholars and teachers, past and present, who have selflessly dedicated their lives to the preservation and transmission of sacred knowledge. Their commitment to the cause of truth, their relentless pursuit of knowledge, and their unwavering adherence to the teachings of Ahlulbayt {a.s} have left an indelible mark upon my journey. This work is inspired by their dedication, and it is through their encouragement and guidance that this effort has been undertaken despite my own shortcomings.

The task of translating 'Tahdib Al-Ahkam' is a responsibility that carries immense weight, requiring accuracy, clarity, and a deep understanding of the intricate nuances of jurisprudential discourse. Every effort has been made to preserve the sanctity of Shaykh Al-Tusi's words, ensuring that the meaning remains intact while making the text accessible to an English-speaking audience. Nonetheless, I acknowledge my limitations, and any errors or shortcomings in this translation are solely my own. I seek the forgiveness of Allah {SWT} for any mistakes and pray that He {AZJ} grants me sincerity in this endeavour.

May this work serve as a source of enlightenment, strengthening the faith of those who seek knowledge and guiding them towards the path of truth. May it contribute, even in the smallest measure, to the preservation and propagation of the sacred teachings of the Ahlulbayt {a.s}. I supplicate to Allah {SWT} to accept this effort, to grant me the strength to continue in His service, and to allow this work to stand as a tribute to the legacy of Shaykh Al-Tusi - may Allah {SWT} be pleased with him - whose contributions to the Islamic legal tradition remain supreme.

I humbly request all Momineen to recite Surah Al-Fatiha for the souls of our dearly departed Marhoomeen. May Allah {SWT} elevate their status, grant them mercy, and forgive their sins. Special prayers are requested for the soul of Marhoom Muhammad Hanif Shaykh ibn Ghulam Abbas - may Allah {SWT} grant him an abode of eternal peace and illuminate his resting place with His boundless mercy.



·{ إمامُ جَعفَرِ بنِ مُحَمَّدٍ الصَّادِقِ 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 deep humility and gratitude that I present this translation of 'Tahdib Al-Ahkam', one of the foundational texts of Shia Islamic jurisprudence authored by the esteemed Shaykh al-Tusi, may Allah {SWT} sanctify his soul. As one of the Four Books (al-Kutub al-Arba'a), this work holds a distinguished place in the preservation and transmission of the teachings of the Ahlulbayt {a.s}, serving as an indispensable source for scholars and seekers of knowledge.

The responsibility of translating such a monumental work is both a privilege and a weighty obligation. Shaykh al-Tusi compiled Tahdib al-Ahkam with the aim of addressing legal and theological inquiries through authentic narrations, offering a comprehensive resource for deriving Islamic rulings. Recognizing the enduring significance of this text, I undertook this translation with the hope of making its invaluable knowledge accessible to a wider audience, bridging the linguistic gap for those who seek guidance from this treasury of hadith.

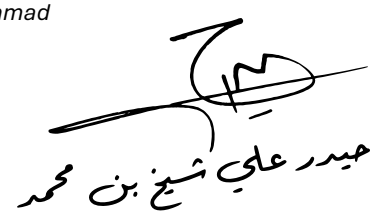
This translation is the result of careful study and diligent effort. I have relied upon the original Arabic manuscripts to ensure fidelity to the text, cross-referencing multiple editions and scholarly commentaries to preserve its depth and nuances. Additionally, I benefited from other notable translational works and other modern tools at our disposal today, comparing them with the original text to maintain integrity and consistency.

Throughout this process, my commitment has been to maintain the integrity of the original text while rendering it in a form that remains accessible to contemporary readers. Any necessary clarifications have been kept minimal, with annotations provided only where context demands further explanation, always with utmost respect for the sanctity of the original text.

I acknowledge my own limitations and the inherent challenges in undertaking such a task. Any errors or shortcomings are mine alone, and I seek the forgiveness of Allah {SWT} and the esteemed readers. I warmly welcome any feedback or insights that may further refine this work, for translation is not an endpoint but a means toward greater understanding of these works.

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}.

May Allah {SWT} be our Helper and our Guide,
Haydar Ali Shaykh bin Muhammad
[May, 2025]





BACKGROUND OF SHAYKH AL-TUSI

Shaykh Abu Ja'far Muhammad ibn al-Hasan al-Tusi (385 AH - 460 AH) is one of the most influential scholars in the history of Shia Islam. Renowned for his intellectual brilliance, scholarly rigor, and contributions to Islamic jurisprudence, he played a pivotal role in shaping the framework of Shia legal thought. Born in Tus, a city in present-day Iran, Shaykh al-Tusi travelled to Baghdad, the intellectual hub of the Islamic world at the time, where he studied under some of the most distinguished scholars, including Shaykh (Al-Mufid) and Sayyid al-Murtada.

His erudition in fiqh (jurisprudence), hadith (narrations), usul al-fiqh (principles of jurisprudence), tafsir (exegesis), and ilm al-kalam (theology) earned him an unparalleled status in scholarly circles. During his lifetime, he was appointed as the head of the Shia scholarly institution in Baghdad and held the esteemed position of Shaykh al-Ta'ifah (the Chief Scholar of the Sect), a title that underscores his profound impact on Shia thought.

Following the destruction of the Shia seminary in Baghdad during the Seljuq invasions, Shaykh al-Tusi migrated to Najaf, where he established what would later become the Hawza of Najaf, a center of Shia learning that continues to flourish to this day. His works remain authoritative references in Islamic studies, shaping centuries of scholarly discourse.

Among his numerous works, Tahdib al-Ahkam stands as one of the Four Books (al-Kutub al-Arba'a) of Shia hadith literature, which serve as the foundation of Shia jurisprudence. Compiled during a time of growing legal and theological discourse, Tahdib al-Ahkam was written to address the complexities of Islamic law and to provide a structured methodology for deriving religious rulings based on authentic narrations from the Ahlulbayt {a.s}.

Shaykh al-Tusi composed this work in response to certain apparent contradictions in the body of hadith literature, aiming to reconcile differing reports and establish a systematic approach to Islamic law. The book is organized in accordance with fiqh (jurisprudential) topics, covering various aspects of religious practice, including acts of worship (ibadat), transactions (mu'amalat), and legal matters. Through meticulous analysis and reasoning, Shaykh al-Tusi presents hadiths along with discussions that clarify their meanings, contextual applications, and reconciliations where necessary.

Unlike some hadith compilations that merely collect narrations, Tahdib al-Ahkam serves as both a hadith collection and a legal discourse, offering insight into the practical application of divine commandments. It remains an essential reference for scholars, jurists, and students of Islamic law, forming the bedrock of Shia legal methodology.

Through this translation, the aim is to make this invaluable work more accessible to a wider readership, ensuring that the legacy of Shaykh al-Tusi and his contributions to Islamic thought continue to benefit future generations.

SEGMENTS AND SYMBOLS

عَلَيْهِ اَلسَّلاَم	Main Arabic Text	This is the original Arabic text from Shaykh Al-Tusi'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 TUSI] Commentary	Commentary of Al Tusi	This is the direct translation of the commentary by the esteemed Shaykh Al-Tusi.
[SOURCE]	Source of the Hadith	This section will identify the overall source of the hadith, and it is associated with any of the infallible. Wherever the source is implicit or Unnamed, it will also be mentioned.
[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

الحمد لله ولي الحمد ومستحقه وصلواته على خيرته من خلقه محمد وآله وسلم تسليما

ذاكرني بعض الاصدقاء أيده الله ممن أوجب حقه (علينا) بأحاديث أصحابنا أيدهم الله ورحم السلف منهم ، وما وقع فيها من الاختلاف والتباين والمنافاة والتضاد ، حتى لا يكاد يتفق خبر إلا وبازائه ما يضاده ولا يسلم حديث إلا وفي مقابلته ما ينافيه ، حتى جعل مخالفونا ذلك من أعظم الطعون على مذهبنا ، وتطرقوا بذلك إلى إبطال معتقدنا ، وذكروا أنه لم يزل شيوخكم السلف والخلف يطعنون على مخالفيهم بالاختلاف الذى يدينون الله تعالى به ويشنعون عليهم بافتراق كلمتهم في الفروع ، ويذكرون أن هذا مما لا يجوز أن يتعبد به الحكيم ، ولا أن يبيح العمل به العليم ، وقد وجدناكم أشد اختلافا من مخالفيكم وأكثر تباينا من مباينيكم، ووجود هذا الاختلاف منكم مع اعتقادكم بطلان ذلك دليل على فساد الاصل حتى دخل على جماعة ممن ليس لهم قوة في العلم ولا بصيرة بوجوه النظر ومعاني الالفاظ شبهة ، وكثير منهم رجع عن اعتقاد الحق لما اشتبه عليه الوجه في ذلك ، وعجز عن حل الشبهة فيه ، سمعت شيخنا أبا عبد الله أيده الله يذكر أن أبا الحسين الهاروني العلوي كان يعتقد الحق ويدين بالامامة فرجع عنها لما التبس عليه الامر في اختلفا الاحاديث وترك المذهب ودان بغيره لما لم يتبين له وجوه المعاني فيها ، وهذا يدل على انه دخل فيه على غير بصيرة واعتقد المذهب من جهة التقليد ، لان الاختلاف في الفروع لا يوجب ترك ما ثبت بالادلة من الاصول ، وذكرانه إذا كان الامر على هذه الجملة فالاشتغال بشرح كتاب يحتوي على تأويل الاخبار المختلفة والاحاديث المتنافية من أعظم المهمات في الدين ومن أقرب القربات إلى الله تعالى ، لما فيه من كثرة النفع للمبتدي والريض في العلم ، وسألني أن اقصد إلى رسالة شيخنا أبي عبد الله أيده الله تعالى الموسومة (بالمقنعة) لانها شافية في معناها كافية في أكثر ما يحتاج إليه من أحكام الشريعة ، وانها بعيدة من الحشو ، وأن أقصد إلى أول باب يتعلق بالطهارة وأترك ما قدمه قبل ذلك مما يتعلق بالتوحيد والعدل والنبوة والامامة لان شرح ذلك يطول ، وليس ايضا المقصد بهذا الكتاب بيان ما يتعلق بالاصول وأن اترجم كل باب على حسب ما ترجمه وأذكر مسألة مسألة فاستدل عليها إما من ظاهر القرآن أو من صريحه أو فحواه أو دليله أو معناه ، وإما من السنة المقطوع بها من الاخبار المتواترة أو الاخبار التي تقترن إليها القرائن التي تدل على صحتها ، وإما من إجماع المسلمين ان كان فيها أو إجماع الفرقة المحقة ، ثم أذكر بعد ذلك ما ورد من أحاديث أصحابنا المشهورة في ذلك وانظر فيما ورد بعد ذلك مما ينافيها ويضادها وأبين الوجه فيها إما بتأويل أجمع بينها وبينها ، أو اذكر وجه الفساد فيها إما من ضعف اسنادها أو عمل العصابة بخلاف متضمنها ، فإذا اتفق الخبران على وجه لا ترجيح لاحدهما على الآخر بينت أن العمل يجب أن يكون بما يوافق دلالة الاصل وترك العمل بما يخالفه ، وكذلك إن كان الحكم مما لا نص فيه على التعيين حملته على ما يقتضيه الاصل ، ومهما تمكنت من تأويل بعض الاحاديث من غير أن أطعن في اسنادها فاني لا أتعداه وأجتهد أن أروي في معنى ما أتأول الحديث عليه حديثا آخر يتضمن ذلك المعنى إما من صريحه أو فحواه حتى أكون عاملا على الفتيا والتأويل بالاثر ، وإن كان هذا مما لا يجب علينا لكنه مما يؤنس بالتمسك بالاحاديث ، وأجري على عادتي هذه إلى آخر الكتاب وأوضح إيضاحا لا يلتبس الوجه على أحد ممن نظر فيه ، فقصدت إلى عمل هذا الكتاب لما رأيت فيه من عظم المنفعة في الدين وكثرة الفائدة في الشريعة مع ما انضم إليه من وجوب قضاء حق هذا الصديق أيده الله تعالى ، وأنا أرجو إذا سهل الله تعالى إتمام هذا الكتاب على ما ذكرت ووفق لختامه حسب ما ضمنت أن يكون كاملا في بابه مشتملا على أكثر الاحاديث التي تتعلق باحكام الشريعة ، ومنبها على ما عداها مما لم يشتمل عليه هذا الكتاب إذ كان مقصورا على ما تضمنته الرسالة (المقنعة) من الفتاوى ولم اقصد الزيادة عليها لاني إن شاء الله تعالى إذا وفق الله الفراغ من هذا الكتاب ابتدئ بشرح كتاب يجتمع على جميع أحاديث أصحابنا أو أكثرها مما يبلغ إليه جهدي وأستوفي ما يتعلق بها إن شاء الله تعالى ، ومن الله تعالى أستمد المعونة وأسأله التوفيق لما يحب ويرضى إنه المبتدئ بالنعم المفتتح بالكرم.

[AL TUSI]

Praise be to Allah {SWT}, the One deserving of praise and its rightful recipient, and blessings upon His chosen one from His creation, Muhammad, and his family, with abundant salutations.

One of my friends, may Allah {SWT} support him, reminded me - among those whose rights upon us are obligatory - of the narrations of our companions, may Allah {SWT} support them and have mercy on their predecessors, and the differences, discrepancies, contradictions, and oppositions found within them. It has reached the point that rarely does one narration agree without there being another that contradicts it, and hardly does a hadith remain unchallenged without an opposing one standing against it. Our opponents have taken this as one of the greatest criticisms against our school of thought and have used it as a means to invalidate our beliefs. They argue that your elders, both past and present, have consistently criticized their opponents for the same kind of disagreement, attributing it to their religious practices, and have denounced their divisions in secondary matters. They claim that such practices are not suitable for the worship of the Wise, nor permissible for the actions of the All-Knowing. They assert: "We find you more inconsistent than your opponents and more divided than those who oppose you." The presence of such differences among you, alongside your belief in the invalidity of these differences, is a proof of the corruption of your foundations. This issue has caused doubts to enter the hearts of many who lack strength in knowledge and insight into the methods of reasoning and the meanings of expressions. Many have abandoned the truth due to their confusion regarding this matter and their inability to resolve the doubts surrounding it. I heard our teacher, Abu Abdullah, may Allah {SWT} support him, mention that Abu Al-Husayn Al-Haruni Al-Alawi once believed in the truth and upheld the doctrine of Imamate. However, he turned away from it when he became confused about the contradictions in the narrations. He abandoned the doctrine and adopted another belief because he could not discern the meanings behind them. This indicates that he entered the doctrine without insight and embraced it through imitation. For differences in secondary matters do not warrant abandoning what has been proven through evidence in fundamental principles. And he mentioned that if this matter is as described, then engaging in the explanation of a book that addresses the interpretation of differing reports and conflicting narrations is among the most important tasks in religion and one of the closest acts of devotion to Allah {SWT} the Exalted. This is due to the abundant benefit it brings to beginners and those training in knowledge. He requested that I focus on the treatise of our teacher, Abu Abdullah, may Allah {SWT} support him, titled Al-Muqni'a, as it is comprehensive in its content and sufficient for most of the essential rulings of the Sharia. It is also free from unnecessary elaboration. He asked me to begin with the first chapter related to purification (taharah), leaving aside what precedes it concerning monotheism, justice, prophethood, and Imamate, as explaining those topics would be lengthy. Moreover, the purpose of this book is not to elaborate on matters related to foundational principles (usul).

He asked me to translate each chapter as he has categorized it, addressing each issue individually and supporting it with evidence - either from the apparent text of the Quran, its explicit wording, its implications, its indications, or its meanings. Alternatively, evidence may be drawn from the definitive Sunnah, either through widely transmitted narrations (mutawatir) or those accompanied by indicators proving their authenticity. It may also rely on the consensus of Muslims, if present, or the consensus of the truthful sect (al-firqat al-muhaqqah).

Afterward, I will mention what has been narrated from the well-known traditions of our companions on the matter. I will then examine what has been reported that contradicts or opposes those narrations, clarifying the matter by either harmonizing the conflicting narrations or explaining their invalidity - whether due to the weakness of their chains of transmission or because the community has acted contrary to their content

BOOK OF SALAT

كتاب الصلاة

قال الشيخ أيده الله تعالى : (والمفروض من الصلاة في اليوم والليلة خمس صلوات). ثم ذكر تفصيلها وهذا الباب لا وجه للتشاغل بشرحه, لانه كالمعلوم ضرورة من دين النبي صلى الله عليه وآله, ومما لا خلاف فيه غير انا نورد في الباب الذي يلي هذا ما يتضمن تفصيل هذه الفرائض ايضاحا ان شاء الله تعالى.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

"And the obligatory prayers in a day and night are five prayers."

Then he (Shaykh Al-Mufid) mentioned their details, and this chapter has no need to be occupied with its explanation, because it is as if it is necessarily known from the religion of the Prophet, may Allah {SWT} bless him and his family, and among those matters about which there is no disagreement. However, we shall include in the chapter that follows this one what contains the details of these obligations as clarification, if Allah {SWT}, the Exalted, wills.

CHAPTER ON RECOMMENDED (NON-OBLIGATORY) PRAYERS

١ ـ باب المسنون من الصلوات

HADITH 1 – 26

قال الشيخ أيده الله تعالى : (والمسنون من الصلوات في اليوم والليلة أربع وثلاثون ركعة). ثم ذكر شرحها الى آخر الباب يدل على ذلك.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

"And the recommended prayers in a day and night are thirty-four rak'ahs."

Then he mentioned their explanation until the end of the chapter, which indicates that.

HADITH

HADITH.1

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى اَلْيَقْطِينِيِّ عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَعْدٍ اَلْأَحْوَصُ اَلْقُمِّيُّ قَالَ: قُلْتُ لِلرِّضَا عَ كَمِ اَلصَّلاَةُ مِنْ رَكْعَةٍ قَالَ «إِحْدَى وَ خَمْسُونَ رَكْعَةً».

It was narrated by Muhammad ibn Ahmad ibn Yahya from Muhammad ibn Isa al-Yaqtini from Yunus ibn Abd al-Rahman. He said: Isma'il ibn Sa'd al-Ahwas al-Qummi narrated to me.

He (Muhammad ibn Ahmad) said: I said to Imam al-Ridha {a.s},

"How many rak'ahs (units) are there in prayer?"

Imam {a.s} said: "Fifty-one rak'ahs (units)."

[REFERENCES] Al-Kafi, Vol.3 p.446 • Tahdib Al-Ahkam, Vol.2 p.3 • Al-Istibsar, Vol.1 p.218 • Awali Al-La'ali, Vol.3 p.65 • Al-Wafi, Vol.7 p.81 • Wasa'il Al-Shi'ah, Vol.4 p.49

HADITH

HADITH.2

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اِبْنِ أُذَيْنَةَ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْفَرِيضَةُ وَ اَلنَّافِلَةُ إِحْدَى وَ خَمْسُونَ رَكْعَةً مِنْهَا رَكْعَتَانِ بَعْدَ اَلْعَتَمَةِ جَالِساً تُعَدَّانِ بِرَكْعَةٍ وَ هُوَ قَائِمٌ اَلْفَرِيضَةُ مِنْهَا سَبْعَ عَشْرَةَ رَكْعَةً وَ اَلنَّافِلَةُ أَرْبَعٌ وَ ثَلاَثُونَ رَكْعَةً».

Muhammad ibn Ya'qub narrated from Ali ibn Ibrahim from his father from Ibn Abi Umayr from Ibn Udhayna from Fudayl ibn Yasar from Abu Abdillah {a.s}.

Imam {a.s} said: "The obligatory and recommended prayers are fifty-one rak'ahs, among them two rak'ahs after the 'Atamah (night prayer) while sitting, which are counted as one rak'ah when performed standing. The obligatory among them are seventeen rak'ahs, and the recommended are thirty-four rak'ahs."

[REFERENCES] Al-Kafi, Vol.3 p.443 • Tahdib Al-Ahkam, Vol.2 p.4 • Al-Istibsar, Vol.1 p.218 • Awali Al-La'ali, Vol.3 p.65 • Al-Wafi, Vol.7 p.75 • Wasa'il Al-Shi'ah, Vol.4 p.46 • Al-Fusul Al-Muhimmah, Vol.2 p.65

HADITH

HADITH.3

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ بِهَذَا اَلْإِسْنَادِ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ وَ اَلْفَضْلِ بْنِ عَبْدِ اَلْمَلِكِ وَ بُكَيْرٍ قَالُوا سَمِعْنَا أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي مِنَ اَلتَّطَوُّعِ مِثْلَيِ اَلْفَرِيضَةِ وَ يَصُومُ مِنَ اَلتَّطَوُّعِ مِثْلَيِ اَلْفَرِيضَةِ».

And through this same chain of transmission, from Fudayl ibn Yasar, and al-Fadl ibn Abd al-Malik, and Bukayr, they said:

We heard Abu Abdillah {a.s} say: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to perform supererogatory prayers equal to twice the number of the obligatory prayers, and He {saws} used to fast supererogatory fasts equal to twice the number of the obligatory fasts."

[REFERENCES] Al-Kafi, Vol.3 p.443 • Tahdib Al-Ahkam, Vol.2 p.4 • Al-Istibsar, Vol.1 p.218 • Awali Al-La'ali, Vol.3 p.65 • Al-Wafi, Vol.7 p.75 • Wasa'il Al-Shi'ah, Vol.4 p.46

HADITH

HADITH.4

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ حَنَانٍ قَالَ: سَأَلَ عَمْرُو بْنُ حُرَيْثٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا جَالِسٌ فَقَالَ لَهُ أَخْبِرْنِي جُعِلْتُ فِدَاكَ - عَنْ صَلاَةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لَهُ «كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي ثَمَانِيَ رَكَعَاتِ اَلزَّوَالِ وَ أَرْبَعاً اَلْأُولَى وَ ثَمَانِيَ بَعْدَهَا وَ أَرْبَعاً اَلْعَصْرَ وَ ثَلاَثاً اَلْمَغْرِبَ وَ أَرْبَعاً بَعْدَ اَلْمَغْرِبِ وَ اَلْعِشَاءَ اَلْآخِرَةَ أَرْبَعاً وَ ثَمَانِيَ صَلاَةَ اَللَّيْلِ وَ ثَلاَثاً اَلْوَتْرَ وَ رَكْعَتَيِ اَلْفَجْرِ وَ صَلاَةَ اَلْغَدَاةِ رَكْعَتَيْنِ» قُلْتُ جُعِلْتُ فِدَاكَ فَإِنْ كُنْتُ أَقْوَى - عَلَى أَكْثَرَ مِنْ هَذَا أَ يُعَذِّبُنِي اَللَّهُ عَلَى كَثْرَةِ اَلصَّلاَةِ فَقَالَ «لاَ وَ لَكِنْ يُعَذِّبُ عَلَى تَرْكِ اَلسُّنَّةِ».

Muhammad ibn Ya‘qub narrated from Muhammad ibn Yahya from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il ibn Buzay‘ from Hanan. He said:

‘Amr ibn Hurayth asked Abu Abdillah {a.s}, while I was sitting (there), and he said to Imam {a.s}: “Inform me, may I be your ransom, about the prayers of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family.”

So Imam {a.s} said to him: “The Prophet, may Allah {SWT} bless him and his family, used to pray eight rak‘ahs at the time of zawal, four (rak‘ahs) for the noon prayer (al-Dhuhr), and eight after it, and four (rak‘ahs) for the afternoon prayer (al-’Asr), and three (rak‘ahs) for the sunset prayer (al-Maghrib), and four after Maghrib, and the final night prayer (Isha al-akhirah) four (rak‘ahs), and eight for the night prayer (salat al-layl), and three for witr, and two rak‘ahs for the dawn prayer (al-fajr), and the morning prayer (salat al-ghadah) two rak‘ahs.”

I said: “May I be your ransom, so if I have the strength for more than this, would Allah {SWT} punish me for praying excessively?”

Imam {a.s} said: “No, but He {SWT} punishes for abandoning the Sunnah.”

[REFERENCES] Al-Kafi, Vol.3 p.443 • Tahdib Al-Ahkam, Vol.2 p.4 • Al-Istibsar, Vol.1 p.218 • Awali Al-La’ali, Vol.3 p.68 • Al-Wafi, Vol.7 p.76 • Wasa’il Al-Shi’ah, Vol.4 p.47

HADITH

HADITH.5

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ اَلنَّصْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «صَلاَةُ اَلنَّهَارِ سِتَّ عَشْرَةَ رَكْعَةً ثَمَانٍ إِذَا زَالَتِ اَلشَّمْسُ وَ ثَمَانٍ بَعْدَ اَلظُّهْرِ وَ أَرْبَعُ رَكَعَاتٍ بَعْدَ اَلْمَغْرِبِ يَا حَارِثُ لاَ تَدَعْهُنَّ فِي سَفَرٍ وَ لاَ حَضَرٍ وَ رَكْعَتَانِ بَعْدَ اَلْعِشَاءِ اَلْآخِرَةِ كَانَ أَبِي يُصَلِّيهِمَا وَ هُوَ قَاعِدٌ وَ أَنَا أُصَلِّيهِمَا وَ أَنَا قَائِمٌ وَ كَانَ يُصَلِّي رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثَلاَثَ عَشْرَةَ رَكْعَةً مِنَ اَللَّيْلِ».

Muhammad ibn Ya‘qub narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ali ibn Hadid from Ali ibn al-Nu‘man from al-Harith ibn al-Mughirah al-Nasri. He said:

I heard Abu Abdillah {a.s} say: “The day prayers are sixteen rak‘ahs: eight when the sun passes the meridian (zawal), and eight after Dhuhr, and four rak‘ahs after Maghrib.

O’ Harith, do not abandon them in travel or in residence.

And two rak‘ahs after the final Isha prayer, my father {a.s} used to pray them while sitting, and I pray them while standing. And the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to pray thirteen rak‘ahs in the night.”

[REFERENCES] Al-Kafi, Vol.3 p.446 • Tahdib Al-Ahkam, Vol.2 p.4 • Tahdib Al-Ahkam, Vol.2 p.9 • Awali Al-La’ali, Vol.3 p.66 • Al-Wafi, Vol.7 p.80 • Wasa’il Al-Shi’ah, Vol.4 p.48

HADITH

HADITH.6

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اِبْنِ أَبِي عُمَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ أَفْضَلِ مَا جَرَتْ بِهِ اَلسُّنَّةُ مِنَ اَلصَّلاَةِ قَالَ «تَمَامُ اَلْخَمْسِينَ».

Al-Husayn ibn Sa'id narrated from Muhammad ibn Sinan from Ibn Maskan from Ibn Abi Umayr. He said:
I asked Abu Abdillah {a.s} about the best that has been established by the Sunnah in prayer.
Imam {a.s} said: "The complete fifty (units)."

[REFERENCES] Al-Kafi, Vol.3 p.443 • Tahdib Al-Ahkam, Vol.2 p.5 • Al-Wafi, Vol.7 p.76 • Wasa'il Al-Shi'ah, Vol.4 p.46

HADITH

HADITH.7

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ صَلاَةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالنَّهَارِ فَقَالَ «وَ مَنْ يُطِيقُ ذَلِكَ » ثُمَّ قَالَ «وَ لَكِنْ أَ لاَ أُخْبِرُكَ كَيْفَ أَصْنَعُ أَنَا» فَقُلْتُ بَلَى فَقَالَ «ثَمَانِيَ رَكَعَاتٍ قَبْلَ اَلظُّهْرِ وَ ثَمَانٍ بَعْدَهَا» قُلْتُ فَالْمَغْرِبُ قَالَ «أَرْبَعٌ بَعْدَهَا» قُلْتُ فَالْعَتَمَةُ قَالَ «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي اَلْعَتَمَةَ ثُمَّ يَنَامُ» وَ قَالَ بِيَدِهِ هَكَذَا فَحَرَّكَهَا: قَالَ اِبْنُ أَبِي عُمَيْرٍ ثُمَّ وَصَفَ عَلَيْهِ اَلسَّلاَمُ كَمَا ذَكَرَ أَصْحَابُنَا.

Al-Husayn ibn Sa'id narrated from Muhammad ibn Abi Umayr from Hammad ibn 'Uthman. He said:
I asked Abu Abdillah {a.s} about the prayer of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, during the day.
Imam {a.s} said: "And who can endure that?"
Then Imam {a.s} said: "Shall I not inform you how I myself do?"
I said: "Yes."
So Imam {a.s} said: "Eight rak'ahs before Dhuhr and eight after it."
I asked: "(What about) Maghrib?"
Imam {a.s} said: "Four after it."
I asked: "(What about) the 'atamah (night prayer)?"
Imam {a.s} said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to pray 'atamah and then sleep." And Imam {a.s} moved his hand like this.
Ibn Abi Umayr said: Then Imam {a.s} described it as our companions have mentioned.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.5 • Al-Wafi, Vol.7 p.81 • Wasa'il Al-Shi'ah, Vol.4 p.50

HADITH

HADITH.8

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ اِبْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلاَةُ اَلنَّافِلَةِ ثَمَانُ رَكَعَاتٍ حِينَ تَزُولُ اَلشَّمْسُ قَبْلَ اَلظُّهْرِ وَ سِتُّ رَكَعَاتٍ بَعْدَ اَلظُّهْرِ وَ رَكْعَتَانِ قَبْلَ اَلْعَصْرِ وَ أَرْبَعُ رَكَعَاتٍ بَعْدَ اَلْمَغْرِبِ وَ رَكْعَتَانِ بَعْدَ اَلْعِشَاءِ اَلْآخِرَةِ تَقْرَأُ فِيهِمَا مِائَةَ آيَةٍ قَائِماً أَوْ قَاعِداً وَ اَلْقِيَامُ أَفْضَلُ وَ لاَ تَعُدُّهُمَا مِنَ اَلْخَمْسِينَ وَ ثَمَانُ رَكَعَاتٍ مِنْ آخِرِ اَللَّيْلِ تَقْرَأُ فِي صَلاَةِ اَللَّيْلِ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يا أَيُّهَا اَلْكَافِرُونَ» فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ وَ تَقْرَأُ فِي سَائِرِهَا مَا أَحْبَبْتَ مِنَ اَلْقُرْآنِ ثُمَّ اَلْوَتْرُ ثَلاَثُ رَكَعَاتٍ تَقْرَأُ فِيهَا جَمِيعاً «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ تَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ ثُمَّ اَلرَّكْعَتَانِ اَللَّتَانِ قَبْلَ اَلْفَجْرِ تَقْرَأُ فِي اَلْأُولَى مِنْهُمَا - «قُلْ يا أَيُّهَا اَلْكَافِرُونَ» وَ فِي اَلثَّانِيَةِ «قُلْ هُوَ اَللَّهُ» ».

Al-Husayn ibn Sa'id narrated from Uthman ibn Isa from Ibn Maskan from Sulayman ibn Khalid from Abu Abdillah {a.s}.

Imam {a.s} said: "The prayer of the nafilah (supererogatory prayer) is eight rak'ahs when the sun passes the meridian (before Dhuhr), and six rak'ahs after Dhuhr, and two rak'ahs before 'Asr, and four rak'ahs after Maghrib, and two rak'ahs after the final Isha prayer, you recite in them one hundred verses, whether standing or sitting, and standing is better, but do not count them among the fifty (rak'ahs).

And eight rak'ahs at the end of the night, in the night prayer (salat al-layl), you recite 'Qul huwa Allahu ahad' (Surah Ikhlas) and 'Qul ya ayyuha al-kafirun' (Surah Al Kafirun) in the first two rak'ahs, and in the rest you may recite whatever you wish from the Qur'an. Then comes the witr prayer, three rak'ahs, in which you recite 'Qul huwa Allahu ahad' (Surah Ikhlas) in all of them, and you separate between them with a taslim. Then the two rak'ahs before the dawn prayer, in the first of them you recite 'Qul ya ayyuha al-kafirun' (Surah Al Kafirun), and in the second (unit) 'Qul huwa Allahu ahad' (Surah Ikhlas)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.5 • Awali Al-La'ali, Vol.3 p.66 • Al-Wafi, Vol.7 p.82 • Wasa'il Al-Shi'ah, Vol.4 p.51

HADITH

HADITH.9

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا اَلْأَحَادِيثُ اَلَّتِي رُوِيَتْ فِي نُقْصَانِ مَا ذَكَرْنَاهُ مِنَ اَلصَّلاَةِ مِثْلُ مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ بِنْتِ إِلْيَاسَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ تُصَلِّ أَقَلَّ مِنْ أَرْبَعٍ وَ أَرْبَعِينَ رَكْعَةً» قَالَ وَ رَأَيْتُهُ يُصَلِّي بَعْدَ اَلْعَتَمَةِ أَرْبَعَ رَكَعَاتٍ.

فليس في هذا الخبر نهي عن ما زاد على الاربعة وأربعين وإنما نهى عليه‌السلام أن ينقص عنها, ولا يمتنع أن يحث عليه‌السلام على هذه الاربعة وأربعين ركعة لتأكدها وشدة استحبابها بهذا الخبر ، ويحث على ما عداها بحديث آخر, وقد قدمنا من الاحاديث ما يتضمن ذلك.

As for the narrations that have been reported regarding a lesser number than what we have mentioned concerning prayer, such as what was narrated by Ahmad ibn Muhammad ibn Isa from al-Hasan ibn Ali ibn Bint Ilyas from Abdillah ibn Sinan, who said:

I heard Abu Abdillah {a.s} say: "Do not pray less than forty-four rak'ahs."
He (narrator) said: "And I saw him (Imam {a.s}) praying four rak'ahs after the 'atamah (final night prayer).

[AL TUSI]

So there is nothing in this report that prohibits performing more than forty-four rak'ahs; rather, He {a.s} forbade performing less than that. And it is not unlikely that He {a.s} would encourage these forty-four rak'ahs in this narration due to their emphasis and strong recommendation, and that he would encourage what is beyond them in another narration. And we have already presented narrations that include that.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.5

HADITH

HADITH.10

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ يَحْيَى بْنِ حَبِيبٍ قَالَ: سَأَلْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ اَلْعِبَادُ إِلَى اَللَّهِ تَعَالَى مِنَ اَلصَّلاَةِ قَالَ «سِتٌّ وَ أَرْبَعُونَ رَكْعَةً فَرَائِضُهُ وَ نَوَافِلُهُ» قُلْتُ هَذِهِ رِوَايَةُ زُرَارَةَ قَالَ «أَ وَ تَرَى أَحَداً كَانَ أَصْدَعَ بِالْحَقِّ مِنْهُ».

وهذا الحديث أيضا ليس فيه نهي عما عدا هذه الصلوات, وإنما سأله عن أفضل ما يتقرب به العباد فذكر هذه الستة وأربعين وأفردها به لما كان ما يزيد عليها من الصلوات دونها في الفضل, ويدل على أن المراد ما ذكرناه وأنه أراد تأكد فضل هذه الستة واربعين ركعة.

And what was narrated by Ahmad ibn Muhammad ibn Isa from Yahya ibn Habib, he said:

I asked (Imam) al-Ridha {a.s} about the best form of prayer through which the servants may draw near to Allah {SWT}, the Exalted.
Imam {a.s} said: "Forty-six rak'ahs, its obligatory and supererogatory prayers."
I said: "This is the narration of Zurarah."
Imam {a.s} said: "And do you see anyone who proclaimed the truth more clearly than he (Zurarah) did?"

[AL TUSI]

And this narration also does not contain any prohibition against other prayers besides these. Rather, He {a.s} was asked about the best means by which the servants may draw near (to Allah {SWT}), so He {a.s} mentioned these forty-six and singled them out because what exceeds them from other prayers is lower than them in merit. And what indicates that what we have mentioned is intended, is that He {a.s} meant to emphasize the virtue of these forty-six rak'ahs.

[REFERENCES] Rijal Al-Kashshi, Vol.1 p.143 • Tahdib Al-Ahkam, Vol.2 p.6 • Al-Istibsar, Vol.1 p.219 • Awali Al-La'ali, Vol.3 p.67 • Al-Wafi, Vol.7 p.83 • Wasa'il Al-Shi'ah, Vol.4 p.60 • Bihar Al-Anwar, Vol.7 9 p.292

HADITH

HADITH.11

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلتَّطَوُّعِ بِاللَّيْلِ وَ اَلنَّهَارِ فَقَالَ «اَلَّذِي يُسْتَحَبُّ أَنْ لاَ يُقْصَرَ عَنْهُ ثَمَانُ رَكَعَاتٍ عِنْدَ زَوَالِ اَلشَّمْسِ وَ بَعْدَ اَلظُّهْرِ رَكْعَتَانِ وَ قَبْلَ اَلْعَصْرِ رَكْعَتَانِ وَ بَعْدَ اَلْمَغْرِبِ رَكْعَتَانِ وَ قَبْلَ اَلْعَتَمَةِ رَكْعَتَانِ وَ مِنَ اَلسَّحَرِ ثَمَانُ رَكَعَاتٍ ثُمَّ يُوتِرُ وَ اَلْوَتْرُ ثَلاَثُ رَكَعَاتٍ مَفْصُولَةٌ ثُمَّ رَكْعَتَانِ قَبْلَ صَلاَةِ اَلْفَجْرِ وَ أَحَبُّ صَلاَةِ اَللَّيْلِ إِلَيْهِمْ آخِرُ اَللَّيْلِ».

فبين في هذا الحديث أن هذه الستة وأربعين ركعة مما يستحب أن لا يقصر عنها وان ما عداها ليس بمشارك لها في الاستحباب, فاما ما عدا هذه الاحاديث مما يتضمن نقصان الخمسين ركعة فالاصل فيها كلها زرارة وإن تكررت باسانيد مختلفة مثل :

Al-Husayn ibn Sa'id narrated from Hammad ibn Isa from Shu'ayb from Abu Basir. He said:
I asked Abu Abdillah {a.s} about voluntary prayers during the night and day.
Imam {a.s} said: "The amount that is recommended not to be left is: eight rak'ahs at the time when the sun passes the meridian, and after Dhuhr two rak'ahs, and before 'Asr two rak'ahs, and after Maghrib two rak'ahs, and before 'atamah two rak'ahs, and at the time of sahar (pre-dawn) eight rak'ahs, then he performs witr, and witr is three rak'ahs, separated. Then two rak'ahs before the salah of fajr.
And the most beloved of the night prayer to them is at the end of the night."

[AL TUSI]

So, in this narration, He {a.s} made clear that these forty-six rak'ahs are among those it is recommended not to fall short of, and that whatever is beyond them does not share with them in the level of recommendation. As for the other narrations which imply a reduction from the fifty rak'ahs, their origin all goes back to Zurarah, even if they are repeated through different chains of transmission, such as:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.6 • Al-Istibsar, Vol.1 p.219 • Awali Al-La'ali, Vol.3 p.67 • Al-Wafi, Vol.7 p.83 • Wasa'il Al-Shi'ah, Vol.4 p.59

HADITH

HADITH.12

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا جَرَتْ بِهِ اَلسُّنَّةُ فِي اَلصَّلاَةِ فَقَالَ «ثَمَانُ رَكَعَاتِ اَلزَّوَالِ وَ رَكْعَتَانِ بَعْدَ اَلظُّهْرِ وَ رَكْعَتَانِ قَبْلَ اَلْعَصْرِ وَ رَكْعَتَانِ بَعْدَ اَلْمَغْرِبِ وَ ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْ آخِرِ اَللَّيْلِ وَ مِنْهَا اَلْوَتْرُ وَ رَكْعَتَا اَلْفَجْرِ» قُلْتُ فَهَذَا جَمِيعُ مَا جَرَتْ بِهِ اَلسُّنَّةُ قَالَ نَعَمْ فَقَالَ أَبُو اَلْخَطَّابِ أَ فَرَأَيْتَ إِنْ قَوِيَ فَزَادَ قَالَ فَجَلَسَ وَ كَانَ مُتَّكِئاً فَقَالَ «إِنْ قَوِيتَ فَصَلِّهَا كَمَا كَانَتْ تُصَلَّى وَ كَمَا لَيَسَتْ فِي سَاعَةٍ مِنَ اَلنَّهَارِ فَلَيْسَتْ فِي سَاعَةٍ مِنَ اَللَّيْلِ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ «وَ مِنْ آنَاءِ اَللَّيْلِ فَسَبِّحْ» ».

فيجوز أن يكون قد سوغ لزرارة الاقتصار على هذه الصلوات لعذر كان في زرارة لكثرة أشغاله التي الاخلال بها يعود عليه بالضرر أو لسبب من الاسباب يسوغه ذلك ولولاه لما ساغ, وإذا كان الامر على هذا جاز أن يقتصر عليها لان عندنا متى كان به عذر يضربه اشتغاله بالنوافل عنه جاز له تركها اصلا لانها ليست مما يستحق بتركها العقاب, ونحن نورد فيما بعد ما يدل على ذلك إن شاء الله تعالى ، والذي يكشف عما ذكرناه من أن العذر كان في زرارة.

Al-Husayn ibn Sa'id narrated from Safwan from Ibn Bukayr from Zurarah. He said:

I asked Abu Abdillah {a.s}: "What is the established Sunnah regarding prayer?"

Imam {a.s} said: "Eight rak'ahs at the time of zawal, and two rak'ahs after Dhuhr, and two rak'ahs before 'Asr, and two rak'ahs after Maghrib, and thirteen rak'ahs at the end of the night, including the witr, and the two rak'ahs of fajr."

I (narrator) asked: "So is this all that the Sunnah has established?"

Imam {a.s} said: "Yes."

Then Abu al-Khattab asked: "What if one is strong and adds more?"

He (Imam {a.s}) sat up, He {a.s} had been reclining, and said: "If you are strong, then pray them as they were prayed before, and as long as they are not in a forbidden hour of the day, there is no forbidden hour of the night. Indeed, Allah {SWT}, the Mighty and Majestic, says: "*And during parts of the night, glorify Him.*" (Surah Taha 20:130)

[AL TUSI]

So it is possible that He {a.s} permitted Zurarah to limit himself to these prayers due to an excuse that existed in Zurarah, because of his many preoccupations, neglecting which would have caused him harm, or due to some other reason that justified it, and were it not for that, it would not have been permissible. And if this is the case, then it is allowed to limit oneself to them, because in our view, whenever a person has an excuse and his engagement in supererogatory prayers would prevent him from fulfilling his obligations, it is permissible for him to leave them entirely, since leaving them does not result in punishment. And we shall mention later, Allah {SWT} willing, what indicates this. And what further clarifies what we have said, that there was an excuse in the case of Zurarah, is as follows:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.7 • Al-Wafi, Vol.7 p.84 • Wasa'il Al-Shi'ah, Vol.4 p.59

HADITH

HADITH.13

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اِبْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ إِنِّي رَجُلٌ تَاجِرٌ أَخْتَلِفُ وَ أَتَّجِرُ فَكَيْفَ لِي بِالزَّوَالِ وَ اَلْمُحَافَظَةِ عَلَى صَلاَةِ اَلزَّوَالِ وَ كَمْ تُصَلِّى قَالَ «تُصَلِّي ثَمَانِيَ رَكَعَاتٍ إِذَا زَالَتِ اَلشَّمْسُ وَ رَكْعَتَيْنِ بَعْدَ اَلظُّهْرِ وَ رَكْعَتَيْنِ قَبْلَ اَلْعَصْرِ فَهَذِهِ اِثْنَتَا عَشْرَةَ رَكْعَةً وَ تُصَلِّي بَعْدَ اَلْمَغْرِبِ رَكْعَتَيْنِ وَ بَعْدَ مَا يَنْتَصِفُ اَللَّيْلُ ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْهَا اَلْوَتْرُ وَ مِنْهَا رَكْعَتَا اَلْفَجْرِ فَتِلْكَ سَبْعٌ وَ عِشْرُونَ رَكْعَةً سِوَى اَلْفَرِيضَةِ وَ إِنَّمَا هَذَا كُلُّهُ تَطَوُّعٌ وَ لَيْسَ بِمَفْرُوضٍ إِنَّ تَارِكَ اَلْفَرِيضَةِ كَافِرٌ وَ إِنَّ تَارِكَ هَذَا لَيْسَ بِكَافِرٍ وَ لَكِنَّهَا مَعْصِيَةٌ لِأَنَّهُ يُسْتَحَبُّ إِذَا عَمِلَ اَلرَّجُلُ عَمَلاً مِنَ اَلْخَيْرِ أَنْ يَدُومَ عَلَيْهِ».

فتضمن هذا الحديث ذكر زرارة لعذره من التجارة وغيرها فحينئذ سوغ له الامام عليه‌السلام الاقتصار على ما دون الخمسين, والذى يقضي بما ذكرناه من ان المسنون احدى وخمسون ركعة ما لم يكن هناك عذر.

Al-Husayn ibn Sa'id narrated from Ibn Abi Umayr from Ibn Udhaynah from Zurarah. He said:

I (Zurarah) said to Abu Ja'far {a.s}: "I am a merchant, I travel and engage in trade. So how can I manage the time of zawal and maintain the prayer of zawal, and how many rak'ahs should be prayed?"

Imam {a.s} said: "You pray eight rak'ahs when the sun passes the meridian, and two rak'ahs after Dhuhr, and two rak'ahs before 'Asr, these are twelve rak'ahs. And you pray two rak'ahs after Maghrib, and after the middle of the night, thirteen rak'ahs, among which is the witr, and among which are the two rak'ahs of fajr. That makes twenty-seven rak'ahs besides the obligatory prayer. And indeed, all of this is supererogatory and not obligatory. Verily, the one who abandons the obligatory prayer is a disbeliever, and the one who abandons this (supererogatory) is not a disbeliever, but it is a sin, because it is recommended that when a man does a good deed, he remains consistent in it."

[AL TUSI]

So this narration includes Zurarah mentioning his excuse, being occupied with trade and other matters, at which point the Imam {a.s}, permitted him to limit himself to less than fifty (rak'ahs). And what confirms what we have mentioned is that the prescribed (recommended) number is fifty-one rak'ahs, as long as there is no excuse.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.7 • Al-Wafi, Vol.7 p.87 • Wasa'il Al-Shi'ah, Vol.4 p.59

HADITH

HADITH.14

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ اَلْحَسَنِ اَلصَّفَّارُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي صَلاَةِ اَلتَّطَوُّعِ بَعْضُهُمْ يُصَلِّي أَرْبَعاً وَ أَرْبَعِينَ - وَ بَعْضُهُمْ يُصَلِّي خَمْسِينَ فَأَخْبِرْنِي بِالَّذِي تَعْمَلُ بِهِ أَنْتَ كَيْفَ هُوَ حَتَّى أَعْمَلَ بِمِثْلِهِ فَقَالَ «أُصَلِّي وَاحِدَةً وَ خَمْسِينَ رَكْعَةً» ثُمَّ قَالَ «أَمْسِكْ» وَ عَقَدَ بِيَدِهِ «اَلزَّوَالَ ثَمَانِيَةً وَ أَرْبَعاً بَعْدَ اَلظُّهْرِ وَ أَرْبَعاً قَبْلَ اَلْعَصْرِ وَ رَكْعَتَيْنِ بَعْدَ اَلْمَغْرِبِ وَ رَكْعَتَيْنِ قَبْلَ عِشَاءِ اَلْآخِرَةِ وَ رَكْعَتَيْنِ بَعْدَ اَلْعِشَاءِ مِنْ قُعُودٍ تُعَدَّانِ بِرَكْعَةٍ مِنْ قِيَامٍ وَ ثَمَانِيَ صَلاَةَ اَللَّيْلِ وَ اَلْوَتْرَ ثَلاَثاً وَ رَكْعَتَيِ اَلْفَجْرِ وَ اَلْفَرَائِضَ سَبْعَ عَشْرَةَ فَذَلِكَ إِحْدَى وَ خَمْسُونَ رَكْعَةً».

ويدل أيضا على أن المسنون ما ذكرناه.

Muhammad ibn al-Hasan al-Saffar narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn Abi Nasr:

I said to Abu al-Hasan {a.s}: "Our companions differ regarding supererogatory prayers. Some of them pray forty-four, and some of them pray fifty. So inform me of that which you yourself practice, so that I may do the same."

Imam {a.s} said: "I pray fifty-one rak'ahs."

Then Imam {a.s} said: "Count with me," and Imam {a.s} counted with his hand:

"Eight at zawal, four after Dhuhr, four before 'Asr, two after Maghrib, two before the final Isha, and two after Isha while sitting, they are counted as one rak'ah when standing, and eight rak'ahs of the night prayer, and witr three rak'ahs, and two rak'ahs of fajr, and the obligatory prayers are seventeen, that makes fifty-one rak'ahs."

[AL TUSI]

And this also indicates that the prescribed (recommended) number is what we have mentioned.

[REFERENCES] Al-Kafi, Vol.3 p.444 • Tahdib Al-Ahkam, Vol.2 p.8 • Awali Al-La'ali, Vol.3 p.66 • Al-Wafi, Vol.7 p.78 • Wasa'il Al-Shi'ah, Vol.4 p.47

HADITH

HADITH.15

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ بَعْضِ أَصْحَابِنَا قَالَ قَالَ لِي: «صَلاَةُ اَلنَّهَارِ سِتَّ عَشْرَةَ رَكْعَةً صَلِّهَا فِي أَيِّ اَلنَّهَارِ إِنْ شِئْتَ فِي أَوَّلِهِ وَ إِنْ شِئْتَ فِي وَسَطِهِ وَ إِنْ شِئْتَ فِي آخِرِهِ».

Ahmad ibn Muhammad ibn Isa narrated from Ali ibn al-Hakam from one of our companions. He said:

Imam {a.s} said to me: "The day prayer is sixteen rak'ahs, pray it at any time of the day you wish: if you wish, at its beginning; if you wish, in the middle of it; and if you wish, at its end."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.8 • Tahdib Al-Ahkam, Vol.2 p.267 • Al-Istibsar, Vol.1 p.278 • Al-Wafi, Vol.7 p.328 • Wasa'il Al-Shi'ah, Vol.4 p.51 • Wasa'il Al-Shi'ah, Vol.4 p.233

HADITH

HADITH.16

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وروى أحمد بن محمد بن عيسى عن علي بن النعمان عن الحارث النصري عن أبي عبد الله عليه السلام قال : سمعته يقول صلاة النهار ست عشرة ركعة ثمان إذا زالت الشمس وثمان بعد الظهر واربع ركعات بعد المغرب يا حارث لا تدعها في سفر ولا حضر وركعتان بعد العشاء كان أبي يصليهما وهو قاعد وأنا اصليهما وأنا قائم وكان رسول الله صلى الله عليه وآله يصلي ثلاث عشرة ركعة من الليل.

Ahmad ibn Muhammad ibn Isa narrated from Ali ibn al-Nu'man from al-Harith al-Nasri from Abu Abdillah {a.s}. He said:

I heard Him {a.s} say: "The day prayer is sixteen rak'ahs, eight when the sun passes the meridian, and eight after Dhuhr, and four rak'ahs after Maghrib.

O' Harith, do not abandon them whether in travel or at home. And two rak'ahs after Isha, my father {a.s} used to pray them while sitting, and I pray them while standing. And the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to pray thirteen rak'ahs at night."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.9 • Al-Wafi, Vol.7 p.328 • Wasa'il Al-Shi'ah, Vol.4 p.51

HADITH

HADITH.17

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَمَّارِ بْنِ اَلْمُبَارَكِ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنِ اَلْقَاسِمِ بْنِ اَلْوَلِيدِ اَلْغِفَارِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ صَلاَةُ اَلنَّهَارِ اَلنَّوَافِلُ كَمْ هِيَ قَالَ «هِيَ سِتَّ عَشْرَةَ رَكْعَةً أَيِّ سَاعَاتِ اَلنَّهَارِ شِئْتَ أَنْ تُصَلِّيَهَا صَلَّيْتَهَا إِلاَّ أَنَّكَ إِنْ صَلَّيْتَهَا فِي مَوَاقِيتِهَا أَفْضَلُ».

And from him, from 'Ammar ibn al-Mubarak from Ẓarif ibn Nasih from al-Qasim ibn al-Walid al-Ghifari:

I said to Abu Abdillah {a.s}: "May I be your ransom, how many rak'ahs are the nawafil (supererogatory prayers) of the day?"

Imam {a.s} said: "They are sixteen rak'ahs. You may pray them at whichever hours of the day you wish, but if you pray them at their specified times, it is better."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.9 • Al-Wafi, Vol.7 p.328 • Wasa'il Al-Shi'ah, Vol.4 p.51

HADITH

HADITH.18

[SOURCE] Implicit (Muzmar)

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُهُ عَنِ اَلتَّطَوُّعِ بِالنَّهَارِ فَذَكَرَ «أَنَّهُ يُصَلِّي ثَمَانُ رَكَعَاتٍ قَبْلَ اَلظُّهْرِ وَ ثَمَانٌ بَعْدَهَا».

ووجه الاستدلال من هذه الاحاديث على ما ذكرناه أن كل حديث روي في نقصان الخمسين ركعة فانما تضمن في نوافل النهار, فاما نوافل الليل فلا خلاف فيها بين أصحابنا, وإذا كانت هذه الاحاديث دالة على تفصيل ما ذكرناه من صلاة النهار ثبت ما قصدناه, وليس لاحد أن يقول ان رواية زرارة التي قدمتموها تضمنت ذكر الركعتين بعد المغرب وهذا خلاف في نوافل الليل لان الرواية وإن كانت على ما قال فيجوز أن يكون قد ذكر الاربع ركعات مفصلا بان يكون قد قال ركعتان بعد المغرب وركعتان قبل عشاء الآخرة حسب ما تضمنه الخبر الذي رواه, محمد بن الحسن الصفار المتقدم ذكره وهاتان الركعتان وان اضيفتا الى العشاء الآخرة فهي من نوافل المغرب لان عشاء الآخرة لا نافلة لها سوى الركعتين من جلوس اللتين قدمناهما, يدل على ذلك :

Muhammad ibn Ya'qub narrated from al-Husayn ibn Muhammad from Abdillah ibn 'Amir from Ali ibn Mahziyar from Fadalah ibn Ayyub from Hammad ibn 'Uthman. He said:

I asked him about the supererogatory prayer during the day, and he mentioned:
"That eight rak'ahs are to be prayed before Dhuhr, and eight after it."

[AL TUSI]

And the point of inference from these narrations for what we have mentioned is that every narration reported regarding a reduction from the fifty rak'ahs pertains only to the nawafil (supererogatory prayers) of the day. As for the nawafil of the night, there is no disagreement among our companions regarding them. And if these narrations indicate the details of what we have explained concerning the daytime prayers, then what we intended is established.

And no one may say that the narration of Zurarah, which you previously mentioned, includes mention of the two rak'ahs after Maghrib, and that this constitutes a disagreement regarding the nawafil of the night, because, even if the narration says what was stated, it is possible that He (the Imam {a.s}) mentioned the four rak'ahs in detail by saying: two rak'ahs after Maghrib, and two rak'ahs before the final Isha, as is

found in the narration reported by Muhammad ibn al-Hasan al-Saffar mentioned earlier. And even if these two rak'ahs are attributed to the final Isha, they are still from the nawafil of Maghrib, because the final Isha has no nawafil except the two rak'ahs while sitting, which we mentioned earlier. What indicates this is the following:

[REFERENCES] Al-Kafi, Vol.3 p.444 • Tahdib Al-Ahkam, Vol.2 p.9 • Al-Wafi, Vol.7 p.78 • Wasa'il Al-Shi'ah, Vol.4 p.48

HADITH

HADITH.19

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ هَلْ قَبْلَ اَلْعِشَاءِ اَلْآخِرَةِ وَ بَعْدَهَا شَيْءٌ فَقَالَ «لاَ غَيْرَ أَنِّي أُصَلِّي بَعْدَهَا رَكْعَتَيْنِ وَ لَسْتُ أَحْسُبُهُمَا مِنْ صَلاَةِ اَللَّيْلِ».

فأما الذي يدل على جواز اسقاط هذه النوافل عند الاعذار ما ثبت من كونها نوافل, والنوافل ما لا يستحق بتركها العقاب لانه لو استحق بتركها العقاب لكانت مثل الفرائض ولم يكن بينها وبينها فرق, ويدل على ذلك أيضا.

Muhammad ibn Ya'qub narrated from Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad from al-Halabi. He said:

I asked Abu Abdillah {a.s}: "Is there anything before the final Isha and after it?"

Imam {a.s} said: "No, except that I pray two rak'ahs after it, and I do not consider them part of the night prayer (salat al-layl)."

[AL TUSI]

As for what indicates the permissibility of omitting these nawafil (supererogatory prayers) in the case of valid excuses, it is the established fact that they are nawafil, and nawafil are such that one is not deserving of punishment for abandoning them. For if a person were to deserve punishment for leaving them, they would be like the obligatory prayers, and there would be no distinction between them. This is also indicated by the following (narrations):

[REFERENCES] Al-Kafi, Vol.3 p.443 • Tahdib Al-Ahkam, Vol.2 p.10 • Al-Wafi, Vol.7 p.77 • Wasa'il Al-Shi'ah, Vol.4 p.93

HADITH

HADITH.20

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ اَلْحَسَنِ بْنِ مُوسَى اَلْخَنَّاطِ قَالَ: خَرَجْنَا أَنَا وَ جَمِيلُ بْنُ دَرَّاجٍ وَ عَائِذٌ اَلْأَحْمَسِيُّ حُجَّاجاً فَكَانَ عَائِذٌ كَثِيراً مَا يَقُولُ لَنَا فِي اَلطَّرِيقِ إِنَّ لِي إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ حَاجَةً أُرِيدُ أَنْ أَسْأَلَهُ عَنْهَا فَأَقُولُ لَهُ حَتَّى نَلْقَاهُ فَلَمَّا دَخَلْنَا عَلَيْهِ سَلَّمْنَا وَ جَلَسْنَا فَأَقْبَلَ عَلَيْنَا بِوَجْهِهِ مُبْتَدِئاً فَقَالَ «مَنْ أَتَى اَللَّهَ بِمَا اِفْتَرَضَ عَلَيْهِ لَمْ يَسْأَلْهُ عَمَّا سِوَى ذَلِكَ» فَغَمَزَنَا عَائِذٌ فَلَمَّا قُمْنَا قُلْنَا مَا كَانَتْ حَاجَتَكَ قَالَ اَلَّذِي سَمِعْتُمْ قُلْنَا كَيْفَ كَانَتْ هَذِهِ حَاجَتَكَ فَقَالَ أَنَا رَجُلٌ لاَ أُطِيقُ اَلْقِيَامَ بِاللَّيْلِ فَخِفْتُ أَنْ أَكُونَ مَأْخُوذاً بِهِ فَأَهْلِكَ.

Sa'd ibn Abdillah narrated from Ya'qub ibn Yazid from al-Hasan ibn Ali ibn Faddal from Harun ibn Muslim from al-Hasan ibn Musa al-Hannat. He said:

We went out, I (Musa al-Hannat), Jamil ibn Darraj, and 'A'idh al-Ahmasi, for Hajj.

And 'A'idh would often say to us on the way, "I have a need I wish to ask Abu Abdillah {a.s}, about."

And I (Musa al-Hannat) would say to him ('A'idh), "Wait until we meet Him {a.s}."

So when we entered upon Him {a.s}, we greeted Him {a.s} and sat down.

He {a.s} turned his face toward us and began by saying: "Whoever comes to Allah {SWT} with what He {SWT} has made obligatory upon him, Allah {SWT} will not ask him about anything beyond that."

Then 'A'idh gestured to us. When we stood up, we said to him, "What was your need?"

He ('A'idh) said: "What you just heard."

We said: "How was that your need?"

He ('A'idh) said: "I am a man who cannot endure standing at night in prayer, so I feared that I would be held accountable for it and destroyed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.10 • Al-Wafi, Vol.7 p.91 • Wasa'il Al-Shi'ah, Vol.4 p.67 • Ithbat Al-Huda, Vol.4 p.148 • Madinat Ma'ajiz Al-A'immah, Vol.5 p.340

HADITH

HADITH.21

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَلِيِّ بْنِ اَلْحَسَنِ بْنِ رِبَاطٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ قَالَ: حَدَّثَنِي مَنْ سَأَلَ - أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَجْتَمِعُ عَلَيْهِ اَلصَّلَوَاتُ فَقَالَ «أَلْقِهَا وَ اِسْتَأْنِفْ».

Sa'd narrated from Muhammad ibn al-Husayn from one of our companions from Mu'awiyah ibn Hakim from Ali ibn al-Hasan ibn Ribat from Abdillah ibn Muskan. He said:

Someone who asked Abu Abdillah {a.s}, narrated to me about a man upon whom many prayers had accumulated.

So He (Imam {a.s}) said: "Let them go and start afresh."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.11 • Al-Wafi, Vol.8 p.1025

HADITH

HADITH.22

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدٌ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانٍ عَنِ اَلْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فِي اَلْوَتْرِ إِنَّمَا كَتَبَ اَللَّهُ اَلْخَمْسَ وَ لَيْسَتِ اَلْوَتْرُ مَكْتُوبَةً إِنْ شِئْتَ صَلَّيْتَهَا وَ تَرْكُهَا قَبِيحٌ».

Sa'd narrated from al-'Abbas ibn Ma'ruf from Ali ibn Mahziyar from Fadalah ibn Ayyub from Aban from al-Halabi. He said:

Abu Abdillah {a.s} said: "With regard to witr, indeed, Allah {SWT} has only made the five (obligatory prayers) obligatory, and witr is not obligatory. If you wish, you may pray it. And leaving it is unbecoming."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.11 • Al-Wafi, Vol.7 p.90 • Al-Fusul Al-Muhimmah, Vol.2 p.62

HADITH

HADITH.23

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ رَوَى سَعْدٌ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «أَنَّ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ كَانَ إِذَا اِغْتَمَّ تَرَكَ اَلْخَمْسِينَ».

قوله عليه‌السلام ترك الخمسين يريد به تمام الخمسين لان الفرائض لا يجوز تركها على كل حال, يبين ذلك :

Sa'd narrated from Mu'awiyah ibn Hakim from Mu'ammar ibn Khallad from Abu al-Hasan al-Ridha {a.s}:
(Imam al-Ridha {a.s} said): "Indeed, Abu al-Hasan {a.s} (Imam al-Kadhim {a.s}), whenever He {a.s} was distressed, would leave off the fifty (rak'ahs)."

[AL TUSI]
His {a.s} saying, peace be upon him, "He left off the fifty," refers to the complete set of fifty rak'ahs, because the obligatory prayers may not be abandoned under any circumstance. What clarifies this is the following:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.11 • Al-Wafi, Vol.7 p.91 • Wasa'il Al-Shi'ah, Vol.4 p.68

HADITH

HADITH.24

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ اَلْبَصْرِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا : أَنَّ أَبَا اَلْحَسَنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ كَانَ إِذَا اِهْتَمَّ تَرَكَ اَلنَّافِلَةَ.

فأما الذى يدل على ان ترك هذه النوافل إنما جاز في حال الضرورة.

Sa'd ibn Abdillah narrated from Ali ibn Isma'il from Mu'alla ibn Muhammad al-Basri from Ali ibn Asbat from a group of our companions:
Abu al-Hasan Musa {a.s}, peace be upon him, whenever He {a.s} was burdened with worry, would leave off the nawafil (supererogatory prayers).

[AL TUSI]
As for what indicates that the abandonment of these nawafil (supererogatory prayers) is only permissible in a state of necessity, it is the following:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.11 • Al-Wafi, Vol.7 p.92 • Wasa'il Al-Shi'ah, Vol.4 p.68

HADITH

HADITH.25

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اَللَّهِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ عَلَيْهِ مِنْ صَلاَةِ اَلنَّوَافِلِ مَا لاَ يَدْرِي مَا هُوَ مِنْ كَثْرَتِهِ كَيْفَ يَصْنَعُ قَالَ «فَلْيُصَلِّ حَتَّى لاَ يَدْرِيَ كَمْ صَلَّى مِنْ كَثْرَتِهِ فَيَكُونَ قَدْ قَضَى بِقَدْرِ عِلْمِهِ» قُلْتُ فَإِنَّهُ لاَ يَقْدِرُ عَلَى اَلْقَضَاءِ مِنْ كَثْرَةِ شُغْلِهِ فَقَالَ «إِنْ كَانَ شُغْلُهُ مِنْ طَلَبِ مَعِيشَةٍ لاَ بُدَّ مِنْهَا أَوْ حَاجَةِ أَخٍ مُؤْمِنٍ فَلاَ شَيْءَ عَلَيْهِ وَ إِنْ كَانَ شُغْلُهُ لِدُنْيَا تَشَاغَلَ بِهَا - عَنِ اَلصَّلاَةِ فَعَلَيْهِ اَلْقَضَاءُ وَ إِلاَّ لَقِيَ اَللَّهَ عَزَّ وَ جَلَّ مُسْتَخِفّاً مُتَهَاوِناً مُضَيِّعاً لِسُنَّةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » قُلْتُ فَإِنَّهُ لاَ يَقْدِرُ عَلَى اَلْقَضَاءِ فَهَلْ يَصْلُحُ لَهُ أَنْ يَتَصَدَّقَ فَسَكَتَ مَلِيّاً ثُمَّ قَالَ

«نَعَمْ فَلْيَتَصَدَّقْ بِصَدَقَةٍ» قُلْتُ وَ مَا يَتَصَدَّقُ فَقَالَ «بِقَدْرِ طَوْلِهِ وَ أَدْنَى ذَلِكَ مُدٌّ لِكُلِّ مِسْكِينٍ مَكَانَ كُلِّ صَلاَةٍ» فَقُلْتُ فَكَمِ اَلصَّلاَةُ اَلَّتِي يَجِبُ عَلَيْهِ فِيهَا مُدٌّ لِكُلِّ مِسْكِينٍ فَقَالَ «لِكُلِّ رَكْعَتَيْنِ مِنْ صَلاَةِ اَللَّيْلِ وَ كُلِّ رَكْعَتَيْنِ مِنْ صَلاَةِ اَلنَّهَارِ» فَقُلْتُ لاَ يَقْدِرُ فَقَالَ «مُدٌّ لِكُلِّ أَرْبَعِ رَكَعَاتٍ» فَقُلْتُ لاَ يَقْدِرُ فَقَالَ «مُدٌّ لِكُلِّ صَلاَةِ اَللَّيْلِ وَ مُدٌّ لِصَلاَةِ اَلنَّهَارِ وَ اَلصَّلاَةُ أَفْضَلُ وَ اَلصَّلاَةُ أَفْضَلُ».

Muhammad ibn Ya‘qub narrated from Ali ibn Ibrahim from his father from Amru ibn Uthman from Ali ibn Abdillah from Abdillah ibn Sinan. He said:

I asked Abu Abdillah {a.s}: “A man has upon him missed supererogatory prayers (nawafil) in such number that he does not know how many they are because of their abundance, what should he do?”

Imam {a.s} said: “Let him pray until he no longer knows how many rak‘ahs he has prayed because of their abundance, then he will have fulfilled what he knows he owes.”

I (narrator) asked: “What if he is unable to make them up because of the burden of his preoccupations?”

Imam {a.s} said: “If his preoccupations are due to seeking a livelihood which he cannot do without, or due to the need of a believing brother, then there is nothing upon him. But if his preoccupations are worldly matters that have distracted him from prayer, then he must make them up, otherwise he will meet Allah {SWT}, Mighty and Majestic, as one who has treated lightly, negligently, and wastefully the Sunnah of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family.”

I (narrator) asked: “If he is unable to make them up, can he give charity (sadaqah) instead?”

He {a.s} remained silent for a while, then said: “Yes, let him give charity.”

I (narrator) asked: “How much should he give in charity?”

Imam {a.s} said: “According to his means. The minimum is one mudd for each needy person in place of every prayer.”

I (narrator) asked: “How many prayers does one mudd become obligatory for?”

Imam {a.s} said: “For every two rak‘ahs of night prayer and every two rak‘ahs of day prayer.”

I (narrator) asked: “What if he cannot manage that?”

Imam {a.s} said: “One mudd for every four rak‘ahs.”

I (narrator) asked: “What if he still cannot?”

Imam {a.s} said: “Then one mudd for the entire night prayer and one mudd for the day prayer. And prayer is better, and prayer is better.”

[REFERENCES] Al-Kafi, Vol.3 p.453 • Tahdib Al-Ahkam, Vol.2 p.11 • Tahdib Al-Ahkam, Vol.2 p.198 • Al-Wafi, Vol.8 p.1023

HADITH

HADITH.26

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ: سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ أَصْلَحَكَ اَللَّهُ إِنَّ عَلَيَّ نَوَافِلَ كَثِيرَةً فَكَيْفَ أَصْنَعُ فَقَالَ «اِقْضِهَا» فَقَالَ لَهُ إِنَّهَا أَكْثَرُ مِنْ ذَلِكَ قَالَ «اِقْضِهَا» قُلْتُ لاَ أُحْصِيهَا قَالَ «تَوَخَّ» قَالَ مُرَازِمٌ وَ كُنْتُ مَرِضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَتَنَفَّلْ فِيهَا فَقُلْتُ لَهُ أَصْلَحَكَ اَللَّهُ أَوْ جُعِلْتُ فِدَاكَ إِنِّي مَرِضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أُصَلِّ نَافِلَةً فَقَالَ «لَيْسَ عَلَيْكَ قَضَاءٌ إِنَّ اَلْمَرِيضَ لَيْسَ كَالصَّحِيحِ كُلُّ مَا غَلَبَ اَللَّهُ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُذْرِ فِيهِ».

And from him, from Ali ibn Ibrahim from his father from Ibn Abi 'Umayr from Murazim. He said:
Isma'il ibn Jabir asked Abu Abdillah {a.s}, and said: "May Allah {SWT} set you right, there are many nawafil (supererogatory prayers) upon me, so what should I do?"
Imam {a.s} said: "Make them up."
He (Isma'il) said to him {a.s}: "They are more than that."
Imam {a.s} said: "Make them up."
I said: "I cannot count them."
Imam {a.s} said: "Make an estimate."
Murazim then said: I was sick for four months and did not perform nawafil in that time. So I said to Imam {a.s}: "May Allah {SWT} set you right, or may I be your ransom, I was ill for four months and did not pray nawafil during that period."
Imam {a.s} said: "There is no make-up upon you. The sick person is not like the healthy one. Whatever overwhelms a person, Allah {SWT} is more entitled to excuse him in it."

[REFERENCES] Al-Kafi, Vol.3 p.451 • Tahdib Al-Ahkam, Vol.2 p.12 • Tahdib Al-Ahkam, Vol.2 p.199 • Al-Wafi, Vol.8 p.1024

CHAPTER ON OBLIGATION OF PRAYER DURING TRAVEL

٢ ـ باب فرض الصلاة في السفر

HADITH 27 – 34

قال الشيخ رحمه الله تعالى : (والمفروض من الصلاة على المسافر احدى عشر ركعة في اليوم والليلة) ثم ذكر تفصيله إلى آخر الباب إذا دللنا فيما بعد على وجوب التقصير في السفر ثبت ما ذكرناه من أن الفرائض في السفر هو القدر المذكور ونحن نذكر ذلك في باب الصيام إن شاء الله تعالى, والذي يدل على ذلك هاهنا.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} have mercy on him, said:
"And the obligatory prayers upon the traveler are eleven rak'ahs in a day and night." Then he mentioned their details until the end of the chapter. So when we later establish the obligation of shortening the prayer during travel, it will be confirmed that what we have mentioned, that the obligatory prayers during travel are the stated amount, is correct. And we shall mention that in the chapter on fasting, if Allah {SWT}, the Exalted, wills. And what indicates that here is the following:

HADITH

HADITH.27

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ وَ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ يُرِيدُ اَلسَّفَرَ مَتَى يُقَصِّرُ فَقَالَ «إِذَا تَوَارَى مِنَ اَلْبُيُوتِ » قُلْتُ اَلرَّجُلُ يُرِيدُ اَلسَّفَرَ فَيَخْرُجُ حِينَ تَزُولُ اَلشَّمْسُ فَقَالَ «إِذَا خَرَجْتَ فَصَلِّ رَكْعَتَيْنِ».

Al-Husayn ibn Sa'id narrated from Safwan and Fadalah from al-'Alaˀ from Muhammad ibn Muslim. He said:
I said to Abu Abdillah {a.s}: "A man intends to travel, when should he shorten (his prayer)?"
Imam {a.s} said: "When he disappears from the houses."
I asked: "A man intends to travel and departs when the sun has passed its zenith (zawal)."
Imam {a.s} said: "When you depart, then pray two rak'ahs."

[REFERENCES] Al-Kafi, Vol.3 p.434 • Man La Yahduruhu Al-Faqih, Vol.1 p.435 • Tahdib Al-Ahkam, Vol.2 p.12 • Tahdib Al-Ahkam, Vol.3 p.224 • Tahdib Al-Ahkam, Vol.4 p.230 • Al-Wafi, Vol.7 p.141

HADITH

HADITH.28

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يَدْخُلُ مَكَّةَ مِنْ سَفَرِهِ وَ قَدْ دَخَلَ وَقْتُ اَلصَّلاَةِ قَالَ «يُصَلِّي رَكْعَتَيْنِ وَ إِنْ خَرَجَ إِلَى سَفَرِهِ وَ قَدْ دَخَلَ وَقْتُ اَلصَّلاَةِ فَلْيُصَلِّ أَرْبَعاً».

And from him, from Ali ibn Ibrahim from his father from Hammad ibn 'Isa from Hariz from Muhammad ibn Muslim. He said:

I asked Abu Abdillah {a.s}, about a man who enters Makkah from his journey and the time of prayer has already entered.

Imam {a.s} said: "He should pray two rak'ahs. And if he departs for his journey and the time of prayer has already entered, then he should pray four rak'ahs."

[REFERENCES] Al-Kafi, Vol.3 p.434 • Man La Yahduruhu Al-Faqih, Vol.1 p.443 • Tahdib Al-Ahkam, Vol.2 p.13 • Tahdib Al-Ahkam, Vol.3 p.222 • Al-Istibsar, Vol.1 p.239 • Al-Wafi, Vol.7 p.145 • Wasa'il Al-Shi'ah, Vol.8 p.513 • Wasa'il Al-Shi'ah, Vol.8 p.516 • Bihar Al-Anwar, Vol.8 6 p.47

HADITH

HADITH.29

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَيْضاً عَنْ صَفْوَانَ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَدْخُلُ عَلَيَّ وَقْتُ اَلصَّلاَةِ وَ أَنَا فِي اَلسَّفَرِ فَلاَ أُصَلِّي حَتَّى أَدْخُلَ أَهْلِي قَالَ «صَلِّ وَ أَتِمَّ اَلصَّلاَةَ» قُلْتُ فَدَخَلَ وَقْتُ اَلصَّلاَةِ وَ أَنَا فِي أَهْلِي أُرِيدُ اَلسَّفَرَ فَلاَ أُصَلِّي حَتَّى أَخْرُجَ قَالَ «فَصَلِّ وَ قَصِّرْ وَ إِنْ لَمْ تَفْعَلْ فَقَدْ وَ اَللَّهِ خَالَفْتَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

And he also narrated from Safwan and Muhammad ibn Sinan from Isma'il ibn Jabir. He said:

I said to Abu Abdillah {a.s}: "The time of prayer enters upon me while I am on a journey, so I do not pray until I reach my family."

Imam {a.s} said: "Pray and complete the prayer."

I asked: "And if the time of prayer enters upon me while I am with my family, and I intend to travel, so I do not pray until I depart?"

Imam {a.s} said: "Then pray and shorten the prayer, and if you do not, then by Allah {SWT}, you have opposed the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.443 • Tahdib Al-Ahkam, Vol.2 p.13 • Tahdib Al-Ahkam, Vol.3 p.163 • Tahdib Al-Ahkam, Vol.3 p.222 • Al-Istibsar, Vol.1 p.240 • Awali Al-La'ali, Vol.3 p.111 • Al-Wafi, Vol.7 p.146 • Wasa'il Al-Shi'ah, Vol.8 p.512 • Bihar Al-Anwar, Vol.8 6 p.46

HADITH

HADITH.30

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ رَوَى أَيْضاً عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ وَقْتُ اَلصَّلاَةِ وَ هُوَ فِي اَلسَّفَرِ فَأَخَّرَ اَلصَّلاَةَ حَتَّى قَدِمَ فَهُوَ يُرِيدُ أَنْ يُصَلِّيَهَا إِذَا قَدِمَ إِلَى أَهْلِهِ فَنَسِيَ حِينَ قَدِمَ إِلَى أَهْلِهِ أَنْ يُصَلِّيَهَا حَتَّى ذَهَبَ وَقْتُهَا قَالَ «يُصَلِّيهَا رَكْعَتَيْنِ صَلاَةَ اَلْمُسَافِرِ لِأَنَّ اَلْوَقْتَ دَخَلَ وَ هُوَ مُسَافِرٌ كَانَ يَنْبَغِي لَهُ أَنْ يُصَلِّيَ عِنْدَ ذَلِكَ».

And he also narrated from al-Nadr ibn Suwayd from Musa ibn Bakr from Zurarah from Abu Ja'far {a.s}:

Imam {a.s} was asked about a man upon whom the time of prayer had entered while he was on a journey, but he delayed the prayer until he arrived (home), intending to pray it after returning to his family, but then he forgot to pray it upon arrival until its time had passed.

Imam {a.s} said: "He should pray it as two rak'ahs, the prayer of a traveler, because the time entered upon him while he was traveling. It would have been proper for him to pray it at that time."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.13 • Tahdib Al-Ahkam, Vol.3 p.162 • Tahdib Al-Ahkam, Vol.3 p.225 • Al-Wafi, Vol.8 p.1009 • Wasa'il Al-Shi'ah, Vol.8 p.268 • Wasa'il Al-Shi'ah, Vol.8 p.513 • Bihar Al-Anwar, Vol.8 6 p.51

HADITH

HADITH.31

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَيْضاً عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّلاَةُ فِي اَلسَّفَرِ رَكْعَتَانِ لَيْسَ قَبْلَهُمَا وَ لاَ بَعْدَهُمَا شَيْءٌ إِلاَّ اَلْمَغْرِبَ ثَلاَثٌ».

And he also narrated from al-Nadr ibn Suwayd from Abdillah ibn Sinan from Abu Abdillah {a.s}.

Imam {a.s} said: "The prayer during travel is two rak'ahs, there is nothing before them and nothing after them, except for Maghrib, which is three."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.13 • Al-Istibsar, Vol.1 p.220 • Al-Wafi, Vol.7 p.37 • Wasa'il Al-Shi'ah, Vol.4 p.82 • Wasa'il Al-Shi'ah, Vol.8 p.505 • Tafsir Al-Burhan, Vol.2 p.162

HADITH

HADITH.32

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَيْضاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ تَطَوُّعاً فِي اَلسَّفَرِ قَالَ «لاَ تُصَلِّ قَبْلَ اَلرَّكْعَتَيْنِ وَ لاَ بَعْدَهُمَا شَيْئاً نَهَاراً».

And he also narrated from Safwan ibn Yahya from al-'Ala' from Muhammad ibn Muslim from one of the two Imams, peace be upon them. He said:

I asked Him {a.s} about supererogatory prayer during travel.

Imam {a.s} said: "Do not pray anything before the two rak'ahs (of an obligatory prayer), nor after them, during the day."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.14 • Al-Wafi, Vol.7 p.120 • Wasa'il Al-Shi'ah, Vol.4 p.81

HADITH

HADITH.33

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ اَلْحَلَبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ صَلَّيْتُ اَلظُّهْرَ أَرْبَعَ رَكَعَاتٍ وَ أَنَا فِي اَلسَّفَرِ قَالَ «أَعِدْ».

And he narrated from Fadalah from Hammad ibn Uthman from 'Ubayd Allah al-Halabi. He said:

I said to Abu Abdillah {a.s}: "I prayed Dhuhr as four rak'ahs while I was on a journey." Imam {a.s} said: "Repeat it (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.14 • Al-Wafi, Vol.8 p.968 • Wasa'il Al-Shi'ah, Vol.8 p.507

HADITH

HADITH.34

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُمَا قَالاَ: «اَلصَّلاَةُ فِي اَلسَّفَرِ رَكْعَتَانِ لَيْسَ قَبْلَهُمَا وَ لاَ بَعْدَهُمَا شَيْءٌ».

هذه الاخبار كلها دالة على تفصيل ما ذكره في الكتاب وأنا بمشية الله استوفي الكلام على وجوب التقصير فيما بعد إن شاء الله تعالى.

And he narrated from Safwan ibn Yahya from Hudhayfah ibn Mansur from Abu Ja'far {a.s} and Abu Abdillah {a.s}, peace be upon them both:

The Imams {a.s} said: "The prayer during travel is two rak'ahs, there is nothing before them and nothing after them."

[AL TUSI]

All of these narrations indicate the detailed explanation of what was mentioned in the book. And, if Allah {SWT} wills, I shall, with His {SWT} permission, complete the discussion on the obligation of shortening the prayer (during travel) later, Allah {SWT} willing.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.14 • Al-Wafi, Vol.7 p.120 • Wasa'il Al-Shi'ah, Vol.4 p.81 • Wasa'il Al-Shi'ah, Vol.8 p.504

CHAPTER ON RECOMMENDED (NAFL) PRAYERS DURING TRAVEL

٣ ـ باب نوافل الصلاة في السفر

HADITH 35 – 49

قال الشيخ رحمه‌الله : (ونوافل الصلاة في السفر سبع عشرة ركعة) ثم ذكر تفصيلها إلى آخر الباب.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:
"And the supererogatory prayers (nawafil) during travel are seventeen rak'ahs."
Then he mentioned their details until the end of the chapter.

HADITH

HADITH.35

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى اَلْحَلَبِيِّ عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ : «أَرْبَعُ رَكَعَاتٍ بَعْدَ اَلْمَغْرِبِ لاَ تَدَعْهُنَّ فِي حَضَرٍ وَ لاَ سَفَرٍ».

Muhammad ibn Ya'qub narrated from Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from al-Harith ibn al-Mughirah. He said:
Abu Abdillah {a.s} said: "Four rak'ahs after Maghrib, do not abandon them whether at home or while traveling."

[REFERENCES] Al-Kafi, Vol.3 p.439 • Tahdib Al-Ahkam, Vol.2 p.14 • Al-Wafi, Vol.7 p.79 • Wasa'il Al-Shi'ah, Vol.4 p.86

HADITH

HADITH.36

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ قَالَ: «اَلصَّلاَةُ فِي اَلسَّفَرِ رَكْعَتَانِ لَيْسَ قَبْلَهُمَا وَ لاَ بَعْدَهُمَا شَيْءٌ إِلاَّ اَلْمَغْرِبَ فَإِنَّ بَعْدَهَا أَرْبَعَ رَكَعَاتٍ لاَ تَدَعْهُنَّ فِي حَضَرٍ وَ لاَ سَفَرٍ وَ لَيْسَ عَلَيْكَ قَضَاءُ صَلاَةِ اَلنَّهَارِ وَ صَلِّ صَلاَةَ اَللَّيْلِ وَ اِقْضِهِ».

And from him, from Ali ibn Ibrahim from Muhammad ibn 'Isa ibn 'Ubayd from Yunus ibn Abd al-Rahman from Ibn Maskan from Abu Basir from Abu Abdillah {a.s}.
Imam {a.s} said: "The prayer during travel is two rak'ahs, there is nothing before them and nothing after them, except for Maghrib, for after it are four rak'ahs, do not abandon them whether at home or while traveling. And you are not obligated to make up the prayers of the day. But pray the night prayer and make it up (if missed)."

[REFERENCES] Al-Kafi, Vol.3 p.439 • Tahdib Al-Ahkam, Vol.2 p.14 • Tahdib Al-Ahkam, Vol.3 p.169 • Al-Wafi, Vol.7 p.119 • Wasa'il Al-Shi'ah, Vol.4 p.83 • Wasa'il Al-Shi'ah, Vol.4 p.86 • Al-Fusul Al-Muhimmah, Vol.2 p.67

HADITH

HADITH.37

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ عَنْ أَبِي اَلْحَارِثِ قَالَ: سَأَلْتُهُ يَعْنِي اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلْأَرْبَعِ رَكَعَاتٍ بَعْدَ اَلْمَغْرِبِ فِي اَلسَّفَرِ يُعْجِلُنِي اَلْجَمَّالُ فَلاَ يُمْكِنُنِي اَلصَّلاَةُ عَلَى اَلْأَرْضِ هَلْ أُصَلِّيهَا فِي اَلْمَحْمِلِ قَالَ «نَعَمْ صَلِّهَا فِي اَلْمَحْمِلِ».

And from him, from Muhammad ibn Yahya from Hammad ibn Sulayman from Sa'd ibn Sa'd from Muqatil ibn Muqatil from Abu al-Harith. He said:

I (narrator) asked Him {a.s}, meaning (Imam) al-Ridha {a.s}, about the four rak'ahs after Maghrib during travel. The camel driver urges me onward, and I am not able to pray them on the ground, may I pray them in the howdah (riding seat)?

Imam {a.s} said: "Yes, pray them in the howdah."

[REFERENCES] Al-Kafi, Vol.3 p.441 • Tahdib Al-Ahkam, Vol.2 p.15 • Al-Wafi, Vol.7 p.518 • Wasa'il Al-Shi'ah, Vol.4 p.86

HADITH

HADITH.38

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلِّ رَكْعَتَيِ اَلْفَجْرِ فِي اَلْمَحْمِلِ».

وهذان الحديثان يدلان على شدة تأكيد هذه النوافل لانه أمر بها في حال كون الانسان في المحمل ولم يسوغ تركها.

And from him, from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ibn Abi Najran from Safwan from Abu al-Hasan {a.s}. He said:

(Imam {a.s} said) "Pray the two rak'ahs of the fajr (supererogatory prayer) in the howdah (riding seat)."

[AL TUSI]

And these two narrations indicate the strong emphasis placed on these supererogatory prayers, because He {a.s} commanded them even while the person was in the howdah (riding seat) and did not permit their abandonment.

[REFERENCES] Al-Kafi, Vol.3 p.441 • Tahdib Al-Ahkam, Vol.2 p.15 • Al-Wafi, Vol.7 p.519 • Wasa'il Al-Shi'ah, Vol.4 p.103

HADITH

HADITH.39

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَدَعْ أَرْبَعَ رَكَعَاتٍ بَعْدَ اَلْمَغْرِبِ فِي اَلسَّفَرِ وَ لاَ فِي اَلْحَضَرِ وَ كَانَ أَبِي لاَ يَدَعُ ثَلاَثَ عَشْرَةَ رَكْعَةً بِاللَّيْلِ فِي سَفَرٍ وَ لاَ فِي حَضَرٍ».

Al-Husayn ibn Sa'id narrated from Fadalah from al-Husayn ibn Uthman from Ibn Maskan from al-Harith ibn al-Mughirah. He said:

Abu Abdillah {a.s}, said to me (narrator): "Do not abandon the four rak'ahs after Maghrib whether in travel or at home. And my father {a.s} never used to abandon thirteen rak'ahs at night, whether in travel or at home."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.15

HADITH

HADITH.40

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ قَالَ: «كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَقُولُ: «إِنِّي لَأُحِبُّ أَنْ أَدُومَ عَلَى اَلْعَمَلِ وَ إِنْ قَلَّ» » قَالَ قُلْنَا تَقْضِي صَلاَةَ اَللَّيْلِ بِالنَّهَارِ فِي اَلسَّفَرِ قَالَ «نَعَمْ».

And from him, from Hammad ibn 'Isa from Mu'awiyah ibn 'Ammar from Abu Abdillah {a.s}. He said:

(Imam) Ali ibn al-Husayn {a.s} used to say: "Indeed, I love to persist in a deed even if it is little."

He (narrator) said: We asked, "Do you make up the night prayer during the day while traveling?"

Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.15 • Wasa'il Al-Shi'ah, Vol.4 p.92

HADITH

HADITH.41

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ: كَانَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي صَلاَةَ اَللَّيْلِ بِالنَّهَارِ عَلَى رَاحِلَتِهِ أَيْنَمَا تَوَجَّهَتْ بِهِ.

And from him, from Ahmad ibn Muhammad from Safwan the camel driver. He said:

Abu Abdillah {a.s} used to pray the night prayer during the day on his mount, in whatever direction it faced.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.15 • Al-Wafi, Vol.7 p.518 • Wasa'il Al-Shi'ah, Vol.4 p.92

HADITH

HADITH.42

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «صَلِّ صَلاَةَ اَللَّيْلِ وَ اَلْوَتْرَ وَ اَلرَّكْعَتَيْنِ فِي اَلْمَحْمِلِ».

Sa'd ibn Abdillah narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn Abi Nasr from al-'Alaʾ from Muhammad ibn Muslim. He said:

Abu Ja'far {a.s}, said to me: "Pray the night prayer, the witr, and the two (rak'ahs of fajr) in the howdah (riding seat)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.15 • Wasa'il Al-Shi'ah, Vol.4 p.90 • Wasa'il Al-Shi'ah, Vol.4 p.329

HADITH

HADITH.43

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ سَيْفٍ اَلتَّمَّارِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قَالَ لِي بَعْضُ أَصْحَابِنَا إِنَّا كُنَّا نَقْضِي صَلاَةَ اَلنَّهَارِ إِذَا نَزَلْنَا بَيْنَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ اَلْآخِرَةِ فَقَالَ «لاَ اَللَّهُ أَعْلَمُ بِعِبَادِهِ حِينَ رَخَّصَ لَهُمْ إِنَّمَا فَرَضَ اَللَّهُ عَلَى اَلْمُسَافِرِ رَكْعَتَيْنِ لاَ قَبْلَهُمَا وَ لاَ بَعْدَهُمَا شَيْءٌ إِلاَّ صَلاَةُ اَللَّيْلِ عَلَى بَعِيرِكَ حَيْثُ تَوَجَّهَ بِكَ».

And from him, from Muhammad ibn al-Husayn ibn Abi al-Khattab from Ja'far ibn Bashir from Hammad ibn Uthman from Sayf al-Tammar from Abu Abdillah {a.s}. He said:

One of our companions said to me, "We used to make up the day prayers when we stopped between Maghrib and the final 'ishaʾ."

So Imam {a.s} said: "No. Allah {SWT} knows best about His {SWT} servants when He {SWT} granted them a concession. Allah {SWT} has only obligated upon the traveler two rak'ahs, there is nothing before them and nothing after them, except the night prayer on your camel, in whatever direction it takes you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.445 • Tahdib Al-Ahkam, Vol.2 p.16 • Al-Wafi, Vol.7 p.120 • Wasa'il Al-Shi'ah, Vol.4 p.84

HADITH

HADITH.44

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ وَ عَلِيِّ بْنِ اَلْحَكَمِ جَمِيعاً عَنْ أَبِي يَحْيَى اَلْحَنَّاطِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَ عَنْ صَلاَةِ اَلنَّافِلَةِ بِالنَّهَارِ فِي اَلسَّفَرِ فَقَالَ «يَا بُنَيَّ لَوْ صَلَحَتِ اَلنَّافِلَةُ فِي اَلسَّفَرِ تَمَّتِ اَلْفَرِيضَةُ».

Ahmad ibn Muhammad ibn 'Isa narrated from al-Hasan ibn Mahbub and Ali ibn al-Hakam, both from Abu Yahya al-Hannat. He said:

I asked Abu Abdillah {a.s}, about praying the supererogatory prayers during the day while on a journey.

Imam {a.s} said: "O my son, if the nawafil (supererogatory prayers) during travel were valid, then the obligatory prayer would have remained complete (four rak'ahs)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.16 • Al-Istibsar, Vol.1 p.221 • Al-Wafi, Vol.7 p.120 • Wasa'il Al-Shi'ah, Vol.4 p.82

HADITH

HADITH.45

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: سَأَلْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّطَوُّعِ بِالنَّهَارِ وَ أَنَا فِي سَفَرٍ فَقَالَ «لاَ وَ لَكِنْ تَقْضِي صَلاَةَ اَللَّيْلِ بِالنَّهَارِ وَ أَنْتَ فِي سَفَرٍ» فَقُلْتُ جُعِلْتُ فِدَاكَ صَلاَةُ اَلنَّهَارِ اَلَّتِي أُصَلِّيهَا فِي اَلْحَضَرِ أَقْضِيهَا بِالنَّهَارِ فِي اَلسَّفَرِ فَقَالَ «أَمَّا أَنَا فَلاَ أَقْضِيهَا».

Ahmad ibn Muhammad ibn ‘Isa narrated from Ali ibn Ahmad ibn Ashyam from Safwan ibn Yahya. He said:
I asked (Imam) al-Ridha {a.s}, about performing supererogatory prayers during the day while I am traveling.
Imam {a.s} said: “No, but you may make up the night prayer during the day while you are traveling.”
I asked: “May I be your ransom, the daytime prayers that I perform while at home, should I make them up during the day while on a journey?”
Imam {a.s} said: “As for me, I do not make them up.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.16 • Al-Istibsar, Vol.1 p.221 • Al-Wafi, Vol.7 p.121 • Wasa’il Al-Shi’ah, Vol.4 p.82 • Wasa’il Al-Shi’ah, Vol.4 p.92

HADITH

HADITH.46

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا اَلْخَبَرُ اَلَّذِي رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقْضِي صَلاَةَ اَلنَّهَارِ بِاللَّيْلِ فِي اَلسَّفَرِ فَقَالَ «نَعَمْ» فَقَالَ لَهُ إِسْمَاعِيلُ بْنُ جَابِرٍ أَقْضِي صَلاَةَ اَلنَّهَارِ بِاللَّيْلِ فِي اَلسَّفَرِ فَقَالَ «لاَ» فَقَالَ إِنَّكَ قُلْتَ نَعَمْ فَقَالَ «إِنَّ ذَاكَ يُطِيقُ وَ أَنْتَ لاَ تُطِيقُ».

فمحمول على انه لو قضاه لم يكن مأثوما دون أن يكون ذلك مسنونا أو يكون قد علم من حاله انه إن لم يأمره بذلك استهان بالسنن ويؤدي ذلك الى الاخلال بالفرائض فأمره بذلك لتتوفر دواعيه على المحافظة على الصلوات, وعلم من حال الآخر خلاف ذلك فأمره بترك الاعادة مع انه ليس في الخبر أن له أن يصلي نوافل النهار أو فرائضها بالليل, وإذا لم يكن ذلك في ظاهره حملناه على الفرائض, ولو كان فيه تصريح بالنوافل لم يكن فيه ايضا انه مما فاته وهو مسافر أو فاته في حال الحضر وإذا احتمل ذلك حملناه على من فاته النوافل وهو حاضر جاز له أن تقضيها وهو مسافر بالليل, والذي يبين عن أن اعادة صلاة نوافل النهار ليس بمسنون.

As for the report narrated by al-Husayn ibn Sa’id from Muhammad ibn Abi ‘Umayr from Mu’awiyah ibn ‘Ammar, he said:
I said to Abu Abdillah {a.s}: “May I make up the day prayers at night while on a journey?”
Imam {a.s} said: “Yes.”
Then Isma’il ibn Jabir said to Him {a.s}: “May I make up the day prayers at night while on a journey?”
Imam {a.s} said: “No.”
So he (Isma’il) said: “But you just said ‘Yes’!”
Imam {a.s} replied: “That one is capable, and you are not capable.”

[AL TUSI]

So the report is to be understood as meaning that if he were to make up the prayers, he would not be blameworthy, without it implying that doing so is a recommended

Sunnah. Or it may be that the Imam {a.s} knew of his condition, that if he were not instructed to make them up, he would take the Sunnah lightly, which might lead to negligence in fulfilling the obligatory prayers. So He {a.s} instructed him accordingly in order to encourage him to maintain his commitment to prayer. And He {a.s} knew from the other person's condition the opposite, so He {a.s} instructed him to leave off the makeup (of nawafil).

Moreover, the narration does not explicitly state that one may perform the daytime nawafil or obligatory prayers at night. And since this is not stated on the surface, we interpret it to refer to the obligatory prayers. And even if the report had explicitly mentioned nawafil, it still would not establish whether the person missed them during travel or while at home. And if such a possibility exists, we interpret it to mean that whoever missed the nawafil while at home may make them up while traveling during the night. And what clarifies that making up the daytime supererogatory prayers is not a recommended Sunnah is the following:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.16 • Al-Istibsar, Vol.1 p.221 • Al-Wafi, Vol.7 p.121 • Wasa'il Al-Shi'ah, Vol.4 p.84 • Bihar Al-Anwar, Vol.8 6 p.72

HADITH

HADITH.47

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَ جُعِلْتُ فِدَاكَ إِنِّي سَأَلْتُكَ - عَنْ قَضَاءِ صَلاَةِ اَلنَّهَارِ بِاللَّيْلِ فِي اَلسَّفَرِ فَقُلْتَ «لاَ تَقْضِيهَا» وَ سَأَلَكَ أَصْحَابُنَا فَقُلْتَ «اِقْضُوا» فَقَالَ لِي «أَ فَأَقُولُ لَهُمْ لاَ تُصَلُّوا وَ إِنِّي أَكْرَهُ أَنْ أَقُولَ لَهُمْ لاَ تُصَلُّوا وَ اَللَّهِ مَا ذَاكَ عَلَيْهِمْ».

Al-Husayn ibn Sa'id narrated from Fadalah from al-Husayn ibn Uthman from Ibn Maskan from 'Umar ibn Hanzalah. He said:

I said to Abu Abdillah {a.s}: "May I be your ransom, I asked you about making up the day prayers at night while on a journey, and you said, 'Do not make them up.' But your companions asked you, and you said, 'Make them up.'"

Imam {a.s} said to me: "Should I say to them, 'Do not pray'? And I dislike saying to them, 'Do not pray.' By Allah {SWT}, that is not required of them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.17 • Al-Istibsar, Vol.1 p.222 • Al-Wafi, Vol.7 p.121 • Wasa'il Al-Shi'ah, Vol.4 p.84

HADITH

HADITH.48

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ أَمَّا اَلْخَبَرُ اَلَّذِي رَوَاهُ اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ سَدِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «كَانَ أَبِي يَقْضِي فِي اَلسَّفَرِ نَوَافِلَ اَلنَّهَارِ بِاللَّيْلِ وَ لاَ يُتِمُّ صَلاَةً فَرِيضَةً».

فيحتمل أن يكون المراد بهذا الخبر ما ذكرناه في الخبر الاول, ويحتمل أيضا أن يكون إنما كان يقضي عليه‌السلام هذه النوافل إذا خرج إلى السفر وقد دخل وقتها, وهذا الوجه يحتمله الخبر الاول أيضا وإن من أمره بقضاء النوافل علم من حاله انه خرج بعد دخول الوقت, ومن أمره بتركها علم من حاله انه خرج بعد تقضي وقتها, والذي يدل على ذلك :

As for the report narrated by al-Hasan ibn Mahbub from Hanan ibn Sadir from Sadir, he said:

Abu Abdillah {a.s} said: “My father {a.s} used to make up the daytime nawafil (supererogatory prayers) at night while on a journey, and He {a.s} would never complete (four rak’ahs of) an obligatory prayer.”

[AL TUSI]

It is possible that the meaning of this narration is as we explained regarding the first report, that is, it refers to a specific case. It is also possible that what is meant is that He {a.s}, peace be upon him, used to make up these nawafil when He {a.s} had set out for travel after their time had already entered. This interpretation is also supported by the first report: the one whom the Imam {a.s} instructed to make up the nawafil, He {a.s} knew from his condition that he had departed after the time of the prayer had entered; and the one whom He {a.s} instructed to leave them, He {a.s} knew from his condition that he had departed after the time had passed. What indicates this is the following:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.17

HADITH

HADITH.49

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ إِذَا زَالَتِ اَلشَّمْسُ وَ هُوَ فِي مَنْزِلِهِ ثُمَّ يَخْرُجُ فِي سَفَرٍ قَالَ «يَبْدَأُ بِالزَّوَالِ فَيُصَلِّيهَا ثُمَّ يُصَلِّي اَلْأُولَى بِتَقْصِيرِ رَكْعَتَيْنِ لِأَنَّهُ خَرَجَ مِنْ مَنْزِلِهِ قَبْلَ أَنْ تَحْضُرَ اَلْأُولَى» وَ سُئِلَ فَإِنْ خَرَجَ بَعْدَ مَا حَضَرَتِ اَلْأُولَى قَالَ «يُصَلِّي اَلْأُولَى أَرْبَعَ رَكَعَاتٍ ثُمَّ يُصَلِّي بَعْدُ اَلنَّوَافِلَ ثَمَانَ رَكَعَاتٍ لِأَنَّهُ خَرَجَ مِنْ مَنْزِلِهِ بَعْدَ مَا حَضَرَتِ اَلْأُولَى فَإِذَا حَضَرَتِ اَلْعَصْرُ صَلَّى اَلْعَصْرَ بِتَقْصِيرٍ وَ هِيَ رَكْعَتَانِ لِأَنَّهُ خَرَجَ فِي اَلسَّفَرِ قَبْلَ أَنْ تَحْضُرَ اَلْعَصْرُ».

Ahmad ibn al-Hasan ibn Ali ibn Faddal narrated from Amru ibn Sa’id from Musaddiq ibn Sadaqah from ‘Ammar ibn Musa al-Sabati from Abu Abdillah {a.s}:

He {a.s} was asked about a man upon whom the sun has passed the meridian (zawal) while he is still in his home, then he sets out for travel.

Imam {a.s} said: “He should begin with the zawal nafilah, so he prays it. Then he prays the Dhuhr prayer shortened, two rak’ahs, because he departed from his home before the time of Dhuhr had fully arrived.”

Then He {a.s} was asked: “And what if he left after the time of Dhuhr had already arrived?”

Imam {a.s} said: “Then he prays Dhuhr as four rak’ahs, and afterward he prays the nawafil, eight rak’ahs, because he left his home after the time of Dhuhr had entered. Then when the time of ‘asr enters, he prays ‘asr shortened, two rak’ahs, because he had departed on his journey before the time of ‘asr had entered.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.18 • Al-Istibsar, Vol.1 p.222 • Al-Wafi, Vol.7 p.146 • Wasa’il Al-Shi’ah, Vol.4 p.85 • Bihar Al-Anwar, Vol.8 6 p.47

CHAPTER ON TIMES OF PRAYER AND SIGN OF EACH OF ITS TIMES

٤ ـ باب اوقات الصلاة وعلامة كل وقت منها

HADITH 50 – 132

قال الشيخ رحمه‌الله (فوقت الظهر من بعد زوال الشمس الى أن يرجع الفئ سبعي الشخص) ثم ذكر ما يعرف به زوال الشمس الى قوله : (ووقت العصر ووقت الظهر على ثلاثة أضرب : من لم يصل شيئا من النوافل فوقته حين تزول الشمس بلا تأخير, ومن صلى النافلة فوقتها حين صارت على قدمين أو سبعين وما أشبه ذلك, ووقت المضطر يمتد الى اصفرار الشمس). فأما الذي يدل على الاول

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

“The time for Dhuhr is from after the sun passes the meridian (zawal) until the shadow returns to being equal to twice the length of a person.” Then he mentioned how to determine the sun’s passing the meridian, until he said:

“The time for ‘asr and Dhuhr is of three kinds: for one who has not prayed any of the nawafil (supererogatory prayers), its time begins as soon as the sun passes the meridian, without delay; for one who has prayed the nawafil, its time is when the shadow reaches two feet or something close to that; and the time for the one in hardship (mudtarr) extends until the yellowing of the sun.”

As for what indicates the first category:

HADITH

HADITH. 50

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ سَعِيدِ بْنِ اَلْحَسَنِ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَوَّلُ اَلْوَقْتِ زَوَالُ اَلشَّمْسِ وَ هُوَ وَقْتُ اَللَّهِ اَلْأَوَّلُ وَ هُوَ أَفْضَلُهُمَا».

Sa’d ibn Abdillah narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from Ali ibn Mahziyar from Fadalah ibn Ayyub from ‘Umar ibn Aban from Sa’id ibn al-Hasan. He said:

Abu Ja’far {a.s} said: “The beginning of the time (for Dhuhr) is the sun’s passing the meridian (zawal), and that is the first time of Allah {SWT}, and it is the best of the two times.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.217 • Tahdib Al-Ahkam, Vol.2 p.18 • Al-Istibsar, Vol.1 p.246 • Al-Wafi, Vol.7 p.207 • Wasa’il Al-Shi’ah, Vol.4 p.120 • Bihar Al-Anwar, Vol.80 p.46 • Mustadrak Al-Wasa’il, Vol.3 p.104

HADITH

HADITH.51

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ اَلْبَرْقِيِّ وَ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ جَمِيعاً عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ وَقْتِ اَلظُّهْرِ وَ اَلْعَصْرِ فَقَالَ «إِذَا زَالَتِ اَلشَّمْسُ دَخَلَ اَلظُّهْرُ وَ اَلْعَصْرُ جَمِيعاً إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ ثُمَّ أَنْتَ فِي وَقْتٍ مِنْهُمَا جَمِيعاً حَتَّى تَغِيبَ اَلشَّمْسُ».

And from him, from Al-Husayn ibn Sa'id and Muhammad ibn Khalid al-Barqi and Al-'Abbas ibn Ma'ruf, all from Al-Qasim ibn 'Urwah, from 'Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s} about the time of Dhuhr and 'Asr.

Imam {a.s} said: "When the sun passes the meridian, the time for both Dhuhr and 'Asr has entered, except that this one (Dhuhr) is before that one ('Asr). Then you remain in the time for both of them together until the sun sets."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.216 • Tahdib Al-Ahkam, Vol.2 p.19 • Tahdib Al-Ahkam, Vol.2 p.24 • Al-Istibsar, Vol.1 p.246 • Al-Istibsar, Vol.1 p.260 • Awali Al-La'ali, Vol.3 p.68 • Al-Wafi, Vol.7 p.241 • Wasa'il Al-Shi'ah, Vol.4 p.126

HADITH

HADITH.52

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وعنه عن يعقوب بن يزيد عن الحسن بن علي الوشا عن أحمد بن عمر عن أبي الحسن عليه‌السلام قال : سألته عن وقت الظهر والعصر فقال : وقت الظهر إذا زاغت الشمس الى أن يذهب الظل قامة, ووقت العصر قامة ونصف الى قامتين.

And from him, from Ya'qub ibn Yazid, from Al-Hasan ibn Ali al-Washsha', from Ahmad ibn 'Umar, from Abu al-Hasan {a.s}, who said:

I asked him about the time of Dhuhr and 'Asr.

He said: "The time of Dhuhr is from when the sun declines (from the meridian) until the shadow reaches the length of one forearm, and the time of 'Asr is from one and a half forearms to two forearms."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.53

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن أبي جعفر أحمد بن محمد عن علي بن الحكم عن عبد الله بن بكير عن زرارة عن أبي عبد الله ع قال : صلى رسول الله صلى الله عليه وآله بالناس الظهر والعصر حين زالت الشمس في جماعة من غير علة.

And from him, from Abu Ja'far Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Abdillah ibn Bukayr, from Zurarah, from Abu Abdillah {a.s}, who said:

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, prayed with the people Dhuhr and 'Asr when the sun had passed the meridian, in congregation, without any excuse.

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.54

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عنه عن محمد بن الحسين عن الحكم بن مسكين عن النضر ابن سويد عن عبد الله بن بكير عن زرارة عن أبي جعفر عليه‌السلام قال : إذا زالت الشمس دخل الوقتان الظهر والعصر, وإذا غابت الشمس دخل الوقتان المغرب والعشاء الآخرة. وأما الذي يدل على الضرب الآخر وهو وقت من يصلي النوافل.

From him, from Muhammad ibn al-Husayn, from al-Hakam ibn Miskin, from al-Nadr ibn Suwayd, from Abdillah ibn Bukayr, from Zurarah, from Abu Ja'far {a.s}, who said:

(Imam {a.s} said): "When the sun passes the meridian, the time of both prayers, Dhuhr and 'Asr, enters, and when the sun sets, the time of both prayers, Maghrib and 'Isha' al-Akhirah, enters. As for that which indicates the other type (of timing), it is the time for one who performs the supererogatory (nawafil) prayers."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.55

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

ما رواه الحسين بن سعيد عن محمد بن سنان عن ابن مسكان عن زرارة عن أبي جعفر عليه‌السلام قال سألته عن وقت الظهر فقال : ذراع من زوال الشمس, ووقت العصر ذراع من وقت الظهر فذلك أربعة أقدام من زوال الشمس, وقال زرارة قال لي أبو جعفر ع حين سألته عن ذلك : إن حايط مسجد رسول الله صلى الله عليه وآله كان قامة فكان إذا مضى من فيئه ذراع صلى الظهر, وإذا مضى من فيئه ذراعان صلى العصر, ثم قال : أتدري لم جعل الذراع والذراعان؟ قلت : لم جعل ذلك؟ قال : لمكان النافلة فان لك ان تنتفل من زوال الشمس الى أن يمضي الفئ ذراعا, فإذا بلغ فيئك ذراعا من الزوال بدأت بالفريضة وتركت النافلة قال ابن مسكان : وحدثني بالذراع والذراعين سليمان بن خالد وأبو بصير المرادي وحسين صاحب القلانس وابن أبي يعفور ومن لا أحصيه منهم. وفي هذا الخبر تصريح بما عقدنا عليه الباب ان هذه الاوقات إنما جعلت لمكان النافلة.

That which was narrated by Al-Husayn ibn Sa'id, from Muhammad ibn Sinan, from Ibn Miskan, from Zurarah, from Abu Ja'far {a.s}, who said:

I asked Him {a.s} about the time of Dhuhr and Imam {a.s} said: "One forearm's length (of shadow) from the sun's zenith; and the time of 'Asr is one forearm's length from the time of Dhuhr, so that makes four forearms from the sun's zenith.

And Zurarah said: "Abu Ja'far {a.s}, said to me when I asked Him {a.s} about that:

"The wall of the mosque of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was a man's height, and when the shadow from it extended one forearm, he would pray Dhuhr, and when the shadow extended two forearms, he would pray 'Asr."

Then Imam {a.s} said: "Do you know why one forearm and two forearms were appointed?"

I said: "Why was that set?"

Imam {a.s} said: "Because of the supererogatory prayers. For you are allowed to perform supererogatory prayers from the sun's zenith until the shadow reaches one forearm in

length; and when your shadow reaches one forearm from the zenith, you begin with the obligatory prayer and leave the supererogatory prayer."

Ibn Miskan said: "And Sulayman ibn Khalid and Abu Basir al-Muradi and Husayn, the one with the caps, and Ibn Abi Ya'fur, and others whom I cannot enumerate, also narrated to me regarding the one forearm and the two forearms."

And in this narration, there is a clear indication of what we have based this chapter upon, that these times were designated for the purpose of offering the supererogatory prayers.

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.56

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وروى محمد بن يعقوب عن علي بن إبراهيم عن محمد بن عيسى عن يونس عن يزيد بن خليفة قال قلت لابي عبد الله عليه‌السلام ان عمر بن حنظلة أتانا عنك بوقت فقال أبو عبد الله عليه‌السلام : إذن لا يكذب علينا, قلت : ذكر انك قلت : ان أول صلاة افترضها الله تعالى على نبيه صلى الله عليه وآله الظهر وهو قول الله عزوجل (أقم الصلاة لدلوك الشمس) فإذا زالت الشمس لم يمنعك الا سبحتك ثم لا تزال في وقت الظهر الى أن يصير الظل قامة وهو آخر الوقت فإذا صار الظل قامة دخل وقت العصر فلم تزل في وقت العصر حتى يصير الظل قامتين وذلك المساء قال : صدق.

Muhammad ibn Ya'qub narrated from Ali ibn Ibrahim, from Muhammad ibn 'Isa, from Yunus, from Yazid ibn Khalifah, who said:

I said to Abu Abdillah {a.s}: "Indeed, 'Umar ibn Hanzalah came to us with a timing from you."

So Abu Abdillah {a.s} said: "Then he does not lie upon us."

I (narrator) said: "He (ibn Hanzalah) mentioned that you said: 'Verily, the first prayer that Allah {SWT}, the Exalted, made obligatory upon His Prophet, may Allah {SWT} bless him and his family, was Dhuhr, and it is the saying of Allah {SWT}, the Mighty and Majestic: '*Establish the prayer at the declining of the sun*' (Surah Isra 17:78).

So when the sun passes the meridian, nothing prevents you (from praying) except your tasbih (supererogatory prayer), and you remain in the time of Dhuhr until the shadow becomes one forearm's length, and that is the end of the time. Then when the shadow becomes one forearm, the time of 'Asr enters, and you remain in the time of 'Asr until the shadow becomes two forearms, and that is the evening."

Imam {a.s} said: "He (ibn Hanzalah) has spoken the truth."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.57

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن محمد بن يحيى عن سلمة بن الخطاب عن علي بن سيف ابن عميرة عن أبيه عن عمر بن حنظلة عن أبي عبد الله عليه‌السلام قال : إذا زالت الشمس فقد دخل وقت الظهر إلا أن بين يديها سبحة وذلك إليك إن شئت طولت وإن شئت قصرت.

And from him, from Muhammad ibn Yahya, from Salamah ibn al-Khattab, from Ali ibn Sayf ibn 'Umayrah, from his father, from 'Umar ibn Hanzalah, from Abu Abdillah {a.s}, who said:

(Imam {a.s} said) "When the sun passes the meridian, the time for Dhuhr has entered, except that there is a supererogatory prayer before it, and that is up to you, if you wish, you may lengthen it, and if you wish, you may shorten it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.58

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وروى محمد بن أحمد بن يحيى الاشعري عن العباس بن معروف عن صفوان بن يحيى عن اسحاق بن عمار عن إسماعيل الجعفي عن أبي جعفر عليه‌السلام قال : كان رسول الله صلى الله عليه وآله إذا كان فئ الجدار ذراعا صلى الظهر وإذا كان ذراعين صلى العصر, قال قلت : ان الجدار يختلف بعضها قصير وبعضها طويل فقال : كان جدار مسجد النبي صلى الله عليه وآله يومئذ قامة.

Muhammad ibn Ahmad ibn Yahya al-Ash'ari narrated from al-Abbas ibn Ma'ruf, from Safwan ibn Yahya, from Ishaq ibn 'Ammar, from Isma'il al-Ju'fi, from Abu Ja'far {a.s}, who said:

(Imam {a.s} said) "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, when the shadow of the wall reached one forearm, He {saws} would pray Dhuhr, and when it reached two forearms, He {saws} would pray 'Asr."

I asked: "The walls differ, some are short and some are tall."

Imam {a.s} said: "The wall of the Prophet's mosque, may Allah {SWT} bless him and his family, at that time was one man's height."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.59

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وروى الحسين بن سعيد عن فضالة عن حسين بن عثمان عن عبد الله بن مسكان عن إسماعيل بن عبد الخالق قال : سألت أبا عبد الله عليه‌السلام عن وقت الظهر فقال : بعد الزوال بقدم أو نحو ذلك إلا في يوم الجمعة أو في السفر فان وقتها حين نزول.

Al-Husayn ibn Sa'id narrated from Fadalah, from Husayn ibn Uthman, from Abdillah ibn Miskan, from Isma'il ibn Abd al-Khaliq, who said:

I asked Abu Abdillah {a.s} about the time of Dhuhr.

Imam {a.s} said: "After the sun passes the meridian by one foot or something close to that, except on the day of Jumu'ah or during travel, for its time is at the moment of decline."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.60

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن فضالة عن حماد بن عثمان عن عيسى بن أبي منصور قال قال لي أبو عبد الله عليه‌السلام :إذا زالت الشمس فصليت سبحتك فقد دخل وقت الظهر.

And from him, from Fadalah, from Hammad ibn Uthman, from 'Isa ibn Abi Mansur, who said:

Abu Abdillah {a.s}, said to me: "When the sun passes the meridian, and you have prayed your supererogatory prayer, then the time for Dhuhr has entered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.61

[SOURCE] Implicit (Muzmar)

وعنه عن أحمد بن محمد قال سألته عن وقت صلاة الظهر والعصر فكتب قامة للظهر وقامة للعصر.

And from him, from Ahmad ibn Muhammad, who said:

I asked Him {a.s} about the time of the Dhuhr and 'Asr prayers, so He {a.s} wrote:

"One forearm's length (of shadow) for Dhuhr, and one forearm's length for 'Asr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.62

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ وَقْتِ صَلاَةِ اَلظُّهْرِ فِي اَلْقَيْظِ فَلَمْ يُجِبْنِي فَلَمَّا أَنْ كَانَ بَعْدَ ذَلِكَ قَالَ لِعَمْرِو بْنِ سَعِيدِ بْنِ هِلاَلٍ «إِنَّ زُرَارَةَ سَأَلَنِي عَنْ وَقْتِ صَلاَةِ اَلظُّهْرِ فِي اَلْقَيْظِ فَلَمْ أُخْبِرْهُ فَحَرِجْتُ عَنْ ذَلِكَ فَأَقْرِئْهُ مِنِّي اَلسَّلاَمَ وَ قُلْ لَهُ إِذَا كَانَ ظِلُّكَ مِثْلَكَ فَصَلِّ اَلظُّهْرَ وَ إِذَا كَانَ ظِلُّكَ مِثْلَيْكَ فَصَلِّ اَلْعَصْرَ».

والذي يدل على أن هذه الاوقات خاصة لمن صلى النوافل.

Sa'd narrated from Ahmad ibn Muhammad, from Muhammad ibn Abd al-Jabbar, from al-Hasan ibn Ali ibn Faddal, from Abdillah ibn Bukayr, from Zurarah, who said:

I asked Abu Abdillah {a.s} about the time of the Dhuhr prayer during intense heat, but He {a.s} did not answer me. Then, sometime afterward, Imam {a.s} said to 'Amr ibn Sa'id ibn Hilal: "Zurarah asked me about the time of the Dhuhr prayer during intense heat, and I did not inform him, and I felt uneasy about that. So convey my greetings to him and say to him: 'When your shadow becomes equal to your height, then pray Dhuhr; and when your shadow becomes twice your height, then pray 'Asr.'"

[AL TUSI]

And that which indicates that these times are specifically for the one who performs the supererogatory (nawafil) prayers.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.22 • Al-Istibsar, Vol.1 p.248 • Al-Wafi, Vol.7 p.247 • Wasa'il Al-Shi'ah, Vol.4 p.144

HADITH

HADITH.63

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُوسَى بْنِ اَلْحَسَنِ عَنِ اَلْحَسَنِ بْنِ اَلْحُسَيْنِ اَللُّؤْلُؤِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ اَلنَّصْرِيِّ وَ عُمَرَ بْنِ حَنْظَلَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالُوا: كُنَّا نَعْتَبِرُ اَلشَّمْسَ بِالْمَدِينَةِ بِالذِّرَاعِ فَقَالَ لَنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَ لاَ أُنَبِّئُكُمْ بِأَبْيَنَ مِنْ هَذَا» قَالُوا بَلَى جَعَلَنَا اَللَّهُ فِدَاكَ قَالَ «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلظُّهْرِ إِلاَّ أَنَّ بَيْنَ يَدَيْهَا سُبْحَةً وَ ذَلِكَ إِلَيْكَ فَإِنْ أَنْتَ خَفَّفْتَ سُبْحَتَكَ فَحِينَ تَفْرُغُ مِنْ سُبْحَتِكَ وَ إِنْ أَنْتَ طَوَّلْتَ فَحِينَ تَفْرُغُ مِنْ سُبْحَتِكَ».

وليس لاحد أن يقول كيف يمكنكم العمل على هذه الاحاديث مع اختلاف الفاظها وتضاد معانيها؟! لان بعضها يتضمن ذكر القامة, وبعضها يتضمن ذكر الذراع وبعضها يتضمن ذكر القدم, وهذه مقادير مختلفة لان اللفظ وان اختلف فان المعاني ليست مختلفة من وجوه أحدها : انا قد بينا أنه إذا زالت الشمس فقد دخل وقت الظهر الا لمن يصلي النافلة السبحة, وصلاة السبحة تختلف باختلاف المصلين, فمن صلى بقدر ما تصير الشمس على قدم فذلك وقته, ومن صلى على ذراع فكذلك حينئذ وقته, ومن صلى إلى أن تصير الشمس على قامة فذلك وقته وقد صرح بهذا أبو عبد الله عليه‌السلام في الخبر الذي قدمناه عن منصور بن حازم من قوله الا أنبئكم بابين من هذا ثم قَالَ: «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلظُّهْرِ إِلاَّ أَنَّ بَيْنَ يَدَيْهَا سُبْحَةً فَإِنْ أَنْتَ خَفَّفْتَ فَحِينَ تَفْرُغُ مِنْهَا وَ إِنْ أَنْتَ طَوَّلْتَ فَحِينَ تَفْرُغُ مِنْهَا». والثاني : أن يكون جميع ما تضمنت هذه الاخبار من ذكر القامة والذراع المراد به الذراع وقد بينوا عليهم‌السلام ذلك روى ذلك :

That which was narrated by Sa'd ibn Abdillah, from Musa ibn al-Hasan, from al-Hasan ibn al-Husayn al-Lu'lu'i, from Safwan ibn Yahya, from al-Harith ibn al-Mughirah al-Nasri and 'Umar ibn Hanzalah, from Mansur ibn Hazim, who said:

(Narrator said) 'We used to measure the sun in Medina by the forearm. So Abu Abdillah {a.s} said to us: "Shall I not inform you of something clearer than this?"'

They said: "Yes, may we be your ransom."

Imam {a.s} said: "When the sun passes the meridian, then the time for Dhuhr has entered, except that there is a supererogatory prayer before it, and that is up to you. So if you shorten your supererogatory prayer, then (the time for Dhuhr begins) when you finish your supererogatory prayer, and if you lengthen it, then (it begins) when you finish your supererogatory prayer."

[AL TUSI]

And no one has the right to say: 'How can you act upon these narrations when their wordings differ and their meanings seem contradictory?!' For some of them mention a 'qamah' (forearm's length), some of them mention a 'dhira' (arm's length), and some mention a 'qadam' (foot), and these are different measures.

The response is that although the wording differs, the meanings are not contradictory from several aspects.

One of them is: we have already explained that when the sun passes the meridian, the time for Dhuhr has entered, except for one who wishes to perform the supererogatory prayer ('al-subhah'). And the performance of 'subhah' varies according to the individuals praying. So, whoever performs it in the time it takes for the sun to reach one 'qadam', then that is his time; and whoever prays until it reaches one 'dhira', then that is his time; and whoever continues until the sun's shadow is one 'qamah', then that is his time. And Abu Abdillah {a.s}, clearly stated this in the narration which we previously mentioned from Mansur ibn Hazim, From His {a.s} words: 'Shall I not inform you of something clearer than this? Then Imam {a.s} said: When the sun passes the meridian, the time for Dhuhr has entered, except that there is a supererogatory prayer before it. So if you shorten it, then the time (of Dhuhr) is when you finish it; and if you lengthen it, then the time is when you finish it.'

And the second (point): That all which these narrations contain of the mention of 'qamah' (standing height), 'dhira' (forearm), and 'qadam' (foot), what is meant by them is the 'dhira' (forearm), and they, peace be upon them, have clarified this. It was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.22

HADITH

HADITH.64

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَلِيُّ بْنُ اَلْحَسَنِ اَلطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «اَلْقَامَةُ وَ اَلْقَامَتَانِ اَلذِّرَاعُ وَ اَلذِّرَاعَانِ فِي كِتَابِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ ».

Ali ibn al-Hasan al-Tatari narrated from Muhammad ibn Ziyad, from Ali ibn Hanzalah, who said:
Abu Abdillah {a.s} said to me: "The 'qamah' and the two 'qamahs', the 'dhira' and the two 'dhiras', are (equivalent) in the Book of Ali {a.s}, peace be upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.23 • Al-Istibsar, Vol.1 p.251 • Al-Wafi, Vol.7 p.219 • Wasa'il Al-Shi'ah, Vol.4 p.144

HADITH

HADITH.65

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلْقَامَةُ هِيَ اَلذِّرَاعُ».

And from him, from Ali ibn Asbat, from Ali ibn Abi Hamzah, who said:
I heard Abu Abdillah {a.s} say: "The 'qamah' is the 'dhira'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.23 • Al-Istibsar, Vol.1 p.251 • Al-Wafi, Vol.7 p.219 • Wasa'il Al-Shi'ah, Vol.4 p.145 • Bihar Al-Anwar, Vol.80 p.38

HADITH

HADITH.66

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : قَالَ لَهُ أَبُو بَصِيرٍ كَمِ اَلْقَامَةُ قَالَ فَقَالَ «ذِرَاعٌ إِنَّ قَامَةَ رَحْلِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَتْ ذِرَاعاً».

والثالث ان الشخص القائم الذي يعتبر به الزوال يختلف ظله بحسب اختلاف الاوقات فتارة ينتهي الظل منه في القصور حتى لا يبقى بينه وبين أصل العمود المنصوب أكثر من قدم, وتارة ينتهي الى حد يكون بينه وبينه ذراع, وتارة يكون مقداره مقدار الخشب المنصوب, فإذا رجع الظل إلى الزيادة وزاد مثل ما كان قد انتهى إليه من الحد فقد دخل الوقت سواء كان قدما أو ذراعا أو مثل الجسم المنصوب فالاعتبار بالظل على جميع الاحوال لا بالجسم المنصوب, والذي يدل على هذا المعنى.

And from him, from Muhammad ibn Ziyad, from Ali ibn Abi Hamzah, from Abu Abdillah {a.s}:
Abu Basir said to Him {a.s}: "How much is a 'qamah'?"
Imam {a.s} said: "A 'dhira' (forearm). Indeed, the 'qamah' of the saddle of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was a 'dhira'."

[AL TUSI]
And the third (point) is that the standing person by whom the time of the sun's decline ('zawal') is determined, his shadow differs according to the changing times. At times, his shadow in the summer shrinks so much that nothing remains between it and the base of the upright post except a 'qadam' (foot), and at other times it extends to a point where the distance between it and the base is a 'dhira' (forearm), and at other times its length is equal to the height of the erected object.

So, when the shadow begins to increase again and reaches the same amount as the distance it had previously reached at its shortest extent, then the time (of Dhuhr) has entered, whether that was a 'qadam', a 'dhira', or the height of the erected body. Thus, the consideration is always with the 'shadow' in all conditions, not with the height of the object itself. And that which indicates this meaning is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.23 • Al-Istibsar, Vol.1 p.251 • Wasa'il Al-Shi'ah, Vol.4 p.145 • Bihar Al-Anwar, Vol.80 p.38

HADITH

HADITH.67

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ اِبْنِ سَعِيدٍ عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَلَيْهِ اَلسَّلاَمُ عَمَّا جَاءَ فِي اَلْحَدِيثِ «أَنْ صَلِّ اَلْعَصْرَ إِذَا كَانَتِ اَلشَّمْسُ قَامَةً وَ قَامَتَيْنِ وَ ذِرَاعاً وَ ذِرَاعَيْنِ وَ قَدَماً وَ قَدَمَيْنِ مِنْ هَذَا وَ مِنْ هَذَا» فَمَتَى هَذَا وَ كَيْفَ هَذَا وَ قَدْ يَكُونُ اَلظِّلُّ فِي بَعْضِ اَلْأَوْقَاتِ نِصْفَ قَدَمٍ قَالَ «إِنَّمَا قَالَ ظِلُّ اَلْقَامَةِ وَ لَمْ يَقُلْ قَامَةُ اَلظِّلِّ وَ ذَلِكَ أَنَّ ظِلَّ اَلْقَامَةِ يَخْتَلِفُ مَرَّةً وَ يَكْثُرُ مَرَّةً وَ يَقِلُّ وَ اَلْقَامَةُ قَامَةٌ أَبَداً لاَ تَخْتَلِفُ» ثُمَّ قَالَ «ذِرَاعٌ وَ ذِرَاعَانِ وَ قَدَمٌ وَ قَدَمَانِ فَصَارَ ذِرَاعٌ وَ ذِرَاعَانِ تَفْسِيرَ اَلْقَامَةِ وَ اَلْقَامَتَيْنِ فِي اَلزَّمَانِ اَلَّذِي يَكُونُ فِيهِ ظِلُّ اَلْقَامَةِ ذِرَاعاً وَ ظِلُّ اَلْقَامَتَيْنِ ذِرَاعَيْنِ فَيَكُونُ ظِلُّ اَلْقَامَةِ وَ اَلْقَامَتَيْنِ وَ اَلذِّرَاعِ وَ اَلذِّرَاعَيْنِ مُتَّفِقَيْنِ فِي كُلِّ زَمَانٍ مَعْرُوفَيْنِ مُفَسَّراً أَحَدُهُمَا بِالْآخَرِ مُسَدِّداً بِهِ فَإِذَا كَانَ اَلزَّمَانُ يَكُونُ فِيهِ ظِلُّ اَلْقَامَةِ ذِرَاعاً كَانَ اَلْوَقْتُ ذِرَاعاً مِنْ ظِلِّ اَلْقَامَةِ وَ كَانَتِ اَلْقَامَةُ ذِرَاعاً مِنَ اَلظِّلِّ وَ إِذَا كَانَ ظِلُّ اَلْقَامَةِ أَقَلَّ أَوْ أَكْثَرَ كَانَ اَلْوَقْتُ مَحْصُوراً بِالذِّرَاعِ وَ اَلذِّرَاعَيْنِ فَهَذَا تَفْسِيرُ اَلْقَامَةِ وَ اَلْقَامَتَيْنِ وَ اَلذِّرَاعِ وَ اَلذِّرَاعَيْنِ».

وأما القسم الاخير من الذي ذكرناه وهو وقت المضطر, فيدل على ذلك :

That which was narrated by Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Salih ibn Sa'id, from Yunus, from some of his men, from Abu Abdillah {a.s}, who said:

I asked Him {a.s}, peace be upon him, about what came in the hadith: 'Pray 'Asr when the sun is at one qamah (height), two qamahs, one dhira (forearm), two dhiras, one qadam (foot), two qadams, from this and from that', so when is this, and how is this, while at some times the shadow is only half a qadam?"

Imam {a.s} said: 'Indeed, he said 'the shadow of the qamah' and did not say 'the qamah of the shadow', because the shadow of the qamah varies, sometimes it increases, sometimes it decreases, while the qamah (the standing height) remains a qamah forever, it does not change.'

Then Imam {a.s} said: 'One dhira and two dhiras, one qadam and two qadams, so the one dhira and two dhiras are the explanation of the qamah and the two qamahs during the time when the shadow of the qamah is one dhira, and the shadow of the two qamahs is two dhiras. Thus, the shadow of the qamah and the two qamahs, and the dhira and the two dhiras, are consistent in every time, known, and explained, one interpreted by the other, supported by it. So when the time is such that the shadow of the qamah is a dhira, then the time is a dhira of the shadow of the qamah, and the qamah is a dhira of the shadow. And if the shadow of the qamah is less or more, then

the time is confined to the dhira and the two dhiras. This is the explanation of the qamah and the two qamahs, and the dhira and the two dhiras.”’

[AL TUSI]

As for the final category which we have mentioned, and that is the time of necessity (‘waqt al-mudtarr’), what indicates that is:

[REFERENCES] Al-Kafi, Vol.3 p.277 • Tahdib Al-Ahkam, Vol.2 p.24 • Al-Wafi, Vol.7 p.215 • Wasa’il Al-Shi’ah, Vol.4 p.150 • Bihar Al-Anwar, Vol.80 p.34

HADITH

HADITH.68

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

ما رواه سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد ومحمد بن خالد البرقي والعباس بن معروف جميعا عن القاسم بن عروة عن عبيد بن زرارة قال سألت أبا عبد الله عليه‌السلام عن وقت الظهر والعصر فقال : إذا زالت الشمس دخل وقت الظهر والعصر جميعا إلا أن هذه قبل هذه ثم أنت في وقت منهما جميعا حتى تغيب الشمس.

That which was narrated by Sa’d ibn Abdillah, from Ahmad ibn Muhammad ibn ‘Isa, from al-Husayn ibn Sa’id and Muhammad ibn Khalid al-Barqi and al-Abbas ibn Ma’ruf, all from al-Qasim ibn ‘Urwah, from ‘Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s} about the time of Dhuhr and ‘Asr.

Imam {a.s} said: “When the sun passes the meridian, the time for both Dhuhr and ‘Asr enters, except that this one (Dhuhr) is before that one (‘Asr). Then you remain within the time of both of them together until the sun sets.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.69

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَحَبُّ اَلْوَقْتِ إِلَى اَللَّهِ عَزَّ وَ جَلَّ أَوَّلُهُ حِينَ يَدْخُلُ وَقْتُ اَلصَّلاَةِ فَصَلِّ اَلْفَرِيضَةَ فَإِنْ لَمْ تَفْعَلْ فَإِنَّكَ فِي وَقْتٍ مِنْهُمَا حَتَّى تَغِيبَ اَلشَّمْسُ».

Al-Husayn ibn Sa’id narrated from Fadalah ibn Ayyub, from Musa ibn Bakr, from Zurarah, who said:

Abu Ja’far {a.s} said: “The most beloved time to Allah {SWT}, Mighty and Majestic, is its beginning, when the time of prayer enters. So perform the obligatory prayer. But if you do not do so, then you are still within the time of both of them until the sun sets.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.24 • Al-Istibsar, Vol.1 p.260 • Al-Wafi, Vol.7 p.208 • Wasa’il Al-Shi’ah, Vol.4 p.119 • Wasa’il Al-Shi’ah, Vol.4 p.155

HADITH

HADITH.70

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ مُوسَى بْنِ جَعْفَرِ بْنِ أَبِي جَعْفَرٍ عَنْ أَبِي طَالِبٍ عَبْدِ اَللَّهِ بْنِ اَلصَّلْتِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ اِبْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ دَاوُدُ بْنُ فَرْقَدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلظُّهْرِ حَتَّى يَمْضِيَ مِقْدَارُ مَا صَلَّى اَلْمُصَلِّي أَرْبَعَ رَكَعَاتٍ فَإِذَا مَضَى ذَلِكَ فَقَدْ دَخَلَ وَقْتُ اَلظُّهْرِ وَ اَلْعَصْرِ حَتَّى يَبْقَى مِنَ اَلشَّمْسِ مِقْدَارُ مَا يُصَلِّي أَرْبَعَ رَكَعَاتٍ فَإِذَا بَقِيَ مِقْدَارُ ذَلِكَ فَقَدْ خَرَجَ وَقْتُ اَلظُّهْرِ وَ بَقِيَ وَقْتُ اَلْعَصْرِ حَتَّى تَغِيبَ اَلشَّمْسُ».

Sa'd ibn Abdillah narrated from Ahmad ibn Muhammad ibn 'Isa and Musa ibn Ja'far ibn Abi Ja'far, from Abu Talib Abdillah ibn al-Salt, from al-Hasan ibn Ali ibn Faddal, from Dawud ibn Abi Yazid, and he is Dawud ibn Farqad, from some of our companions:

Abu Abdillah {a.s} said: "When the sun passes the meridian, the time of Dhuhr has entered until the amount of time passes in which a person can pray four rak'ahs. When that has passed, then the time of Dhuhr and 'Asr both have entered, and that continues until there remains from the sun's presence the amount of time needed to pray four rak'ahs. When that amount of time remains, then the time of Dhuhr has ended and the time of 'Asr remains until the sun sets."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.25 • Al-Istibsar, Vol.1 p.261 • Awali Al-La'ali, Vol.2 p.25 • Awali Al-La'ali, Vol.3 p.69 • Al-Wafi, Vol.7 p.239 • Wasa'il Al-Shi'ah, Vol.4 p.127 • Bihar Al-Anwar, Vol.7 9 p.358

HADITH

HADITH.71

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُحَمَّدٍ اَلْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «وَقْتُ اَلْعَصْرِ إِلَى غُرُوبِ اَلشَّمْسِ».

Sa'd narrated from Ahmad ibn Muhammad, from Abdillah ibn Muhammad al-Hajjal, from Tha'labah ibn Maymun, from Ma'mar ibn Yahya, who said:

I heard Abu Ja'far {a.s} say: "The time of 'Asr is until the setting of the sun."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.25 • Al-Istibsar, Vol.1 p.261 • Al-Wafi, Vol.7 p.244 • Wasa'il Al-Shi'ah, Vol.4 p.155

HADITH

HADITH.72

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ اَلضَّحَّاكِ بْنِ زَيْدٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِهِ تَعَالَى «أَقِمِ اَلصَّلاَةَ لِدُلُوكِ اَلشَّمْسِ إِلىٰ غَسَقِ اَللَّيْلِ» قَالَ «إِنَّ اَللَّهَ تَعَالَى اِفْتَرَضَ أَرْبَعَ صَلَوَاتٍ أَوَّلُ وَقْتِهَا مِنْ زَوَالِ اَلشَّمْسِ إِلَى اِنْتِصَافِ اَللَّيْلِ مِنْهَا صَلاَتَانِ أَوَّلُ وَقْتِهِمَا مِنْ عِنْدِ زَوَالِ اَلشَّمْسِ إِلَى غُرُوبِ اَلشَّمْسِ إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ وَ مِنْهَا صَلاَتَانِ أَوَّلُ وَقْتِهِمَا مِنْ غُرُوبِ اَلشَّمْسِ إِلَى اِنْتِصَافِ اَللَّيْلِ إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ».

Ahmad ibn Muhammad ibn ‘Isa narrated from Ahmad ibn Muhammad ibn Abi Nasr, from al- Dahhak ibn Zayd, from ‘Ubayd ibn Zurarah:

Abu Abdillah {a.s} said regarding the saying of the Most High: ‘*Establish the prayer at the declining of the sun until the darkness of the night*”’ (Surah Isra 17:78).

Imam {a.s} said: “Indeed, Allah {SWT}, the Exalted, made four prayers obligatory, the beginning of whose time is from the sun’s decline until midnight. Among them are two prayers whose beginning time is from the sun’s decline until sunset, except that this one is before that one. And among them are two prayers whose beginning time is from sunset until midnight, except that this one is before that one.”

[REFERENCES] Tafsir Al-’Ayyashi, Vol.2 p.310 • Tahdib Al-Ahkam, Vol.2 p.25 • Al-Istibsar, Vol.1 p.261 • Al-Wafi, Vol.7 p.240 • Wasa’il Al-Shi’ah, Vol.4 p.157 • Tafsir Al-Burhan, Vol.3 p.567 • Tafsir Al-Burhan, Vol.3 p.569 • Bihar Al-Anwar, Vol.7 9 p.358 • Bihar Al-Anwar, Vol.80 p.68 • Tafsir Kanz Al-Daqaiq, Vol.7 p.475

HADITH

HADITH.73

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْبَرْقِيِّ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ اَلظُّهْرِ وَ اَلْعَصْرِ إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ ثُمَّ أَنْتَ فِي وَقْتٍ مِنْهُمَا حَتَّى تَغِيبَ اَلشَّمْسُ».

والذي يدل على ان ما تضمنته هذه الاخبار من قوله ثم أنت في وقت منهما الى أن تغيب الشمس إنما وردت رخصة للمضطر وصاحب العذر :

Ahmad ibn Muhammad ibn ‘Isa narrated from al-Barqi, from al-Qasim ibn ‘Urwah, from ‘Ubayd ibn Zurarah, who said:

Abu Abdillah {a.s} said: “When the sun passes the meridian, the time for the two prayers, Dhuhr and ‘Asr, has entered, except that this one (Dhuhr) is before that one (‘Asr). Then you are within the time for both of them until the sun sets.”

[AL TUSI]

And that which indicates that what is contained in these narrations, from the statement ‘then you are within the time for both of them until the sun sets’, was only mentioned as a concession (‘rukhsah’) for the one in necessity (‘mudtarr’) or the one who has an excuse (‘sahib al-’udhr’), is: (following narration)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.26 • Mustadrak Al-Wasa’il, Vol.3 p.104 • Mustadrak Al-Wasa’il, Vol.3 p.104

HADITH

HADITH.74

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ اَلْكَرْخِيِّ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ مُوسَى عَ مَتَى يَدْخُلُ وَقْتُ اَلظُّهْرِ قَالَ «إِذَا زَالَتِ اَلشَّمْسُ» فَقُلْتُ مَتَى يَخْرُجُ وَقْتُهَا فَقَالَ «مِنْ بَعْدِ مَا يَمْضِي مِنْ زَوَالِهَا أَرْبَعَةُ أَقْدَامٍ إِنَّ وَقْتَ اَلظُّهْرِ ضَيِّقٌ لَيْسَ كَغَيْرِهِ» قُلْتُ فَمَتَى يَدْخُلُ وَقْتُ اَلْعَصْرِ فَقَالَ «إِنَّ آخِرَ وَقْتِ اَلظُّهْرِ هُوَ أَوَّلُ وَقْتِ اَلْعَصْرِ» فَقُلْتُ فَمَتَى يَخْرُجُ وَقْتُ اَلْعَصْرِ فَقَالَ «وَقْتُ اَلْعَصْرِ إِلَى أَنْ تَغْرُبَ اَلشَّمْسُ وَ ذَلِكَ مِنْ عِلَّةٍ وَ هُوَ تَضْيِيعٌ» فَقُلْتُ لَهُ لَوْ أَنَّ رَجُلاً صَلَّى اَلظُّهْرَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ اَلشَّمْسِ أَرْبَعَةُ أَقْدَامٍ أَ كَانَ عِنْدَكَ غَيْرَ مُؤَدٍّ لَهَا فَقَالَ «إِنْ كَانَ تَعَمَّدَ ذَلِكَ لِيُخَالِفَ اَلسُّنَّةَ وَ اَلْوَقْتَ لَمْ تُقْبَلْ مِنْهُ كَمَا لَوْ أَنَّ رَجُلاً أَخَّرَ اَلْعَصْرَ إِلَى قُرْبِ أَنْ تَغْرُبَ اَلشَّمْسُ مُتَعَمِّداً مِنْ غَيْرِ عِلَّةٍ لَمْ تُقْبَلْ مِنْهُ إِنَّ رَسُولَ اَللَّهِ ص قَدْ وَقَّتَ لِلصَّلَوَاتِ اَلْمَفْرُوضَاتِ أَوْقَاتاً وَ حَدَّ لَهَا حُدُوداً فِي سُنَّتِهِ لِلنَّاسِ فَمَنْ رَغِبَ عَنْ سُنَّةٍ مِنْ سُنَنِهِ اَلْمُوجَبَاتِ كَانَ مِثْلَ مَنْ رَغِبَ عَنْ فَرَائِضِ اَللَّهِ تَعَالَى ».

فأما ما ذكره رحمه‌الله من اعتبار الزوال بالاصطرلاب والدائرة الهندسية فالمرجع فيه الى أهل الخبرة وليس مأخوذا من جهة الاثر فاما الاعتبار بالعود المنصوب.

Narrated by Ahmad ibn Muhammad ibn 'Isa, from al-Hasan ibn Mahbub, from Ibrahim al-Karkhi, who said:
I asked Abu al-Hasan Musa {a.s}: "When does the time of Dhuhr begin?"
Imam {a.s} said: "When the sun passes the meridian."
I asked: "When does its time end?"
Imam {a.s} said: "After four forearms (aqdam) have passed from its zenith. Verily, the time of Dhuhr is narrow, not like other times."
I asked: "When does the time of 'Asr begin?"
Imam {a.s} said: "The end of the time of Dhuhr is the beginning of the time of 'Asr."
I asked: "When does the time of 'Asr end?"
Imam {a.s} said: "The time of 'Asr is until the sun sets, and that is in case of an excuse, and it is a form of negligence."
I said to him: "If a man were to pray Dhuhr after four forearms had passed from the sun's zenith, would he be considered, in your view, as not having fulfilled it?"
Imam {a.s} said: "If he did that deliberately to oppose the Sunnah and the prescribed time, it would not be accepted from him, just as if a man were to delay 'Asr until it is near sunset, deliberately, without excuse, it would not be accepted from him. Verily, the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, assigned times for the obligatory prayers and set boundaries for them in his Sunnah for the people. So whoever turns away from one of his obligatory Sunnahs is like one who turns away from the obligations of Allah {SWT}, the Exalted."

[AL TUSI]
As for what He {a.s}, may Allah {SWT} have mercy on him, mentioned regarding determining the sun's zenith ('zawal') using the astrolabe and the geometrical circle, the reference in that matter is to the experts, and it is not derived from transmitted reports ('athar'). As for determining it by means of the upright stick ('al-'ud al-mansub'):

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.26 • Al-Istibsar, Vol.1 p.258 • Al-Wafi, Vol.7 p.245 • Wasa'il Al-Shi'ah, Vol.4 p.149

HADITH

HADITH.75

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَقَدْ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى رَفَعَهُ عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ مَتَى وَقْتُ اَلصَّلاَةِ فَأَقْبَلَ يَلْتَفِتُ يَمِيناً وَ شِمَالاً كَأَنَّهُ يَطْلُبُ شَيْئاً فَلَمَّا رَأَيْتُ ذَلِكَ تَنَاوَلْتُ عُوداً فَقُلْتُ هَذَا تَطْلُبُ قَالَ «نَعَمْ» فَأَخَذَ اَلْعُودَ فَنَصَبَ بِحِيَالِ اَلشَّمْسِ ثُمَّ قَالَ «إِنَّ اَلشَّمْسَ إِذَا طَلَعَتْ كَانَ اَلْفَيْءُ طَوِيلاً ثُمَّ لاَ يَزَالُ يَنْقُصُ حَتَّى تَزُولَ اَلشَّمْسُ فَإِذَا زَالَتْ زَادَتْ فَإِذَا اِسْتَبَنْتَ اَلزِّيَادَةَ فَصَلِّ اَلظُّهْرَ ثُمَّ تَمَهَّلْ قَدْرَ ذِرَاعٍ وَ صَلِّ اَلْعَصْرَ».

Ahmad ibn Muhammad ibn 'Isa narrated it with a raised chain from Sama'ah, who said:

I said to Abu Abdillah {a.s}: "May I be your ransom, when is the time of prayer?"

He {a.s} began turning to the right and left, as if he were looking for something.

When I saw that, I picked up a stick and said: "Is this what you are looking for?"

Imam {a.s} said: "Yes."

Then He {a.s} took the stick and set it upright facing the sun, and said:

"When the sun rises, the shadow is long, and it continues to decrease until the sun passes the meridian. When it passes the meridian, it begins to increase again. When you clearly see the increase, then pray Dhuhr. Then wait the time it takes for one forearm, and pray 'Asr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.27 • Al-Wafi, Vol.7 p.249 • Wasa'il Al-Shi'ah, Vol.4 p.162

HADITH

HADITH.76

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ زَوَالُ اَلشَّمْسِ قَالَ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «تَأْخُذُونَ عُوداً طُولُهُ ثَلاَثَةُ أَشْبَارٍ وَ إِنْ زَادَ فَهُوَ أَبْيَنُ فَيُقَامُ فَمَا دَامَ تَرَى اَلظِّلَّ يَنْقُصُ فَلَمْ تَزُلْ فَإِذَا زَادَ اَلظِّلُّ بَعْدَ اَلنُّقْصَانِ فَقَدْ زَالَتْ».

قال الشيخ رحمه‌الله : (ووقت المغرب مغيب الشمس) الى قوله : (ووقت الفجر).

Al-Hasan ibn Muhammad ibn Sama'ah narrated from Sulayman ibn Dawud, from Ali ibn Abi Hamzah, who said:

The 'zawal' (sun's meridian) was mentioned in the presence of Abu Abdillah {a.s}, so Abu Abdillah {a.s}, said:

"You take a stick whose length is three spans ('shibr'), and if it is longer, that is clearer. It should be erected upright. As long as you see the shadow decreasing, the sun has not yet passed the meridian. But when the shadow begins to increase after its decrease, then the sun has passed the meridian ('zalat')."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And the time of Maghrib is the setting of the sun"', up to his statement: 'And the time of Fajr"'.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.27 • Al-Wafi, Vol.7 p.249 • Wasa'il Al-Shi'ah, Vol.4 p.163

HADITH

HADITH.77

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُوسَى بْنِ جَعْفَرٍ اَلْبَغْدَادِيِّ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَ يَقُولُ فِي اَلْمَغْرِبِ: «إِذَا تَوَارَى اَلْقُرْصُ كَانَ وَقْتُ اَلصَّلاَةِ وَ أَفْطِرْ».

Muhammad ibn Ali ibn Mahbub narrated from Musa ibn Ja'far al-Baghdadi, from al-Hasan ibn Ali al-Washsha', from Abdillah ibn Sinan, from 'Amr ibn Abi Nasr, who said:

I heard Abu Abdillah {a.s} say regarding Maghrib: "When the disk (of the sun) disappears, the time for prayer has entered, and break your fast."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.27 • Al-Istibsar, Vol.1 p.262 • Wasa'il Al-Shi'ah, Vol.4 p.183

HADITH

HADITH.78

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رُوِيَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ اَلْقَاسِمِ مَوْلَى أَبِي أَيُّوبَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا غَرَبَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ إِلَى نِصْفِ اَللَّيْلِ إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ وَ إِذَا زَالَتِ اَلشَّمْسُ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ».

It was narrated from Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, from al-Qasim, the freed slave of Abu Ayyub, from 'Ubayd ibn Zurarah:

Abu Abdillah {a.s} said: "When the sun sets, the time for the two prayers has entered until midnight, except that this one (Maghrib) is before that one ('Isha'). And when the sun passes the meridian, the time for the two prayers has entered, except that this one (Dhuhr) is before that one ('Asr)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.27 • Al-Wafi, Vol.7 p.275 • Wasa'il Al-Shi'ah, Vol.4 p.181

HADITH

HADITH.79

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رُوِيَ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ اَلْحَكَمِ عَمَّنْ حَدَّثَهُ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ وَقْتِ اَلْمَغْرِبِ فَقَالَ «إِذَا غَابَ كُرْسِيُّهَا » قُلْتُ وَ مَا كُرْسِيُّهَا قَالَ «قُرْصُهَا» فَقُلْتُ مَتَى يَغِيبُ قُرْصُهَا قَالَ «إِذَا نَظَرْتَ إِلَيْهِ فَلَمْ تَرَهُ».

It was narrated from Ahmad ibn Ali ibn al-Hakam, from someone who narrated it from one of the two Imams, peace be upon them:

He {a.s} was asked about the time of Maghrib.

Imam {a.s} said: "When its 'kursi' disappears."

I asked: "What is its 'kursi'?"

Imam {a.s} said: "Its disk (the sun's disk)."

I asked: "When does its disk disappear?"

Imam {a.s} said: "When you look at it and you no longer see it."

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.350 • Tahdib Al-Ahkam, Vol.2 p.27 • Al-Istibsar, Vol.1 p.262 • Al-Wafi, Vol.7 p.258 • Wasa'il Al-Shi'ah, Vol.4 p.181 • Bihar Al-Anwar, Vol.80 p.65

HADITH

HADITH.80

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى عَنْ مُحَمَّدِ بْنِ أَبِي اَلصُّهْبَانِ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ أَبِي أُسَامَةَ اَلشَّحَّامِ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُؤَخِّرُ اَلْمَغْرِبَ حَتَّى تَسْتَبِينَ اَلنُّجُومُ قَالَ «فَقَالَ خَطَّابِيَّةٌ إِنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ نَزَلَ بِهَا عَلَى مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حِينَ سَقَطَ اَلْقُرْصُ».

It was narrated from Muhammad ibn Abi al-Suhban, from Abd al-Rahman ibn Hammad, from Ibrahim ibn Abd al-Hamid, from Abu Usamah al-Shahham, who said:

A man said to Abu Abdillah {a.s}: "I delay Maghrib until the stars become visible."

Imam {a.s} said: "That is the practice of the Khattabiyyah! Verily, Jibra'il {a.s}, peace be upon him, brought it down upon Muhammad {saws}, may Allah {SWT} bless him and his family, at the time when the disk (of the sun) had set."

[REFERENCES] Rijal Al-Kashshi, Vol.1 p.290 • 'Ilal Al-Shara'i', Vol.2 p.350 • Tahdib Al-Ahkam, Vol.2 p.28 • Tahdib Al-Ahkam, Vol.2 p.32 • Al-Istibsar, Vol.1 p.262 • Wasa'il Al-Shi'ah, Vol.4 p.191 • Bihar Al-Anwar, Vol.80 p.65

HADITH

HADITH.81

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «وَقْتُ اَلْمَغْرِبِ إِذَا غَرَبَتِ اَلشَّمْسُ فَغَابَ قُرْصُهَا» قَالَ وَ سَمِعْتُهُ يَقُولُ «أَخَّرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَيْلَةً مِنَ اَللَّيَالِي اَلْعِشَاءَ اَلْآخِرَةَ مَا شَاءَ اَللَّهُ فَجَاءَ عُمَرُ فَدَقَّ اَلْبَابَ فَقَالَ يَا رَسُولَ اَللَّهِ نَامَ اَلنِّسَاءُ نَامَ اَلصِّبْيَانُ فَخَرَجَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ «لَيْسَ لَكُمْ أَنْ تُؤْذُونِي وَ لاَ تَأْمُرُونِي إِنَّمَا عَلَيْكُمْ أَنْ تَسْمَعُوا وَ تُطِيعُوا» ».

Al-Husayn ibn Sa'id narrated from al-Nadr ibn Suwayd, from Abdillah ibn Sinan, who said:

I heard Abu Abdillah {a.s} say: "The time of Maghrib is when the sun sets and its disk disappears."

And I (narrator) heard him {a.s} say: "One night, the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, delayed the Isha prayer as long as Allah {SWT} willed. So 'Umar came and knocked on the door and said: 'O Messenger of Allah {SWT}, the women have fallen asleep, the children have fallen asleep.'

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, then came out and said: 'You do not have the right to annoy me or to command me. It is upon you only to listen and obey.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.28 • Wasa'il Al-Shi'ah, Vol.4 p.199

HADITH

HADITH.82

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي طَالِبٍ عَبْدِ اَللَّهِ بْنِ اَلصَّلْتِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ وَ هُوَ دَاوُدُ بْنُ فَرْقَدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ ع قَالَ: «إِذَا غَابَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلْمَغْرِبِ حَتَّى يَمْضِيَ مِقْدَارُ مَا يُصَلِّي اَلْمُصَلِّي ثَلاَثَ رَكَعَاتٍ فَإِذَا مَضَى ذَلِكَ فَقَدْ دَخَلَ وَقْتُ اَلْمَغْرِبِ وَ اَلْعِشَاءِ اَلْآخِرَةِ حَتَّى يَبْقَى مِنِ اِنْتِصَافِ اَللَّيْلِ مِقْدَارُ مَا يُصَلِّي اَلْمُصَلِّي أَرْبَعَ رَكَعَاتٍ فَإِذَا بَقِيَ مِقْدَارُ ذَلِكَ فَقَدْ خَرَجَ وَقْتُ اَلْمَغْرِبِ وَ بَقِيَ وَقْتُ اَلْعِشَاءِ اَلْآخِرَةِ إِلَى اِنْتِصَافِ اَللَّيْلِ».

فاما الذي يدل على اعتبار مغيب الشمس.

Sa'd ibn Abdillah narrated from Ahmad ibn Muhammad ibn 'Isa and Musa ibn Ja'far, from Abu Ja'far, from Abu Talib Abdillah ibn al-Salt, from al-Hasan ibn Ali ibn Faddal, from Dawud ibn Abi Yazid, and he is Dawud ibn Farqad, from some of our companions:

Abu Abdillah {a.s} said: "When the sun sets, the time of Maghrib has entered, until the amount of time in which a person may pray three rak'ahs passes. When that has passed, the time of Maghrib and 'Isha' al-Akhirah has entered, until there remains from midnight the amount of time needed for a person to pray four rak'ahs. When that amount remains, then the time of Maghrib has ended, and the time of 'Isha' al-Akhirah remains until midnight."

[AL TUSI]

As for that which indicates the consideration of the setting of the sun ('Maghrib'), using the actual disappearance of the sun as the marker, then it is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.28 • Al-Istibsar, Vol.1 p.263 • Awali Al-La'ali, Vol.3 p.69 • Al-Wafi, Vol.7 p.276 • Wasa'il Al-Shi'ah, Vol.4 p.184

HADITH

HADITH.83

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ: «وَقْتُ اَلْمَغْرِبِ إِذَا ذَهَبَتِ اَلْحُمْرَةُ مِنَ اَلْمَشْرِقِ وَ تَدْرِي كَيْفَ ذَاكَ» قُلْتُ لاَ قَالَ «لِأَنَّ اَلْمَشْرِقَ مُطِلٌّ عَلَى اَلْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتِ اَلْحُمْرَةُ مِنْ هَاهُنَا».

That which was narrated by Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn Ahmad ibn Ashyam, from some of our companions, from Abu Abdillah {a.s}, said:

I heard Him {a.s} say: "Time of Maghrib is when the redness disappears from the east."

Then Imam {a.s} said: "Do you know how that is?"

I said: "No."

Imam {a.s} said: "Because the east overlooks the west like this", and He {a.s} raised his right hand above his left, "so when it disappears here (in the west), the redness disappears from there (in the east)."

[REFERENCES] Al-Kafi, Vol.3 p.278 • 'Ilal Al-Shara'i', Vol.2 p.349 • Tahdib Al-Ahkam, Vol.2 p.29 • Al-Istibsar, Vol.1 p.265 • Al-Wafi, Vol.7 p.266 • Wasa'il Al-Shi'ah, Vol.4 p.173 • Bihar Al-Anwar, Vol.5 6 p.336 • Bihar Al-Anwar, Vol.80 p.64

HADITH

HADITH.84

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا غَابَتِ اَلْحُمْرَةُ مِنْ هَذَا اَلْجَانِبِ يَعْنِي مِنْ نَاحِيَةِ اَلْمَشْرِقِ فَقَدْ غَابَتِ اَلشَّمْسُ مِنْ شَرْقِ اَلْأَرْضِ وَ مِنْ غَرْبِهَا».

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Khalid and al-Husayn ibn Sa'id, from al-Qasim ibn 'Urwah, from Burayd ibn Mu'awiyah:

Abu Ja'far {a.s} said: "When the redness disappears from this side, meaning from the direction of the east, then the sun has set from the east of the earth and from its west."

[REFERENCES] Al-Kafi, Vol.3 p.278 • Al-Kafi, Vol.4 p.100 • Tahdib Al-Ahkam, Vol.2 p.29 • Al-Istibsar, Vol.1 p.265 • Al-Istibsar, Vol.1 p.265 • Al-Wafi, Vol.7 p.265 • Wasa'il Al-Shi'ah, Vol.4 p.172 • Wasa'il Al-Shi'ah, Vol.4 p.175

HADITH

HADITH.85

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ اَلْعِجْلِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ: «إِذَا غَابَتِ اَلْحُمْرَةُ مِنْ هَذَا اَلْجَانِبِ يَعْنِي نَاحِيَةَ اَلْمَشْرِقِ فَقَدْ غَرَبَتِ اَلشَّمْسُ فِي شَرْقِ اَلْأَرْضِ».

Ahmad ibn Muhammad ibn 'Isa narrated from Ibn Abi 'Umayr, from al-Qasim ibn 'Urwah, from Burayd ibn Mu'awiyah al-'Ijli, who said:

I heard Abu Ja'far {a.s} say: "When the redness disappears from this side, meaning the direction of the east, then the sun has set in the east of the earth."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.29

HADITH

HADITH.86

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: صَحِبْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ فِي اَلسَّفَرِ فَرَأَيْتُهُ يُصَلِّي اَلْمَغْرِبَ إِذَا أَقْبَلَتِ اَلْفَحْمَةُ مِنَ اَلْمَشْرِقِ يَعْنِي اَلسَّوَادَ.

And from him, from Ali ibn Sayf, from Muhammad ibn Ali, who said:

I (narrator) accompanied (Imam) al-Ridha {a.s}, during travel, and I saw Him {a.s} pray Maghrib when the darkness appeared from the east, meaning the blackness (of night).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.29 • Al-Istibsar, Vol.1 p.265 • Al-Wafi, Vol.7 p.293 • Wasa'il Al-Shi'ah, Vol.4 p.175

HADITH

HADITH.87

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُوسَى بْنِ اَلْحَسَنِ وَ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلاَلٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي اَلْمَغْرِبِ إِنَّا رُبَّمَا صَلَّيْنَا وَ نَحْنُ نَخَافُ أَنْ تَكُونَ اَلشَّمْسُ خَلْفَ اَلْجَبَلِ أَوْ قَدْ سَتَرَنَا مِنْهَا اَلْجَبَلُ قَالَ فَقَالَ «لَيْسَ عَلَيْكَ صُعُودُ اَلْجَبَلِ».

ليس بمناف لما ذكرناه من اعتبار غيبوبة الشمس لانه لا يمتنع أن تكون الحمرة قد زالت عن المشرق وإن كانت الشمس باقية خلف الجبل, لان الشمس إنما تغرب على قوم وتطلع على آخرين.

As for what was narrated by Sa'd ibn Abdillah from Musa ibn al-Hasan and al-Hasan ibn Ali, from Ahmad ibn Hilal, from Muhammad ibn Abi 'Umayr, from Ja'far ibn Uthman, from Sama'ah ibn Mihran, who said:

I said to Abu Abdillah {a.s} regarding Maghrib: "Sometimes we pray while we fear that the sun may still be behind the mountain, or the mountain may be concealing it from us."

Imam {a.s} said: "You are not required to climb the mountain."

[AL TUSI]

That is not in contradiction with what we have mentioned regarding considering the disappearance of the sun, because it is not impossible that the redness has disappeared from the east even though the sun remains behind the mountain, since the sun sets for some people while it is rising for others.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.218 • Al-Amali (Lil-Saduq), Vol.1 p.80 • Tahdib Al-Ahkam, Vol.2 p.29 • Tahdib Al-Ahkam, Vol.2 p.264 • Al-Istibsar, Vol.1 p.266 • Al-Wafi, Vol.7 p.259 • Wasa'il Al-Shi'ah, Vol.4 p.198 • Bihar Al-Anwar, Vol.80 p.57

HADITH

HADITH.88

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلصَّلْتِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَهُ سَائِلٌ عَنْ وَقْتِ اَلْمَغْرِبِ قَالَ «إِنَّ اَللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ لِإِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ «فَلَمَّا جَنَّ عَلَيْهِ اَللَّيْلُ رَأىٰ كَوْكَباً» فَهَذَا أَوَّلُ اَلْوَقْتِ وَ آخِرُ ذَلِكَ غَيْبُوبَةُ اَلشَّفَقِ وَ أَوَّلُ وَقْتِ اَلْعِشَاءِ ذَهَابُ اَلْحُمْرَةِ وَ آخِرُ وَقْتِهَا إِلَى غَسَقِ اَللَّيْلِ يَعْنِي نِصْفَ اَللَّيْلِ».

As for what was narrated by Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Salt, from Bakr ibn Muhammad, from Abu Abdillah {a.s}, who said:

A man asked Him {a.s} about the time of Maghrib.

Imam {a.s} said: "Indeed, Allah {SWT}, the Exalted, says in His Book regarding Ibrahim {a.s}, peace be upon him: '*So when the night enveloped him, he saw a star...*' (Surah An'am 6:76), this is the beginning of the time.

And the end of that is the disappearance of the twilight. The beginning of the time of 'Isha' is the fading of the redness, and its end is until the darkness of the night, meaning midnight."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.219 • Tahdib Al-Ahkam, Vol.2 p.30 • Al-Istibsar, Vol.1 p.264 • Al-Wafi, Vol.7 p.272 • Wasa'il Al-Shi'ah, Vol.4 p.174 • Tafsir Al-Burhan, Vol.2 p.438

HADITH

HADITH.89

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي هَمَّامٍ إِسْمَاعِيلَ بْنِ هَمَّامٍ قَالَ: رَأَيْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ وَ كُنَّا عِنْدَهُ لَمْ يُصَلِّ اَلْمَغْرِبَ حَتَّى ظَهَرَتِ اَلنُّجُومُ ثُمَّ قَامَ فَصَلَّى بِنَا عَلَى بَابِ دَارِ اِبْنِ أَبِي مَحْمُودٍ.

And that which was narrated by Sa'd ibn Abdillah from Ahmad ibn Muhammad, from Abu Hammam Isma'il ibn Hammam, who said:

I saw (Imam) al-Ridha {a.s}, and we were with Him {a.s}, and He {a.s} did not pray Maghrib until the stars had appeared. Then He {a.s} stood and led us in prayer at the door of the house of Ibn Abi Mahmud.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.30 • Al-Istibsar, Vol.1 p.264 • Al-Wafi, Vol.7 p.294 • Wasa'il Al-Shi'ah, Vol.4 p.195

HADITH

HADITH.90

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَبْدِ اَللَّهِ اِبْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ اَلصِّرْمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي اَلْحَسَنِ اَلثَّالِثِ عَلَيْهِ اَلسَّلاَمُ يَوْماً فَجَلَسَ يُحَدِّثُ حَتَّى غَابَتِ اَلشَّمْسُ ثُمَّ دَعَا بِشَمْعٍ وَ هُوَ جَالِسٌ يَتَحَدَّثُ فَلَمَّا خَرَجْتُ عَنِ اَلْبَيْتِ نَظَرْتُ وَ قَدْ غَابَ اَلشَّفَقُ قَبْلَ أَنْ يُصَلِّيَ اَلْمَغْرِبَ ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ وَ صَلَّى.

فهذه الاخبار محمولة على حال الضرورة لان مع الضرورة يجوز تأخير الصلاة عن أول وقتها, والذي يدل على ذلك ما رواه

And from him, from Ahmad ibn Muhammad and Abdillah, the two sons of Muhammad ibn 'Isa, from Dawud al-Sarmi, who said:

I was with Abu al-Hasan al-Thalith {a.s}, peace be upon him, one day, and He {a.s} sat speaking until the sun had set. Then He {a.s} called for a candle while He {a.s} continued sitting and speaking. When I left the house, I looked and saw that the twilight had disappeared before He {a.s} had prayed Maghrib.

Then He {a.s} called for water, performed wudu', and prayed.

[AL TUSI]

So these narrations are to be understood as pertaining to a state of necessity ('darurah'), because in a case of necessity it is permissible to delay the prayer beyond its initial time. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.30 • Al-Istibsar, Vol.1 p.264 • Al-Wafi, Vol.7 p.294 • Wasa'il Al-Shi'ah, Vol.4 p.196

HADITH

HADITH.91

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ أَبِي طَالِبِ عَبْدِ اَللَّهِ بْنِ اَلصَّلْتِ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ اَلْجَوْهَرِيِّ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَكُونُ مَعَ هَؤُلاَءِ وَ أَنْصَرِفُ مِنْ عِنْدِهِمْ عِنْدَ اَلْمَغْرِبِ فَأَمُرُّ بِالْمَسَاجِدِ فَأُقِيمَتِ اَلصَّلاَةُ فَإِنْ أَنَا نَزَلْتُ أُصَلِّي مَعَهُمْ لَمْ أَتَمَكَّنْ مِنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ وَ اِفْتِتَاحِ اَلصَّلاَةِ فَقَالَ «اِئْتِ مَنْزِلَكَ وَ اِنْزِعْ ثِيَابَكَ وَ إِنْ أَرَدْتَ أَنْ تَتَوَضَّأَ فَتَوَضَّأْ وَ صَلِّ فَإِنَّكَ فِي وَقْتٍ إِلَى رُبُعِ اَللَّيْلِ».

That which was narrated by Sa'd ibn Abdillah, from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn Abd al-Jabbar, from Abu Talib Abdillah ibn al-Salt, from al-Qasim ibn Muhammad al-Jawhari, from Abdillah ibn Sinan, from 'Umar ibn Yazid, who said:

I said to Abu Abdillah {a.s}: "I am with these people and leave them at the time of Maghrib. As I pass by the mosques, the prayer has been established. If I were to stop and pray with them, I would not be able to perform the adhan and iqamah and begin the prayer properly."

So Imam {a.s} said: "Go to your home, take off your clothes, and if you wish to perform wudu', then perform wudu', and pray, for you are still within the time until one-fourth of the night has passed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.30 • Al-Wafi, Vol.7 p.294 • Wasa'il Al-Shi'ah, Vol.4 p.196

HADITH

HADITH.92

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يُونُسَ وَ عَلِيٍّ اَلصَّيْرَفِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَكُونُ فِي جَانِبِ اَلْمِصْرِ فَتَحْضُرُ اَلْمَغْرِبُ وَ أَنَا أُرِيدُ اَلْمَنْزِلَ فَإِنْ أَخَّرْتُ اَلصَّلاَةَ حَتَّى أُصَلِّيَ فِي اَلْمَنْزِلِ كَانَ أَمْكَنَ لِي وَ أَدْرَكَنِي اَلْمَسَاءُ أَ فَأُصَلِّي فِي بَعْضِ اَلْمَسَاجِدِ قَالَ فَقَالَ «صَلِّ فِي مَنْزِلِكَ».

Al-Husayn ibn Sa'id narrated from Muhammad ibn Abi 'Umayr, from Muhammad ibn Yunus and Ali al-Sayrafi, from 'Umar ibn Yazid, who said:

I said to Abu Abdillah {a.s}: "I am on the outskirts of the city, and the time of Maghrib comes while I am intending to go home. If I delay the prayer until I reach home, it is more convenient for me, but evening overtakes me, so should I pray in one of the mosques?"

Imam {a.s} said: "Pray in your home."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.31 • Al-Wafi, Vol.7 p.294 • Wasa'il Al-Shi'ah, Vol.4 p.197

HADITH

HADITH.93

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدٌ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ اَلْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ صَلاَةِ اَلْمَغْرِبِ إِذَا حَضَرَتْ هَلْ يَجُوزُ أَنْ تُؤَخَّرَ سَاعَةً قَالَ «لاَ بَأْسَ إِنْ كَانَ صَائِماً أَفْطَرَ وَ إِنْ كَانَتْ لَهُ حَاجَةٌ قَضَاهَا ثُمَّ صَلَّى».

Sa'd narrated from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from 'Amr ibn Sa'id al-Mada'ini, from Musaddiq ibn Sadaqah, from 'Ammar ibn Musa al-Sabati, from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about the Maghrib prayer, when its time arrives, is it permissible to delay it for a while?

Imam {a.s} said: "There is no harm, if he is fasting, he may break his fast, and if he has a need, he may take care of it, then pray."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.31 • Tahdib Al-Ahkam, Vol.2 p.265 • Al-Istibsar, Vol.1 p.266 • Al-Wafi, Vol.7 p.295 • Wasa'il Al-Shi'ah, Vol.4 p.196

HADITH

HADITH.94

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ وَقْتِ اَلْمَغْرِبِ فَقَالَ «إِذَا كَانَ أَرْفَقَ بِكَ وَ أَمْكَنَ لَكَ فِي صَلاَتِكَ وَ كُنْتَ فِي حَوَائِجِكَ فَلَكَ أَنْ تُؤَخِّرَهَا إِلَى رُبُعِ اَللَّيْلِ» قَالَ قَالَ لِي «هَذَا وَ هُوَ شَاهِدٌ فِي بَلَدِهِ».

And it was narrated from Muhammad ibn al-Husayn, from Muhammad ibn Abd al-Jabbar, from Muhammad ibn 'Umar ibn Yazid, from Muhammad ibn 'Udhafir, from 'Umar ibn Yazid, who said:

I asked Abu Abdillah {a.s} about the time of Maghrib.

Imam {a.s} said: "If it is more convenient for you and easier for you in your prayer, and you are occupied with your needs, then you may delay it until one-fourth of the night."

Imam {a.s} said to me: "This is while he is present in his own town."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.31 • Tahdib Al-Ahkam, Vol.2 p.259 • Al-Istibsar, Vol.1 p.267 • Al-Wafi, Vol.7 p.295 • Wasa'il Al-Shi'ah, Vol.4 p.195

HADITH

HADITH.95

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتٍ قَالَ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «إِذَنْ لاَ يَكْذِبُ عَلَيْنَا» قُلْتُ قَالَ «وَقْتُ اَلْمَغْرِبِ إِذَا غَابَ اَلْقُرْصُ إِلاَّ أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ إِذَا جَدَّ بِهِ اَلسَّيْرُ أَخَّرَ اَلْمَغْرِبَ وَ يَجْمَعُ بَيْنَهَا وَ بَيْنَ اَلْعِشَاءِ» فَقَالَ «صَدَقَ» وَ قَالَ «وَقْتُ اَلْعِشَاءِ اَلْآخِرَةِ حِينَ يَغِيبُ اَلشَّفَقُ إِلَى ثُلُثِ اَللَّيْلِ وَ وَقْتُ اَلْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيءَ».

And it was narrated from Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from Muhammad ibn 'Isa, from Yunus, from Yazid ibn Khalifah, who said:

I said to Abu Abdillah {a.s}: "'Umar ibn Hanzalah came to us with a timing from you."

So Abu Abdillah {a.s} said: "Then he does not lie upon us."

I said: "He (Umar ibn Hanzalah) said: 'The time of Maghrib is when the disk (of the sun) disappears, except that the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, when travel became intense upon him, would delay Maghrib and combine it with 'Isha'."

Imam {a.s} said: "He (Umar ibn Hanzalah) has spoken the truth."

And Imam {a.s} said: "The time of 'Isha' al-Akhirah is from when the twilight disappears until one-third of the night, and the time of Fajr is from when it first appears until it brightens."

[REFERENCES] Al-Kafi, Vol.3 p.279 • Tahdib Al-Ahkam, Vol.2 p.31 • Al-Istibsar, Vol.1 p.267 • Al-Wafi, Vol.7 p.257

HADITH

HADITH.96

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ : «أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ فِي اَللَّيْلَةِ اَلْمَطِيرَةِ يُؤَخِّرُ مِنَ اَلْمَغْرِبِ وَ يُعَجِّلُ مِنَ اَلْعِشَاءِ فَيُصَلِّيهِمَا جَمِيعاً وَ يَقُولُ «مَنْ لاَ يَرْحَمْ لاَ يُرْحَمْ» ».

Ahmad ibn Muhammad ibn 'Isa narrated from Muhammad ibn Yahya, from Talhah ibn Zayd, from Ja'far, from his father, peace be upon them both:

(Imam al-Sadiq {a.s} said) "That the Prophet, may Allah {SWT} bless him and his family, on a rainy night would delay Maghrib and hasten 'Isha', and He {saws} would pray them together, and He {saws} would say: "Whoever does not show mercy will not be shown mercy."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.32 • Al-Istibsar, Vol.1 p.267 • Al-Wafi, Vol.7 p.283 • Wasa'il Al-Shi'ah, Vol.4 p.197

HADITH

HADITH.97

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ تُدْرِكُهُ صَلاَةُ اَلْمَغْرِبِ فِي اَلطَّرِيقِ أَ يُؤَخِّرُهَا إِلَى أَنْ يَغِيبَ اَلشَّفَقُ قَالَ «لاَ بَأْسَ بِذَلِكَ فِي اَلسَّفَرِ فَأَمَّا فِي اَلْحَضَرِ فَدُونَ ذَلِكَ شَيْئاً ».

فهذه الاخبار كلها دالة على أن هذه الاوقات لصاحب الاعذار لانها مقيدة بالموانع وما يجري مجراها, والذي يكشف عما ذكرناه وانه لا يجوز تأخير المغرب عن غيبوبة الشمس إلا عن عذر ما ثبت انه مأمور في هذا الوقت بالصلاة, والامر عندنا على الفور فيجب أن تكون الصلاة عليه واجبة في هذه الحال, ويدل عليه أيضا.

And from him, from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn ibn Ali ibn Yaqtin, from Ali ibn Yaqtin, who said:

I asked Him {a.s} about a man who is overtaken by the time of Maghrib while on the road, may he delay it until the twilight disappears?

Imam {a.s} said: "There is no harm in that during travel. As for when in residence (not traveling), then something less than that (delay is appropriate)."

[AL TUSI]

So all of these narrations indicate that these timings are for the one who has excuses ('sahib al-a'dhar'), because they are restricted by obstacles and what is similar to them. What further clarifies what we have mentioned, that it is not permissible to delay Maghrib beyond the disappearance of the sun except due to an excuse, is the established fact that a person is commanded to perform the prayer at this time, and in our view, the command is immediate ('ala al-fawr'). Therefore, the prayer becomes obligatory upon him in this state. What also indicates this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.32 • Al-Istibsar, Vol.1 p.267 • Al-Wafi, Vol.7 p.293 • Wasa'il Al-Shi'ah, Vol.4 p.197

HADITH

HADITH.98

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

ما رواه محمد بن علي بن محبوب عن محمد بن أبي الصهبان عن عبد الرحمن بن حماد عن إبراهيم بن عبد الحميد عن أبي اسامة زيد الشحام قال قال : رجل لابي عبد الله عليه‌السلام أؤخر المغرب حتى تستبين النجوم؟ قال فقال : خطابية؟ ان جبرئيل عليه‌السلام نزل على محمد صلى الله عليه وآله حين سقط القرص.

That which was narrated by Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Abi al-Suhban, from Abd al-Rahman ibn Hammad, from Ibrahim ibn Abd al-Hamid, from Abu Usamah Zayd al-Shahham, who said:

A man said to Abu Abdillah {a.s}: "Shall I delay Maghrib until the stars become visible?"

Imam {a.s} said: "Khattabiyyah? Verily, Jibra'il {a.s}, peace be upon him, descended upon Muhammad {saws}, may Allah {SWT} bless him and his family, at the time when the disk (of the sun) had set."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.99

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ أَبَا اَلْخَطَّابِ قَدْ كَانَ أَفْسَدَ عَامَّةَ أَهْلِ اَلْكُوفَةِ وَ كَانُوا لاَ يُصَلُّونَ اَلْمَغْرِبَ حَتَّى يَغِيبَ اَلشَّفَقُ وَ إِنَّمَا ذَلِكَ لِلْمُسَافِرِ وَ اَلْخَائِفِ وَ لِصَاحِبِ اَلْحَاجَةِ».

Ahmad ibn Muhammad ibn ‘Isa narrated from Sa’id ibn Janah, from some of our companions:

(Imam) al-Ridha {a.s} said: “Indeed, Abu al-Khattab had corrupted most of the people of Kufah, and they would not pray Maghrib until the twilight had disappeared. But that (delay) is only for the traveler, the one in fear, and the person with a need.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.33 • Al-Istibsar, Vol.1 p.268 • Al-Wafi, Vol.7 p.271 • Wasa’il Al-Shi’ah, Vol.4 p.192

HADITH

HADITH.100

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: «مَلْعُونٌ مَنْ أَخَّرَ اَلْمَغْرِبَ طَلَبَ فَضْلِهَا».

Ahmad ibn Muhammad ibn ‘Isa narrated from Muhammad ibn Abi Hamzah, from someone who mentioned it:

Abu Abdillah {a.s} said: “Cursed is the one who delays Maghrib seeking its (imagined) merit.”

[REFERENCES] ‘Ilal Al-Shara’i’, Vol.2 p.350 • Tahdib Al-Ahkam, Vol.2 p.33 • Wasa’il Al-Shi’ah, Vol.4 p.188 • Wasa’il Al-Shi’ah, Vol.4 p.192 • Bihar Al-Anwar, Vol.80 p.66

HADITH

HADITH.101

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا تَقُولُ فِي اَلرَّجُلِ اَلَّذِي يُصَلِّي اَلْمَغْرِبَ بَعْدَ مَا يَسْقُطُ اَلشَّفَقُ فَقَالَ «لِعِلَّةٍ لاَ بَأْسَ» قُلْتُ فَالرَّجُلُ يُصَلِّي اَلْعِشَاءَ اَلْآخِرَةَ قَبْلَ أَنْ يَسْقُطَ اَلشَّفَقُ فَقَالَ «لِعِلَّةٍ لاَ بَأْسَ».

Narrated Sa'd ibn Abdillah from Ahmad ibn Muhammad from al-Hasan ibn Ali ibn Faddal from Jamil ibn Darraj. He said:

I said to Abu Abdillah {a.s}: "What do you say about a man who performs the Maghrib prayer after the redness (of the horizon) has disappeared?"

Imam {a.s} said: "Due to a valid excuse, there is no problem."

I asked: "And a man who performs the ‘Isha᾽ al-Akhirah (the last evening prayer) before the redness disappears?"

Imam {a.s} said: "Due to a valid excuse, there is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.33 • Al-Istibsar, Vol.1 p.268 • Al-Wafi, Vol.7 p.293 • Wasa’il Al-Shi’ah, Vol.4 p.196

HADITH

HADITH.102

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ ذَرِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ إِنَّ أُنَاساً مِنْ أَصْحَابِ أَبِي اَلْخَطَّابِ يُمَسُّونَ بِالْمَغْرِبِ حَتَّى تَشْتَبِكَ اَلنُّجُومُ قَالَ «أَبْرَأُ إِلَى اَللَّهِ مِمَّنْ فَعَلَ ذَلِكَ مُتَعَمِّداً».

فأما وقت العشاء الآخرة فهو سقوط الحمرة من المغرب حسب ما ذكره رحمه‌الله في الكتاب وآخره ثلث الليل وفي بعض الروايات الى نصف الليل, ويكون ذلك لصاحب الاعذار والحوائج الضرورية, يدل على ذلك طرف مما قدمناه من الاخبار لان أكثر الروايات يتضمن وقت الصلاتين, ويزيد ذلك بيانا :

Narrated Muhammad ibn Ali ibn Mahbub from al-Abbas ibn Ma'ruf from Abdullah ibn al-Mughirah from Dhurayh. He said:

I said to Abu Abdillah {a.s}: "Indeed, some people from among the companions of Abu al-Khattab delay the Maghrib prayer until the stars become interwoven."

Imam {a.s} said: "I detach myself before Allah {SWT} from whoever does that deliberately."

[AL TUSI]

As for the time of the 'Isha' al-Akhirah (the last evening prayer), it is the disappearance of the redness (from the western horizon), as he, may Allah {SWT} have mercy on him, mentioned in the book. Its end is a third of the night, and in some narrations, until midnight. This applies to one who has excuses and pressing needs. This is indicated by some of the reports we have previously mentioned, because most of the narrations include the timing of both prayers, and this is further clarified by the following:

[REFERENCES] Al-Kafi, Vol.3 p.280 • Tahdib Al-Ahkam, Vol.2 p.34 • Al-Istibsar, Vol.1 p.270 • Al-Wafi, Vol.7 p.278 • Wasa'il Al-Shi'ah, Vol.4 p.204 • Bihar Al-Anwar, Vol.5 6 p.337

HADITH

HADITH.103

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُحَمَّدٍ اَلْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عِمْرَانَ بْنِ عَلِيٍّ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَتَى تَجِبُ اَلْعَتَمَةُ قَالَ «إِذَا غَابَ اَلشَّفَقُ وَ اَلشَّفَقُ اَلْحُمْرَةُ» فَقَالَ عُبَيْدُ اَللَّهِ أَصْلَحَكَ اَللَّهُ إِنَّهُ يَبْقَى بَعْدَ ذَهَابِ اَلْحُمْرَةِ ضَوْءٌ شَدِيدٌ مُعْتَرِضٌ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «إِنَّ اَلشَّفَقَ إِنَّمَا هُوَ اَلْحُمْرَةُ وَ لَيْسَ اَلضَّوْءُ مِنَ اَلشَّفَقِ».

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Ahmad ibn Muhammad from Abdullah ibn Muhammad al-Hajjal from Tha'labah ibn Maymun from 'Imran ibn Ali al-Halabi. He said:

I asked Abu Abdillah {a.s}: "When does the 'Atamah ('Isha' prayer) become obligatory?"

Imam {a.s} said: "When the shafaq disappears, and shafaq is the redness (in the sky)."

'Ubaydullah asked: "May Allah {SWT} set you right, indeed after the redness disappears, there remains a strong light spread across (the horizon)."

Abu Abdillah {a.s} said: "Indeed, the shafaq is only the redness, and the light is not from the shafaq."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.33 • Al-Istibsar, Vol.1 p.268 • Miftah Al-Falah, Vol.1 p.234 • Al-Wafi, Vol.7 p.271 • Wasa'il Al-Shi'ah, Vol.4 p.189

HADITH

HADITH.104

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي طَالِبِ عَبْدِ اَللَّهِ بْنِ اَلصَّلْتِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ اَلْحَسَنِ بْنِ عَطِيَّةَ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يُصَلِّي اَلْعِشَاءَ اَلْآخِرَةَ قَبْلَ سُقُوطِ اَلشَّفَقِ فَقَالاَ «لاَ بَأْسَ بِهِ».

As for what was narrated by Sa'd ibn Abdillah from Ahmad ibn Muhammad from Abu Talib Abdullah ibn al-Salt from al-Hasan ibn Ali ibn Faddal from al-Hasan ibn 'Atiyyah from Zurarah, who said:

I asked Aba Ja'far {a.s} and Abu Abdillah {a.s} about a man who performs the 'Isha' al-Akhirah (the last evening prayer) before the disappearance of the shafaq (redness), and they both said, "There is no problem with it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.34 • Al-Istibsar, Vol.1 p.271 • Al-Wafi, Vol.7 p.298 • Wasa'il Al-Shi'ah, Vol.4 p.203

HADITH

HADITH.105

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ مَا رَوَاهُ بِهَذَا اَلْإِسْنَادِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عُبَيْدِ اَللَّهِ وَ عِمْرَانَ اِبْنَيْ عَلِيٍّ اَلْحَلَبِيَّيْنِ قَالاَ: كُنَّا نَخْتَصِمُ فِي اَلطَّرِيقِ فِي اَلصَّلاَةِ صَلاَةِ اَلْعِشَاءِ اَلْآخِرَةِ قَبْلَ سُقُوطِ اَلشَّفَقِ وَ كَانَ مِنَّا مَنْ يَضِيقُ بِذَلِكَ صَدْرُهُ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلْنَاهُ عَنْ صَلاَةِ اَلْعِشَاءِ اَلْآخِرَةِ قَبْلَ سُقُوطِ اَلشَّفَقِ فَقَالَ «لاَ بَأْسَ بِذَلِكَ» قُلْنَا وَ أَيُّ شَيْءٍ اَلشَّفَقُ فَقَالَ «اَلْحُمْرَةُ».

And what was narrated with this chain from al-Hasan ibn Ali ibn Faddal from Tha'labah ibn Maymun from 'Ubaydullah and 'Imran, the two sons of Ali al-Halabi, who said:

We used to argue on the road about the prayer, the 'Isha' al-Akhirah, before the disappearance of the shafaq, and some among us would feel uneasy about that. So we entered upon Abu Abdillah {a.s} and asked him about performing the 'Isha' al-Akhirah before the disappearance of the Shafaq.

Imam {a.s} said: "There is no problem with that."

We asked: "And what is the shafaq?"

Imam {a.s} said: "The redness."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.34 • Al-Istibsar, Vol.1 p.271 • Al-Wafi, Vol.7 p.298 • Wasa'il Al-Shi'ah, Vol.4 p.203

HADITH

HADITH.106

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ بِهَذَا اَلْإِسْنَادِ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ إِسْحَاقَ اَلْبَطِيحِيِّ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ صَلَّى اَلْعِشَاءَ اَلْآخِرَةَ قَبْلَ سُقُوطِ اَلشَّفَقِ ثُمَّ اِرْتَحَلَ.

فتحتمل هذه الاخبار وجهين : أحدهما : أن تكون مخصوصة بحال الاضطرار وهو لمن يعلم أو يظن أنه إن لم يصل في هذا الوقت وانتظر سقوط الشفق لم يتمكن من ذلك لحائل يحول بينه وبين الصلاة أو مانع يمنعه منه والذي يدل على ذلك:

And with this chain from al-Hasan ibn Ali from Ishaq al-Batihi, who said:

I saw Abu Abdillah {a.s} perform the 'Isha' al-Akhirah (the last evening prayer) before the disappearance of the shafaq (redness), then He {a.s} departed.

[AL TUSI]

These narrations can bear two possible interpretations: The first is that they are specific to a state of necessity, referring to one who knows or assumes that if he does not pray at this time and waits for the disappearance of the shafaq, he will not be able to do so due to an obstacle that would prevent him from performing the prayer, or a hindrance that would bar him from it. What indicates this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.34 • Al-Istibsar, Vol.1 p.271 • Al-Wafi, Vol.7 p.298 • Wasa'il Al-Shi'ah, Vol.4 p.204

HADITH

HADITH.107

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِأَنْ تُعَجِّلَ اَلْعِشَاءَ اَلْآخِرَةَ فِي اَلسَّفَرِ قَبْلَ أَنْ يَغِيبَ اَلشَّفَقُ».

Narrated by Ali ibn Ibrahim from his father from Ibn Abi 'Umayr from Hammad from al-Halabi:

Abu Abdillah {a.s} said: "There is no problem in hastening the 'Isha' al-Akhirah (the last evening prayer) during travel before the disappearance of the shafaq."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.35 • Al-Istibsar, Vol.1 p.272 • Al-Wafi, Vol.7 p.299 • Wasa'il Al-Shi'ah, Vol.4 p.203

HADITH

HADITH.108

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ عُبَيْدِ اَللَّهِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ تُؤَخِّرَ اَلْمَغْرِبَ فِي اَلسَّفَرِ حَتَّى يَغِيبَ اَلشَّفَقُ وَ لاَ بَأْسَ بِأَنْ تُعَجِّلَ اَلْعَتَمَةَ فِي اَلسَّفَرِ قَبْلَ أَنْ يَغِيبَ اَلشَّفَقُ».

Narrated by Ahmad ibn Muhammad from Ja'far ibn Bashir from Hammad ibn Uthman from Muhammad ibn Ali al-Halabi from 'Ubaydullah al-Halabi:

Abu Abdillah {a.s} said: "There is no problem in delaying the Maghrib prayer during travel until the shafaq disappears, and there is no problem in hastening the 'Atamah ('Isha' prayer) during travel before the shafaq disappears."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.35 • Al-Wafi, Vol.7 p.299 • Wasa'il Al-Shi'ah, Vol.4 p.202

HADITH

HADITH.109

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي عُبَيْدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا كَانَتْ لَيْلَةٌ مُظْلِمَةٌ وَ رِيحٌ وَ مَطَرٌ صَلَّى اَلْمَغْرِبَ ثُمَّ مَكَثَ قَدْرَ مَا يَتَنَفَّلُ اَلنَّاسُ ثُمَّ أَقَامَ مُؤَذِّنُهُ ثُمَّ صَلَّى اَلْعِشَاءَ اَلْآخِرَةَ ثُمَّ اِنْصَرَفُوا».

والثاني : ان تكون رخصة للدخول في الصلاة لمن يعلم أنه يسقط الشفق قبل فراغه من الصلاة لانه متى كان الامر على ما وصفناه فانه يجزيه وليس في شئ من هذه الاخبار انه يجوز له أن يصلي قبل سقوط الشفق وان علم انه يفرغ منها مع بقاء الشفق فإذا احتمل ما ذكرناه حملناه على ذلك, والذي يدل على ان ذلك جائز ما رواه :

Narrated by al-Husayn ibn Sa'id from Fadalah from Husayn from Ibn Muskan from Abu 'Ubaydah, who said:

I heard Aba Ja'far {a.s} say: "When there was a dark night with wind and rain, the Messenger of Allah {SWT} (may Allah {SWT} bless him and his family) would perform the Maghrib prayer, then wait for the amount of time it would take for the people to pray their recommended prayers, then His {saws} mu'adhdhin would give the iqamah, and He {saws} would then perform the 'Isha' al-Akhirah (the last evening prayer), and then they would disperse."

[AL TUSI]

The second (interpretation) is that it is a concession to enter the prayer for one who knows that the shafaq will disappear before he finishes the prayer, because whenever the matter is as we have described, then it suffices him. And there is nothing in any of these narrations indicating that it is permissible for him to pray before the disappearance of the shafaq while knowing that he will finish the prayer while the shafaq still remains. So, if the meaning we mentioned is possible, we interpret it accordingly. What indicates that this is permissible is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.35 • Al-Istibsar, Vol.1 p.272 • Al-Wafi, Vol.7 p.299 • Wasa'il Al-Shi'ah, Vol.4 p.203

HADITH

HADITH.110

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ رَبَاحٍ [رَبَاحٍ خ ل] عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَلَّيْتَ وَ أَنْتَ تَرَى أَنَّكَ فِي وَقْتٍ وَ لَمْ يَدْخُلِ اَلْوَقْتُ فَدَخَلَ اَلْوَقْتُ وَ أَنْتَ فِي اَلصَّلاَةِ فَقَدْ أَجْزَأَتْ عَنْكَ».

قال الشيخ رحمه‌الله : (وأول وقت صلاة الغداة اعتراض الفجر وهو البياض) الى قوله : (ولكل صلاة من الفرائض وقتان).

Narrated Muhammad ibn Ali ibn Mahbub from Ya'qub ibn Yazid from Ibn Abi 'Umayr from Isma'il ibn Rabah:
Abu Abdillah {a.s} said: "If you pray while thinking that you are within the time (of the prayer), and the time has not yet actually begun, and then the time enters while you are in the prayer, then it suffices for you."

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} have mercy on him, said: "The beginning time of the morning prayer is the appearance of the dawn, which is the whiteness [in the horizon]" until his statement: "And for every obligatory prayer there are two times."

[REFERENCES] Al-Kafi, Vol.3 p.286 • Man La Yahduruhu Al-Faqih, Vol.1 p.222 • Tahdib Al-Ahkam, Vol.2 p.35 • Awali Al-La'ali, Vol.3 p.71 • Al-Wafi, Vol.7 p.308 • Wasa'il Al-Shi'ah, Vol.4 p.206

HADITH

HADITH.111

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي رَكْعَتَيِ اَلصُّبْحِ وَ هِيَ اَلْفَجْرُ إِذَا اِعْتَرَضَ اَلْفَجْرُ وَ أَضَاءَ حُسْناً».

Narrated by Sa'd ibn Abdillah from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Hadid and Abd al-Rahman ibn Abi Najran from Hammad ibn 'Isa from Hariz ibn Abdillah from Zurarah:
Abu Ja'far {a.s} said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to perform the two rak'ahs of the morning, which is the Fajr, when the dawn appeared and spread horizontally and gave a beautiful illumination."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.36 • Al-Istibsar, Vol.1 p.273 • Al-Wafi, Vol.7 p.303 • Wasa'il Al-Shi'ah, Vol.4 p.211

HADITH

HADITH.112

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَقْتُ اَلْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيءَ».

Narrated by Ali from Muhammad ibn 'Isa from Yunus from Yazid ibn Khalifah:
Abu Abdillah {a.s} said: "Fajr time is from when it first appears until it becomes bright."

[REFERENCES] Al-Kafi, Vol.3 p.283 • Tahdib Al-Ahkam, Vol.2 p.36 • Al-Istibsar, Vol.1 p.274 • Al-Wafi, Vol.7 p.303 • Wasa'il Al-Shi'ah, Vol.4 p.207

HADITH

HADITH.113

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ صَلَّى اَلْفَجْرَ حِينَ طَلَعَ اَلْفَجْرُ فَقَالَ «لاَ بَأْسَ».

Narrated by al-Husayn ibn Sa'id from Fadalah ibn Ayyub from al-'Alaˀ ibn Razin from Muhammad ibn Muslim, who said:

I said to Abu Abdillah {a.s}: "A man prayed Fajr when the dawn appeared."

Imam {a.s} said: "There is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.36 • Al-Istibsar, Vol.1 p.274 • Al-Istibsar, Vol.1 p.274 • Al-Wafi, Vol.7 p.304 • Wasa'il Al-Shi'ah, Vol.4 p.208

HADITH

HADITH.114

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَقْتُ صَلاَةِ اَلْغَدَاةِ مَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ».

Narrated by Ahmad ibn Muhammad ibn Isa from Abdullah ibn al-Mughirah from Musa ibn Bakr from Zurarah:

Abu Ja'far {a.s} said: "The time of the morning prayer is between the rising of the dawn and the rising of the sun."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.36 • Tahdib Al-Ahkam, Vol.2 p.38 • Al-Istibsar, Vol.1 p.275 • Al-Wafi, Vol.7 p.305 • Wasa'il Al-Shi'ah, Vol.4 p.208

HADITH

HADITH.115

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اَلْحُصَيْنِ بْنِ أَبِي اَلْحُصَيْنِ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ اِخْتَلَفَ مَوَالِيكَ فِي صَلاَةِ اَلْفَجْرِ فَمِنْهُمْ مَنْ يُصَلِّي إِذَا طَلَعَ اَلْفَجْرُ اَلْأَوَّلُ اَلْمُسْتَطِيلُ فِي اَلسَّمَاءِ وَ مِنْهُمْ مَنْ يُصَلِّي إِذَا اِعْتَرَضَ فِي أَسْفَلِ اَلْأُفُقِ وَ اِسْتَبَانَ وَ لَسْتُ أَعْرِفُ أَفْضَلَ اَلْوَقْتَيْنِ فَأُصَلِّيَ فِيهِ فَإِنْ رَأَيْتَ يَا مَوْلاَيَ جَعَلَنِي اَللَّهُ فِدَاكَ أَنْ تُعَلِّمَنِي أَفْضَلَ اَلْوَقْتَيْنِ وَ تَحُدَّ لِي كَيْفَ أَصْنَعُ مَعَ اَلْقَمَرِ وَ اَلْفَجْرُ لاَ يَتَبَيَّنُ حَتَّى يَحْمَرَّ وَ يُصْبِحَ وَ كَيْفَ أَصْنَعُ مَعَ اَلْقَمَرِ وَ مَا حَدُّ ذَلِكَ فِي اَلسَّفَرِ وَ اَلْحَضَرِ فَعَلْتُ إِنْ شَاءَ اَللَّهُ فَكَتَبَ بِخَطِّهِ عَلَيْهِ اَلسَّلاَمُ «اَلْفَجْرُ يَرْحَمُكَ اَللَّهُ اَلْخَيْطُ اَلْأَبْيَضُ وَ لَيْسَ هُوَ اَلْأَبْيَضُ صُعُداً وَ لاَ تُصَلِّ فِي سَفَرٍ وَ لاَ فِي حَضَرٍ حَتَّى تَتَبَيَّنَهُ رَحِمَكَ اَللَّهُ فَإِنَّ اَللَّهَ لَمْ يَجْعَلْ خَلْقَهُ فِي شُبْهَةٍ مِنْ هَذَا - فَقَالَ تَعَالَى «كُلُوا وَ اِشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ اَلْخَيْطُ اَلْأَبْيَضُ مِنَ اَلْخَيْطِ اَلْأَسْوَدِ مِنَ اَلْفَجْرِ» فَالْخَيْطُ اَلْأَبْيَضُ هُوَ اَلْفَجْرُ اَلَّذِي يَحْرُمُ بِهِ اَلْأَكْلُ وَ اَلشُّرْبُ فِي اَلصِّيَامِ وَ كَذَلِكَ هُوَ اَلَّذِي يُوجِبُ اَلصَّلاَةَ».

Narrated by Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from al-Husayn ibn Abi al-Husayn, who said:

I wrote to Abu Ja’far {a.s}; “May I be your ransom, your followers have differed regarding the time of the Fajr prayer. Some of them pray when the first, vertical dawn appears in the sky, and some of them pray when it spreads horizontally at the lower part of the horizon and becomes clear. I do not know which of the two times is better, so I may pray at that time. If you would, O my master, may Allah {SWT} make me your ransom, teach me which of the two times is better, and set for me a standard regarding what I should do when the moon is present and the Fajr is not clearly visible until it reddens and brightens. And how should I act concerning the moon? And what is the limit of that in both travel and residence? May you do so, if Allah {SWT} wills.”

So He {a.s} wrote back in his own handwriting (peace be upon him):

"The Fajr, may Allah {SWT} have mercy on you, is the white thread, and it is not the whiteness that rises upward. Do not pray, in travel or in residence, until it becomes clearly distinguishable. May Allah {SWT} have mercy on you.

Indeed, Allah {SWT} has not placed His {SWT} creation in confusion regarding this matter. He {SWT}, the Exalted, said: ‘*'Eat and drink until the white thread becomes clear to you from the black thread of the dawn"* (Surah Baqarah 2:187), the white thread is the Fajr which makes eating and drinking prohibited in fasting, and likewise it is the one that makes prayer obligatory."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.36 • Al-Istibsar, Vol.1 p.274 • Awalim Al-Uloom, Vol.2 3 p.381

HADITH

HADITH.116

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَخْبِرْنِي عَنْ أَفْضَلِ اَلْمَوَاقِيتِ فِي صَلاَةِ اَلْفَجْرِ قَالَ «مَعَ طُلُوعِ اَلْفَجْرِ إِنَّ اَللَّهَ تَعَالَى يَقُولُ «إِنَّ قُرْآنَ اَلْفَجْرِ كَانَ مَشْهُوداً » يَعْنِي صَلاَةَ اَلْفَجْرِ يَشْهَدُهُ مَلاَئِكَةُ اَللَّيْلِ وَ مَلاَئِكَةُ اَلنَّهَارِ فَإِذَا صَلَّى اَلْعَبْدُ صَلاَةَ اَلصُّبْحِ مَعَ طُلُوعِ اَلْفَجْرِ أُثْبِتَ لَهُ مَرَّتَيْنِ تُثْبِتُهُ مَلاَئِكَةُ اَللَّيْلِ وَ مَلاَئِكَةُ اَلنَّهَارِ».

Narrated by Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn Abi Nasr from Abd al-Rahman ibn Salim from Ishaq ibn ‘Ammar, who said:

I said to Abu Abdillah {a.s}: "Inform me about the best time for the Fajr prayer."

Imam {a.s} said: "At the time of the rising of the dawn. Indeed, Allah {SWT}, the Exalted, says: ‘*'Indeed, the recitation of Fajr is witnessed"* (Surah Isra 17:78), meaning the Fajr prayer is witnessed by the angels of the night and the angels of the day. So when the servant performs the morning prayer at the time of the rising of the dawn, it is recorded for him twice, the angels of the night record it and the angels of the day record it."

[REFERENCES] Al-Kafi, Vol.3 p.282 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.36 • ‘Ilal Al-Shara’i’, Vol.2 p.336 • Tahdib Al-Ahkam, Vol.2 p.37 • Al-Istibsar, Vol.1 p.275 • Al-Wafi, Vol.7 p.304 • Tafsir Al-Safi, Vol.3 p.210 • Wasa’il Al-Shi’ah, Vol.4 p.212 • Tafsir Al-Burhan, Vol.3 p.567 • Bihar Al-Anwar, Vol.5 p.321

HADITH

HADITH.117

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ رَوَى مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحُسَيْنِ عَنْ فَضَالَةَ عَنْ هِشَامِ بْنِ اَلْهُذَيْلِ عَنْ أَبِي اَلْحَسَنِ اَلْمَاضِي عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ وَقْتِ صَلاَةِ اَلْفَجْرِ فَقَالَ «حِينَ يَعْتَرِضُ اَلْفَجْرُ فَتَرَاهُ مِثْلَ نَهَرٍ سُورَاءَ».

Narrated by Muhammad ibn Ali ibn Mahbub from Ahmad ibn Muhammad ibn 'Isa from al-Husayn from Fadalah from Hisham ibn al-Hudhayl from Abu al-Hasan al-Madi (peace be upon him), who said:
I asked Him {a.s} about the time of the Fajr prayer, and Imam {a.s} said:
"When the dawn spreads horizontally, and you see it like a stream of light across the horizon."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.37 • Al-Istibsar, Vol.1 p.275 • Al-Wafi, Vol.7 p.303 • Wasa'il Al-Shi'ah, Vol.4 p.212

HADITH

HADITH.118

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصُّبْحُ هُوَ اَلَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضاً كَأَنَّهُ بَيَاضُ سُورَاءَ».

فأما الحديث المقدم ذكره وهو حديث زرارة عن أبي جعفر عليه‌السلام قال : وقت صلاة الغداة ما بين طلوع الفجر الى طلوع الشمس, وما رواه :

Narrated by Ali ibn Ibrahim from his father from Ibn Abi 'Umayr from Ali ibn 'Atiyyah:
Abu Abdillah {a.s} said: "The Subh (morning) is that which, when you see it spreading horizontally, it is as if it were the whiteness of a stream."

[AL TUSI]
As for the previously mentioned narration, which is the hadith of Zurarah from Abu Ja'far {a.s}, who said: "The time of the morning prayer is between the rising of the dawn and the rising of the sun", and what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.37

HADITH

HADITH.119

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

وَ مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ وَ عَبْدِ اَللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ اَلْمُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ اَلْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «مَنْ أَدْرَكَ مِنَ اَلْغَدَاةِ رَكْعَةً قَبْلَ طُلُوعِ اَلشَّمْسِ فَقَدْ أَدْرَكَ اَلْغَدَاةَ تَامَّةً».

فالمراد بهذه الاخبار صاحب الاعذار والحوائج حسب ما ذكرناه في غيره من الصلوات, والذي يدل على ذلك ما رواه :

And what was narrated by Sa'd ibn Abdillah from Muhammad ibn al-Husayn ibn Abi al-Khattab and Abdullah ibn Muhammad ibn 'Isa from 'Amr ibn Uthman from Abu Jamilah al-Mufaddal ibn Salih from Sa'd ibn Tarif from al-Asbagh ibn Nubatah, who said:

Commander of the Faithful (Imam Ali ibn Abi Talib {a.s}) said:

"Whoever catches a rak'ah of the morning prayer before the rising of the sun has caught the full morning prayer."

[AL TUSI]

So the intended meaning of these narrations is (concerning) the one who has excuses and pressing needs, just as we have mentioned regarding other prayers. What indicates this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.38 • Al-Istibsar, Vol.1 p.275 • Al-Wafi, Vol.7 p.308 • Wasa'il Al-Shi'ah, Vol.4 p.217 • Al-Fusul Al-Muhimmah, Vol.2 p.69

HADITH

HADITH.120

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فِي اَلرَّجُلِ إِذَا غَلَبَتْهُ عَيْنُهُ أَوْ عَاقَهُ أَمْرٌ أَنْ يُصَلِّيَ اَلْمَكْتُوبَةَ مِنَ اَلْفَجْرِ مَا بَيْنَ أَنْ يَطْلُعَ اَلْفَجْرُ إِلَى أَنْ تَطْلُعَ اَلشَّمْسُ وَ ذَلِكَ فِي اَلْمَكْتُوبَةِ خَاصَّةً فَإِنْ صَلَّى رَكْعَةً مِنَ اَلْغَدَاةِ ثُمَّ طَلَعَتِ اَلشَّمْسُ فَلْيُتِمَّ وَ قَدْ جَازَتْ صَلاَتُهُ».

Narrated by Sa'd ibn Abdillah from Ahmad ibn al-Hasan ibn Ali ibn Faddal from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa al-Sabati:

Abu Abdillah {a.s} said: "Regarding a man who is overcome by sleep or hindered by something from performing the obligatory Fajr prayer, (he may pray it) between the rising of the dawn and the rising of the sun, and that is specific to the obligatory prayer. So if he performs one rak'ah of the morning prayer and then the sun rises, he should complete (the prayer), and his prayer is valid."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.38 • Al-Istibsar, Vol.1 p.276 • Al-Wafi, Vol.7 p.305

HADITH

HADITH.121

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَقْتُ اَلْفَجْرِ حِينَ يَنْشَقُّ اَلْفَجْرُ إِلَى أَنْ يَتَجَلَّلَ اَلصُّبْحُ اَلسَّمَاءَ وَ لاَ يَنْبَغِي تَأْخِيرُ ذَلِكَ عَمْداً لَكِنَّهُ وَقْتٌ لِمَنْ شُغِلَ أَوْ نَسِيَ أَوْ نَامَ».

Narrated by Muhammad ibn Ya'qub from Ali ibn Ibrahim from his father from Ibn Abi 'Umayr from Hammad from al-Halabi:

Abu Abdillah {a.s} said: "The time of Fajr is from when the dawn splits until the morning light covers the sky. It is not appropriate to delay it deliberately, but it is a valid time for one who is preoccupied, forgets, or sleeps."

[REFERENCES] Al-Kafi, Vol.3 p.283 • Tahdib Al-Ahkam, Vol.2 p.38 • Al-Istibsar, Vol.1 p.276 • Al-Wafi, Vol.7 p.304 • Wasa'il Al-Shi'ah, Vol.4 p.207

HADITH

HADITH.122

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ اَلْمَكْفُوفِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّائِمِ مَتَى يَحْرُمُ عَلَيْهِ اَلطَّعَامُ فَقَالَ «إِذَا كَانَ اَلْفَجْرُ كَالْقُبْطِيَّةِ اَلْبَيْضَاءِ » قُلْتُ فَمَتَى تَحِلُّ اَلصَّلاَةُ فَقَالَ «إِذَا كَانَ كَذَلِكَ» فَقُلْتُ أَ لَسْتُ فِي وَقْتٍ مِنْ تِلْكَ اَلسَّاعَةِ إِلَى أَنْ تَطْلُعَ اَلشَّمْسُ فَقَالَ «لاَ إِنَّمَا نَعُدُّهَا صَلاَةَ اَلصِّبْيَانِ» ثُمَّ قَالَ «إِنَّهُ لَمْ يَكُنْ يُحْمَدُ اَلرَّجُلُ أَنْ يُصَلِّيَ فِي اَلْمَسْجِدِ ثُمَّ يَرْجِعَ فَيُنَبِّهَ أَهْلَهُ وَ صِبْيَانَهُ».

Narrated by al-Husayn ibn Sa'id from al-Nadr from 'Asim ibn Humayd from Abu Basir al-Makfuf, who said:
I asked Abu Abdillah {a.s} about the fasting person; when does food become forbidden for him?
Imam {a.s} said: "When the dawn is like the white Coptic garment."
I asked: "Then when does the prayer become permissible?"
Imam {a.s} said: "When it is like that."
I asked: "Am I not within the time (of prayer) from that moment until the sun rises?"
Imam {a.s} said: "No, we only count that as the prayer of children."
Then Imam {a.s} said: "Indeed, it was not commendable for a man to pray in the mosque and then return to wake up his family and children"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.39 • Al-Istibsar, Vol.1 p.276 • Al-Wafi, Vol.7 p.306 • Wasa'il Al-Shi'ah, Vol.4 p.213

HADITH

HADITH.123

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ وَ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لِكُلِّ صَلاَةٍ وَقْتَانِ وَ أَوَّلُ اَلْوَقْتَيْنِ أَفْضَلُهُمَا وَقْتُ صَلاَةِ اَلْفَجْرِ حِينَ يَنْشَقُّ اَلْفَجْرُ إِلَى أَنْ يَتَجَلَّلَ اَلصُّبْحُ اَلسَّمَاءَ وَ لاَ يَنْبَغِي تَأْخِيرُ ذَلِكَ عَمْداً لَكِنَّهُ وَقْتُ مَنْ شُغِلَ أَوْ نَسِيَ أَوْ سَهَا أَوْ نَامَ وَ وَقْتُ اَلْمَغْرِبِ حِينَ تَجِبُ اَلشَّمْسُ إِلَى أَنْ تَشْتَبِكَ اَلنُّجُومُ وَ لَيْسَ لِأَحَدٍ أَنْ يَجْعَلَ آخِرَ اَلْوَقْتَيْنِ وَقْتاً إِلاَّ مِنْ عُذْرٍ أَوْ عِلَّةٍ».

قال الشيخ رحمه‌الله : (ولكل صلاة من الفرائض الخمس وقتان أول وآخر فالاول لمن لا عذر له والثاني لاصحاب الاعذار, ولا ينبغي لاحد أن يؤخر الصلاة عن أول وقتها وهو ذاكر لها غير ممنوع منها فان أخرها ثم اخترم في الوقت قبل أن يؤديها كان مضيعا لها, وان بقي حتى يؤديها في آخر الوقت أو فيما بين الاول والآخر عفي عن ذنبه في تأخيرها). قد بينا فيما تقدم ان آخر الوقت وقت لصاحب العذر والحاجة, وان من لا عذر له فوقته أول الوقت, ويؤكد ذلك أيضا ما رواه:

Narrated by al-Husayn ibn Sa'id from al-Nadr and Fadalah from Ibn Sinan:
Abu Abdillah {a.s} said: "For every prayer there are two times, and the first of the two is the better. The time of the Fajr prayer is from the moment the dawn splits until the morning light covers the sky, and it is not appropriate to delay that deliberately, but it is the time for one who is preoccupied, forgets, is heedless, or sleeps. And the time of Maghrib is from the setting of the sun until the stars become interwoven. And no one should make the latter of the two times their time (of prayer), except due to an excuse or a valid reason."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

"And every one of the five obligatory prayers has two times: an initial time and a final time. The first is for one who has no excuse, and the second is for those with excuses. And it is not appropriate for anyone to delay the prayer beyond its initial time while being mindful of it and not prevented from performing it. If he delays it and then dies during the time before performing it, he has neglected it. But if he remains until he performs it at the end of the time or between the first and the last time, he is excused for the delay."

We have already clarified previously that the end of the time is for one who has an excuse or a pressing need, and that one who has no excuse, his time is the beginning of the time. What further confirms this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.39 • Al-Istibsar, Vol.1 p.276 • Al-Wafi, Vol.7 p.209 • Wasa'il Al-Shi'ah, Vol.4 p.208

HADITH

HADITH.124

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لِكُلِّ صَلاَةٍ وَقْتَانِ وَ أَوَّلُ اَلْوَقْتِ أَفْضَلُهُ وَ لَيْسَ لِأَحَدٍ أَنْ يَجْعَلَ آخِرَ اَلْوَقْتَيْنِ وَقْتاً إِلاَّ فِي عُذْرٍ مِنْ غَيْرِ عِلَّةٍ».

Narrated by Muhammad ibn Ya'qub from Ali ibn Ibrahim from Muhammad ibn 'Isa from Yunus ibn Abd al-Rahman from Abdullah ibn Sinan, who said:

I heard Abu Abdillah {a.s} say: "For every prayer there are two times, and the beginning of the time is the best of it. And it is not for anyone to make the latter of the two times his (designated) time except in a case of excuse without (blameworthy) reason."

[REFERENCES] Al-Kafi, Vol.3 p.274 • Tahdib Al-Ahkam, Vol.2 p.39 • Al-Istibsar, Vol.1 p.244 • Awali Al-La'ali, Vol.3 p.68 • Al-Wafi, Vol.7 p.205 • Wasa'il Al-Shi'ah, Vol.4 p.122

HADITH

HADITH.125

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ أَوِ اِبْنِ وَهْبٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لِكُلِّ صَلاَةٍ وَقْتَانِ وَ أَوَّلُ اَلْوَقْتِ أَفْضَلُهُمَا».

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Mu'awiyah ibn 'Ammar or Ibn Wahb, who said:

Abu Abdillah {a.s} said: "For every prayer there are two times, and the beginning of the time is the better of the two."

[REFERENCES] Al-Kafi, Vol.3 p.274 • Tahdib Al-Ahkam, Vol.2 p.40 • Al-Istibsar, Vol.1 p.244 • Al-Wafi, Vol.7 p.205 • Wasa'il Al-Shi'ah, Vol.1 p.373 • Wasa'il Al-Shi'ah, Vol.4 p.121 • Al-Fusul Al-Muhimmah, Vol.2 p.68

HADITH

HADITH.126

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لَفَضْلُ اَلْوَقْتِ اَلْأَوَّلِ عَلَى اَلْأَخِيرِ خَيْرٌ لِلْمُؤْمِنِ مِنْ وَلَدِهِ وَ مَالِهِ».

Narrated by Muhammad ibn Ali ibn Mahbub from al-Abbas from Bakr ibn Muhammad, who said:
Abu Abdillah {a.s} said: "The superiority of the first time (of prayer) over the last is better for the believer than his children and his wealth."

[REFERENCES] Qurb Al-Isnad, Vol.1 p.43 • Man La Yahduruhu Al-Faqih, Vol.1 p.217 • Tahdib Al-Ahkam, Vol.2 p.40 • Makarim Al-Akhlaq, Vol.1 p.301 • Al-Wafi, Vol.7 p.207 • Bihar Al-Anwar, Vol.80 p.12

HADITH

HADITH.127

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَصْلَحَكَ اَللَّهُ وَقْتُ كُلِّ صَلاَةٍ أَوَّلُ اَلْوَقْتِ أَفْضَلُ أَوْ وَسَطُهُ أَوْ آخِرُهُ فَقَالَ «أَوَّلُهُ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ اَللَّهَ يُحِبُّ مِنَ اَلْخَيْرِ مَا يُعَجِّلُ» ».

Narrated by al-Husayn ibn Sa'id from Ibn Abi 'Umayr from 'Umar ibn Udhaynah from Zurarah, who said:
I said to Abu Ja'far {a.s}: "May Allah {SWT} set you right, is the beginning of the time for each prayer better, or the middle, or the end?"
Imam {a.s} said: "The beginning."
He {a.s} then said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said: 'Indeed, Allah {SWT} loves from goodness that which is done promptly.'"

[REFERENCES] Al-Kafi, Vol.3 p.274 • Tahdib Al-Ahkam, Vol.2 p.40 • Al-Wafi, Vol.7 p.206 • Wasa'il Al-Shi'ah, Vol.4 p.122

HADITH

HADITH.128

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي اَلْحَسَنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّلَوَاتُ اَلْمَفْرُوضَاتُ فِي أَوَّلِ وَقْتِهَا إِذَا أُقِيمَ حُدُودُهَا أَطْيَبُ رِيحاً مِنْ قَضِيبِ اَلْآسِ حِينَ يُؤْخَذُ مِنْ شَجَرِهِ فِي طِيبِهِ وَ رِيحِهِ وَ طَرَاوَتِهِ فَعَلَيْكُمْ بِالْوَقْتِ اَلْأَوَّلِ».

Narrated by Muhammad ibn Ahmad ibn Yahya from Muhammad ibn al-Husayn from al-Hasan ibn Mahbub from Sa'd ibn Abi Khalaf:
(Imam) Abu al-Hasan Musa {a.s}, peace be upon him, said:
"The obligatory prayers, when performed at their initial time while fulfilling their proper conditions, are more fragrant than the myrtle branch when it is freshly taken from its tree in its fragrance, scent, and freshness. So adhere to the first time (of prayer)."

[REFERENCES] Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.36 • Tahdib Al-Ahkam, Vol.2 p.40 • Mishkat Al-Anwar, Vol.1 p.73 • Al-Wafi, Vol.7 p.207 • Wasa'il Al-Shi'ah, Vol.4 p.118 • Bihar Al-Anwar, Vol.80 p.18

HADITH

HADITH.129

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ اَلْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ قُتَيْبَةَ اَلْأَعْشَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ فَضْلَ اَلْوَقْتِ اَلْأَوَّلِ عَلَى اَلْأَخِيرِ كَفَضْلِ اَلْآخِرَةِ عَلَى اَلدُّنْيَا».

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Salamah ibn al-Khattab from Ali ibn Sayf ibn 'Amirah from his father from Qutaybah al-A'sha:

Abu Abdillah {a.s} said: "Indeed, the superiority of the first time (of prayer) over the last is like the superiority of the Hereafter over this world."

[REFERENCES] Al-Kafi, Vol.3 p.274 • Tahdib Al-Ahkam, Vol.2 p.40 • Makarim Al-Akhlaq, Vol.1 p.301 • Falah Al-Sa'il, Vol.1 p.155 • Al-Wafi, Vol.7 p.206 • Wasa'il Al-Shi'ah, Vol.4 p.123 • Bihar Al-Anwar, Vol.7 9 p.359 • Bihar Al-Anwar, Vol.80 p.12 • Mustadrak Al-Wasa'il, Vol.3 p.102 • Mustadrak Al-Wasa'il, Vol.3 p.102

HADITH

HADITH.130

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «اِعْلَمْ أَنَّ أَوَّلَ اَلْوَقْتِ أَبَداً أَفْضَلُ فَتَعَجَّلِ اَلْخَيْرَ مَا اِسْتَطَعْتَ وَ أَحَبُّ اَلْأَعْمَالِ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مَا دَامَ اَلْعَبْدُ عَلَيْهِ وَ إِنْ قَلَّ».

Narrated from him from Muhammad ibn Yahya from Ahmad ibn Muhammad from Muhammad ibn Ziyad from Hariz from Zurarah, who said:

Abu Ja'far {a.s} said: "Know that the beginning of the time is always better, so hasten toward good as much as you are able. And the most beloved of deeds to Allah {SWT}, Mighty and Majestic, is that which the servant remains consistent upon, even if it is little."

[REFERENCES] Al-Kafi, Vol.3 p.274 • Tahdib Al-Ahkam, Vol.2 p.41 • Al-Sarair, Vol.3 p.586 • Al-Wafi, Vol.7 p.206 • Wasa'il Al-Shi'ah, Vol.4 p.121 • Al-Fusul Al-Muhimmah, Vol.2 p.68 • Bihar Al-Anwar, Vol.6 8 p.216 • Bihar Al-Anwar, Vol.7 9 p.355 • Bihar Al-Anwar, Vol.80 p.6

HADITH

HADITH.131

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِذَا دَخَلَ وَقْتُ صَلاَةٍ فُتِحَتْ أَبْوَابُ اَلسَّمَاءِ لِصُعُودِ اَلْأَعْمَالِ فَمَا أُحِبُّ أَنْ يَصْعَدَ عَمَلٌ أَوَّلُ مِنْ عَمَلِي وَ لاَ يُكْتَبَ فِي اَلصَّحِيفَةِ أَحَدٌ أَوَّلُ مِنِّي».

Narrated by Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Abu Ayyub al-Khazzaz from Muhammad ibn Muslim, who said:

I heard Abu Abdillah {a.s} say: "When the time of a prayer enters, the gates of the heavens are opened for the ascent of deeds. So I do not wish that any deed ascends before mine, nor that anyone's name is recorded in the scroll (of deeds) before mine."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.41 • Al-Wafi, Vol.7 p.208 • Wasa'il Al-Shi'ah, Vol.4 p.119

HADITH

HADITH.132

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَنْ أَبِي عَبْدِ اَللَّهِ ع قَالَ: «إِنَّا لَنُقَدِّمُ وَ نُؤَخِّرُ وَ لَيْسَ كَمَا يُقَالُ مَنْ أَخْطَأَ وَقْتَ اَلصَّلاَةِ فَقَدْ هَلَكَ وَ إِنَّمَا اَلرُّخْصَةُ لِلنَّاسِي وَ اَلْمَرِيضِ وَ اَلْمُدْنِفِ وَ اَلْمُسَافِرِ وَ اَلنَّائِمِ فِي تَأْخِيرِهَا».

وليس لاحد أن يقول إن هذه الاخبار إنما تدل على ان اول الاوقات أفضل ولا تدل على انه يجب في أول الوقت لانه إذا ثبت انها في أول الوقت أفضل ولم يكن هناك منع ولا عذر فانه يجب أن يفعل, ومتى لم يفعل والحال على ما وصفناه استحق اللوم والتعنيف, ولم يرد بالوجوب هاهنا ما يستحق بتركه العقاب لان الوجوب على ضروب عندنا, منها ما يستحق بتركه العقاب, ومنها ما يكون الاولى فعله ولا يستحق الاخلال به العقاب وإن كان يستحق به ضرب من اللوم والعتب, ثم ذكر الشيخ رحمه‌الله تفضيل الوقتين لكل صلاة الى آخر الباب وقد مضى شرح ذلك مستوفى.

And from him, from Isma'il ibn Sahl from Hammad from Rib'i:

Abu Abdillah {a.s} said: "Indeed, we advance and delay (the prayer), and it is not as people say: 'Whoever misses the time of prayer has perished.' Rather, there is a concession for the one who forgets, the sick person, the severely ill, the traveller, and the one asleep, in delaying it."

[AL TUSI]

And no one has the right to say that these narrations merely indicate that the beginning of the time is better, but do not indicate that it is obligatory (to pray) at the beginning of the time, because when it has been established that the beginning of the time is superior, and there is no barrier or excuse, then it becomes obligatory to act accordingly. And whenever one does not act in such a case as we have described, he deserves blame and reproach.

However, what is meant by "obligation" (wujub) here is not the type whose abandonment incurs punishment, because obligation, according to us, is of various kinds: among them is that whose abandonment brings about punishment, and among them is that which is preferable to do but whose abandonment does not incur punishment, even if it deserves a type of blame and reprimand.

Then the Shaykh, may Allah {SWT} have mercy on him, mentioned the preference of the two time intervals for each prayer until the end of the chapter, and the explanation of that has already been covered in full.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.41 • Al-Istibsar, Vol.1 p.262 • Al-Wafi, Vol.7 p.208 • Wasa'il Al-Shi'ah, Vol.4 p.139

CHAPTER ON THE QIBLAH (DIRECTION OF PRAYER)

٥ ـ باب القبلة

HADITH 133 – 160

قال الشيخ رحمه‌الله : (والقبلة هي الكعبة) الى قوله : (ومن أراد معرفتها في باقي الليل فليجعل الجدي على منكبه الايمن فانه يكون متوجها إليها). قال الله تعالى : (قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضيها فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره) وقال : (ومن حيث خرجت فول وجهك شطر المسجد الحرام وانه للحق من ربك وما الله بغافل عما تعملون) وقال : (ومن حيث خرجت فول وجهك شطر المسجد الحرام وحيث ما كنتم فولوا وجوهكم شطره) فأوجب الله تعالى بظاهر اللفظ التوجه نحو المسجد الحرام لمن نأى عن المسجد الحرام ، والمراد بالشطر هاهنا النحو ، قال هذيل: اقول لام زنباع أقري ‘ صدور العيس شطر بني تميم

وقال لفيط الايادي :فقد أظلكم من شطر ثغركم ‘ هول له ظلم تغشا كم قطعا

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

"The qiblah is the Ka’bah," up to his statement: "And whoever wishes to determine its direction during the rest of the night, let him place the constellation of al-Jady (Polaris) on his right shoulder, for he will be facing it."

Allah {SWT}, the Exalted, said: ‘"*Indeed We see the turning of your face toward the heaven, so We shall surely turn you to a qiblah that pleases you. So turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it*."‘ (Surah Baqarah 2:144)

And He {SWT} said: ‘"*And from wherever you set out, turn your face toward al-Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah {SWT} is not unaware of what you do*."‘ (Surah Baqarah 2:149)

And He {SWT} said: ‘"*And from wherever you set out, turn your face toward al-Masjid al-Haram. And wherever you are, turn your faces toward it*."‘ (Surah Baqarah 2:150)

So Allah {SWT}, the Exalted, has obligated by the apparent meaning of these words the facing of al-Masjid al-Haram for those who are far from it. The meaning of ‘shatr’ here is "direction" or "toward."

Hudhail said: "I say to Umm Zunba’: Lead the breasts of the camels toward (shatr) Banu Tamim."

And Lafit al-Ayadi said: "So a terror has overshadowed you from the direction (shatr) of your frontier, A darkness that covers you with layers."

HADITH

HADITH.133

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ اَلْحَسَنِ اَلطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً» قَالَ «أَمَرَهُ أَنْ يُقِيمَ وَجْهَهُ لِلْقِبْلَةِ لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ اَلْأَوْثَانِ خَالِصاً مُخْلِصاً».

Narrated by Ali ibn al-Hasan al-Tatari from Muhammad ibn Abi Hamzah from Ibn Muskan from Abu Basir from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about the saying of Allah {SWT}, Mighty and Majestic: '"*So set your face toward the religion, upright (hanifan).*"' (Surah Rum 30:30)

Imam {a.s} said: "He {SWT} commanded him to direct his face toward the qiblah, with nothing of idol worship in it, purely and sincerely (for Allah {SWT})."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.42 • Al-Wafi, Vol.7 p.540 • Wasa'il Al-Shi'ah, Vol.4 p.295 • Tafsir Al-Burhan, Vol.4 p.345 • Bihar Al-Anwar, Vol.8 1 p.75 • Tafsir Kanz Al-Daqaiq, Vol.10 p.196

HADITH

HADITH.134

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي حَمْزَةَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ» قَالَ «هَذِهِ اَلْقِبْلَةُ أَيْضاً».

Narrated from him from Ibn Abi Hamzah from Ibn Muskan from Abu Basir from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about the saying of Allah {SWT}, Mighty and Majestic: '"*And direct your faces at every place of worship*."' (Surah A'raf 7:29)

Imam {a.s} said: "This also refers to the qiblah."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.12 • Tahdib Al-Ahkam, Vol.2 p.43 • Al-Wafi, Vol.7 p.540 • Wasa'il Al-Shi'ah, Vol.4 p.296 • Tafsir Al-Burhan, Vol.2 p.527 • Tafsir Al-Burhan, Vol.2 p.528 • Bihar Al-Anwar, Vol.8 1 p.66 • Bihar Al-Anwar, Vol.8 1 p.75 • Tafsir Nur Al-Thaqalayn, Vol.2 p.17 • Mustadrak Al-Wasa'il, Vol.3 p.168

HADITH

HADITH.135

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنِ اِبْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ مَتَى صُرِفَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلَى اَلْكَعْبَةِ فَقَالَ «بَعْدَ رُجُوعِهِ مِنْ بَدْرٍ».

Narrated from him from Ibn Abi Hamzah from Mu'awiyah ibn 'Ammar from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "When was the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, turned toward the Ka'bah?"

Imam {a.s} said: "After his return from Badr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.43 • Al-Wafi, Vol.7 p.538 • Wasa'il Al-Shi'ah, Vol.4 p.297 • Bihar Al-Anwar, Vol.1 9 p.199

HADITH

HADITH.136

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِهِ تَعَالَى «وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ» قَالَ «مَسَاجِدُ مُحْدَثَةٌ فَأُمِرُوا أَنْ يُقِيمُوا وُجُوهَهُمْ «شَطْرَ اَلْمَسْجِدِ اَلْحَرٰامِ » ».

Narrated by Muhammad ibn Ali ibn Mahbub from Ahmad from al-Hasan ibn Ali ibn Faddal from Abu Jamilah from Muhammad ibn Ali al-Halabi:

Abu Abdillah {a.s} (was asked) regarding the saying of the Exalted: '"*And direct your faces at every place of worship,*"' (Surah A'raf 7:29)

Imam {a.s} said: "Newly built mosques, so they were commanded to direct their faces 'toward al-Masjid al-Haram'."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.2 p.12 • Tahdib Al-Ahkam, Vol.2 p.43 • Al-Wafi, Vol.7 p.540 • Wasa'il Al-Shi'ah, Vol.4 p.296 • Tafsir Al-Burhan, Vol.2 p.528 • Tafsir Al-Burhan, Vol.2 p.528 • Bihar Al-Anwar, Vol.8 1 p.66 • Tafsir Nur Al-Thaqalayn, Vol.2 p.18 • Mustadrak Al-Wasa'il, Vol.3 p.168

HADITH

HADITH.137

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى «وَ مٰا جَعَلْنَا اَلْقِبْلَةَ اَلَّتِي كُنْتَ عَلَيْهٰا إِلاّٰ لِنَعْلَمَ مَنْ يَتَّبِعُ اَلرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلىٰ عَقِبَيْهِ» أَمَرَهُ بِهِ قَالَ «نَعَمْ إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يُقَلِّبُ وَجْهَهُ فِي اَلسَّمَاءِ فَعَلِمَ اَللَّهُ عَزَّ وَ جَلَّ مَا فِي نَفْسِهِ فَقَالَ «قَدْ نَرىٰ تَقَلُّبَ وَجْهِكَ فِي اَلسَّمٰاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰاهٰا» ».

Narrated by al-Tatari from Muhammad ibn Abi Hamzah from Ibn Muskan from Abu Basir from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about the saying of the Exalted: '"*And We did not make the qiblah which you were upon except that We might know who follows the Messenger from those who turn back on their heels*"' (Surah Baqarah 2:143). Was He {saws} commanded with it?"

Imam {a.s} said: "Yes. Indeed, the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to turn His {saws} face toward the sky, and Allah {SWT}, Mighty and Majestic, knew what was in His {saws} soul, so He {SWT} said: ''*Indeed, We see the turning of your face toward the sky, so We shall surely turn you to a qiblah that pleases you.*'"" (Surah Baqarah 2:144)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.43 • Al-Wafi, Vol.7 p.536 • Wasa'il Al-Shi'ah, Vol.4 p.296 • Tafsir Al-Burhan, Vol.1 p.345 • Bihar Al-Anwar, Vol.1 9 p.199 • Tafsir Nur Al-Thaqalayn, Vol.1 p.136 • Tafsir Kanz Al-Daqaiq, Vol.2 p.181

HADITH

HADITH.138

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ وُهَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ: فِي قَوْلِهِ تَعَالَى «سَيَقُولُ اَلسُّفَهٰاءُ مِنَ اَلنّٰاسِ مٰا وَلاّٰهُمْ عَنْ قِبْلَتِهِمُ اَلَّتِي كٰانُوا عَلَيْهٰا قُلْ لِلّٰهِ اَلْمَشْرِقُ وَ اَلْمَغْرِبُ يَهْدِي مَنْ يَشٰاءُ إِلىٰ صِرٰاطٍ مُسْتَقِيمٍ» فَقُلْتُ لَهُ اَللّٰهُ أَمَرَهُ أَنْ يُصَلِّيَ إِلَى اَلْبَيْتِ اَلْمُقَدَّسِ قَالَ «نَعَمْ أَ لاَ تَرَى أَنَّ اَللَّهَ تَعَالَى يَقُولُ «وَ مٰا جَعَلْنَا اَلْقِبْلَةَ اَلَّتِي كُنْتَ عَلَيْهٰا إِلاّٰ لِنَعْلَمَ مَنْ يَتَّبِعُ اَلرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلىٰ عَقِبَيْهِ وَ إِنْ كٰانَتْ لَكَبِيرَةً إِلاّٰ عَلَى اَلَّذِينَ هَدَى اَللّٰهُ وَ مٰا كٰانَ اَللّٰهُ لِيُضِيعَ إِيمٰانَكُمْ إِنَّ اَللّٰهَ بِالنّٰاسِ لَرَؤُفٌ رَحِيمٌ» » قَالَ «إِنَّ بَنِي عَبْدِ اَلْأَشْهَلِ أَتَوْهُمْ وَ هُمْ فِي اَلصَّلاَةِ وَ قَدْ صَلَّوْا رَكْعَتَيْنِ إِلَى بَيْتِ اَلْمَقْدِسِ فَقِيلَ لَهُمْ إِنَّ نَبِيَّكُمْ قَدْ صُرِفَ إِلَى اَلْكَعْبَةِ فَتَحَوَّلَ اَلنِّسَاءُ مَكَانَ اَلرِّجَالِ وَ اَلرِّجَالُ مَكَانَ اَلنِّسَاءِ وَ جَعَلُوا اَلرَّكْعَتَيْنِ اَلْبَاقِيَتَيْنِ إِلَى اَلْكَعْبَةِ فَصَلَّوْا صَلاَةً وَاحِدَةً إِلَى قِبْلَتَيْنِ فَلِذَلِكَ سُمِّيَ مَسْجِدُهُمْ مَسْجِدَ اَلْقِبْلَتَيْنِ».

Narrated from him from Wuhayb from Abu Basir from one of the two (Imams {a.s}), peace be upon them:

(Imam {a.s} was asked) regarding the saying of the Exalted: '"*The foolish among the people will say: What has turned them away from their qiblah, which they were upon? Say: To Allah {SWT} belong the East and the West. He guides whom He wills to a straight path.*"' (Surah Baqarah 2:142)

I (Abu Basir) said to Him {a.s}: "Did Allah {SWT} command Him {saws} to pray toward Bayt al-Maqdis (Jerusalem)?"

Imam {a.s} said: "Yes. Do you not see that Allah {SWT}, the Exalted, says: ''*And We did not make the qiblah which you were upon except that We might know who follows the Messenger from those who turn back on their heels. And indeed, it was difficult except for those whom Allah {SWT} has guided. And Allah {SWT} would never let your faith go to waste. Indeed, Allah {SWT} is Kind and Merciful to the people.*''" (Surah Baqarah 2:143)

Imam {a.s} said: "The tribe of Banu Abd al-Ashhal came to them while they were in prayer and had already prayed two rak'ahs facing Bayt al-Maqdis. It was said to them, 'Indeed, your Prophet has now been directed toward the Ka'bah.' So the women switched places with the men, and the men switched places with the women, and they made the remaining two rak'ahs facing the Ka'bah. Thus, they prayed one prayer toward two qiblahs. For that reason, their mosque was named 'Masjid al-Qiblatayn' (the Mosque of the Two Qiblahs)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.43 • Al-Wafi, Vol.7 p.537 • Wasa'il Al-Shi'ah, Vol.4 p.297 • Tafsir Al-Burhan, Vol.1 p.339 • Bihar Al-Anwar, Vol.1 9 p.200 • Tafsir Nur Al-Thaqalayn, Vol.1 p.136 • Tafsir Kanz Al-Daqaiq, Vol.2 p.183

HADITH

HADITH.139

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْحَسَنِ بْنِ اَلْحُسَيْنِ عَنْ عُبَيْدِ اَللَّهِ بْنِ مُحَمَّدٍ اَلْحَجَّالِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَللَّهَ تَعَالَى جَعَلَ اَلْكَعْبَةَ قِبْلَةً لِأَهْلِ اَلْمَسْجِدِ وَ جَعَلَ اَلْمَسْجِدَ قِبْلَةً لِأَهْلِ اَلْحَرَمِ وَ جَعَلَ اَلْحَرَمَ قِبْلَةً لِأَهْلِ اَلدُّنْيَا».

Narrated by Muhammad ibn Ahmad ibn Yahya from al-Hasan ibn al-Husayn from 'Ubaydullah ibn Muhammad al-Hajjal from some of his men:

Abu Abdillah {a.s} said: "Indeed, Allah {SWT}, the Exalted, made the Ka'bah the qiblah for the people of the Masjid, and made the Masjid the qiblah for the people of the Haram, and made the Haram 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-Shara'i', Vol.2 p.415 • Tahdib Al-Ahkam, Vol.2 p.44 • Awali Al-La'ali, Vol.3 p.71 • Al-Wafi, Vol.7 p.541 • Wasa'il Al-Shi'ah, Vol.4 p.303 • Wasa'il Al-Shi'ah, Vol.4 p.304 • Bihar Al-Anwar, Vol.8 1 p.50

HADITH

HADITH.140

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَبُو اَلْعَبَّاسِ اِبْنُ عُقْدَةَ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ حَازِمٍ قَالَ حَدَّثَنَا تَغْلِبُ بْنُ اَلضَّحَّاكِ قَالَ حَدَّثَنَا بِشْرُ بْنُ جَعْفَرٍ اَلْجُعْفِيُّ أَبُو اَلْوَلِيدِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: « اَلْبَيْتُ قِبْلَةٌ لِأَهْلِ اَلْمَسْجِدِ وَ اَلْمَسْجِدُ قِبْلَةٌ لِأَهْلِ اَلْحَرَمِ وَ اَلْحَرَمُ قِبْلَةٌ لِلنَّاسِ جَمِيعاً».

Narrated by Abu al-Abbas Ibn 'Uqdah from al-Husayn ibn Muhammad ibn Hazim, who said: Taghlib ibn al-Dahhak narrated to us, who said: Bishr ibn Ja'far al-Ju'fi Abu al-Walid narrated to us, who said:

I (Bishr ibn Ja'far) heard (Imam) Ja'far ibn Muhammad {a.s}, peace be upon him, say: "The House (Ka'bah) is the qiblah for the people of the Mosque, and the Mosque is the qiblah for the people of the Haram, and the Haram is the qiblah for all people."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.44 • Al-Wafi, Vol.7 p.542 • Wasa'il Al-Shi'ah, Vol.4 p.304

HADITH

HADITH.141

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ: قِيلَ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ لِمَ صَارَ اَلرَّجُلُ يَنْحَرِفُ فِي اَلصَّلاَةِ إِلَى اَلْيَسَارِ فَقَالَ «لِأَنَّ لِلْكَعْبَةِ سِتَّةَ حُدُودٍ أَرْبَعَةٌ مِنْهَا عَلَى يَسَارِكَ وَ اِثْنَانِ مِنْهَا عَلَى يَمِينِكَ فَمِنْ أَجْلِ ذَلِكَ وَقَعَ اَلتَّحْرِيفُ عَلَى اَلْيَسَارِ».

Narrated by Muhammad ibn Ya'qub from Ali ibn Muhammad, who raised it, said:

It was said to Abu Abdillah {a.s}: "Why does a person turn slightly to the left during prayer?"

Imam {a.s} said: "Because the Ka'bah has six sides, four of them are on your left and two of them are on your right. Therefore, the slight turning is toward the left."

[REFERENCES] Al-Kafi, Vol.3 p.487 • Tahdib Al-Ahkam, Vol.2 p.44 • Al-Wafi, Vol.7 p.542 • Wasa'il Al-Shi'ah, Vol.4 p.305

HADITH

HADITH.142

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ سَأَلَ اَلْمُفَضَّلُ بْنُ عُمَرَ أَبَا عَبْدِ اَللَّهِ ع : عَنِ اَلتَّحْرِيفِ لِأَصْحَابِنَا ذَاتَ اَلْيَسَارِ عَنِ اَلْقِبْلَةِ وَ عَنِ اَلسَّبَبِ فِيهِ فَقَالَ «إِنَّ اَلْحَجَرَ اَلْأَسْوَدَ لَمَّا أُنْزِلَ بِهِ مِنَ اَلْجَنَّةِ وَ وُضِعَ فِي مَوْضِعِهِ جُعِلَ أَنْصَابُ اَلْحَرَمِ مِنْ حَيْثُ يَلْحَقُهُ اَلنُّورُ نُورُ اَلْحَجَرِ فَهِيَ 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 ذَاتَ اَلْيَسَارِ لَمْ يَكُنْ خَارِجاً عَنْ حَدِّ اَلْقِبْلَةِ».

Al-Mufaddal ibn 'Umar asked Abu Abdillah {a.s} about the slight turning to the left from the qiblah by our companions and about the reason for it.

Imam {a.s} said: "Indeed, when the Black Stone was brought down from Paradise and placed in its position, the boundaries (ansab) of the Haram were set according to the extent reached by the light, the light of the Stone. So the boundary on the right side of the Ka'bah is four miles, and on its left side is eight miles, altogether twelve miles. Therefore, if a person turns to the right, he exits the boundary of the qiblah due to the shorter extent of the Haram markers on that side. But if he turns to the left, he is not outside the boundary of the qiblah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.272 • Tahdib Al-Ahkam, Vol.2 p.44

HADITH

HADITH.143

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلطَّاطَرِيُّ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ عَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْقِبْلَةِ قَالَ «ضَعِ اَلْجَدْيَ فِي قَفَاكَ وَ صَلِّ».

قال الشيخ رحمه‌الله : (وإذا اطبقت السماء بالغيم فلم يجد الانسان دليلا عليها بالشمس والنجوم فليصل الى أربع جهات ، وان لم يقدر على ذلك لسبب من الاسباب المانعة من الصلاة أربع مرات فليصل الى أي جهة شاء وذلك مجز مع الاضطرار).

Narrated by al-Tatari from Ja'far ibn Sama'ah from al-'Alaʾ ibn Razin from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them, who said:

I asked Him {a.s} about the qiblah.

Imam {a.s} said: "Place al-Jady (the Pole Star) behind you and pray."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And if the sky is completely covered with clouds and a person cannot determine the qiblah by means of the sun or stars, then he should pray facing all four directions. And if he is unable to do so due to any reason that prevents him from praying four times, then he should pray facing whichever direction he chooses, and that is sufficient in a state of necessity."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.45 • Al-Wafi, Vol.7 p.547 • Wasa'il Al-Shi'ah, Vol.4 p.306

HADITH

HADITH.144

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ خِرَاشٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ هَؤُلاَءِ اَلْمُخَالِفِينَ عَلَيْنَا يَقُولُونَ إِذَا أُطْبِقَتْ عَلَيْنَا أَوْ أَظْلَمَتْ فَلَمْ نَعْرِفِ اَلسَّمَاءَ كُنَّا وَ أَنْتُمْ سَوَاءً فِي اَلاِجْتِهَادِ فَقَالَ «لَيْسَ كَمَا يَقُولُونَ إِذَا كَانَ ذَلِكَ فَلْيُصَلِّ لِأَرْبَعِ وُجُوهٍ».

Narrated by Muhammad ibn Ali ibn Mahbub from al-Abbas from Abdullah ibn al-Mughirah from Isma'il ibn Abbad from Khirash from one of our companions from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "May I be your ransom, these opponents of ours say that when the sky is covered or darkened so we cannot recognize the direction of the sky, we and you are the same in exercising ijtihad (independent judgment)."

Imam {a.s} said: "It is not as they say. When that happens, then one must pray in four directions."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.45 • Al-Istibsar, Vol.1 p.295 • Al-Aman, Vol.1 p.94 • Al-Wafi, Vol.7 p.550 • Wasa'il Al-Shi'ah, Vol.4 p.311

HADITH

HADITH.145

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ عَنْ خِرَاشٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَ : مِثْلَهُ.

فأما ما يدل على ان التحري يجزي عند الضرورة ما رواه :

Narrated by al-Husayn ibn Sa'id from Isma'il ibn 'Abbad from Khirash from one of our companions from Abu Abdillah {a.s}: the same (report).

[AL TUSI]

As for what indicates that estimation (taharri) is sufficient in cases of necessity, it is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.45 • Al-Istibsar, Vol.1 p.295 • Al-Aman, Vol.1 p.94 • Al-Wafi, Vol.7 p.550 • Wasa'il Al-Shi'ah, Vol.4 p.311

HADITH

HADITH.146

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «يُجْزِي اَلتَّحَرِّي أَبَداً إِذَا لَمْ يُعْلَمْ أَيْنَ وَجْهُ اَلْقِبْلَةِ».

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Ahmad ibn Muhammad from Hammad from Hariz from Zurarah, who said:

Abu Ja'far {a.s} said: "Estimation (taharri) is always sufficient when the qiblah is not known."

[REFERENCES] Al-Kafi, Vol.3 p.285 • Tahdib Al-Ahkam, Vol.2 p.45 • Al-Istibsar, Vol.1 p.295 • Al-Wafi, Vol.7 p.548 • Wasa'il Al-Shi'ah, Vol.4 p.307 • Al-Fusul Al-Muhimmah, Vol.2 p.73

HADITH

HADITH.147

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ بِاللَّيْلِ وَ اَلنَّهَارِ إِذَا لَمْ تُرَ اَلشَّمْسُ وَ لاَ اَلْقَمَرُ وَ لاَ اَلنُّجُومُ قَالَ «اِجْتَهِدْ رَأْيَكَ وَ تَعَمَّدِ اَلْقِبْلَةَ جُهْدَكَ».

Narrated Muhammad ibn Yahya from Muhammad ibn al-Husayn from Uthman ibn ‘Isa from Sama’ah, said:
I asked Him {a.s} about praying during the night and the day when neither the sun, nor the moon, nor the stars can be seen.
Imam {a.s} said: "Exert your reasoning and aim toward the qiblah as best you can."

[REFERENCES] Al-Kafi, Vol.3 p.284 • Man La Yahduruhu Al-Faqih, Vol.1 p.222 • Tahdib Al-Ahkam, Vol.2 p.46 • Tahdib Al-Ahkam, Vol.2 p.46 • Tahdib Al-Ahkam, Vol.2 p.255 • Al-Istibsar, Vol.1 p.295 • Al-Istibsar, Vol.1 p.295 • Al-Wafi, Vol.7 p.255 • Al-Wafi, Vol.7 p.548 • Wasa’il Al-Shi’ah, Vol.4 p.308

HADITH

HADITH.148

[SOURCE] Implicit (Muzmar)

الحسين بن سعيد عن الحسن عن زرعة عن سماعة قال : سألته عن الصلاة بالليل والنهار إذا لم تر الشمس ولا القمر ولا النجوم قال : تجتهد رأيك وتعمد القبلة جهدك.

وليس لاحد أن يقول لم حملتم هذه الاخبار على حال الاضطرار دون حال الاختيار؟ وهلا جاز التحرى في كل وقت التبس فيه القبلة؟ لانا متى لم نحمل هذه الاخبار على حال الاضطرار لم يكن لما قدمناه من الخبرين بأنه يصلي الى أربع جهات معنى ، لان على مقتضى ظاهر هذه الاحاديث يجزي التحري ولا يحتاج في حال أن يصلي الى أربع جهات فيسقط متضمنهما جملة ، وإذا حملنا هذه الاخبار على حال الضرورة وذينك الحديثين على حال الاختيار نكون قد جمعنا بينها على وجه لا تنافي بينها ، والذي يدل على ما قلناه من أن المراد بهذه الاخبار حال الاضطرار دون حال الاختيار.

Narrated by al-Husayn ibn Sa’id from al-Hasan from Zur’ah from Sama’ah, who said:
I asked Him {a.s} about prayer during the night and day when neither the sun, nor the moon, nor the stars are visible.
Imam {a.s} said: "Exert your reasoning and aim toward the qiblah as best you can."

[AL TUSI]

And no one has the right to say: ‘Why have you interpreted these narrations as applying only to a state of necessity and not also to a state of choice? Why should estimation (taharri) not be permissible at any time when the direction of the qiblah is uncertain?’ Because, if we do not interpret these narrations as referring to a state of necessity, then the two previously mentioned reports, that one should pray toward four directions, would have no meaning. According to the apparent sense of these hadiths, taharri would be sufficient, and there would be no need to pray in four directions, thus their content would be entirely negated.
However, if we interpret these narrations as applying to a case of necessity, and those two reports as referring to the state of choice, then we will have reconciled them in a way that avoids contradiction. And what supports what we have said, that the meaning of these narrations is in cases of necessity, not choice, is the following:

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.149

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حَمَّادٍ عَنْ عَمْرِو بْنِ يَحْيَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى عَلَى غَيْرِ اَلْقِبْلَةِ ثُمَّ تَبَيَّنَتْ لَهُ اَلْقِبْلَةُ وَ قَدْ دَخَلَ فِي وَقْتِ صَلاَةٍ أُخْرَى قَالَ «يُعِيدُهَا قَبْلَ أَنْ يُصَلِّيَ هَذِهِ اَلَّتِي قَدْ دَخَلَ وَقْتُهَا».

Narrated by al-Tatari from Muhammad ibn Ziyad from Hammad from 'Amr ibn Yahya, who said:
I asked Abu Abdillah {a.s} about a man who prayed not facing the qiblah, and then the correct direction of the qiblah became clear to him after he had entered the time of another prayer.
Imam {a.s} said: "He must repeat that prayer before performing the one whose time has now entered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.46 • Al-Istibsar, Vol.1 p.297 • Al-Wafi, Vol.7 p.553 • Wasa'il Al-Shi'ah, Vol.4 p.313

HADITH

HADITH.150

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى عَلَى غَيْرِ اَلْقِبْلَةِ ثُمَّ تَبَيَّنَ لَهُ اَلْقِبْلَةُ وَ قَدْ دَخَلَ وَقْتُ صَلاَةٍ أُخْرَى قَالَ «يُصَلِّيهَا قَبْلَ أَنْ يُصَلِّيَ هَذِهِ اَلَّتِي دَخَلَ وَقْتُهَا إِلاَّ أَنْ يَخَافَ فَوْتَ اَلَّتِي دَخَلَ وَقْتُهَا».

فلو لم يكن المراد بتلك الاحاديث حال الاضطرار لم يكن لايجاب الاعادة بعد خروج الوقت معنى حسب ما تضمنه هذان الخبران لان ظاهرهما يقضي انه متى تحرى القبلة وصلى ثم خرج الوقت فانه اجزأت صلاته. قال الشيخ رحمه‌الله :ومن اخطأ القبلة أو سها عنها ثم عرف ذلك والوقت باق أعاد ، فان عرفه بعد خروج الوقت لم يكن عليه اعادة فيما مضى اللهم إلا أن يكون قد صلى مستدبر القبلة فيجب عليه حينئذ اعادة الصلاة كان الوقت باقيا أو منقضيا.

Narrated from him from Muhammad ibn Ziyad from Hammad ibn Uthman from Ma'mar ibn Yahya, who said:
I asked Abu Abdillah {a.s} about a man who prayed not facing the qiblah, and then the correct direction of the qiblah became clear to him after the time of another prayer had entered.
Imam {a.s} said: "He should repeat the former prayer before performing the one whose time has entered, unless he fears missing the one whose time has now entered."

[AL TUSI]

So if the meaning of those hadiths were not referring to a state of necessity, then the requirement to repeat the prayer after the time has passed, as these two narrations indicate, would have no meaning. Because their apparent meaning implies that whenever a person estimates the direction of the qiblah (taharra al-qiblah) and performs the prayer, and then the time exits, his prayer is valid.
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And whoever errs in the direction of the qiblah or forgets it, then realizes it while the time remains, he must repeat (the prayer). But if he realizes it after the time has passed, there is no obligation upon him to repeat what has passed, except if he had prayed with his back to the

qiblah, in which case he must repeat the prayer, whether the time remains or has ended."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.46 • Al-Istibsar, Vol.1 p.297

HADITH

HADITH.151

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَلَّيْتَ وَ أَنْتَ عَلَى غَيْرِ اَلْقِبْلَةِ وَ اِسْتَبَانَ لَكَ أَنَّكَ صَلَّيْتَ وَ أَنْتَ عَلَى غَيْرِ اَلْقِبْلَةِ وَ أَنْتَ فِي وَقْتٍ فَأَعِدْ وَ إِنْ فَاتَكَ اَلْوَقْتُ فَلاَ تُعِدْ».

Narrated by Ali ibn Mahzyar from Fadalah ibn Ayyub from Abd al-Rahman ibn Abi Abdillah

Abu Abdillah {a.s} said: "If you pray while not facing the qiblah, and it becomes clear to you that you prayed not facing the qiblah while still within the time (of that prayer), then repeat it. But if the time has passed, then do not repeat it."

[REFERENCES] Al-Kafi, Vol.3 p.284 • Tahdib Al-Ahkam, Vol.2 p.47 • Tahdib Al-Ahkam, Vol.2 p.47 • Tahdib Al-Ahkam, Vol.2 p.142 • Al-Istibsar, Vol.1 p.296 • Al-Wafi, Vol.7 p.552 • Wasa'il Al-Shi'ah, Vol.4 p.315 • Wasa'il Al-Shi'ah, Vol.4 p.317 • Al-Fusul Al-Muhimmah, Vol.2 p.74

HADITH

HADITH.152

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَ اَلرَّجُلُ يَكُونُ فِي قَفْرٍ مِنَ اَلْأَرْضِ فِي يَوْمٍ غَيْمٍ فَيُصَلِّي لِغَيْرِ اَلْقِبْلَةِ ثُمَّ يُصْحِي فَيَعْلَمُ أَنَّهُ صَلَّى لِغَيْرِ اَلْقِبْلَةِ كَيْفَ يَصْنَعُ قَالَ «إِنْ كَانَ فِي وَقْتٍ فَلْيُعِدْ صَلاَتَهُ وَ إِنْ كَانَ مَضَى اَلْوَقْتُ فَحَسْبُهُ اِجْتِهَادُهُ».

Narrated from him from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ibn Abi 'Umayr from Hisham ibn Salim from Sulayman ibn Khalid, who said:

I said to Abu Abdillah {a.s}: "A man is in a remote land on a cloudy day and prays not facing the qiblah, then the sky clears and he realizes that he prayed in the wrong direction, what should he do?"

Imam {a.s} said: "If he is still within the time (of that prayer), then he should repeat his prayer. But if the time has passed, then his effort (ijtihad) suffices him."

[REFERENCES] Al-Kafi, Vol.3 p.285 • Tahdib Al-Ahkam, Vol.2 p.47 • Tahdib Al-Ahkam, Vol.2 p.142 • Al-Istibsar, Vol.1 p.296 • Al-Wafi, Vol.7 p.551 • Wasa'il Al-Shi'ah, Vol.4 p.317

HADITH

HADITH.153

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ : مِثْلَهُ.

Narrated by al-Tatari from Muhammad ibn Abi Hamzah from Abdullah ibn Muskan from Sulayman ibn Khalid from Abu Abdillah {a.s}: the same (report).

[REFERENCES] Al-Kafi, Vol.3 p.285 • Tahdib Al-Ahkam, Vol.2 p.47 • Tahdib Al-Ahkam, Vol.2 p.142 • Al-Istibsar, Vol.1 p.296 • Al-Wafi, Vol.7 p.551 • Wasa'il Al-Shi'ah, Vol.4 p.317

HADITH

HADITH.154

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن محمد بن زياد عن أبان بن عثمان عن عبد الرحمن ابن أبي عبد الله عن أبي عبد الله عليه‌السلام قال قال أبو عبد الله عليه‌السلام : إذا صليت وأنت على غير القبلة واستبان لك انك على غير القبلة وأنت في وقت فأعد وان فاتك فلا تعد.

Narrated from him from Muhammad ibn Ziyad from Aban ibn Uthman from Abd al-Rahman ibn Abi Abdillah from Abu Abdillah {a.s}, who said:

Abu Abdillah {a.s} said: "If you pray while not facing the qiblah, and it becomes clear to you that you were not facing the qiblah while you are still within the time (of that prayer), then repeat it. But if the time has passed, then do not repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.155

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ يَعْقُوبَ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ عَبْداً صَالِحاً عَنْ رَجُلٍ صَلَّى فِي يَوْمٍ سَحَابٍ عَلَى غَيْرِ اَلْقِبْلَةِ ثُمَّ طَلَعَتِ اَلشَّمْسُ وَ هُوَ فِي وَقْتٍ أَ يُعِيدُ اَلصَّلاَةَ إِذَا كَانَ قَدْ صَلَّى عَلَى غَيْرِ اَلْقِبْلَةِ وَ إِنْ كَانَ قَدْ تَحَرَّى اَلْقِبْلَةَ بِجُهْدِهِ أَ تُجْزِيهِ صَلاَتُهُ فَقَالَ «يُعِيدُ مَا كَانَ فِي وَقْتٍ فَإِذَا ذَهَبَ اَلْوَقْتُ فَلاَ إِعَادَةَ عَلَيْهِ».

Narrated by Muhammad ibn Ali ibn Mahbub from Muhammad ibn al-Husayn from Ya'qub ibn Yaqtin, who said:

I asked the Righteous Servant (Abd Salih {a.s}) about a man who prayed on a cloudy day not facing the qiblah, and then the sun rose while he was still within the prayer time. Should he repeat the prayer if he had prayed not facing the qiblah, even if he had made his best effort to determine its direction? Does his prayer suffice him?

Imam {a.s} said: "He must repeat what was within the time. But once the time has passed, there is no repetition upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.48 • Tahdib Al-Ahkam, Vol.2 p.141 • Al-Wafi, Vol.7 p.552 • Wasa'il Al-Shi'ah, Vol.4 p.316

HADITH

HADITH.156

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ أَحْمَدَ عَنِ اَلْحُسَيْنِ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَلَّيْتَ عَلَى غَيْرِ اَلْقِبْلَةِ فَاسْتَبَانَ لَكَ قَبْلَ أَنْ تُصْبِحَ أَنَّكَ صَلَّيْتَ عَلَى غَيْرِ اَلْقِبْلَةِ فَأَعِدْ صَلاَتَكَ».

Narrated from him from Ahmad from al-Husayn from Fadalah from Aban from Zurarah:

Abu Ja'far {a.s} said: "If you prayed not facing the qiblah, and it becomes clear to you before morning that you had prayed not facing the qiblah, then repeat your prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.48 • Al-Istibsar, Vol.1 p.297 • Al-Wafi, Vol.7 p.553 • Wasa'il Al-Shi'ah, Vol.4 p.316

HADITH

HADITH.157

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ اَلرَّجُلُ يَقُومُ فِي اَلصَّلاَةِ ثُمَّ يَنْظُرُ بَعْدَ مَا فَرَغَ فَيَرَى أَنَّهُ قَدِ اِنْحَرَفَ عَنِ اَلْقِبْلَةِ يَمِيناً وَ شِمَالاً قَالَ «قَدْ مَضَتْ صَلاَتُهُ وَ مَا بَيْنَ اَلْمَشْرِقِ وَ اَلْمَغْرِبِ قِبْلَةٌ».

Narrated from him from Muhammad ibn al-Husayn from al-Hajjal from Tha'labah ibn Maymun from Mu'awiyah ibn 'Ammar from Abu Abdillah {a.s}, who said:

I said (to Imam {a.s}): "A man stands in prayer, and then after finishing he notices that he had deviated from the qiblah to the right or to the left."

Imam {a.s} said: "His prayer is valid. What lies between the East and the West is qiblah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.276 • Tahdib Al-Ahkam, Vol.2 p.48 • Al-Istibsar, Vol.1 p.297 • Al-Wafi, Vol.7 p.554 • Wasa'il Al-Shi'ah, Vol.4 p.314

HADITH

HADITH.158

[SOURCE] Implicit (Muzmar)

عَنْهُ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اَلْقَاسِمِ بْنِ اَلْوَلِيدِ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَبَيَّنَ لَهُ وَ هُوَ فِي اَلصَّلاَةِ أَنَّهُ عَلَى غَيْرِ اَلْقِبْلَةِ قَالَ «يَسْتَقْبِلُهَا إِذَا أُثْبِتَ ذَلِكَ وَ إِنْ كَانَ قَدْ فَرَغَ مِنْهَا فَلاَ يُعِيدُهَا».

Narrated from him from Ahmad from his father from Abdullah ibn al-Mughirah from al-Qasim ibn al-Walid, who said:

I asked him about a man who realizes during his prayer that he is not facing the qiblah. Imam {a.s} said: "He should turn toward it if that is confirmed. But if he has already finished the prayer, then he does not need to repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.48 • Al-Istibsar, Vol.1 p.297 • Al-Wafi, Vol.7 p.554 • Wasa'il Al-Shi'ah, Vol.4 p.314

HADITH

HADITH.159

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ صَلَّى عَلَى غَيْرِ اَلْقِبْلَةِ فَيَعْلَمُ وَ هُوَ فِي اَلصَّلاَةِ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلاَتِهِ قَالَ «إِنْ كَانَ مُتَوَجِّهاً فِيمَا بَيْنَ اَلْمَشْرِقِ وَ اَلْمَغْرِبِ فَلْيُحَوِّلْ وَجْهَهُ إِلَى اَلْقِبْلَةِ حِينَ يَعْلَمُ وَ إِنْ كَانَ مُتَوَجِّهاً إِلَى دُبُرِ اَلْقِبْلَةِ فَلْيَقْطَعْ ثُمَّ يُحَوِّلْ وَجْهَهُ إِلَى اَلْقِبْلَةِ ثُمَّ يَفْتَتِحُ اَلصَّلاَةَ».

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Muhammad ibn Ahmad ibn Yahya from Ahmad ibn al-Hasan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa al-Sabati:
Abu Abdillah {a.s} (was asked) regarding a man who prayed not facing the qiblah, and he realizes this while still in his prayer, before completing it.
Imam {a.s} said: "If he is facing a direction between the East and the West, then he should turn his face toward the qiblah when he becomes aware. But if he is facing the opposite of the qiblah (his back toward it), then he should stop the prayer, then turn his face toward the qiblah, and then begin the prayer anew."

[REFERENCES] Al-Kafi, Vol.3 p.285 • Tahdib Al-Ahkam, Vol.2 p.48 • Tahdib Al-Ahkam, Vol.2 p.142 • Al-Istibsar, Vol.1 p.298 • Awali Al-La'ali, Vol.3 p.73 • Al-Wafi, Vol.7 p.554 • Wasa'il Al-Shi'ah, Vol.4 p.315

HADITH

HADITH.160

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ اَلْحُصَيْنِ قَالَ: كَتَبْتُ إِلَى عَبْدٍ صَالِحٍ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يُصَلِّي فِي يَوْمٍ غَيْمٍ فِي فَلاَةٍ مِنَ اَلْأَرْضِ وَ لاَ يَعْرِفُ اَلْقِبْلَةَ فَيُصَلِّي حَتَّى إِذَا فَرَغَ مِنْ صَلاَتِهِ بَدَتْ لَهُ اَلشَّمْسُ فَإِذَا هُوَ قَدْ صَلَّى لِغَيْرِ اَلْقِبْلَةِ أَ يَعْتَدُّ بِصَلاَتِهِ أَمْ يُعِيدُهَا فَكَتَبَ «يُعِيدُهَا مَا لَمْ يَفُتْهُ اَلْوَقْتُ أَ وَ لَمْ يَعْلَمْ أَنَّ اَللَّهَ يَقُولُ وَ قَوْلُهُ اَلْحَقُّ «فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اَللَّهِ» ».

Narrated by al-Husayn ibn Sa'id from Muhammad ibn al-Husayn, who said:
I (Muhammad ibn al-Husayn) wrote to the Righteous Servant (Abd Salih {a.s}), peace be upon him, asking; "A man prays on a cloudy day in an open desert and does not know the direction of the qiblah, so he prays, and then after finishing his prayer, the sun appears and he realizes that he had prayed in the wrong direction. Should he count his prayer as valid, or must he repeat it?"
He {a.s}, peace be upon him, wrote in reply: "He should repeat it, as long as the time has not passed. Do you not know that Allah {SWT} says, and His {SWT} word is the truth, '*So wherever you turn, there is the Face of Allah {SWT}*'?" (Surah Baqarah 2:115)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.49 • Al-Istibsar, Vol.1 p.297 • Al-Wafi, Vol.7 p.555 • Wasa'il Al-Shi'ah, Vol.4 p.316 • Tafsir Al-Burhan, Vol.1 p.313 • Bihar Al-Anwar, Vol.8 1 p.31

CHAPTER ON THE ADHAN (CALL TO PRAYER) AND THE IQAMAH

٦ ـ باب الاذان والاقامة

HADITH 161 – 207

قال الشيخ رحمه‌الله : (ينبغي أن يؤذن لكل صلاة فريضة ويقيم).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is proper that the adhan be given for every obligatory prayer, and the iqamah as well."

HADITH

HADITH.161

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ أَوِ اِبْنِ عَمَّارٍ عَنِ اَلصَّبَّاحِ بْنِ سَيَابَةَ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَ : «لاَ تَدَعِ اَلْأَذَانَ فِي اَلصَّلَوَاتِ كُلِّهَا فَإِنْ تَرَكْتَهُ فَلاَ تَتْرُكْهُ فِي اَلْمَغْرِبِ وَ اَلْفَجْرِ فَإِنَّهُ لَيْسَ فِيهِمَا تَقْصِيرٌ».

Narrated by al-Husayn ibn Sa'id from Fadalah from Mu'awiyah ibn Wahb or Ibn 'Ammar from al-Sabbah ibn Sayyabah, who said:

Abu Abdillah {a.s} said to me (al-Sabbah): "Do not abandon the adhan in any of the prayers. But if you do leave it, then do not leave it for Maghrib and Fajr, for there is no shortening in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.49 • Al-Istibsar, Vol.1 p.299 • Wasa'il Al-Shi'ah, Vol.5 p.386

HADITH

HADITH.162

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قُمْتَ إِلَى صَلاَةٍ فَرِيضَةٍ فَأَذِّنْ وَ أَقِمْ وَ اِفْصِلْ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ بِقُعُودٍ أَوْ بِكَلاَمٍ أَوْ بِتَسْبِيحٍ».

قال الشيخ رحمه‌الله : (فان كانت صلاة جماعة كان الاذان والاقامة لها واجبين لا يجوز تركهما في تلك الحال).

Narrated by Muhammad ibn Ahmad ibn Yahya from Ahmad ibn al-Hasan ibn Ali ibn Faddal from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabati:

Abu Abdillah {a.s} said: "When you stand for an obligatory prayer, then give the adhan and the iqamah, and separate between the adhan and the iqamah by sitting, or by speaking, or by glorifying (tasbih)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "If the prayer is being performed in congregation, then the adhan and the iqamah are both obligatory for it, and it is not permissible to omit them in that case."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.49 • Wasa'il Al-Shi'ah, Vol.5 p.397

HADITH

HADITH.163

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ أَ يُجْزِي أَذَانٌ وَاحِدٌ قَالَ «إِنْ صَلَّيْتَ جَمَاعَةً لَمْ يُجْزِ إِلاَّ أَذَانٌ وَ إِقَامَةٌ وَ إِنْ كُنْتَ وَحْدَكَ تُبَادِرُ أَمْراً تَخَافُ أَنْ يَفُوتَكَ يُجْزِيكَ إِقَامَةٌ إِلاَّ اَلْفَجْرَ وَ اَلْمَغْرِبَ فَإِنَّهُ يَنْبَغِي أَنْ تُؤَذِّنَ فِيهِمَا وَ تُقِيمَ مِنْ أَجْلِ أَنَّهُ لاَ تَقْصُرُ فِيهِمَا كَمَا تَقْصُرُ فِي سَائِرِ اَلصَّلَوَاتِ».

قال الشيخ رحمه‌الله : (ولا بأس أن يقتصر الانسان إذا صلى وحده بغير إمام على الاقامة ويترك الاذان في ثلاث صلوات الظهر والعصر والعشاء الآخرة ولا يترك الاذان والاقامة في المغرب والفجر لانهما صلاتان لا يقصران في السفر) قد مضى ذكر ذلك في الحديثين المتقدمين ويزيد تأكيدا ما رواه :

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn Abi Hamzah from Abu Basir from one of the two (Imams {a.s}), peace be upon them, who said:

I asked Him {a.s}: "Is one adhan sufficient?"

Imam {a.s} said: "If you are praying in congregation, then one adhan and one iqamah are required. But if you are alone and hastening due to a matter you fear may pass you by, then the iqamah suffices, except for Fajr and Maghrib, for it is proper that you give the adhan and the iqamah for them, because they are not shortened like the other prayers."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is no harm if a person, when praying alone without an imam, suffices with the iqamah and leaves out the adhan in three prayers: Dhuhr, 'Asr, and 'Isha' al-Akhirah. But he should not leave out the adhan and the iqamah in Maghrib and Fajr, for these are two prayers that are not shortened during travel."

This has already been mentioned in the two previously cited hadiths, and it is further affirmed by what has been narrated:

[REFERENCES] Al-Kafi, Vol.3 p.303 • Tahdib Al-Ahkam, Vol.2 p.50 • Al-Istibsar, Vol.1 p.299 • Al-Wafi, Vol.7 p.603

HADITH

HADITH.164

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنِ اَلْحَسَنِ بْنِ زِيَادٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا كَانَ اَلْقَوْمُ لاَ يَنْتَظِرُونَ أَحَداً اِكْتَفَوْا بِإِقَامَةٍ وَاحِدَةٍ».

Narrated by Sa'd ibn Abdillah from Ahmad ibn Muhammad ibn 'Isa from al-Hasan ibn Ali ibn Faddal from Abdullah ibn Bukayr from al-Hasan ibn Ziyad, who said:

Abu Abdillah {a.s} said: "If the people are not waiting for anyone, then one iqamah alone suffices."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.50 • Al-Wafi, Vol.7 p.603 • Wasa'il Al-Shi'ah, Vol.5 p.385

HADITH

HADITH.165

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ : «أَنَّهُ كَانَ إِذَا صَلَّى وَحْدَهُ فِي اَلْبَيْتِ أَقَامَ إِقَامَةً وَ لَمْ يُؤَذِّنْ».

Narrated from him from Ahmad ibn Muhammad from Ibn Abi 'Umayr from Hammad from 'Ubaydullah ibn Ali al-Halabi:

Abu Abdillah {a.s} (narrates) from his father {a.s}: "That He (Imam al-Baqir {a.s}), when He {a.s} prayed alone in the house, would give the iqamah and would not give the adhan."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.50 • Al-Wafi, Vol.7 p.604 • Wasa'il Al-Shi'ah, Vol.5 p.385

HADITH

HADITH.166

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ إِذَا خَلَوْتَ فِي بَيْتِكَ إِقَامَةٌ وَاحِدَةٌ بِغَيْرِ أَذَانٍ».

وهذه الاخبار كلها دالة على تأكيد الاذان في صلاة الجماعة لانها تتضمن إباحة تركها مقيدا بحال الوحدة والخلوة ، وهذا لا يكون إلا للمنفرد فأما اختصاص الغداة والمغرب فقد مضى ما يدل عليه ويزيده بيانا ما رواه :

Narrated by al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: "It suffices you, when you are alone in your house, to give one iqamah without an adhan."

[AL TUSI]

And all these narrations indicate the emphasis on the adhan in congregational prayer, because they include the permissibility of omitting it only when alone and in seclusion, and this applies only to the individual praying alone. As for the particular emphasis on Fajr and Maghrib, what has been mentioned already supports that, and it is further clarified by what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.50 • Al-Wafi, Vol.7 p.604 • Wasa'il Al-Shi'ah, Vol.5 p.384

HADITH

HADITH.167

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ أَخِيهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ تُصَلِّ اَلْغَدَاةَ وَ اَلْمَغْرِبَ إِلاَّ بِأَذَانٍ وَ إِقَامَةٍ وَ رُخِّصَ فِي سَائِرِ اَلصَّلَوَاتِ بِالْإِقَامَةِ وَ اَلْأَذَانُ أَفْضَلُ».

Narrated by al-Husayn ibn Sa'id from his brother al-Hasan from Zur'ah from Sama'ah, who said:

Abu Abdillah {a.s} said: "Do not pray the morning (ghadah) and Maghrib prayers except with adhan and iqamah, and it is permitted in the rest of the prayers to suffice with the iqamah, but the adhan is better."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.51 • Al-Istibsar, Vol.1 p.299 • Al-Wafi, Vol.7 p.604 • Wasa'il Al-Shi'ah, Vol.5 p.384 • Wasa'il Al-Shi'ah, Vol.5 p.387

HADITH

HADITH.168

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ فِي اَلصَّلاَةِ إِقَامَةٌ وَاحِدَةٌ إِلاَّ اَلْغَدَاةَ وَ اَلْمَغْرِبَ».

Narrated from him from al-Nadr ibn Suwayd from Ibn Sinan:

Abu Abdillah {a.s} said: "One iqamah suffices you for the prayer, except for the morning (ghadah) and Maghrib."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.51 • Al-Istibsar, Vol.1 p.300 • Al-Wafi, Vol.7 p.604 • Wasa'il Al-Shi'ah, Vol.5 p.387

HADITH

HADITH.169

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْإِقَامَةِ بِغَيْرِ أَذَانٍ فِي اَلْمَغْرِبِ فَقَالَ «لَيْسَ بِهِ بَأْسٌ وَ مَا أُحِبُّ أَنْ يُعْتَادَ».

فليس بمناف لما ذكرناه لانه إنما جوز له الاقتصار على الاقامة في هذه الصلاة عند عارض ومانع ثم نبهه بقوله وما أحب أن يعتاد ذلك على أن الاولى فعله ، والذي يكشف عما ذكرناه من أنه إنما جوز له الاقتصار على الاقامة في سائر الصلوات لعارض ومانع ما رواه :

As for what was narrated by Sa'd ibn Abdillah from Muhammad ibn al-Husayn from Ja'far ibn Bashir from 'Umar ibn Yazid, who said:

I asked Abu Abdillah {a.s} about giving the iqamah without the adhan for Maghrib.
Imam {a.s} said: "There is no harm in it, but I do not like that it becomes a habit."

[AL TUSI]

So this is not in contradiction with what we have mentioned, for he only permitted limiting oneself to the iqamah in this prayer (Maghrib) due to a temporary circumstance or hindrance. Then he alerted him to what is preferable by saying, '"but I do not like that it becomes a habit,"' indicating that it is better to perform both the adhan and the iqamah.

And what further clarifies what we have mentioned, that the permission to suffice with the iqamah in the rest of the prayers is due to a temporary situation or hindrance, is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.51 • Al-Istibsar, Vol.1 p.300 • Al-Wafi, Vol.7 p.604 • Wasa'il Al-Shi'ah, Vol.5 p.387

HADITH

HADITH.170

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَ قَالَ سَمِعْتُهُ يَقُولُ: «يُقْصَرُ اَلْأَذَانُ فِي اَلسَّفَرِ كَمَا تُقْصَرُ اَلصَّلاَةُ تُجْزِي إِقَامَةٌ وَاحِدَةٌ».

Narrated by Muhammad ibn Ali ibn Mahbub from Ali ibn al-Sindi from Ibn Abi 'Umayr from 'Umar ibn Udhaynah from Abd al-Rahman ibn Abi Abdillah from Abu Abdillah {a.s}, who said:

I heard Him {a.s} say: "The adhan is shortened during travel just as the prayer is shortened. One iqamah suffices."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.51 • Al-Wafi, Vol.7 p.605 • Wasa'il Al-Shi'ah, Vol.5 p.385

HADITH

HADITH.171

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ هَلْ يُجْزِيهِ فِي اَلسَّفَرِ وَ اَلْحَضَرِ إِقَامَةٌ لَيْسَ مَعَهَا أَذَانٌ قَالَ «نَعَمْ لاَ بَأْسَ بِهِ».

Narrated by al-Husayn ibn Sa'id from Muhammad ibn Abi 'Umayr from Hammad ibn Uthman from 'Ubaydullah ibn Ali al-Halabi, who said:

I asked Abu Abdillah {a.s} about a man, does it suffice him in travel and at home to give only the iqamah without the adhan?

Imam {a.s} said: "Yes, there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.51 • Al-Wafi, Vol.7 p.605 • Wasa'il Al-Shi'ah, Vol.5 p.384

HADITH

HADITH.172

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ اَلْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «تُجْزِيكَ إِقَامَةٌ فِي اَلسَّفَرِ».

فدلت هذه الاخبار على أن الاولى في الحضر فعل الاذان لانها تضمنت الرخصة في حال السفر ، ولو لم يكن الامر على ما ذكرناه لم يكن لاختصاصه بحال السفر فائدة. قال الشيخ رحمه‌الله : (وفي الاذان والاقامة فضل كثير) إلى قوله : (ولا يجوز الاذان لشئ من الصلوات قبل دخول وقتها إلا الفجر).

Narrated by Sa'd from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Aban ibn Uthman from Muhammad ibn Muslim and al-Fudayl ibn Yasar from one of the two (Imams {a.s}):

(Imam {a.s}), peace be upon them, said: "One iqamah suffices you in travel."

[AL TUSI]

These narrations indicate that the preferable (awla) practice in a state of residence (hadar) is to perform the adhan, because they include a concession specifically for the state of travel. And if the matter were not as we have stated, then specifying the concession for the case of travel would hold no benefit.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is great merit in the adhan and the iqamah," up to his statement: "And it is not permissible to give the adhan for any of the prayers before their time has entered, except for Fajr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.52 • Al-Wafi, Vol.7 p.606 • Wasa'il Al-Shi'ah, Vol.5 p.385

HADITH

HADITH.173

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ يَحْيَى اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَذَّنْتَ فِي أَرْضٍ فَلاَةٍ وَ أَقَمْتَ صَلَّى خَلْفَكَ صَفَّانِ مِنَ اَلْمَلاَئِكَةِ وَ إِنْ أَقَمْتَ وَ لَمْ تُؤَذِّنْ صَلَّى خَلْفَكَ صَفٌّ وَاحِدٌ».

Narrated by al-Husayn ibn Sa'id from Yahya al-Halabi:

Abu Abdillah {a.s} said: "If you give the adhan and the iqamah in an open, deserted land, two rows of angels will pray behind you. But if you give only the iqamah without the adhan, then one row of angels will pray behind you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.52 • Awali Al-La'ali, Vol.1 p.330 • Al-Wafi, Vol.7 p.559 • Wasa'il Al-Shi'ah, Vol.5 p.381

HADITH

HADITH.174

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنَّكَ إِذَا أَذَّنْتَ وَ أَقَمْتَ صَلَّى خَلْفَكَ صَفَّانِ مِنَ اَلْمَلاَئِكَةِ وَ إِنْ أَقَمْتَ إِقَامَةً بِغَيْرِ أَذَانٍ صَلَّى خَلْفَكَ صَفٌّ وَاحِدٌ».

Narrated from him from Fadalah from Husayn ibn Uthman from Ibn Muskan from Muhammad ibn Muslim, who said:

Abu Abdillah {a.s} said to me (Muhammad ibn Muslim): "Indeed, if you give the adhan and the iqamah, two rows of angels will pray behind you. But if you give only the iqamah without the adhan, then one row of angels will pray behind you."

[REFERENCES] Al-Kafi, Vol.3 p.303 • Al-Muqni'ah, Vol.1 p.97 • Tahdib Al-Ahkam, Vol.2 p.52 • Rawdat Al-Wa'izin, Vol.2 p.313 • Al-Wafi, Vol.7 p.559 • Wasa'il Al-Shi'ah, Vol.5 p.381 • Wasa'il Al-Shi'ah, Vol.5 p.381 • Wasa'il Al-Shi'ah, Vol.5 p.383 • Bihar Al-Anwar, Vol.8 1 p.116 • Mustadrak Al-Wasa'il, Vol.4 p.24

HADITH

HADITH.175

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ اَلْحَلَبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلْمُؤَذِّنُ يُغْفَرُ لَهُ مَدَّ صَوْتِهِ وَ يَشْهَدُ لَهُ كُلُّ شَيْءٍ سَمِعَهُ».

قال الشيخ رحمه‌الله : (ولا يجوز الاذان لشئ من الصلوات قبل دخول وقتها) إلى قوله : (ولا بأس للانسان أن يؤذن وهو على غير وضوء).

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Ahmad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya ibn 'Imran al-Halabi from Muhammad ibn Marwan, who said:

I heard Abu Abdillah {a.s} say: "The mu'adhdhin (caller to prayer) is forgiven for the extent of his voice, and everything that hears him bears witness for him."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to give the adhan for any of the prayers before their time has entered," up to his statement: "And there is no harm if a person gives the adhan while not in a state of ritual purity (wudu').)"

[REFERENCES] Al-Kafi, Vol.3 p.307 • Tahdib Al-Ahkam, Vol.2 p.52 • Al-Wafi, Vol.7 p.561 • Wasa'il Al-Shi'ah, Vol.5 p.374

HADITH

HADITH.176

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ يَحْيَى اَلْحَلَبِيِّ عَنْ عِمْرَانَ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلْأَذَانِ قَبْلَ اَلْفَجْرِ فَقَالَ «إِذَا كَانَ فِي جَمَاعَةٍ فَلاَ وَ إِذَا كَانَ وَحْدَهُ فَلاَ بَأْسَ».

Narrated by al-Husayn ibn Sa'id from al-Nadr from Yahya al-Halabi from 'Imran ibn Ali, who said:

I asked Abu Abdillah {a.s} about giving the adhan before Fajr.

Imam {a.s} said: "If it is in congregation, then no [it is not permissible]; but if he is alone, then there is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.306 • Tahdib Al-Ahkam, Vol.2 p.53 • Al-Sarair, Vol.3 p.601 • Al-Wafi, Vol.7 p.615 • Wasa'il Al-Shi'ah, Vol.5 p.390 • Wasa'il Al-Shi'ah, Vol.5 p.448 • Bihar Al-Anwar, Vol.8 1 p.117

HADITH

HADITH.177

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ إِنَّ لَنَا مُؤَذِّناً يُؤَذِّنُ بِلَيْلٍ فَقَالَ «أَمَا إِنَّ ذَلِكَ يَنْفَعُ اَلْجِيرَانَ لِقِيَامِهِمْ إِلَى اَلصَّلاَةِ وَ أَمَّا اَلسُّنَّةُ فَإِنَّهُ يُنَادَى مَعَ طُلُوعِ اَلْفَجْرِ وَ لاَ يَكُونُ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ إِلاَّ اَلرَّكْعَتَانِ».

Narrated from him from al-Nadr from Ibn Sinan from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "We have a mu'adhdhin who gives the adhan during the night."

Imam {a.s} said: "Indeed, that benefits the neighbors by prompting them to rise for prayer. But as for the sunnah, it is that the call (adhan) is made at the rising of the dawn (tulu' al-fajr), and there should be nothing between the adhan and the iqamah except the two [Sunnah] rak'ahs."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.53 • Al-Wafi, Vol.7 p.615 • Wasa'il Al-Shi'ah, Vol.5 p.390

HADITH

HADITH.178

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ قَالَ: سَأَلْتُهُ عَنِ اَلنِّدَاءِ قَبْلَ طُلُوعِ اَلْفَجْرِ فَقَالَ «لاَ بَأْسَ وَ أَمَّا اَلسُّنَّةُ مَعَ اَلْفَجْرِ وَ إِنَّ ذَلِكَ لَيَنْفَعُ اَلْجِيرَانَ يَعْنِي قَبْلَ اَلْفَجْرِ».

قال الشيخ رحمه‌الله : (ولا بأس أن يؤذن الانسان وهو على غير وضوء ولا يقيم إلا وهو على وضوء).

Narrated from him from Fadalah from Ibn Sinan, who said:

I asked Him {a.s} about calling (the adhan) before the rising of Fajr.

Imam {a.s} said: "There is no harm, but the sunnah is to call at the time of Fajr. And indeed, that (calling before Fajr) benefits the neighbors", meaning, before the Fajr.

[AL TUSI]

The Shaykh, may Allah {SWT} have mercy on him, said: "There is no harm if a person gives the adhan while not in a state of ritual purity (without wudu'), but he should not give the iqamah except while in a state of wudu'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.53 • Al-Wafi, Vol.7 p.616 • Wasa'il Al-Shi'ah, Vol.5 p.391

HADITH

HADITH.179

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ تُؤَذِّنَ وَ أَنْتَ عَلَى غَيْرِ وُضُوءٍ طَهُورٍ وَ لاَ تُقِيمُ إِلاَّ وَ أَنْتَ عَلَى وُضُوءٍ».

Narrated by al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Ibn Sinan:

Abu Abdillah {a.s} said: "There is no harm in giving the adhan while you are not in a state of purity (wudu'), but do not give the iqamah except while you are in a state of wudu'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.53 • Al-Wafi, Vol.7 p.594 • Wasa'il Al-Shi'ah, Vol.5 p.392

HADITH

HADITH.180

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدٍ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ يُؤَذِّنَ اَلرَّجُلُ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ وَ لاَ يُقِيمُ إِلاَّ وَ هُوَ عَلَى وُضُوءٍ».

Narrated from him from Muhammad ibn Sinan from Ibn Muskan from Muhammad al-Halabi:

Abu Abdillah {a.s} said: "There is no harm if a man gives the adhan while not in a state of wuduʾ, but he should not give the iqamah unless he is in a state of wuduʾ."

[REFERENCES] Al-Kafi, Vol.3 p.304 • Tahdib Al-Ahkam, Vol.2 p.53 • Al-Wafi, Vol.7 p.592 • Wasa'il Al-Shi'ah, Vol.5 p.391

HADITH

HADITH.181

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بِي مُوسَى اَلْخَشَّابِ عَنْ غِيَاثِ بْنِ كَلُّوبِ بْنِ فَيْهَسٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ أَنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ: «لاَ بَأْسَ أَنْ يُؤَذِّنَ اَلْغُلاَمُ قَبْلَ أَنْ يَحْتَلِمَ وَ لاَ بَأْسَ أَنْ يُؤَذِّنَ اَلْمُؤَذِّنُ وَ هُوَ جُنُبٌ وَ لاَ يُقِيمُ حَتَّى يَغْتَسِلَ».

قال الشيخ رحمه‌الله : (وان عرض للمؤذن حاجة يحتاج الى كلام ليس من الاذان فليتكلم به ولا يجوز أن يتكلم في الاقامة مع الاختيار).

Narrated by Sa'd ibn Abdillah from Muhammad ibn al-Husayn from al-Hasan ibn Musa al-Khashshab from Ghiyath ibn Kallub ibn Fayhas from Ishaq ibn 'Ammar:

Abu Abdillah {a.s} (narrates) from his father (Imam al-Baqir {a.s}), that (Imam) Ali {a.s}, peace be upon him, used to say: "There is no harm if a boy gives the adhan before reaching puberty, and there is no harm if the mu'adhdhin gives the adhan while in a state of janabah (major ritual impurity), but he should not give the iqamah until he has performed ghusl."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "If a need arises for the mu'adhdhin such that he must speak words not part of the adhan, then he may speak. But it is not permissible to speak during the iqamah when one has the choice."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.289 • Tahdib Al-Ahkam, Vol.2 p.53 • Al-Wafi, Vol.7 p.595

HADITH

HADITH.182

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ يَتَكَلَّمُ اَلرَّجُلُ فِي اَلْأَذَانِ قَالَ «لاَ بَأْسَ» قُلْتُ فِي اَلْإِقَامَةِ قَالَ «لاَ».

Narrated by al-Husayn ibn Sa'id from Fadalah from Husayn ibn Uthman from 'Amr ibn Abi Nasr, who said:
I said to Abu Abdillah {a.s}: "May a man speak during the adhan?"
Imam {a.s} said: "There is no harm."
I asked: "What about during the iqamah?"
Imam {a.s} said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.304 • Tahdib Al-Ahkam, Vol.2 p.54 • Tahdib Al-Ahkam, Vol.2 p.54 • Al-Istibsar, Vol.1 p.300 • Al-Wafi, Vol.7 p.593 • Wasa'il Al-Shi'ah, Vol.5 p.394 • Wasa'il Al-Shi'ah, Vol.5 p.396

HADITH

HADITH.183

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلْمُؤَذِّنِ أَ يَتَكَلَّمُ وَ هُوَ يُؤَذِّنُ فَقَالَ «لاَ بَأْسَ حِينَ يَفْرُغُ مِنْ أَذَانِهِ».

Narrated from him from al-Hasan from Zur'ah from Sama'ah, who said:
I asked Him {a.s} about the mu'adhdhin, may he speak while giving the adhan?
Imam {a.s} said: "There is no harm after he finishes his adhan."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.54 • Al-Wafi, Vol.7 p.595 • Wasa'il Al-Shi'ah, Vol.5 p.394

HADITH

HADITH.184

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن أحمد عن الحسين بن سعيد عن فضالة بن أيوب عن الحسين بن عثمان عن عمرو بن أبي نصر قال قلت : لابي عبد الله عليهالسلام أيتكلم الرجل في الاذان؟ قال : لا بأس.

Narrated from him from Ahmad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from al-Husayn ibn Uthman from 'Amr ibn Abi Nasr, who said:
I said to Abu Abdillah {a.s}: "May a man speak during the adhan?"
Imam {a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.185

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ اَلْمَكْفُوفِ قَالَ أَبُو عَبْدِ اَللَّهِ عَ : «يَا أَبَا هَارُونَ اَلْإِقَامَةُ مِنَ اَلصَّلاَةِ فَإِذَا أَقَمْتَ فَلاَ تَتَكَلَّمْ وَ لاَ تُومِ بِيَدِكَ».

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from Salih ibn 'Uqba from Abu Harun al-Makfuf, who said:

Abu Abdillah {a.s} said: "O Abu Harun, the iqamah is part of the prayer, so when you have given the iqamah, do not speak and do not gesture with your hand."

[REFERENCES] Al-Kafi, Vol.3 p.305 • Tahdib Al-Ahkam, Vol.2 p.54 • Al-Istibsar, Vol.1 p.301 • Al-Wafi, Vol.7 p.593 • Wasa'il Al-Shi'ah, Vol.5 p.396

HADITH

HADITH.186

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدٍ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يَتَكَلَّمُ فِي أَذَانِهِ أَوْ فِي إِقَامَتِهِ فَقَالَ «لاَ بَأْسَ».

As for what was narrated by al-Husayn ibn Sa'id from Muhammad ibn Sinan from Abdullah ibn Muskan from Muhammad al-Halabi, who said:

I asked Abu Abdillah {a.s} about a man who speaks during his adhan or during his iqamah.

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.54 • Al-Istibsar, Vol.1 p.301 • Al-Wafi, Vol.7 p.596 • Wasa'il Al-Shi'ah, Vol.5 p.395

HADITH

HADITH.187

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ أَ يَتَكَلَّمُ بَعْدَ مَا يُقِيمُ اَلصَّلاَةَ قَالَ «نَعَمْ».

Narrated by Sa'd from Muhammad ibn al-Husayn from Ja'far ibn Bashir from Hammad ibn Uthman, who said:

I asked Abu Abdillah {a.s} about a man, may he speak after he has given the iqamah for prayer?

Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.54 • Al-Istibsar, Vol.1 p.301 • Al-Wafi, Vol.7 p.596 • Wasa'il Al-Shi'ah, Vol.5 p.395

HADITH

HADITH.188

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ اَلْحَسَنِ بْنِ شِهَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ بَأْسَ بِأَنْ يَتَكَلَّمَ اَلرَّجُلُ وَ هُوَ يُقِيمُ اَلصَّلاَةَ وَ بَعْدَ مَا يُقِيمُ إِنْ شَاءَ».

فهذه الاخبار محمولة على حال الضرورة دون الاختيار ويكون ذلك الكلام ايضا لشئ يتعلق بالصلاة مثل تقديم إمام وتسوية صف وما يجري مجراهما ، والذي يدل على ذلك ما رواه :

Narrated from him from Ja'far ibn Bashir from al-Hasan ibn Shihab, who said:

I (al-Hasan ibn Shihab) heard Abu Abdillah {a.s} say: "There is no harm if a man speaks while he is giving the iqamah, or after he has given the iqamah, if he wishes."

[AL TUSI]

So these narrations are to be understood as applying to situations of necessity rather than choice, and such speech should also be related to matters concerning the prayer, like appointing an imam, straightening the rows, or matters similar to them. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.55 • Al-Istibsar, Vol.1 p.301 • Al-Sarair, Vol.3 p.601 • Al-Wafi, Vol.7 p.597 • Wasa'il Al-Shi'ah, Vol.5 p.395 • Bihar Al-Anwar, Vol.8 1 p.118

HADITH

HADITH.189

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنِ اِبْنِ أَبِي عُمَيْرٍ قَالَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَ - عَنِ اَلرَّجُلِ يَتَكَلَّمُ فِي اَلْإِقَامَةِ قَالَ «نَعَمْ فَإِذَا قَالَ اَلْمُؤَذِّنُ قَدْ قَامَتِ اَلصَّلاَةُ فَقَدْ حَرُمَ اَلْكَلاَمُ عَلَى أَهْلِ اَلْمَسْجِدِ إِلاَّ أَنْ يَكُونُوا قَدِ اِجْتَمَعُوا مِنْ شَتَّى وَ لَيْسَ لَهُمْ إِمَامٌ فَلاَ بَأْسَ أَنْ يَقُولَ بَعْضُهُمْ لِبَعْضٍ تَقَدَّمْ يَا فُلاَنُ».

Narrated by al-Husayn ibn Sa'id from Fadalah from Husayn ibn Uthman from Ibn Muskan from Ibn Abi 'Umayr, who said:

I asked Abu Abdillah {a.s} about a man who speaks during the iqamah.

Imam {a.s} said: "Yes, but when the mu'adhdhin says 'Qad qamat al-salah' (the prayer has been established), then speech becomes forbidden for the people in the mosque, except if they have gathered from different places and have no imam; then there is no harm if some of them say to one another, 'Go ahead, so-and-so (and lead the prayer).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.55 • Al-Istibsar, Vol.1 p.301 • Al-Wafi, Vol.7 p.595 • Wasa'il Al-Shi'ah, Vol.5 p.395 • Bihar Al-Anwar, Vol.8 1 p.160

HADITH

HADITH.190

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا أَقَامَ اَلْمُؤَذِّنُ اَلصَّلاَةَ فَقَدْ حَرُمَ اَلْكَلاَمُ إِلاَّ أَنْ يَكُونَ اَلْقَوْمُ لَيْسَ يُعْرَفُ لَهُمْ إِمَامٌ ».

Narrated from him from al-Hasan from Zur'ah from Sama'ah, who said:

Abu Abdillah {a.s} said: "When the mu'adhdhin gives the iqamah for the prayer, then speaking becomes prohibited, except if the people do not have a known imam."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.55 • Al-Istibsar, Vol.1 p.302 • Al-Wafi, Vol.7 p.596 • Wasa'il Al-Shi'ah, Vol.5 p.394

HADITH

HADITH.191

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَتَكَلَّمْ إِذَا أَقَمْتَ اَلصَّلاَةَ فَإِنَّكَ إِذَا تَكَلَّمْتَ أَعَدْتَ اَلْإِقَامَةَ».

قال الشيخ رحمه‌الله : (ولا بأس أن يؤذن الانسان جالسا إذا كان ضعيفا في جسمه أو كان راكبا ولمثل ذلك من الاسباب ، ولا تجوز الاقامة إلا وهو قائم متوجه الى القبلة مع الاختيار).

Narrated from him from Hammad ibn 'Isa from Hariz from Muhammad ibn Muslim, who said:

Abu Abdillah {a.s} said: "Do not speak once you have given the iqamah for the prayer, for if you speak, you must repeat the iqamah."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is no harm if a person gives the adhan while sitting, if he is physically weak or riding, or due to similar reasons. However, the iqamah is not permissible except while standing and facing the qiblah, when one has the ability to do so."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.55 • Al-Istibsar, Vol.1 p.301 • Al-Wafi, Vol.7 p.596 • Wasa'il Al-Shi'ah, Vol.5 p.394

HADITH

HADITH.192

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ أَبُو عَبْدِ اَللَّهِ عَ : «لاَ بَأْسَ أَنْ تُؤَذِّنَ رَاكِباً أَوْ مَاشِياً أَوْ عَلَى غَيْرِ وُضُوءٍ وَ لاَ تُقِيمُ وَ أَنْتَ رَاكِبٌ أَوْ جَالِسٌ إِلاَّ مِنْ عِلَّةٍ أَوْ تَكُونَ فِي أَرْضٍ مَلَصَّةٍ».

Narrated by al-Husayn ibn Sa'id from Fadalah from Husayn ibn Uthman from Sama'ah from Abu Basir, who said:

Abu Abdillah {a.s} said: "There is no harm in giving the adhan while riding, walking, or without wudu'. But do not give the iqamah while riding or sitting, except due to an ailment or if you are in a slippery land."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.56 • Al-Wafi, Vol.7 p.597 • Wasa'il Al-Shi'ah, Vol.5 p.403

HADITH

HADITH.193

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ لِلْمُسَافِرِ أَنْ يُؤَذِّنَ وَ هُوَ رَاكِبٌ وَ يُقِيمُ وَ هُوَ عَلَى اَلْأَرْضِ قَائِمٌ».

Narrated from him from al-Nadr from Ibn Sinan:

Abu Abdillah {a.s} said: "There is no harm for a traveller to give the adhan while riding, and to give the iqamah while standing on the ground."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.56 • Al-Wafi, Vol.7 p.597 • Wasa'il Al-Shi'ah, Vol.5 p.402

HADITH

HADITH.194

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُؤَذِّنُ اَلرَّجُلُ وَ هُوَ قَاعِدٌ قَالَ «نَعَمْ وَ لاَ يُقِيمُ إِلاَّ وَ هُوَ قَائِمٌ».

Narrated from him from Hammad from Rib'i from Muhammad ibn Muslim, who said:

I said to Abu Abdillah {a.s}: "May a man give the adhan while sitting?"

Imam {a.s} said: "Yes, but he should not give the iqamah except while standing."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.56 • Al-Istibsar, Vol.1 p.302 • Al-Wafi, Vol.7 p.598 • Wasa'il Al-Shi'ah, Vol.5 p.402

HADITH

HADITH.195

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدٍ صَالِحٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُؤَذِّنُ اَلرَّجُلُ وَ هُوَ جَالِسٌ وَ لاَ يُقِيمُ إِلاَّ وَ هُوَ قَائِمٌ» وَ قَالَ «تُؤَذِّنُ وَ أَنْتَ رَاكِبٌ وَ لاَ تُقِيمُ إِلاَّ وَ أَنْتَ عَلَى اَلْأَرْضِ».

Narrated from him from Ahmad ibn Muhammad:

The Righteous servant (Abd Salih {a.s}), peace be upon him, said: "A man may give the adhan while sitting, but he should not give the iqamah except while standing."

And Imam {a.s} said: "You may give the adhan while riding, but do not give the iqamah except while on the ground."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.56 • Al-Istibsar, Vol.1 p.302 • Al-Wafi, Vol.7 p.598 • Wasa'il Al-Shi'ah, Vol.5 p.402

HADITH

HADITH.196

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُؤَذِّنُ وَ هُوَ يَمْشِي أَوْ عَلَى ظَهْرِ دَابَّتِهِ وَ عَلَى غَيْرِ طَهُورٍ فَقَالَ «إِذَا كَانَ اَلتَّشَهُّدُ مُسْتَقْبِلَ اَلْقِبْلَةِ فَلاَ بَأْسَ».

Narrated from him from Fadalah from al-'Ala' from Muhammad from one of the two (Imams {a.s}), peace be upon them, who said:
I asked Him {a.s} about a man who gives the adhan while walking, or on the back of his animal, or without being in a state of ritual purity.
Imam {a.s} said: "If the tashahhud (the part of the adhan with 'Ashhadu...') is said while facing the qiblah, then there is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.285 • Tahdib Al-Ahkam, Vol.2 p.56 • Al-Wafi, Vol.7 p.598 • Wasa'il Al-Shi'ah, Vol.5 p.403

HADITH

HADITH.197

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يُقِيمُ أَحَدُكُمُ اَلصَّلاَةَ وَ هُوَ مَاشٍ وَ لاَ رَاكِبٌ وَ لاَ مُضْطَجِعٌ إِلاَّ أَنْ يَكُونَ مَرِيضاً وَ لْيَتَمَكَّنْ فِي اَلْإِقَامَةِ كَمَا يَتَمَكَّنُ فِي اَلصَّلاَةِ فَإِنَّهُ إِذَا أَخَذَ فِي اَلْإِقَامَةِ فَهُوَ فِي صَلاَةٍ».

Narrated by Muhammad ibn Ya'qub from Muhammad ibn Yahya from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from Salih ibn 'Uqba from Sulayman ibn Salih:
Abu Abdillah {a.s} said: "None of you should give the iqamah for prayer while walking, or riding, or lying down, unless he is ill. And let him be firmly settled during the iqamah just as he is firmly settled during the prayer, for when he begins the iqamah, he is already in a state of prayer."

[REFERENCES] Al-Kafi, Vol.3 p.306 • Tahdib Al-Ahkam, Vol.2 p.56 • Al-Wafi, Vol.7 p.594 • Wasa'il Al-Shi'ah, Vol.5 p.404

HADITH

HADITH.198

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يُونُسَ النسباني عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أُؤَذِّنُ وَ أَنَا رَاكِبٌ فَقَالَ «نَعَمْ» فَقُلْتُ فَأُقِيمُ وَ أَنَا رَاكِبٌ فَقَالَ «لاَ» قُلْتُ فَأُقِيمُ وَ أَنَا مَاشٍ فَقَالَ «نَعَمْ مَاشٍ إِلَى اَلصَّلاَةِ» قَالَ ثُمَّ قَالَ لِي «إِذَا أَقَمْتَ فَأَقِمْ مُتَرَسِّلاً فَإِنَّكَ فِي اَلصَّلاَةِ» فَقُلْتُ لَهُ فَقَدْ سَأَلْتُكَ أُقِيمُ وَ أَنَا مَاشٍ فَقُلْتَ لِي نَعَمْ أَ فَيَجُوزُ أَنْ أَمْشِيَ فِي اَلصَّلاَةِ قَالَ «نَعَمْ إِذَا دَخَلْتَ مِنْ بَابِ اَلْمَسْجِدِ فَكَبِّرْتَ وَ أَنْتَ مَعَ إِمَامٍ عَادِلٍ ثُمَّ مَشَيْتَ إِلَى اَلصَّلاَةِ أَجْزَأَكَ ذَلِكَ».

Narrated by Sa'd ibn Abdillah from Muhammad ibn Isma'il ibn Buzay' from Salih ibn 'Uqba from Yunus al-Nisbani from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "May I give the adhan while I am riding?"

Imam {a.s} said: "Yes."

I asked: "Then may I give the iqamah while I am riding?"

Imam {a.s} said: "No."

I asked: "May I give the iqamah while I am walking?"

Imam {a.s} said: "Yes, walking toward the prayer."

Then Imam {a.s} said to me: "When you give the iqamah, give it calmly (with composure), for indeed you are in the prayer."

I said to Him {a.s}: "But I asked you whether I may give the iqamah while walking, and you said yes. So is it permissible for me to walk while in prayer?"

Imam {a.s} said: "Yes, if you enter from the door of the mosque and you have said the takbir while following a just imam, and then you walk toward the prayer, that suffices for you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.57 • Al-Wafi, Vol.7 p.598

HADITH

HADITH.199

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ عَنْ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْأَذَانِ جَالِساً قَالَ «لاَ يُؤَذِّنُ جَالِساً إِلاَّ رَاكِبٌ أَوْ مَرِيضٌ».

فهذا الخبر محمول على الاستحباب لانا قد بينا جواز الاذان جالسا من غير علة وهذا محمول على الفضل والندب.

قال الشيخ رحمه‌الله : (وليس على النساء أذان ولا اقامة بل يتشهدن الشهادتين ، ولو أذن واقمن على الاخفات لم يكن مأزورات بل كن ماجورات).

As for what was narrated by Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Abu Khalid from Humran, who said:

I asked Abu Ja'far {a.s} about giving the adhan while sitting.

Imam {a.s} said: "No one gives the adhan while sitting except one who is riding or ill."

[AL TUSI]

So this narration is to be understood as recommending (indicating preference), because we have already established the permissibility of giving the adhan while sitting without any excuse. Therefore, this report is to be taken as referring to what is more virtuous and preferred (mustahabb and mandub).

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is no adhan or iqamah required of women; rather, they should recite the two testimonies (shahadatayn). However, if they do give the adhan and iqamah in a subdued voice (without raising it), they are not blameworthy, rather, they will be rewarded for it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.57 • Al-Istibsar, Vol.1 p.302 • Al-Wafi, Vol.7 p.599 • Wasa'il Al-Shi'ah, Vol.5 p.404

HADITH

HADITH.200

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنَا اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَرْأَةِ أَ عَلَيْهَا أَذَانٌ وَ إِقَامَةٌ فَقَالَ «لاَ».

Narrated by Sa'd ibn Abdillah from Ahmad ibn Muhammad, who said: al-Husayn ibn Sa'id narrated to us from Fadalah ibn Ayyub and Muhammad ibn Abi 'Umayr from Jamil ibn Darraj, who said:

I asked Abu Abdillah {a.s} about a woman, is adhan and iqamah obligatory upon her?

Imam {a.s} said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.305 • Tahdib Al-Ahkam, Vol.2 p.57 • Al-Wafi, Vol.7 p.613 • Wasa'il Al-Shi'ah, Vol.5 p.406

HADITH

HADITH.201

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ اَلنِّسَاءُ عَلَيْهِنَّ أَذَانٌ فَقَالَ «إِذَا شَهِدَتِ اَلشَّهَادَتَيْنِ فَحَسْبُهَا».

Al-Husayn ibn Sa'eed from Ibn Abi Umayr from 'Umar ibn Udhaynah from Zurarah who said:

I said to Abu Ja'far {a.s}, peace be upon him: "Are women required to perform the Adhan?"

Imam {a.s} said: "If she proclaims the two testimonies, that is sufficient for her."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.57 • Al-Wafi, Vol.7 p.614 • Wasa'il Al-Shi'ah, Vol.5 p.405

HADITH

HADITH.202

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ وَ فَضَالَةَ عَنْ عَبْدِ اَللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَ - عَنِ اَلْمَرْأَةِ تُؤَذِّنُ لِلصَّلاَةِ فَقَالَ «حَسَنٌ إِنْ فَعَلَتْ وَ إِنْ لَمْ تَفْعَلْ أَجْزَأَهَا أَنْ تُكَبِّرَ وَ أَنْ تَشْهَدَ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

قال الشيخ رحمه الله (ومن أذن فليقف على آخر كل فصل من اذانه ويرفع صوته ولا يخفض به نفسه دون اسماعه نفسه اياه) إلى آخر الباب.

And from him, from al-Nadr and Fadhala, from Abdullah who said:

I asked Abu Abdillah {a.s} about a woman giving the Adhan for prayer.

Imam {a.s} said: "It is good if she does so, and if she does not do it, it suffices for her to say 'Allahu Akbar' and to bear witness that there is no god but Allah {SWT} and that Muhammad {saws} is the Messenger of Allah {SWT}, may Allah {SWT} send blessings upon him and his family."

[AL TUSI]

Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And whoever performs the Adhan should pause at the end of each section of his Adhan, and he should raise his voice and not lower it below the level where he can hear himself" until the end of chapter.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.58 • Al-Wafi, Vol.7 p.614 • Wasa'il Al-Shi'ah, Vol.5 p.405

HADITH

HADITH.203

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «اَلْأَذَانُ جَزْمٌ بِإِفْصَاحِ اَلْأَلِفِ وَ اَلْهَاءِ وَ اَلْإِقَامَةُ حَدْرٌ».

Muhammad ibn Ya'qub from Ali ibn Ibrahim from his father from Hammad from Hariz from Zurarah who said:

Abu Ja'far {a.s}, peace be upon him, said: "The Adhan is to be pronounced clearly, with articulation of the Alif' and the 'ha', and the Iqamah is to be recited quickly in a flowing manner."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.58 • Al-Wafi, Vol.7 p.576 • Wasa'il Al-Shi'ah, Vol.5 p.408 • Wasa'il Al-Shi'ah, Vol.5 p.429

HADITH

HADITH.204

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلتَّكْبِيرُ جَزْمٌ فِي اَلْأَذَانِ مَعَ اَلْإِفْصَاحِ بِالْهَاءِ وَ اَلْأَلِفِ».

Muhammad ibn Ahmad ibn Yahya from Ahmad ibn Muhammad from Uthman ibn Isa from Khalid ibn Najeeh:

(Imam) Al-Sadiq {a.s}, peace be upon him, said: "The Takbir is to be pronounced firmly in the Adhan with clear articulation of the 'ha' and the Alif'."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.283 • Tahdib Al-Ahkam, Vol.2 p.58 • Al-Wafi, Vol.7 p.576 • Wasa'il Al-Shi'ah, Vol.5 p.408

HADITH

HADITH.205

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا أَذَّنْتَ فَلاَ تُخْفِيَنَّ صَوْتَكَ فَإِنَّ اَللَّهَ يَأْجُرُكَ مَدَّ صَوْتِكَ فِيهِ».

Muhammad ibn Ali ibn Mahbub from Ahmad ibn Muhammad from Ibn Abi Najran from Hammad from Hariz from Abd al-Rahman ibn Abi Abdillah:

Abu Abdillah {a.s} said: "When you perform the Adhan, do not lower your voice, for Allah {SWT} rewards you for extending your voice in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.58 • Awali Al-La'ali, Vol.1 p.330 • Al-Wafi, Vol.7 p.563 • Wasa'il Al-Shi'ah, Vol.5 p.410

HADITH

HADITH.206

[SOURCE] Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلٍ عَنِ اِبْنِ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ طُولُ حَائِطِ مَسْجِدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَامَةً فَكَانَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ لِبِلاَلٍ «إِذَا دَخَلَ اَلْوَقْتُ يَا بِلاَلُ اُعْلُ فَوْقَ اَلْجِدَارِ وَ اِرْفَعْ صَوْتَكَ بِالْأَذَانِ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ قَدْ وَكَّلَ بِالْأَذَانِ رِيحاً تَرْفَعُهُ إِلَى اَلسَّمَاءِ وَ إِنَّ اَلْمَلاَئِكَةَ إِذَا سَمِعُوا اَلْأَذَانَ مِنْ أَهْلِ اَلْأَرْضِ قَالُوا هَذِهِ أَصْوَاتُ أُمَّةِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِتَوْحِيدِ اَللَّهِ عَزَّ وَ جَلَّ وَ يَسْتَغْفِرُونَ لِأُمَّةِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى يَفْرُغُوا مِنْ تِلْكَ اَلصَّلاَةِ» ».

And from him, from Ali ibn Muhammad from Sahl from Ibn Mahbub from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: "The height of the wall of Mosque of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was the height of a man, so He {saws}, peace be upon him, used to say to Bilal;

'When the time (for prayer) enters, O Bilal, climb up on top of the wall and raise your voice with the Adhan, for indeed Allah {SWT}, the Mighty and Majestic, has assigned a wind for the Adhan that carries it up to the heavens. And indeed, when the angels hear the Adhan from the people of the earth, they say:

'These are the voices of the nation of Muhammad {saws}, may Allah {SWT} bless him and his family, proclaiming the oneness of Allah {SWT}, the Mighty and Majestic, and they seek forgiveness for the nation of Muhammad {saws}, may Allah {SWT} bless him and his family, until they complete that prayer.'"

[REFERENCES] Al-Kafi, Vol.3 p.307 • Tahdib Al-Ahkam, Vol.2 p.58 • Al-Wafi, Vol.7 p.561

HADITH

HADITH.207

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَدَّثَنِي هِشَامُ بْنُ إِبْرَاهِيمَ : أَنَّهُ شَكَا إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ سُقْمَهُ وَ أَنَّهُ لاَ يُولَدُ لَهُ فَأَمَرَهُ بِأَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ قَالَ فَفَعَلْتُ فَأَذْهَبَ اَللَّهُ عَنِّي سُقْمِي وَ كَثُرَ وُلْدِي.

قال محمد ابن راشد وكنت دائم العلة ما انفك منها في نفسي وجماعة خدمي فلما سمعت ذلك من هشام عملت به فاذهب الله عني وعن عيالي العلل.

Ali ibn Mahziyar from Muhammad ibn Rashid who said: Hisham ibn Ibrahim narrated to me:

He (Hisham ibn Ibrahim) complained to Abu al-Hasan al-Ridha {a.s}, peace be upon him, about his illness and that he had no children.

So He {a.s} instructed him to raise his voice with the Adhan in his house.

He (Hisham ibn Ibrahim) said: 'I did so, and Allah {SWT} removed my illness and increased my children.'

[AL TUSI]

Muhammad ibn Rashid said: "I used to be constantly afflicted with illness, never free from it, in myself and among a group of my servants. So when I heard that from Hisham, I acted upon it, and Allah {SWT} removed the illnesses from me and my family."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 • Wasa'il Al-Shi'ah, Vol.5 p.412 • Wasa'il Al-Shi'ah, Vol.2 1 p.373

CHAPTER ON THE NUMBER OF PHRASES IN THE ADHAN AND IQAMAH, AND THEIR DESCRIPTION

٧ ـ باب عدد فصول الاذان والاقامة ووصفهما

HADITH 208 – 232

قال الشيخ رحمه‌الله : (والاذان والاقامة خمسة وثلاثون فصلا, الاذان ثمانية عشر فصلا, والاقامة سبعة عشر فصلا) إلى قوله (فإذا فرغ من الاذان)

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: “The Adhan and the Iqamah consist of thirty-five sections: the Adhan is eighteen sections, and the Iqamah is seventeen sections” up to his statement “When he finishes the Adhan”.

HADITH

HADITH.208

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ اَلْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلْأَذَانُ وَ اَلْإِقَامَةُ خَمْسَةٌ وَ ثَلاَثُونَ حَرْفاً فَعَدَّ ذَلِكَ بِيَدِهِ وَاحِداً وَاحِداً اَلْأَذَانَ ثَمَانِيَةَ عَشَرَ حَرْفاً وَ اَلْإِقَامَةَ سَبْعَةَ عَشَرَ حَرْفاً».

Muhammad ibn Ya‘qub from Ali ibn Ibrahim from Muhammad ibn Isa ibn ‘Ubayd from Yunus from Aban ibn Uthman from Isma‘il al-Ju‘fi who said:

I heard (Imam) Abu Ja‘far {a.s}, peace be upon him, say: “The Adhan and the Iqamah are thirty-five phrases.”

Then He {a.s} counted them with His {a.s} hand, one by one: “The Adhan is eighteen phrases, and the Iqamah is seventeen phrases.”

[REFERENCES] Al-Kafi, Vol.3 p.302 • Tahdib Al-Ahkam, Vol.2 p.59 • Al-Istibsar, Vol.1 p.305 • Al-Wafi, Vol.7 p.573 • Wasa’il Al-Shi’ah, Vol.5 p.413 • Bihar Al-Anwar, Vol.8 1 p.110

HADITH

HADITH.209

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْأَذَانِ فَقَالَ «تَقُولُ - 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 - 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 ».

Al-Husayn ibn Sa'id from al-Nadr from Abdullah ibn Sinan who said:

I asked Abu Abdillah {a.s} about the Adhan.

Imam {a.s} said: "You say, 'Allahu Akbar, Allahu Akbar, Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah, Ashhadu anna Muhammadur Rasulullah, Ashhadu anna Muhammadur Rasulullah, Hayya alas-salah, Hayya alas-salah, Hayya alal-falah, Hayya alal-falah, Hayya ala khayril-amal, Hayya ala khayril-amal, Allahu Akbar, Allahu Akbar, La ilaha illallah La ilaha illallah.'"

(Allah {SWT} is the Greatest, Allah {SWT} is the Greatest. I bear witness that there is no god but Allah {SWT}, I bear witness that there is no god but Allah {SWT}. I bear witness that Muhammad {saws} is the Messenger of Allah {SWT}, I bear witness that Muhammad {saws} is the Messenger of Allah {SWT}. Come to prayer, come to prayer. Come to success, come to success. Come to the best of deeds, come to the best of deeds. Allah {SWT} is the Greatest, Allah {SWT} is the Greatest. There is no god but Allah {SWT}, there is no god but Allah {SWT}.)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.59 • Al-Istibsar, Vol.1 p.305 • Al-Wafi, Vol.7 p.577 • Wasa'il Al-Shi'ah, Vol.5 p.414

HADITH

HADITH.210

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ اِبْنِ أُذَيْنَةَ عَنْ زُرَارَةَ وَ اَلْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: « لَمَّا أُسْرِيَ بِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَبَلَغَ اَلْبَيْتَ اَلْمَعْمُورَ حَضَرَتِ اَلصَّلاَةُ فَأَذَّنَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ وَ أَقَامَ فَتَقَدَّمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ صَفَّ اَلْمَلاَئِكَةُ وَ اَلنَّبِيُّونَ خَلْفَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » قَالَ فَقُلْنَا لَهُ كَيْفَ أَذَّنَ فَقَالَ « 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 مِثْلُهَا إِلاَّ أَنَّ فِيهَا قَدْ قَامَتِ اَلصَّلاَةُ قَدْ قَامَتِ اَلصَّلاَةُ بَيْنَ حَيَّ عَلَى خَيْرِ اَلْعَمَلِ حَيَّ عَلَى خَيْرِ اَلْعَمَلِ وَ بَيْنَ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ فَأَمَرَ بِهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِلاَلاً فَلَمْ يَزَلْ يُؤَذِّنُ بِهَا حَتَّى قَبَضَ اَللَّهُ - رَسُولَهُ صَلَّى اللَّهُ عَلَيهِ وَ آلِهِ ».

Muhammad ibn Ali ibn Mahbub from Ali ibn al-Sindi from Ibn Abi Umayr from Ibn Udhaynah from Zurarah and al-Fudhayl ibn Yasar:

(Imam) Abu Ja'far {a.s}, peace be upon him, said: "When the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was taken on the night journey and reached the Bayt al-Ma'mur, the time of prayer came, so Jibra'il {a.s}, peace be upon him, gave the Adhan and the Iqamah. Then the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, stepped forward, and the angels and the prophets lined up behind the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family."

He (ibn Yasar) said: "So we (Zurarah and al-Fudhayl ibn Yasar) said to Him {a.s}, "How did He {saws} give the Adhan?"

Imam {a.s} said: "'Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah; Hayya 'ala al-salah, Hayya 'ala al-salah; Hayya 'ala al-falah, Hayya 'ala al-falah; Hayya 'ala khayr al-'amal, Hayya 'ala khayr al-'amal; Allahu Akbar, Allahu Akbar; La ilaha illallah, La ilaha illallah.'

And the Iqamah is like it, except that in it is: 'Qad qamatis-salah, qad qamatis-salah' placed between 'Hayya 'ala khayr al-'amal, Hayya 'ala khayr al-'amal' and 'Allahu Akbar, Allahu Akbar.'

So the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, instructed Bilal with it, and he (Bilal) continued to call it until Allah {SWT} took the soul of His Messenger, may Allah {SWT} bless him and his family."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.60 • Al-Istibsar, Vol.1 p.305 • Wasa'il Al-Shi'ah, Vol.5 p.416

HADITH

HADITH.211

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ فَضَالَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ كُلَيْبٍ اَلْأَسَدِيِّ 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».

And from him, from Ahmad ibn al-Hasan from Fadhala from Sayf ibn Umayrah from Abu Bakr al-Hadrami from Abu Abdillah {a.s}, and from Kulayb al-Asadi:

Abu Abdillah {a.s} recited the Adhan to both of them (Abu Bakr al-Hadrami and Kulayb al-Asadi), and Imam {a.s} said:

"Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah; Hayya 'ala al-salah, Hayya 'ala al-salah; Hayya 'ala al-falah, Hayya 'ala al-falah; Hayya 'ala khayr al-'amal, Hayya 'ala khayr al-'amal; Allahu Akbar, Allahu Akbar; La ilaha illallah, La ilaha illallah. And the Iqamah is likewise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.289 • Tahdib Al-Ahkam, Vol.2 p.60 • Al-Istibsar, Vol.1 p.306 • Wasa'il Al-Shi'ah, Vol.5 p.416 • Mustadrak Al-Wasa'il, Vol.4 p.40

HADITH

HADITH.212

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ اَلْمُعَلَّى بْنِ خُنَيْسٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُؤَذِّنُ 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 » حَتَّى فَرَغَ مِنَ اَلْأَذَانِ وَ قَالَ فِي آخِرِهِ « اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اَللَّهُ لاَ إِلَهَ إِلاَّ اَللَّهُ ».

فأما الحديثان الاولان وان تضمنا ذكر ألله اكبر مرتين في أول الاذان فيجوز أن يكون إنما اقتصر على ذلك لانه قصد الى افهامه السائل كيفية التلفظ به وكان المعلوم له ان ذلك لا يجزي الاقتصار عليه دون الاربع مرات ، والذي يكشف عما ذكرناه من أنه لا يجوز الاقتصار على مرتين مع الاختيار ما رواه :

Al-Husayn ibn Sa'id from Fadhala from Hammad ibn Uthman from Ishaq ibn 'Ammar from al-Mu'alla ibn Khunays who said:

I heard Abu Abdillah {a.s} performing the Adhan, and Imam {a.s} said:

"Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar; Ashhadu an la ilaha illallah, Ashhadu an la ilaha illallah; Ashhadu anna Muhammadan Rasulullah, Ashhadu anna Muhammadan Rasulullah; Hayya 'ala al-salah, Hayya 'ala al-salah; Hayya 'ala al-falah, Hayya 'ala al-falah", until He {a.s} completed the Adhan.

Imam {a.s} said at the end of it: "Allahu Akbar, Allahu Akbar; La ilaha illallah, La ilaha illallah."

[AL TUSI]

As for the first two narrations, although they include the mention of 'Allahu Akbar' twice at the beginning of the Adhan, it is possible that the reason for this limitation was merely to teach the questioner the way to pronounce it. And it was already known to him that such limitation does not suffice without completing it to four times. What clarifies what we have mentioned, that it is not permissible to suffice with only two times when one has the choice, is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.61 • Wasa'il Al-Shi'ah, Vol.5 p.420

HADITH

HADITH.213

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يَا زُرَارَةُ تَفْتَتِحُ اَلْأَذَانَ بِأَرْبَعِ تَكْبِيرَاتٍ وَ تَخْتِمُهُ بِتَكْبِيرَتَيْنِ وَ تَهْلِيلَتَيْنِ».

Muhammad ibn Ya'qub from Muhammad ibn Isma'il from al-Fadl ibn Shadhan from Hammad ibn Isa from Zurarah:

(Imam) Abu Ja'far {a.s}, peace be upon him, said: "O Zurarah, you begin the Adhan with four Takbirs and you end it with two Takbirs and two declarations of 'La ilaha illallah'."

[REFERENCES] Al-Kafi, Vol.3 p.303 • Tahdib Al-Ahkam, Vol.2 p.61 • Al-Istibsar, Vol.1 p.307 • Al-Wafi, Vol.7 p.573 • Wasa'il Al-Shi'ah, Vol.5 p.413

HADITH

HADITH.214

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْأَذَانُ مَثْنَى مَثْنَى وَ اَلْإِقَامَةُ وَاحِدَةً وَاحِدَةً ».

As for what was narrated by al-Husayn ibn Sa'id from Fadhala from Mu'awiyah ibn Wahb:

Abu Abdillah {a.s} said: "The Adhan is in pairs, two by two, and the Iqamah is single, one by one."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.61

HADITH

HADITH.215

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ مَا رَوَاهُ سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْإِقَامَةُ مَرَّةً مَرَّةً إِلاَّ قَوْلَهُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ فَإِنَّهُ مَرَّتَانِ».

فمحمول على حال التقية أو عند العجلة دون حال الاختيار ، والذي يكشف عما ذكرناه.

And what was narrated by Sa'd from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Safwan ibn Yahya from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: "The Iqamah is once, once, except for the statement 'Allahu Akbar, Allahu Akbar', for it is said twice."

[AL TUSI]

So it is to be interpreted as referring to a situation of 'taqiyyah' (dissimulation) or in times of haste, not in a state of choice and full deliberation. And what clarifies what we have mentioned is the following.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.61 • Al-Istibsar, Vol.1 p.307 • Al-Wafi, Vol.7 p.580 • Wasa'il Al-Shi'ah, Vol.5 p.425

HADITH

HADITH.216

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ أَبِي عُبَيْدَةَ اَلْحَذَّاءِ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يُكَبِّرُ وَاحِدَةً وَاحِدَةً فِي اَلْأَذَانِ فَقُلْتُ لَهُ لِمَ تُكَبِّرُ وَاحِدَةً وَاحِدَةً فَقَالَ «لاَ بَأْسَ بِهِ إِذَا كُنْتَ مُسْتَعْجِلاً».

What was narrated by Sa'd ibn Abdullah from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadhala ibn Ayyub from al-'Ala' ibn Razin from Abu 'Ubaydah al-Hadhdha' who said:

I (al-Hadhdha') saw (Imam) Abu Ja'far {a.s}, peace be upon him, saying the Takbir one by one in the Adhan, so I said to Him {a.s}: "Why are you saying the Takbir one by one?" Imam {a.s} said: "There is no harm in it if you are in a hurry."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.62 • Al-Istibsar, Vol.1 p.307 • Al-Wafi, Vol.7 p.579 • Wasa'il Al-Shi'ah, Vol.5 p.425

HADITH

HADITH.217

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ مِهْرَانَ اَلْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلْأَذَانُ مَثْنَى مَثْنَى وَ اَلْإِقَامَةُ مَثْنَى مَثْنَى».

Al-Husayn ibn Sa'id from Ibn Abi Najran from Safwan ibn Mihran al-Jammal who said:

I heard Abu Abdillah {a.s} say: "The Adhan is in pairs, two by two, and the Iqamah is in pairs, two by two."

[REFERENCES] Al-Kafi, Vol.3 p.303 • Tahdib Al-Ahkam, Vol.2 p.62 • Al-Istibsar, Vol.1 p.307 • Al-Wafi, Vol.7 p.573 • Wasa'il Al-Shi'ah, Vol.5 p.414

HADITH

HADITH.218

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ يَزِيدَ مَوْلَى اَلْحَكَمِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «لَأَنْ أُقِيمَ مَثْنَى مَثْنَى أَحَبُّ إِلَيَّ مِنْ أَنْ أُؤَذِّنَ وَ أُقِيمَ وَاحِداً وَاحِداً».

And from him, from Fadhala from Husayn ibn Uthman from Ibn Muskan from Yazid, the client of al-Hakam, from someone who narrated to him from Abu Abdillah {a.s}, he said:

I heard Him {a.s} say: "For me to perform the Iqamah in pairs, two by two, is more beloved to me than to perform the Adhan and the Iqamah each as single statements, one by one."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.62 • Al-Istibsar, Vol.1 p.308 • Al-Wafi, Vol.7 p.580 • Wasa'il Al-Shi'ah, Vol.5 p.423

HADITH

HADITH.219

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْأَذَانُ يُقْصَرُ فِي اَلسَّفَرِ كَمَا تُقْصَرُ اَلصَّلاَةُ اَلْأَذَانُ وَاحِداً وَاحِداً وَ اَلْإِقَامَةُ وَاحِدَةٌ وَاحِدَةٌ ».

Al-Husayn ibn Sa'id from al-Qasim ibn 'Urwah from Burayd ibn Mu'awiyah:

(Imam) Abu Ja'far {a.s}, peace be upon him, said: "The Adhan is shortened during travel just as the prayer is shortened, the Adhan is single, one by one, and the Iqamah is single, one by one."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.62 • Al-Istibsar, Vol.1 p.308 • Al-Wafi, Vol.7 p.579 • Wasa'il Al-Shi'ah, Vol.5 p.424

HADITH

HADITH.220

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ نُعْمَانَ اَلرَّازِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «يُجْزِيكَ عَنِ اَلْإِقَامَةِ طَاقٌ طَاقٌ فِي اَلسَّفَرِ».

Sa'd from Muhammad ibn al-Husayn from Ja'far ibn Bashir from Nu'man al-Razi who said:

I heard Abu Abdillah {a.s} say: "It suffices you in place of the Iqamah during travel to say each phrase once, once."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.62 • Al-Istibsar, Vol.1 p.308 • Al-Wafi, Vol.7 p.580 • Wasa'il Al-Shi'ah, Vol.5 p.425

HADITH

HADITH.221

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنِ اَلْحُسَيْنِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلنِّدَاءُ وَ اَلتَّثْوِيبُ فِي اَلْإِقَامَةِ مِنَ اَلسُّنَّةِ».

As for what was narrated by Muhammad ibn Ali ibn Mahbub from Ahmad ibn al-Hasan from al-Husayn from Hammad ibn Isa from Shu'ayb ibn Ya'qub from Abu Basir:

Abu Abdillah {a.s} said: "The call (Adhan) and the repetition (Tathwib) in the Iqamah are from the Sunnah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.62

HADITH

HADITH.222

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

وَ مَا رَوَاهُ هُوَ أَيْضاً عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنِ اَلْحُسَيْنِ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ أَبِي يُنَادِي فِي بَيْتِهِ « بِاَلصَّلاَةُ خَيْرٌ مِنَ اَلنَّوْمِ » وَ لَوْ رَدَّدْتَ ذَلِكَ لَمْ يَكُنْ بِهِ بَأْسٌ».

وما أشبه هذين الحديثين مما يتضمن ذكر هذه الالفاظ فانها محمولة على التقية لاجماع الطائفة على ترك العمل بها ، ويدل عليه ايضا ما رواه :

And what was also narrated by him from Ahmad ibn al-Hasan from al-Husayn from Fadhala from al-'Ala' from Muhammad ibn Muslim:

(Imam) Abu Ja'far {a.s}, peace be upon him, said: "My father {a.s} used to call out in His {a.s} house; 'Al-salatu khayrun min al-nawm' (Prayer is better than sleep), and if you repeat that, there is no harm in it."

[AL TUSI]

And what resembles these two narrations, which include the mention of these phrases, is to be interpreted as being due to 'taqiyyah' (dissimulation), because of the consensus of the Shia community on abandoning practice upon them ('Al-salatu khayrun min al-nawm'). This is also supported by what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.63 • Al-Istibsar, Vol.1 p.308 • Al-Sarair, Vol.3 p.601 • Al-Wafi, Vol.7 p.581 • Wasa'il Al-Shi'ah, Vol.5 p.427 • Bihar Al-Anwar, Vol.8 1 p.168

HADITH

HADITH.223

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ وَ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلتَّثْوِيبِ اَلَّذِي يَكُونُ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ فَقَالَ «مَا نَعْرِفُهُ».

Al-Husayn ibn Sa'id from Fadhala and Hammad ibn Isa from Mu'awiyah ibn Wahb who said:

I asked Abu Abdillah {a.s} about the 'tathwib' ('Al-salatu khayrun min al-nawm') that occurs between the Adhan and the Iqamah.

Imam {a.s} said: "We do not recognize it."

[REFERENCES] Al-Kafi, Vol.3 p.303 • Tahdib Al-Ahkam, Vol.2 p.63 • Al-Istibsar, Vol.1 p.308 • Al-Sarair, Vol.3 p.601 • Al-Wafi, Vol.7 p.575 • Wasa'il Al-Shi'ah, Vol.5 p.425 • Bihar Al-Anwar, Vol.8 1 p.167

HADITH

HADITH.224

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ رَوَى مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «يَا زُرَارَةُ تَفْتَتِحُ اَلْأَذَانَ بِأَرْبَعِ تَكْبِيرَاتٍ وَ تَخْتِمُهُ بِتَكْبِيرَتَيْنِ وَ تَهْلِيلَتَيْنِ وَ إِنْ شِئْتَ زِدْتَ عَلَى اَلتَّثْوِيبِ - حَيَّ عَلَى اَلْفَلاَحِ مَكَانَ اَلصَّلاَةُ خَيْرٌ مِنَ اَلنَّوْمِ ».

فلو كان ذكر الصلاة خير من النوم من السنة لما سوغ له تكرار اللفظ والعدول عما هو السنة الى تكرار اللفظ ، وتكرار اللفظ إنما يجوز إذا اريد به تنبيه انسان على الصلاة أو انتظار آخر أو ما أشبه ذلك يبين ذلك ما رواه :

Muhammad ibn Ali ibn Mahbub from Ahmad ibn Muhammad from Abdullah ibn Najran from Hammad ibn Isa from Hariz from Zurarah who said:

(Imam) Abu Ja'far {a.s}, peace be upon him, said to me: "O Zurarah, you begin the Adhan with four Takbirs and you end it with two Takbirs and two declarations of 'La ilaha illallah '. And if you wish, you may add in place of 'tathwib', after 'Hayya 'ala al-falah', the phrase 'Al-salatu khayrun min al-nawm'."

[AL TUSI]

So if the mention of 'al-salatu khayrun min al-nawm' were from the Sunnah, He {a.s} would not have been permitted to repeat the phrase or to deviate from what is the Sunnah by repeating it. Repeating the phrase is only allowed when the intention is to alert someone to prayer, or to wait for another person, or for something similar. This is clarified by what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.63 • Al-Istibsar, Vol.1 p.309 • Al-Wafi, Vol.7 p.580

HADITH

HADITH.225

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَوْ أَنَّ مُؤَذِّناً أَعَادَ فِي اَلشَّهَادَةِ وَ فِي حَيَّ عَلَى اَلصَّلاَةِ أَوْ حَيَّ عَلَى اَلْفَلاَحِ اَلْمَرَّتَيْنِ وَ اَلثَّلاَثَ وَ أَكْثَرَ مِنْ ذَلِكَ إِذَا كَانَ إِمَاماً يُرِيدُ جَمَاعَةَ اَلْقَوْمِ لِيَجْمَعَهُمْ لَمْ يَكُنْ بِهِ بَأْسٌ».

قال الشيخ رحمه‌الله : (فإذا فرغ من اذانه على ما شرحناه فليجلس بعده جلسة خفيفة) الى قوله : (فإذا أراد أن يقيم).

Muhammad ibn Ya‘qub from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ibn Mahbub from Ali ibn Abi Hamzah from Abu Basir:

Abu Abdillah {a.s} said: “If a mu’adhdhin were to repeat the testimony or ‘Hayya ‘ala al-salah’ or ‘Hayya ‘ala al-falah’ two times, three times, or more than that, if he is an imam who wishes to gather the people together for congregational prayer, then there is no harm in it.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: “When he finishes his Adhan as we have explained, he should sit after it for a short while” up to his statement: “Then when he wants to perform the Iqamah”.

[REFERENCES] Al-Kafi, Vol.3 p.308 • Tahdib Al-Ahkam, Vol.2 p.63 • Al-Istibsar, Vol.1 p.309 • Al-Wafi, Vol.7 p.582 • Wasa’il Al-Shi’ah, Vol.5 p.428

HADITH

HADITH.226

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ اَلْحَسَنِ بْنِ شِهَابٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بُدَّ مِنْ قُعُودٍ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ».

Al-Husayn ibn Sa‘id from Ibn Abi Umayr from ‘Umar ibn Udhaynah from al-Hasan ibn Shihab:

Abu Abdillah {a.s} said: “There must be a sitting between the Adhan and the Iqamah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.64 • Al-Wafi, Vol.7 p.585 • Wasa’il Al-Shi’ah, Vol.5 p.397 • Bihar Al-Anwar, Vol.8 1 p.181

HADITH

HADITH.227

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ اَلْجَعْفَرِيِّ قَالَ سَمِعْتُهُ يَقُولُ: «أَفْرُقْ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ بِجُلُوسٍ أَوْ بِرَكْعَتَيْنِ».

And from him, from Sulayman ibn Ja‘far al-Ja‘fari who said:

I heard Him {a.s} say: “Separate between the Adhan and the Iqamah with a sitting or with two units of prayer.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.64 • Al-Wafi, Vol.7 p.585 • Wasa’il Al-Shi’ah, Vol.5 p.397 • Bihar Al-Anwar, Vol.8 1 p.181

HADITH

HADITH.228

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: «اَلْقُعُودُ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ فِي اَلصَّلاَةِ كُلِّهَا إِذَا لَمْ يَكُنْ قَبْلَ اَلْإِقَامَةِ صَلاَةٌ يُصَلِّيهَا».

And from him, from Ahmad ibn Muhammad:

He (Imam al-Ridha {a.s}) said: “The sitting between the Adhan and the Iqamah is for all the prayers, if there is no prayer being performed before the Iqamah.”

[REFERENCES] Al-Kafi, Vol.3 p.306 • Tahdib Al-Ahkam, Vol.2 p.64 • Bihar Al-Anwar, Vol.8 1 p.181

HADITH

HADITH.229

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يُوسُفَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «بَيْنَ كُلِّ أَذَانَيْنِ قَعْدَةٌ إِلاَّ اَلْمَغْرِبَ فَإِنَّ بَيْنَهُمَا نَفَساً».

وقد روي أنه يجلس بينهما في المغرب وقد أوردناه فيما بعد في الزيادات.

Muhammad ibn Ali ibn Mahbub from Muhammad ibn al-Husayn from al-Hasan ibn Ali ibn Yusuf from Sayf ibn Umayrah from one of our companions:

Abu Abdillah {a.s} said: "Between every two Adhans (between the Adhan and the Iqamah) there is a sitting, except for Maghrib, for between them is only a brief pause."

[AL TUSI]

And it has been narrated that he sits between them in Maghrib as well, and we have mentioned it later in the section on additions ('al-ziyadaat').

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.64 • Al-Istibsar, Vol.1 p.309 • Al-Wafi, Vol.7 p.586 • Wasa'il Al-Shi'ah, Vol.5 p.398 • Bihar Al-Anwar, Vol.8 1 p.181

HADITH

HADITH.230

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ اَلْحُسَيْنِ بْنِ رَاشِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يَقْطِينٍ رَفَعَهُ إِلَيْهِمْ قَالَ: «يَقُولُ اَلرَّجُلُ إِذَا فَرَغَ مِنَ اَلْأَذَانِ وَ جَلَسَ - اَللَّهُمَّ اِجْعَلْ قَلْبِي بَارّاً وَ رِزْقِي دَارّاً وَ اِجْعَلْ لِي عِنْدَ قَبْرِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَرَاراً وَ مُسْتَقَرّاً ».

Muhammad ibn Ya'qub from al-Husayn ibn Muhammad from Abdullah ibn 'Amir from Ali ibn Mahziyar from al-Husayn ibn Rashid from Ja'far ibn Muhammad ibn Yaqtin, who raised it to them:

(Imam {a.s}) said: "When a man finishes the Adhan and sits, he says: 'O Allah {SWT}, make my heart righteous, and my sustenance flowing, and grant me a place and a settlement near the grave of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.64

HADITH

HADITH.231

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ اَلْجَرِيرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ ع قَالَ قَالَ: «مَنْ جَلَسَ فِيمَا بَيْنَ أَذَانِ اَلْمَغْرِبِ وَ اَلْإِقَامَةِ كَانَ كَالْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اَللَّهِ».

قال الشيخ رحمه‌الله : (وإذا أراد أن يقيم فليقل الى آخر الباب) قد مضى بيانه بما فيه كفاية إن شاء الله وما ذكره من ترتيل الاذان وحدر الاقامة قد مضى أيضا ما يدل عليه ، ويؤكده أيضا ما رواه :

Sa'd ibn Abdullah from Muhammad ibn al-Husayn from Muhammad ibn Isa ibn 'Ubayd from Sa'dan ibn Muslim from Ishaq al-Jariri:

Abu Abdillah {a.s} said: "Whoever sits between the Adhan of Maghrib and the Iqamah, it is as if he were covered in his own blood in the path of Allah {SWT}."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And when he wants to perform the Iqamah, he should say..." until the end of the chapter. Its explanation has already been given with sufficient detail, Allah {SWT} willing. And what he mentioned regarding the measured recitation of the Adhan and the swift recitation of the Iqamah has also already been supported by evidence. This is further confirmed by what was narrated:

[REFERENCES] Al-Muhasin, Vol.1 p.50 • Tahdib Al-Ahkam, Vol.2 p.64 • Al-Istibsar, Vol.1 p.309 • Miftah Al-Falah, Vol.1 p.235 • Al-Wafi, Vol.7 p.585 • Wasa'il Al-Shi'ah, Vol.5 p.399 • Bihar Al-Anwar, Vol.8 1 p.149

HADITH

HADITH.232

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اَلْحَسَنِ بْنِ اَلسَّرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْأَذَانُ تَرْتِيلٌ وَ اَلْإِقَامَةُ حَدْرٌ».

Al-Husayn ibn Sa'id from Muhammad ibn Sinan from al-Hasan ibn al-Sarri:

Abu Abdillah {a.s} said: "The Adhan is to be recited with measured recitation ('tartil'), and the Iqamah is to be recited quickly in a flowing manner ('hadr')."

[REFERENCES] Al-Kafi, Vol.3 p.306 • Tahdib Al-Ahkam, Vol.2 p.65 • Al-Wafi, Vol.7 p.576 • Wasa'il Al-Shi'ah, Vol.5 p.429

CHAPTER ON THE MANNER OF PRAYER, EXPLANATION OF THE FIFTY-ONE RAK‘AHS; THE ORDER, RECITATION, TASBIH IN BOWING AND PROSTRATION, QUNUT, AND WHAT IS OBLIGATORY AND RECOMMENDED THEREIN

٨ ـ باب كيفية الصلاة وصفتها وشرح الاحدى وخمسين ركعة وترتيبها والقراءة فيها والتسبيح في ركوعها وسجودها والقنوت فيها والمفروض من ذلك والمسنون

HADITH 233 – 542

قال الشيخ رحمه‌الله : (إذا زالت الشمس) الى قوله (ثم تسجد سجدتي الشكر).

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: “When the sun passes the meridian) up to his statement: (Then you perform the two prostrations of gratitude”.

HADITH

HADITH.233

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا دَخَلْتَ اَلْمَسْجِدَ فَاحْمَدِ اَللَّهَ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَإِذَا اِفْتَتَحْتَ اَلصَّلاَةَ فَكَبِّرْتَ فَلاَ تُجَاوِزْ أُذُنَيْكَ وَ لاَ تَرْفَعْ يَدَيْكَ بِالدُّعَاءِ فِي اَلْمَكْتُوبَةِ تُجَاوِزُ بِهِمَا رَأْسَكَ».

Al-Husayn ibn Sa‘id from Fadhala from Husayn from Sama‘ah from Abu Basir who said:
Abu Abdillah {a.s} said: “When you enter the mosque, praise Allah {SWT} and extol Him {SWT}, and send blessings upon the Prophet {saws}, may Allah {SWT} bless him and his family. Then when you begin the prayer and pronounce the Takbir, do not raise your hands beyond your ears, and do not raise your hands in supplication during the obligatory prayer so that they go above your head.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.65 • Al-Wafi, Vol.8 p.643

HADITH

HADITH.234

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ حِينَ اِفْتَتَحَ اَلصَّلاَةَ يَرْفَعُ يَدَيْهِ أَسْفَلَ مِنْ وَجْهِهِ قَلِيلاً.

And from him, from Hammad ibn Isa from Fadhala from Mu‘awiyah ibn ‘Ammar who said:
I saw Abu Abdillah {a.s} when He {a.s} began the prayer, He {a.s} would raise his hands slightly below his face.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.65 • Al-Wafi, Vol.8 p.643 • Wasa’il Al-Shi’ah, Vol.6 p.26

HADITH

HADITH.235

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ مِهْرَانَ اَلْجَمَّالِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِذَا كَبَّرَ فِي اَلصَّلاَةِ يَرْفَعُ يَدَيْهِ حَتَّى تَكَادَ تَبْلُغُ أُذُنَيْهِ.

And from him, from Ibn Abi Najran from Safwan ibn Mihran al-Jammal who said:

I saw Abu Abdillah {a.s}, when Imam {a.s} said the Takbir in prayer, He {a.s} would raise his hands until they nearly reached his ears.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.65 • Al-Wafi, Vol.8 p.644 • Wasa’il Al-Shi’ah, Vol.6 p.26 • Bihar Al-Anwar, Vol.8 1 p.213

HADITH

HADITH.236

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي يَرْفَعُ يَدَيْهِ حِيَالَ وَجْهِهِ حِينَ اِسْتَفْتَحَ.

And from him, from Fadhala from Ibn Sinan who said:

I saw Abu Abdillah {a.s} praying, He {a.s} would raise his hands in front of his face when He {a.s} began the prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.66 • Al-Wafi, Vol.8 p.644 • Wasa’il Al-Shi’ah, Vol.6 p.26

HADITH

HADITH.237

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ تَعَالَى «فَصَلِّ لِرَبِّكَ وَ اِنْحَرْ» قَالَ «هُوَ رَفْعُ يَدَيْكَ حِذَاءَ وَجْهِكَ».

And from him, from al-Nadr from Ibn Sinan:

Abu Abdillah {a.s} (was asked) regarding the saying of Allah {SWT}, the Exalted: ‘*So pray to your Lord and sacrifice*”’ (Surah Kawthar 108:2).

Imam {a.s} said: “It is the raising of your hands in front of your face.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.66 • Al-Wafi, Vol.8 p.644 • Wasa’il Al-Shi’ah, Vol.6 p.27 • Wasa’il Al-Shi’ah, Vol.6 p.30

HADITH

HADITH.238

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ أَدْنَى مَا يُجْزِي فِي اَلصَّلاَةِ مِنَ اَلتَّكْبِيرِ قَالَ «تَكْبِيرَةٌ وَاحِدَةٌ».

Muhammad ibn Ali ibn Mahbub from Ya‘qub ibn Yazid from Muhammad ibn Sinan from Ibn Muskan from Abu Basir who said:

I asked Him {a.s} about the minimum that suffices in prayer from the Takbir.

Imam {a.s} said: “One Takbir.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.66 • Al-Wafi, Vol.8 p.641 • Wasa’il Al-Shi’ah, Vol.6 p.10

HADITH

HADITH.239

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ عَنِ اَلْحُسَيْنِ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِفْتَتَحْتَ اَلصَّلاَةَ فَكَبِّرْ إِنْ شِئْتَ وَاحِدَةً وَ إِنْ شِئْتَ ثَلاَثاً وَ إِنْ شِئْتَ خَمْساً وَ إِنْ شِئْتَ سَبْعاً فَكُلُّ ذَلِكَ مُجْزٍ عَنْكَ غَيْرَ أَنَّكَ إِذَا كُنْتَ إِمَاماً لَمْ تَجْهَرْ إِلاَّ بِتَكْبِيرَةٍ».

And from him, from Ahmad from al-Husayn from al-Qasim ibn Muhammad from Ali from Abu Basir:

Abu Abdillah {a.s} said: “When you begin the prayer, you may say the Takbir once if you wish, or three times if you wish, or five times if you wish, or seven times if you wish, all of that suffices for you. However, if you are an imam, you should not recite aloud except with one Takbir.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.66 • Al-Wafi, Vol.8 p.641 • Wasa’il Al-Shi’ah, Vol.6 p.21 • Wasa’il Al-Shi’ah, Vol.6 p.34

HADITH

HADITH.240

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اِفْتَتَحَ اَلصَّلاَةَ فَرَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ وَ اِسْتَقْبَلَ اَلْقِبْلَةَ بِبَطْنِ كَفَّيْهِ.

And from him, from Muhammad ibn Abd al-Hamid from Sayf ibn Umayrah from Mansur ibn Hazim who said:

I saw Abu Abdillah {a.s} begin the prayer, He {a.s} raised his hands in front of his face and directed the palms of his hands toward the Qiblah.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.66 • Al-Wafi, Vol.8 p.644 • Wasa’il Al-Shi’ah, Vol.6 p.27

HADITH

HADITH.241

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ عَنْ زَيْدٍ اَلشَّحَّامِ وَ اِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ زَيْدٍ اَلشَّحَّامِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلاِفْتِتَاحُ فَقَالَ «تَكْبِيرَةٌ تُجْزِيكَ» قُلْتُ فَالسَّبْعُ قَالَ «ذَلِكَ اَلْفَضْلُ».

Al-Husayn ibn Sa‘id from Fadhala from al-Husayn from Zayd al-Shahham, and Ibn Abi Umayr from Abu Ayyub from Zayd al-Shahham, who said:

I said to Abu Abdillah {a.s}: “Is the opening (of the prayer) with one Takbir?”

Imam {a.s} said: “One Takbir suffices for you.”

I asked: “And the seven (Takbirs)?”

Imam {a.s} said: “That is extra merit.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.66 • Al-Wafi, Vol.8 p.641 • Wasa’il Al-Shi’ah, Vol.6 p.9

HADITH

HADITH.242

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلتَّكْبِيرَةُ اَلْوَاحِدَةُ فِي اِفْتِتَاحِ اَلصَّلاَةِ تُجْزِي وَ اَلثَّلاَثُ أَفْضَلُ وَ اَلسَّبْعُ أَفْضَلُ كُلِّهِ».

And from him, from Ibn Abi Umayr from 'Umar ibn Udhaynah from Muhammad ibn Muslim:

Abu Ja'far {a.s}, peace be upon him, said: "The single Takbir at the opening of the prayer suffices, and three is better, and seven is the best of all."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.66 • Al-Wafi, Vol.8 p.641 • Wasa'il Al-Shi'ah, Vol.6 p.10

HADITH

HADITH.243

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws} & Abu Abdillah Imam Husayn ibn Ali Sayyid al-Shuhada {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ وَ فَضَالَةَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ حَفْصٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ فِي اَلصَّلاَةِ وَ إِلَى جَانِبِهِ اَلْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ فَكَبَّرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَمْ يُحِرِ اَلْحُسَيْنُ بِالتَّكْبِيرِ ثُمَّ كَبَّرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَمْ يُحِرِ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ اَلتَّكْبِيرَ وَ لَمْ يَزَلْ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُكَبِّرُ وَ يُعَالِجُ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ اَلتَّكْبِيرَ فَلَمْ يُحِرْ حَتَّى أَكْمَلَ سَبْعَ تَكْبِيرَاتٍ فَأَحَارَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ اَلتَّكْبِيرَ فِي اَلسَّابِعَةِ» فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «فَصَارَتْ سُنَّةً».

And from him, from al-Nadr and Fadhala from Abdullah ibn Sinan from Hafs:

Abu Abdillah {a.s} said: "Indeed, the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was in prayer, and beside Him {saws} was al-Husayn ibn Ali {a.s}, peace be upon him.

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said the Takbir, but al-Husayn {a.s} did not follow with the Takbir. Then the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said the Takbir again, but al-Husayn {a.s}, peace be upon him, still did not say the Takbir. The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, continued to say the Takbir and was helping al-Husayn {a.s}, peace be upon him, to say the Takbir, but He {a.s} did not do so, until the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, completed seven Takbirs, and then al-Husayn {a.s}, peace be upon him, followed with the Takbir on the seventh."

Then Abu Abdillah {a.s} said: "(Thus) So it became a Sunnah."

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.331 • Tahdib Al-Ahkam, Vol.2 p.67 • Al-Manaqib, Vol.4 p.73 • Al-Arba'un Hadithan (Lil-Shahid Al-Awwal), Vol.1 p.37 • Al-Wafi, Vol.8 p.851 • Wasa'il Al-Shi'ah, Vol.6 p.20 • Bihar Al-Anwar, Vol.4 3 p.307 • Bihar Al-Anwar, Vol.4 4 p.194 • Awalim Al-Uloom, Vol.1 7 p.42 • Awalim Al-Uloom, Vol.1 7 p.70

HADITH

HADITH.244

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِفْتَتَحْتَ اَلصَّلاَةَ فَارْفَعْ كَفَّيْكَ ثُمَّ اُبْسُطْهُمَا بَسْطاً ثُمَّ كَبِّرْ ثَلاَثَ تَكْبِيرَاتٍ ثُمَّ قُلِ اَللَّهُمَّ أَنْتَ اَلْمَلِكُ اَلْحَقُّ لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ذَنْبِي إِنَّهُ لاَ يَغْفِرُ اَلذُّنُوبَ إِلاَّ أَنْتَ ثُمَّ كَبِّرْ تَكْبِيرَتَيْنِ ثُمَّ قُلْ - لَبَّيْكَ وَ سَعْدَيْكَ وَ اَلْخَيْرُ فِي يَدَيْكَ وَ اَلشَّرُّ لَيْسَ إِلَيْكَ وَ اَلْمَهْدِيُّ مَنْ هَدَيْتَ لاَ مَلْجَأَ مِنْكَ إِلاَّ إِلَيْكَ سُبْحَانَكَ وَ حَنَانَيْكَ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبَّ اَلْبَيْتِ ثُمَّ كَبِّرْ تَكْبِيرَتَيْنِ ثُمَّ تَقُولُ - «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ» عَالِمِ اَلْغَيْبِ وَ اَلشَّهَادَةِ حَنِيفاً مُسْلِماً «وَ مٰا أَنَا مِنَ اَلْمُشْرِكِينَ» ثُمَّ تَعَوَّذْ بِاللَّهِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ ثُمَّ اِقْرَأْ فَاتِحَةَ اَلْكِتَابِ ».

Muhammad ibn Ya‘qub from Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad ibn Uthman from al-Halabi:

Abu Abdillah {a.s} said: “When you begin the prayer, raise your hands, then spread them open fully, then say Takbir three times, then say:

‘O Allah {SWT}, You are the True King. There is no god but You {AZJ}. Glory be to You {AZJ}. Indeed, I have wronged myself, so forgive me my sin. Surely, no one forgives sins except You {AZJ}.’

Then say Takbir two times, then say:

‘Here I am, at Your {AZJ} service, and all goodness is in Your {AZJ} hands, and evil is not attributed to You {AZJ}. The rightly guided is he whom You {AZJ} guide. There is no refuge from You {AZJ} except in You {AZJ}. Glory be to You {AZJ} and to Your {AZJ} mercy. You {AZJ} are Blessed and Exalted. Glory be to You {AZJ}, Lord {AZJ} of the House.’

Then say Takbir two times, then say:

‘I have turned my face to the One {AZJ} who created the heavens and the earth,’ the Knower of the unseen and the witnessed, in pure devotion, submitting (to Him {AZJ}), ‘and I am not of the polytheists.’

Then seek refuge with Allah {SWT} from the accursed Shaytan, then recite the Opening Chapter of the Book (Surah al-Fatiha).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.67

HADITH

HADITH.245

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ فِي اَلصَّلاَةِ مِنَ اَلْكَلاَمِ فِي اَلتَّوَجُّهِ إِلَى اَللَّهِ أَنْ تَقُولَ - «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ» عَلَى مِلَّةِ إِبْرَاهِيمَ حَنِيفاً مُسْلِماً «وَ مٰا أَنَا مِنَ اَلْمُشْرِكِينَ» «إِنَّ صَلاٰتِي وَ نُسُكِي وَ مَحْيٰايَ وَ مَمٰاتِي لِلّٰهِ رَبِّ اَلْعٰالَمِينَ `لاٰ شَرِيكَ لَهُ وَ بِذٰلِكَ أُمِرْتُ» وَ أَنَا مِنَ اَلْمُسْلِمِينَ وَ يُجْزِيكَ تَكْبِيرَةٌ وَاحِدَةٌ».

Sa‘d ibn Abdullah from Ahmad ibn Muhammad from Ali ibn Hadid, and Abd al-Rahman ibn Abi Najran, and al-Husayn ibn Sa‘id from Hammad ibn Isa from Hariz ibn Abdillah from Zurarah:

Abu Ja‘far {a.s}, peace be upon him, said: “It suffices you in prayer, in the words of directing yourself toward Allah {SWT} (‘tawajjuh’), to say:

‘I turn my face toward the One {AZJ} who created the heavens and the earth, upon the creed of Abraham, upright and submitting, and I am not among the polytheists. Indeed my prayer, my sacrifice, my life, and my death are for Allah {SWT}, the Lord {AZJ} of the worlds. No partner has He {AZJ}, and with this I have been commanded, and I am among the Muslims.’

And one ‘takbirah’ (saying of ‘Allahu Akbar’) is sufficient for you.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.67 • Awali Al-La’ali, Vol.4 p.17 • Al-Wafi, Vol.8 p.639 • Wasa’il Al-Shi’ah, Vol.6 p.25

HADITH

HADITH.246

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَيَّاماً كَانَ يَقْرَأُ فِي فَاتِحَةِ اَلْكِتَابِ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» فَإِذَا كَانَ صَلاَةٌ لاَ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ جَهَرَ بِ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» وَ أَخْفَى مَا سِوَى ذَلِكَ.

Al-Husayn ibn Sa‘id from Abd al-Rahman ibn Abi Najran from Safwan who said:

I prayed behind Abu Abdillah {a.s} for several days. He {a.s} used to recite in Surah al-Fatiha: ‘Bismillah Hir Rahman Nir Rahim’, and when it was a prayer in which the recitation is not to be recited aloud, He {a.s} would recite ‘Bismillah Hir Rahman Nir Rahim’ aloud and would conceal the rest (of the surahs).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.68 • Al-Istibsar, Vol.1 p.310 • Al-Wafi, Vol.8 p.650 • Wasa’il Al-Shi’ah, Vol.6 p.57 • Wasa’il Al-Shi’ah, Vol.6 p.134 • Bihar Al-Anwar, Vol.8 2 p.35

HADITH

HADITH.247

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ إِمَاماً فَيَسْتَفْتِحُ بِالْحَمْدِ وَ لاَ يَقْرَأُ «بِسْمِ اَللَّهِ اَلرَّحْمنِ اَلرَّحِيمِ -» فَقَالَ «لاَ يَضُرُّهُ وَ لاَ بَأْسَ بِهِ».

فمحمول على حال التقية لان عند التقية يجوز الاخفات بها ويحتمل أن يكون أراد عليه‌السلام من لا يقرأ بسم الله الرحمن الرحيم ناسيا لان من نسي ذلك لا يضر ولا يجب عليه اعادة الصلاة ، ونحن نبينه فيما بعد ، والذي يدل على أن في حال التقية يجوز أن لا يجهر بها ما رواه :

As for what was narrated by Sa‘d ibn Abdullah from Ahmad ibn Muhammad from Abd al-Rahman ibn Abi Najran and al-Husayn ibn Sa‘id from Hammad ibn Isa from Hariz ibn Abdullah from Muhammad ibn Muslim, who said:
I asked Abu Abdillah {a.s} about a man who is an imam and begins with (Surah) al-Hamd but does not recite ‘Bismillah Hir Rahman Nir Rahim’.
Imam {a.s} said: “It does not harm him, and there is no problem with it.”

[AL TUSI]

So it is to be interpreted as referring to a situation of ‘taqiyyah’ (dissimulation), because in a state of ‘taqiyyah’ it is permissible to recite it silently. It is also possible that the Imam {a.s}, peace be upon him, intended someone who did not recite ‘Bismillah Hir Rahman Nir Rahim’ out of forgetfulness, for the one who forgets that does not incur harm and is not required to repeat the prayer, and we will clarify this later. What indicates that during ‘taqiyyah’ it is permissible not to recite it aloud is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.68

HADITH

HADITH.248

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي جَرِيرٍ زَكَرِيَّا بْنِ إِدْرِيسَ اَلْقُمِّيِّ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي بِقَوْمٍ يَكْرَهُونَ أَنْ يَجْهَرَ بِ «بِسْمِ اَللَّهِ اَلرَّحْمنِ اَلرَّحِيمِ -» فَقَالَ «لاَ يَجْهَرْ».

Sa‘d ibn Abdullah from Ahmad ibn Muhammad from al-‘Abbas ibn Ma‘ruf from Safwan ibn Yahya from Abu Jarir Zakariyya ibn Idris al-Qummi who said:
I asked Abu al-Hasan al-Awwal {a.s}, peace be upon him, about a man who leads a people in prayer who dislike that he recite ‘Bismillah Hir Rahman Nir Rahim’ aloud.
Imam {a.s} said: “Then he should not recite it aloud.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.68 • Al-Istibsar, Vol.1 p.312 • Al-Wafi, Vol.8 p.650 • Wasa’il Al-Shi’ah, Vol.6 p.60

HADITH

HADITH.249

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ أَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ وَ مُحَمَّدِ بْنِ سِنَانٍ وَ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُمَا سَأَلاَهُ عَمَّنْ يَقْرَأُ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» حِينَ يُرِيدُ يَقْرَأُ فَاتِحَةَ اَلْكِتَابِ قَالَ «نَعَمْ إِنْ شَاءَ سِرّاً وَ إِنْ شَاءَ جَهْراً» فَقَالاَ أَ فَيَقْرَؤُهَا مَعَ اَلسُّورَةِ اَلْأُخْرَى فَقَالَ «لاَ».

فمحمول على من كان في صلاة النافلة وقد قرأ من السورة الاخرى بعضها ويريد أن يقرأ باقيها فحينئذ لا يقرأ بسم الله الرحمن الرحيم ، والذي يبين ذلك ما رواه ،

Narrated by Sa‘d ibn Abdullah from Ahmad ibn Muhammad from Muhammad ibn Abi Umayr from Hammad ibn Uthman from ‘Ubaydullah ibn Ali al-Halabi, and al-Husayn ibn Sa‘id from Ali ibn al-Nu‘man and Muhammad ibn Sinan and Abdullah ibn Muskan from Muhammad ibn Ali al-Halabi from Abu Abdillah {a.s}:

Both of them (Muhammad ibn Ali al-Halabi) asked Him {a.s} about one who recites ‘Bismillah Hir Rahman Nir Rahim’ when he wishes to recite Surah al-Fatiha.

Imam {a.s} said: “Yes, if he wishes, silently, and if he wishes, aloud.”

So they asked: “Does he recite it with another Surah as well?”

Imam {a.s} said: “No.”

[AL TUSI]

So this is to be interpreted as referring to someone who is in a ‘nafila’ (supererogatory) prayer and has already recited part of another Surah and intends to continue the rest of it, in that case, he does not recite ‘Bismillah Hir Rahman Nir Rahim’. What clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.68 • Al-Istibsar, Vol.1 p.312 • Al-Wafi, Vol.8 p.650 • Wasa’il Al-Shi’ah, Vol.6 p.61

HADITH

HADITH.250

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَفْتَتِحُ اَلْقِرَاءَةَ فِي اَلصَّلاَةِ أَ يَقْرَأُ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» قَالَ «نَعَمْ إِذَا اِفْتَتَحَ اَلصَّلاَةَ فَلْيَقُلْهَا فِي أَوَّلِ مَا يَفْتَتِحُ ثُمَّ يَكْفِيهِ مَا بَعْدَ ذَلِكَ».

Sa‘d ibn Abdullah from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Fadhala ibn Ayyub from Aban ibn Uthman from Muhammad ibn Muslim from Abu Ja‘far {a.s}, peace be upon him, he said:

I asked Him {a.s} about a man who begins the recitation in prayer, should he recite ‘Bismillah Hir Rahman Nir Rahim’?

Imam {a.s} said: “Yes, when he begins the prayer, let him say it at the beginning of what he opens with, and thereafter it suffices him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.69 • Al-Istibsar, Vol.1 p.313 • Al-Wafi, Vol.8 p.651 • Wasa’il Al-Shi’ah, Vol.6 p.61

HADITH

HADITH.251

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ إِذَا أَقَمْتُ لِلصَّلاَةِ أَقْرَأُ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» فِي فَاتِحَةِ اَلْقُرْآنِ قَالَ «نَعَمْ» قُلْتُ فَإِذَا قَرَأْتُ فَاتِحَةَ اَلْقُرْآنِ أَقْرَأُ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» مَعَ اَلسُّورَةِ قَالَ «نَعَمْ».

Muhammad ibn Ya‘qub from Ali ibn Ibrahim from Muhammad ibn Isa from Yunus from Mu‘awiyah ibn ‘Ammar who said:

I said to Abu Abdillah {a.s}: “When I stand for prayer, should I recite ‘Bismillah Hir Rahman Nir Rahim’ in Surah al-Fatiha?”

Imam {a.s} said: “Yes.”

I asked: “Then when I have recited Surah al-Fatiha, should I recite ‘Bismillah Hir Rahman Nir Rahim’ with the next Surah?”

Imam {a.s} said: “Yes.”

[REFERENCES] Al-Kafi, Vol.3 p.312 • Tahdib Al-Ahkam, Vol.2 p.69 • Al-Istibsar, Vol.1 p.311 • Al-Wafi, Vol.8 p.647 • Wasa’il Al-Shi’ah, Vol.6 p.58 • Tafsir Nur Al-Thaqalayn, Vol.1 p.9 • Tafsir Kanz Al-Daqaiq, Vol.1 p.12

HADITH

HADITH.252

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Jawad {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ يَحْيَى بْنِ عِمْرَانَ اَلْهَمْدَانِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي رَجُلٍ اِبْتَدَأَ بِ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» فِي صَلاَتِهِ وَحْدَهُ فِي أُمِّ اَلْكِتَابِ فَلَمَّا صَارَ إِلَى غَيْرِ أُمِّ اَلْكِتَابِ مِنَ اَلسُّورَةِ تَرَكَهَا فَقَالَ اَلْعَبَّاسِيُّ لَيْسَ بِذَلِكَ بَأْسٌ فَكَتَبَ بِخَطِّهِ «يُعِيدُهَا مَرَّتَيْنِ عَلَى رَغْمِ أَنْفِهِ» يَعْنِي اَلْعَبَّاسِيَّ.

And from him, from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ali ibn Mahziyar from Yahya ibn ‘Imran al-Hamdani who said:

I wrote to Abu Ja‘far {a.s}, peace be upon him; “May I be your ransom, what do you say about a man who begins with ‘Bismillah Hir Rahman Nir Rahim’ in his prayer, alone, in Surah al-Fatiha, but when he reaches a different Surah after al-Fatiha, he omits it? The ‘Abbasid (official) said: ‘There is no harm in that.’”

So He {a.s}, peace be upon him, wrote in His {a.s} own handwriting:

“He must repeat it twice, despite his nose.”

This was meaning the ‘Abbasid (so the nose of that ‘Abbasid, who claimed there was no harm, be rubbed in the dust).

[REFERENCES] Al-Kafi, Vol.3 p.313 • Tahdib Al-Ahkam, Vol.2 p.69 • Wasa’il Al-Shi’ah, Vol.6 p.58 • Wasa’il Al-Shi’ah, Vol.6 p.87 • Tafsir Nur Al-Thaqalayn, Vol.1 p.9 • Tafsir Kanz Al-Daqaiq, Vol.1 p.13 • Awalim Al-Uloom, Vol.2 3 p.162 • Awalim Al-Uloom, Vol.2 3 p.391

HADITH

HADITH.253

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَقْرَأُ فِي اَلْمَكْتُوبَةِ بِأَقَلَّ مِنْ سُورَةٍ وَ لاَ بِأَكْثَرَ».

Muhammad ibn Ya‘qub from Ahmad ibn Idris from Muhammad ibn Yahya from Muhammad ibn Abd al-Hamid from Sayf ibn Umayrah from Mansur ibn Hazim who said:

Abu Abdillah {a.s} said: “Do not recite in the obligatory prayer less than one Surah, nor more.”

[REFERENCES] Al-Kafi, Vol.3 p.314 • Tahdib Al-Ahkam, Vol.2 p.69 • Al-Istibsar, Vol.1 p.314 • Al-Wafi, Vol.8 p.679 • Wasa’il Al-Shi’ah, Vol.6 p.43

HADITH

HADITH.254

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقْرَأُ اَلسُّورَتَيْنِ فِي اَلرَّكْعَةِ فَقَالَ «لاَ لِكُلِّ سُورَةٍ رَكْعَةٌ».

Al-Husayn ibn Sa‘id from Safwan from al-‘Ala’ from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them:

I asked Him {a.s} about a man who recites two Surahs in one rak‘ah.

Imam {a.s} said: “No, for each Surah there is a rak‘ah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.70 • Al-Istibsar, Vol.1 p.314 • Al-Wafi, Vol.8 p.679 • Wasa’il Al-Shi’ah, Vol.6 p.44 • Wasa’il Al-Shi’ah, Vol.6 p.50

HADITH

HADITH.255

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَسَنِ اَلصَّيْقَلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ يُجْزِي عَنِّي أَنْ أَقُولَ فِي اَلْفَرِيضَةِ فَاتِحَةَ اَلْكِتَابِ وَحْدَهَا إِذَا كُنْتُ مُسْتَعْجِلاً أَوْ أَعْجَلَنِي شَيْءٌ فَقَالَ «لاَ بَأْسَ».

Al-Husayn ibn Sa‘id from Muhammad ibn Sinan from Ibn Muskan from al-Hasan al-Sayqal who said:

I said to Abu Abdillah {a.s}: “Is it sufficient for me to recite only Surah al-Fatiha in an obligatory prayer if I am in a hurry or something hastens me?”

Imam {a.s} said: “There is no harm.”

[REFERENCES] Al-Kafi, Vol.3 p.314 • Tahdib Al-Ahkam, Vol.2 p.70 • Al-Istibsar, Vol.1 p.314 • Al-Wafi, Vol.8 p.653 • Wasa’il Al-Shi’ah, Vol.6 p.40

HADITH

HADITH.256

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يَجُوزُ لِلْمَرِيضِ أَنْ يَقْرَأَ فِي اَلْفَرِيضَةِ فَاتِحَةَ اَلْكِتَابِ وَحْدَهَا وَ يَجُوزُ لِلصَّحِيحِ فِي قَضَاءِ صَلاَةِ اَلتَّطَوُّعِ بِاللَّيْلِ وَ اَلنَّهَارِ».

وهذان الخبران يدلان على ان مع الاختيار لا يجوز الاقتصار على سورة واحدة

And from him, from Ali ibn Ibrahim from Muhammad ibn Isa from Yunus ibn Abd al-Rahman from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: “It is permissible for a sick person to recite only Surah al-Fatiha in the obligatory prayer, and it is also permissible for a healthy person when making up voluntary prayers, whether at night or during the day.”

[AL TUSI]

And these two reports indicate that in a state of choice, it is not permissible to suffice with only one Surah.

[REFERENCES] Al-Kafi, Vol.3 p.314 • Tahdib Al-Ahkam, Vol.2 p.70 • Al-Istibsar, Vol.1 p.315 • Al-Wafi, Vol.8 p.654 • Wasa’il Al-Shi’ah, Vol.6 p.40 • Wasa’il Al-Shi’ah, Vol.6 p.130

HADITH

HADITH.257

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَرَوِيِّ عَنْ أَبَانٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقْرَأُ سُورَتَيْنِ فِي رَكْعَةٍ قَالَ «نَعَمْ» قُلْتُ أَ لَيْسَ يُقَالُ أَعْطِ كُلَّ سُورَةٍ حَقَّهَا مِنَ اَلرُّكُوعِ وَ اَلسُّجُودِ فَقَالَ «ذَاكَ فِي اَلْفَرِيضَةِ فَأَمَّا فِي اَلنَّافِلَةِ فَلَيْسَ بِهِ بَأْسٌ».

And al-Husayn ibn Sa‘id narrated from al-Qarawi from Aban from ‘Umar ibn Yazid who said:

I said to Abu Abdillah {a.s}: “May I recite two Surahs in one rak‘ah?”

Imam {a.s} said: “Yes.”

I asked: “Is it not said that each Surah should be given its due in bowing and prostration?”

Imam {a.s} said: “That applies in the obligatory prayer, but as for the supererogatory prayer, there is no harm in it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.70 • Al-Istibsar, Vol.1 p.316 • Al-Sarair, Vol.3 p.614 • Al-Wafi, Vol.8 p.680 • Wasa’il Al-Shi’ah, Vol.6 p.51 • Bihar Al-Anwar, Vol.8 2 p.53 • Mustadrak Al-Wasa’il, Vol.4 p.162

HADITH

HADITH.258

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ زُرَارَةُ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِنَّمَا يُكْرَهُ أَنْ يُجْمَعَ بَيْنَ اَلسُّورَتَيْنِ فِي اَلْفَرِيضَةِ فَأَمَّا اَلنَّافِلَةُ فَلاَ بَأْسَ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn al-Husayn from Safwan from Abdullah ibn Bukayr from Zurarah who said: Zurarah said:

Abu Ja‘far {a.s}, peace be upon him, said: “It is only disliked to combine two Surahs in the obligatory prayer, but as for the supererogatory prayer, there is no harm in it.”

[REFERENCES] Al-Kafi, Vol.3 p.314 • Tahdib Al-Ahkam, Vol.2 p.70 • Tahdib Al-Ahkam, Vol.2 p.72 • Al-Istibsar, Vol.1 p.317 • Al-Sarair, Vol.3 p.614 • Al-Wafi, Vol.8 p.679 • Wasa’il Al-Shi’ah, Vol.6 p.50 • Wasa’il Al-Shi’ah, Vol.6 p.51 • Al-Fusul Al-Muhimmah, Vol.2 p.93 • Bihar Al-Anwar, Vol.8 2 p.53

HADITH

HADITH.259

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «إِنَّ فَاتِحَةَ اَلْكِتَابِ تَجُوزُ وَحْدَهَا فِي اَلْفَرِيضَةِ».

As for what was narrated by Sa‘d ibn Abdullah from Ahmad ibn Muhammad from al-Hasan ibn Mahbub from Ali ibn Ri’ab from Abu Abdillah {a.s}, he said:

I heard Him {a.s} say: “Indeed, Surah al-Fatiha alone is valid in the obligatory prayer.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.71

HADITH

HADITH.260

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ فَاتِحَةَ اَلْكِتَابِ وَحْدَهَا تُجْزِي فِي اَلْفَرِيضَةِ».

فمحمول على حال الضرورة بدلالة ما ذكرناه أولا من انه لا يجوز الاقتصار على سورة الحمد مع الاختيار ، ويزيده بيانا ما رواه :

Al-Hasan ibn Mahbub narrated from Ali ibn Ri’ab from al-Halabi:

Abu Abdillah {a.s} said: “Indeed, Surah al-Fatiha alone suffices in the obligatory prayer.”

[AL TUSI]

So this is to be interpreted as referring to a situation of necessity, based on what we mentioned earlier, that it is not permissible to suffice with Surah al-Hamd alone when one has the choice. What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.71 • Al-Wafi, Vol.8 p.654 • Wasa’il Al-Shi’ah, Vol.6 p.40

HADITH

HADITH.261

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ يَقْرَأَ اَلرَّجُلُ فِي اَلْفَرِيضَةِ بِفَاتِحَةِ اَلْكِتَابِ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ إِذَا مَا أَعْجَلَتْ بِهِ حَاجَةٌ أَوْ تَخَوَّفَ شَيْئاً».

Sa‘d ibn Abdullah from Ahmad ibn Abi Umayr from Hammad ibn Uthman from ‘Ubaydullah ibn Ali al-Halabi:
Abu Abdillah {a.s} said: “There is no harm if a man recites only Surah al-Fatiha in the first two rak‘ahs of an obligatory prayer if a need hastens him or he fears something.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.71 • Al-Wafi, Vol.8 p.654 • Wasa’il Al-Shi’ah, Vol.6 p.40

HADITH

HADITH.262

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ أَمَّا مَا رَوَاهُ سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنِ اَلْحَسَنِ بْنِ اَلسَّرِيِّ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ يَقْرَأُ اَلرَّجُلُ اَلسُّورَةَ اَلْوَاحِدَةَ فِي اَلرَّكْعَتَيْنِ مِنَ اَلْفَرِيضَةِ فَقَالَ «لاَ بَأْسَ إِذَا كَانَتْ أَكْثَرَ مِنْ ثَلاَثِ آيَاتٍ».

فمحمول على أنه يجوز له أن يكررها في الركعة الثانية دون أن يفرقها في الركعتين وهذا إذا لم يحسن غيرها ، فأما مع التمكن من غيرها فانه يكره ذلك يبين ما ذكرناه :

As for what was narrated by Sa‘d from Ahmad ibn Muhammad from al-‘Abbas ibn Ma‘ruf from Safwan ibn Yahya from Abdullah ibn Muskan from al-Hasan ibn al-Sarri from ‘Umar ibn Yazid who said:
I said to Abu Abdillah {a.s}: “May a man recite the same Surah in both rak‘ahs of the obligatory prayer?”
Imam {a.s} said: “There is no harm if it is more than three verses.”

[AL TUSI]
So this is to be interpreted as permitting him to repeat the same Surah in the second rak‘ah, without splitting it between the two rak‘ahs, and this applies if he does not know any other Surah. But if he is capable of reciting another one, then it is disliked (‘makruh’) to do so. What clarifies what we have mentioned is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.71 • Al-Istibsar, Vol.1 p.315 • Al-Wafi, Vol.8 p.675 • Wasa’il Al-Shi’ah, Vol.6 p.47

HADITH

HADITH.263

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقْرَأُ سُورَةً وَاحِدَةً فِي اَلرَّكْعَتَيْنِ مِنَ اَلْفَرِيضَةِ وَ هُوَ يُحْسِنُ غَيْرَهَا فَإِنْ فَعَلَ فَمَا عَلَيْهِ قَالَ «إِذَا أَحْسَنَ غَيْرَهَا فَلاَ يَفْعَلْ وَ إِنْ لَمْ يُحْسِنْ غَيْرَهَا فَلاَ بَأْسَ».

What was narrated by Muhammad ibn Ali ibn Mahbub from Ahmad ibn Muhammad from Musa ibn al-Qasim from Ali ibn Ja‘far from his brother (Imam) Musa ibn Ja‘far {a.s}, peace be upon them, said:

I asked Him {a.s} about a man who recites the same Surah in both rak‘ahs of the obligatory prayer while he is able to recite others, if he does so, is there anything upon him?

Imam {a.s} said: “If he can recite other than it, then he should not do it. But if he cannot recite other than it, then there is no harm.”

[REFERENCES] Qurb Al-Isnad, Vol.1 p.206 • Tahdib Al-Ahkam, Vol.2 p.71 • Al-Istibsar, Vol.1 p.315 • Al-Wafi, Vol.8 p.675 • Wasa’il Al-Shi’ah, Vol.6 p.47

HADITH

HADITH.264

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنْ زَيْدٍ اَلشَّحَّامِ قَالَ: صَلَّى بِنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَرَأَ بِنَا بِالضُّحَى وَ أَ لَمْ نَشْرَحْ.

فليس في هذا الخبر انه قرأهما في ركعة أو ركعتين ، وعندنا انه لا يجوز قراءة هاتين السورتين إلا في ركعة وإذا لم يجز ذلك حملناه على انه قرأهما في ركعة.

As for what was narrated by Muhammad ibn Ali ibn Mahbub from Ahmad ibn Muhammad from al-Husayn from Fadhala from Husayn from Ibn Muskan from Zayd al-Shahham, who said:

Abu Abdillah {a.s} led us in prayer and recited for us ‘Surah al- Duha’ and ‘Surah al-Sharh’.

[AL TUSI]

This report does not state whether he recited them in one rak‘ah or in two. According to our view, it is not permissible to recite these two Surahs (‘al- Duha’ and ‘al-Sharh’) except in a single rak‘ah. And since it is not permissible to separate them, we interpret the narration to mean that He {a.s} recited them together in one rak‘ah.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.72 • Al-Istibsar, Vol.1 p.317 • Al-Wafi, Vol.8 p.681 • Wasa’il Al-Shi’ah, Vol.6 p.54 • Bihar Al-Anwar, Vol.8 2 p.46

HADITH

HADITH.265

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى هَذَا اَلْحَدِيثَ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ زَيْدٍ اَلشَّحَّامِ قَالَ: صَلَّى أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَرَأَ فِي اَلْأُولَى «وَ اَلضُّحىٰ» وَ فِي اَلثَّانِيَةِ «أَ لَمْ نَشْرَحْ لَكَ صَدْرَكَ».

فهذه الرواية تضمنت انه قرأهما في الركعتين إلا انه ليس في الخبر أنه قرأهما في النافلة أو الفريضة وإذا احتمل ذلك حملناه على النافلة ، والذي يكشف عما تأولنا عليه الرواية الاولى رواية :

This hadith was also narrated by Ahmad ibn Muhammad from Ibn Abi Umayr from one of our companions from Zayd al-Shahham, who said:

Abu Abdillah {a.s} prayed and recited in the first rak‘ah ‘By the morning brightness” (Surah al-Duha)’ and in the second ‘Did We not expand for you your chest?” (Surah al-Sharh)’.

[AL TUSI]

This narration indicates that he recited them in two rak‘ahs; however, the report does not specify whether he recited them in a ‘nafila’ (supererogatory) prayer or an ‘obligatory’ one. And since that possibility exists, we interpret it as referring to a ‘nafila’. What clarifies and supports the interpretation we gave for the first narration is the following narration:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.72 • Al-Wafi, Vol.8 p.682 • Wasa’il Al-Shi’ah, Vol.6 p.54 • Bihar Al-Anwar, Vol.8 2 p.46

HADITH

HADITH.266

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ زَيْدٍ اَلشَّحَّامِ قَالَ: صَلَّى بِنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْفَجْرَ فَقَرَأَ «وَ اَلضُّحىٰ» وَ «أَ لَمْ نَشْرَحْ» فِي رَكْعَةٍ.

وأما النوافل فلا بأس أن يجمع الانسان فيها بين سورتين وأكثر من ذلك وأن يفرق السورة الواحدة أيضا ، وقد قدمنا طرفا مما يدل عليه ، ويزيده بيانا ما رواه :

Al-Husayn ibn Sa‘id from Fadhala from al-‘Ala’ from Zayd al-Shahham who said:

Abu Abdillah {a.s} led us in the Fajr prayer, and He {a.s} recited ‘By the morning brightness” (Surah al-Duha)’ and ‘Did We not expand for you your chest?” (Surah al-Sharh)’ in one rak‘ah.

[AL TUSI]

As for the ‘nawafil’ (supererogatory prayers), there is no harm if a person combines two Surahs or more within them, or even splits a single Surah. We have already mentioned some evidence indicating this, and what further clarifies it is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.72 • Al-Istibsar, Vol.1 p.317 • Awali Al-La’ali, Vol.3 p.88 • Al-Wafi, Vol.8 p.681 • Wasa’il Al-Shi’ah, Vol.6 p.54 • Bihar Al-Anwar, Vol.8 2 p.46 • Tafsir Nur Al-Thaqalayn, Vol.5 p.593 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.316

HADITH

HADITH.267

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

الحسين بن سعيد عن صفوان عن ابن بكير عن زرارة قال قال أبو جعفر عليه‌السلام : إنما يكره أن يجمع بين السورتين في الفريضة فاما النافلة فلا بأس.

Al-Husayn ibn Sa‘id from Safwan from Ibn Bukayr from Zurarah who said:

Abu Ja‘far {a.s}, peace be upon him, said: “It is only disliked to combine two Surahs in the obligatory prayer, but as for the ‘nafila’ (supererogatory prayer), there is no harm.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.268

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ ع عَنِ اَلرَّجُلِ يَقْرُنُ بَيْنَ اَلسُّورَتَيْنِ فِي اَلرَّكْعَةِ فَقَالَ «إِنَّ لِكُلِّ سُورَةٍ حَقّاً فَأَعْطِهَا حَقَّهَا مِنَ اَلرُّكُوعِ وَ اَلسُّجُودِ» قُلْتُ فَيَقْطَعُ اَلسُّورَةَ فَقَالَ «لاَ بَأْسَ بِهِ».

And from him, from Safwan from Ibn Bukayr from Zurarah who said:

I asked Abu Abdillah {a.s} about a man who joins two Surahs in one rak‘ah.

Imam {a.s} said: “Every Surah has a right, so give it its due in bowing and prostration.”

I asked: “What if he cuts the Surah (splits it)?”

Imam {a.s} said: “There is no harm in that.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.73 • Al-Wafi, Vol.8 p.680 • Wasa’il Al-Shi’ah, Vol.6 p.50

HADITH

HADITH.269

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْقَاسِمِ قَالَ: سَأَلْتُ عَبْداً صَالِحاً ع هَلْ يَجُوزُ أَنْ يُقْرَأَ فِي صَلاَةِ اَللَّيْلِ بِالسُّورَتَيْنِ وَ اَلثَّلاَثِ فَقَالَ «مَا كَانَ مِنْ صَلاَةِ اَللَّيْلِ فَاقْرَأْ بِالسُّورَتَيْنِ وَ اَلثَّلاَثِ وَ مَا كَانَ مِنْ صَلاَةِ اَلنَّهَارِ فَلاَ تَقْرَأْ إِلاَّ بِسُورَةٍ سُورَةٍ».

And from him, from Muhammad ibn al-Qasim who said:

I asked the Righteous servant (Abd Salih {a.s}), peace be upon him: “Is it permissible to recite two or three Surahs in the night prayer?”

Imam {a.s} said: “As for the night prayer, recite two or three Surahs. But as for the daytime prayer, do not recite except one Surah (in each rak‘ah).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.73 • Al-Wafi, Vol.8 p.680 • Wasa’il Al-Shi’ah, Vol.6 p.50

HADITH

HADITH.270

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اَللّٰهِ بْنِ مُسْكَانَ عَنْ عَبْدِ اَللّٰهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ تَجْمَعَ فِي اَلنَّافِلَةِ مِنَ اَلسُّوَرِ مَا شِئْتَ».

Sa‘d from Ahmad ibn Muhammad from Uthman ibn Isa from Abdullah ibn Muskan from Abdullah ibn Abi Ya‘fur:

Abu Abdillah {a.s} said: “There is no harm in combining as many Surahs as you wish in the ‘nafila’ (supererogatory prayer).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.73 • Al-Wafi, Vol.8 p.681 • Wasa’il Al-Shi’ah, Vol.6 p.51 • Al-Fusul Al-Muhimmah, Vol.2 p.93

HADITH

HADITH.271

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَمَّنْ أَخْبَرَهُ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ هَلْ تُقْسَمُ اَلسُّورَةُ فِي رَكْعَتَيْنِ فَقَالَ «نَعَمِ اِقْسِمْهَا كَيْفَ شِئْتَ».

And from him, from al-Husayn ibn Sa‘id from Fadhala ibn Ayyub from Aban ibn Uthman from someone who informed him from one of the two (Imams), peace be upon them, who said:

I asked Him {a.s}: “May a Surah be divided between two rak‘ahs?”

Imam {a.s} said: “Yes, divide it however you wish.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.73 • Al-Wafi, Vol.8 p.676 • Wasa’il Al-Shi’ah, Vol.6 p.44

HADITH

HADITH.272

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اَللّٰهِ بْنِ اَلْحُسَيْنِ اَلطَّوِيلِ عَنْ أَبِي دَاوُدَ اَلْمُنْشِدِ عَنْ مُحَسِّنٍ اَلْمِيثَمِيِّ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَقْرَأُ فِي صَلاَةِ اَلزَّوَالِ فِي اَلرَّكْعَةِ اَلْأُولَى اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ اَلْحَمْدَ وَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» وَ فِي اَلرَّكْعَةِ اَلثَّالِثَةِ اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ آيَةَ اَلْكُرْسِيِّ وَ فِي اَلرَّكْعَةِ اَلرَّابِعَةِ اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ آخِرَ اَلْبَقَرَةِ «آمَنَ اَلرَّسُولُ » إِلَى آخِرِهَا وَ فِي اَلرَّكْعَةِ اَلْخَامِسَةِ اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ اَلْخَمْسَ آيَاتٍ مِنْ آلِ عِمْرَانَ «إِنَّ فِي خَلْقِ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضِ» إِلَى قَوْلِهِ «إِنَّكَ لاٰ تُخْلِفُ اَلْمِيعٰادَ» وَ فِي اَلرَّكْعَةِ اَلسَّادِسَةِ اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ ثَلاَثَ آيَاتِ اَلسُّخْرَةِ «إِنَّ رَبَّكُمُ اَللّٰهُ اَلَّذِي خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ» إِلَى قَوْلِهِ «إِنَّ رَحْمَتَ اَللّٰهِ قَرِيبٌ مِنَ اَلْمُحْسِنِينَ» وَ فِي اَلرَّكْعَةِ اَلسَّابِعَةِ اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ اَلْآيَاتِ مِنْ سُورَةِ اَلْأَنْعَامِ «وَ جَعَلُوا لِلّٰهِ شُرَكٰاءَ اَلْجِنَّ» إِلَى قَوْلِهِ «وَ هُوَ اَللَّطِيفُ اَلْخَبِيرُ» وَ فِي اَلرَّكْعَةِ اَلثَّامِنَةِ اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ» وَ آخِرَ سُورَةِ اَلْحَشْرِ مِنْ قَوْلِهِ «لَوْ أَنْزَلْنٰا هٰذَا اَلْقُرْآنَ عَلىٰ جَبَلٍ» إِلَى آخِرِهَا فَإِذَا فَرَغْتَ قُلْتَ اَللّٰهُمَّ مُقَلِّبَ اَلْقُلُوبِ وَ اَلْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ لاَ تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي «مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ اَلْوَهّٰابُ» سَبْعَ مَرَّاتٍ ثُمَّ تَقُولُ أَسْتَجِيرُ بِاللّٰهِ مِنَ اَلنَّارِ سَبْعَ مَرَّاتٍ».

Ahmad ibn Muhammad ibn Isa from Abdullah ibn al-Husayn al-Tawil from Abu Dawud al-Munshid from Muhassin al-Mithami:

Abu Abdillah {a.s} said: "In 'Zawal' prayer (midday supererogatory), you recite in:

- The first rak'ah: al-Hamd and 'Qul Huwa Allahu Ahad' (Surah al-Ikhlas),
- The second rak'ah: al-Hamd and 'Qul ya ayyuhal-kafirun' (Surah al-Kafirun),
- The third rak'ah: al-Hamd and 'Qul Huwa Allahu Ahad', and Ayat al-Kursi,
- The fourth rak'ah: al-Hamd and 'Qul Huwa Allahu Ahad', and the end of Surah al-Baqarah 'Amana al-rasulu...' to its end,
- The fifth rak'ah: al-Hamd and 'Qul Huwa Allahu Ahad', and five verses from Aal 'Imran starting from 'Indeed, in the creation of the heavens and the earth...' to 'Indeed, You do not break the promise,'
- The sixth rak'ah: al-Hamd and 'Qul Huwa Allahu Ahad', and three verses of Surah al-A'raf starting from 'Indeed, your Lord is Allah {SWT} who created the heavens and the earth...' to 'Indeed, the mercy of Allah {SWT} is near to the doers of good,'
- The seventh rak'ah: al-Hamd and 'Qul Huwa Allahu Ahad', and the verses from Surah al-An'am 'And they assigned to Allah {SWT} partners of the jinn...' to 'And He is the Subtle, the All-Aware,'
- The eighth rak'ah: al-Hamd and 'Qul Huwa Allahu Ahad', and the end of Surah al-Hashr from 'If We had sent down this Qur'an upon a mountain...' to its end.

Then when you finish, you say:

'O Allah {SWT}, Turner of hearts and sights, make my heart firm upon Your {SWT} religion, and do not let my heart deviate after You {SWT} have guided me, and grant me from Yourself {SWT} mercy, indeed, You {SWT} are the Bestower', seven times.

Then you say: 'I seek refuge with Allah {SWT} from the Fire', seven times."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.73 • Al-Wafi, Vol.8 p.666 • Wasa'il Al-Shi'ah, Vol.6 p.63

HADITH

HADITH.273

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ حَدَّثَنِي مُعَاذُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ تَدَعْ أَنْ تَقْرَأَ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يا أَيُّهَا اَلْكَافِرُونَ» فِي سَبْعِ مَوَاطِنَ فِي اَلرَّكْعَتَيْنِ قَبْلَ اَلْفَجْرِ وَ رَكْعَتَيِ اَلزَّوَالِ وَ رَكْعَتَيْنِ بَعْدَ اَلْمَغْرِبِ وَ رَكْعَتَيْنِ فِي أَوَّلِ صَلاَةِ اَللَّيْلِ وَ رَكْعَتَيِ اَلْإِحْرَامِ وَ اَلْفَجْرِ إِذَا أَصْبَحْتَ بِهِمَا وَ رَكْعَتَيِ اَلطَّوَافِ».

Muhammad ibn Ya'qub from Ali ibn Ibrahim from his father from Abdullah ibn al-Mughirah who said: Mu'adh ibn Muslim narrated to me:

Abu Abdillah {a.s} said: "Do not leave off reciting 'Qul Huwa Allahu Ahad' (Surah al-Ikhlas) and 'Qul ya ayyuhal-kafirun' (Surah al-Kafirun) in seven places:
- In the two rak'ahs before Fajr,
- The two rak'ahs of Zawal (midday supererogatory prayer),
- The two rak'ahs after Maghrib,
- The first two rak'ahs of the Night Prayer ('Salat al-Layl'),
- The two rak'ahs of 'Ihram' (entering prayer),
- The two rak'ahs of Fajr if you begin your day with them,
- The two rak'ahs of 'Tawaf' (circumambulation)."

[REFERENCES] Al-Khisal, Vol.2 p.347 • Tahdib Al-Ahkam, Vol.2 p.74 • Al-Wafi, Vol.8 p.665 • Wasa'il Al-Shi'ah, Vol.6 p.65 • Bihar Al-Anwar, Vol.8 2 p.31 • Tafsir Nur Al-Thaqalayn, Vol.5 p.687 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.471 • Mustadrak Al-Wasa'il, Vol.4 p.173

HADITH

HADITH.274

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ فِي رِوَايَةٍ أُخْرَى : «يُقْرَأُ فِي هَذَا كُلِّهِ بِ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ فِي اَلثَّانِيَةِ بِ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» إِلاَّ فِي اَلرَّكْعَتَيْنِ قَبْلَ اَلْفَجْرِ فَإِنَّهُ يُبْدَأُ بِ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» ثُمَّ يُقْرَأُ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» ».

And in another narration: "In all of these (prayers), 'Qul Huwa Allahu Ahad' is recited in the first rak'ah and 'Qul ya ayyuhal-kafirun' in the second, except in the two rak'ahs before Fajr, in which 'Qul ya ayyuhal-kafirun' is recited first, and 'Qul Huwa Allahu Ahad' is recited in the second rak'ah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.74 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.471

HADITH

HADITH.275

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللّٰهِ بْنِ اَلْمُغِيرَةِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كُنْتَ خَلْفَ إِمَامٍ فَقَرَأَ اَلْحَمْدَ وَ فَرَغَ مِنْ قِرَاءَتِهَا فَقُلْ أَنْتَ اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعَالَمِينَ وَ لاَ تَقُلْ آمِينَ».

Muhammad ibn Ya'qub from Ali ibn Ibrahim from his father from Abdullah ibn al-Mughirah from Jamil:

Abu Abdillah {a.s} said: "If you are behind an imam and he recites al-Hamd (Surah al-Fatiha) and finishes its recitation, then you say: 'Al-hamdu lillahi Rabbil-'alamin' (All praise is due to Allah {SWT}, Lord of the worlds), and do not say 'Amin'."

[REFERENCES] Al-Kafi, Vol.3 p.313 • Tahdib Al-Ahkam, Vol.2 p.74 • Al-Istibsar, Vol.1 p.318 • Al-Wafi, Vol.8 p.657 • Wasa'il Al-Shi'ah, Vol.6 p.67 • Tafsir Nur Al-Thaqalayn, Vol.1 p.25 • Tafsir Kanz Al-Daqaiq, Vol.1 p.87

HADITH

HADITH.276

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدٍ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقُولُ إِذَا فَرَغْتُ مِنْ فَاتِحَةِ اَلْكِتَابِ آمِينَ قَالَ «لاَ».

Al-Husayn ibn Sa‘id from Muhammad ibn Sinan from Ibn Muskan from Muhammad al-Halabi who said:
I asked Abu Abdillah {a.s}: “Should I say ‘Amin’ when I finish reciting Surah al-Fatiha?”
Imam {a.s} said: “No.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.74 • Al-Istibsar, Vol.1 p.318 • Al-Wafi, Vol.8 p.657 • Wasa’il Al-Shi’ah, Vol.6 p.67 • Tafsir Kanz Al-Daqaiq, Vol.1 p.87

HADITH

HADITH.277

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ أَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ قَوْلِ اَلنَّاسِ فِي اَلصَّلاَةِ جَمَاعَةً حِينَ تُقْرَأُ فَاتِحَةُ اَلْكِتَابِ آمِينَ قَالَ «مَا أَحْسَنَهَا وَ اِخْفِضِ اَلصَّوْتَ بِهَا».

فاول ما فيه ان جميلا قد روى ضد ذلك وهو ما قدمناه من قوله ولا تقل آمين بل قل الحمد الله رب العالمين وإذا كان قد روى ضد ذلك وما ينقض هذه الرواية ويوافق رواية غيره فيجب الحكم على فساد هذه الرواية التي انفرد بها دون ما شاركه فيها غيره ولو صح هذا الخبر لكان محمولا على التقية ، والذي يدل على ذلك ما رواه :

As for what was narrated by al-Husayn ibn Sa‘id from Ibn Abi Umayr from Jamil who said:
I asked Abu Abdillah {a.s} about the people saying ‘Amin’ together in prayer when Surah al-Fatiha is recited.
He said: “How beautiful it is, but lower your voice with it.”

[AL TUSI]

The first issue with this is that Jamil has himself narrated the opposite, as we have mentioned earlier, his statement: ‘Do not say Amin, rather say: al-hamdu lillahi Rabbil-‘alamin.”’ And since he has narrated the contrary of this and what contradicts the current narration and agrees with the narrations of others, it is necessary to judge this solitary narration as invalid, especially since no one else has reported it alongside him. And even if this report were to be authentic, it would be interpreted as having been said under ‘taqiyyah’ (dissimulation). What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.75 • Al-Istibsar, Vol.1 p.318 • Al-Wafi, Vol.8 p.657 • Wasa’il Al-Shi’ah, Vol.6 p.68

HADITH

HADITH.278

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقُولُ آمِينَ إِذَا قَالَ اَلْإِمَامُ «غَيْرِ اَلْمَغْضُوبِ عَلَيْهِمْ وَ لاَ اَلضَّالِّينَ» قَالَ «هُمُ اَلْيَهُودُ وَ اَلنَّصَارَى وَ لَمْ يُجِبْ فِي هَذَا».

فعدوله عليه‌السلام عن جواب ما سأله السائل عنه دليل على كراهية هذه اللفظة ولم يتمكن من التصريح بكراهيته للتقية والاضطرار فعدل عن جوابه جملة.

Al-Husayn ibn Sa‘id from Hammad ibn Isa from Mu‘awiyah ibn Wahb who said:

I said to Abu Abdillah {a.s}: “Should I say ‘Amin’ when the imam (of prayer) says: ‘ghayril-maghdubi ‘alayhim wa lad-dallin’?”

Imam {a.s} said: “They are the Jews and the Christians.”

And He {a.s} did not respond regarding this (He {a.s} gave no ruling about saying ‘Amin’).

[AL TUSI]

His (peace be upon him) avoidance of answering what the questioner directly asked is an indication of the dislike (‘karahah’) of this phrase (‘Amin’), and He {a.s} was not able to explicitly declare its dislike due to ‘taqiyyah’ (precautionary dissimulation) and necessity, so He {a.s} entirely refrained from answering the question.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.75 • Al-Istibsar, Vol.1 p.319 • Al-Wafi, Vol.8 p.657 • Wasa’il Al-Shi’ah, Vol.6 p.67 • Tafsir Nur Al-Thaqalayn, Vol.1 p.25 • Tafsir Kanz Al-Daqaiq, Vol.1 p.83

HADITH

HADITH.279

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ وَ إِذَا رَفَعَ رَأْسَهُ مِنَ اَلرُّكُوعِ وَ إِذَا سَجَدَ وَ إِذَا رَفَعَ رَأْسَهُ مِنَ اَلسُّجُودِ وَ إِذَا أَرَادَ أَنْ يَسْجُدَ اَلثَّانِيَةَ.

Al-Husayn ibn Sa‘id from Hammad ibn Isa from Mu‘awiyah ibn ‘Ammar who said:

I saw Abu Abdillah {a.s} raising his hands when He {a.s} bowed (for ‘ruku’), and when He {a.s} raised his head from bowing, and when He {a.s} prostrated (‘sujud’), and when He {a.s} raised his head from prostration, and when He {a.s} intended to go into the second prostration.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.75 • Al-Wafi, Vol.8 p.704 • Wasa’il Al-Shi’ah, Vol.6 p.296 • Bihar Al-Anwar, Vol.8 2 p.114

HADITH

HADITH.280

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: فِي اَلرَّجُلِ يَرْفَعُ يَدَهُ كُلَّمَا أَهْوَى لِلرُّكُوعِ وَ اَلسُّجُودِ وَ كُلَّمَا رَفَعَ رَأْسَهُ مِنْ رُكُوعٍ أَوْ سُجُودٍ قَالَ «هِيَ اَلْعُبُودِيَّةُ».

Muhammad ibn Ali ibn Mahbub from Abdullah ibn al-Mughirah from Ibn Muskan:
Abu Abdillah {a.s} said regarding a man who raises his hands whenever he goes down for bowing (‘ruku’) and prostration (‘sujud’), and whenever he raises his head from bowing or prostration.
Imam {a.s} said: “It is servitude (‘al-‘ubudiyyah’).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.75 • Al-Wafi, Vol.8 p.704 • Wasa’il Al-Shi’ah, Vol.6 p.297 • Bihar Al-Anwar, Vol.8 2 p.114

HADITH

HADITH.281

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مُوسَى اَلْوَرَّاقِ عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : رَفْعُكَ يَدَيْكَ فِي اَلصَّلاَةِ زِينَتُهَا.

And from him, from al-‘Abbas ibn Musa al-Warraq from Yunus from ‘Amr ibn Shimr from Hariz from Zurarah who said:
Abu Abdillah {a.s} said: “Your raising of your hands in prayer is its adornment.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.76 • Al-Wafi, Vol.8 p.704 • Wasa’il Al-Shi’ah, Vol.6 p.297

HADITH

HADITH.282

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ اَلْبَرْقِيِّ وَ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّسْبِيحِ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ فَقَالَ يَقُولُ فِي اَلرُّكُوعِ « سُبْحَانَ رَبِّيَ اَلْعَظِيمِ وَ فِي اَلسُّجُودِ سُبْحَانَ رَبِّيَ اَلْأَعْلَى اَلْفَرِيضَةُ مِنْ ذَلِكَ تَسْبِيحَةٌ وَاحِدَةٌ وَ اَلسُّنَّةُ ثَلاَثٌ وَ اَلْفَضْلُ فِي سَبْعٍ».

Sa‘d ibn Abdullah from Ahmad ibn Muhammad ibn Isa from al-Husayn ibn Sa‘id, and Muhammad ibn Khalid al-Barqi, and al-‘Abbas ibn Ma‘ruf from al-Qasim ibn ‘Urwah from Hisham ibn Salim who said:
I asked Abu Abdillah {a.s} about the ‘tasbih’ in ‘ruku’ and ‘sujud’.
Imam {a.s} said: “In ‘ruku’, say: ‘Subhana Rabbiyal-‘Azim (Glory be to my Lord {AZJ}, the Great)’, and in ‘sujud’, say: ‘Subhana Rabbiyal-A‘la (Glory be to my Lord {AZJ}, the Most High)’. The obligation in that is one ‘tasbih’, the Sunnah is three, and the excellence is in saying it seven times.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.76 • Tahdib Al-Ahkam, Vol.2 p.81 • Al-Istibsar, Vol.1 p.322 • Awali Al-La’ali, Vol.3 p.92 • Al-Wafi, Vol.8 p.704 • Wasa’il Al-Shi’ah, Vol.6 p.299

HADITH

HADITH.283

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ مَا يُجْزِي مِنَ اَلْقَوْلِ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ فَقَالَ «ثَلاَثُ تَسْبِيحَاتٍ فِي تَرَسُّلٍ وَ وَاحِدَةٌ تَامَّةٌ تُجْزِي».

And from him, from Ahmad ibn Muhammad from Ali ibn Hadid and Abd al-Rahman ibn Abi Najran and al-Husayn ibn Sa‘id from Hammad ibn Isa from Hariz ibn Abdullah from Zurarah from Abu Ja‘far {a.s} (peace be upon him), he said:

I said to Him {a.s}: “What suffices in terms of what is to be said in ‘ruku’ and ‘sujud’?”
Imam {a.s} said: “Three ‘tasbihat’ with calm recitation (‘tarassul’), and one complete (tasbihah) suffices.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.76 • Al-Istibsar, Vol.1 p.323 • Al-Wafi, Vol.8 p.705 • Wasa’il Al-Shi’ah, Vol.6 p.299

HADITH

HADITH.284

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ أَيُّوبَ بْنِ نُوحٍ اَلنَّخَعِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرُّكُوعِ وَ اَلسُّجُودِ كَمْ يُجْزِي فِيهِ مِنَ اَلتَّسْبِيحِ فَقَالَ «ثَلاَثَةٌ وَ تُجْزِيكَ وَاحِدَةٌ إِذَا أَمْكَنْتَ جَبْهَتَكَ مِنَ اَلْأَرْضِ».

And from him, from Ayyub ibn Nuh al-Nakha‘i from Muhammad ibn Abi Hamzah from Ali ibn Yaqtin from Abu al-Hasan al-Awwal {a.s} (peace be upon him), he said:

I asked Him {a.s} about ‘ruku’ and ‘sujud’, how much ‘tasbih’ suffices in them?
Imam {a.s} said: “Three, and one suffices you if you have firmly placed your forehead on the ground.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.76 • Al-Wafi, Vol.8 p.705 • Wasa’il Al-Shi’ah, Vol.6 p.300

HADITH

HADITH.285

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَسْجُدُ كَمْ يُجْزِيهِ مِنَ اَلتَّسْبِيحِ فِي رُكُوعِهِ وَ سُجُودِهِ فَقَالَ «ثَلاَثٌ وَ تُجْزِيهِ وَاحِدَةٌ».

And from him, from Abu Ja‘far from al-Hasan ibn Ali ibn Yaqtin from his brother al-Husayn ibn Ali ibn Yaqtin from Abu al-Hasan al-Awwal (peace be upon him), he said:

I asked Him {a.s} about a man in ‘sujud’, how much ‘tasbih’ suffices him in his ‘ruku’ and ‘sujud’?
Imam {a.s} said: “Three, and one suffices him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.76 • Al-Istibsar, Vol.1 p.323 • Al-Wafi, Vol.8 p.706 • Wasa’il Al-Shi’ah, Vol.6 p.300

HADITH

HADITH.286

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ أَبِي اَلصُّهْبَانِ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مِسْمَعٍ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ مِنَ اَلْقَوْلِ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ ثَلاَثُ تَسْبِيحَاتٍ أَوْ قَدْرُهُنَّ مُتَرَسِّلاً وَ لَيْسَ لَهُ وَ لاَ كَرَامَةَ أَنْ يَقُولَ سُبْحَ سُبْحَ سُبْحَ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Abi al-Suhban from Abd al-Rahman ibn Abi Najran from Misma' Abi Sayyar:

Abu Abdillah {a.s} said: "It suffices you in 'ruku' and 'sujud' to say three 'tasbihat', or their equivalent with calm and clear recitation ('tarassul'). But it is of no value, nor does it hold any merit, for one to say: 'Subh... Subh... Subh' (in a hurried manner)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.77 • Al-Sarair, Vol.3 p.602 • Al-Wafi, Vol.8 p.706 • Wasa'il Al-Shi'ah, Vol.6 p.302 • Bihar Al-Anwar, Vol.8 2 p.115

HADITH

HADITH.287

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلرُّكُوعِ وَ اَلسُّجُودِ هَلْ نَزَلَ فِي اَلْقُرْآنِ فَقَالَ «نَعَمْ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ «يا أَيُّهَا اَلَّذِينَ آمَنُوا اِرْكَعُوا وَ اُسْجُدُوا» » فَقُلْتُ كَيْفَ حَدُّ اَلرُّكُوعِ وَ اَلسُّجُودِ فَقَالَ «أَمَّا مَا يُجْزِيكَ مِنَ اَلرُّكُوعِ فَثَلاَثُ تَسْبِيحَاتٍ تَقُولُ سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ ثَلاَثاً وَ مَنْ كَانَ يَقْوَى عَلَى أَنْ يُطَوِّلَ اَلرُّكُوعَ وَ اَلسُّجُودَ فَلْيُطَوِّلْ مَا اِسْتَطَاعَ يَكُونُ ذَلِكَ فِي تَسْبِيحِ اَللَّهِ وَ تَحْمِيدِهِ وَ تَمْجِيدِهِ وَ اَلدُّعَاءِ وَ اَلتَّضَرُّعِ فَإِنَّ أَقْرَبَ مَا يَكُونُ اَلْعَبْدُ إِلَى رَبِّهِ وَ هُوَ سَاجِدٌ فَأَمَّا اَلْإِمَامُ فَإِنَّهُ إِذَا قَامَ بِالنَّاسِ فَلاَ يَنْبَغِي أَنْ يُطَوِّلَ بِهِمْ فَإِنَّ فِي اَلنَّاسِ اَلضَّعِيفَ وَ مَنْ لَهُ اَلْحَاجَةُ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ إِذَا صَلَّى بِالنَّاسِ خَفَّفَ بِهِمْ».

And from him, from Ahmad ibn al-Hasan from al-Husayn from al-Hasan from Zur'ah from Sama'ah who said:

I asked Him {a.s} about 'ruku' and 'sujud', whether they were mentioned in the Qur'an.

Imam {a.s} said: "Yes, in the words of Allah {SWT}, Mighty and Majestic: '*O you who believe, bow and prostrate*'." (Surah Hajj 22:77)

I asked: "What is the minimum required for 'ruku' and 'sujud'?"

Imam {a.s} said: "As for what suffices you in 'ruku', it is to say three 'tasbihat', 'Subhan Allah, Subhan Allah' three times. And whoever is able to lengthen the 'ruku' and 'sujud', let him lengthen them as much as he is able. That should be in glorifying Allah {SWT}, praising Him {SWT}, magnifying Him {SWT}, supplicating, and showing humility, for the closest a servant is to his Lord {AZJ} is when he is in 'sujud'.

As for the imam (of prayer), when he leads the people in prayer, he should not prolong it for them, for among them are the weak and those who have needs. Indeed, the Messenger of Allah {SWT}, peace be upon him and his family, used to lighten the prayer when leading the people."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.77 • Al-Wafi, Vol.8 p.706 • Tafsir Al-Burhan, Vol.3 p.910

HADITH

HADITH.288

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ ع أَخَفُّ مَا يَكُونُ مِنَ اَلتَّسْبِيحِ فِي اَلصَّلاَةِ قَالَ «ثَلاَثُ تَسْبِيحَاتٍ مُتَرَسِّلاً تَقُولُ سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ ».

And from him, from al-‘Abbas ibn Ma‘ruf from Hammad ibn Isa from Mu‘awiyah ibn ‘Ammar who said:

I said to Abu Abdillah {a.s}: “What is the lightest (minimum) amount of ‘tasbih’ in prayer?”

Imam {a.s} said: “Three ‘tasbihat’ with calm and clear recitation (‘tarassul’), saying: ‘Subhan Allah, Subhan Allah, Subhan Allah’.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.77 • Al-Istibsar, Vol.1 p.324 • Al-Wafi, Vol.8 p.707 • Wasa’il Al-Shi’ah, Vol.6 p.303

HADITH

HADITH.289

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَرَدْتَ أَنْ تَرْكَعَ فَقُلْ وَ أَنْتَ مُنْتَصِبٌ - اَللَّهُ أَكْبَرُ ثُمَّ اِرْكَعْ وَ قُلْ رَبِّ لَكَ رَكَعْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي خَشَعَ لَكَ سَمْعِي وَ بَصَرِي وَ شَعْرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي وَ مُخِّي وَ عَصَبِي وَ عِظَامِي وَ مَا أَقَلَّتْهُ قَدَمَايَ غَيْرَ مُسْتَنْكِفٍ وَ لاَ مُسْتَكْبِرٍ وَ لاَ مُسْتَحْسِرٍ سُبْحَانَ رَبِّيَ اَلْعَظِيمِ وَ بِحَمْدِهِ ثَلاَثَ مَرَّاتٍ فِي تَرَسُّلٍ وَ تَصُفُّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمَكِّنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ وَ تَضَعُ يَدَكَ اَلْيُمْنَى عَلَى رُكْبَتِكَ اَلْيُمْنَى قَبْلَ اَلْيُسْرَى وَ تَلْقُمُ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ اَلرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ وَ أَقِمْ صُلْبَكَ وَ مُدَّ عُنُقَكَ وَ لْيَكُنْ نَظَرُكَ بَيْنَ قَدَمَيْكَ ثُمَّ قُلْ سَمِعَ اَللَّهُ لِمَنْ حَمِدَهُ وَ أَنْتَ مُنْتَصِبٌ قَائِمٌ «اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» أَهْلَ اَلْجَبَرُوتِ وَ اَلْكِبْرِيَاءِ وَ اَلْعَظَمَةِ «اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» تَجْهَرُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ يَدَيْكَ بِالتَّكْبِيرِ وَ تَخِرُّ سَاجِداً».

Muhammad ibn Ya‘qub from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn Isa from Hariz from Zurarah:

Abu Ja‘far {a.s}, peace be upon him, said: “When you intend to go into bowing (ruku‘), say while you are standing upright: ‘Allahu Akbar’, then bow and say:

‘My Lord {AZJ}, for You {AZJ} have I bowed, to You {AZJ} have I submitted, in You {AZJ} have I believed, upon You {AZJ} have I relied, and You {AZJ} are my Lord {AZJ}. My hearing, my sight, my hair, my skin, my flesh, my blood, my brain, my nerves, my bones, and everything my feet carry have humbled themselves to You {AZJ}, not arrogantly, nor proudly, nor with weariness. Glory be to my Lord {AZJ}, the Mighty, and praise be to Him {AZJ}’, three times, in a calm and deliberate manner (tarassul).

And in your bowing, align your feet, placing between them the distance of one span. Place your palms firmly on your knees. Put your right hand on your right knee before the left, press the tips of your fingers on the center of the kneecap, and spread your fingers when placing them on your knees. Keep your back straight and extend your neck, and let your gaze be between your feet.

Then say: ‘Sami‘a Allahu liman hamidah’ (Allah {SWT} hears the one who praises Him {AZJ}), while you are upright standing, and say: ‘Al-hamdu lillahi Rabbil-‘alamin’ (Praise be to Allah {SWT}, the Lord of the worlds), the One worthy of majesty, sovereignty, and greatness. ‘Al-hamdu lillahi Rabbil-‘alamin’, say it aloud.
Then raise your hands with the takbir and go down into prostration (sujud).”

[REFERENCES] Al-Kafi, Vol.3 p.319 • Tahdib Al-Ahkam, Vol.2 p.77 • Al-Wafi, Vol.8 p.701 • Wasa’il Al-Shi’ah, Vol.6 p.295

HADITH

HADITH.290

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا رَفَعْتَ رَأْسَكَ مِنَ اَلرُّكُوعِ فَأَقِمْ صُلْبَكَ فَإِنَّهُ لاَ صَلاَةَ لِمَنْ لاَ يُقِيمُ صُلْبَهُ».

Al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from a man from Abu Basir:
Abu Abdillah {a.s} said: “When you raise your head from bowing (ruku‘), straighten your back, for there is no prayer for the one who does not straighten his back.”

[REFERENCES] Al-Kafi, Vol.3 p.320 • Tahdib Al-Ahkam, Vol.2 p.78 • Al-Wafi, Vol.8 p.703 • Wasa’il Al-Shi’ah, Vol.6 p.321

HADITH

HADITH.291

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ إِذَا سَجَدَ وَ إِذَا أَرَادَ أَنْ يَقُومَ رَفَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ.

Al-Husayn ibn Sa‘id from Fadalah from al-‘Ala’ from Muhammad, who said:
I saw Abu Abdillah {a.s} placing his hands before his knees when He {a.s} went into prostration (sujud), and when He {a.s} wanted to rise, He {a.s} would raise his knees before his hands.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.78 • Al-Wafi, Vol.8 p.713 • Wasa’il Al-Shi’ah, Vol.6 p.337

HADITH

HADITH.292

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ اَلْجَوْهَرِيِّ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَضَعُ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ فِي اَلصَّلاَةِ فَقَالَ «نَعَمْ».

And from him, from al-Qasim ibn Muhammad al-Jawhari from al-Husayn ibn Abi al-‘Ala’, who said:
I asked Abu Abdillah {a.s} about a man who places his hands before his knees during prayer.
Imam {a.s} said: “Yes (it is permissible).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.78 • Al-Istibsar, Vol.1 p.325 • Al-Wafi, Vol.8 p.713 • Wasa’il Al-Shi’ah, Vol.6 p.338

HADITH

HADITH.293

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سُئِلَ عَنِ اَلرَّجُلِ يَضَعُ يَدَيْهِ عَلَى اَلْأَرْضِ قَبْلَ رُكْبَتَيْهِ قَالَ «نَعَمْ» يَعْنِي فِي اَلصَّلاَةِ.

And from him, from Safwan from al-‘Ala’ from Muhammad ibn Muslim, who said:

He {a.s} was asked about a man who places his hands on the ground before his knees. Imam {a.s} said: “Yes,” meaning in prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.78 • Al-Istibsar, Vol.1 p.326 • Al-Wafi, Vol.8 p.713 • Wasa’il Al-Shi’ah, Vol.6 p.337

HADITH

HADITH.294

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ إِذَا صَلَّى اَلرَّجُلُ أَنْ يَضَعَ رُكْبَتَيْهِ عَلَى اَلْأَرْضِ قَبْلَ يَدَيْهِ».

فانه محمول على حال الضرورة ومن لا يتمكن من تلقي الارض باليدين أولا لعلة أو مرض.

As for what was narrated by al-Husayn ibn Sa‘id from Fadalah from Husayn from Sama‘ah from Abu Basir:

Abu Abdillah {a.s} said: “There is no harm if a man, when praying, places his knees on the ground before his hands.”

[AL TUSI]

For it is to be understood as applying to a case of necessity, and to one who is unable to touch the ground with his hands first due to an ailment or illness.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.78

HADITH

HADITH.295

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا سَجَدْتَ فَكَبِّرْ وَ قُلِ اَللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ «وَ اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعالَمِينَ» تَبَارَكَ «اَللَّهُ أَحْسَنُ اَلْخالِقِينَ» ثُمَّ قُلْ سُبْحَانَ رَبِّيَ اَلْأَعْلَى وَ بِحَمْدِهِ ثَلاَثَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ فَقُلْ بَيْنَ اَلسَّجْدَتَيْنِ اَللَّهُمَّ اِغْفِرْ لِي وَ اِرْحَمْنِي وَ أَجْبُرْنِي وَ اِدْفَعْ عَنِّي وَ عَافِنِي «إِنِّي لِمٰا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ» «تَبارَكَ اَللَّهُ رَبُّ اَلْعالَمِينَ» ».

Muhammad ibn Ya‘qub from Ali ibn Ibrahim from his father from Ibn Abi ‘Umayr from Hammad ibn Uthman from al-Halabi:

Abu Abdillah {a.s} said: “When you go into prostration (sujud), say the takbir (Allahu Akbar), and say: ‘O Allah {SWT}, to You {AZJ} I have prostrated, in You {AZJ} I have believed, to You {AZJ} I have submitted, upon You {AZJ} I have relied. You {AZJ} are my Lord {AZJ}. My face has prostrated to the One {AZJ} who created it, and who split open its hearing and sight.’ ‘All praise belongs to Allah {SWT}, Lord {AZJ} of the worlds.’ ‘Blessed is Allah {SWT}, the best of creators.’

Then say: ‘Glory be to my Lord {AZJ}, the Most High, and with His {AZJ} praise,’ three times. Then when you raise your head, say between the two prostrations: ‘O Allah {SWT}, forgive me, have mercy on me, mend me, repel from me (what harms me), and grant me well-being. Indeed, I am in need of whatever good You {AZJ} may send down to me.’ ‘Blessed is Allah {SWT}, Lord {AZJ} of the worlds.’”

[REFERENCES] Al-Kafi, Vol.3 p.321 • Tahdib Al-Ahkam, Vol.2 p.79 • Al-Wafi, Vol.8 p.711 • Wasa’il Al-Shi’ah, Vol.6 p.339

HADITH

HADITH.296

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ جَمَاعَةٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ حَفْصٍ اَلْأَعْوَرِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ إِذَا سَجَدَ يَتَخَوَّى كَمَا يَتَخَوَّى اَلْبَعِيرُ اَلضَّامِرُ يَعْنِي بُرُوكَهُ».

فان قيل قد ذكرتم من الروايات ما يتضمن جواز الاقتصار على تسبيحة واحدة في الركوع والسجود ، وقد روى الحسين بن سعيد وغيره ما يدفعكم عن ذلك.

Muhammad ibn Ya‘qub, from a group, from Ahmad ibn Muhammad, from Al-Husayn ibn Sa‘id, from Fadalah ibn Ayyub, from Abdullah ibn Sinan, from Hafs al-A‘war:

Abu Abdillah {a.s} said: “When (Imam) Ali {a.s}, peace be upon him, performed prostration, He {a.s} would collapse as the emaciated camel collapses, meaning the way it kneels down.”

[AL TUSI]

If it is said: You have mentioned narrations that include the permissibility of limiting oneself to a single tasbihah (saying "Subhan Allah") in bowing and prostration, while Al-Husayn ibn Sa‘id and others have narrated what repels you from that: (see following narration)

[REFERENCES] Al-Kafi, Vol.3 p.321 • Tahdib Al-Ahkam, Vol.2 p.79 • Al-Wafi, Vol.8 p.712 • Wasa’il Al-Shi’ah, Vol.6 p.341

HADITH

HADITH.297

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

رَوَى اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يُجْزِي اَلرَّجُلَ فِي صَلاَتِهِ أَقَلُّ مِنْ ثَلاَثِ تَسْبِيحَاتٍ أَوْ قَدْرِهِنَّ».

Al-Husayn ibn Sa‘id narrated from Safwan, from Misma‘:

Abu Abdillah {a.s} said: “It does not suffice a man in his prayer with less than three tasbihat or their equivalent.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.79 • Al-Istibsar, Vol.1 p.323 • Al-Wafi, Vol.8 p.707 • Wasa’il Al-Shi’ah, Vol.6 p.303

HADITH

HADITH.298

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ يَحْيَى اَلْحَلَبِيِّ عَنْ دَاوُدَ اَلْأَبْزَارِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَدْنَى اَلتَّسْبِيحِ ثَلاَثُ مَرَّاتٍ وَ أَنْتَ سَاجِدٌ لاَ تَعْجَلْ بِهِنَّ».

And from him, from al-Nadr, from Yahya al-Halabi, from Dawud al-Abzari:

Abu Abdillah {a.s} said: “The minimum of tasbih is three times while you are in prostration, do not hasten through them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.79 • Al-Istibsar, Vol.1 p.323 • Al-Wafi, Vol.8 p.714 • Wasa’il Al-Shi’ah, Vol.6 p.303

HADITH

HADITH.299

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ أَدْنَى مَا يُجْزِي مِنَ اَلتَّسْبِيحِ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ فَقَالَ «ثَلاَثُ تَسْبِيحَاتٍ».

فكيف تجمعون بين هذه الاخبار؟ قيل له : أول ما نقول أنا لا نجوز ان يقتصر الانسان على مرة واحدة من التسبيح مع الاختيار وإنما جوزنا ذلك عند الضرورة والاعذار فاما مع الاختيار فلا يجوز ذلك ولانا إنما جوزنا الاقتصار على مرة واحدة إذا ذكر تسبيحا مخصوصا وهو أن يقول : (سبحان ربي العظيم وبحمده) في الركوع أو (سبحان ربي الاعلى وبحمده) في السجود فاما إذا قال : (سبحان الله) فحسب فلا يجوز اقل من ثلاث مرات وايضا ليس في شئ من هذه الاخبار ان من نقص عن ثلاث تسبيحات فان صلاته باطلة ، ويحتمل أن يكون ارادوا به نفي الكمال والفضل دون البطلان ، والذي يكشف عما ذكرناه :

And from him, from Muhammad ibn Sinan, from Ibn Muskan, from Abu Basir, who said:

I asked Him {a.s} about the minimum that suffices of tasbih in bowing and prostration. Imam {a.s} said: “Three tasbihat.”

[AL TUSI]

So how do you reconcile these reports? It was said to him: The first thing we say is that we do not permit a person to suffice with only one tasbih when they have the ability to do more; rather, we only allowed that in cases of necessity and valid excuses. As for when there is ability and choice, then that is not permitted.

And we only permitted limiting it to one tasbih when a specific phrase is mentioned, which is to say: ‘Subhana Rabbi al-‘Azim wa bi-hamdih’ in bowing, or ‘Subhana Rabbi al-A‘la wa bi-hamdih’ in prostration. But if one says only ‘Subhan Allah’, then it is not permissible to say it less than three times.

Also, none of these reports state that whoever does less than three tasbihat, then his prayer is invalid. It is possible that what was meant by them was the negation of perfection and merit, not invalidation. And what clarifies what we have mentioned is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.80 • Al-Istibsar, Vol.1 p.323 • Al-Wafi, Vol.8 p.707 • Wasa’il Al-Shi’ah, Vol.6 p.303

HADITH

HADITH.300

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ اَلْمَلِكِ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَيُّ شَيْءٍ حَدُّ اَلرُّكُوعِ وَ اَلسُّجُودِ قَالَ «تَقُولُ سُبْحَانَ رَبِّيَ اَلْعَظِيمِ وَ بِحَمْدِهِ ثَلاَثاً فِي اَلرُّكُوعِ وَ سُبْحَانَ رَبِّيَ اَلْأَعْلَى وَ بِحَمْدِهِ ثَلاَثاً فِي اَلسُّجُودِ فَمَنْ نَقَصَ وَاحِدَةً نَقَصَ ثُلُثَ صَلاَتِهِ وَ مَنْ نَقَصَ اِثْنَتَيْنِ نَقَصَ ثُلُثَيْ صَلاَتِهِ وَ مَنْ لَمْ يُسَبِّحْ فَلاَ صَلاَةَ لَهُ».

فدل هذا الخبر على أنهم إنما نفوا الكمال والفضل ألا ترى انهم قالوا من نقص واحدة نقص ثلث صلاته ومن نقص اثنتين نقص ثلثي صلاته فلو لا أن الامر على ما ذكرناه كان لا فرق بين الاخلال بواحدة في أن ذلك يبطل الصلاة وبين الاخلال بالجميع الذي يبطل الصلاة وقد علمنا انهم فرقوا ، مع انا قد بينا فيما تقدم من الاخبار ما يصرح بان الواحدة فريضة وما زاد عليه مسنون وهو رواية هشام بن سالم حين سأل أبا عبد الله عليه‌السلام عن التسبيح فقال له تقول : (سبحان ربي العظيم) في الركوع وفي السجود (سبحان ربي الاعلى) ثم قال الفريضة من ذلك تسبيحة والسنة ثلاث والفضل في سبع ، وهذا صريح بما قلناه.

Ahmad ibn Muhammad ibn Isa narrated from Ali ibn al-Hakam, from Uthman ibn Abd al-Malik, from Abu Bakr al-Hadrami, who said:

I said to (Imam) Abu Ja‘far {a.s}, peace be upon him: “What is the limit of bowing and prostration?”

Imam {a.s} said: “You say ‘Subhana Rabbi al-‘Azim wa bi-hamdih’ three times in bowing, and ‘Subhana Rabbi al-A‘la wa bi-hamdih’ three times in prostration. So whoever omits one has omitted one-third of his prayer, and whoever omits two has omitted two-thirds of his prayer, and whoever does not perform tasbih, then he has no prayer.”

[AL TUSI]

So this report indicates that they only intended to negate perfection and merit. Do you not see that they said: whoever omits one has omitted a third of his prayer, and whoever omits two has omitted two-thirds of his prayer? If the matter were not as we have mentioned, then there would be no difference between failing to say one tasbih, which, according to that interpretation, would invalidate the prayer, and failing to say all of them, which indeed does invalidate the prayer. And yet, we know that they made a distinction.

Moreover, we have already clarified in previous narrations what explicitly states that one tasbih is obligatory, and whatever is beyond that is recommended. This is in the narration of Hisham ibn Salim when he asked Abu Abdillah {a.s} about the tasbih, and Imam {a.s} said to him: You say ‘Subhana Rabbi al-‘Azim’ in bowing and ‘Subhana Rabbi al-A’la’ in prostration. Then Imam {a.s} said: The obligation of that is one tasbih, the sunnah is three, and the merit is in seven, and this is explicit in what we have said.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.80 • Al-Istibsar, Vol.1 p.324 • Wasa’il Al-Shi’ah, Vol.6 p.300

HADITH

HADITH.301

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ: قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَوْماً «يَا حَمَّادُ تُحْسِنُ أَنْ تُصَلِّيَ» قَالَ فَقُلْتُ يَا سَيِّدِي أَنَا أَحْفَظُ كِتَابَ حَرِيزٍ فِي اَلصَّلاَةِ فَقَالَ «لاَ عَلَيْكَ يَا حَمَّادُ قُمْ فَصَلِّ» قَالَ فَقُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهاً إِلَى اَلْقِبْلَةِ فَاسْتَفْتَحْتُ اَلصَّلاَةَ فَرَكَعْتُ وَ سَجَدْتُ فَقَالَ «يَا حَمَّادُ لاَ تُحْسِنُ أَنْ تُصَلِّيَ مَا أَقْبَحَ بِالرَّجُلِ مِنْكُمْ يَأْتِي عَلَيْهِ سِتُّونَ سَنَةً أَوْ سَبْعُونَ سَنَةً فَلاَ يُقِيمُ صَلاَةً وَاحِدَةً بِحُدُودِهَا تَامَّةً» قَالَ حَمَّادٌ فَأَصَابَنِي فِي نَفْسِي 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 قَدْرُ ثَلاَثِ أَصَابِعَ مُنْفَرِجَاتٍ وَ اِسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعاً اَلْقِبْلَةَ لَمْ يُحَرِّفْهَا عَنِ اَلْقِبْلَةِ وَ قَالَ بِخُشُوعٍ « اَللَّهُ أَكْبَرُ » ثُمَّ قَرَأَ اَلْحَمْدَ بِتَرْتِيلٍ وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» ثُمَّ صَبَرَ هُنَيْئَةً بِقَدْرِ مَا يَتَنَفَّسُ وَ هُوَ قَائِمٌ ثُمَّ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ وَ قَالَ « اَللَّهُ أَكْبَرُ » وَ هُوَ قَائِمٌ ثُمَّ رَكَعَ وَ مَلَأَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ مُنْفَرِجَاتٍ وَ رَدَّ رُكْبَتَيْهِ إِلَى خَلْفِهِ ثُمَّ اِسْتَوَى ظَهْرُهُ حَتَّى لَوْ صُبَّ عَلَيْهِ قَطْرَةٌ مِنْ مَاءٍ أَوْ دُهْنٍ لَمْ تَزُلْ لِاسْتِوَاءِ ظَهْرِهِ وَ مَدَّ عُنُقَهُ وَ غَمَّضَ عَيْنَيْهِ ثُمَّ سَبَّحَ ثَلاَثاً بِتَرْتِيلٍ فَقَالَ « 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 ثُمَّ سَجَدَ وَ بَسَطَ كَفَّيْهِ مَضْمُومَتَيِ اَلْأَصَابِعِ بَيْنَ يَدَيْ رُكْبَتَيْهِ حِيَالَ وَجْهِهِ فَقَالَ « سُبْحَانَ رَبِّيَ اَلْأَعْلَى وَ بِحَمْدِهِ » ثَلاَثَ مَرَّاتٍ وَ لَمْ يَضَعْ شَيْئاً مِنْ جَسَدِهِ عَلَى شَيْءٍ مِنْهُ - وَ سَجَدَ عَلَى ثَمَانِيَةِ أَعْظُمٍ اَلْكَفَّيْنِ وَ اَلرُّكْبَتَيْنِ وَ أَنَامِلِ إِبْهَامَيِ اَلرِّجْلَيْنِ وَ اَلْجَبْهَةِ وَ اَلْأَنْفِ وَ قَالَ «سَبْعٌ مِنْهَا فَرْضٌ يُسْجَدُ عَلَيْهَا وَ هِيَ اَلَّتِي ذَكَرَهَا اَللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ قَالَ «وَ أَنَّ اَلْمَسَاجِدَ لِلَّهِ فَلاَ تَدْعُوا مَعَ اَللَّهِ أَحَداً» وَ هِيَ اَلْجَبْهَةُ وَ اَلْكَفَّانِ وَ اَلرُّكْبَتَانِ وَ اَلْإِبْهَامَانِ وَ وَضْعُ اَلْأَنْفِ عَلَى اَلْأَرْضِ سُنَّةٌ» ثُمَّ رَفَعَ رَأْسَهُ مِنَ اَلسُّجُودِ فَلَمَّا اِسْتَوَى جَالِساً قَالَ « اَللَّهُ أَكْبَرُ » ثُمَّ قَعَدَ عَلَى فَخِذِهِ اَلْأَيْسَرِ قَدْ وَضَعَ قَدَمَهُ اَلْأَيْمَنَ عَلَى بَطْنِ قَدَمِهِ اَلْأَيْسَرِ وَ قَالَ « أَسْتَغْفِرُ اَللَّهَ

رَبِّي وَ أَتُوبُ إِلَيْهِ » ثُمَّ كَبَّرَ وَ هُوَ جَالِسٌ وَ سَجَدَ سَجْدَةَ اَلثَّانِيَةِ وَ قَالَ كَمَا قَالَ فِي اَلْأُولَى وَ لَمْ يَضَعْ شَيْئاً مِنْ بَدَنِهِ عَلَى شَيْءٍ مِنْهُ فِي رُكُوعٍ وَ لاَ سُجُودٍ وَ كَانَ مُجَنِّحاً وَ لَمْ يَضَعْ ذِرَاعَيْهِ عَلَى اَلْأَرْضِ فَصَلَّى رَكْعَتَيْنِ عَلَى هَذَا وَ يَدَاهُ مَضْمُومَةُ اَلْأَصَابِعِ وَ هُوَ جَالِسٌ فِي اَلتَّشَهُّدِ فَلَمَّا فَرَغَ مِنَ اَلتَّشَهُّدِ سَلَّمَ فَقَالَ «يَا حَمَّادُ هَكَذَا صَلِّ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Hammad ibn 'Isa, who said:

One day, Abu Abdillah {a.s} said to me: "O Hammad, do you know how to perform prayer properly?"

I said: "O my master, I have memorized the book of Hariz regarding prayer."

Imam {a.s} said: "It does not matter, O Hammad. Stand and pray."

So I stood before Him {a.s}, facing the qiblah. I began the prayer, bowed, and prostrated.

Then Imam {a.s} said: "O Hammad, you do not perform prayer properly. How unbecoming it is for a man like you, sixty or seventy years may pass over him, and he does not establish even one prayer with all of its boundaries complete?!"

Hammad said: 'So I felt humiliated within myself and I said; "May I be your ransom, then teach me the prayer."

So Abu Abdillah {a.s} stood, facing the qiblah, upright.

He {a.s} placed both his hands on his thighs, brought his fingers together, and positioned his feet close together until the distance between them was about the width of three spread-out fingers. He {a.s} pointed all the toes of his feet toward the qiblah, not turning them away from the qiblah, and Imam {a.s} said with humility: "Allahu Akbar."

Then He {a.s} recited al-Hamd with measured tone and 'Qul Huwa Allahu Ahad', then paused for a short moment, the amount of time one takes a breath, while standing.

Then He {a.s} raised his hands in line with his face and said: "Allahu Akbar," while still standing.

Then He {a.s} bowed and filled his hands with his knees, spreading his fingers apart. He {a.s} pulled his knees backward and straightened his back until, had a drop of water or oil been poured on it, it would not have moved, due to the straightness of his back. He {a.s} extended his neck and closed his eyes.

Then Imam {a.s} said tasbih three times with measured tone, saying: 'Subhana Rabbi al-'Azim wa bi-hamdih.'

Then He {a.s} stood up straight, and when He {a.s} became fully upright, Imam {a.s} said "'Samia'a Allahu liman hamidah' (Allah {SWT} has heard the one who praises Him)," then Imam {a.s} said 'Allahu Akbar' while standing, and raised his hands in line with his face.

Then He {a.s} went into prostration and placed his palms, with fingers joined together, between his knees, in line with his face, and said: 'Subhana Rabbi al-A'la wa bi-hamdih' three times. He {a.s} did not rest any part of his body on another part.

He {a.s} prostrated on eight bones; the two palms, the two knees, the tips of the big toes, the forehead, and the nose.

Imam {a.s} said: "Seven of them are obligatory to prostrate upon, and they are the ones Allah {SWT}, Mighty and Majestic, mentioned in His Book, where He {SWT} said: '*And that the masajid belong to Allah {SWT}, so do not call upon anyone with Allah {SWT}*' (Surah Jinn 72:18). These are the forehead, the two palms, the two knees, and the two big toes. Placing the nose on the ground is a sunnah."

Then He {a.s} raised his head from prostration, and when He {a.s} was fully upright sitting, Imam {a.s} said: 'Allahu Akbar'.

Then He {a.s} sat on his left thigh, placing his right foot on the instep of his left foot, and said: "Astaghfirullaha Rabbi wa atubu ilayh."

Then Imam {a.s} said takbir while sitting and performed the second prostration, saying as Imam {a.s} said in the first.

He {a.s} did not rest any part of his body upon another in bowing or in prostration. He {a.s} was balanced and did not place his forearms on the ground. He {a.s} prayed two rak'ahs in this manner, with his fingers joined together, and He {a.s} was seated during the tashahhud.

When He {a.s} completed the tashahhud, He {a.s} gave salam and said: 'O Hammad, pray like this.'"

[REFERENCES] Al-Kafi, Vol.3 p.311 • Tahdib Al-Ahkam, Vol.2 p.81 • Al-Arba'un Hadithan (Lil-Shahid Al-Awwal), Vol.1 p.81 • Al-Wafi, Vol.8 p.835 • Tafsir Al-Burhan, Vol.5 p.511

HADITH

HADITH.302

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ عَبْدِ اَلْحَمِيدِ بْنِ عَوَّاضٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: رَأَيْتُهُ إِذَا رَفَعَ رَأْسَهُ مِنَ اَلسَّجْدَةِ اَلثَّانِيَةِ مِنَ اَلرَّكْعَةِ اَلْأُولَى جَلَسَ حَتَّى يَطْمَئِنَّ ثُمَّ يَقُومُ.

Ahmad ibn Muhammad ibn 'Isa, from Ali ibn al-Hakam, from Abu Ayyub al-Khazzaz, from Abd al-Hamid ibn 'Awwad, from Abu Abdillah {a.s}, who said:

I saw Him {a.s}, when He {a.s} raised his head from the second prostration of the first rak'ah, He {a.s} would sit until He {a.s} was at ease, then He {a.s} would stand.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.82 • Al-Istibsar, Vol.1 p.328 • Al-Wafi, Vol.8 p.725 • Wasa'il Al-Shi'ah, Vol.6 p.346

HADITH

HADITH.303

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَمَاعَةُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا رَفَعْتَ رَأْسَكَ مِنَ اَلسَّجْدَةِ اَلثَّانِيَةِ فِي اَلرَّكْعَةِ اَلْأُولَى حِينَ تُرِيدُ أَنْ تَقُومَ فَاسْتَوِ جَالِساً ثُمَّ قُمْ».

Sama'ah, from Abu Basir, who said:

Abu Abdillah {a.s} said: "When you raise your head from the second prostration in the first rak'ah, when you intend to stand, then sit upright first, then stand."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.82 • Al-Istibsar, Vol.1 p.328 • Wasa'il Al-Shi'ah, Vol.6 p.346

HADITH

HADITH.304

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

فَأَمَّا مَا رَوَاهُ عَلِيُّ بْنُ اَلْحَكَمِ عَنْ رَحِيمٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ أَرَاكَ إِذَا صَلَّيْتَ فَرَفَعْتَ رَأْسَكَ مِنَ اَلسُّجُودِ فِي اَلرَّكْعَةِ اَلْأُولَى وَ اَلثَّالِثَةِ تَسْتَوِي جَالِساً ثُمَّ تَقُومُ فَنَصْنَعُ كَمَا تَصْنَعُ قَالَ «لاَ تَنْظُرُوا إِلَى مَا أَصْنَعُ أَنَا اِصْنَعُوا مَا تُؤْمَرُونَ».

إنما قال عليه‌السلام لا تنظروا الى ما اصنع لئلا يعتقد ان ذلك يلزمهم على طريق الفرض دون أن يكون قد منعه أن يقتدي بفعله على جهة الفضل وطلب الكمال ، والجلوس بين السجدتين وبين السجود والقيام من آداب الصلاة لا من فرائضها والذي يبين ما ذكرناه ما رواه :

As for what was narrated by Ali ibn al-Hakam from Rahim, who said:

I said to Abu al-Hasan al-Ridha {a.s}, peace be upon him: “May I be your ransom, I see you, when you pray and raise your head from prostration in the first and third rak‘ah, you sit upright before standing. So should we do as you do?”

Imam {a.s} said: “Do not look at what I do, do what you have been commanded to do.”

[AL TUSI]

He {a.s}, peace be upon him, only said ‘Do not look at what I do’ so that it would not be assumed that it is obligatory upon them in the manner of an obligation, and not because He {a.s} forbade following his action in pursuit of virtue and the seeking of perfection.

And sitting between the two prostrations and between the prostration and the standing is among the etiquettes (adab) of prayer, not among its obligations (fara’id).

What clarifies what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.82 • Al-Istibsar, Vol.1 p.328 • Al-Wafi, Vol.8 p.726 • Wasa’il Al-Shi’ah, Vol.6 p.347 • Al-Fusul Al-Muhimmah, Vol.1 p.651

HADITH

HADITH.305

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَجَّالِ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ إِذَا رَفَعَا رُءُوسَهُمَا مِنَ اَلسَّجْدَةِ اَلثَّانِيَةِ نَهَضَا وَ لَمْ يَجْلِسَا.

Ahmad ibn Muhammad ibn ‘Isa, from al-Hajjal, from Abdullah ibn Bukayr, from Zurarah, who said:

I saw Abu Ja‘far {a.s} and Abu Abdillah {a.s}, peace be upon them both, when they raised their heads from the second prostration, they stood up without sitting.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.83 • Al-Istibsar, Vol.1 p.328 • Al-Wafi, Vol.8 p.726 • Wasa’il Al-Shi’ah, Vol.6 p.346

HADITH

HADITH.306

[SOURCE] Implicit (Muzmar)

مُعَاوِيَةُ بْنُ عَمَّارٍ وَ اِبْنُ مُسْلِمٍ وَ اَلْحَلَبِيُّ قَالُوا قَالَ: «لاَ تُقْعِ فِي اَلصَّلاَةِ بَيْنَ اَلسَّجْدَتَيْنِ كَإِقْعَاءِ اَلْكَلْبِ».

Mu‘awiyah ibn ‘Ammar, Ibn Muslim, and al-Halabi said:

Imam {a.s} said: “Do not sit in prayer between the two prostrations like the sitting of a dog.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.83 • Al-Wafi, Vol.8 p.724 • Wasa’il Al-Shi’ah, Vol.6 p.348

HADITH

HADITH.307

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا جَلَسْتَ فِي اَلصَّلاَةِ فَلاَ تَجْلِسْ عَلَى يَمِينِكَ وَ اِجْلِسْ عَلَى يَسَارِكَ فَإِذَا سَجَدْتَ فَابْسُطْ كَفَّيْكَ عَلَى اَلْأَرْضِ فَإِذَا رَكَعْتَ فَأَلْقِمْ رُكْبَتَيْكَ كَفَّيْكَ».

Ali, from Abu Basir, from Abu Abdillah {a.s}, who said:

(Abu Abdillah {a.s} said) “When you sit in prayer, do not sit on your right side, rather, sit on your left side. And when you prostrate, spread your palms on the ground. And when you bow, place your knees into your palms.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.83 • Al-Wafi, Vol.8 p.839

HADITH

HADITH.308

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ وَ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قُمْتَ فِي اَلصَّلاَةِ فَلاَ تُلْصِقْ قَدَمَكَ بِالْأُخْرَى وَ دَعْ بَيْنَهُمَا فَضْلاً إِصْبَعاً أَقَلُّ ذَلِكَ إِلَى شِبْرٍ أَكْثَرُهُ وَ اُسْدُلْ مَنْكِبَيْكَ وَ أَرْسِلْ يَدَيْكَ وَ لاَ تُشَبِّكْ أَصَابِعَكَ وَ لْتَكُونَا عَلَى فَخِذَيْكَ قُبَالَةَ رُكْبَتِكَ وَ لْيَكُنْ نَظَرُكَ إِلَى مَوْضِعِ سُجُودِكَ فَإِذَا رَكَعْتَ فَصُفَّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمَكِّنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ وَ تَضَعُ يَدَكَ اَلْيُمْنَى عَلَى رُكْبَتِكَ اَلْيُمْنَى قَبْلَ اَلْيُسْرَى وَ بَلِّغْ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ اَلرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ فَإِنْ وَصَلَتْ أَطْرَافُ أَصَابِعِكَ فِي رُكُوعِكَ إِلَى رُكْبَتَيْكَ أَجْزَأَكَ ذَلِكَ وَ أَحَبُّ إِلَيَّ أَنْ تُمَكِّنَ كَفَّيْكَ مِنْ رُكْبَتَيْكَ فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ اَلرُّكْبَةِ وَ تُفَرِّجَ بَيْنَهُمَا وَ أَقِمْ صُلْبَكَ وَ مُدَّ عُنُقَكَ وَ لْيَكُنْ نَظَرُكَ إِلَى مَا بَيْنَ قَدَمَيْكَ فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ وَ خِرَّ سَاجِداً وَ اِبْدَأْ بِيَدَيْكَ فَضَعْهُمَا عَلَى اَلْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعُهُمَا مَعاً وَ لاَ تَفْتَرِشْ ذِرَاعَيْكَ اِفْتِرَاشَ اَلسَّبُعِ ذِرَاعَيْهِ وَ لاَ تَضَعَنَّ ذِرَاعَيْكَ عَلَى رُكْبَتَيْكَ وَ فَخِذَيْكَ وَ لَكِنْ تَجَنَّحْ بِمِرْفَقَيْكَ وَ لاَ تُلْزِقْ كَفَّيْكَ بِرُكْبَتَيْكَ وَ لاَ تُدْنِهِمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالَ مَنْكِبَيْكَ وَ لاَ تَجْعَلْهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ وَ لَكِنْ تُحَرِّفُهُمَا عَنْ ذَلِكَ شَيْئاً وَ اُبْسُطْهُمَا عَلَى اَلْأَرْضِ بَسْطاً وَ اِقْبِضْهُمَا إِلَيْكَ قَبْضاً وَ إِنْ كَانَ تَحْتَهُمَا ثَوْبٌ فَلاَ يَضُرُّكَ وَ إِنْ أَفْضَيْتَ بِهِمَا إِلَى اَلْأَرْضِ فَهُوَ أَفْضَلُ وَ لاَ تُفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ وَ لَكِنْ اُضْمُمْهُنَّ جَمِيعاً قَالَ فَإِذَا قَعَدْتَ فِي تَشَهُّدِكَ فَأَلْصِقْ رُكْبَتَيْكَ بِالْأَرْضِ وَ فَرِّجْ بَيْنَهُمَا شَيْئاً وَ لْيَكُنْ ظَاهِرُ قَدَمِكَ اَلْيُسْرَى عَلَى

اَلْأَرْضِ وَ ظَاهِرُ قَدَمِكَ اَلْيُمْنَى عَلَى بَاطِنِ قَدَمِكَ اَلْيُسْرَى وَ أَلْيَتَاكَ عَلَى اَلْأَرْضِ وَ طَرَفُ إِبْهَامِكَ اَلْيُمْنَى عَلَى اَلْأَرْضِ وَ إِيَّاكَ وَ اَلْقُعُودَ عَلَى قَدَمَيْكَ فَتَتَأَذَّى بِذَلِكَ وَ لاَ تَكُونُ قَاعِداً عَلَى اَلْأَرْضِ فَتَكُونَ إِنَّمَا قَعَدَ بَعْضُكَ عَلَى بَعْضٍ فَلاَ تَصْبِرَ لِلتَّشَهُّدِ وَ اَلدُّعَاءِ».

Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Hammad ibn ‘Isa, and Muhammad ibn Isma‘il, from al-Fadl ibn Shadhan, and Muhammad ibn Yahya, from Ahmad ibn Muhammad, all from Hammad ibn ‘Isa, from Hariz, from Zurarah:

Abu Ja‘far {a.s}, peace be upon him, said: “When you stand in prayer, do not place one foot directly against the other; rather, leave a gap between them, the minimum being the width of a finger, and the maximum up to a span. Let your shoulders hang down, release your arms, and do not interlock your fingers. Let your hands be upon your thighs, opposite your knees, and let your gaze be toward the place of your prostration. When you bow, align your position in bowing between your feet, making the distance between them about a span. Firmly place your palms upon your knees. Place your right hand on your right knee before the left, and let the tips of your fingers reach the center of the kneecap. Spread your fingers when placing them on your knees, and if the tips of your fingers reach in your bowing, reaching your kneecaps, that suffices you. But what is more beloved to me is that you firmly place your palms on your knees, so that your fingers are upon the center of the kneecap, and you spread them apart. Keep your back straight, stretch your neck, and let your gaze be directed to the space between your feet.

When you intend to go into prostration, raise your hands with the takbir and go down into prostration, beginning with your hands, place them on the ground before your knees. Place them together. Do not spread your forearms on the ground like a beast spreads its forearms, and do not place your forearms on your knees or thighs. Rather, raise your elbows outward. Do not press your palms to your knees, nor bring them close to your face, let them be level with your shoulders. Do not place them in front of your knees, but turn them slightly away from that. Spread them flat on the ground and draw them toward yourself in a drawing motion. If there is a cloth beneath them, it does not harm you; but if you place them directly on the earth, that is better.

Do not spread your fingers during prostration; rather, keep them joined together.”

Imam {a.s} said: “When you sit in tashahhud, press your knees to the ground and spread them slightly. Let the top of your left foot be on the ground, and the top of your right foot on the sole of your left foot. Your buttocks should be on the ground, and the tip of your right big toe should be on the ground. Beware of sitting on your two feet, for that causes discomfort, and you will not truly be sitting on the ground, it would be as if you are sitting part of your body upon another part, and you will not be able to remain patient in the tashahhud and in supplication.”

[REFERENCES] Al-Kafi, Vol.3 p.334 • Tahdib Al-Ahkam, Vol.2 p.83 • Al-Wafi, Vol.8 p.831 • Wasa’il Al-Shi’ah, Vol.5 p.461

HADITH

HADITH.309

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ «فَصَلِّ لِرَبِّكَ وَ اِنْحَرْ» قَالَ «اَلنَّحْرُ اَلاِعْتِدَالُ فِي اَلْقِيَامِ أَنْ يُقِيمَ صُلْبَهُ وَ نَحْرَهُ» وَ قَالَ «لاَ تُكَفِّرْ إِنَّمَا يَصْنَعُ ذَلِكَ اَلْمَجُوسُ وَ لاَ تَلَثَّمْ وَ لاَ تَحْتَفِزْ وَ لاَ تُقْعِ عَلَى قَدَمَيْكَ وَ لاَ تَفْتَرِشْ ذِرَاعَيْكَ».

Muhammad ibn Ya‘qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Hammad, from Hariz, from a man, from Abu Ja‘far {a.s}, peace be upon him, who said:

I said to Him {a.s} regarding the verse: ‘So pray to your Lord and sacrifice”’ (Surah Kawthar 108:2).

He {a.s} said: “The ‘nahr’ (sacrifice) is uprightness in standing, that one straightens his back and his neck.”

And Imam {a.s} said: “Do not place your hands on your hips (takfir), for that is what the Magians do. Do not cover your mouth (talath-thum), do not squat (ihtifaz), do not sit on your feet (iq‘aʾ), and do not spread your forearms on the ground.”

[REFERENCES] Al-Kafi, Vol.3 p.336 • Tahdib Al-Ahkam, Vol.2 p.84 • Al-Wafi, Vol.8 p.838 • Wasa’il Al-Shi’ah, Vol.5 p.489 • Tafsir Al-Burhan, Vol.5 p.776

HADITH

HADITH.310

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: قُلْتُ اَلرَّجُلُ يَضَعُ يَدَهُ فِي اَلصَّلاَةِ وَ حَكَى اَلْيُمْنَى عَلَى اَلْيُسْرَى فَقَالَ «ذَلِكَ اَلتَّكْفِيرُ فَلاَ تَفْعَلْ».

Al-Husayn ibn Sa‘id, from Safwan, from Fadalah, from al-‘Ala’, from Muhammad ibn Muslim, from one of the two (Imams) (peace be upon them), who said:

I asked (Imam {a.s}): “A man places his hand in prayer, (and he demonstrated) the right over the left?.

Imam {a.s} said: "That is takfeer (a gesture used by others), so do not do it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.84 • Al-Wafi, Vol.8 p.838 • Wasa’il Al-Shi’ah, Vol.7 p.265

HADITH

HADITH.311

[SOURCE] Implicit (Muzmar)

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عَلِيٍّ قَالَ: رَأَيْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ قَدْ سَجَدَ بَعْدَ اَلصَّلاَةِ فَبَسَطَ ذِرَاعَيْهِ عَلَى اَلْأَرْضِ وَ أَلْصَقَ جُؤْجُؤَهُ بِالْأَرْضِ فِي ثِيَابِهِ.

فمخصوص بسجدة الشكر دون السجدة التي هي في الصلاة لان السنة فيها أن يكون الانسان لاطئا بالارض يبين ما ذكرناه ما رواه :

As for what was narrated by Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ja‘far ibn Ali, who said:

I saw Aba al-Hasan {a.s}, peace be upon him, and He {a.s} had performed a prostration after the prayer, and He {a.s} spread his forearms on the ground and pressed his chest to the ground, while still in his clothes.

[AL TUSI]

So this is specific to the prostration of gratitude (‘Sajdat al-Shukr’), not the prostration that is within the prayer, because the sunnah in that (in the prayer) is that a person should be close to the ground without fully resting on it. What clarifies what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.85

HADITH

HADITH.312

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ عَبْدِ اَلرَّحْمَنِ بْنِ خَاقَانَ قَالَ: رَأَيْتُ أَبَا اَلْحَسَنِ اَلثَّالِثَ عَ سَجَدَ سَجْدَةَ اَلشُّكْرِ فَافْتَرَشَ ذِرَاعَيْهِ وَ أَلْصَقَ صَدْرَهُ وَ بَطْنَهُ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ «كَذَا يَجِبُ».

Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Yahya ibn Abd al-Rahman ibn Khaqan, who said:

I saw Aba al-Hasan al-Thalith {a.s}, peace be upon him, perform the prostration of gratitude (‘Sajdat al-Shukr’), and He {a.s} spread out his forearms and pressed his chest and stomach to the ground.

So I asked Him {a.s} about that, and Imam {a.s} said: “This is how it should be.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.85

HADITH

HADITH.313

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عَبْدِ اَللَّهِ بْنِ بَحْرٍ عَنِ اِبْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ حَدِّ اَلسُّجُودِ قَالَ «مَا بَيْنَ قُصَاصِ اَلشَّعْرِ إِلَى مَوْضِعِ اَلْحَاجِبِ مَا وَضَعْتَ مِنْهُ أَجْزَأَكَ».

Al-Husayn ibn Sa'id, from Abdullah ibn Bahr, from Ibn Udhaynah, from Zurarah, from Abu Ja'far {a.s}, peace be upon him, who said:

I asked Him {a.s} about the limit of prostration.

Imam {a.s} said: "Whatever part is placed from the area between the hairline and the position of the eyebrows, it suffices you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.85 • Al-Wafi, Vol.8 p.715 • Wasa'il Al-Shi'ah, Vol.6 p.355

HADITH

HADITH.314

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: قُلْتُ اَلرَّجُلُ يَسْجُدُ وَ عَلَيْهِ قَلَنْسُوَةٌ أَوْ عِمَامَةٌ فَقَالَ «إِذَا مَسَّ جَبْهَتُهُ اَلْأَرْضَ فِيمَا بَيْنَ حَاجِبَيْهِ وَ قُصَاصِ شَعْرِهِ فَقَدْ أَجْزَأَ عَنْهُ».

And from him, from Ibn Abi Umayr, from 'Umar ibn Udhaynah, from Zurarah, from one of the two (Imams) (peace be upon them), who said:

I asked (Imam {a.s}) about a man prostrates while wearing a cap or a turban.

Imam {a.s} said: "If his forehead touches the ground in the area between his eyebrows and the hairline, then it suffices for him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.271 • Tahdib Al-Ahkam, Vol.2 p.85 • Tahdib Al-Ahkam, Vol.2 p.235 • Al-Wafi, Vol.8 p.715 • Wasa'il Al-Shi'ah, Vol.5 p.363 • Wasa'il Al-Shi'ah, Vol.6 p.355

HADITH

HADITH.315

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ مَوْضِعِ جَبْهَةِ اَلسَّاجِدِ أَ يَكُونُ أَرْفَعَ مِنْ مَقَامِهِ فَقَالَ «لاَ وَ لَكِنْ لِيَكُنْ مُسْتَوِياً».

Al-Husayn, from al-Nadr ibn Suwayd, from Abdullah ibn Sinan, who said:

I asked Abu Abdillah {a.s} about the place of the forehead of the one prostrating, can it be higher than the place where he stands?

Imam {a.s} said: "No, but it should be level."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.85 • Al-Wafi, Vol.8 p.721 • Wasa'il Al-Shi'ah, Vol.6 p.357

HADITH

HADITH.316

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَرْفَعُ مَوْضِعَ جَبْهَتِهِ فِي اَلْمَسْجِدِ فَقَالَ «إِنِّي أُحِبُّ أَنْ أَضَعَ وَجْهِي فِي مَوْضِعِ قَدَمِي وَ كَرِهَهُ».

And from him, from al-Nadr ibn Suwayd, from ‘Asim ibn Humayd, from Abu Basir, who said:

I asked Abu Abdillah {a.s} about a man who raises the place of his forehead in the mosque (during prostration).

Imam {a.s} said: “I like to place my face where my feet stand,” and He {a.s} disliked (raising it).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.85 • Al-Wafi, Vol.8 p.722 • Wasa’il Al-Shi’ah, Vol.6 p.357

HADITH

HADITH.317

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُصَادِفٍ قَالَ: خَرَجَ بِي دُمَّلٌ فَكُنْتُ أَسْجُدُ عَلَى جَانِبٍ فَرَأَى أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَثَرَهُ فَقَالَ «مَا هَذَا» فَقُلْتُ لاَ أَسْتَطِيعُ أَنْ أَسْجُدَ مِنْ أَجْلِ اَلدُّمَّلِ فَإِنَّمَا أَسْجُدُ مُنْحَرِفاً فَقَالَ لِي «لاَ تَفْعَلْ ذَلِكَ اِحْفِرْ حَفِيرَةً وَ اِجْعَلِ اَلدُّمَّلَ فِي اَلْحَفِيرَةِ حَتَّى تَضَعَ جَبْهَتَكَ عَلَى اَلْأَرْضِ».

Al-Husayn ibn Sa‘id, from Safwan ibn Yahya, from Ishaq ibn ‘Ammar, from one of his companions, from Musadif, who said:

A boil had appeared on me (forehead), so I was prostrating on one side.

Abu Abdillah {a.s} saw its mark and said: “What is this?”

I said: “I cannot prostrate because of the boil, so I prostrate while turned to the side.”

Imam {a.s} said to me: “Do not do that. Dig a small pit and place the boil into the pit so that you may place your forehead on the ground.”

[REFERENCES] Al-Kafi, Vol.3 p.333 • Tahdib Al-Ahkam, Vol.2 p.86 • Al-Wafi, Vol.8 p.722 • Wasa’il Al-Shi’ah, Vol.6 p.359 • Bihar Al-Anwar, Vol.8 2 p.134

HADITH

HADITH.318

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَمَّنْ بِجَبْهَتِهِ عِلَّةٌ لاَ يَقْدِرُ عَلَى اَلسُّجُودِ عَلَيْهَا قَالَ «يَضَعُ ذَقَنَهُ عَلَى اَلْأَرْضِ إِنَّ اَللَّهَ تَعَالَى يَقُولُ «يَخِرُّونَ لِلْأَذْقَانِ سُجَّداً». »

والوجه في هاتين الروايتين أن من بجبهته دمل أو ما يجري مجراه إذا استطاع أن يحفر حفيرة ويدعه فيها فليفعل ذلك ، وإن لم يستطع ذلك ويشتد عليه يسجد على ذقنه على ما تضمنه الخبر الاخير.

Muhammad ibn Ya‘qub, from Ali ibn Muhammad, by his chain of narration, who said:

Abu Abdillah {a.s} was asked about someone who has an ailment on his forehead and is unable to prostrate upon it.

Imam {a.s} said: “He should place his chin on the ground, for Allah {SWT} the Exalted says: ‘*They fall down upon their chins in prostration*’.” (Surah Isra 17:107)

[AL TUSI]

And the interpretation of these two narrations is that one who has a boil or something similar on his forehead, if he is able to dig a small pit and place it in there, then he should do so. But if he is not able to do that and it becomes too difficult for him, then he should prostrate on his chin, as the last narration indicates.

[REFERENCES] Al-Kafi, Vol.3 p.334 • Tahdib Al-Ahkam, Vol.2 p.86 • Al-Wafi, Vol.8 p.723 • Wasa’il Al-Shi’ah, Vol.6 p.360 • Tafsir Al-Burhan, Vol.3 p.598 • Bihar Al-Anwar, Vol.8 2 p.125 • Tafsir Nur Al-Thaqalayn, Vol.3 p.231 • Tafsir Kanz Al-Daqaiq, Vol.7 p.530

HADITH

HADITH.319

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَسْجُدُ وَ عَلَيْهِ اَلْعِمَامَةُ لاَ تُصِيبُ جَبْهَتُهُ اَلْأَرْضَ قَالَ «لاَ يُجْزِيهِ ذَلِكَ حَتَّى تَصِلَ جَبْهَتُهُ إِلَى اَلْأَرْضِ».

Muhammad ibn Ya‘qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from Fadalah, from Aban, from Abd al-Rahman ibn Abi Abdillah, who said:

I asked Abu Abdillah {a.s} about a man who prostrates while wearing a turban, such that his forehead does not touch the ground.

Imam {a.s} said: “That does not suffice him until his forehead reaches the ground.”

[REFERENCES] Al-Kafi, Vol.3 p.334 • Tahdib Al-Ahkam, Vol.2 p.86 • Al-Wafi, Vol.8 p.717 • Wasa’il Al-Shi’ah, Vol.5 p.362

HADITH

HADITH.320

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قُمْتَ مِنَ اَلسُّجُودِ قُلْتَ - اَللَّهُمَّ رَبِّي بِحَوْلِكَ وَ قُوَّتِكَ أَقُومُ وَ أَقْعُدُ وَ إِنْ شِئْتَ قُلْتَ وَ أَرْكَعُ وَ أَسْجُدُ ».

Al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: “When you rise from prostration, say: ‘O Allah {SWT}, my Lord {AZJ}, by Your {AZJ} power and strength I rise and I sit.’

And if you wish, you may also say: ‘...and I bow and I prostrate.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.86 • Al-Wafi, Vol.8 p.727 • Wasa’il Al-Shi’ah, Vol.6 p.361 • Bihar Al-Anwar, Vol.8 2 p.186

HADITH

HADITH.321

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قَامَ اَلرَّجُلُ مِنَ اَلسُّجُودِ قَالَ - بِحَوْلِ اَللَّهِ أَقُومُ وَ أَقْعُدُ ».

And from him, from Hammad, from Hariz, from Muhammad ibn Muslim:

Abu Abdillah {a.s} said: “When a man rises from prostration, he says: ‘Bi-hawli Allahi aqumu wa aq‘udu’ (By the power of Allah {SWT} I rise and I sit).’”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.87 • Al-Wafi, Vol.8 p.727 • Wasa’il Al-Shi’ah, Vol.6 p.361

HADITH

HADITH.322

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ فِي اَلْقُنُوتِ اَللَّهُمَّ اِغْفِرْ لَنَا وَ اِرْحَمْنَا وَ عَافِنَا وَ اُعْفُ عَنَّا فِي اَلدُّنْيَا وَ اَلْآخِرَةِ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» ».

وكان الشيخ رحمه‌الله ذكر في الكتاب انه يرفع يديه للقنوت بغير التكبير والافضل عندي أن يرفعهما بالتكبير ، والذي يدل على ذلك :

Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Sa‘d ibn Abi Khala:

Abu Abdillah {a.s} said: “It suffices you in qunut to say: ‘O Allah {SWT}, forgive us, have mercy on us, grant us well-being, and pardon us in this world and the Hereafter. Indeed, You {AZJ} have power over all things.’”

[AL TUSI]

And Shaykh (al-Mufid), may Allah {SWT} have mercy on him, mentioned in the book that one raises his hands for qunut without a takbir. However, what is preferable in my view is that he raises them with a takbir. And what indicates this is:

[REFERENCES] Al-Kafi, Vol.3 p.340 • Tahdib Al-Ahkam, Vol.2 p.87 • Miftah Al-Falah, Vol.1 p.308 • Al-Wafi, Vol.8 p.756 • Wasa’il Al-Shi’ah, Vol.6 p.274 • Bihar Al-Anwar, Vol.8 2 p.207

HADITH

HADITH.323

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ قَالَ: «اَلتَّكْبِيرُ فِي صَلاَةِ اَلْفَرْضِ فِي اَلْخَمْسِ اَلصَّلَوَاتِ خَمْسٌ وَ تِسْعُونَ تَكْبِيرَةً مِنْهَا تَكْبِيرَةُ اَلْقُنُوتِ خَمْسٌ».

What was narrated by Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Mu‘awiyah ibn ‘Ammar:

Abu Abdillah {a.s} said: “The takbir in the obligatory prayer, in the five daily prayers, is ninety-five takbirs, among them are five takbirs of qunut.”

[REFERENCES] Al-Kafi, Vol.3 p.310 • Tahdib Al-Ahkam, Vol.2 p.87 • Al-Istibsar, Vol.1 p.336 • Al-Wafi, Vol.8 p.753 • Wasa’il Al-Shi’ah, Vol.6 p.18 • Al-Fusul Al-Muhimmah, Vol.2 p.91

HADITH

HADITH.324

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ : «وَ فَسَّرَهُنَّ فِي اَلظُّهْرِ إِحْدَى وَ عِشْرُونَ تَكْبِيرَةً وَ فِي اَلْعَصْرِ إِحْدَى وَ عِشْرُونَ تَكْبِيرَةً وَ فِي اَلْمَغْرِبِ سِتَّ عَشْرَةَ تَكْبِيرَةً وَ فِي اَلْعِشَاءِ اَلْآخِرَةِ إِحْدَى وَ عِشْرُونَ تَكْبِيرَةً وَ فِي اَلْفَجْرِ إِحْدَى عَشْرَةَ تَكْبِيرَةً وَ خَمْسُ تَكْبِيرَاتِ اَلْقُنُوتِ فِي خَمْسِ صَلَوَاتٍ».

And from him, from Ali ibn Ibrahim, from his father, from Abdullah ibn al-Mughirah:

Imam {a.s} explained the (takbirs) as follows; In Dhuhr, twenty-one takbirs; in ‘Asr, twenty-one takbirs; in Maghrib, sixteen takbirs; in the last Isha, twenty-one takbirs; and in Fajr, eleven takbirs; and five takbirs of qunut in the five prayers.”

[REFERENCES] Al-Kafi, Vol.3 p.310 • Tahdib Al-Ahkam, Vol.2 p.87 • Al-Istibsar, Vol.1 p.336 • Al-Wafi, Vol.8 p.754 • Wasa’il Al-Shi’ah, Vol.6 p.18

HADITH

HADITH.325

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ عُمَرَ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اَلصَّبَّاحِ اَلْمَزَنِيِّ قَالَ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «خَمْسٌ وَ تِسْعُونَ تَكْبِيرَةً فِي اَلْيَوْمِ وَ اَللَّيْلَةِ لِلصَّلَوَاتِ مِنْهَا تَكْبِيرَةُ اَلْقُنُوتِ».

فتضمنت هذه الاخبار ذكر التكبير مضافا الى القنوت على سبيل الجملة وعلى طريق التفصيل ، وتضمنت ايضا عدد التكبيرات خمسا وتسعين تكبيرة ولو لم يكن في القنوت تكبير لكان التكبيرات تسعين تكبيرة. وليس لاحد أن يقول : اني أحمل ما زاد على التسعين تكبيرة على انه إذا نهض المصلى من التشهد الاول الى الثالثة يقوم بتكبيرة لامور. أحدها : انه ليس كالصلوات فيها نهوض من الثانية إلى الثالثة وإنما هو موجود في أربعة صلوات فلو كان المراد به ذلك لكان يقول : اربعا وتسعين تكبيرة. والثاني : ان الحديث المفصل تضمن ذكر احدى عشرة تكبيرة في صلاة الغداة وتكبيرة القنوت مضافة إليها ولو كان الامر على ما قالوه لكان التكبير فيها احدى عشرة تكبيرة فقط. والثالث : انه قد وردت روايات كثيرة بانه ينبغي أن يقوم الانسان من التشهد الاول إلى الثالثة بقوله بحول الله وقوته أقوم وأقعد فلو كان يجب القيام بالتكبير لكان يقول ثم يكبر ويقوم الى الثالثة كما انهم لما ذكروا الركوع والسجود قالوا ثم يكبر ويركع ويكبر ويسجد ويرفع رأسه من السجود ويكبر فلو كان هاهنا تكبير لكان يقول مثل ذلك ، والذي روى ما ذكرناه :

Muhammad ibn Ahmad ibn Yahya, from Musa ibn 'Umar, from Abdullah ibn al-Mughirah, from al-Sabbah al-Muzani, who said

Commander of the Faithful, (Imam Ali ibn Abi Talib {a.s}), peace be upon him, said: "Ninety-five takbirs are (prescribed) in the day and night for the prayers, among them is the takbir of qunut."

[AL TUSI]

So these reports included the mention of 'takbir' along with 'qunut', both in general terms and in detailed enumeration. They also included the number of 'takbirs' as ninety-five. And if there were no 'takbir' in the 'qunut', then the 'takbirs' would have been ninety only.

No one has the right to say; "I interpret the number beyond ninety as referring to the 'takbir' when the worshiper rises from the first 'tashahhud' to the third rak'ah." For several reasons:

First; This situation does not apply to all prayers, only in four of them is there a rising from the second to the third rak'ah. If that had been intended, the narration would have said: ninety-four 'takbirs'.

Second; The detailed narration explicitly mentions eleven 'takbirs' in the morning ('Ghada') prayer, and the 'takbir' of 'qunut' is included among them. If the matter were as they claim, there would have only been eleven 'takbirs' in total.

Third; There are many narrations which state that a person should rise from the first 'tashahhud' to the third rak'ah saying: 'By the power and strength of Allah {SWT} I rise and I sit.' Had it been obligatory to rise with 'takbir', the narration would have said: "Then he says the 'takbir' and rises to the third," just as when they mention bowing and prostrating, they say: "Then he says 'takbir' and bows," and "he says 'takbir' and prostrates," and "he raises his head from prostration and says 'takbir'." If there were a 'takbir' here as well, it would have been stated in the same manner.

And the one who narrated what we have mentioned is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.87 • Al-Istibsar, Vol.1 p.336 • Al-Wafi, Vol.8 p.754 • Wasa'il Al-Shi'ah, Vol.6 p.18 • Al-Fusul Al-Muhimmah, Vol.2 p.91

HADITH

HADITH.326

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا جَلَسْتَ فِي اَلرَّكْعَتَيْنِ اَلْأُولَيَيْنِ فَتَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اَللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ ».

Al-Husayn ibn Sa'id, from Hammad ibn 'Isa, from Hariz, from Muhammad ibn Muslim:

Abu Abdillah {a.s} said: "When you sit after the first two rak'ahs and recite the tashahhud, then stand, say: 'Bi-hawli Allahi aqumu wa aq'udu' (By the power and strength of Allah {SWT} I rise and I sit.)"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.88 • Wasa'il Al-Shi'ah, Vol.6 p.361

HADITH

HADITH.327

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ إِذَا نَهَضَ مِنَ اَلرَّكْعَتَيْنِ اَلْأُولَيَيْنِ قَالَ « بِحَوْلِكَ وَ قُوَّتِكَ أَقُومُ وَ أَقْعُدُ » ».

And from him, from Fadalah, from Rifa‘ah ibn Musa, who said:

I heard Abu Abdillah {a.s} say: “When (Imam) Ali {a.s}, peace be upon him, would rise from the first two rak‘ahs, He {a.s} would say: ‘Bi-hawli Allahi aqumu wa aq‘udu’ (By the power and strength of Allah {SWT} I rise and I sit.)”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.88 • Bihar Al-Anwar, Vol.8 2 p.186

HADITH

HADITH.328

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ سَيْفٍ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا قُمْتَ مِنَ اَلرَّكْعَتَيْنِ فَاعْتَمِدْ عَلَى كَفَّيْكَ وَ قُلْ - بِحَوْلِ اَللَّهِ أَقُومُ وَ أَقْعُدُ فَإِنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ كَانَ يَفْعَلُ ذَلِكَ».

And from him, from Fadalah, from Sayf, from Abu Bakr al-Hadrami, who said:

Abu Abdillah {a.s} said: “When you rise from the two rak‘ahs, lean on your palms and say: ‘Bi-hawli Allahi aqumu wa aq‘udu’ (By the power and strength of Allah {SWT} I rise and I sit.) for indeed (Imam) Ali {a.s}, peace be upon him, used to do that.”

[REFERENCES] Al-Kafi, Vol.3 p.338 • Tahdib Al-Ahkam, Vol.2 p.89 • Falah Al-Sa’il, Vol.1 p.134 • Al-Wafi, Vol.8 p.727 • Al-Wafi, Vol.8 p.774 • Wasa’il Al-Shi’ah, Vol.6 p.362 • Bihar Al-Anwar, Vol.8 2 p.183

HADITH

HADITH.329

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَيَّاماً فَكَانَ يَقْنُتُ فِي كُلِّ صَلاَةٍ يُجْهَرُ فِيهَا أَوْ لاَ يُجْهَرُ فِيهَا.

Al-Husayn ibn Sa‘id, from Ibn Abi Najran, from Safwan al-Jammal, who said:

I prayed behind Abu Abdillah {a.s} for several days, and He {a.s} would perform ‘qunut’ in every prayer, whether it was one in which the recitation was audible or not.

[REFERENCES] Al-Kafi, Vol.3 p.339 • Man La Yahduruhu Al-Faqih, Vol.1 p.318 • Tahdib Al-Ahkam, Vol.2 p.89 • Al-Istibsar, Vol.1 p.338 • Al-Wafi, Vol.8 p.747 • Wasa’il Al-Shi’ah, Vol.6 p.261

HADITH

HADITH.330

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْقُنُوتُ فِي كُلِّ صَلاَةٍ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ قَبْلَ اَلرُّكُوعِ».

And from him, from Ibn Abi Umayr, from ‘Umar ibn Udhaynah, from Zurarah:

Abu Ja‘far {a.s}, peace be upon him, said: “Qunut is in every prayer, in the second rak‘ah, before bowing.”

[REFERENCES] Al-Kafi, Vol.3 p.340 • Tahdib Al-Ahkam, Vol.2 p.89 • Al-Istibsar, Vol.1 p.338 • Al-Wafi, Vol.8 p.749 • Wasa’il Al-Shi’ah, Vol.6 p.266

HADITH

HADITH.331

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ وَ اِبْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقُنُوتِ فِي اَلصَّلَوَاتِ اَلْخَمْسِ جَمِيعاً فَقَالَ «اُقْنُتْ فِيهِنَّ جَمِيعاً» قَالَ فَسَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بَعْدُ عَنْ ذَلِكَ فَقَالَ «أَمَّا مَا جَهَرْتَ فِيهِ فَلاَ تَشُكَّ».

And from him, from Safwan and Ibn Abi Umayr, from Abdullah ibn Bukayr, from Muhammad ibn Muslim, who said:

I asked Abu Ja‘far {a.s}, peace be upon him, about ‘qunut’ in all five prayers.

Imam {a.s} said: “Perform ‘qunut’ in all of them.”

He (Muhammad ibn Muslim) said: “Then I later asked Abu Abdillah {a.s} about that, and Imam {a.s} said: “As for the prayers in which you recite aloud, do not have any doubt about it.”

[REFERENCES] Al-Kafi, Vol.3 p.339 • Tahdib Al-Ahkam, Vol.2 p.89 • Al-Istibsar, Vol.1 p.338 • Al-Wafi, Vol.8 p.747 • Wasa’il Al-Shi’ah, Vol.6 p.262

HADITH

HADITH.332

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْقُنُوتُ فِي اَلْمَغْرِبِ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ وَ فِي اَلْعِشَاءِ وَ اَلْغَدَاةِ مِثْلُ ذَلِكَ وَ فِي اَلْوَتْرِ فِي اَلرَّكْعَةِ اَلثَّالِثَةِ».

And from him, from Fadalah, from Ibn Sinan:

Abu Abdillah {a.s} said: “Qunut in Maghrib is in the second rak‘ah, and in Isha and Ghadah (Fajr) it is the same. And in Witr it is in the third rak‘ah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.89 • Al-Istibsar, Vol.1 p.338 • Al-Wafi, Vol.8 p.749 • Wasa’il Al-Shi’ah, Vol.6 p.267 • Bihar Al-Anwar, Vol.8 2 p.209

HADITH

HADITH.333

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلْقُنُوتِ فِي أَيِّ صَلاَةٍ هُوَ فَقَالَ «كُلُّ شَيْءٍ يُجْهَرُ فِيهِ بِالْقِرَاءَةِ فِيهِ قُنُوتٌ وَ اَلْقُنُوتُ قَبْلَ اَلرُّكُوعِ وَ بَعْدَ اَلْقِرَاءَةِ».

And from him, from al-Hasan, from Zur‘ah, from Sama‘ah, who said:

I asked Him {a.s} about ‘qunut’, about which prayer is it in?

Imam {a.s} said: “Every prayer in which the recitation is done aloud has ‘qunut’ in it, and ‘qunut’ is before bowing and after the recitation.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.89 • Al-Istibsar, Vol.1 p.339 • Al-Wafi, Vol.8 p.750 • Wasa’il Al-Shi’ah, Vol.6 p.267

HADITH

HADITH.334

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَهُ بَعْضُ أَصْحَابِنَا وَ أَنَا عِنْدَهُ - عَنِ اَلْقُنُوتِ فِي اَلْجُمُعَةِ فَقَالَ لَهُ «فِي اَلرَّكْعَةِ اَلثَّانِيَةِ» فَقَالَ لَهُ قَدْ حَدَّثَنَا بِهِ بَعْضُ أَصْحَابِنَا أَنَّكَ قُلْتَ لَهُ فِي اَلرَّكْعَةِ اَلْأُولَى فَقَالَ «فِي اَلْأَخِيرَةِ» فَلَمَّا رَأَى غَفْلَةً مِنْهُ فَقَالَ «يَا أَبَا مُحَمَّدٍ فِي اَلْأُولَى وَ اَلْأَخِيرَةِ» فَقَالَ أَبُو بَصِيرٍ بَعْدَ ذَلِكَ أَ قَبْلَ اَلرُّكُوعِ أَوْ بَعْدَهُ فَقَالَ لَهُ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «كُلُّ قُنُوتٍ قَبْلَ اَلرُّكُوعِ إِلاَّ اَلْجُمُعَةَ فَإِنَّ اَلرَّكْعَةَ اَلْأُولَى فِيهَا قَبْلَ اَلرُّكُوعِ وَ اَلْأَخِيرَةَ بَعْدَ اَلرُّكُوعِ».

Ahmad ibn Muhammad ibn ‘Isa, from Ali ibn al-Hakam, from Abu Ayyub al-Khazzaz, from Abu Basir, from Abu Abdillah {a.s}, who said:

One of our companions asked Him {a.s}, and I (Abu Basir) was present, about ‘qunut’ in the Friday prayer.

Imam {a.s} said to him: “In the second rak‘ah.”

So the man said to Him {a.s}: “One of our companions narrated to us that you told him it is in the first rak‘ah.”

Imam {a.s} said: “In the last.”

Then, when He {a.s} saw that the man was confused, Imam {a.s} said: “O Aba Muhammad, (it is) in both the first and the last.”

Then Abu Basir asked after that: “Is it before the bowing or after it?”

So Abu Abdillah {a.s} said: “Every ‘qunut’ is before bowing, except in Friday prayer: in the first rak‘ah it is before bowing, and in the last it is after bowing.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.90 • Al-Istibsar, Vol.1 p.339 • Wasa’il Al-Shi’ah, Vol.6 p.273

HADITH

HADITH.335

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أُذَيْنَةَ عَنْ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْقُنُوتُ فِي اَلْجُمُعَةِ وَ اَلْعِشَاءِ وَ اَلْعَتَمَةِ وَ اَلْوَتْرِ وَ اَلْغَدَاةِ فَمَنْ تَرَكَ اَلْقُنُوتَ رَغْبَةً عَنْهُ فَلاَ صَلاَةَ لَهُ».

And from him, from Ibn Udhaynah, from Wahb:

Abu Abdillah {a.s} said: “Qunut is in Friday prayer, Isha, ‘Atamah (night prayer), Witr, and Ghadah (Fajr). Whoever abandons qunut out of aversion to it, then he has no prayer.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.90 • Al-Istibsar, Vol.1 p.339 • Al-Wafi, Vol.8 p.750 • Wasa’il Al-Shi’ah, Vol.6 p.265

HADITH

HADITH.336

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْقُنُوتُ فِي كُلِّ رَكْعَتَيْنِ فِي اَلتَّطَوُّعِ وَ اَلْفَرِيضَةِ» - قَالَ اَلْحَسَنُ وَ أَخْبَرَنِي عَبْدُ اَللَّهِ بْنُ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : قَالَ «اَلْقُنُوتُ فِي كُلِّ اَلصَّلَوَاتِ» قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ فَذَكَرْتُ ذَلِكَ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «أَمَّا مَا لاَ يُشَكُّ فِيهِ فَمَا جُهِرَ فِيهِ بِالْقِرَاءَةِ».

إنما خص عليه‌السلام في هذا الخبر وفي غيره مما تقدم من الاخبار الصلوات التي يجهر فيها بالقراءة تأكيدا للفضل وزيادة للثواب دون أن يكون حظرا فيما عداها بدلالة ما أوردناه من عموم الالفاظ مثل قَوْلِهِمْ عَلَيْهِمُ اَلسَّلاَمُ : اَلْقُنُوتُ فِي كُلِّ اَلصَّلَوَاتِ. قَوْلِهِمْ: «فِي كُلِّ رَكْعَتَيْنِ اَلْفَرِيضَةِ وَ اَلنَّافِلَةِ». وكذلك ما روي من الاخبار التي تتضمن نفي القنوت مثل ما رواه :

And from him, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Muhammad ibn Muslim:

Abu Ja‘far {a.s}, peace be upon him, said: “Qunut is in every two rak‘ahs, in supererogatory (nafl) and obligatory prayers.”

Al-Hasan said: “And Abdullah ibn Bukayr informed me from Zurarah, from Abu Ja‘far {a.s}, peace be upon him, said: “Qunut is in all prayers.”

Muhammad ibn Muslim said: “So I mentioned that to Abu Abdillah {a.s}, and Imam {a.s} said: “As for that in which there is no doubt, it is what is recited aloud.”

[AL TUSI]

He {a.s}, peace be upon him, specified in this narration, and in other previously mentioned narrations, the prayers in which the recitation is aloud, to emphasize their merit and to increase the reward, not to prohibit ‘qunut’ in the others. This is evident from what we have presented of general wordings, such as:

Their saying (peace be upon them): ‘Qunut is in all prayers.’

And their saying: ‘In every two rak‘ahs, of obligatory and supererogatory (prayers).’

Likewise, there are narrations that appear to indicate the negation of qunut, such as what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.316 • Man La Yahduruhu Al-Faqih, Vol.1 p.492 • Tahdib Al-Ahkam, Vol.2 p.90 • Al-Wafi, Vol.8 p.750 • Wasa’il Al-Shi’ah, Vol.6 p.261 • Wasa’il Al-Shi’ah, Vol.6 p.265 • Al-Fusul Al-Muhimmah, Vol.2 p.97

HADITH

HADITH.337

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ اَلْمَلِكِ بْنِ عَمْرٍو قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقُنُوتِ قَبْلَ اَلرُّكُوعِ أَوْ بَعْدَهُ قَالَ «لاَ قَبْلَهُ وَ لاَ بَعْدَهُ».

Ahmad ibn Muhammad ibn ‘Isa, from Ali ibn al-Hakam, from Ibn Abi Umayr, from Jamil ibn Salih, from Abd al-Malik ibn ‘Amr, who said:

I asked Abu Abdillah {a.s} about ‘qunut’, is it before bowing or after?

Imam {a.s} said: “Neither before it nor after it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.91 • Al-Istibsar, Vol.1 p.339 • Al-Wafi, Vol.8 p.751 • Wasa’il Al-Shi’ah, Vol.6 p.269

HADITH

HADITH.338

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْقُنُوتِ هَلْ يُقْنَتُ فِي اَلصَّلَوَاتِ كُلِّهَا أَمْ فِيمَا يُجْهَرُ فِيهَا بِالْقِرَاءَةِ قَالَ «لَيْسَ اَلْقُنُوتُ إِلاَّ فِي اَلْغَدَاةِ وَ اَلْجُمُعَةِ وَ اَلْوَتْرِ وَ اَلْمَغْرِبِ».

And from him, from al-Barqi, from Sa‘d ibn Sa‘d al-Ash‘ari, from Abu al-Hasan al-Ridha {a.s}, peace be upon him, who said:

I asked Him {a.s} about ‘qunut’, is ‘qunut’ performed in all the prayers, or only in those in which the recitation is audible?

Imam {a.s} said: “Qunut is only in Ghadah (Fajr), Jumu‘ah (Friday prayer), Witr, and Maghrib.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.91 • Al-Istibsar, Vol.1 p.340 • Al-Wafi, Vol.8 p.751 • Wasa’il Al-Shi’ah, Vol.6 p.265

HADITH

HADITH.339

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقُنُوتِ فِي أَيِّ اَلصَّلَوَاتِ أَقْنُتُ فَقَالَ «لاَ تَقْنُتْ إِلاَّ فِي اَلْفَجْرِ».

فانما يتضمن نفي الفضل وتأكيد الندب الذى ثبت في غيرها من الصلوات التي يجهر فيها ثم بعد ذلك في الفرايض لان القنوت في هذه الصلوات مترتب في الفضل غير منساق على وجه واحد ، ويجوز أن يكون نفوا عن بعض الصلوات وخصوا به بعضا لضرب من التقية والاستصلاح ، والذي يكشف عن ذلك ما رواه ،

Sa‘d ibn Abdullah narrated from Abu Ja‘far, from al-Hasan ibn Ali ibn Faddal, from Yunus ibn Ya‘qub, who said:

I asked Abu Abdillah {a.s}: In which prayers should I perform ‘qunut’?
Imam {a.s} said: “Do not perform ‘qunut’ except in Fajr.”

[AL TUSI]

So this only entails the negation of merit and an emphasis on the recommended nature (of qunut) which has been established in the other prayers in which recitation is done aloud, and then after that in the obligatory prayers, because ‘qunut’ in these prayers varies in terms of merit and is not uniformly applied in the same manner.
It is also possible that they negated it in some prayers and specified it in others due to a kind of ‘taqiyyah’ (precautionary dissimulation) and consideration of public interest.
What clarifies this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.91 • Al-Istibsar, Vol.1 p.340 • Al-Wafi, Vol.8 p.751 • Wasa’il Al-Shi’ah, Vol.6 p.265

HADITH

HADITH.340

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فِي اَلْقُنُوتِ: «إِنْ شِئْتَ فَاقْنُتْ وَ إِنْ شِئْتَ لاَ تَقْنُتْ» قَالَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : «وَ إِذَا كَانَتِ اَلتَّقِيَّةُ فَلاَ تَقْنُتْ وَ أَنَا أَتَقَلَّدُ هَذَا».

ويدل عليه ايضا ما رواه :

Ali ibn Mahziyar, from Ahmad ibn Muhammad ibn Abi Nasr, from Abu al-Hasan al-Ridha {a.s}, peace be upon him, who said:

Abu Ja‘far {a.s}, peace be upon him, said regarding ‘qunut’: “If you wish, then perform qunut; and if you wish, do not perform it.”
Abu al-Hasan {a.s}, peace be upon him, said: ‘And when there is taqiyyah (precautionary dissimulation), then do not perform qunut, and I adhere to this.’

[AL TUSI]

And this is also indicated by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.91 • Al-Istibsar, Vol.1 p.340 • Al-Wafi, Vol.8 p.752 • Wasa’il Al-Shi’ah, Vol.6 p.269

HADITH

HADITH.341

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ فَضَّالٍ عَنِ اِبْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقُنُوتِ فَقَالَ «فِيمَا تَجْهَرُ فِيهِ بِالْقِرَاءَةِ» قَالَ فَقُلْتُ إِنِّي سَأَلْتُ أَبَاكَ عَنْ ذَلِكَ فَقَالَ «فِي اَلْخَمْسِ كُلِّهَا» فَقَالَ «رَحِمَ اَللَّهُ أَبِي إِنَّ أَصْحَابَ أَبِي أَتَوْهُ فَسَأَلُوهُ فَأَخْبَرَهُمْ بِالْحَقِّ ثُمَّ أَتَوْنِي شُكَّاكاً فَأَفْتَيْتُهُمْ بِالتَّقِيَّةِ».

Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Ibn Faddal, from Ibn Bukayr, from Abu Basir, who said:

I asked Abu Abdillah {a.s} about ‘qunut’.

Imam {a.s} said: “In that which you recite aloud.”

So I said: “I asked your father {a.s} about that, and Imam {a.s} said: ‘In all five prayers.’”

Imam {a.s} said: “May Allah {SWT} have mercy on my father {a.s}. The companions of my father {a.s} came to him and asked him, so He {a.s} informed them of the truth. Then they came to me full of doubts, so I gave them a ruling based on ‘taqiyyah’ (precautionary dissimulation).”

[REFERENCES] Al-Kafi, Vol.3 p.339 • Tahdib Al-Ahkam, Vol.2 p.91 • Al-Istibsar, Vol.1 p.340 • Al-Wafi, Vol.8 p.748 • Wasa’il Al-Shi’ah, Vol.6 p.263

HADITH

HADITH.342

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ حَدَّثَنِي أَبُو اَلْقَاسِمِ مُعَاوِيَةُ عَنْ أَبِي بَكْرِ بْنِ أَبِي سَمَّاكٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ لِي: فِي قُنُوتِ اَلْوَتْرِ « اَللَّهُمَّ اِغْفِرْ لَنَا وَ اِرْحَمْنَا وَ عَافِنَا وَ اُعْفُ عَنَّا فِي اَلدُّنْيَا وَ اَلْآخِرَةِ » وَ قَالَ «يُجْزِي مِنَ اَلْقُنُوتِ ثَلاَثُ تَسْبِيحَاتٍ».

Sa‘d, from Abu Ja‘far, from his father, from Abdullah ibn al-Mughirah, who said: Abu al-Qasim Mu‘awiyah narrated to me from Abu Bakr ibn Abi Sammak, from Abu Abdillah {a.s}, who said:

Imam {a.s} said to me regarding the ‘qunut’ of ‘witr’: ‘O Allah {SWT}, forgive us, have mercy on us, grant us well-being, and pardon us in this world and the Hereafter.‘

And Imam {a.s} said: ‘Three tasbihat suffice for qunut.”’

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.92 • Wasa’il Al-Shi’ah, Vol.6 p.275

HADITH

HADITH.343

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ اَلْجَوْهَرِيِّ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ اَلْجُعْفِيِّ وَ مَعْمَرِ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْقُنُوتُ قَبْلَ اَلرُّكُوعِ وَ إِنْ شِئْتَ فَبَعْدَهُ».

قوله : وان شئت فبعده محمول على حال القضاء أو التقية على مذهب بعض العامة في صلاة الغداة.

As for what was narrated by al-Husayn ibn Sa‘id, from al-Qasim ibn Muhammad al-Jawhari, from Aban ibn ‘Uthman, from Isma‘il al-Ju‘fi and Ma‘mar ibn Yahya:

Abu Ja‘far {a.s} said: “Qunut is before bowing, and if you wish, then after it.”

[AL TUSI]

His {a.s} statement: ‘And if you wish, then after it’ is to be understood as referring to a situation of making up (missed prayer) or due to ‘taqiyyah’ (precautionary dissimulation), according to the school of thought of some among the general populace regarding the Fajr prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.92

HADITH

HADITH.344

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ قَالَ حَدَّثَنَا عَبْدُ اَللَّهِ بْنُ بُكَيْرٍ عَنْ عَبْدِ اَلْمَلِكِ بْنِ عَمْرٍو اَلْأَحْوَلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلتَّشَهُّدُ فِي اَلرَّكْعَتَيْنِ اَلْأُولَيَيْنِ - اَلْحَمْدُ لِلَّهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ اِرْفَعْ دَرَجَتَهُ ».

قال : محمد بن الحسن التسليم في الصلاة على أربعة أضرب إذا كان الرجل إماما يسلم تسليمة واحدة ، وإن كان مأموما ولم يكن عن شماله أحد يسلم واحدة أيضا ، وإن كان عن شماله انسان يسلم تسليمتين ، وإن كان منفردا يسلم تسليمة واحدة ، يدل على ذلك ما رواه :

Al-Husayn ibn Sa‘id, from Safwan: Abdullah ibn Bukayr narrated to us from Abd al-Malik ibn ‘Amr al-Ahwal:

Abu Abdillah {a.s} said: “The ‘tashahhud’ in the first two rak‘ahs is: ‘Alhamdu lillah ashhadu an la ilaha illa Allah wahdahu la sharika lah wa ashhadu anna Muhammadan abduhu wa rasuluh Allahumma salli ala Muhammad wa Aali Muhammad wa taqabbal shafaatahu fi ummatih wa irfa darajatah’ (I bear witness that there is no god but Allah {SWT}, alone, without partner, and I bear witness that Muhammad {saws} is His servant and messenger. O Allah {SWT}, send blessings upon Muhammad {saws} and the family of Muhammad {saws}, and accept His {saws} intercession on behalf of His {saws} nation, and raise His {saws} rank.’”

[AL TUSI]

Muhammad ibn al-Hasan said: “The ‘taslim’ (salutation) in prayer is of four types;
If a man is an ‘imam’, he says one ‘taslim’. If he is a ‘follower (ma’mum)’ and there is no one on his left, he also says one ‘taslim’. If there is someone on his left, he says ‘two taslims’. If he is praying ‘alone’, he says ‘one taslim’. What indicates this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.92 • Al-Wafi, Vol.8 p.767 • Wasa’il Al-Shi’ah, Vol.6 p.393

HADITH

HADITH.345

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ إِبْرَاهِيمَ اَلْخَزَّازِ عَنْ عَبْدِ اَلْحَمِيدِ بْنِ عَوَّاضٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ كُنْتَ تَؤُمُّ قَوْماً أَجْزَأَكَ تَسْلِيمَةٌ وَاحِدَةٌ عَنْ يَمِينِكَ وَ إِنْ كُنْتَ مَعَ إِمَامٍ فَتَسْلِيمَتَيْنِ وَ إِنْ كُنْتَ وَحْدَكَ فَوَاحِدَةٌ مُسْتَقْبِلَ اَلْقِبْلَةِ».

Al-Husayn ibn Sa‘id, from Ibrahim al-Khazzaz, from Abd al-Hamid ibn ‘Awwad:

Abu Abdillah {a.s} said: “If you are leading a group in prayer, one ‘taslim’ to your right suffices. If you are praying behind an imam, then (you do) two ‘taslims’. And if you are alone, then one ‘taslim’ facing the qiblah suffices.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.92 • Al-Istibsar, Vol.1 p.346 • Al-Wafi, Vol.8 p.780 • Wasa’il Al-Shi’ah, Vol.6 p.419

HADITH

HADITH.346

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «اَلْإِمَامُ يُسَلِّمُ وَاحِدَةً وَ مَنْ وَرَاءَهُ يُسَلِّمُ اِثْنَتَيْنِ فَإِنْ لَمْ يَكُنْ عَنْ شِمَالِهِ أَحَدٌ سَلَّمَ وَاحِدَةً».

And from him, from Safwan, from Mansur, who said:

Abu Abdillah {a.s} said: “The imam says one ‘taslim’, and those behind him say two ‘taslims’. But if there is no one on his left, then he says one ‘taslim’.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.93 • Al-Istibsar, Vol.1 p.346 • Al-Wafi, Vol.8 p.780 • Wasa’il Al-Shi’ah, Vol.6 p.420

HADITH

HADITH.347

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يَقُومُ فِي اَلصَّفِّ خَلْفَ اَلْإِمَامِ وَ لَيْسَ عَلَى يَسَارِهِ أَحَدٌ كَيْفَ يُسَلِّمُ قَالَ «تَسْلِيمَةٌ عَنْ يَمِينِهِ».

And from him, from Fadalah, from Husayn, from Ibn Muskan, from ‘Anbasah ibn Mus‘ab, who said:

I asked Abu Abdillah {a.s} about a man standing in the row behind the imam and there is no one on his left, how should he perform the ‘taslim’?

Imam {a.s} said: “One ‘taslim’ to his right.”

[REFERENCES] Al-Kafi, Vol.3 p.338 • Tahdib Al-Ahkam, Vol.2 p.93 • Al-Istibsar, Vol.1 p.346 • Al-Wafi, Vol.8 p.779 • Wasa’il Al-Shi’ah, Vol.6 p.420

HADITH

HADITH.348

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ مَعْمَرِ بْنِ يَحْيَى وَ إِسْمَاعِيلَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً إِمَاماً كَانَ أَوْ غَيْرَهُ».

فمحمول على ما قدمناه وهو أنه إذا كان المأموم ليس على يساره احد ، والذي يكشف ايضا عما ذكرنا ما رواه :

As for what was narrated by al-Husayn ibn Sa‘id, from Ibn Abi Umayr, from ‘Umar ibn Udhaynah, from Zurarah, and Muhammad ibn Muslim, and Ma‘mar ibn Yahya, and Isma‘il:

Abu Ja‘far {a.s}, peace be upon him, said: “He performs one ‘taslim’, whether he is an imam or not.”

[AL TUSI]

So this is to be understood according to what we have previously mentioned, that is, when the follower (‘ma’mum’) has no one on his left. What further clarifies what we have said is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.93

HADITH

HADITH.349

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كُنْتَ إِمَاماً فَإِنَّمَا اَلتَّسْلِيمُ أَنْ تُسَلِّمَ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ تَقُولَ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ فَإِذَا قُلْتَ ذَلِكَ فَقَدِ اِنْقَطَعَتِ اَلصَّلاَةُ ثُمَّ تُؤْذِنُ اَلْقَوْمَ فَتَقُولُ وَ أَنْتَ مُسْتَقْبِلُ اَلْقِبْلَةَ اَلسَّلاَمُ عَلَيْكُمْ وَ كَذَلِكَ إِذَا كُنْتَ وَحْدَكَ تَقُولُ - اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ مِثْلَ مَا سَلَّمْتَ وَ أَنْتَ إِمَامٌ فَإِذَا كُنْتَ فِي جَمَاعَةٍ فَقُلْ مِثْلَ مَا قُلْتَ وَ سَلِّمْ عَلَى مَنْ عَلَى يَمِينِكَ وَ شِمَالِكَ فَإِنْ لَمْ يَكُنْ عَلَى شِمَالِكَ أَحَدٌ فَسَلِّمْ عَلَى اَلَّذِينَ عَلَى يَمِينِكَ وَ لاَ تَدَعِ اَلتَّسْلِيمَ عَلَى يَمِينِكَ إِنْ لَمْ يَكُنْ عَلَى شِمَالِكَ أَحَدٌ».

قال الشيخ رحمه‌الله : (ثم يسجد سجدتي الشكر) إلى قوله : (ويستحب التوجه بسبع تكبيرات في سبع صلوات) فسنذكره فيما بعد عند تعقيب صلاة الفريضة .ثم قال رحمه‌الله : (ويستحب التوجه بسبع تكبيرات في سبع صلوات) إلى قوله : (والمرأة تتضمم في صلاتها) ذكر ذلك علي بن الحسين بن بابويه في رسالته ولم أجد به خبرا مسندا وتفصيلها ما ذكره أول كل فريضة وأول ركعة من صلاة الليل وفى المفردة من الوتر وفي أول ركعة من ركعتي الزوال في أول ركعة من نوافل المغرب وفي أول ركعة من ركعتي الاحرام فهذه الستة مواضع ذكرها علي بن الحسين وزاد الشيخ في الوتيرة.

قال الشيخ رحمه‌الله : (والمرأة تتضمم في صلاتها) إلى قوله : (فإذا فرغ المصلي من ثمان ركعات).

Al-Husayn ibn Sa'id, from Muhammad ibn Sinan, from Ibn Muskan, from Abu Basir:

Abu Abdillah {a.s} said: "If you are an imam, then the 'taslim' is that you send salam upon the Prophet (peace be upon him and his family) and say: 'Peace be upon us and upon the righteous servants of Allah {SWT}.' Once you say that, the prayer has ended. Then you inform the people by saying, while facing the qiblah, 'Peace be upon you.'

And likewise, if you are praying alone, you say: 'Peace be upon us and upon the righteous servants of Allah {SWT} ' just as you would say if you were the imam.

But if you are in a congregation, then say what you have said, and send salam upon those on your right and your left. If there is no one on your left, then send salam upon those on your right, and do not omit sending 'taslim' to your right even if there is no one on your left."

[AL TUSI]

Shaykh (Al-Mufid), may Allah {SWT} support him, said: "Then he performs the two prostrations of gratitude" up to his words: "And it is recommended to begin with seven 'takbirs' in seven prayers". We will mention this later when discussing the 'ta'qib' (post-prayer supplication) of the obligatory prayer.

Then he (al-Mufid), may Allah {SWT} have mercy on him, said: "And it is recommended to begin with seven 'takbirs' in seven prayers" up to his statement: "And the woman gathers herself (tucks in) during her prayer", this was mentioned by Ali ibn al-Husayn ibn Babawayh in his treatise, but I have not found a reliably transmitted narration regarding it.' Its detail is as follows, the seven places mentioned by Ali ibn al-Husayn are:

1. At the beginning of each obligatory prayer.
2. At the first rak'ah of the night prayer ('salat al-layl').
3. In the single rak'ah of 'witr' (in the optional night prayer).
4. In the first rak'ah of the two rak'ahs before 'zawal' (midday).
5. In the first rak'ah of the 'nawafil' (supererogatory prayers) after Maghrib.
6. In the first rak'ah of the two rak'ahs of 'ihram' (entering the state of prayer for 'hajj' or 'umrah').

These six positions were mentioned by Ali ibn al-Husayn, and Shaykh added a seventh in the 'wutayrah' (two rak'ahs after Isha).

Then Shaykh (al-Mufid), may Allah {SWT} have mercy on him, said: "And the woman gathers herself in her prayer" up to his statement: "When the one praying finishes the eight rak'ahs...".

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.93 • Al-Istibsar, Vol.1 p.347 • Al-Wafi, Vol.8 p.780 • Wasa'il Al-Shi'ah, Vol.6 p.421 • Bihar Al-Anwar, Vol.8 2 p.299

HADITH

HADITH.350

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: «إِذَا قَامَتِ اَلْمَرْأَةُ فِي اَلصَّلاَةِ جَمَعَتْ بَيْنَ قَدَمَيْهَا وَ لاَ تُفَرِّجُ بَيْنَهُمَا وَ تَضُمُّ يَدَيْهَا إِلَى صَدْرِهَا لِمَكَانِ ثَدْيَيْهَا فَإِذَا رَكَعَتْ وَضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلَى فَخِذَيْهَا لِئَلاَّ تَطَأْطَأَ كَثِيراً فَتَرْتَفِعَ عَجِيزَتُهَا فَإِذَا جَلَسَتْ فَعَلَى أَلْيَتَيْهَا كَمَا يَقْعُدُ اَلرَّجُلُ فَإِذَا سَقَطَتْ لِلسُّجُودِ بَدَأَتْ بِالْقُعُودِ وَ بِالرُّكْبَتَيْنِ قَبْلَ اَلْيَدَيْنِ ثُمَّ تَسْجُدُ لاَطِئَةً بِالْأَرْضِ فَإِذَا كَانَتْ فِي جُلُوسِهَا ضَمَّتْ فَخِذَيْهَا وَ رَفَعَتْ رُكْبَتَيْهَا مِنَ اَلْأَرْضِ فَإِذَا نَهَضَتْ اِنْسَلَّتْ اِنْسِلاَلاً لاَ تَرْفَعُ عَجِيزَتَهَا أَوَّلاً».

Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah:

(It was said) “When a woman stands for prayer, she joins her feet together and does not spread them apart, and she brings her hands close to her chest due to the presence of her breasts. When she bows, she places her hands above her knees, on her thighs, so that she does not bend too much and raise her backside. When she sits, she sits on her buttocks as a man does.

When she moves into prostration, she begins by sitting and placing her knees down before her hands. Then she prostrates closely to the ground. When she is in her sitting posture, she brings her thighs together and lifts her knees off the ground. When she rises, she rises smoothly, without first lifting her backside.”

[REFERENCES] Al-Kafi, Vol.3 p.335 • Tahdib Al-Ahkam, Vol.2 p.94 • Al-Wafi, Vol.8 p.841 • Wasa’il Al-Shi’ah, Vol.5 p.462

HADITH

HADITH.351

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ اِبْنِ مُسْكَانَ عَنِ اِبْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا سَجَدَتِ اَلْمَرْأَةُ بَسَطَتْ ذِرَاعَيْهَا».

Al-Husayn ibn Sa‘id, from Uthman ibn ‘Isa, from Ibn Muskan, from Ibn Abi Ya‘fur:

Abu Abdillah {a.s} said: “When a woman prostrates, she spreads her forearms.”

[REFERENCES] Al-Kafi, Vol.3 p.336 • Tahdib Al-Ahkam, Vol.2 p.94 • Al-Wafi, Vol.8 p.842 • Wasa’il Al-Shi’ah, Vol.6 p.341 • Bihar Al-Anwar, Vol.8 5 p.129

HADITH

HADITH.352

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ: سَأَلْتُهُ عَنْ جُلُوسِ اَلْمَرْأَةِ فِي اَلصَّلاَةِ قَالَ «تَضُمُّ فَخِذَيْهَا».

And from him, from Fadalah, from Aban, from Abd al-Rahman ibn Abi Abdillah, who said:

I asked Him {a.s} about the sitting posture of a woman in prayer.

Imam {a.s} said: “She brings her thighs together.”

[REFERENCES] Al-Kafi, Vol.3 p.336 • Tahdib Al-Ahkam, Vol.2 p.95 • Al-Wafi, Vol.8 p.842 • Wasa’il Al-Shi’ah, Vol.6 p.391 • Bihar Al-Anwar, Vol.8 5 p.129

HADITH

HADITH.353

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ فَضَّالٍ عَنِ اِبْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: «اَلْمَرْأَةُ إِذَا سَجَدَتْ تَضَمَّمَتْ وَ اَلرَّجُلُ إِذَا سَجَدَ تَفَتَّحَ».

قال الشيخ رحمه‌الله : (فإذا فرغ المصلي من ثمان ركعات الزوال على ما بيناه فليؤذن للظهر) إلى قوله : (فإذا سلم فليرفع يديه حيال وجهه) .فقد مضى شرحه كله إلا ما ذكره من اختيار القراءة بالسور القصار في صلاة الظهر ، ويدل على ذلك ما رواه :

Muhammad ibn Ya‘qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ibn Faddal, from Ibn Bukayr, from one of our companions:

(It was said): “When a woman prostrates, she gathers herself (draws herself in), and when a man prostrates, he spreads himself out.”

[AL TUSI]

Shaykh (Al-Mufid), may Allah {SWT} support him, said: “When the one praying finishes the eight rak‘ahs of the ‘zawal’ (midday nawafil) as we have explained, let him then call the adhan for Dhuhr” up to his statement: “When he says the salam, let him raise his hands in front of his face.”

Its explanation has already been covered in full, except for what he mentioned regarding the preference of reciting the short surahs (‘al-suwar al-qisar’) in the Dhuhr prayer. And this is supported by what was narrated:

[REFERENCES] Al-Kafi, Vol.3 p.336 • Tahdib Al-Ahkam, Vol.2 p.95 • Al-Wafi, Vol.8 p.842 • Wasa’il Al-Shi’ah, Vol.6 p.342 • Bihar Al-Anwar, Vol.8 5 p.130

HADITH

HADITH.354

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْقِرَاءَةُ فِي اَلصَّلاَةِ فِيهَا شَيْءٌ مُوَقَّتٌ قَالَ «لاَ إِلاَّ اَلْجُمُعَةَ تُقْرَأُ بِالْجُمُعَةِ وَ اَلْمُنَافِقِينَ » قُلْتُ لَهُ فَأَيُّ اَلسُّوَرِ تُقْرَأُ فِي اَلصَّلَوَاتِ قَالَ «أَمَّا اَلظُّهْرُ وَ اَلْعِشَاءُ اَلْآخِرَةُ تُقْرَأُ فِيهِمَا سَوَاءً وَ اَلْعَصْرُ وَ اَلْمَغْرِبُ سَوَاءً وَ أَمَّا اَلْغَدَاةُ فَأَطْوَلُ وَ أَمَّا اَلظُّهْرُ وَ اَلْعِشَاءُ اَلْآخِرَةُ - فَ «سَبِّحِ اِسْمَ رَبِّكَ اَلْأَعْلَى» وَ «اَلشَّمْسِ وَ ضُحاهَا» وَ نَحْوُهُمَا وَ أَمَّا اَلْعَصْرُ وَ اَلْمَغْرِبُ - فَ «إِذا جاءَ نَصْرُ اَللَّهِ» وَ «أَلْهاكُمُ اَلتَّكاثُرُ» وَ نَحْوُهُمَا وَ أَمَّا اَلْغَدَاةُ فَ «عَمَّ يَتَساءَلُونَ» وَ «هَلْ أَتاكَ حَدِيثُ اَلْغاشِيَةِ» وَ «لاٰ أُقْسِمُ بِيَوْمِ اَلْقِيامَةِ» وَ «هَلْ أَتىٰ عَلَى اَلْإِنْسانِ حِينٌ مِنَ اَلدَّهْرِ» ».

Ahmad ibn Muhammad ibn 'Isa, from Ali ibn al-Hakam, from Abu Ayyub al-Khazzaz, from Muhammad ibn Muslim, who said:

I said to Abu Abdillah {a.s}: "Is there anything specific or fixed regarding the recitation in prayer?"

Imam {a.s} said: "No, except for Jumu'ah, '(Surah) al-Jumu'ah' and '(Surah) al-Munafiqin' are to be recited."

I said to Him {a.s}: "Then which surahs should be recited in the prayers?"

Imam {a.s} said: "As for Dhuhr and the final Isha, they are the same; and 'Asr and Maghrib are the same. As for Ghadah (Fajr), it is the longest.

As for Dhuhr and the final Isha, then (recite): 'Sabbih isma Rabbika al-A'la' (Surah Al-A'la) and 'al-Shamsi wa Duhaha' (Surah Al-Shams), and those like them.

And as for 'Asr and Maghrib, then (recite): 'Idha ja'a nasrullah' (Surah An-Nasr) and 'Alhakum al-Takathur' (Surah At-Takathur), and those like them.

And as for Ghadah (Fajr), then (recite): 'Amma yatasaa'alun' (Surah An-Naba'), 'Hal ataka hadithu'l-ghashiyah' (Surah Al-Ghashiyah), 'La uqsimu biyawm al-qiyamah' (Surah Al-Qiyamah), and 'Hal ata 'ala'l-insani hinun mina'l-dahr' (Surah Al-Insan)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.95

HADITH

HADITH.355

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبَانِ بْنِ عِيسَى بْنِ عَبْدِ اَللَّهِ اَلْقُمِّيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي اَلْغَدَاةَ بِ «عَمَّ يَتَسٰاءَلُونَ» وَ «هَلْ أَتٰاكَ حَدِيثُ اَلْغٰاشِيَةِ» وَ «لاٰ أُقْسِمُ بِيَوْمِ اَلْقِيٰامَةِ» وَ شِبْهِهَا وَ كَانَ يُصَلِّي اَلظُّهْرَ بِ «سَبِّحِ اِسْمَ» وَ «اَلشَّمْسِ وَ ضُحٰاهٰا» وَ «هَلْ أَتٰاكَ حَدِيثُ اَلْغٰاشِيَةِ» وَ شِبْهِهَا وَ كَانَ يُصَلِّي اَلْمَغْرِبَ بِ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ «إِذٰا جٰاءَ نَصْرُ اَللّٰهِ وَ اَلْفَتْحُ» وَ «إِذٰا زُلْزِلَتِ» وَ كَانَ يُصَلِّي اَلْعِشَاءَ اَلْآخِرَةَ بِنَحْوِ مَا يُصَلِّي فِي اَلظُّهْرِ وَ اَلْعَصْرَ بِنَحْوِ مِنَ اَلْمَغْرِبِ».

And from him, from al-Hasan ibn Mahbub, from Aban ibn Isa ibn Abdillah al-Qummi:

Abu Abdillah {a.s} said: "The Messenger of Allah {SWT}, peace be upon him and his family, used to pray Ghadah (Fajr) with: 'Amma yatasaa'alun' (Surah An-Naba), 'Hal ataka hadithu'l-ghashiyah' (Surah Al-Ghashiyah), 'La uqsimu biyawm al-qiyamah' (Surah Al-Qiyamah), and similar surahs.

And He {a.s} used to pray Dhuhr with: 'Sabbih isma Rabbika al-A'la' (Surah Al-A'la), 'al-Shamsi wa Duhaha' (Surah Al-Shams), 'Hal ataka hadithu'l-ghashiyah' (Surah Al-Ghashiyah), and similar surahs.

And He {a.s} used to pray Maghrib with: 'Qul huwa Allahu ahad' (Surah Ikhlas), 'Idha ja'a nasrullah wa'l-fath' (Surah An-Nasr), 'Idha zulzilati'l-ardu zilzalaha' (Surah Az-Zalzalah).

And He {a.s} used to pray the final Isha similarly to how He {a.s} prayed Dhuhr, and 'Asr similarly to how He {a.s} prayed Maghrib."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.95 • Al-Wafi, Vol.8 p.659 • Wasa'il Al-Shi'ah, Vol.6 p.116

HADITH

HADITH.356

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: أَمَرَنِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنْ أَقْرَأَ اَلْمُعَوِّذَتَيْنِ فِي اَلْمَكْتُوبَةِ.

And from him, from Ali ibn al-Hakam, from Sayf ibn Umayrah, from Mansur ibn Hazim, who said:

Abu Abdillah {a.s} instructed me to recite ‘al-Mu‘awwidhatayn’ (‘Surat al-Falaq’ and ‘Surat al-Nas’) in the obligatory prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.96 • Al-Wafi, Vol.8 p.662 • Wasa’il Al-Shi’ah, Vol.6 p.115

HADITH

HADITH.357

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ صَابِرٍ مَوْلَى بَسَّامٍ قَالَ: أَمَّنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي صَلاَةِ اَلْمَغْرِبِ فَقَرَأَ اَلْمُعَوِّذَتَيْنِ.

And from him, from Ali ibn al-Hakam, from Sayf, from Dawud ibn Farqad, from Sabir, the freed slave of Bassam, who said:

Abu Abdillah {a.s} led us in the Maghrib prayer, and He {a.s} recited ‘al-Mu‘awwidhatayn’ (‘Surat al-Falaq’ and ‘Surat al-Nas’).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.96

HADITH

HADITH.358

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اَلْخَالِقِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ أَبِي طَلْحَةَ خَالِ سَهْلِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «قَرَأْتُ فِي صَلاَةِ اَلْفَجْرِ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يَا أَيُّهَا اَلْكَافِرُونَ» وَ قَدْ فَعَلَ ذَلِكَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

And from him, from Ali ibn al-Hakam, from Isma‘il ibn Abd al-Khaliq, from Abu Ja‘far Muhammad ibn Abi Talhah, the maternal uncle of Sahl ibn Abd Rabbih:

Abu Abdillah {a.s} said: “I recited in the Fajr prayer: ‘Qul huwa Allahu Ahad’ (Surah Al-Ikhlas) and ‘Qul ya ayyuha al-kafirun’ (Surah Al-Kafirun), and the Messenger of Allah {SWT}, peace be upon him and his family, also did that.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.96 • Al-Wafi, Vol.8 p.670 • Wasa’il Al-Shi’ah, Vol.6 p.81

HADITH

HADITH.359

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ أَبِي سَعِيدٍ اَلْمُكَارِي وَ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ وَ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أُصَلِّي بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» فَقَالَ «نَعَمْ قَدْ صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي كِلْتَا اَلرَّكْعَتَيْنِ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ لَمْ يُصَلِّ قَبْلَهَا وَ لاَ بَعْدَهَا - بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» أَتَمَّ مِنْهَا».

And from him, from Abu Sa‘id al-Mukari and Abdullah ibn Bukayr, from ‘Ubayd ibn Zurarah and Abu Ishaq Tha‘labah, from Zurarah, who said:

I said to Abu Ja‘far {a.s}, peace be upon him: “May I pray using : ‘Qul huwa Allahu Ahad’ (Surah Al-Ikhlas)?”

Imam {a.s} said: “Yes. The Messenger of Allah {SWT}, peace be upon him and his family, prayed in both rak‘ahs with ‘Qul huwa Allahu Ahad’, and He {saws} did not pray before it or after it with anything more complete than it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.96 • Al-Wafi, Vol.8 p.660 • Wasa’il Al-Shi’ah, Vol.6 p.49 • Bihar Al-Anwar, Vol.8 2 p.26

HADITH

HADITH.360

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: « «قُلْ هُوَ اَللَّهُ أَحَدٌ» تُجْزِي فِي خَمْسِينَ صَلاَةً».

And from him, from Ali ibn al-Hakam, from Safwan al-Jammal, who said:

I heard Abu Abdillah {a.s} say: “‘Qul huwa Allahu Ahad’ suffices for fifty prayers.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.96 • Al-Wafi, Vol.8 p.660 • Wasa’il Al-Shi’ah, Vol.6 p.48

HADITH

HADITH.361

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنِ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ تَقْرَأْ فِي اَلْمَكْتُوبَةِ بِشَيْءٍ مِنَ اَلْعَزَائِمِ فَإِنَّ اَلسُّجُودَ زِيَادَةٌ فِي اَلْمَكْتُوبَةِ».

Al-Husayn ibn Sa‘id, from al-Qasim ibn ‘Urwah, from Ibn Bukayr, from Zurarah, from one of the two (Imams) (peace be upon them), who said:

(Imam {a.s} said) “Do not recite anything from the ‘Azaʾim’ (chapters containing obligatory prostration) in the obligatory prayer, for prostration is an addition in the obligatory prayer.”

[REFERENCES] Al-Kafi, Vol.3 p.318 • Tahdib Al-Ahkam, Vol.2 p.96 • Al-Wafi, Vol.8 p.685 • Wasa’il Al-Shi’ah, Vol.6 p.105

HADITH

HADITH.362

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ إِذَا صَلَّى يَقْرَأُ فِي اَلْأُوَّلَتَيْنِ مِنْ صَلاَتِهِ اَلظُّهْرِ سِرّاً وَ يُسَبِّحُ فِي اَلْأَخِيرَتَيْنِ مِنْ صَلاَتِهِ اَلظُّهْرِ عَلَى نَحْوٍ مِنْ صَلاَتِهِ اَلْعِشَاءِ وَ كَانَ يَقْرَأُ فِي اَلْأُوَّلَتَيْنِ مِنْ صَلاَةِ اَلْعَصْرِ سِرّاً وَ يُسَبِّحُ فِي اَلْأَخِيرَتَيْنِ عَلَى نَحْوٍ مِنْ صَلاَةِ اَلْعِشَاءِ وَ كَانَ يَقُولُ أَوَّلُ صَلاَةِ أَحَدِكُمُ اَلرُّكُوعُ».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn ‘Isa, from Yusuf ibn ‘Aqil, from Muhammad ibn Qays, from Abu Ja‘far {a.s} (peace be upon him), who said:

(imam {a.s} said) “Commander of the Faithful, (Imam Ali Ibn Abi Talib {a.s}), peace be upon him, when He {a.s} prayed, would recite silently in the first two rak‘ahs of his Dhuhr prayer, and He {a.s} would perform ‘tasbih’ (glorification) in the last two rak‘ahs of his Dhuhr prayer, similar to what He {a.s} did in the Isha prayer. And He {a.s} would recite silently in the first two rak‘ahs of his ‘Asr prayer, and He {a.s} would perform ‘tasbih’ in the last two rak‘ahs similar to what He {a.s} did in the Isha prayer.

And He {a.s} used to say: ‘The beginning of the prayer of one of you is the bowing.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.97 • Wasa’il Al-Shi’ah, Vol.6 p.125

HADITH

HADITH.363

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ وَ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يُكْتَبُ مِنَ اَلْقِرَاءَةِ وَ اَلدُّعَاءِ إِلاَّ مَا أَسْمَعَ نَفْسَهُ».

Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from ‘Umar ibn Udhaynah and Ibn Bukayr, from Zurarah, from Abu Ja‘far {a.s}, peace be upon him, who said:

“Nothing of recitation or supplication is recorded except what he makes himself hear.”

[REFERENCES] Al-Kafi, Vol.3 p.313 • Tahdib Al-Ahkam, Vol.2 p.97 • Al-Istibsar, Vol.1 p.320 • Al-Wafi, Vol.8 p.689 • Wasa’il Al-Shi’ah, Vol.6 p.96 • Tafsir Al-Burhan, Vol.5 p.134

HADITH

HADITH.364

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ هَلْ يَقْرَأُ اَلرَّجُلُ فِي صَلاَتِهِ وَ ثَوْبُهُ عَلَى فِيهِ قَالَ «فَلاَ بَأْسَ بِذَلِكَ إِذَا أَسْمَعَ أُذُنَيْهِ اَلْهَمْهَمَةَ».

Muhammad ibn Ahmad ibn Yahya, from al-‘Abbas ibn Ma‘ruf, from al-Hasan ibn Mahbub, from Ali ibn Ri’ab, from al-Halabi, who said:

I asked Abu Abdillah {a.s}: “May a man recite in his prayer while his garment is over his mouth?”

Imam {a.s} said: “There is no problem with that, as long as he makes his ears hear the murmur (of his recitation).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.97 • Tahdib Al-Ahkam, Vol.2 p.229 • Al-Istibsar, Vol.1 p.320 • Al-Istibsar, Vol.1 p.398 • Al-Wafi, Vol.7 p.393 • Wasa’il Al-Shi’ah, Vol.4 p.423 • Wasa’il Al-Shi’ah, Vol.4 p.423 • Wasa’il Al-Shi’ah, Vol.6 p.97

HADITH

HADITH.365

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَصْلُحُ لَهُ أَنْ يَقْرَأَ فِي صَلاَتِهِ وَ يُحَرِّكَ لِسَانَهُ بِالْقِرَاءَةِ فِي لَهَوَاتِهِ مِنْ غَيْرِ أَنْ يُسْمِعَ نَفْسَهُ قَالَ «لاَ بَأْسَ أَنْ لاَ يُحَرِّكَ لِسَانَهُ يَتَوَهَّمُ تَوَهُّماً».

فليس بمناف للرواية الاولة لان هذا محمول على من كان مع قوم لا يقتدي بهم ويخاف من اسماع نفسه القراءة ، يدل على ذلك ما رواه :

Muhammad ibn Ahmad ibn Yahya, from al-‘Amraki, from Ali ibn Ja‘far, from his brother Musa ibn Ja‘far (peace be upon them both), who said:

I asked Him {a.s} about a man, is it permissible for him to recite in his prayer and move his tongue with the recitation only within his throat without making himself hear it?

Imam {a.s} said: “There is no harm if he does not move his tongue and simply imagines (the recitation) as imagination.”

[AL TUSI]

So this is not in conflict with the earlier narration, because this is to be understood as applying to one who is among people who do not follow him (in prayer) and who fears letting them hear his recitation. What indicates this is what was narrated:

[REFERENCES] Masa’il Ali Ibn Ja’far, Vol.1 p.238 • Tahdib Al-Ahkam, Vol.2 p.97 • Al-Istibsar, Vol.1 p.321 • Al-Wafi, Vol.8 p.690 • Wasa’il Al-Shi’ah, Vol.6 p.97 • Wasa’il Al-Shi’ah, Vol.6 p.128

HADITH

HADITH.366

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ مِنَ اَلْقِرَاءَةِ مَعَهُمْ مِثْلُ حَدِيثِ اَلنَّفْسِ».

فأما ما ذكره الشيخ رحمه‌الله من التخيير بين القراءة والتسبيح في الركعتين الاخيرتين ، يدل على ذلك ما رواه :

Muhammad ibn Ahmad ibn Yahya, from Ya‘qub ibn Yazid, from Muhammad ibn Abi Hamzah, from someone who mentioned it:

Abu Abdillah {a.s} said: “It suffices you, when praying with them, to recite like the whispering of the soul (inner speech).”

[AL TUSI]

As for what was mentioned by Shaykh (al-Mufid), may Allah {SWT} have mercy on him, regarding the option (of choice) between recitation and ‘tasbih’ in the last two rak‘ahs, this is supported by what was narrated:

[REFERENCES] Al-Kafi, Vol.3 p.315 • Man La Yahduruhu Al-Faqih, Vol.1 p.399 • Tahdib Al-Ahkam, Vol.2 p.97 • Tahdib Al-Ahkam, Vol.3 p.36 • Al-Istibsar, Vol.1 p.321 • Al-Istibsar, Vol.1 p.430 • Al-Wafi, Vol.8 p.690 • Al-Wafi, Vol.8 p.1207 • Wasa’il Al-Shi’ah, Vol.6 p.128 • Wasa’il Al-Shi’ah, Vol.8 p.364

HADITH

HADITH.367

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَا يُجْزِي مِنَ اَلْقَوْلِ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ قَالَ «أَنْ تَقُولَ سُبْحَانَ اَللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ وَ تُكَبِّرَ وَ تَرْكَعَ».

Muhammad ibn Ya‘qub, from Muhammad ibn Isma‘il, from al-Fadl ibn Shadhan, from Hammad ibn ‘Isa, from Hariz, from Zurarah, who said:

I said to Abu Ja‘far {a.s}, peace be upon him: “What suffices in terms of recitation in the last two rak‘ahs?”

Imam {a.s} said: “That you say: ‘Subhan Allah, wal-hamdu lillah, wa la ilaha illa Allah, wa-Allahu akbar’, then you say the ‘takbir’ and bow.”

[REFERENCES] Al-Kafi, Vol.3 p.319 • Tahdib Al-Ahkam, Vol.2 p.98 • Al-Istibsar, Vol.1 p.321 • Awali Al-La’ali, Vol.3 p.89 • Al-Wafi, Vol.8 p.775 • Wasa’il Al-Shi’ah, Vol.6 p.109 • Bihar Al-Anwar, Vol.8 2 p.89

HADITH

HADITH.368

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنِ اَلْحَلَبِيِّ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ مِنَ اَلظُّهْرِ قَالَ «تُسَبِّحُ وَ تُحَمِّدُ اَللَّهَ وَ تَسْتَغْفِرُ لِذَنْبِكَ وَ إِنْ شِئْتَ فَاتِحَةَ اَلْكِتَابِ فَإِنَّهَا تَحْمِيدٌ وَ دُعَاءٌ».

Al-Husayn ibn Sa‘id, from al-Nadr ibn Suwayd, from al-Halabi, from ‘Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s} about the last two rak‘ahs of Dhuhr.

Imam {a.s} said: “You glorify (‘tusabbih’), praise Allah {SWT} (‘tuhammid’), and seek forgiveness for your sins. And if you wish, recite the Opening of the Book (‘Surat al-Fatihah’), for it is praise and supplication.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.98 • Al-Istibsar, Vol.1 p.321 • Al-Wafi, Vol.8 p.776 • Wasa’il Al-Shi’ah, Vol.6 p.107 • Bihar Al-Anwar, Vol.8 2 p.90

HADITH

HADITH.369

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ عَلِيِّ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ مَا أَصْنَعُ فِيهِمَا فَقَالَ «إِنْ شِئْتَ فَاقْرَأْ فَاتِحَةَ اَلْكِتَابِ - وَ إِنْ شِئْتَ فَاذْكُرِ اَللَّهَ فَهُوَ سَوَاءٌ» قَالَ قُلْتُ فَأَيُّ ذَلِكَ أَفْضَلُ فَقَالَ «هُمَا وَ اَللَّهِ سَوَاءٌ إِنْ شِئْتَ سَبَّحْتَ وَ إِنْ شِئْتَ قَرَأْتَ».

فأما ما ذكره الشيخ رحمه‌الله من التخيير بين القراءة والتسبيح في الركعتين الاخيرتين ، يدل على ذلك ما رواه :

Sa‘d, from Ahmad ibn Muhammad, from al-Hasan ibn Ali ibn Faddal, from Abdullah ibn Bukayr, from Ali ibn Hanzalah, from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about the last two rak‘ahs, what should I do in them?

Imam {a.s} said: “If you wish, recite the Opening of the Book (‘Surat al-Fatihah’), and if you wish, remember Allah {SWT}, it is the same.”

I asked: “Which of the two is better?”

Imam {a.s} said: “By Allah {SWT}, they are the same. If you wish, you may glorify (‘tasbih’), and if you wish, you may recite.”

[AL TUSI]

As for what was mentioned by Shaykh (al-Mufid), may Allah {SWT} have mercy on him, regarding the option between recitation (‘qira’ah’) and glorification (‘tasbih’) in the last two rak‘ahs, this is supported by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.98 • Al-Istibsar, Vol.1 p.321 • Al-Wafi, Vol.8 p.776 • Wasa’il Al-Shi’ah, Vol.6 p.108

HADITH

HADITH.370

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

رَوَى ذَلِكَ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ بْنِ عَلاَّنٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ أَيُّمَا أَفْضَلُ اَلْقِرَاءَةُ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ أَوِ اَلتَّسْبِيحُ فَقَالَ «اَلْقِرَاءَةُ أَفْضَلُ».

يدل على ما ذكرناه ما رواه :

This was narrated from Muhammad ibn al-Hasan ibn ‘Allan, from Muhammad ibn Hakim, who said:

I asked Abu al-Hasan {a.s}, peace be upon him: “Which is better in the last two rak‘ahs, recitation or ‘tasbih’?”

Imam {a.s} said: “Recitation is better.”

[AL TUSI]

What supports what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.98 • Al-Istibsar, Vol.1 p.322 • Awali Al-La’ali, Vol.3 p.90 • Al-Wafi, Vol.8 p.777 • Wasa’il Al-Shi’ah, Vol.6 p.125

HADITH

HADITH.371

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كُنْتَ إِمَاماً فَاقْرَأْ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ بِفَاتِحَةِ اَلْكِتَابِ وَ إِنْ كُنْتَ وَحْدَكَ فَيَسَعُكَ فَعَلْتَ أَوْ لَمْ تَفْعَلْ».

Al-Husayn ibn Sa‘id, from Safwan, from Mansur ibn Hazim:

Abu Abdillah {a.s} said: “If you are an imam (of prayer), then recite the Opening of the Book (‘Surat al-Fatihah’) in the last two rak‘ahs. And if you are alone, then it is permissible whether you do so or not.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.99 • Al-Istibsar, Vol.1 p.322 • Awali Al-La’ali, Vol.3 p.91 • Al-Wafi, Vol.8 p.776 • Wasa’il Al-Shi’ah, Vol.6 p.126

HADITH

HADITH.372

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قُمْتَ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ لاَ تَقْرَأْ فِيهِمَا فَقُلِ اَلْحَمْدُ لِلَّهِ وَ سُبْحَانَ اَللَّهِ وَ اَللَّهُ أَكْبَرُ».

فانما نهاه أن يقرأ معتقدا بأن غيرها لا يجزيه دون أن يقرأها على وجه الاختيار أو طلب الفضل وليس ذلك بمناقض لما ذكرناه. فأما ما ذكره الشيخ رحمه‌الله من التشهد الاخير فقد قدمنا التشهد الاول ونذكر الآن التشهد الثاني ثم نبين أقل ما يجوز الاقتصار عليه في التشهد إن شاء الله

As for what was narrated by Sa‘d, from Ahmad ibn Muhammad, from Muhammad ibn Abi Umayr, from Hammad ibn ‘Uthman, from ‘Ubaydullah ibn Ali al-Halabi:
Abu Abdillah {a.s} said: “If you stand for the last two rak‘ahs, do not recite in them. Rather, say: ‘al-hamdu lillah’, ‘subhan Allah’, and ‘Allahu akbar’.”

[AL TUSI]

The prohibition mentioned is only directed at someone who recites while believing that nothing else suffices, not someone who recites out of preference or in pursuit of greater merit. So this does not contradict what we have previously stated.
As for what Shaykh (al-Mufid), may Allah {SWT} have mercy on him, mentioned regarding the final ‘tashahhud’, we have already presented the first ‘tashahhud’, and we shall now mention the second ‘tashahhud’ and then explain the minimum that suffices for ‘tashahhud’, if Allah {SWT} wills.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.99 • Al-Istibsar, Vol.1 p.322 • Awali Al-La’ali, Vol.3 p.89 • Al-Wafi, Vol.8 p.777 • Wasa’il Al-Shi’ah, Vol.6 p.124 • Bihar Al-Anwar, Vol.8 2 p.90

HADITH

HADITH.373

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ زُرْعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا جَلَسْتَ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ فَقُلْ بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ خَيْرُ اَلْأَسْمَاءِ لِلَّهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَيِ اَلسَّاعَةِ أَشْهَدُ أَنَّكَ نِعْمَ اَلرَّبُّ وَ أَنَّ مُحَمَّداً نِعْمَ اَلرَّسُولُ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ اِرْفَعْ دَرَجَتَهُ ثُمَّ تَحْمَدُ اَللَّهَ مَرَّتَيْنِ أَوْ ثَلاَثاً ثُمَّ تَقُومُ فَإِذَا جَلَسْتَ فِي اَلرَّابِعَةِ قُلْتَ بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ خَيْرُ اَلْأَسْمَاءِ لِلَّهِ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَيِ اَلسَّاعَةِ أَشْهَدُ أَنَّكَ نِعْمَ اَلرَّبُّ وَ أَنَّ مُحَمَّداً نِعْمَ اَلرَّسُولُ اَلتَّحِيَّاتُ لِلَّهِ وَ اَلصَّلَوَاتُ اَلطَّاهِرَاتُ اَلطَّيِّبَاتُ اَلزَّاكِيَاتُ اَلْغَادِيَاتُ اَلرَّائِحَاتُ اَلسَّابِغَاتُ اَلنَّاعِمَاتُ لِلَّهِ مَا طَابَ وَ زَكَا وَ طَهُرَ وَ خَلَصَ وَ صَفَا فَلِلَّهِ وَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً بَيْنَ يَدَيِ اَلسَّاعَةِ أَشْهَدُ أَنَّ رَبِّي نِعْمَ اَلرَّبُّ وَ أَنَّ مُحَمَّداً نِعْمَ اَلرَّسُولُ وَ أَشْهَدُ «أَنَّ اَلسَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا وَ أَنَّ اَللَّهَ يَبْعَثُ مَنْ فِي اَلْقُبُورِ» «اَلْحَمْدُ لِلَّهِ اَلَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لاَ أَنْ هَدَانَا اَللَّهُ» «اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَرَحَّمْ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ «اِغْفِرْ لَنَا وَ لِإِخْوَانِنَا اَلَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لاَ تَجْعَلْ فِي قُلُوبِنَا غِلاًّ لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُفٌ رَحِيمٌ» اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَمِّنْ عَلَيَّ بِالْجَنَّةِ وَ عَافِنِي مِنَ اَلنَّارِ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِغْفِرْ لِلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ «وَ لِمَنْ دَخَلَ بَيْتِيَ مُؤْمِناً وَ لِلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ وَ لاَ تَزِدِ اَلظَّالِمِينَ إِلاَّ تَبَاراً» ثُمَّ قُلِ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلنَّبِيُّ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اَلسَّلاَمُ عَلَى أَنْبِيَاءِ اَللَّهِ وَ رُسُلِهِ اَلسَّلاَمُ عَلَى جَبْرَئِيلَ وَ مِيكَائِيلَ وَ اَلْمَلاَئِكَةِ اَلْمُقَرَّبِينَ اَلسَّلاَمُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ خَاتَمِ اَلنَّبِيِّينَ لاَ نَبِيَّ بَعْدَهُ وَ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ ثُمَّ تُسَلِّمُ».

وأدنى ما يجزي من التشهد الشهادتان يدل على ذلك ما رواه :

Al-Husayn ibn Sa'id, from al-Nadr ibn Suwayd, from Zur'ah, from Abu Basir:

Abu Abdillah {a.s} said: "When you sit in the second rak'ah, say:

'Bismi Allah wa billah wa alhamdu lillah wa khayru al-asmai lillah ashhadu an la ilaha illa Allah wahdahu la sharika lah wa ashhadu anna Muhammadan abduhu wa rasuluh arsalahu bil-haqqi bashiran wa nadhiran bayna yadayi al-sa'ah ashhadu annaka ni'ma al-rabb wa anna Muhammadan ni'ma al-rasul Allahumma salli ala Muhammad wa Aali Muhammad wa taqabbal shafaatahu fi ummatih wa irfa darajatah'

(In the Name of Allah {SWT}, and by Allah {SWT}, and all praise is due to Allah {SWT}, and the best of names belong to Allah {SWT}. I bear witness that there is no god but Allah {SWT}, alone, without any partner, and I bear witness that Muhammad {saws} is His servant and His messenger. He {SWT} sent him with the truth as a bearer of glad tidings and a warner before the Hour. I bear witness that You {SWT} are the best Lord {SWT}, and that Muhammad {saws} is the best messenger. O Allah {SWT}, send blessings upon Muhammad {saws} and the family of Muhammad {saws}, and accept his intercession for his nation, and raise his rank.)

Then you praise Allah {SWT} twice or three times, then rise.

And when you sit in the fourth (rak'ah), you say:

'Bismi Allah wa billah wa alhamdu lillah wa khayru al-asmai lillah ashhadu an la ilaha illa Allah wahdahu la sharika lah wa ashhadu anna Muhammadan abduhu wa rasuluh arsalahu bil-haqqi bashiran wa nadhiran bayna yadayi al-sa'ah ashhadu annaka ni'ma al-rabb wa anna Muhammadan ni'ma al-rasul al-tahiyyatu lillah wa al-salawatu al-tahiratu al-tayyibatu al-zakiyatu al-ghadiyatu al-raihat al-sabi ghat al-na'imatu lillah ma taba wa zaka wa tahura wa khalasa wa safa falillah wa ashhadu an la ilaha illa Allah wahdahu la sharika lah. Wa ashhadu anna Muhammadan abduhu wa rasuluh arsalahu bil-haqqi bashiran wa nadhiran bayna yadayi al-sa'ah ashhadu anna rabbi ni'ma al-rabb wa anna Muhammadan ni'ma al-rasul wa ashhadu anna al-sa'ata atiyatun la rayba fiha wa anna Allah yab'athu man fi al-qubur'"

(In the Name of Allah {SWT}, and by Allah {SWT}, and all praise is due to Allah {SWT}, and the best of names belong to Allah {SWT}. I bear witness that there is no god but Allah {SWT}, alone, without any partner, and I bear witness that Muhammad {saws} is His servant and His messenger. He {SWT} sent him with the truth as a bearer of glad tidings and a warner before the Hour. I bear witness that You {SWT} are the best Lord {SWT}, and that Muhammad {saws} is the best messenger. All greetings are for Allah {SWT}, and the pure, good, blessed, ascending and descending, complete and delightful prayers are for Allah {SWT} whatever is good, pure, purified, sincere, and clear belongs to Allah {SWT} and is for Allah {SWT}. And I bear witness that there is no god but Allah {SWT}, alone, without any partner. And I bear witness that Muhammad {saws} is His servant and His messenger. He {SWT} sent him with the truth as a bearer of glad tidings and a warner before the Hour. I bear witness that my Lord {SWT} is the best Lord {SWT}, and that Muhammad {saws} is the best messenger. And I bear witness "that the Hour is surely coming there is no doubt about it and that Allah {SWT} will resurrect those who are in the graves."

All praise is due to Allah {SWT} who has guided us to this, and we would not have been guided had Allah {SWT} not guided us. All praise is due to Allah {SWT}, the Lord of the worlds."

"O Allah {SWT}, send blessings upon Muhammad {saws} and the family of Muhammad {saws}, and bless Muhammad {saws} and the family of Muhammad {saws}, and send peace upon Muhammad {saws} and the family of Muhammad {saws}, and have mercy on Muhammad {saws} and the family of Muhammad {saws}, just as You {AZJ} sent blessings and bestowed favor and mercy upon Ibrahim {a.s} and upon the family of Ibrahim {a.s}, indeed, You {AZJ} are Praiseworthy, Glorious.

O Allah {SWT}, send blessings upon Muhammad {saws} and the family of Muhammad {saws} and Forgive us and our brothers who preceded us in faith, and place not in our hearts any resentment toward those who believe, our Lord {AZJ}, indeed You are Kind and Merciful. O Allah {SWT}, send blessings upon Muhammad {saws} and the family of Muhammad {saws}, and grant me Paradise by Your {SWT} grace and protect me from the Fire. O Allah {SWT}, send blessings upon Muhammad {saws} and the family of Muhammad {saws} and forgive the believing men and believing women; And those who enter my house as believers, and the believing men and the believing women, and increase not the wrongdoers except in destruction."'

Then say:

'Peace be upon you, O Prophet, and the mercy of Allah {SWT} and His blessings.'

'Peace be upon the Prophets of Allah {SWT} and His messengers.'

'Peace be upon Jibra'il {a.s} and Mika'il {a.s} and the close angels.'

'Peace be upon Muhammad ibn Abdillah {saws}, the Seal of the Prophets, there is no prophet after him.'

'And peace be upon us and upon the righteous servants of Allah {SWT}.'

Then you give the salam (salutation to conclude the prayer).

[AL TUSI]

And the minimum that suffices for 'tashahhud' is the two testimonies ('al-shahadatan'). This is supported by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.99 • Awali Al-La'ali, Vol.4 p.17 • Al-Wafi, Vol.8 p.770 • Wasa'il Al-Shi'ah, Vol.6 p.393 • Bihar Al-Anwar, Vol.8 2 p.290

HADITH

HADITH.374

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَا يُجْزِي مِنَ اَلْقَوْلِ فِي اَلتَّشَهُّدِ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ قَالَ «تَقُولُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ » قُلْتُ فَمَا يُجْزِي مِنْ تَشَهُّدِ اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ فَقَالَ «اَلشَّهَادَتَانِ».

Sa'd ibn Abdillah, from al-'Abbas ibn Ma'ruf, from Ali ibn Mahziyar, from Hammad ibn 'Isa, from Hariz ibn Abdillah, from Zurarah, who said:

I said to Abu Ja'far {a.s}, peace be upon him: "What suffices to be said in the 'tashahhud' of the first two rak'ahs?"

Imam {a.s} said: "You say: 'Ashhadu an la ilaha illa Allah, wahdahu la sharika lah'."

I said: "And what suffices in the 'tashahhud' of the last two rak'ahs?"

Imam {a.s} said: "The two testimonies."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.100 • Al-Istibsar, Vol.1 p.341 • Al-Wafi, Vol.8 p.767 • Wasa'il Al-Shi'ah, Vol.6 p.396

HADITH

HADITH.375

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ اَلْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ أَدْنَى مَا يُجْزِي مِنَ اَلتَّشَهُّدِ قَالَ «اَلشَّهَادَتَانِ».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from al-Hajjal, from Tha'labah ibn Maymun, from Yahya ibn Talhah, from Sawrah ibn Kulayb, who said:

I asked Abu Ja'far {a.s}, peace be upon him, about the minimum that suffices for 'tashahhud'.

Imam {a.s} said: "The two testimonies ('al-shahadatan')."

[REFERENCES] Al-Kafi, Vol.3 p.337 • Tahdib Al-Ahkam, Vol.2 p.101 • Al-Istibsar, Vol.1 p.341 • Al-Wafi, Vol.8 p.766 • Wasa'il Al-Shi'ah, Vol.6 p.398

HADITH

HADITH.376

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ بَكْرٍ عَنْ حَبِيبٍ اَلْخَثْعَمِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِذَا جَلَسَ اَلرَّجُلُ لِلتَّشَهُّدِ فَحَمِدَ اَللَّهَ أَجْزَأَهُ ».

Ahmad ibn Muhammad, from Ibn Abi Umayr, from Sa'd ibn Bakr, from Habib al-Khath'ami:

Abu Ja'far {a.s}, peace be upon him, said: "If a man sits for the 'tashahhud' and praises Allah {SWT}, it suffices him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.101 • Tahdib Al-Ahkam, Vol.2 p.319 • Al-Istibsar, Vol.1 p.341 • Al-Istibsar, Vol.1 p.344 • Al-Wafi, Vol.8 p.767 • Wasa'il Al-Shi'ah, Vol.6 p.399

HADITH

HADITH.377

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ اَلتَّشَهُّدُ اَلَّذِي فِي اَلثَّانِيَةِ يُجْزِي أَنْ أَقُولَهُ فِي اَلرَّابِعَةِ قَالَ «نَعَمْ».

And from him, from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I said to Abu al-Hasan {a.s}, peace be upon him: “May I be your ransom, the ‘tashahhud’ which is said in the second rak‘ah, is it sufficient if I say it in the fourth [rak‘ah] as well?”

Imam {a.s} said: “Yes.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.101 • Al-Istibsar, Vol.1 p.342 • Al-Wafi, Vol.8 p.768 • Wasa’il Al-Shi’ah, Vol.6 p.397

HADITH

HADITH.378

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ - عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّشَهُّدِ فَقَالَ «لَوْ كَانَ كَمَا يَقُولُونَ وَاجِباً عَلَى اَلنَّاسِ هَلَكُوا إِنَّمَا كَانَ اَلْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ إِذَا حَمِدْتَ اَللَّهَ أَجْزَأَكَ».

فليس بدافع ان يكون الشهادتان واجبتين وإنما يدل على ان ما زاد عليهما ليس بواجب لان الزيادة على الشهادتين أيضا تسمى تشهدا ، والذي يبين ما ذكرناه

As for what was narrated by Muhammad ibn Ya‘qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa‘id, from Uthman ibn ‘Isa, from Mansur ibn Hazim, from Bakr ibn Habib, who said:

I asked Abu Ja‘far {a.s}, peace be upon him, about the ‘tashahhud’.

Imam {a.s} said: “If it were as they say, obligatory upon the people, they would have perished. Rather, the people used to say the simplest of what they knew. If you praise Allah {SWT}, it suffices you.”

[AL TUSI]

So this does not negate the possibility that the two testimonies (‘al-shahadatan’) are obligatory; rather, it indicates that what is beyond them is not obligatory, because anything added to the two testimonies is also referred to as ‘tashahhud’.

And what clarifies what we have mentioned is:

[REFERENCES] Al-Kafi, Vol.3 p.337 • Tahdib Al-Ahkam, Vol.2 p.101 • Al-Istibsar, Vol.1 p.342 • Al-Wafi, Vol.8 p.765 • Wasa’il Al-Shi’ah, Vol.6 p.399

HADITH

HADITH.379

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلتَّشَهُّدُ فِي اَلصَّلاَةِ قَالَ «مَرَّتَيْنِ» قَالَ قُلْتُ وَ كَيْفَ مَرَّتَيْنِ قَالَ «إِذَا اِسْتَوَيْتَ جَالِساً فَقُلْ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ ثُمَّ تَنْصَرِفُ» قَالَ قُلْتُ قَوْلُ اَلْعَبْدِ اَلتَّحِيَّاتُ لِلَّهِ وَ اَلصَّلَوَاتُ اَلطَّيِّبَاتُ لِلَّهِ قَالَ «هَذَا اَللُّطْفُ مِنَ اَلدُّعَاءِ يَلْطُفُ اَلْعَبْدَ رَبُّهُ».

Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Abu Ayyub al-Khazzaz, from Muhammad ibn Muslim, who said:

I said to Abu Abdillah {a.s}: “The ‘tashahhud’ in prayer?”

Imam {a.s} said: “Twice.”

I said: “And how is it said twice?”

Imam {a.s} said: “When you sit upright, say: ‘Ashhadu an la ilaha illa Allah, wahdahu la sharika lah, wa ashhadu anna Muhammadan Abduhu wa rasuluh,’ then you exit (complete the prayer).”

I said: “What about the statement of the servant: ‘al-tahiyyatu lillah wa al-salawatu al-tayyibat lillah’?”

Imam {a.s} said: “That is a graceful form of supplication, a kindness from the servant by which his Lord shows him grace.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.101 • Al-Istibsar, Vol.1 p.342 • Al-Wafi, Vol.8 p.768 • Wasa’il Al-Shi’ah, Vol.6 p.397

HADITH

HADITH.380

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

وَ عَنْهُ عَنْ أَبِي مُحَمَّدٍ اَلْحَجَّالِ عَنْ عَلِيٍّ عَنْ عُبَيْدٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلتَّشَهُّدُ فِي كِتَابِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ شَفْعٌ».

And from him, from Abu Muhammad al-Hajjal, from Ali, from ‘Ubayd, from Ya‘qub ibn Shu‘ayb:

Abu Abdillah {a.s} said: “The ‘tashahhud’ in the book of (Imam) Ali {a.s}, peace be upon him, is in two parts.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.102 • Al-Wafi, Vol.8 p.768 • Wasa’il Al-Shi’ah, Vol.6 p.398

HADITH

HADITH.381

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَيَّ شَيْءٍ أَقُولُ فِي اَلتَّشَهُّدِ وَ اَلْقُنُوتِ قَالَ «قُلْ بِأَحْسَنِ مَا عَلِمْتَ فَإِنَّهُ لَوْ كَانَ مُوَقَّتاً لَهَلَكَ اَلنَّاسُ».

Al-Husayn ibn Sa‘id, from Safwan, from Mansur ibn Hazim, from Bakr ibn Habib, who said:

I said to Abu Ja‘far {a.s}, peace be upon him: “What should I say in the ‘tashahhud’ and in the ‘qunut’?”

Imam {a.s} said: “Say the best of what you know, for if it had been fixed (with strict wording), the people would have perished.”

[REFERENCES] Al-Kafi, Vol.3 p.337 • Tahdib Al-Ahkam, Vol.2 p.102 • Al-Wafi, Vol.8 p.765 • Wasa’il Al-Shi’ah, Vol.6 p.399

HADITH

HADITH.382

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ حَمَّادٍ عَنْ أَبِي بَصِيرٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَلَمَّا كَانَ فِي آخِرِ تَشَهُّدِهِ رَفَعَ صَوْتَهُ حَتَّى أَسْمَعَنَا فَلَمَّا اِنْصَرَفَ قُلْتُ كَذَا يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمِعَ تَشَهُّدَهُ مَنْ خَلْفَهُ قَالَ «نَعَمْ».

Muhammad ibn Ali ibn Mahbub, from al-‘Abbas, from Abdillah ibn al-Mughirah, from Hammad, from Abu Basir, who said:

I prayed behind Abu Abdillah {a.s}, and when He {a.s} reached the final ‘tashahhud’, He {a.s} raised his voice until we could hear him.

When He {a.s} finished the prayer, I said to him: “Is it appropriate for the imam (of prayer) to make his ‘tashahhud’ audible to those behind him?”

Imam {a.s} said: “Yes.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.102 • Al-Wafi, Vol.8 p.1265 • Wasa’il Al-Shi’ah, Vol.6 p.401

HADITH

HADITH.383

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ أَبِي مُحَمَّدٍ اَلْحَجَّالِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ كُلَّمَا يَقُولُ وَ لاَ يَنْبَغِي لِمَنْ خَلْفَ اَلْإِمَامِ أَنْ يُسْمِعَهُ شَيْئاً مِمَّا يَقُولُ».

And from him, from Muhammad ibn al-Husayn, from Abu Muhammad al-Hajjal, from Hammad ibn ‘Uthman, from Abu Basir:

Abu Abdillah {a.s} said: “It is appropriate for the imam (of prayer) to make audible to those behind him everything that he says, and it is not appropriate for those behind the imam (of prayer) to make anything they say audible to him.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.102 • Tahdib Al-Ahkam, Vol.3 p.49 • Awali Al-La’ali, Vol.1 p.344 • Al-Wafi, Vol.8 p.1262 • Wasa’il Al-Shi’ah, Vol.6 p.401 • Wasa’il Al-Shi’ah, Vol.8 p.396 • Al-Fusul Al-Muhimmah, Vol.2 p.123 • Bihar Al-Anwar, Vol.8 2 p.202

HADITH

HADITH.384

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ اَلتَّشَهُّدَ وَ لاَ يُسْمِعُونَهُ شَيْئاً».

And from him, from Muhammad ibn al-Husayn, from Ibn Abi Umayr, from Hafs ibn al-Bukhtari:

Abu Abdillah {a.s} said: “It is appropriate for the imam (of prayer) to make the ‘tashahhud’ audible to those behind him, and they should not make anything audible to him.”

[REFERENCES] Al-Kafi, Vol.3 p.337 • Tahdib Al-Ahkam, Vol.2 p.102 • Al-Wafi, Vol.8 p.1264 • Wasa’il Al-Shi’ah, Vol.6 p.400

HADITH

HADITH.385

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى اَلْعُبَيْدِيِّ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنِ اَلْحُسَيْنِ عَنْ أَبِيهِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْمَاضِيَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَجْهَرَ بِالتَّشَهُّدِ وَ اَلْقَوْلِ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ وَ اَلْقُنُوتِ قَالَ «إِنْ شَاءَ جَهَرَ وَ إِنْ شَاءَ لَمْ يَجْهَرْ».

قال الشيخ رحمه‌الله : (وإذا سلم رفع يديه حيال وجهه) الى قوله : (فإذا سقط القرص).

And from him, from Muhammad ibn Isa al-‘Ubaydi, from al-Hasan ibn Ali, from al-Husayn, from his father Ali ibn Yaqtin, who said:

I asked Abu al-Hasan al-Madi {a.s}, peace be upon him, about a man, whether it is proper for him to recite aloud the ‘tashahhud’ and the statements in ‘ruku’, ‘sujud’, and ‘qunut’.

Imam {a.s} said: “If he wishes, he may recite aloud, and if he wishes, he may not recite aloud.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And when he gives the salam, he should raise his hands to the level of his face..." until his statement: "...when the sun disc sets."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.102 • Wasa’il Al-Shi’ah, Vol.6 p.290

HADITH

HADITH.386

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَنْبَغِي لِلْإِمَامِ أَنْ يَنْتَقِلَ إِذَا سَلَّمَ حَتَّى يُتِمَّ مَنْ خَلْفَهُ اَلصَّلاَةَ» قَالَ وَ سَأَلْتُهُ عَنِ اَلرَّجُلِ يَؤُمُّ فِي اَلصَّلاَةِ هَلْ يَنْبَغِي لَهُ أَنْ يُعَقِّبَ بِأَصْحَابِهِ بَعْدَ اَلتَّسْلِيمِ فَقَالَ «يُسَبِّحُ وَ يَذْهَبُ مَنْ شَاءَ لِحَاجَتِهِ وَ لاَ يُعَقِّبُ رَجُلٌ لِتَعْقِيبِ اَلْإِمَامِ».

Muhammad ibn Ya'qub from Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad from al-Halabi:

Abu Abdillah {a.s} said: "It is not appropriate for the imam (of prayer) to move (from his place) after the taslim until those behind him complete their prayer."

He (al-Halabi) said: "I asked Him {a.s} about the man who leads others in prayer, should he engage in ta'qib with his companions after the taslim?"

Imam {a.s} said: "He should recite tasbih, and whoever wishes may go to attend to his need, and no man should remain seated for the sake of the Imam's ta'qib."

[REFERENCES] Al-Kafi, Vol.3 p.341 • Tahdib Al-Ahkam, Vol.2 p.103 • Al-Wafi, Vol.8 p.1265

HADITH

HADITH.387

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَيُّمَا رَجُلٍ أَمَّ قَوْماً فَعَلَيْهِ أَنْ يَقْعُدَ بَعْدَ اَلتَّسْلِيمِ وَ لاَ يَخْرُجَ عَنْ ذَلِكَ اَلْمَوْضِعِ حَتَّى يُتِمَّ اَلَّذِينَ خَلْفَهُ اَلَّذِينَ سُبِقُوا صَلاَتَهُمْ ذَلِكَ عَلَى كُلِّ إِمَامٍ وَاجِبٌ إِذَا عَلِمَ أَنَّ فِيهِمْ مَسْبُوقاً وَ إِنْ عَلِمَ أَنْ لَيْسَ فِيهِمْ مَسْبُوقاً بِالصَّلاَةِ فَلْيَذْهَبْ حَيْثُ شَاءَ».

And from him, from Ali, from his father, from Hammad, from Hariz, from Abu Basir:

Abu Abdillah {a.s} said: "Any man who leads a group (in prayer) is required to remain seated after the taslim and not leave that spot until those behind him who had missed part of their prayer have completed it. This is obligatory upon every imam (of prayer) when he knows that among them is someone who has missed part of the prayer. But if he knows that there is no one among them who has missed part of the prayer, then he may go wherever he wishes."

[REFERENCES] Al-Kafi, Vol.3 p.341 • Tahdib Al-Ahkam, Vol.2 p.103 • Al-Wafi, Vol.8 p.1265 • Wasa'il Al-Shi'ah, Vol.6 p.434

HADITH

HADITH.388

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ صَلَّى صَلاَةً فَرِيضَةً وَ عَقَّبَ إِلَى أُخْرَى فَهُوَ ضَيْفُ اَللَّهِ عَزَّ وَ جَلَّ وَ حَقٌّ عَلَى اَللَّهِ تَعَالَى أَنْ يُكْرِمَ ضَيْفَهُ».

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn Hadid, from Mansur ibn Yunus, from the one who narrated it from him:

Abu Abdillah {a.s} said: “Whoever performs an obligatory prayer and remains in ta‘qib until the (time of) the next (prayer), then he is the guest of Allah {SWT}, Mighty and Exalted, and it is a right upon Allah {SWT}, the Exalted, to honor His {SWT} guest.”

[REFERENCES] Al-Muhasin, Vol.1 p.51 • Al-Kafi, Vol.3 p.341 • Tahdib Al-Ahkam, Vol.2 p.103 • Awali Al-La’ali, Vol.1 p.332 • Al-Wafi, Vol.8 p.783 • Wasa’il Al-Shi’ah, Vol.6 p.430 • Bihar Al-Anwar, Vol.8 2 p.322

HADITH

HADITH.389

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلدُّعَاءُ بَعْدَ اَلْفَرِيضَةِ أَفْضَلُ مِنَ اَلصَّلاَةِ تَنَفُّلاً».

And from him, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah:

Abu Ja‘far {a.s}, peace be upon him, said: “Supplication after the obligatory prayer is better than performing voluntary prayer.”

[REFERENCES] Al-Kafi, Vol.3 p.342 • Da’a’im Al-Islam, Vol.1 p.166 • Man La Yahduruhu Al-Faqih, Vol.1 p.328 • Tahdib Al-Ahkam, Vol.2 p.103 • Makarim Al-Akhlaq, Vol.1 p.285 • Awali Al-La’ali, Vol.1 p.332 • Miftah Al-Falah, Vol.1 p.64 • Wasa’il Al-Shi’ah, Vol.6 p.437 • Bihar Al-Anwar, Vol.8 2 p.324 • Mustadrak Al-Wasa’il, Vol.5 p.32

HADITH

HADITH.390

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ سَمَاعَةَ قَالَ: «يَنْبَغِي لِلْإِمَامِ أَنْ يَلْبَثَ قَبْلَ أَنْ يُكَلِّمَ أَحَداً حَتَّى يَرَى أَنَّ مَنْ خَلْفَهُ قَدْ أَتَمُّوا اَلصَّلاَةَ ثُمَّ يَنْصَرِفُ هُوَ».

Al-Husayn ibn Sa‘id from Fadalah from Sama‘ah, who said:

(it was said) “It is appropriate for the Imam to remain (seated) before speaking to anyone until he sees that those behind him have completed their prayer, then he may depart.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.104 • Al-Wafi, Vol.8 p.1266 • Wasa’il Al-Shi’ah, Vol.6 p.434

HADITH

HADITH.391

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ وَ عَبْدِ اَللَّهِ بْنِ سِنَانٍ كِلَيْهِمَا عَنِ اَلْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلتَّعْقِيبُ أَبْلَغُ فِي طَلَبِ اَلرِّزْقِ مِنَ اَلضَّرْبِ فِي اَلْبِلاَدِ».

يعني بالتعقيب الدعاء بعقب الصلاة.

Al-Husayn ibn Sa‘id from Fadalah from Aban from Shihab ibn Abd Rabbih and Abdullah ibn Sinan, both from al-Walid ibn Sabih:

Abu Abdillah {a.s} said: “Ta‘qib is more effective in seeking sustenance than traveling through the lands (in search of it).”

[AL TUSI]

What is meant by ‘ta‘qib’: supplication after the prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.104 • Awali Al-La’ali, Vol.1 p.332 • Miftah Al-Falah, Vol.1 p.64 • Wasa’il Al-Shi’ah, Vol.6 p.429 • Bihar Al-Anwar, Vol.8 2 p.315

HADITH

HADITH.392

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «اَلدُّعَاءُ دُبُرَ اَلْمَكْتُوبَةِ أَفْضَلُ مِنَ اَلدُّعَاءِ دُبُرَ اَلتَّطَوُّعِ كَفَضْلِ اَلْمَكْتُوبَةِ عَلَى اَلتَّطَوُّعِ».

And from him, from Safwan, from al-‘Ala’ ibn Razin, from Muhammad ibn Muslim, from one of the two (Imams {a.s}), peace be upon them:

(Imam {a.s} said) “Supplication after the obligatory prayer is better than supplication after the recommended prayer, just as the obligatory prayer is superior to the recommended one.”

[REFERENCES] Al-Usul Al-Sittah Ashar (T. Dar Al-Hadith), Vol.1 p.357 • Tahdib Al-Ahkam, Vol.2 p.104 • Makarim Al-Akhlaq, Vol.1 p.285 • Miftah Al-Falah, Vol.1 p.64 • Al-Wafi, Vol.8 p.786 • Wasa’il Al-Shi’ah, Vol.6 p.436 • Bihar Al-Anwar, Vol.8 2 p.324 • Mustadrak Al-Wasa’il, Vol.5 p.31

HADITH

HADITH.393

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ اَلرَّبِيعِ بْنِ زَكَرِيَّا اَلْكَاتِبِ عَنْ عَبْدِ اَللَّهِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَا عَالَجَ اَلنَّاسُ شَيْئاً أَشَدَّ مِنَ اَلتَّعْقِيبِ».

Muhammad ibn Ahmad ibn Yahya from Ahmad ibn Muhammad from his father from al-Rabi‘ ibn Zakariyya al-Katib from Abdullah ibn Muhammad:

Abu Abdillah {a.s} said: “People have not practiced anything more demanding than ta‘qib.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.104 • Al-Wafi, Vol.8 p.784 • Wasa’il Al-Shi’ah, Vol.6 p.429

HADITH

HADITH.394

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلَيْنِ اِفْتَتَحَا اَلصَّلاَةَ فِي سَاعَةٍ وَاحِدَةٍ فَتَلاَ هَذَا اَلْقُرْآنَ فَكَانَتْ تِلاَوَتُهُ أَكْثَرَ مِنْ دُعَائِهِ وَ دَعَا هَذَا أَكْثَرَ فَكَانَ دُعَاؤُهُ أَكْثَرَ مِنْ تِلاَوَتِهِ ثُمَّ اِنْصَرَفَا فِي سَاعَةٍ وَاحِدَةٍ أَيُّهُمَا أَفْضَلُ قَالَ «كُلٌّ فِيهِ فَضْلٌ كُلٌّ حَسَنٌ» قُلْتُ إِنِّي قَدْ عَلِمْتُ أَنَّ كُلاً حَسَنٌ وَ أَنَّ كُلاً فِيهِ فَضْلٌ فَقَالَ «اَلدُّعَاءُ أَفْضَلُ أَ مَا سَمِعْتَ قَوْلَ اَللَّهِ عَزَّ وَ جَلَّ «وَ قٰالَ رَبُّكُمُ اُدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ اَلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبٰادَتِي سَيَدْخُلُونَ جَهَنَّمَ دٰاخِرِينَ» هِيَ وَ اَللَّهِ اَلْعِبَادَةُ هِيَ وَ اَللَّهِ أَفْضَلُ هِيَ وَ اَللَّهِ أَفْضَلُ أَ لَيْسَتْ هِيَ اَلْعِبَادَةَ هِيَ وَ اَللَّهِ اَلْعِبَادَةُ هِيَ وَ اَللَّهِ اَلْعِبَادَةُ أَ لَيْسَتْ هِيَ أَشَدَّهُنَّ هِيَ وَ اَللَّهِ أَشَدُّهُنَّ هِيَ وَ اَللَّهِ أَشَدُّهُنَّ».

And from him, from Hammad ibn ‘Isa, from Mu‘awiyah ibn ‘Ammar, who said:

I said to Abu Abdillah {a.s}: “Two men began the prayer at the same time. One of them recited the Qur’an, and his recitation was more than his supplication. The other supplicated more, and his supplication was more than his recitation. Then they both concluded (their prayers) at the same time. Which of them is superior?”

Imam {a.s} said: “Each has merit. Each is good.”

I asked: “I know that each is good and that each has merit, but..”

Imam {a.s} said: “Supplication is superior. Have you not heard the saying of Allah {SWT}, Mighty and Exalted: ‘*And your Lord said: Call upon Me, I will respond to you. Surely those who are too proud to worship Me will enter Hell in humiliation*’? (Surah Ghafir 40:60). By Allah {SWT}, it is worship! By Allah {SWT}, it is superior! By Allah {SWT}, it is superior! Is it not worship? By Allah {SWT}, it is worship! By Allah {SWT}, it is worship! Is it not the most intense of them? By Allah {SWT}, it is the most intense of them. By Allah {SWT}, it is the most intense of them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.104 • Falah Al-Sa’il, Vol.1 p.30 • ‘Uddat Al-Da’i, Vol.1 p.41 • Al-Wafi, Vol.9 p.1471 • Wasa’il Al-Shi’ah, Vol.6 p.438 • Tafsir Al-Burhan, Vol.4 p.765 • Bihar Al-Anwar, Vol.8 1 p.223 • Bihar Al-Anwar, Vol.9 0 p.298 • Mustadrak Al-Wasa’il, Vol.5 p.33

HADITH

HADITH.395

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ اَلزَّهْرَاءِ عَلَيْهَا اَلسَّلاَمُ قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ مِنْ صَلاَةِ اَلْفَرِيضَةِ غُفِرَ لَهُ وَ يَبْدَأُ بِالتَّكْبِيرِ».

And from him, from Fadalah, from Ibn Sinan, who said:

Abu Abdillah {a.s} said: “Whoever recites the Tasbih of Fatimah al-Zahra {s.a}, peace be upon her, before folding his legs after the obligatory prayer will be forgiven. And he should begin with the takbir.”

[REFERENCES] Al-Kafi, Vol.3 p.342 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.164 • Tahdib Al-Ahkam, Vol.2 p.105 • Makarim Al-Akhlaq, Vol.1 p.281 • Falah Al-Sa’il, Vol.1 p.165 • Kashf Al-Ghummah, Vol.1 p.471 • Al-Wafi, Vol.8 p.787 • Wasa’il Al-Shi’ah, Vol.6 p.439 • Bihar Al-Anwar, Vol.8 2 p.332 • Awalim Al-Uloom, Vol.1 1 p.289

HADITH

HADITH.396

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ سَبَّحَ اَللَّهَ فِي دُبُرِ اَلْفَرِيضَةِ تَسْبِيحَ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ اَلْمِائَةَ وَ أَتْبَعَهَا بِلاَ إِلَهَ إِلاَّ اَللَّهُ غَفَرَ اَللَّهُ لَهُ».

Muhammad ibn Ya‘qub from a group of our companions from Ahmad ibn Muhammad ibn Khalid from Yahya ibn Muhammad from Ali ibn al-Nu‘man from Ibn Abi Najran from a man:

Abu Abdillah {a.s} said: “Whoever glorifies Allah {SWT} after the obligatory prayer with the Tasbih of Fatimah {s.a}, peace be upon her, one hundred times, and follows it with ‘La ilaha illallah ‘ (There is no god but Allah {SWT}), Allah {SWT} will forgive him.”

[REFERENCES] Al-Kafi, Vol.3 p.342 • Tahdib Al-Ahkam, Vol.2 p.105 • Al-Wafi, Vol.8 p.787 • Wasa’il Al-Shi’ah, Vol.6 p.440

HADITH

HADITH.397

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ اَلْمَكْفُوفِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يَا أَبَا هَارُونَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِتَسْبِيحِ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ كَمَا نَأْمُرُهُمْ بِالصَّلاَةِ فَالْزَمْهُ فَإِنَّهُ لَمْ يَلْزَمْهُ عَبْدٌ فَشَقِيَ».

And from him, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Muhammad ibn Isma‘il ibn Bazi‘, from Salih ibn ‘Uqbah, from Abu Harun al-Makfuf:

Abu Abdillah {a.s} said: “O Abu Harun, we instruct our children to (recite) the Tasbih of Fatimah {s.a}, peace be upon her, just as we instruct them to perform the prayer. So adhere to it, for no servant adheres to it and becomes wretched.”

[REFERENCES] Al-Kafi, Vol.3 p.343 • Al-Amali (Lil-Saduq), Vol.1 p.579 • Tahdib Al-Ahkam, Vol.2 p.105 • Al-Wafi, Vol.8 p.788 • Wasa’il Al-Shi’ah, Vol.6 p.441 • Bihar Al-Anwar, Vol.8 2 p.328 • Awalim Al-Uloom, Vol.1 1 p.289

HADITH

HADITH.398

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ بِهَذَا اَلْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: «مَا عُبِدَ اَللَّهُ بِشَيْءٍ مِنَ اَلتَّحْمِيدِ أَفْضَلَ مِنْ تَسْبِيحِ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ وَ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ لَنَحَلَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ ».

And through this same chain of transmission, from Salih ibn ‘Uqbah:

Abu Ja‘far {a.s} said: “Allah {SWT} has not been worshipped with anything of praise better than the Tasbih of Fatimah {s.a}, peace be upon her, and had there been anything better than it, the Messenger of Allah {SWT}, peace and blessings be upon him and his family, would have gifted it to (Sayyida) Fatimah {s.a}, peace be upon her.”

[REFERENCES] Al-Kafi, Vol.3 p.343 • Tahdib Al-Ahkam, Vol.2 p.105 • Miftah Al-Falah, Vol.1 p.65 • Al-Wafi, Vol.8 p.788 • Wasa’il Al-Shi’ah, Vol.6 p.443 • Bihar Al-Anwar, Vol.4 3 p.64 • Awalim Al-Uloom, Vol.1 1 p.288

HADITH

HADITH.399

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَبِي خَالِدٍ اَلْقَمَّاطِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «تَسْبِيحُ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ فِي كُلِّ يَوْمٍ دُبُرَ كُلِّ صَلاَةٍ أَحَبُّ إِلَيَّ مِنْ صَلاَةِ أَلْفِ رَكْعَةٍ فِي كُلِّ يَوْمٍ».

And from him, from Abu Khalid al-Qammat, who said:

I heard Abu Abdillah {a.s} say: “The Tasbih of Fatimah {s.a}, peace be upon her, every day after every prayer is more beloved to me than performing a thousand rak‘ahs of prayer each day.”

[REFERENCES] Al-Kafi, Vol.3 p.343 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.163 • Tahdib Al-Ahkam, Vol.2 p.105 • Makarim Al-Akhlaq, Vol.1 p.281 • Falah Al-Sa’il, Vol.1 p.135 • Kashf Al-Ghummah, Vol.1 p.471 • Miftah Al-Falah, Vol.1 p.65 • Al-Wafi, Vol.8 p.788 • Wasa’il Al-Shi’ah, Vol.6 p.443 • Awalim Al-Uloom, Vol.1 1 p.291

HADITH

HADITH.400

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ قَالَ: دَخَلْتُ مَعَ أَبِي عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلَهُ أَبِي عَنْ تَسْبِيحِ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ فَقَالَ « اَللَّهُ أَكْبَرُ » حَتَّى أَحْصَى أَرْبَعاً وَ ثَلاَثِينَ مَرَّةً ثُمَّ قَالَ « اَلْحَمْدُ لِلَّهِ » حَتَّى بَلَغَ سَبْعاً وَ سِتِّينَ ثُمَّ قَالَ « سُبْحَانَ اَللَّهِ » حَتَّى بَلَغَ مِائَةً يُحْصِيهَا بِيَدِهِ جُمْلَةً وَاحِدَةً.

Muhammad ibn Ya‘qub from a group of our companions from Ahmad ibn Muhammad from ‘Amr ibn Uthman from Muhammad ibn ‘Udhafir, who said:

I entered with my father upon Abu Abdillah {a.s}, and my father asked Him {a.s} about the Tasbih of Fatimah {s.a}, peace be upon her.

Imam {a.s} said: ‘Allahu Akbar’ - Until He {a.s} counted thirty-four times.

Then Imam {a.s} said: ‘Alhamdulillah’ - Until He {a.s} reached sixty-eight.

Then Imam {a.s} said: ‘Subhanallah’ - Until He {a.s} completed one hundred.

He {a.s} would count them with his hand all together as one sequence.”

[REFERENCES] Al-Kafi, Vol.3 p.342 • Tahdib Al-Ahkam, Vol.2 p.105 • Al-Wafi, Vol.8 p.789 • Wasa’il Al-Shi’ah, Vol.6 p.444 • Bihar Al-Anwar, Vol.8 2 p.333

HADITH

HADITH.401

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ صَفْوَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ ع قَالَ: «تَبْدَأُ بِالتَّكْبِيرِ أَرْبَعاً وَ ثَلاَثِينَ ثُمَّ اَلتَّحْمِيدِ ثَلاَثاً وَ ثَلاَثِينَ ثُمَّ اَلتَّسْبِيحِ ثَلاَثاً وَ ثَلاَثِينَ».

And from him, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Muhammad ibn Abd al-Hamid, from Safwan, from Ibn Muskan, from Abu Basir:

Abu Abdillah {a.s} said: “You begin with the takbir thirty-four times, then the tahmid thirty-three times, then the tasbih thirty-three times.”

[REFERENCES] Al-Kafi, Vol.3 p.342 • Tahdib Al-Ahkam, Vol.2 p.106 • Falah Al-Sa’il, Vol.1 p.135 • Al-Wafi, Vol.8 p.789 • Wasa’il Al-Shi’ah, Vol.6 p.444

HADITH

HADITH.402

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ وَ اَلْحَسَنِ بْنِ سَعِيدٍ عَنْ زُرْعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْ بَعْدَ اَلتَّسْلِيمِ « اَللَّهُ أَكْبَرُ «لاَ إِلَهَ إِلاَّ اَللَّهُ» 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» لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ صَدَقَ وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ هَزَمَ اَلْأَحْزَابَ وَحْدَهُ اَللَّهُمَّ اِهْدِنِي لِمَا أُخْتُلِفَ فِيهِ مِنَ اَلْحَقِّ بِإِذْنِكَ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ».

Al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd and al-Hasan ibn Sa‘id from Zur‘ah from Abu Basir:

Abu Abdillah {a.s} said: “Say after the tasleem (concluding the prayer),
‘Allah {SWT} is the Greatest. There is no god but Allah {SWT}, alone, with no partner. To Him belongs the dominion and to Him {SWT} belongs all praise. He {SWT} gives life and causes death, and He {SWT} is the Living who does not die. In His {SWT} hand is all good, and He has power over all things. There is no god but Allah {SWT}, alone. He {SWT} fulfilled His {SWT} promise, and aided His {SWT} servant, and defeated the confederates alone. O Allah {SWT}, guide me to the truth concerning that in which there is disagreement, by Your {SWT} permission. Indeed, You {SWT} guide whom You {SWT} will to the straight path."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.106 • Al-Wafi, Vol.8 p.796 • Wasa’il Al-Shi’ah, Vol.6 p.472 • Bihar Al-Anwar, Vol.8 3 p.48

HADITH

HADITH.403

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ بْنِ مِهْرَانَ اَلْجَمَّالِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِذَا صَلَّى فَفَرَغَ مِنْ صَلاَتِهِ رَفَعَ يَدَيْهِ جَمِيعاً فَوْقَ رَأْسِهِ.

And from him, from Ibn Abi Najran, from Safwan ibn Mihran al-Jammal, who said:

I saw Abu Abdillah {a.s}, when He {a.s} completed his prayer, raise both his hands above his head.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.325 • Tahdib Al-Ahkam, Vol.2 p.106 • Al-Wafi, Vol.8 p.839 • Wasa’il Al-Shi’ah, Vol.6 p.452

HADITH

HADITH.404

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ عَمْرِو بْنِ نَهِيكٍ عَنْ سَلاَّمٍ اَلْمَكِّيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَتَى رَجُلٌ إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُقَالُ لَهُ شَيْبَةُ اَلْهُذَيْلِ فَقَالَ يَا رَسُولَ اَللَّهِ إِنِّي شَيْخٌ قَدْ كَبِرَ سِنِّي وَ ضَعُفَتْ قُوَّتِي عَنْ عَمَلٍ كُنْتُ قَدْ عَوَّدْتُهُ نَفْسِي مِنْ صَلاَةٍ وَ صِيَامٍ وَ حَجٍّ وَ جِهَادٍ فَعَلِّمْنِي يَا رَسُولَ اَللَّهِ كَلاَماً يَنْفَعُنِي اَللَّهُ بِهِ وَ خَفِّفْ عَلَيَّ يَا رَسُولَ اَللَّهِ فَقَالَ «أَعِدْ» فَأَعَادَ ثَلاَثَ مَرَّاتٍ فَقَالَ لَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «مَا حَوْلَكَ شَجَرَةٌ وَ لاَ مَدَرَةٌ إِلاَّ وَ قَدْ بَكَتْ مِنْ رَحْمَتِكَ فَإِذَا صَلَّيْتَ اَلصُّبْحَ فَقُلْ عَشْرَ مَرَّاتٍ سُبْحَانَ اَللَّهِ اَلْعَظِيمِ وَ بِحَمْدِهِ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللَّهِ اَلْعَلِيِّ اَلْعَظِيمِ فَإِنَّ اَللَّهَ يُعَافِيكَ بِذَلِكَ مِنَ اَلْعَمَى وَ اَلْجُنُونِ وَ اَلْجُذَامِ وَ اَلْفَقْرِ وَ اَلْهَرَمِ» فَقَالَ يَا رَسُولَ اَللَّهِ هَذَا لِلدُّنْيَا فَمَا لِلْآخِرَةِ فَقَالَ «تَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ اَللَّهُمَّ اِهْدِنِي مِنْ عِنْدِكَ وَ أَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَ انْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ » قَالَ فَقَبَضَ عَلَيْهِنَّ بِيَدِهِ ثُمَّ مَضَى فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ شَدَّ مَا قَبَضَ عَلَيْهَا خَالُكَ قَالَ فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «أَمَا إِنَّهُ إِنْ وَافَى بِهَا يَوْمَ اَلْقِيَامَةِ لَمْ يَدَعْهَا مُتَعَمِّداً فَتَحَ اَللَّهُ لَهُ ثَمَانِيَةَ أَبْوَابٍ مِنْ أَبْوَابِ اَلْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ» ».

Al-Husayn ibn Sa‘id from Mu‘awiyah ibn Shurayh from Mu‘awiyah ibn Wahb from ‘Amr ibn Nahik from Sallam al-Makki:

Abu Ja‘far {a.s}, peace be upon him, said: “A man came to the Prophet, peace and blessings be upon him and his family, whose name was Shaybah al-Hudhali, and he said: “O Messenger of Allah {SWT}, I am an old man; my age has advanced, and my strength has weakened from the acts I had trained myself upon, prayer, fasting, Hajj, and jihad. So teach me, O Messenger of Allah {SWT}, some words by which Allah {SWT} will benefit me and lighten (the burden) upon me, O Messenger of Allah {SWT}.”

He {saws} replied: “Repeat (what you said).”

So he repeated it three times.

Then the Messenger of Allah {SWT}, peace and blessings be upon him and his family, said to him: “There is not a tree or a clod of earth around you except that it has wept out of mercy for you. So when you have prayed the morning prayer, say ten times:

‘Subhana Allah al-azim wa bihamdih, la hawla wa la quwwata illa billah al-Aliyy al-‘Azim’ (Glory be to Allah {SWT}, the Almighty, and with His {SWT} praise. There is no power and no strength except with Allah {SWT}, the Most High, the Most Great.)

Indeed, with this Allah {SWT} will protect you from blindness, insanity, leprosy, poverty, and decrepitude.”

The man said: “O Messenger of Allah {SWT}, that is for this world, so what about the Hereafter?”

He {saws} said: “Say after every prayer: ‘O Allah {SWT}, guide me from Yourself {SWT}, pour upon me from Your {AZJ} bounty, spread upon me from Your {AZJ} mercy, and send down upon me from Your {AZJ} blessings.’”

He (the narrator) said: So He {saws} grasped them in his hand and walked on. A man said to Ibn ‘Abbas: "How tightly your uncle clung to them!"

He said: Then the Prophet (peace and blessings be upon him and his family) said:

"Indeed, if he meets (his Lord {AZJ}) on the Day of Resurrection having preserved them and not having deliberately abandoned them, Allah {SWT} will open for him eight gates from the gates of Paradise, and he will enter through whichever of them he wishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.106 • Al-Wafi, Vol.8 p.796

HADITH

HADITH.405

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ «اُذْكُرُوا اَللَّهَ ذِكْراً كَثِيراً» مَا ذَا اَلذِّكْرُ اَلْكَثِيرُ قَالَ «أَنْ يُسَبِّحَ فِي دُبُرِ اَلْمَكْتُوبَةِ ثَلاَثِينَ مَرَّةً».

And from him, from Safwan, from Ibn Bukayr, who said:

I said to Abu Abdillah {a.s}, regarding the saying of Allah {SWT}, Mighty and Exalted: '*Remember Allah {SWT} with much remembrance*' (Surah Ahzab 33:41), what is meant by "*much remembrance*"?

Imam {a.s} said: "That one says tasbih (subhanAllah) thirty times after the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.107 • Al-Wafi, Vol.8 p.797 • Wasa'il Al-Shi'ah, Vol.6 p.454 • Tafsir Nur Al-Thaqalayn, Vol.4 p.287 • Tafsir Kanz Al-Daqaiq, Vol.10 p.403

HADITH

HADITH.406

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ أَبِي أَيُّوبَ قَالَ حَدَّثَنِي أَبُو بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِأَصْحَابِهِ ذَاتَ يَوْمٍ «أَ رَأَيْتُمْ لَوْ جَمَعْتُمْ مَا عِنْدَكُمْ مِنَ اَلثِّيَابِ وَ اَلْآنِيَةِ ثُمَّ وَضَعْتُمْ بَعْضَهُ عَلَى بَعْضٍ تَرَوْنَهُ يَبْلُغُ اَلسَّمَاءَ» قَالُوا لاَ يَا رَسُولَ اَللَّهِ فَقَالَ «يَقُولُ أَحَدُكُمْ إِذَا فَرَغَ مِنْ صَلاَتِهِ سُبْحَانَ اَللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ ثَلاَثِينَ مَرَّةً وَ هُنَّ يَدْفَعْنَ اَلْهَدْمَ وَ اَلْغَرَقَ وَ اَلْحَرَقَ وَ اَلتَّرَدِّيَ فِي اَلْبِئْرِ وَ أَكْلَ اَلسَّبُعِ وَ مِيتَةَ اَلسَّوْءِ وَ اَلْبَلِيَّةَ اَلَّتِي نَزَلَتْ عَلَى اَلْعَبْدِ فِي ذَلِكَ اَلْيَوْمِ» ».

And from him, from Abdullah ibn al-Mughirah, from Abu Ayyub, who said Abu Basir narrated to me:

Abu Abdillah {a.s} said: "Indeed, the Messenger of Allah {SWT}, peace and blessings be upon him and his family, said to his companions one day:

'Do you think that if you gathered together all the clothing and vessels you possess, then placed them one on top of another, do you think it would reach the sky?'

They said: 'No, O Messenger of Allah {SWT}.'

He {saws} said: 'One of you says, when he finishes his prayer: 'SubhanAllah, wal-hamdu lillah, wa la ilaha illallah, wa Allahu Akbar', thirty times. These repel destruction, drowning, burning, falling into a well, being devoured by a beast, a bad death, and the calamity that descends upon the servant on that day.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.107 • Al-Arba'un Hadithan (Lil-Shahid Al-Awwal), Vol.1 p.49 • Al-Wafi, Vol.8 p.797 • Wasa'il Al-Shi'ah, Vol.6 p.453

HADITH

HADITH.407

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَقَلُّ مَا يُجْزِيكَ مِنَ اَلدُّعَاءِ بَعْدَ اَلْفَرِيضَةِ أَنْ تَقُولَ اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ اَللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ اَلدُّنْيَا وَ عَذَابِ اَلْآخِرَةِ ».

Muhammad ibn Ya‘qub from Ali ibn Ibrahim from his father from Hammad from Hariz from Zurarah:

Abu Ja‘far {a.s}, peace be upon him, said: “The least that suffices you from supplication after the obligatory prayer is to say: ‘O Allah {SWT}, I ask You for every good which Your knowledge encompasses, and I seek refuge in You from every evil which Your knowledge encompasses. O Allah {SWT}, I ask You for well-being in all my affairs, and I seek refuge in You from disgrace in this world and punishment in the Hereafter.’”

[REFERENCES] Al-Kafi, Vol.3 p.343 • Da’a’im Al-Islam, Vol.1 p.170 • Tahdib Al-Ahkam, Vol.2 p.107 • Al-Wafi, Vol.8 p.793 • Wasa’il Al-Shi’ah, Vol.6 p.469 • Mustadrak Al-Wasa’il, Vol.5 p.84

HADITH

HADITH.408

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَنْسَوُا اَلْمُوجِبَتَيْنِ » أَوْ قَالَ «عَلَيْكُمْ بِالْمُوجِبَتَيْنِ فِي دُبُرِ كُلِّ صَلاَةٍ» قُلْتُ وَ مَا اَلْمُوجِبَتَانِ قَالَ «تَسْأَلُ اَللَّهَ اَلْجَنَّةَ وَ تَعُوذُ بِاللَّهِ مِنَ اَلنَّارِ ».

And from him, from Ali ibn Ibrahim, from his father, from Hammad ibn ‘Isa, from Hariz, from Zurarah, who said:

Abu Ja‘far {a.s} said: “Do not forget the two obligations,” or Imam {a.s} said: “It is upon you to observe the two obligations after every prayer.”

I asked: “And what are the two obligations?”

Imam {a.s} said: “You ask Allah {SWT} for Paradise and you seek refuge in Allah {SWT} from the Fire.”

[REFERENCES] Al-Kafi, Vol.3 p.343 • Ma’ani Al-Akhbar, Vol.1 p.183 • Tahdib Al-Ahkam, Vol.2 p.108 • Al-Wafi, Vol.8 p.794 • Wasa’il Al-Shi’ah, Vol.6 p.464 • Bihar Al-Anwar, Vol.8 3 p.26

HADITH

HADITH.409

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اَللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبَانٍ عَنْ مُحَمَّدٍ اَلْوَاسِطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ تَدَعْ فِي دُبُرِ كُلِّ صَلاَةٍ - أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِاللَّهِ اَلْوَاحِدِ اَلصَّمَدِ حَتَّى تَخْتِمَهَا وَ أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي «بِرَبِّ اَلْفَلَقِ» حَتَّى تَخْتِمَهَا وَ أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي «بِرَبِّ اَلنَّاسِ» حَتَّى تَخْتِمَهَا ».

Muhammad ibn Ya‘qub from Muhammad ibn Yahya from Abdullah ibn Muhammad ibn Isa from Ali ibn al-Hakam from Aban from Muhammad al-Wasiti, who said:

I heard Abu Abdillah {a.s} say: “Do not leave, after every prayer, to say:

‘I seek protection for myself and what my Lord has provided me with, by Allah {SWT}, the One, the Self-Sufficient’, until you complete it,

And: ‘I seek protection for myself and what my Lord has provided me with, by the Lord of al-Falaq’, until you complete it,

And: ‘I seek protection for myself and what my Lord has provided me with, by the Lord of mankind’, until you complete it.”

[REFERENCES] Al-Kafi, Vol.3 p.343 • Al-Kafi, Vol.3 p.346 • Tahdib Al-Ahkam, Vol.2 p.108 • Al-Wafi, Vol.8 p.792 • Wasa’il Al-Shi’ah, Vol.6 p.469 • Bihar Al-Anwar, Vol.8 3 p.51

HADITH

HADITH.410

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ رُوِيَ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «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 كُلِّ صَلاَةٍ نِسْبَةَ اَلرَّبِّ تَبَارَكَ وَ تَعَالَى اِثْنَتَيْ عَشْرَةَ مَرَّةً» ثُمَّ يَبْسُطُ يَدَيْهِ فَيَقُولُ « اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ اَلْمَكْنُونِ اَلْمَخْزُونِ اَلطُّهْرِ اَلطَّاهِرِ 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 تُخْرِجَنِي مِنَ اَلدُّنْيَا آمِناً وَ 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 أُعَلِّمَهُ اَلْحَسَنَ وَ اَلْحُسَيْنَ عَلَيْهِمَا اَلسَّلاَمُ ».

And it has been narrated from the Commander of the Faithful, peace be upon him, that Imam {a.s} said: “Whoever wishes to depart from this world having been cleansed of sins as pure gold is cleansed of impurities, and with no one seeking from him a right due to injustice, let him say after every prayer the ‘(Surah al-Ikhlas)’ twelve times. Then he should spread his hands and say:

‘O Allah {SWT}, I ask You {AZJ} by Your hidden, treasured, pure, immaculate, and blessed Name. And I ask You {AZJ} by Your great Name and Your ancient authority, that You {AZJ} send blessings upon Muhammad {saws} and the family of Muhammad {saws}. O Giver of gifts, O Liberator of captives, O Deliverer of necks from the Fire, I ask You {AZJ} to send blessings upon Muhammad {saws} and the family of Muhammad {saws}, and to free my neck from the Fire, and to cause me to leave this world in security, and to admit me into Paradise in peace. And that You {AZJ} make the beginning of my supplication success, and its middle acceptance, and its end righteousness. Indeed, You {AZJ} are the Knower of the unseen.’

Then the Commander of the Faithful, peace be upon him, said:

“This is from the hidden teachings which the Messenger of Allah {SWT}, peace and blessings be upon him and his family, taught me, and He {saws} commanded me to teach it to al-Hasan {a.s} and al-Husayn {a.s}, peace be upon them.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.324 • Tahdib Al-Ahkam, Vol.2 p.108 • Makarim Al-Akhlaq, Vol.1 p.281 • Al-Wafi, Vol.8 p.798 • Wasa’il Al-Shi’ah, Vol.6 p.485 • Tafsir Nur Al-Thaqalayn, Vol.5 p.704 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.503

HADITH

HADITH.411

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ اَلْمُنَخَّلِ بْنِ جَمِيلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِنْحَرَفْتَ عَنْ صَلاَةٍ مَكْتُوبَةٍ فَلاَ تَنْحَرِفْ إِلاَّ بِانْصِرَافِ لَعْنِ بَنِي أُمَيَّةَ ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn al-Husayn from Muhammad ibn Sinan from ‘Ammar ibn Marwan from al-Munakhkhal ibn Jamil from Jabir:

Abu Ja‘far {a.s}, peace be upon him, said: “When you turn away from an obligatory prayer, do not turn away except with the act of turning away accompanied by the cursing of the Banu Umayyah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.109 • Tahdib Al-Ahkam, Vol.2 p.321 • Al-Wafi, Vol.8 p.803 • Wasa’il Al-Shi’ah, Vol.6 p.462 • Bihar Al-Anwar, Vol.8 3 p.58

HADITH

HADITH.412

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ اَلنَّهَاوَنْدِيِّ عَنْ أَبِي عَاصِمٍ يُوسُفَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ اَلدَّيْلَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنَّ شِيعَتَكَ تَقُولُ إِنَّ اَلْإِيمَانَ مُسْتَقِرٌّ «وَ مُسْتَوْدَعٌ» فَعَلِّمْنِي شَيْئاً إِذَا أَنَا قُلْتُهُ اِسْتَكْمَلْتُ اَلْإِيمَانَ قَالَ «قُلْ فِي دُبُرِ كُلِّ صَلاَةٍ فَرِيضَةٍ رَضِيتُ بِاللَّهِ رَبّاً وَ بِمُحَمَّدٍ نَبِيّاً وَ بِالْإِسْلاَمِ دِيناً وَ بِالْقُرْآنِ كِتَاباً وَ بِالْكَعْبَةِ قِبْلَةً وَ بِعَلِيٍّ وَلِيّاً وَ إِمَاماً وَ بِالْحَسَنِ وَ اَلْحُسَيْنِ وَ اَلْأَئِمَّةِ صَلَوَاتُ اَللَّهِ عَلَيْهِمْ اَللَّهُمَّ إِنِّي رَضِيتُ بِهِمْ أَئِمَّةً فَارْضَنِي لَهُمْ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» ».

وقد قدمنا كيفية ما ينبغي أن يسجد المصلي سجدتي الشكر وهو أن يكون لا طئا بالارض.

And from him, from Ibrahim ibn Ishaq al-Nahawandi, from Abu ‘Asim Yusuf, from Muhammad ibn Sulayman al-Daylami, who said:

I asked Abu Abdillah {a.s} and said: “May I be your ransom, your Shi‘a say that faith is ‘settled’ and ‘entrusted.’ Teach me something, that if I say it, I will have completed (perfected) faith.”

Imam {a.s} said: “Say after every obligatory prayer:

‘I am pleased with Allah {SWT} as Lord {AZJ}, with Muhammad {saws} as Prophet, with Islam as religion, with the Qur’an as Book, with the Ka‘bah as qiblah, and with Ali {a.s} as guardian and Imam, and with al-Hasan {a.s} and al-Husayn {a.s} and the Imams {a.s}, may Allah’s {SWT} blessings be upon them. O Allah {SWT}, I am pleased with them as Imams {a.s}, so be pleased with me for their sake. Indeed, You {SWT} have power over all things.’”

[AL TUSI]

And we have already mentioned how the one who prays ought to perform the two prostrations of gratitude, and that is by placing his body close to the ground.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.109 • Al-Wafi, Vol.8 p.799 • Wasa’il Al-Shi’ah, Vol.6 p.463 • Tafsir Al-Burhan, Vol.2 p.460 • Bihar Al-Anwar, Vol.8 3 p.42

HADITH

HADITH.413

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ سَجْدَةِ اَلشُّكْرِ فَقَالَ «أَيُّ شَيْءٍ سَجْدَةُ اَلشُّكْرِ» فَقُلْتُ لَهُ إِنَّ أَصْحَابَنَا يَسْجُدُونَ بَعْدَ اَلْفَرِيضَةِ سَجْدَةً وَاحِدَةً وَ يَقُولُونَ هِيَ سَجْدَةُ اَلشُّكْرِ فَقَالَ «إِنَّمَا اَلشُّكْرُ إِذَا أَنْعَمَ اَللَّهُ تَعَالَى عَلَى عَبْدِهِ اَلنِّعْمَةَ أَنْ يَقُولَ «سُبْحٰانَ اَلَّذِي سَخَّرَ لَنَا هٰذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ ` وَ إِنَّا إِلىٰ رَبِّنَا لَمُنْقَلِبُونَ» «وَ اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» ».

قال محمد بن الحسن هذا الخبر محمول على التقية لانه موافق لقول العامة.

Ahmad ibn Muhammad ibn Isa from al-Barqi from Sa‘d ibn Sa‘d al-Ash‘ari from Abu al-Hasan al-Ridha {a.s}, peace be upon him, who said:

I asked Him {a.s} about the prostration of gratitude (Sajdat al-Shukr).

Imam {a.s} said: “What is the prostration of gratitude?”

So I said to Him {a.s}: “Our companions perform one prostration after the obligatory prayer and say that it is the prostration of gratitude.”

Imam {a.s} said: “Gratitude is only when Allah {SWT}, the Exalted, bestows a blessing upon His {a.s} servant, that he says: ‘Glory be to the One Who has subjected this to us, and we were not capable of mastering it. And indeed, to our Lord {AZJ} we shall surely return.’ And all praise belongs to Allah {SWT}, Lord of the worlds.”

[AL TUSI]

Muhammad ibn al-Hasan said: This report is to be understood as being based on taqiyyah (precautionary dissimulation), because it is in agreement with the view of the general public.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.109 • Al-Wafi, Vol.8 p.825 • Wasa’il Al-Shi’ah, Vol.7 p.7

HADITH

HADITH.414

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ مُوسَى بْنُ عِمْرَانَ إِذَا صَلَّى لَمْ يَنْفَتِلْ حَتَّى يُلْصِقَ خَدَّهُ اَلْأَيْمَنَ بِالْأَرْضِ وَ خَدَّهُ اَلْأَيْسَرَ بِالْأَرْضِ».

قال وقال اسحاق : رأيت من آبائي من يصنع ذلك قال محمد بن سنان : يعني موسى في الحجر في جوف الليل

And from him, from Muhammad ibn Sinan, from Ishaq ibn ‘Ammar, who said:

I heard Abu Abdillah {a.s} say: “(prophet) Musa ibn ‘Imran {a.s}, when he prayed, would not turn away (from the prayer) until he had placed his right cheek on the ground and his left cheek on the ground.”

[AL TUSI]

He (Ishaq) said: “I saw some of my forefathers do that.”

Muhammad ibn Sinan said: “He meant Musa (peace be upon him), in the stone chamber, during the depths of the night.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.332 • Tahdib Al-Ahkam, Vol.2 p.109 • Makarim Al-Akhlaq, Vol.1 p.286 • Wasa’il Al-Shi’ah, Vol.7 p.11

HADITH

HADITH.415

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Hadith-E-Qudsi

أَحْمَدُ بْنُ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَرِيزٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «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 تَعَالَى اَلْحِجَابَ بَيْنَ اَلْعَبْدِ وَ بَيْنَ اَلْمَلاَئِكَةِ فَيَقُولُ «يَا مَلاَئِكَتِي اُنْظُرُوا إِلَى عَبْدِي أَدَّى فَرِيضَتِي وَ أَتَمَّ عَهْدِي ثُمَّ سَجَدَ لِي شُكْراً عَلَى مَا أَنْعَمْتُ بِهِ عَلَيْهِ مَلاَئِكَتِي مَا ذَا لَهُ» » قَالَ «فَتَقُولُ اَلْمَلاَئِكَةُ يَا رَبَّنَا رَحْمَتُكَ ثُمَّ يَقُولُ اَلرَّبُّ تَعَالَى «ثُمَّ مَا ذَا لَهُ» » قَالَ «فَتَقُولُ اَلْمَلاَئِكَةُ يَا رَبَّنَا جَنَّتُكَ فَيَقُولُ اَلرَّبُّ تَعَالَى «ثُمَّ مَا ذَا» فَتَقُولُ اَلْمَلاَئِكَةُ يَا رَبَّنَا كِفَايَةُ مُهِمِّهِ فَيَقُولُ اَلرَّبُّ «ثُمَّ مَا ذَا» فَلاَ يَبْقَى شَيْءٌ مِنَ اَلْخَيْرِ إِلاَّ قَالَتْهُ اَلْمَلاَئِكَةُ فَيَقُولُ اَللَّهُ تَعَالَى «يَا مَلاَئِكَتِي ثُمَّ مَا ذَا» فَتَقُولُ اَلْمَلاَئِكَةُ يَا رَبَّنَا لاَ عِلْمَ لَنَا فَيَقُولُ اَللَّهُ تَعَالَى «لَأَشْكُرَنَّهُ كَمَا شَكَرَنِي وَ أُقْبِلُ إِلَيْهِ بِفَضْلِي وَ أُرِيهِ رَحْمَتِي » ».

Ahmad ibn Abi Abdillah from his father from Muhammad ibn Abi Umayr from Hariz from Murazim:

Abu Abdillah {a.s} said: "The prostration of gratitude is obligatory upon every Muslim. With it, you complete your prayer, please your Lord {AZJ}, and the angels are amazed at you. Indeed, when the servant prays and then performs the prostration of gratitude, the Lord {AZJ}, Exalted is He {AZJ}, lifts the veil between the servant and the angels and says:

'O My {AZJ} angels, look at My {AZJ} servant, he has fulfilled My {AZJ} closeness, completed My {AZJ} covenant, and then prostrated to Me {AZJ} in gratitude for what I have bestowed upon him. O My {AZJ} angels, what does he deserve?'

The angels say: 'Our Lord {AZJ}, Your mercy.'

Then the Lord {AZJ}, Exalted is He {AZJ}, says: 'And what else?'

The angels say: 'Our Lord {AZJ}, Your Paradise.'

Then the Lord {AZJ} says: 'And what else?'

The angels say: 'Our Lord {AZJ}, sufficiency in his needs.'

Then the Lord {AZJ} says: 'And what else?'

And there remains nothing of good except that the angels mention it.

Then Allah {SWT}, the Exalted, says: 'O My angels, and what else?'

The angels say: 'Our Lord {AZJ}, we have no knowledge.'

Allah {SWT}, the Exalted, says: 'I shall thank him as he has thanked Me {AZJ}, and I shall turn to him with My {AZJ} bounty and show him My {AZJ} mercy.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.333 • Tahdib Al-Ahkam, Vol.2 p.110 • Makarim Al-Akhlaq, Vol.1 p.286 • Miftah Al-Falah, Vol.1 p.141 • Al-Wafi, Vol.8 p.817 • Wasa'il Al-Shi'ah, Vol.7 p.6 • Kulliyat Hadith Qudsi, Vol.1 p.680 • Bihar Al-Anwar, Vol.8 3 p.205

HADITH

HADITH.416

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ جُنْدَبٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْمَاضِيَ عَلَيْهِ اَلسَّلاَمُ عَمَّا أَقُولُ فِي سَجْدَةِ اَلشُّكْرِ فَقَدِ اِخْتَلَفَ أَصْحَابُنَا فِيهِ فَقَالَ «قُلْ وَ أَنْتَ سَاجِدٌ اَللَّهُمَّ إِنِّي أُشْهِدُكَ وَ أُشْهِدُ مَلاَئِكَتَكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اَللَّهُ رَبِّي وَ اَلْإِسْلاَمُ دِينِي وَ مُحَمَّدٌ نَبِيِّي وَ عَلِيٌّ وَ فُلاَنٌ وَ فُلاَنٌ إِلَى آخِرِهِمْ أَئِمَّتِي بِهِمْ أَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ أَتَبَرَّأُ اَللَّهُمَّ إِنِّي أَنْشُدُكَ دَمَ اَلْمَظْلُومِ ثَلاَثاً اَللَّهُمَّ إِنِّي أَنْشُدُكَ بِإِيوَائِكَ عَلَى نَفْسِكَ لِأَوْلِيَائِكَ لَتُظْفِرَنَّهُمْ بِعَدُوِّكَ وَ عَدُوِّهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى اَلْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ اَللَّهُمَّ إِنِّي أَسْأَلُكَ اَلْيُسْرَ بَعْدَ اَلْعُسْرِ ثَلاَثاً ثُمَّ ضَعْ خَدَّكَ اَلْأَيْمَنَ بِالْأَرْضِ وَ تَقُولُ يَا كَهْفِي حِينَ تُعْيِينِي اَلْمَذَاهِبُ وَ تَضِيقُ عَلَيَّ «اَلْأَرْضُ بِمٰا رَحُبَتْ» وَ يَا بَارِئَ خَلْقِي رَحْمَةً بِي وَ كَانَ عَنْ خَلْقِي غَنِيّاً صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى اَلْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثُمَّ تَضَعُ خَدَّكَ اَلْأَيْسَرَ وَ تَقُولُ يَا مُذِلَّ كُلِّ جَبَّارٍ وَ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ عِزَّتِكَ بَلَغَ بِي مَجْهُودِي ثَلاَثاً ثُمَّ تَقُولُ يَا حَنَّانُ يَا مَنَّانُ يَا كَاشِفَ اَلْكَرْبِ اَلْعِظَامِ ثَلاَثاً ثُمَّ تَعُودُ لِلسُّجُودِ فَتَقُولُ مِائَةَ مَرَّةٍ شُكْراً شُكْراً ثُمَّ تَسْأَلُ اَللَّهَ حَاجَتَكَ إِنْ شَاءَ اَللَّهُ».

Muhammad ibn Ya‘qub from Ali ibn Ibrahim from his father from Abdullah ibn Jundab, who said:
I asked Abu al-Hasan al-Madi {a.s}, peace be upon him, about what I should say in the prostration of gratitude, for our companions have differed concerning it.
Imam {a.s} said: “Say while you are in prostration:
‘O Allah {SWT}, I call You {AZJ} to witness, and I call Your {AZJ} angels, Your {AZJ} prophets, Your {AZJ} messengers, and all of Your {AZJ} creation to witness, that indeed You are Allah {SWT}, my Lord {AZJ}, and Islam is my religion, and Muhammad {saws} is my Prophet, and Ali {a.s} and so-and-so {a.s} and so-and-so {a.s} until the last of them are my Imams {a.s}. Through them I express loyalty, and from their enemies I disassociate. O Allah {SWT}, I implore You {AZJ} by the blood of the wronged one, three times. O Allah {SWT}, I implore You {AZJ} by Your {AZJ} commitment to Yourself {AZJ} for the sake of Your {AZJ} allies, that You {AZJ} will grant them victory over Your {AZJ} enemy and their enemy. I ask You {AZJ} to send blessings upon Muhammad {saws} and the family of Muhammad {saws}, and upon the entrusted ones among the family of Muhammad {saws}. O Allah {SWT}, I ask You {AZJ} for ease after hardship, three times.’
Then place your right cheek on the ground and say:
‘O my refuge when paths fail me and the earth, despite its vastness, becomes narrow for me. O Creator {AZJ} of my form, have mercy on me, for You {AZJ} created me out of mercy, and You {AZJ} are independent of Your {AZJ} creation. Send blessings upon Muhammad {saws} and the family of Muhammad {saws} and upon the entrusted ones from the family of Muhammad {saws}.’

Then place your left cheek on the ground and say:

'O Subduer of every tyrant, O Honorer of every one brought low, by Your {AZJ} might, I have reached my limit, three times.'

Then say: 'O Compassionate, O Bestower, O Remover of great hardships, three times.'

Then return to prostration and say one hundred times:

'Shukran, shukran (Thanks).' Then ask Allah {SWT} for your need, if Allah {SWT} wills."

[REFERENCES] Al-Kafi, Vol.3 p.325 • Tahdib Al-Ahkam, Vol.2 p.110 • Al-Wafi, Vol.8 p.819

HADITH

HADITH.417

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ اَلْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ اَلْمَرْوَزِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ فِي سَجْدَةِ اَلشُّكْرِ فَكَتَبَ إِلَيَّ «مِائَةَ مَرَّةٍ شُكْراً شُكْراً وَ إِنْ شِئْتَ عَفْواً عَفْواً ».

And from him, from Ali ibn Ibrahim, from Ali ibn Muhammad al-Qasani, from Sulayman ibn Hafs al-Marwazi, who said:

I wrote to Abu al-Hasan {a.s}, peace be upon him, regarding the prostration of gratitude He {a.s} wrote back to me: "One hundred times: 'Shukran, shukran (Thanks, thanks)', and if you wish: 'Afwan, 'afwan (Pardon, pardon).'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.111 • Al-Wafi, Vol.8 p.821

HADITH

HADITH.418

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع إِلَى بَعْضِ أَمْوَالِهِ فَقَامَ إِلَى صَلاَةِ اَلظُّهْرِ فَلَمَّا فَرَغَ خَرَّ لِلَّهِ سَاجِداً فَسَمِعْتُهُ يَقُولُ بِصَوْتٍ حَزِينٍ وَ تَغَرْغَرُ دُمُوعُهُ « رَبِّ عَصَيْتُكَ بِلِسَانِي وَ لَوْ شِئْتَ وَ عِزَّتِكَ لَأَخْرَسْتَنِي وَ عَصَيْتُكَ بِبَصَرِي وَ لَوْ شِئْتَ وَ عِزَّتِكَ لَأَكْمَهْتَنِي وَ عَصَيْتُكَ بِسَمْعِي وَ لَوْ شِئْتَ وَ عِزَّتِكَ لَأَصْمَمْتَنِي وَ عَصَيْتُكَ بِيَدِي وَ لَوْ شِئْتَ وَ عِزَّتِكَ لَكَنَّعْتَنِي وَ عَصَيْتُكَ بِرِجْلِي وَ لَوْ شِئْتَ وَ عِزَّتِكَ لَجَذَمْتَنِي وَ عَصَيْتُكَ بِفَرْجِي وَ لَوْ شِئْتَ وَ عِزَّتِكَ لَعَقَمْتَنِي وَ عَصَيْتُكَ بِجَمِيعِ جَوَارِحِي اَلَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ لَيْسَ هَذَا جَزَاءَكَ مِنِّي » ثُمَّ قَالَ أَحْصَيْتُ لَهُ أَلْفَ مَرَّةٍ وَ هُوَ يَقُولُ « اَلْعَفْوَ اَلْعَفْوَ » قَالَ ثُمَّ أَلْصَقَ خَدَّهُ اَلْأَيْمَنَ بِالْأَرْضِ وَ سَمِعْتُهُ وَ هُوَ يَقُولُ بِصَوْتٍ حَزِينٍ « بُؤْتُ إِلَيْكَ بِذَنْبِي عَمِلْتُ سُوءاً وَ «ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي» فَإِنَّهُ لاَ يَغْفِرُ اَلذُّنُوبَ غَيْرُكَ يَا مَوْلاَيَ » ثَلاَثَ مَرَّاتٍ ثُمَّ أَلْصَقَ خَدَّهُ اَلْأَيْسَرَ بِالْأَرْضِ فَسَمِعْتُهُ يَقُولُ « اِرْحَمْ مَنْ أَسَاءَ وَ اِقْتَرَفَ وَ اِسْتَكَانَ وَ اِعْتَرَفَ » ثَلاَثَ مَرَّاتٍ ثُمَّ رَفَعَ رَأْسَهُ.

And from him, from a group of our companions, from Ahmad ibn Muhammad ibn ‘Isa, from Ali ibn al-Hakam, from Muhammad ibn Sulayman, from his father, who said:

I went out with Abu al-Hasan Musa ibn Ja‘far {a.s}, peace be upon them, to one of his properties. He {a.s} stood to perform the noon prayer, and when He {a.s} finished, He {a.s} fell in prostration to Allah {SWT}. I heard him, in a sorrowful voice, with tears choking him, saying:

“My Lord {AZJ}, I disobeyed You {AZJ} with my tongue, and if You {AZJ} had willed, by Your {AZJ} might, You {AZJ} would have rendered me mute. I disobeyed You {AZJ} with my sight, and if You {AZJ} had willed, by Your {AZJ} might, You {AZJ} would have blinded me. I disobeyed You {AZJ} with my hearing, and if You {AZJ} had willed, by Your {AZJ} might, You {AZJ} would have made me deaf. I disobeyed You {AZJ} with my hand, and if You {AZJ} had willed, by Your {AZJ} might, You {AZJ} would have crippled me. I disobeyed You {AZJ} with my foot, and if You {AZJ} had willed, by Your {AZJ} might, You {AZJ} would have amputated me. I disobeyed You {AZJ} with my private part, and if You {AZJ} had willed, by Your {AZJ} might, You {AZJ} would have made me barren. I disobeyed You {AZJ} with all of my limbs which You {AZJ} bestowed upon me, and this is not the proper response to Your {AZJ} favor upon me.”

Then he (narrator) said: “I counted a thousand times as Imam {a.s} said:

“‘Al-‘afw, al-‘afw (Forgiveness, forgiveness)’.”

Then He {a.s} placed his right cheek on the ground, and I (narrator) heard Him {a.s} say in a sorrowful voice: “I return to You {AZJ} with my sin. I have done evil and wronged myself, so forgive me, for no one forgives sins but You {AZJ}, O my Master.” (Three times)

Then He {a.s} placed his left cheek on the ground, and I (narrator) heard Him {a.s} say:

“Have mercy on one who has done wrong, committed sins, submitted himself in humility, and confessed.” (Three times)

Then He {a.s} raised his head.

[REFERENCES] Al-Kafi, Vol.3 p.326 • Tahdib Al-Ahkam, Vol.2 p.111 • Falah Al-Sa’il, Vol.1 p.187 • Al-Wafi, Vol.8 p.822 • Wasa’il Al-Shi’ah, Vol.7 p.17 • Bihar Al-Anwar, Vol.8 3 p.208

HADITH

HADITH.419

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «دُعَاءٌ يُدْعَى بِهِ فِي دُبُرِ كُلِّ صَلاَةٍ تُصَلِّيهَا فَإِذَا كَانَ بِكَ دَاءٌ مِنْ سَقَمٍ وَ وَجَعٍ فَإِذَا قَضَيْتَ صَلاَتَكَ فَامْسَحْ بِيَدِكَ عَلَى مَوْضِعِ سُجُودِكَ مِنَ اَلْأَرْضِ وَ أْدْعُ بِهَذَا اَلدُّعَاءِ وَ أَمِرَّ يَدَكَ عَلَى مَوْضِعِ وَجَعِكَ سَبْعَ مَرَّاتٍ تَقُولُ يَا مَنْ كَبَسَ اَلْأَرْضَ عَلَى اَلْمَاءِ وَ سَدَّ اَلْهَوَاءَ بِالسَّمَاءِ وَ اِخْتَارَ لِنَفْسِهِ أَحْسَنَ اَلْأَسْمَاءِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِفْعَلْ بِي كَذَا وَ كَذَا وَ أَرْزُقْنِي كَذَا وَ كَذَا وَ عَافِنِي مِنْ كَذَا وَ كَذَا ».

Ahmad ibn Muhammad raised it (in narration) to Abu Abdillah {a.s}, who said:
"A supplication that is to be recited after every prayer you perform, and if you are afflicted with an illness, pain, or ailment, then when you complete your prayer, wipe your hand over the place of your prostration on the ground, and supplicate with this supplication. Then pass your hand over the place of your pain seven times, saying:
'O He {AZJ} who pressed the earth upon the water, and sealed the air with the sky, and chose for Himself {AZJ} the most beautiful of names, send blessings upon Muhammad {saws} and the family of Muhammad {saws}, and do for me such-and-such, and grant me such-and-such, and heal me from such-and-such.'"

[REFERENCES] Al-Kafi, Vol.3 p.344 • Tahdib Al-Ahkam, Vol.2 p.112 • Sulwat Al-Hazin, Vol.1 p.288 • Falah Al-Sa'il, Vol.1 p.188 • Al-Wafi, Vol.8 p.801 • Wasa'il Al-Shi'ah, Vol.7 p.14

HADITH

HADITH.420

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَصَابَكَ هَمٌّ فَامْسَحْ يَدَكَ عَلَى مَوْضِعِ سُجُودِكَ ثُمَّ أَمِرَّ بِيَدِكَ عَلَى وَجْهِكَ» يَعْنِي مِنْ جَانِبِ خَدِّكَ اَلْأَيْسَرِ وَ عَلَى جَبْهَتِكَ إِلَى جَانِبِ خَدِّكَ اَلْأَيْمَنِ كَذَلِكَ وَصَفَهُ لَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اَلْحَمِيدِ ثُمَّ قُلْ « بِسْمِ اَللَّهِ اَلَّذِي «لاَ إِلَهَ إِلاَّ هُوَ عَالِمُ اَلْغَيْبِ وَ اَلشَّهَادَةِ»... «اَلرَّحْمَنُ اَلرَّحِيمُ» اَللَّهُمَّ اِذْهَبْ عَنِّي بِالْهُمُومِ وَ اَلْحَزَنِ ثَلاَثاً».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Abd al-Jabbar from Abd al-Rahman ibn Hammad from Ibrahim ibn Abd al-Hamid from a man:
Abu Abdillah {a.s} said: "If you are afflicted with distress, then wipe your hand over the place of your prostration, then pass your hand over your face" - meaning from the side of your left cheek, over your forehead, to the side of your right cheek. This is how Ibrahim ibn Abd al-Hamid described it to us.
Then (Imam {a.s} instructed) say: 'In the Name of Allah {SWT}, the One besides whom there is no god, Knower of the unseen and the seen... the Most Merciful, the Most Compassionate. O Allah {SWT}, remove from me distress and sorrow.'" (three times)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.112 • Al-Wafi, Vol.9 p.1623

HADITH

HADITH.421

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَبِي إِسْحَاقَ اَلنَّهَاوَنْدِيِّ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِذَا ذَكَرْتَ نِعْمَةَ اَللَّهِ عَلَيْكَ وَ كُنْتَ فِي مَوْضِعٍ لاَ يَرَاكَ أَحَدٌ فَأَلْصِقْ خَدَّكَ بِالْأَرْضِ وَ إِذَا كُنْتَ فِي مَلَإٍ مِنَ اَلنَّاسِ فَضَعْ يَدَكَ عَلَى أَسْفَلِ بَطْنِكَ وَ اِحْنِ ظَهْرَكَ وَ لْيَكُنْ تَوَاضُعاً لِلَّهِ فَإِنَّ ذَلِكَ أَحَبُّ وَ تُرِي أَنَّ ذَلِكَ غَمْزٌ وَجَدْتَهُ فِي أَسْفَلِ بَطْنِكَ».

قال الشيخ رحمه‌الله : (فإذا سقط القرص فليؤذن للمغرب) الى قوله : (وإذا غاب الشفق).

كل ذلك قد مضى شرحه إلا ما ذكره من القيام بعد الفراغ من الثلاث الركعات الى النافلة بغير تعقيب وعلة ذلك :

And from him, from Abu Ishaq al-Nahawandi, from Ahmad ibn ‘Umar, from Muhammad ibn Sinan, from Ishaq ibn ‘Ammar, who said:

I heard Abu Abdillah {a.s} say: “When you remember the blessing of Allah {SWT} upon you and you are in a place where no one sees you, then place your cheek on the ground. But if you are among a group of people, then place your hand on the lower part of your abdomen, bend your back slightly, and let it be an act of humility before Allah {SWT}, for that is more beloved. And let it appear as though it is a cramp you are feeling in your lower abdomen.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: ‘When the disk (of the sun) sets, let the call to Maghrib be given’ up to his statement: ‘and when the twilight disappears.’ All of that has already been explained, except for what he mentioned regarding standing after completing the three rak‘ahs (of Maghrib) to begin the nawafil (recommended prayers) without performing ta‘qib, and the reason for that is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.112 • Al-Wafi, Vol.8 p.825 • Wasa’il Al-Shi’ah, Vol.7 p.19 • Al-Fusul Al-Muhimmah, Vol.3 p.322

HADITH

HADITH.422

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي اَلْعَلاَءِ اَلْخَفَّافِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ صَلَّى اَلْمَغْرِبَ ثُمَّ عَقَّبَ لَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ كُتِبَتَا لَهُ فِي عِلِّيِّينَ فَإِنْ صَلَّى أَرْبَعاً كُتِبَتْ لَهُ حَجَّةٌ مَبْرُورَةٌ».

Muhammad ibn Ahmad ibn Yahya from Abu Ja‘far from Ali ibn al-Hakam from Abu al-‘Ala’ al-Khaffaf:

(Imam) Ja‘far ibn Muhammad {a.s}, peace be upon him, said: “Whoever performs the Maghrib prayer and then remains in ta‘qib without speaking until he performs two rak‘ahs, they will be recorded for him in ‘Illiyyin (those of elevated stations). And if he performs four (rak‘ahs), it will be recorded for him as an accepted Hajj.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.221 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.45 • Al-Amali (Lil-Saduq), Vol.1 p.585 • Tahdib Al-Ahkam, Vol.2 p.113 • Rawdat Al-Wa’izin, Vol.2 p.317 • Falah Al-Sa’il, Vol.1 p.232 • Miftah Al-Falah, Vol.1 p.237 • Al-Wafi, Vol.7 p.197 • Wasa’il Al-Shi’ah, Vol.6 p.488 • Bihar Al-Anwar, Vol.8 3 p.100

HADITH

HADITH.423

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اَللَّهِ بْنِ بَحْرٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تَدَعْ أَرْبَعَ رَكَعَاتٍ بَعْدَ اَلْمَغْرِبِ فِي سَفَرٍ وَ لاَ حَضَرٍ وَ إِنْ طَلَبَتْكَ اَلْخَيْلُ».

And from him, from al-‘Abbas ibn Ma‘ruf, from Abdullah ibn Bahr, from Ibn Muskan, from al-Harith ibn al-Mughirah:

Abu Abdillah {a.s} said: “Do not leave four rak‘ahs after Maghrib, whether you are traveling or at home, even if the cavalry is pursuing you.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.113 • Al-Wafi, Vol.7 p.79 • Wasa’il Al-Shi’ah, Vol.4 p.89

HADITH

HADITH.424

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

ذَكَرَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ اَلْحُسَيْنِ بْنِ بَابَوَيْهِ رَحِمَهُ اَللَّهُ فَقَالَ: سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ لِمَ صَارَ اَلْمَغْرِبُ ثَلاَثَ رَكَعَاتٍ وَ أَرْبَعاً بَعْدَهَا لَيْسَ فِيهَا تَقْصِيرٌ فِي حَضَرٍ وَ لاَ سَفَرٍ فَقَالَ «إِنَّ اَللَّهَ تَعَالَى 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 عَلَيْهِ اَلسَّلاَمُ 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 اَلسَّفَرِ وَ اَلْحَضَرِ».

Abu Ja‘far Muhammad ibn Ali ibn al-Husayn ibn Babawayh, may Allah {SWT} have mercy on him, mentioned and said:

(Imam) Al-Sadiq {a.s}, peace be upon him, was asked: “Why is Maghrib three rak‘ahs, and why are there four rak‘ahs after it which are never shortened, whether at home or while traveling?”

Imam {a.s} said: “Indeed, Allah {SWT}, the Exalted, revealed to His Prophet, peace and blessings be upon him and his family, every prayer as two rak‘ahs. Then the Messenger of Allah {SWT}, peace and blessings be upon him and his family, added two rak‘ahs to each prayer while in residence, and they were shortened during travel, except for Maghrib and the morning prayer.

When He {saws}, peace be upon him and his family, prayed Maghrib, the news of the birth of (Sayyidah) Fatimah {s.a}, peace be upon her, reached Him {saws}. Thus, He {saws} added one rak‘ah to it out of gratitude to Allah {SWT}, Mighty and Majestic.

Then when al-Hasan {a.s}, peace be upon him, was born, He {saws} added two rak‘ahs out of gratitude to Allah {SWT}, Mighty and Majestic.

Then when al-Husayn {a.s}, peace be upon him, was born, He {saws} added two more rak‘ahs out of gratitude to Allah {SWT}, Mighty and Majestic.

So He {saws} said: ‘To the male belongs a share equal to that of two females’, and He {saws} left it in that state, both during travel and at home.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.454 • ‘Ilal Al-Shara’i’, Vol.2 p.324 • Tahdib Al-Ahkam, Vol.2 p.113 • Al-Wafi, Vol.7 p.192 • Wasa’il Al-Shi’ah, Vol.4 p.88 • Bihar Al-Anwar, Vol.3 7 p.38 • Bihar Al-Anwar, Vol.7 9 p.262 • Tafsir Nur Al-Thaqalayn, Vol.1 p.543 • Tafsir Nur Al-Thaqalayn, Vol.3 p.201 • Tafsir Kanz Al-Daqaiq, Vol.3 p.524

HADITH

HADITH.425

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ سَلَمَةَ عَنِ اَلْحُسَيْنِ بْنِ يُوسُفَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَجَّاجٍ اَلْخَشَّابِ عَنْ أَبِي اَلْفَوَارِسِ قَالَ: نَهَانِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنْ أَتَكَلَّمَ بَيْنَ اَلْأَرْبَعِ رَكَعَاتِ اَلَّتِي بَعْدَ اَلْمَغْرِبِ.

Muhammad ibn Ahmad ibn Yahya from Salamah from al-Husayn ibn Yusuf from Muhammad ibn Yahya from Hajjaj al-Khashshab from Abu al-Fawaris, who said:

Abu Abdillah {a.s} forbade me from speaking between the four rak‘ahs that are after Maghrib.

[REFERENCES] Al-Kafi, Vol.3 p.443 • Tahdib Al-Ahkam, Vol.2 p.114 • Miftah Al-Falah, Vol.1 p.238 • Al-Wafi, Vol.7 p.197 • Wasa’il Al-Shi’ah, Vol.6 p.488

HADITH

HADITH.426

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

وَ رَوَى مُحَمَّدُ بْنُ اَلْحَسَنِ بْنِ اَلْوَلِيدِ عَنِ اَلصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ حَفْصٍ اَلْجَوْهَرِيِّ قَالَ: صَلَّى بِنَا أَبُو اَلْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ صَلاَةَ اَلْمَغْرِبِ فَسَجَدَ سَجْدَةَ اَلشُّكْرِ بَعْدَ اَلسَّابِعَةِ فَقُلْتُ لَهُ كَانَ آبَاؤُكَ يَسْجُدُونَ بَعْدَ اَلثَّلاَثَةِ فَقَالَ «مَا كَانَ أَحَدٌ مِنْ آبَائِي يَسْجُدُ إِلاَّ بَعْدَ اَلسَّبْعَةِ».

وقد روي جواز التعفير وسجدة الشكر بعد المغرب.

Muhammad ibn al-Hasan ibn al-Walid narrated from al-Saffar from Muhammad ibn Isa from Hafs al-Jawhari, who said:

Abu al-Hasan Ali ibn Muhammad {a.s}, peace be upon him, led us in the Maghrib prayer, then He {a.s} performed the prostration of gratitude after the seventh (rak‘ah). So I (narrator) said to Him {a.s}: “Your forefathers {a.s} used to perform the prostration after the third (rak‘ah).”

Imam {a.s} said: “None of my forefathers {a.s} performed the prostration except after the seventh.”

[AL TUSI]

And it has been narrated that it is permissible to perform ‘ta‘fir’ (placing the face directly on dust or earth) and the prostration of gratitude (‘Sajdat al-Shukr’) after Maghrib.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.114 • Al-Istibsar, Vol.1 p.347 • Al-Wafi, Vol.8 p.824 • Wasa’il Al-Shi’ah, Vol.6 p.489 • Bihar Al-Anwar, Vol.8 3 p.194

HADITH

HADITH.427

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

رَوَى ذَلِكَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ بَابَوَيْهِ رَحِمَهُ اَللَّهُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ اَلْحَسَنِ بْنِ اَلْوَلِيدِ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ اَلصَّفَّارِ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ جَهْمِ بْنِ 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».

It was narrated by Abu Ja‘far Muhammad ibn Ali ibn Babawayh, may Allah {SWT} have mercy on him. He (Ibn Babawayn) said Muhammad ibn al-Hasan ibn al-Walid informed us from Muhammad ibn al-Hasan al-Saffar from al-‘Abbas ibn Ma‘ruf from Sa‘dan ibn Muslim from Jahm ibn Abi Jahm, who said:

I saw Abu al-Hasan Musa ibn Ja‘far {a.s}, peace be upon them both, and He {a.s} had prostrated after the three rak‘ahs of Maghrib.

So I (narrator) said to Him {a.s}: “May I be your ransom, I saw you prostrating after the three.”

Imam {a.s} said: “And you saw me?”

I said: “Yes.”

Imam {a.s} said: “Then do not abandon it, for supplication in it is answered.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.331 • Tahdib Al-Ahkam, Vol.2 p.114 • Al-Istibsar, Vol.1 p.347 • Al-Wafi, Vol.8 p.823 • Wasa’il Al-Shi’ah, Vol.6 p.489 • Bihar Al-Anwar, Vol.8 3 p.195

HADITH

HADITH.428

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي اَلْعَبَّاسِ اَلْفَضْلِ بْنِ عَبْدِ اَلْمَلِكِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يُسْتَجَابُ اَلدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي اَلْوَتْرِ وَ بَعْدَ اَلْفَجْرِ وَ بَعْدَ اَلظُّهْرِ وَ بَعْدَ اَلْمَغْرِبِ».

Muhammad ibn Ya‘qub from a group of our companions from Ahmad ibn Muhammad ibn Khalid from his father from al-Qasim ibn ‘Urwah from Abu al-‘Abbas al-Fadl ibn Abd al-Malik, who said:

Abu Abdillah {a.s} said: “Supplication is answered in four times: during Witr, after Fajr, after Dhuhr, and after Maghrib.”

[REFERENCES] Al-Kafi, Vol.2 p.477 • Al-Kafi, Vol.3 p.343 • Al-Ikhtisas, Vol.1 p.223 • Tahdib Al-Ahkam, Vol.2 p.114 • Al-Wafi, Vol.9 p.1487 • Wasa’il Al-Shi’ah, Vol.6 p.430 • Bihar Al-Anwar, Vol.9 0 p.346 • Mustadrak Al-Wasa’il, Vol.5 p.31

HADITH

HADITH.429

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ اَلسَّرَّاجِ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «تَمْسَحُ يَدَكَ اَلْيُمْنَى عَلَى جَبْهَتِكَ وَ وَجْهِكَ فِي دُبُرِ اَلْمَغْرِبِ وَ اَلصَّلَوَاتِ وَ تَقُولُ بِسْمِ اَللَّهِ «اَلَّذِي لاَ إِلَهَ إِلاَّ هُوَ عَالِمُ اَلْغَيْبِ وَ اَلشَّهَادَةِ»... «اَلرَّحْمَنُ اَلرَّحِيمُ» اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ اَلْهَمِّ وَ اَلْحَزَنِ وَ اَلسُّقْمِ وَ اَلْعُدْمِ وَ اَلصَّغَارِ وَ اَلذُّلِّ وَ اَلْفَوَاحِشِ «مٰا ظَهَرَ مِنْهٰا وَ مٰا بَطَنَ» ».

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn ‘Isa, from Muhammad ibn Isma‘il, from Abu Isma‘il al-Sarraj, from Ali ibn Shajarah, from Muhammad ibn Marwan:

Abu Abdillah {a.s} said: “You wipe your right hand over your forehead and your face after Maghrib and after the (other) prayers, and say:

‘In the Name of Allah {SWT}, the One besides whom there is no god, Knower of the unseen and the seen... the Most Merciful, the Most Compassionate. O Allah {SWT}, I seek refuge in You {AZJ} from anxiety and grief, from sickness and poverty, from humiliation and disgrace, and from indecencies, both apparent and hidden.’”

[REFERENCES] Al-Kafi, Vol.3 p.345 • Tahdib Al-Ahkam, Vol.2 p.114 • Al-Wafi, Vol.8 p.801

HADITH

HADITH.430

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «مَنْ قَالَ إِذَا صَلَّى اَلْمَغْرِبَ ثَلاَثَ مَرَّاتٍ - اَلْحَمْدُ لِلَّهِ اَلَّذِي يَفْعَلُ مَا يَشَاءُ وَ لاَ يَفْعَلُ مَا يَشَاءُ غَيْرُهُ أُعْطِيَ خَيْراً كَثِيراً».

And (Imam) Al-Sadiq {a.s}, peace be upon him, said: “Whoever says after performing the Maghrib prayer, three times: ‘Alhamdu lillah alladhi yaf‘alu ma yasha’, wa la yaf‘alu ma yasha’u ghayruhu’ (Praise be to Allah {SWT}, the One who does whatever He wills, and no one else does what He wills) - will be granted abundant good.”

[REFERENCES] Al-Kafi, Vol.2 p.545 • Man La Yahduruhu Al-Faqih, Vol.1 p.326 • Tahdib Al-Ahkam, Vol.2 p.115 • Al-Wafi, Vol.8 p.807 • Wasa’il Al-Shi’ah, Vol.6 p.483 • Bihar Al-Anwar, Vol.8 3 p.112

HADITH

HADITH.431

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «قُلْ فِي آخِرِ اَلسَّجْدَةِ مِنَ اَلنَّوَافِلِ مِنَ اَلْمَغْرِبِ فِي لَيْلَةِ اَلْجُمُعَةِ سَبْعَ مَرَّاتٍ وَ أَنْتَ سَاجِدٌ اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ اَلْكَرِيمِ وَ اِسْمِكَ اَلْعَظِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَغْفِرَ لِي ذَنْبِيَ اَلْعَظِيمَ ».

Muhammad ibn Ali ibn Mahbub from al-'Abbas from Abdullah ibn al-Mughirah from Abdullah ibn Sinan from 'Umar ibn Yazid, who said:

Abu Abdillah {a.s} said: "Say in the final prostration of the nawafil of Maghrib on the night of Friday, seven times while you are in prostration:

'O Allah {SWT}, I ask You {AZJ} by Your {AZJ} noble Face and Your {AZJ} great Name to send blessings upon Muhammad {saws} and the family of Muhammad {saws} and to forgive me my great sin.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.115 • Wasa'il Al-Shi'ah, Vol.7 p.394

HADITH

HADITH.432

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «تَقُولُ بَعْدَ اَلْعِشَاءَيْنِ - اَللَّهُمَّ 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 اَللَّهُمَّ اِدْرَأْ عَنِّي شَرَّ فَسَقَةِ اَلْجِنِّ وَ اَلْإِنْسِ وَ اِجْعَلْ مُنْقَلَبِي إِلَى خَيْرِ دَائِمٍ وَ نَعِيمٍ لاَ يَزُولُ ».

It is narrated from (Imam) Al-Sadiq {a.s}, peace be upon him:

Imam {a.s} said: "Say after the two night prayers ('al-Ishaayn'):

'O Allah {SWT}, in Your hand 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}, repel from me the evil of the wicked ones from among jinn and mankind, and make my return one of everlasting goodness and never-ending bliss.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.326 • Tahdib Al-Ahkam, Vol.2 p.115

HADITH

HADITH.433

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي طَالِبٍ عَبْدِ اَللَّهِ بْنِ اَلصَّلْتِ عَنِ اِبْنِ أَبِي عُمَيْرٍ قَالَ: كَانَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقْرَأُ فِي اَلرَّكْعَتَيْنِ بَعْدَ اَلْعَتَمَةِ - اَلْوَاقِعَةَ وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ».

قال الشيخ رحمه‌الله : (وليأو الى فراشه) الى قوله : (ولا يترك السواك).

Ahmad ibn Muhammad ibn Isa from Abu Talib Abdullah ibn al-Salt from Ibn Abi Umayr, who said:

Abu Abdillah {a.s} used to recite in the two rak'ahs after 'al-'Atamah' (the Isha prayer): 'Surat al-Waqi'ah' and 'Qul huwa Allahu ahad (Surat al-Ikhlas)'.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And let him return to his bed' up to his statement: 'and he should not leave off the use of the siwak (tooth-stick).'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.116 • Wasa'il Al-Shi'ah, Vol.6 p.112

HADITH

HADITH.434

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَ فِرَاشُهُ كَمَسْجِدِهِ وَ إِنْ ذَكَرَ أَنَّهُ لَيْسَ عَلَى وُضُوءٍ فَتَيَمَّمَ مِنْ دِثَارِهِ كَائِناً مَا كَانَ لَمْ يَزَلْ فِي صَلاَةٍ مَا ذَكَرَ اَللَّهَ عَزَّ وَ جَلَّ».

It is narrated from (Imam) Al-Sadiq {a.s}, peace be upon him:

Imam {a.s} said: “Whoever performs purification (wudu) and then goes to his bed, his bed will be like his place of prayer. And if he remembers that he is not in a state of wudu and performs ‘tayammum’ from his blanket, whatever it may be, he will remain in a state of prayer as long as he remembers Allah {SWT}, Mighty and Majestic.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.469 • Tahdib Al-Ahkam, Vol.2 p.116 • Makarim Al-Akhlaq, Vol.1 p.288 • Al-Wafi, Vol.9 p.1581 • Wasa’il Al-Shi’ah, Vol.1 p.378 • Bihar Al-Anwar, Vol.7 3 p.182 • Bihar Al-Anwar, Vol.7 7 p.308 • Bihar Al-Anwar, Vol.7 8 p.157

HADITH

HADITH.435

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

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 تَوَكُّلْتُ 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 ».

Al-‘Ala’ narrated from Muhammad ibn Muslim, who said:

Abu Ja‘far {a.s} said to me: “When a man lies down on his right side, let him say:

‘In the Name of Allah {SWT}. O Allah {SWT}, I submit my soul to You {AZJ}, and I turn my face to You {AZJ}, and I entrust my affairs to You {AZJ}, and I rely upon You {AZJ}. I seek refuge in You {AZJ} out of fear of You {AZJ} and longing toward You {AZJ}. There is no refuge and no escape from You {AZJ} except to You {AZJ}. I believe in Your {AZJ} Book which You {AZJ} have revealed, and in Your {AZJ} Messenger {saws} whom You have sent.’

Then let him recite the Tasbih of (Sayyidah) Fatimah al-Zahra {s.a}, peace be upon her.

And whoever experiences fear or disturbance at the time of sleep, let him recite, when he goes to his bed, the two Surahs of seeking refuge (‘al-Mu‘awwidhatayn’) and ‘Ayat al-Kursi’.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.469 • Tahdib Al-Ahkam, Vol.2 p.116 • Makarim Al-Akhlaq, Vol.1 p.288

HADITH

HADITH.436

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ يَدَعُ 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 اَلْحُسَيْنَ عَلَيْهِ اَلسَّلاَمُ ».

Al-'Ala' narrated from Muhammad ibn Muslim from one of the two (Imams) (peace be upon them), who said:
(Imams {a.s} said) "A man should not neglect to say at the time of sleep:
'I seek protection for myself, my children, my family, and my wealth with the perfect words of Allah {SWT} from every devil and harmful creature, and from every envious evil eye.'
This is what Jibra'il {a.s}, peace be upon him, used to use to seek protection for (Imam) al-Husayn {a.s}, peace be upon him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.470 • Tahdib Al-Ahkam, Vol.2 p.116 • Makarim Al-Akhlaq, Vol.1 p.288 • Al-Wafi, Vol.9 p.1583 • Wasa'il Al-Shi'ah, Vol.6 p.447 • Bihar Al-Anwar, Vol.7 3 p.196 • Bihar Al-Anwar, Vol.8 4 p.174

HADITH

HADITH.437

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِقْرَأْ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يا أَيُّهَا اَلْكَافِرُونَ» عِنْدَ مَنَامِكَ فَإِنَّهَا بَرَاءَةٌ مِنَ اَلشِّرْكِ وَ «قُلْ هُوَ اَللَّهُ» نِسْبَةُ اَلرَّبِّ».

Abdullah ibn Sinan narrated from Abu Abdillah {a.s}, who said:
(Imam {a.s} said) "Recite 'Qul huwa Allahu ahad' and 'Qul ya ayyuhal-kafirun' at the time of sleep, for indeed, it is a declaration of disassociation from shirk. And 'Qul huwa Allahu ahad' is the description of the Lord {AZJ}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.470 • Tahdib Al-Ahkam, Vol.2 p.116 • Makarim Al-Akhlaq, Vol.1 p.288 • Al-Wafi, Vol.9 p.1585 • Wasa'il Al-Shi'ah, Vol.6 p.450 • Bihar Al-Anwar, Vol.7 3 p.195 • Bihar Al-Anwar, Vol.8 4 p.174 • Tafsir Nur Al-Thaqalayn, Vol.5 p.688 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.472

HADITH

HADITH.438

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

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 اَلْمَوْتىٰ» وَ يُمِيتُ اَلْأَحْيَاءَ «وَ هُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» خَرَجَ مِنَ اَلذُّنُوبِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ».

Bakr ibn Muhammad narrated from Him, peace be upon him:
Imam {a.s} said: “Whoever says, when he lies down to sleep, three times:
‘All praise is due to Allah {SWT}, the One who is exalted and thus overpowered,
and all praise is due to Allah {SWT}, the One who is hidden and thus aware,
and all praise is due to Allah {SWT}, the One who possesses and thus decreed,
and all praise is due to Allah {SWT}, the One who gives life to the dead and causes the living to die,
and He has power over all things’,
(this person) will emerge from his sins like the day his mother gave birth to him.”

[REFERENCES] Qurb Al-Isnad, Vol.1 p.35 • Al-Kafi, Vol.2 p.535 • Man La Yahduruhu Al-Faqih, Vol.1 p.470 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.153 • Tahdib Al-Ahkam, Vol.2 p.117 • Makarim Al-Akhlaq, Vol.1 p.289 • Miftah Al-Falah, Vol.1 p.282 • Al-Wafi, Vol.9 p.1577 • Wasa’il Al-Shi’ah, Vol.6 p.448 • Bihar Al-Anwar, Vol.7 3 p.196

HADITH

HADITH.439

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

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 اَلتَّامَّاتِ 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» ».

Sa‘d al-Iskaf narrated from Abu Ja‘far {a.s}:
Imam {a.s} said: “Whoever says these words, I guarantee that no scorpion nor harmful creature will harm him until morning: ‘I seek refuge in the perfect words of Allah {SWT}, which no righteous or wicked person can surpass, from the evil of what He {AZJ} has created, and from the evil of what He {AZJ} has formed, and from the evil of every creature whose forelock He {AZJ} holds. Indeed, my Lord {AZJ} is on a straight path.’”

[REFERENCES] Al-Kafi, Vol.2 p.570 • Man La Yahduruhu Al-Faqih, Vol.1 p.471 • Tahdib Al-Ahkam, Vol.2 p.117 • Makarim Al-Akhlaq, Vol.1 p.290 • Al-Misbah (Lil-Kaf’ami), Vol.1 p.222 • Miftah Al-Falah, Vol.1 p.283 • Al-Wafi, Vol.9 p.1647 • Wasa’il Al-Shi’ah, Vol.6 p.449 • Bihar Al-Anwar, Vol.9 2 p.144

HADITH

HADITH.440

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

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».

Al-‘Abbas ibn Hilal narrated from Abu al-Hasan al-Ridha, from his father, peace be upon them both:
Imam {a.s} said: “No one has ever said, when intending to sleep:
‘Indeed, Allah {SWT} holds the heavens and the earth lest they cease to exist, and if they should cease, no one could hold them after Him {AZJ}. Indeed, He {AZJ} is Most Forbearing, Most Forgiving’, and then had the house collapse upon him.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.471 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.152 • Tahdib Al-Ahkam, Vol.2 p.117 • Falah Al-Sa’il, Vol.1 p.281 • Miftah Al-Falah, Vol.1 p.284 • Al-Wafi, Vol.9 p.1586 • Tafsir Al-Burhan, Vol.4 p.534 • Bihar Al-Anwar, Vol.7 3 p.201 • Bihar Al-Anwar, Vol.7 3 p.211 • Tafsir Kanz Al-Daqaiq, Vol.10 p.581

HADITH

HADITH.441

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عُمَرَ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّ فِي اَللَّيْلِ لَسَاعَةً لاَ يُوَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي وَ يَدْعُو اَللَّهَ فِيهَا إِلاَّ اِسْتَجَابَ لَهُ فِي كُلِّ لَيْلَةٍ» قُلْتُ أَصْلَحَكَ اَللَّهُ فَأَيَّةُ سَاعَةٍ مِنَ اَللَّيْلِ قَالَ «إِذَا مَضَى نِصْفُ اَللَّيْلِ إِلَى اَلثُّلُثِ اَلْبَاقِي».

Al-Husayn ibn Sa‘id from Ibn Abi Umayr from ‘Umar ibn Udhaynah from ‘Umar ibn Yazid:
Abu Abdillah {a.s} said: “Indeed, in the night there is a moment in which no Muslim servant coincides with it while praying and supplicating to Allah {SWT} except that He {AZJ} answers him, in every night.”
I asked: “May Allah {SWT} set you right, which moment of the night is it?”
Imam {a.s} said: “When half the night has passed, until the last third remaining.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.117 • Miftah Al-Falah, Vol.1 p.291 • Wasa’il Al-Shi’ah, Vol.7 p.69

HADITH

HADITH.442

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ فُضَيْلٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يُصَلِّي بَعْدَ مَا يَنْتَصِفُ اَللَّيْلُ ثَلاَثَ عَشْرَةَ رَكْعَةً».

And from him, from Ibn Abi Umayr, from ‘Umar ibn Udhaynah, from Fudayl, from one of the two (Imams):
Imam {a.s} said: “Indeed, the Messenger of Allah {SWT}, peace and blessings be upon him and his family, used to pray thirteen rak‘ahs after the middle of the night.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.117 • Al-Istibsar, Vol.1 p.279 • Al-Wafi, Vol.7 p.79 • Wasa’il Al-Shi’ah, Vol.4 p.248

HADITH

HADITH.443

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ عَبْدِ اَلْحَمِيدِ اَلطَّائِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا صَلَّى اَلْعِشَاءَ اَلْآخِرَةَ أَوَى إِلَى فِرَاشِهِ لاَ يُصَلِّي شَيْئاً إِلاَّ بَعْدَ اِنْتِصَافِ اَللَّيْلِ لاَ فِي شَهْرِ رَمَضَانَ وَ لاَ فِي غَيْرِهِ».

And from him, from Safwan, from Ibn Bukayr, from Abd al-Hamid al-Ta'i, from Muhammad ibn Muslim, from Abu Abdillah {a.s}, who said:

I heard Him {a.s} say: "The Messenger of Allah {SWT}, peace and blessings be upon him and his family, when He {saws} prayed the final night prayer ('Isha al-akhirah'), would go to his bed and would not perform any prayer until after the middle of the night, neither in the month of Ramadan nor outside of it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.118 • Tahdib Al-Ahkam, Vol.3 p.69 • Al-Istibsar, Vol.1 p.279 • Al-Istibsar, Vol.1 p.467 • Al-Wafi, Vol.7 p.312 • Al-Wafi, Vol.1 1 p.437 • Wasa'il Al-Shi'ah, Vol.4 p.248 • Wasa'il Al-Shi'ah, Vol.8 p.43 • Bihar Al-Anwar, Vol.80 p.139

HADITH

HADITH.444

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ عَنْ عَبْدَةَ اَلسَّابُورِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ إِنَّ اَلنَّاسَ يَرْوُونَ عَنِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ فِي اَللَّيْلِ لَسَاعَةً لاَ يَدْعُو فِيهَا عَبْدٌ مُؤْمِنٌ بِدَعْوَةٍ إِلاَّ أُسْتُجِيبَ لَهُ» قَالَ «نَعَمْ» قُلْتُ مَتَى هِيَ قَالَ «مَا بَيْنَ نِصْفِ اَللَّيْلِ إِلَى اَلثُّلُثِ اَلْبَاقِي» قُلْتُ لَيْلَةً مِنَ اَللَّيَالِي أَوْ كُلَّ لَيْلَةٍ فَقَالَ «كُلَّ لَيْلَةٍ».

And from him, from Safwan, from Abu Ayyub, from Abdah al-Saburi, who said:

I said to Abu Abdillah {a.s}: "May I be your ransom, people narrate from the Prophet, peace and blessings be upon him and his family; 'Indeed, in the night there is an hour in which no believing servant supplicates with a supplication except that it is answered for him.'"

Imam {a.s} said: "Yes."

I asked: "When is it?"

Imam {a.s} said: "Between the middle of the night and the remaining third."

I asked: "On one of the nights or every night?"

Imam {a.s} said: "Every night."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.118 • Al-Wafi, Vol.7 p.323 • Wasa'il Al-Shi'ah, Vol.7 p.70

HADITH

HADITH.445

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ اَلْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ اَلْمَرْوَزِيِّ عَنِ اَلرَّجُلِ اَلْعَسْكَرِيِّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِنْتَصَفَ اَللَّيْلُ ظَهَرَ بَيَاضٌ فِي وَسَطِ اَلسَّمَاءِ شِبْهُ عَمُودٍ مِنْ حَدِيدٍ تُضِيءُ لَهُ اَلدُّنْيَا فَيَكُونُ سَاعَةً وَ يَذْهَبُ ثُمَّ تُظْلِمُ فَإِذَا بَقِيَ ثُلُثُ اَللَّيْلِ اَلْأَخِيرُ ظَهَرَ بَيَاضٌ مِنْ قِبَلِ اَلْمَشْرِقِ فَأَضَاءَتْ لَهُ اَلدُّنْيَا فَيَكُونُ سَاعَةً ثُمَّ يَذْهَبُ وَ هُوَ وَقْتُ صَلاَةِ اَللَّيْلِ ثُمَّ تُظْلِمُ قَبْلَ اَلْفَجْرِ ثُمَّ يَطْلُعُ اَلْفَجْرُ اَلصَّادِقُ مِنْ قِبَلِ اَلْمَشْرِقِ» قَالَ «مَنْ أَرَادَ أَنْ يُصَلِّيَ فِي نِصْفِ اَللَّيْلِ فَيُطَوِّلَ فَذَلِكَ لَهُ».

والاخبار التي رويت في جواز تقديم صلاة الليل في أول الليل فانما هي مخصوصة بحال السفر دون الحضر وفي وقت أيضا يغلب على ظن الانسان أنه إن لم يصلها فاتته فحينئذ يجوز له تقديمها مثل :

Muhammad ibn Ahmad ibn Yahya, from Ali ibn Muhammad al-Qasani, from Sulayman ibn Hafs al-Marwazi, from the man of al-‘Askar, peace be upon him.

Imam {a.s} said: “When the night reaches its midpoint, a whiteness appears in the middle of the sky resembling an iron pillar, by which the world becomes illuminated. It remains for an hour and then disappears. Then darkness returns. When the final third of the night remains, a whiteness appears from the direction of the east, and the world is illuminated by it. It remains for an hour and then disappears. And that is the time of the night prayer. Then darkness returns before the true dawn, then the true dawn rises from the direction of the east.”

Imam {a.s} said: “Whoever wishes to pray at the middle of the night and prolong (his prayer), then that is for him.”

[AL TUSI]

And the reports that have been narrated regarding the permissibility of performing the night prayer at the beginning of the night are in fact specific to the case of travel, not residency, and also in a time when it is most likely that a person, if he does not perform it then, will miss it. In such a case, it is permissible for him to perform it earlier, such as:

[REFERENCES] Al-Kafi, Vol.3 p.283 • Tahdib Al-Ahkam, Vol.2 p.118 • Al-Wafi, Vol.7 p.324 • Wasa’il Al-Shi’ah, Vol.4 p.248 • Bihar Al-Anwar, Vol.5 6 p.337

HADITH

HADITH.446

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ 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».

والذي يكشف عما ذكرناه من ان هذا مخصوص بحال السفر والضرورة :

What was narrated by Abdullah ibn Muskan from Layth al-Muradi. He said:

I asked Abu Abdillah {a.s} about the prayer in the summer during the short nights, (specifically) the night prayer being performed at the beginning of the night.

Imam {a.s} said: "Yes, excellent is what you observed, and excellent is what you did."

[AL TUSI]

And that which clarifies what we have mentioned, that this is specific to the case of travel and necessity, is (following narration):

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.478 • Tahdib Al-Ahkam, Vol.2 p.118 • Al-Istibsar, Vol.1 p.279 • Wasa'il Al-Shi'ah, Vol.4 p.253

HADITH

HADITH.447

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ حَمَّادُ بْنُ عِيسَى عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ إِنَّ رَجُلاً مِنْ مَوَالِيكَ مِنْ صُلَحَائِهِمْ شَكَا إِلَيَّ مَا يَلْقَى مِنَ اَلنَّوْمِ فَقَالَ إِنِّي أُرِيدُ اَلْقِيَامَ لِلصَّلاَةِ بِاللَّيْلِ فَيَغْلِبُنِي اَلنَّوْمُ حَتَّى أُصْبِحَ فَرُبَّمَا قَضَيْتُ صَلاَتِيَ اَلشَّهْرَ اَلْمُتَتَابِعَ وَ اَلشَّهْرَيْنِ أَصْبِرُ عَلَى ثِقْلِهِ قَالَ «قُرَّةُ عَيْنٍ لَهُ وَ اَللَّهِ وَ لَمْ يُرَخِّصْ لَهُ فِي اَلصَّلاَةِ فِي أَوَّلِ اَللَّيْلِ» وَ قَالَ «اَلْقَضَاءُ بِالنَّهَارِ أَفْضَلُ» قُلْتُ فَإِنَّ مِنْ نِسَائِنَا أَبْكَاراً اَلْجَارِيَةَ تُحِبُّ اَلْخَيْرَ وَ أَهْلَهُ وَ تَحْرِصُ عَلَى اَلصَّلاَةِ فَيَغْلِبُهَا اَلنَّوْمُ حَتَّى رُبَّمَا قَضَتْ وَ رُبَّمَا ضَعُفَتْ مِنْ قَضَائِهِ وَ هِيَ تَقْوَى عَلَيْهِ أَوَّلَ اَللَّيْلِ فَرَخَّصَ لَهُنَّ «فِي اَلصَّلاَةِ أَوَّلَ اَللَّيْلِ إِذَا ضَعُفْنَ وَ ضَيَّعْنَ اَلْقَضَاءَ».

What was narrated by Hammad ibn Isa from Mu'awiyah ibn Wahb: from Abu Abdillah {a.s}. He said:

I asked (Imam {a.s}): "One of your followers from among the righteous has complained to me about what he experiences from sleep. He (follower) said, 'I want to rise for prayer at night, but sleep overcomes me until morning, so I sometimes make up my prayer for a month consecutively, or even two months. I endure its burden.'"

Imam {a.s} said: "By Allah {SWT}, it is a source of delight for him."

Yet He {a.s} did not grant him a concession to pray at the beginning of the night, and Imam {a.s} said: "Making it up during the day is better."

I asked: "Among our women are young maidens, who love goodness and its people and are eager for prayer, but sleep overcomes them to the extent that they sometimes make up the prayer and sometimes are too weak to make it up. Yet they are capable of performing it at the beginning of the night."

So He {a.s} granted them a concession: "They may pray at the beginning of the night if they are weak and neglect making it up."

[REFERENCES] Al-Kafi, Vol.3 p.447 • Tahdib Al-Ahkam, Vol.2 • Al-Istibsar, Vol.1 p.279 • Al-Wafi, Vol.7 p.329

HADITH

HADITH.448

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ لاَ يَسْتَيْقِظُ مِنْ آخِرِ اَللَّيْلِ حَتَّى يَمْضِيَ لِذَلِكَ اَلْعَشْرُ وَ اَلْخَمْسَ عَشْرَةَ فَيُصَلِّي أَوَّلَ اَللَّيْلِ أَحَبُّ إِلَيْكَ أَمْ يَقْضِي قَالَ «لاَ بَلْ يَقْضِي أَحَبُّ إِلَيَّ إِنِّي أَكْرَهُ أَنْ يَتَّخِذَ ذَلِكَ خُلُقاً».

وكان زرارة يقول : كيف تقضى صلاة لم يدخل وقتها إنما وقتها بعد نصف الليل.

And from him, from Muhammad ibn Sinan, from Ibn Muskan, from Muhammad ibn Muslim. He said:

I asked Him {a.s} about a man who does not wake up at the end of the night until ten or fifteen nights pass in this state, so he prays at the beginning of the night. Is that more beloved to you, or that he makes it up?

Imam {a.s} said: "No, rather, that he makes it up is more beloved to me. I dislike that he should take that as a habit."

[AL TUSI]

And Zurarah used to say: "How can a prayer be made up when its time has not entered? Its time is only after midnight."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.119

HADITH

HADITH.449

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ حَسَّانَ اَلرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ صَلَّى بِاللَّيْلِ حَسُنَ وَجْهُهُ بِالنَّهَارِ».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Hassan al-Razi, from Muhammad ibn Ali, who raised it (to the Prophet {saws}). He said:

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said: "Whoever prays at night, his face will be alluring (attractive) during the day."

[REFERENCES] Al-Muhasin, Vol.1 p.53 • 'Ilal Al-Shara'i', Vol.2 p.363 • Tahdib Al-Ahkam, Vol.2 p.119 • Rawdat Al-Wa'izin, Vol.2 p.321 • Al-Wafi, Vol.7 p.104 • Wasa'il Al-Shi'ah, Vol.8 p.148 • Bihar Al-Anwar, Vol.8 4 p.148 • Awalim Al-Uloom, Vol.2 3 p.407

HADITH

HADITH.450

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «إِنَّ نٰاشِئَةَ اَللَّيْلِ هِيَ أَشَدُّ وَطْئاً وَ أَقْوَمُ قِيلاً» قَالَ «قِيَامُهُ عَنْ فِرَاشِهِ لاَ يُرِيدُ إِلاَّ اَللَّهَ عَزَّ وَ جَلَّ ».

And from him, from Ayyub ibn Nuh, from Safwan, from Hisham ibn Salim:

Abu Abdillah {a.s} (was asked) regarding the saying of Allah {SWT}, Mighty and Majestic: ‘*Indeed, the rising by night is the firmest in tread and most upright in speech’* (Surah Muzzammil 73:6)

Imam {a.s} said: “His rising from his bed, desiring none but Allah {SWT}, Mighty and Majestic.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.119 • Miftah Al-Falah, Vol.1 p.290 • Al-Wafi, Vol.7 p.98 • Tafsir Nur Al-Thaqalayn, Vol.5 p.448

HADITH

HADITH.451

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «شَرَفُ اَلْمُؤْمِنِ صَلاَةُ اَللَّيْلِ وَ عِزُّ اَلْمُؤْمِنِ كَفُّهُ عَنْ أَعْرَاضِ اَلنَّاسِ».

And from him, from al-‘Abbas ibn Ma‘ruf, from Sa‘dan ibn Muslim, from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: “The honor of the believer is the night prayer, and the dignity of the believer is his refraining from (speaking about) the reputations of people.”

[REFERENCES] Al-Kafi, Vol.3 p.488 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.41 • Tahdib Al-Ahkam, Vol.2 p.120 • Al-Wafi, Vol.7 p.104 • Wasa’il Al-Shi’ah, Vol.8 p.145 • Bihar Al-Anwar, Vol.8 4 p.152

HADITH

HADITH.452

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ رَهْبٰانِيَّةً اِبْتَدَعُوهٰا مٰا كَتَبْنٰاهٰا عَلَيْهِمْ إِلاَّ اِبْتِغٰاءَ رِضْوٰانِ اَللّٰهِ » قَالَ «صَلاَةُ اَللَّيْلِ».

And from him, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Ali ibn Asbat, from Muhammad ibn Ali ibn Abi Abdillah:

Abu al-Hasan {a.s} (was asked) regarding the saying of Allah {SWT}, Mighty and Majestic: ‘*And monasticism which they innovated, We did not prescribe it for them, except (that they did it) seeking the pleasure of Allah {SWT}*”’ (Surah Hadid 57:27)

Imam {a.s} said: “(It refers to) the night prayer.”

[REFERENCES] Al-Kafi, Vol.3 p.488 • Man La Yahduruhu Al-Faqih, Vol.1 p.472 • ‘Ilal Al-Shara’i’, Vol.2 p.363 • Uyun Al-Akhbar, Vol.1 p.282 • Tahdib Al-Ahkam, Vol.2 p.120 • Al-Wafi, Vol.7 p.104 • Wasa’il Al-Shi’ah, Vol.8 p.148 • Tafsir Al-Burhan, Vol.5 p.305 • Bihar Al-Anwar, Vol.8 4 p.146 • Tafsir Nur Al-Thaqalayn, Vol.5 p.251

HADITH

HADITH.453

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَبِي زُهَيْرٍ اَلنَّهْدِيِّ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: «عَلَيْكُمْ بِصَلاَةِ اَللَّيْلِ فَإِنَّهَا سُنَّةُ نَبِيِّكُمْ وَ دَأْبُ اَلصَّالِحِينَ قَبْلَكُمْ وَ مَطْرَدَةُ اَلدَّاءِ عَنْ أَجْسَادِكُمْ».

And from him, from Abu Zuhayr al-Nahdi, from Adam ibn Ishaq, from some of his companions:

Abu Abdillah {a.s} said: “Hold fast to the night prayer, for it is the practice of your Prophet {saws}, the way of the righteous before you, and a repellent of illness from your bodies.”

[REFERENCES] Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.41 • ‘Ilal Al-Shara’i’, Vol.2 p.362 • Tahdib Al-Ahkam, Vol.2 p.120 • Rawdat Al-Wa’izin, Vol.2 p.321 • Al-Wafi, Vol.7 p.105 • Tafsir Al-Safi, Vol.3 p.210 • Wasa’il Al-Shi’ah, Vol.8 p.149 • Al-Fusul Al-Muhimmah, Vol.3 p.227 • Bihar Al-Anwar, Vol.8 4 p.149 • Tafsir Nur Al-Thaqalayn, Vol.3 p.204

HADITH

HADITH.454

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَبِي زُهَيْرٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلاَةُ اَللَّيْلِ تُبَيِّضُ اَلْوَجْهَ وَ صَلاَةُ اَللَّيْلِ تُطَيِّبُ اَلرِّيحَ وَ صَلاَةُ اَللَّيْلِ تَجْلِبُ اَلرِّزْقَ».

And from him, from Abu Zuhayr, who raised it to Abu Abdillah {a.s}:

Imam {a.s} said: “The night prayer brightens the face, the night prayer sweetens the scent, and the night prayer brings sustenance.”

[REFERENCES] Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.41 • ‘Ilal Al-Shara’i’, Vol.2 p.363 • Tahdib Al-Ahkam, Vol.2 p.120 • Al-Wafi, Vol.7 p.105 • Wasa’il Al-Shi’ah, Vol.8 p.149 • Bihar Al-Anwar, Vol.8 4 p.149 • Tafsir Kanz Al-Daqaiq, Vol.7 p.479

HADITH

HADITH.455

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ عُمَرَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عُمَرَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنْ كَانَ اَللَّهُ عَزَّ وَ جَلَّ قَالَ «اَلْمالُ وَ اَلْبَنُونَ زِينَةُ اَلْحَيَاةِ اَلدُّنْيا» إِنَّ اَلثَّمَانِيَةَ رَكَعَاتٍ يُصَلِّيهَا اَلْعَبْدُ آخِرَ اَللَّيْلِ زِينَةُ اَلْآخِرَةِ».

And from him, from Umar ibn Ali ibn Umar, from his uncle Muhammad ibn Umar, from someone who narrated to him:

Abu Abdillah {a.s} said: “Indeed, if Allah {SWT}, Mighty and Majestic, has said: ‘*Wealth and children are the adornment of the life of this world*’ (Surah Kahf 18:46), then surely eight rak‘ahs which the servant prays at the end of the night are the adornment of the Hereafter.”

[REFERENCES] Tafsir Al-’Ayyashi, Vol.2 p.327 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.41 • Tahdib Al-Ahkam, Vol.2 p.120 • Al-Wafi, Vol.7 p.105 • Tafsir Al-Safi, Vol.3 p.244 • Wasa’il Al-Shi’ah, Vol.8 p.150 • Tafsir Al-Burhan, Vol.3 p.640 • Tafsir Al-Burhan, Vol.3 p.640 • Bihar Al-Anwar, Vol.80 p.126 • Bihar Al-Anwar, Vol.8 4 p.152

HADITH

HADITH.456

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ عَمِّهِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ جَاءَهُ رَجُلٌ فَشَكَا إِلَيْهِ اَلْحَاجَةَ وَ أَفْرَطَ فِي اَلشَّكَايَةِ حَتَّى كَادَ أَنْ يَشْكُوَ اَلْجُوعَ قَالَ فَقَالَ لَهُ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «يَا هَذَا تُصَلِّي بِاللَّيْلِ» قَالَ فَقَالَ اَلرَّجُلُ نَعَمْ قَالَ فَالْتَفَتَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِلَى أَصْحَابِهِ فَقَالَ «كَذَبَ مَنْ زَعَمَ أَنَّهُ يُصَلِّي بِاللَّيْلِ وَ يَجُوعُ بِالنَّهَارِ إِنَّ اَللَّهَ تَعَالَى ضَمِنَ بِصَلاَةِ اَللَّيْلِ قُوتَ اَلنَّهَارِ».

And from him, from Umar ibn Ali, from his uncle, from someone who narrated to him from Abu Abdillah {a.s}:
A man came to Him {a.s} and complained about poverty and went to extremes in his complaint to the point that he nearly complained of hunger.
Abu Abdillah {a.s}, said to him: "O this one, do you pray at night?"
The man replied: "Yes."
Then Abu Abdillah {a.s} turned to his companions and said: "He has lied, the one who claims that he prays at night and goes hungry during the day. Indeed, Allah {SWT}, the Exalted, has guaranteed with the night prayer the sustenance of the day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.474 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.41 • Tahdib Al-Ahkam, Vol.2 • Al-Wafi, Vol.7 p.105 • Wasa'il Al-Shi'ah, Vol.8 p.150 • Bihar Al-Anwar, Vol.8 4 p.153

HADITH

HADITH.457

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ آبَائِهِ - عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «قِيَامُ اَللَّيْلِ مَصَحَّةٌ اَلْبَدَنِ وَ رِضَا اَلرَّبِّ وَ تَمَسُّكٌ بِأَخْلاَقِ اَلنَّبِيِّينَ وَ تَعَرُّضٌ لِرَحْمَتِهِ».

And from him, from Muhammad ibn 'Isa, from al-Qasim ibn Yahya, from his grandfather, from Abu Basir:
Abu Abdillah {a.s} said: "My father {a.s} narrated to me from my grandfather {a.s} from his forefathers {a.s}, from (Imam) Ali ibn Abi Talib {a.s}, peace be upon him.
He (Imam Ali {a.s}) said: 'Rising for prayer at night is health for the body, the pleasure of the Lord {AZJ}, adherence to the morals of the prophets, and an exposure to His {AZJ} mercy.'"

[REFERENCES] Al-Muhasin, Vol.1 p.53 • Tahdib Al-Ahkam, Vol.2 p.121 • Ghurar Al-Hikam, Vol.1 p.502 • Al-Wafi, Vol.7 p.106 • Wasa'il Al-Shi'ah, Vol.8 p.150 • Al-Fusul Al-Muhimmah, Vol.3 p.228

HADITH

HADITH.458

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ اَلصِّرْمِيِّ قَالَ: سَأَلْتُهُ عَنْ صَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ فَقَالَ «هِيَ وَاجِبَةٌ».

And from him, from Muhammad ibn 'Isa, from Dawud al-Sarmi. He said:
I asked him about the night prayer and the witr prayer.
He said: "It is obligatory."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.121 • Al-Wafi, Vol.7 p.88 • Wasa’il Al-Shi’ah, Vol.8 p.151

HADITH

HADITH.459

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

وَ عَنْهُ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنْ أَبِيهِ عَنْ بَعْضِ رِجَالِهِ قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ يَا أَمِيرَ اَلْمُؤْمِنِينَ إِنِّي قَدْ حُرِمْتُ اَلصَّلاَةَ بِاللَّيْلِ قَالَ فَقَالَ لَهُ أَمِيرُ اَلْمُؤْمِنِينَ «أَنْتَ رَجُلٌ قَدْ قَيَّدَتْكَ ذُنُوبُكَ».

And from him, from ‘Imran ibn Musa, from al-Hasan ibn Ali ibn al-Nu‘man, from his father, from some of his companions. He said:

A man came to the Commander of the Faithful, peace be upon him, and said:
‘O Commander of the Faithful, I have been deprived of the night prayer.’
Commander of the Faithful {a.s} said: “You are a man whose sins have shackled you.”

[REFERENCES] ‘Ilal Al-Shara’i’, Vol.2 p.362 • Tahdib Al-Ahkam, Vol.2 p.121 • Miftah Al-Falah, Vol.1 p.290 • Al-Wafi, Vol.7 p.107 • Bihar Al-Anwar, Vol.8 4 p.145 • Tafsir Nur Al-Thaqalayn, Vol.3 p.204 • Tafsir Kanz Al-Daqaiq, Vol.7 p.479

HADITH

HADITH.460

[SOURCE] Implicit (Muzmar) & Hadith-E-Qudsi

وَ عَنْهُ عَنْ مُوسَى بْنِ جَعْفَرٍ اَلْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ بْنِ شَمُّونٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ اَلنَّوْفَلِيِّ قَالَ سَمِعْتُهُ يَقُولُ: «إِنَّ اَلْعَبْدَ لَيَقُومُ فِي اَللَّيْلِ فَيَمِيلُ بِهِ اَلنُّعَاسُ يَمِيناً وَ شِمَالاً وَ قَدْ وَقَعَ ذَقْنُهُ عَلَى صَدْرِهِ فَيَأْمُرُ اَللَّهُ تَعَالَى أَبْوَابَ اَلسَّمَاءِ فَتَنْفَتِحُ ثُمَّ يَقُولُ لِلْمَلاَئِكَةِ «أُنْظُرُوا إِلَى عَبْدِي مَا يُصِيبُهُ فِي اَلتَّقَرُّبِ إِلَيَّ بِمَا لَمْ أَفْتَرِضْ عَلَيْهِ رَاجِياً مِنِّي لِثَلاَثِ خِصَالٍ أَغْفِرُهُ لَهُ أَوْ تَوْبَةً أُجَدِّدُهَا لَهُ أَوْ رِزْقاً أَزِيدُهُ فِيهِ اِشْهَدُوا مَلاَئِكَتِي أَنِّي قَدْ جَمَعْتُهُنَّ لَهُ» ».

And from him, from Musa ibn Ja‘far al-Baghdadi, from Muhammad ibn al-Hasan ibn Shammun, from Ali ibn Muhammad al-Nawfali. He said:

I heard him say: “Indeed, the servant stands for prayer at night, and drowsiness causes him to sway right and left, and his chin has fallen onto his chest. Then Allah {SWT}, the Exalted, commands the gates of the heavens to open, then says to the angels:
‘Look at My {AZJ} servant, what he suffers in drawing near to Me {AZJ} with that which I have not made obligatory upon him, hoping from Me {AZJ} for one of three things:
A sin I {AZJ} may forgive for him, or a repentance I {AZJ} may renew for him, or a sustenance I {AZJ} may increase for him.
Bear witness, O My {AZJ} angels, that I have granted him all three.’”

[REFERENCES] Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.42 • ‘Ilal Al-Shara’i’, Vol.2 p.364 • Tahdib Al-Ahkam, Vol.2 p.121 • ‘Uddat Al-Da’i, Vol.1 p.207 • Al-Wafi, Vol.7 p.106 • Wasa’il Al-Shi’ah, Vol.8 p.151 • Kulliyat Hadith Qudsi, Vol.1 p.706 • Bihar Al-Anwar, Vol.8 4 p.148

HADITH

HADITH.461

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ أَحْمَدَ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ وَ أَبُو عُثْمَانَ اِسْمُهُ عَبْدُ اَلْوَاحِدِ بْنُ حَبِيبٍ قَالَ زَعَمَ لَنَا مُحَمَّدُ بْنُ أَبِي حَمْزَةَ اَلثُّمَالِيُّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ اَلدُّهْنِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلاَةُ اَللَّيْلِ تُحَسِّنُ اَلْوَجْهَ وَ تُذْهِبُ اَلْهَمَّ وَ تَجْلُو اَلْبَصَرَ».

And from him, from Muhammad ibn Abdullah ibn Ahmad, from al-Hasan ibn Ali ibn Abi ‘Uthman, and Abu ‘Uthman’s name is Abdulwahid ibn Habib. He said Muhammad ibn Abi Hamzah al-Thumali claimed to us, from Mu‘awiyah ibn ‘Ammar al-Duhni:

Abu Abdillah {a.s} said: “The night prayer improves the face, removes worry, and clears the eyesight.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.121 • Al-Wafi, Vol.7 p.106 • Wasa’il Al-Shi’ah, Vol.8 p.151 • Al-Fusul Al-Muhimmah, Vol.3 p.229

HADITH

HADITH.462

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ اَلدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يَا سُلَيْمَانُ لاَ تَدَعْ قِيَامَ اَللَّيْلِ فَإِنَّ اَلْمَغْبُونَ مَنْ حُرِمَ قِيَامَ اَللَّيْلِ».

And from him, from Ibrahim ibn Ishaq, from Muhammad ibn Sulayman al-Daylami, from his father. He said:

Abu Abdillah {a.s}, said: “O Sulayman, do not abandon the night prayer, for the one who is truly deprived is the one who is deprived of the night prayer.”

[REFERENCES] ‘Ilal Al-Shara’i’, Vol.2 p.363 • Tahdib Al-Ahkam, Vol.2 p.122 • Al-Wafi, Vol.7 p.107 • Wasa’il Al-Shi’ah, Vol.8 p.160 • Bihar Al-Anwar, Vol.80 p.127 • Bihar Al-Anwar, Vol.8 4 p.146

HADITH

HADITH.463

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْحُسَيْنِ بْنِ اَلْحَسَنِ اَلْكِنْدِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ اَلرَّجُلَ لَيَكْذِبُ اَلْكَذِبَةَ فَيُحْرَمُ بِهَا صَلاَةَ اَللَّيْلِ فَإِذَا حُرِمَ صَلاَةَ اَللَّيْلِ حُرِمَ بِهَا اَلرِّزْقَ».

And from him, from Sahl ibn Ziyad, from Harun ibn Muslim, from Ali ibn al-Hakam, from al-Husayn ibn al-Hasan al-Kindi:

Abu Abdillah {a.s} said: “Indeed, a man may utter a lie, and because of it he is deprived of the night prayer; and when he is deprived of the night prayer, he is deprived thereby of sustenance.”

[REFERENCES] Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.42 • ‘Ilal Al-Shara’i’, Vol.2 p.362 • Al-Muqni’ah, Vol.1 p.142 • Tahdib Al-Ahkam, Vol.2 p.122 • Sulwat Al-Hazin, Vol.1 p.118 • Irshad Al-Qulub, Vol.1 p.93 • A’lam Al-Din, Vol.1 p.263 • Al-Wafi, Vol.7 p.107 • Wasa’il Al-Shi’ah, Vol.8 p.160 • Bihar Al-Anwar, Vol.6 9 p.260

HADITH

HADITH.464

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى فُضَيْلُ بْنُ يَسَارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ اَلْبُيُوتَ اَلَّتِي يُصَلَّى فِيهَا بِتِلاَوَةِ اَلْقُرْآنِ تُضِيءُ لِأَهْلِ اَلسَّمَاءِ كَمَا تُضِيءُ نُجُومُ اَلسَّمَاءِ لِأَهْلِ اَلْأَرْضِ».

And Fudayl ibn Yasar narrated:

Abu Abdillah {a.s} said: “Indeed, the houses in which the Qur’an is recited and 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, Vol.1 p.42 • Al-Muqni’ah, Vol.1 p.120 • Tahdib Al-Ahkam, Vol.2 p.122 • Rawdat Al-Wa’izin, Vol.2 p.321 • A’lam Al-Din, Vol.1 p.262 • Al-Wafi, Vol.7 p.103 • Wasa’il Al-Shi’ah, Vol.5 p.294 • Wasa’il Al-Shi’ah, Vol.8 p.158 • Bihar Al-Anwar, Vol.8 4 p.153

HADITH

HADITH.465

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ قَالَ اَلنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ [صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ خ ل] لِأَبِي ذَرٍّ فِي وَصِيَّتِهِ لَهُ: «يَا أَبَا ذَرٍّ اِحْفَظْ وَصِيَّةَ نَبِيِّكَ مَنْ خُتِمَ لَهُ بِقِيَامِ اَللَّيْلِ ثُمَّ مَاتَ فَلَهُ اَلْجَنَّةُ» فِي حَدِيثٍ طَوِيلٍ.

And the Prophet, may Allah {SWT} bless him and his family, said to Abu Dharr in his will to him: “O Abu Dharr, preserve the will of your Prophet {saws}; Whoever’s end comes while he was engaged in the night prayer, then Paradise is for him.” (This was mentioned in a lengthy narration.)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.474 • Tahdib Al-Ahkam, Vol.2 p.122 • Wasa’il Al-Shi’ah, Vol.8 p.154

HADITH

HADITH.466

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ اَلْيَمَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «إِنَّ اَلْحَسَنٰاتِ يُذْهِبْنَ اَلسَّيِّئٰاتِ» قَالَ «صَلاَةُ اَلْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ».

Muhammad ibn Ya‘qub, from Muhammad ibn Isma‘il, from al-Fadl ibn Shadhan, from Hammad ibn ‘Isa, from Ibrahim ibn ‘Umar al-Yamani, from someone who narrated to him:

Abu Abdillah {a.s} (was asked) regarding the saying of Allah {SWT}, Mighty and Majestic: ‘*Indeed, good deeds remove bad deeds*”’ (Surah Hud 11:114)

Imam {a.s} said: “The believer’s prayer at night removes what he has committed of sins during the day.”

[REFERENCES] Al-Kafi, Vol.3 p.266 • Man La Yahduruhu Al-Faqih, Vol.1 p.473 • Thawab Al-A’mal wa ‘Iqab Al-A’mal, Vol.1 p.42 • ‘Ilal Al-Shara’i’, Vol.2 p.363 • Tahdib Al-Ahkam, Vol.2 p.122 • Al-Wafi, Vol.7 p.101 • Wasa’il Al-Shi’ah, Vol.8 p.146 • Tafsir Al-Burhan, Vol.3 p.139 • Bihar Al-Anwar, Vol.80 p.126 • Bihar Al-Anwar, Vol.8 4 p.148

HADITH

HADITH.467

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ فَقُلِ - اَلْحَمْدُ لِلَّهِ اَلَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدَهُ وَ أَعْبُدَهُ فَإِذَا سَمِعْتَ صَوْتَ اَلدُّيُوكِ فَقُلْ - سُبُّوحٌ قُدُّوسٌ رَبُّنَا وَ رَبُّ اَلْمَلاَئِكَةِ وَ اَلرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ عَمِلْتُ سُوءاً وَ «ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي» وَ اِرْحَمْنِي إِنَّهُ لاَ يَغْفِرُ اَلذُّنُوبَ إِلاَّ أَنْتَ فَإِذَا قُمْتَ فَانْظُرْ فِي آفَاقِ اَلسَّمَاءِ وَ قُلِ اَللَّهُمَّ إِنَّهُ لاَ يُوَارِي عَنْكَ لَيْلٌ سَاجٍ وَ لاَ سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لاَ أَرْضٌ ذَاتُ مِهَادٍ وَ لاَ «ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ» وَ لاَ بَحْرٌ لُجِّيٌّ تُدْلِجُ بَيْنَ يَدَيِ اَلْمُدْلِجِ مِنْ خَلْقِكَ تَعْلَمُ «خَائِنَةَ اَلْأَعْيُنِ وَ مَا تُخْفِي اَلصُّدُورُ» غَارَتِ اَلنُّجُومُ وَ نَامَتِ اَلْعُيُونُ وَ أَنْتَ «اَلْحَيُّ اَلْقَيُّومُ» لاَ تَأْخُذُكَ «سِنَةٌ وَ لاَ نَوْمٌ» «سُبْحَانَ اَللَّهِ رَبِّ اَلْعَالَمِينَ» وَ إِلَهِ اَلْمُرْسَلِينَ «وَ اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» ثُمَّ اِقْرَأْ اَلْخَمْسَ آيَاتٍ مِنْ آلِ عِمْرَانَ «إِنَّ فِي خَلْقِ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضِ» إِلَى قَوْلِهِ «إِنَّكَ لاٰ تُخْلِفُ اَلْمِيعٰادَ» ثُمَّ اِسْتَكْ وَ تَوَضَّأْ فَإِذَا وَضَعْتَ يَدَكَ فِي اَلْمَاءِ فَقُلْ - بِسْمِ اَللَّهِ وَ بِاللَّهِ اَللَّهُمَّ اِجْعَلْنِي مِنَ اَلتَّوَّابِينَ وَ اِجْعَلْنِي مِنَ اَلْمُتَطَهِّرِينَ فَإِذَا فَرَغْتَ فَقُلْ «اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» فَإِذَا قُمْتَ إِلَى صَلاَتِكَ فَقُلْ بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ إِلَى اَللَّهِ وَ مِنَ اَللَّهِ وَ مَا شَاءَ اَللَّهُ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللَّهِ اَللَّهُمَّ اِجْعَلْنِي مِنْ زُوَّارِكَ وَ عُمَّارِ مَسَاجِدِكَ وَ اِفْتَحْ لِي يَا رَبِّ بَابَ تَوْبَتِكَ وَ أَغْلِقْ عَنِّي بَابَ مَعْصِيَتِكَ وَ كُلِّ مَعْصِيَةٍ اَلْحَمْدُ لِلَّهِ اَلَّذِي جَعَلَنِي مِمَّنْ يُنَاجِيهِ اَللَّهُمَّ أَقْبِلْ عَلَيَّ بِوَجْهِكَ جَلَّ ثَنَاؤُكَ ثُمَّ اِفْتَتِحِ اَلصَّلاَةَ بِالتَّكْبِيرِ».

قال الشيخ رحمه‌الله : (ثم يقوم الى مصلاه) الى قوله : (ويستحب ان يقنت بهذا الدعاء).

Muhammad ibn Ya‘qub, from Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah:

Abu Ja‘far {a.s}, peace be upon him, said: “When you rise at night from your sleep, say: ‘Praise be to Allah {SWT} who returned my soul to me so that I may praise Him {AZJ} and worship Him {AZJ}.’

And when you hear the sound of the roosters, say: ‘Holy, Holy, is our Lord {AZJ} and the Lord {AZJ} of the angels and the Spirit. Your {AZJ} mercy has preceded Your {AZJ} wrath. There is no god but You {AZJ}, alone with no partner. I have done evil and wronged myself, so forgive me and have mercy on me. Indeed, none forgives sins except You {AZJ}.’

Then when you stand up, look at the horizons of the sky and say: ‘O Allah {SWT}, there is no night in prostration that is hidden from You {AZJ}, nor a sky with towers, nor an earth with bedding, nor ‘layers of darkness, some above others’, nor a deep sea in which travellers travel during the night from among Your {AZJ} creation. You {AZJ} know ‘the betrayal of the eyes and what the breasts conceal’. The stars have disappeared, and the eyes have slept, and yet You {AZJ} are ‘the Ever-Living, the Sustainer’, neither slumber nor sleep overtakes You {AZJ}.

Glory be to Allah {SWT}, the Lord {AZJ} of the worlds. And the God {AZJ} of the Messengers, and praise be to Allah {SWT}, the Lord {AZJ} of the worlds.”

Then recite the five verses from Surah Aal Imran: ‘Indeed, in the creation of the heavens and the earth…’ until His {AZJ} saying: ‘Indeed, You do not break the promise.”’

Then use the siwak (toothstick) and perform wudu (ablution).

When you place your hand in the water, say: 'In the name of Allah {SWT} and by Allah {SWT}. O Allah {SWT}, make me among those who repent often and make me among those who purify themselves.'
When you finish, say: 'Praise be to Allah {SWT}, the Lord {AZJ} of the worlds.'
When you stand for your prayer, say: 'In the name of Allah {SWT}, and by Allah {SWT}, and to Allah {SWT}, and from Allah {SWT}, and whatever Allah {SWT} wills. There is no power and no strength except through Allah {SWT}. O Allah {SWT}, make me among Your {AZJ} visitors and among the frequenters of Your {AZJ} mosques. O Lord {AZJ}, open for me the door of Your {AZJ} repentance, and close from me the door of Your {AZJ} disobedience and every act of disobedience. Praise be to Allah {SWT}, who made me among those who converse with Him {AZJ}. O Allah {SWT}, turn Your {AZJ} face toward me, Exalted is Your {AZJ} praise!'
Then begin the prayer with the takbir.

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "Then he stands at his prayer place" until his statement: "And it is recommended that he perform qunoot with this supplication."

[REFERENCES] Al-Kafi, Vol.3 p.445 • Tahdib Al-Ahkam, Vol.2 p.122 • Al-Wafi, Vol.7 p.343 • Wasa'il Al-Shi'ah, Vol.6 p.34

HADITH

HADITH.468

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقْرَأُ فِي كُلِّ رَكْعَةٍ خَمْسَ عَشْرَةَ آيَةً وَ يَكُونُ رُكُوعُهُ مِثْلَ قِيَامِهِ وَ سُجُودُهُ مِثْلَ رُكُوعِهِ وَ رَفْعُ رَأْسِهِ مِنَ اَلرُّكُوعِ وَ اَلسُّجُودِ سَوَاءً».

Ahmad ibn Muhammad ibn 'Isa, from Ibn Abi Umayr, from Muhammad ibn Abi Hamzah:
Abu Abdillah {a.s} said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to recite fifteen verses in every rak'ah, and His {saws} bowing (ruku') would be equal in length to His {saws} standing, and His {saws} prostration would be equal to His {saws} bowing, and His {saws} raising of His {saws} head from bowing and from prostration were all equal."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.123 • Al-Wafi, Vol.7 p.343 • Wasa'il Al-Shi'ah, Vol.6 p.332

HADITH

HADITH.469

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اِبْنِ مَسْعُودٍ اَلطَّائِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَقْرَأُ فِي آخِرِ صَلاَةِ اَللَّيْلِ «هَلْ أَتىٰ عَلَى اَلْإِنْسٰانِ» » - قَالَ عَلِيُّ بْنُ اَلنُّعْمَانِ وَ قَالَ اَلْحَارِثُ سَمِعْتُهُ وَ هُوَ يَقُولُ - « «قُلْ هُوَ اَللّٰهُ أَحَدٌ» ثُلُثُ اَلْقُرْآنِ وَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» تَعْدِلُ رُبُعَهُ وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَجْمَعُ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» فِي اَلْوَتْرِ لِكَيْ يَجْمَعَ اَلْقُرْآنَ كُلَّهُ».

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Ibn Mas'ud al-Ta'i:

Abu Abdillah {a.s} said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to recite in the final rak'ah of the night prayer: '*Has there come upon man*...' (Surah al-Insan 76:1)."

Ali ibn al-Nu'man said, and al-Harith said: I heard Him {a.s} while He {a.s} was saying:

'Surah Al-Ikhlas' is one-third of the Qur'an, and 'Surah Al-Kafirun' equals one-fourth of it.

And the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to combine 'Surah Al-Ikhlas' in the witr prayer in order to encompass the entire Qur'an."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.124 • Al-Wafi, Vol.8 p.669

HADITH

HADITH.470

[SOURCE] Implicit (Muzmar)

وَ رُوِيَ: «أَنَّ مَنْ قَرَأَ فِي اَلرَّكْعَتَيْنِ اَلْأُولَيَيْنِ مِنْ صَلاَةِ اَللَّيْلِ فِي كُلِّ رَكْعَةٍ مِنْهَا اَلْحَمْدُ لِلّٰهِ مَرَّةً وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» ثَلاَثِينَ مَرَّةً اِنْفَتَلَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اَللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ إِلاَّ غُفِرَ لَهُ».

And it has been narrated:

"That whoever recites in the first two rak'ahs of the night prayer, 'Al-Hamdulillah' once in each rak'ah, and 'Surah Al-Ikhlas' thirty times, then he finishes his prayer, there will remain no sin between him and Allah {SWT}, Mighty and Majestic, except that it will be forgiven for him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.485 • Tahdib Al-Ahkam, Vol.2 p.124 • Al-Wafi, Vol.8 p.668 • Wasa'il Al-Shi'ah, Vol.6 p.129 • Tafsir Al-Burhan, Vol.5 p.796

HADITH

HADITH.471

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْبَرْقِيِّ وَ أَبِي أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يَنْبَغِي لِلْعَبْدِ إِذَا صَلَّى أَنْ يُرَتِّلَ فِي قِرَاءَتِهِ فَإِذَا مَرَّ بِآيَةٍ فِيهَا ذِكْرُ اَلْجَنَّةِ وَ ذِكْرُ اَلنَّارِ سَأَلَ اَللَّهَ اَلْجَنَّةَ وَ تَعَوَّذَ بِاللَّهِ مِنَ اَلنَّارِ وَ إِذَا مَرَّ بِ «يٰا أَيُّهَا اَلنّٰاسُ» وَ «يٰا أَيُّهَا اَلَّذِينَ آمَنُوا» يَقُولُ لَبَّيْكَ رَبَّنَا».

Ahmad ibn Muhammad ibn ‘Isa, from al-Hasan ibn Ali, from Abdullah ibn al-Barqi and Abu Ahmad, from some of our companions:

Abu Abdillah {a.s} said: “It is proper for the servant, when he prays, to recite with measured tone (tartil). And when he passes by a verse that mentions Paradise or the Fire, he should ask Allah {SWT} for Paradise and seek refuge in Allah {SWT} from the Fire. And when he passes by ‘O people’ and ‘O you who believe’, he should say: ‘Labbayk, our Lord {AZJ}.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.124 • Al-Wafi, Vol.8 p.698 • Wasa’il Al-Shi’ah, Vol.6 p.68 • Al-Fusul Al-Muhimmah, Vol.3 p.312

HADITH

HADITH.472

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ أَبِي عَبْدِ اَللَّهِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ : أَنَّهُ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يَقُومُ مِنْ آخِرِ اَللَّيْلِ فَيَرْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ «يَنْبَغِي لِلرَّجُلِ إِذَا صَلَّى فِي اَللَّيْلِ أَنْ يُسْمِعَ أَهْلَهُ لِكَيْ يَقُومَ اَلْقَائِمُ وَ يَتَحَرَّكَ اَلْمُتَحَرِّكُ».

Ahmad ibn Abi Abdillah, from some of our companions, from Ali ibn Asbat, from his uncle Ya‘qub ibn Salim:

He asked Abu Abdillah {a.s}, about a man who rises at the end of the night and raises his voice with the Qur’an.

Imam {a.s} said: “It is proper for a man, when he prays at night, to make his voice heard by his family, so that the one who is already awake may rise and the one stirring may become active.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.124 • Al-Wafi, Vol.8 p.691 • Wasa’il Al-Shi’ah, Vol.6 p.77 • Bihar Al-Anwar, Vol.8 2 p.79

HADITH

HADITH.473

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَجَّالِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْوَلِيدِ اَلْكِنْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ أَوْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أَقُومُ آخِرَ اَللَّيْلِ وَ أَخَافُ اَلصُّبْحَ قَالَ «اِقْرَأْ اَلْحَمْدَ وَ اِعْجَلِ اِعْجَلْ».

هذا الخبر محمول على من يغلب على ظنه انه يمكنه الفراغ من صلاة الليل قبل أن يطلع الفجر فاما مع الخوف من ذلك فالاولى أن يقدم الوتر ثم يقضي الثماني ركعات بعد ذلك ، يدل على ذلك ما رواه :

Muhammad ibn Ya‘qub, from Ali ibn Muhammad, from Muhammad ibn al-Husayn, from al-Hajjal, from Abdullah ibn al-Walid al-Kindi, from Isma‘il ibn Jabir or Abdullah ibn Sinan. He said:

I said to Abu Abdillah {a.s}: “I rise at the end of the night and I fear that dawn will come.”

Imam {a.s} said: “Recite al-Hamd and hurry, hurry.”

[AL TUSI]

This report is to be understood as applying to the one who strongly believes he will be able to complete the night prayer before the arrival of dawn. But if there is fear that he may not be able to do so, then it is preferable to perform the witr prayer first, and then make up the eight rak‘ahs afterward. What indicates this, which has been narrated:

[REFERENCES] Al-Kafi, Vol.3 p.449 • Tahdib Al-Ahkam, Vol.2 p.124 • Al-Istibsar, Vol.1 p.280 • Al-Wafi, Vol.7 p.337 • Wasa’il Al-Shi’ah, Vol.4 p.257 • Wasa’il Al-Shi’ah, Vol.6 p.130 • Bihar Al-Anwar, Vol.80 p.123

HADITH

HADITH.474

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقُومُ آخِرَ اَللَّيْلِ وَ هُوَ يَخْشَى أَنْ يَفْجَأَهُ اَلصُّبْحُ أَ يَبْدَأُ بِالْوَتْرِ أَوْ يُصَلِّي اَلصَّلاَةَ عَلَى وَجْهِهَا حَتَّى يَكُونَ اَلْوَتْرُ آخِرَ ذَلِكَ قَالَ «بَلْ يَبْدَأُ بِالْوَتْرِ» وَ قَالَ «أَنَا كُنْتُ فَاعِلاً ذَلِكَ».

وإذا صلى أربع ركعات من صلاة الليل ثم أدركه الصبح جاز له أن يتم صلاة الليل ثم يصلي

Muhammad ibn Ya‘qub, from al-Husayn ibn Muhammad, from Abdullah ibn ‘Amir, from Ali ibn Mahziyar, from Fadalah ibn Ayyub, from al-Qasim ibn Burayd, from Muhammad ibn Muslim, from Abu Ja‘far. said:

I asked Him {a.s} about a man who rises at the end of the night and fears that dawn might surprise him, should he begin with the witr prayer or perform the prayer in its proper sequence so that the witr would be the last of it?

Imam {a.s} said: “Rather, he should begin with the witr.”

And he (narrator) said: “I used to do that myself.”

[AL TUSI]

And if he has prayed four rak‘ahs of the night prayer and then dawn reaches him, it is permissible for him to complete te night prayer and then perform Fajr prayer.

[REFERENCES] Al-Kafi, Vol.3 p.449 • Tahdib Al-Ahkam, Vol.2 p.125 • Al-Istibsar, Vol.1 p.281 • Al-Wafi, Vol.7 p.337 • Wasa’il Al-Shi’ah, Vol.4 p.257

HADITH

HADITH.475

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي اَلْفَضْلِ اَلنَّحْوِيِّ عَنْ أَبِي جَعْفَرٍ اَلْأَحْوَلِ مُحَمَّدِ بْنِ اَلنُّعْمَانِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا كُنْتَ صَلَّيْتَ أَرْبَعَ رَكَعَاتٍ مِنْ صَلاَةِ اَللَّيْلِ قَبْلَ طُلُوعِ اَلْفَجْرِ فَأَتِمَّ اَلصَّلاَةَ طَلَعَ أَمْ لَمْ يَطْلُعْ».

والافضل أن يعدل عن اتمام صلاة الليل الى صلاة الغداة ثم يصلي تمامها بعد الفراغ من صلاة الفجر ، يدل على ذلك ما رواه :

What was narrated by Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Isma‘il, from Ali ibn al-Hakam, from Abu al-Fadl al-Nahwi, from Abu Ja‘far al-Ahwal Muhammad ibn al-Nu‘man. He said:

Abu Abdillah {a.s}, said: “If you have prayed four rak‘ahs of the night prayer before the rising of dawn, then complete the prayer, whether dawn has risen or not.”

[AL TUSI]

And it is better that he shifts from completing the night prayer to performing the morning (Fajr) prayer, then completes the remainder of the night prayer after finishing the Fajr prayer. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.125 • Al-Istibsar, Vol.1 p.282 • Al-Wafi, Vol.7 p.339 • Wasa’il Al-Shi’ah, Vol.4 p.260 • Bihar Al-Anwar, Vol.8 4 p.218 • Mustadrak Al-Wasa’il, Vol.3 p.154

HADITH

HADITH.476

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ يَعْقُوبَ اَلْبَزَّازِ قَالَ: قُلْتُ لَهُ أَقُومُ قَبْلَ اَلْفَجْرِ بِقَلِيلٍ فَأُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ أَتَخَوَّفُ أَنْ يَنْفَجِرَ اَلْفَجْرُ - أَبْدَأُ بِالْوَتْرِ أَوْ أُتِمُّ اَلرَّكَعَاتِ قَالَ «لاَ بَلْ أَوْتِرْ وَ أَخِّرِ اَلرَّكَعَاتِ حَتَّى تَقْضِيَهَا فِي صَدْرِ اَلنَّهَارِ».

Al-Husayn ibn Sa‘id, from Muhammad ibn Sinan, from Ibn Muskan, from Ya‘qub al-Bazzaz. He said:

I said to Him {a.s}: “I rise shortly before Fajr and pray four rak‘ahs, then I fear that dawn will break, should I begin with the witr or complete the rak‘ahs?”

Imam {a.s} said: “No, rather perform the witr and delay the rak‘ahs until you make them up in the early part of the day.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.125 • Al-Istibsar, Vol.1 p.282 • Al-Wafi, Vol.7 p.339 • Wasa’il Al-Shi’ah, Vol.4 p.260 • Bihar Al-Anwar, Vol.8 4 p.218

HADITH

HADITH.477

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْبَرْقِيِّ عَنِ اَلْمَرْزُبَانِ بْنِ عِمْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقُومُ وَ قَدْ طَلَعَ اَلْفَجْرُ فَإِنْ أَنَا بَدَأْتُ بِالْفَجْرِ صَلَّيْتُهَا فِي أَوَّلِ وَقْتِهَا وَ إِنْ بَدَأْتُ فِي صَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ صَلَّيْتُ اَلْفَجْرَ فِي وَقْتِ هَؤُلاَءِ فَقَالَ «اِبْدَأْ بِصَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ وَ لاَ تَجْعَلْ ذَلِكَ عَادَةً».

As for what was narrated by Sa‘d ibn Abdullah, from Ahmad ibn Muhammad, from al-Barqi, from al-Marzuban ibn ‘Imran, from ‘Umar ibn Yazid. He said:

I said to Abu Abdillah {a.s}: “I rise and the dawn has already appeared. If I begin with the Fajr prayer, I perform it at its earliest time; but if I begin with the night prayer and the witr, I end up praying Fajr at the time these people do (later).”

So Imam {a.s} said: “Begin with the night prayer and the witr, but do not make that a habit.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.126 • Al-Istibsar, Vol.1 p.281 • Al-Wafi, Vol.7 p.335 • Wasa’il Al-Shi’ah, Vol.4 p.262

HADITH

HADITH.478

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَمَّارِ بْنِ اَلْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقُومُ وَ قَدْ طَلَعَ اَلْفَجْرُ وَ لَمْ أُصَلِّ صَلاَةَ اَللَّيْلِ فَقَالَ «صَلِّ صَلاَةَ اَللَّيْلِ وَ أَوْتِرْ وَ صَلِّ رَكْعَتَيِ اَلْفَجْرِ».

فانما وردت هذه الاخبار رخصة في جواز تأخير صلاة الغداة عن أول الوقت الى آخره ، ويجوز ذلك إذا كان تأخيره إنما يكون للاشتغال بشئ من العبادات والافضل ما ذكرناه أن يصلي الغداة في أول وقتها ثم يقضي صلاة الليل ، والذي يكشف أيضا عما ذكرناه :

And from him, from Muhammad ibn al-Husayn, from ‘Ammar ibn al-Mubarak, from Muhammad ibn ‘Udhafir, from Ishaq ibn ‘Ammar. He said:

I said to Abu Abdillah {a.s}: “I rise and the dawn has already appeared, and I have not yet performed the night prayer.”

Imam {a.s} said: “Perform the night prayer, and perform the witr, and perform the two rak‘ahs of Fajr.”

[AL TUSI]

These reports were only narrated as a concession permitting the delay of the morning (Fajr) prayer from its earliest time to its latest, and that is allowed if the delay is due to being engaged in some form of worship. However, the preferred course is what we have mentioned: to perform the Fajr prayer at its earliest time, then make up the night prayer afterward. And what further clarifies what we have stated is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.126 • Al-Istibsar, Vol.1 p.281 • Al-Wafi, Vol.7 p.335 • Wasa’il Al-Shi’ah, Vol.4 p.262

HADITH

HADITH.479

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَّادٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُوتِرُ بَعْدَ مَا يَطْلُعُ اَلْفَجْرُ قَالَ «لاَ».

What was narrated by al-Husayn ibn Sa‘id, from Fadalah, from Hammad, from Isma‘il ibn Jabir. He said:
I said to Abu Abdillah {a.s}: “Shall I perform the witr after the dawn has risen?”
Imam {a.s} said: “No.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.126 • Al-Istibsar, Vol.1 p.281 • Al-Wafi, Vol.7 p.336 • Wasa’il Al-Shi’ah, Vol.4 p.259

HADITH

HADITH.480

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ اَلْحَسَنِ اَلصَّفَّارُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَمْرِو بْنِ عُثْمَانَ وَ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اَللَّهِ عَ قَالَ: سَأَلْتُهُ عَنْ صَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ بَعْدَ طُلُوعِ اَلْفَجْرِ فَقَالَ «صَلِّهَا بَعْدَ اَلْفَجْرِ حَتَّى تَكُونَ فِي وَقْتٍ تُصَلِّي اَلْغَدَاةَ فِي آخِرِ وَقْتِهَا وَ لاَ تَعَمَّدْ ذَلِكَ كُلَّ لَيْلَةٍ» وَ قَالَ «أَوْتِرْ أَيْضاً بَعْدَ فَرَاغِكَ مِنْهَا».

Muhammad ibn al-Hasan al-Saffar, from Ya‘qub ibn Yazid, from ‘Amr ibn Uthman and Muhammad ibn ‘Umar ibn Yazid, from Muhammad ibn ‘Udhafir, from ‘Umar ibn Yazid, from Abu Abdillah {a.s}. He said:
I asked Him {a.s} about the night prayer and the witr after the rising of dawn.
Imam {a.s} said: “Pray it after Fajr, so long as it is still within the time when you can pray the morning prayer at its latest time. But do not make that your habit every night.”
And Imam {a.s} said: “Also perform the witr after you finish it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.126 • Al-Istibsar, Vol.1 p.282 • Al-Wafi, Vol.7 p.336 • Wasa’il Al-Shi’ah, Vol.4 p.261

HADITH

HADITH.481

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقِرَاءَةِ فِي اَلْوَتْرِ فَقَالَ «كَانَ بَيْنِي وَ بَيْنَ أَبِي بَابٌ فَكَانَ أَبِي إِذَا صَلَّى يَقْرَأُ فِي اَلْوَتْرِ - بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» فِي ثَلاَثَتِهِنَّ وَ كَانَ يَقْرَأُ «قُلْ هُوَ اَللَّهُ أَحَدٌ» فَإِذَا فَرَغَ مِنْهَا قَالَ «كَذَلِكَ اَللَّهُ رَبِّي أَوْ كَذَاكَ اَللَّهُ رَبِّي» ».

Al-Husayn ibn Sa‘id, from Safwan, from Abd al-Rahman ibn al-Hajjaj. He said:
I asked Abu Abdillah {a.s} about the recitation in the witr prayer.
Imam {a.s} said: “There was a door between me and my father {a.s}, and when my father {a.s} would pray, He {a.s} would recite ‘Surah Al Ikhlas’ in the three rak‘ahs of the witr. And when He {a.s} finished reciting it, He {a.s} would say:
‘Thus, Allah {SWT} is my Lord {AZJ},’ or ‘That is how Allah {SWT} is my Lord {AZJ}.’”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.126 • Al-Wafi, Vol.8 p.669 • Wasa’il Al-Shi’ah, Vol.6 p.131 • Tafsir Al-Burhan, Vol.5 p.796 • Bihar Al-Anwar, Vol.8 4 p.226

HADITH

HADITH.482

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنِ اَلْحَلَبِيِّ عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقُولُ: « «قُلْ هُوَ اَللَّهُ أَحَدٌ» تَعْدِلُ ثُلُثَ اَلْقُرْآنِ وَ كَانَ يُحِبُّ أَنْ يَجْمَعَهَا فِي اَلْوَتْرِ لِيَكُونَ اَلْقُرْآنُ كُلُّهُ».

And from him, from al-Nadr, from al-Halabi, from al-Harith ibn al-Mughirah:

Abu Abdillah {a.s} said: “My father {a.s}, peace be upon him, used to say: ‘Surah Al Ikhlas’ is equal to one-third of the Qur’an, and He {a.s} used to love to combine it in the witr so that the entire Qur’an would be encompassed.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.127 • Al-Wafi, Vol.8 p.669 • Wasa’il Al-Shi’ah, Vol.6 p.131 • Tafsir Al-Burhan, Vol.5 p.796 • Bihar Al-Anwar, Vol.8 4 p.226

HADITH

HADITH.483

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ يَعْقُوبَ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ اَلْعَبْدَ اَلصَّالِحَ عَنِ اَلْقِرَاءَةِ فِي اَلْوَتْرِ وَ قُلْتُ إِنَّ بَعْضاً رَوَى - «قُلْ هُوَ اَللَّهُ أَحَدٌ» فِي اَلثَّلاَثِ وَ بَعْضاً رَوَى فِي اَلْأُولَيَيْنِ - اَلْمُعَوِّذَتَيْنِ وَ فِي اَلثَّالِثَةِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» فَقَالَ «اِعْمَلْ بِالْمُعَوِّذَتَيْنِ وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» ».

والتسليم في الركعتين من الثلاث ركعات لا يجوز تركه يدل على ذلك ما رواه :

And from him, from Ya‘qub ibn Yaqtin. He said:

I asked the Righteous Servant (Abd al-Salih {a.s}) about the recitation in the witr prayer. I asked: “Some have narrated ‘Surah Al Ikhlas’ in all three rak‘ahs, and some have narrated the ‘Mu‘awwidhatayn’ (Surah al-Falaq and Surah al-Nas) in the first two, and ‘Surah Al Ikhlas’ in the third.”

Imam {a.s} said: “Act upon the ‘Mu‘awwidhatayn’ and ‘Surah Al Ikhlas’.”

[AL TUSI]

And the taslim (salutation) in the two rak‘ahs of the three rak‘ahs (of the witr set) is not to be omitted. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.127 • Al-Wafi, Vol.8 p.668 • Wasa’il Al-Shi’ah, Vol.6 p.115 • Wasa’il Al-Shi’ah, Vol.6 p.132 • Tafsir Al-Burhan, Vol.5 p.809 • Bihar Al-Anwar, Vol.8 4 p.226

HADITH

HADITH.484

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ اِبْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْوَتْرُ ثَلاَثُ رَكَعَاتٍ يُفْصَلُ بَيْنَهُنَّ وَ يُقْرَأُ فِيهِنَّ جَمِيعاً - «بقل هُوَ اَللَّهُ أَحَدٌ» ».

Al-Husayn ibn Sa‘id, from Uthman ibn ‘Isa, from Ibn Muskan, from Sulayman ibn Khalid:

Abu Abdillah {a.s} said: “The witr is three rak‘ahs, separated from one another, and ‘Surah Al Ikhlas’ is recited in all of them.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.127 • Al-Istibsar, Vol.1 p.348 • Tafsir Al-Burhan, Vol.5 p.796

HADITH

HADITH.485

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْوَتْرُ ثَلاَثُ رَكَعَاتٍ ثِنْتَيْنِ مَفْصُولَةٌ وَ وَاحِدَةٍ».

And from him, from Hammad ibn Shu‘ayb, from Abu Basir:
Abu Abdillah {a.s} said: “The witr is three rak‘ahs, two separated and one (by itself).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.127 • Al-Istibsar, Vol.1 p.348 • Al-Wafi, Vol.7 p.93 • Wasa’il Al-Shi’ah, Vol.4 p.64

HADITH

HADITH.486

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلتَّسْلِيمُ فِي رَكْعَتَيِ اَلْوَتْرِ فَقَالَ «تُوقِظُ اَلرَّاقِدَ وَ تُكَلِّمُ بِالْحَاجَةِ».

And from him, from al-Nadr, from Muhammad ibn Abi Hamzah, from Mu‘awiyah ibn ‘Ammar. He said:
I said to Abu Abdillah {a.s}, regarding the taslim (salutation) in the two rak‘ahs of witr. Imam {a.s} said: “You may wake the one who is sleeping and speak regarding a need.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.127 • Al-Istibsar, Vol.1 p.348 • Al-Wafi, Vol.7 p.94 • Wasa’il Al-Shi’ah, Vol.4 p.64

HADITH

HADITH.487

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي وَلاَّدٍ حَفْصِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلتَّسْلِيمِ فِي اَلرَّكْعَتَيْنِ فِي اَلْوَتْرِ فَقَالَ «نَعَمْ فَإِنْ كَانَ لَكَ حَاجَةٌ فَاخْرُجْ وَ اِقْضِهَا ثُمَّ عُدْ فَارْكَعْ رَكْعَةً».

And from him, from al-Nadr, from Muhammad ibn Abi Hamzah, from Abu Walad Hafs ibn Salim. He said:
I asked Abu Abdillah {a.s}, about the taslim (salutation) in the two rak‘ahs of the witr. Imam {a.s} said: “Yes. And if you have a need, then go out and take care of it, then return and perform one rak‘ah.”

[REFERENCES] Al-Muhasin, Vol.2 p.325 • Al-Kafi, Vol.3 p.449 • Tahdib Al-Ahkam, Vol.2 p.127 • Al-Istibsar, Vol.1 p.348 • Al-Wafi, Vol.7 p.93 • Wasa’il Al-Shi’ah, Vol.4 p.62 • Bihar Al-Anwar, Vol.8 4 p.210

HADITH

HADITH.488

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ لِي: «اِقْرَأْ فِي اَلْوَتْرِ فِي ثَلاَثَتِهِنَّ - بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ سَلِّمْ فِي اَلرَّكْعَتَيْنِ تُوقِظُ اَلرَّاقِدَ وَ تَأْمُرُ بِالصَّلاَةِ».

And from him, from Hammad ibn Isa and Fadalah, from Mu‘awiyah ibn ‘Ammar. He said:

Imam {a.s} said to me: “Recite in the witr, in all three rak‘ahs, ‘Surah Al Ikhlas’, and perform taslim in the two rak‘ahs. Wake the one who is asleep and command (them) to pray.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.128

HADITH

HADITH.489

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ أَبِي وَلاَّدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ يُصَلِّيَ اَلرَّجُلُ اَلرَّكْعَتَيْنِ مِنَ اَلْوَتْرِ ثُمَّ يَنْصَرِفَ فَيَقْضِيَ حَاجَتَهُ».

And from him, from Fadalah, from Abu Walad:

Abu Abdillah {a.s} said: “There is no harm if a man prays the two rak‘ahs of the witr, then departs to fulfill his need.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.128 • Wasa’il Al-Shi’ah, Vol.4 p.64

HADITH

HADITH.490

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنِ اَلْبَرْقِيِّ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْفَضْلِ اَلنَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ أَوْ غَيْرِهِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أَفْصِلُ اَلْوَتْرَ فَقَالَ «نَعَمْ» قُلْتُ لَهُ إِنِّي رُبَّمَا عَطِشْتُ أَ فَأَشْرَبُ اَلْمَاءَ فَقَالَ «نَعَمْ».

Sa‘d, from Abu Ja‘far, from al-Barqi, from Abdullah ibn al-Fadl al-Nawfali, from Ali ibn Abi Hamzah, or someone else, from someone who narrated to him, from Abu Abdillah {a.s}. He said:

I said to Him {a.s}: “Shall I separate the witr (into parts)?”

Imam {a.s} said: “Yes.”

I said to Him {a.s}: “Sometimes I become thirsty, may I drink water (in between)?”

Imam {a.s} said: “Yes.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.128 • Al-Wafi, Vol.7 p.95

HADITH

HADITH.491

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اَللَّهِ ع : فِيمَنِ اِنْصَرَفَ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ مِنَ اَلْوَتْرِ هَلْ يَجُوزُ لَهُ أَنْ يَتَكَلَّمَ أَوْ يَخْرُجَ مِنَ اَلْمَسْجِدِ ثُمَّ يَعُودَ فَيُوتِرَ قَالَ «نَعَمْ تَصْنَعُ مَا تَشَاءُ وَ تَتَكَلَّمُ وَ تُحْدِثُ وُضُوءَكَ ثُمَّ تُتِمُّهَا قَبْلَ أَنْ تُصَلِّيَ اَلْغَدَاةَ».

Muhammad ibn Ali ibn Mahbub, from al-‘Abbas ibn Ma‘ruf, from Muhammad ibn Isma‘il ibn Bazi‘, from Muhammad ibn ‘Udhafir, from ‘Umar ibn Yazid:

Abu Abdillah {a.s} (was asked) regarding someone who leaves after the second rak‘ah of the witr, whether it is permissible for him to speak or leave the mosque and then return to complete the witr.

Imam {a.s} said: “Yes, you may do as you wish, you may speak, perform wudu again, and then complete it before you pray the morning (Fajr) prayer.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.128 • Al-Wafi, Vol.7 p.94 • Wasa’il Al-Shi’ah, Vol.4 p.65

HADITH

HADITH.492

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْوَتْرِ أَ فَصْلٌ أَمْ وَصْلٌ قَالَ «فَصْلٌ».

Ahmad ibn Muhammad ibn ‘Isa, from al-Barqi, from Sa‘d ibn Sa‘d al-Ash‘ari, from Abu al-Hasan al-Ridha, peace be upon him. He said:

I asked Him {a.s} about the witr, should it be separated or connected?

Imam {a.s} said: “Separated.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.128 • Al-Istibsar, Vol.1 p.348 • Al-Wafi, Vol.7 p.94 • Wasa’il Al-Shi’ah, Vol.4 p.65

HADITH

HADITH.493

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْفَضْلِ اَلنَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ وَ غَيْرِهِ عَنْ بَعْضِ مَشِيخَتِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَفْصِلُ فِي اَلْوَتْرِ قَالَ «نَعَمْ» قُلْتُ فَإِنِّي رُبَّمَا عَطِشْتُ فَأَشْرَبُ اَلْمَاءَ قَالَ «نَعَمْ وَ اِنْكِحْ».

Muhammad ibn Ahmad ibn Yahya, from Abu Ja‘far, from his father, from Abdullah ibn al-Fadl al-Nawfali, from Ali ibn Abi Hamzah and others, from some of his teachers. He said:

I said to Abu Abdillah {a.s}: “Shall I separate (the rak‘ahs) in the witr?”

Imam {a.s} said: “Yes.”

I asked: “Sometimes I become thirsty, so I drink water.”

Imam {a.s} said: “Yes, and (even) marry (if you wish).”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.128 • Al-Wafi, Vol.7 p.95 • Wasa’il Al-Shi’ah, Vol.4 p.65

HADITH

HADITH.494

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّسْلِيمِ فِي رَكْعَتَيِ اَلْوَتْرِ فَقَالَ «إِنْ شِئْتَ سَلَّمْتَ وَ إِنْ شِئْتَ لَمْ تُسَلِّمْ».

As for what was narrated by al-Husayn ibn Sa‘id, from al-Nadr, from Muhammad ibn Abi Hamzah, from Ya‘qub ibn Shu‘ayb. He said:

I asked Abu Abdillah {a.s} about the taslim (salutation) in the two rak‘ahs of the witr.
Imam {a.s} said: “If you wish, you may say the taslim, and if you wish, you may omit it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.129 • Tahdib Al-Ahkam, Vol.2 p.129 • Al-Istibsar, Vol.1 p.348 • Al-Istibsar, Vol.1 p.349 • Al-Wafi, Vol.7 p.95 • Al-Wafi, Vol.7 p.95 • Wasa’il Al-Shi’ah, Vol.4 p.66 • Wasa’il Al-Shi’ah, Vol.4 p.66

HADITH

HADITH.495

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وعنه عن النضر عن محمد بن أبي حمزة عن معاوية بن عمار قال قلت لابي عبد الله عليه‌السلام : اسلم في ركعتي الوتر؟ فقال : إن شئت سلمت وإن شئت لم تسلم.

And from him, from al-Nadr, from Muhammad ibn Abi Hamzah, from Mu‘awiyah ibn ‘Ammar. He said:

I said to Abu Abdillah {a.s}: “Shall I say the taslim in the two rak‘ahs of the witr?”
Imam {a.s} said: “If you wish, you may say the taslim, and if you wish, you may omit it.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.496

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ كُرْدَوَيْهِ اَلْهَمْدَانِيِّ قَالَ: سَأَلْتُ اَلْعَبْدَ اَلصَّالِحَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْوَتْرِ فَقَالَ «صِلْهُ».

فان هذه الروايات ليست منافية لما ذكرناه لانها تضمنت التخيير في التسليم ومن يقول بصلتها فانه لا يجوز التسليم فيها على وجه ، وإذا كان فيها الاختيار فنحن نحمله على التسليم المخصوص وهو ان عندنا ان من قال السلام علينا وعلى عباد الله الصالحين في التشهد فقد انقطعت صلاته ، فان قال بعد ذلك السلام عليكم ورحمة الله جاز ، وإن لم يقل جاز أيضا ، فكان التخيير إنما تناول هذا الضرب من التسليم ، ولو كان فيها صريح بالنهي عن التسليم لم يجب العمل بها لان ما أثبتناه في وجوب التسليم من الاخبار اكثر ، ولا يجوز العدول عن الاكثر الى الاقل الا لدليل يمنع منه ، ويجوز أن تكون هذه الاخبار خرجت على طريق التقية لانها موافقة لمذاهب العامة وما يخرج على هذا الوجه لا يجب العمل به ، ويحتمل أن يكون أراد بالتسليم ما يستباح بالتسليم من الكلام وغيره ، واجري عليه هذه التسمية لانه سبب في اباحته وهذا الكلام مما الانسان مخير فيه إن شاء تكلم وإن شاء ابتدأ في الوتر من غير كلام ، والذي يكشف عما ذكرناه أخيرا ما رواه :

And from him, from Muhammad ibn Ziyad, from Kurdawayh al-Hamdani. He said:

I asked the Righteous Servant (Abd al Salih {a.s}), peace be upon him, about the witr. Imam {a.s} said: “Connect it.”

[AL TUSI]

For these narrations are not contradictory to what we have mentioned, because they contain the element of choice regarding the taslim (salutation). And for the one who connects the rak‘ahs (without separating them), then it is not permissible for him to perform the taslim in that form. And when there is choice involved, we interpret it to refer to the specific form of taslim, according to us, whoever says ‘Peace be upon us and upon the righteous servants of Allah {SWT} ‘ in the tashahhud, his prayer is cut off; and if after that he says ‘Peace be upon you and the mercy of Allah {SWT} ‘, it is permissible, and if he does not say it, that is also permissible.

Thus, the choice pertains to this type of taslim. And if there were a clear prohibition of taslim in those reports, it would not be obligatory to act upon them, because the narrations establishing the obligation of taslim are more numerous, and it is not permissible to abandon the greater number for the lesser unless there is a clear proof requiring it.

It is also possible that these reports were issued by way of taqiyya (precautionary dissimulation), because they conform with the views of the general public (non-Shia jurists), and whatever is issued in such a manner is not obligatory to act upon. It is also possible that by "taslim" was meant the permission to speak and other such acts that become allowed through taslim, and that it was referred to as “taslim” because it serves as the cause for that permission.

This type of statement is something in which the person is given a choice, if he wishes, he may speak, and if he wishes, he may begin the witr without speaking. And what further clarifies what we have just mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.129 • Al-Istibsar, Vol.1 p.349 • Al-Wafi, Vol.7 p.96

HADITH

HADITH.497

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ مَوْلًى لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: «رَكْعَتَا اَلْوَتْرِ إِنْ شَاءَ تَكَلَّمَ بَيْنَهُمَا وَ بَيْنَ اَلثَّالِثَةِ وَ إِنْ شَاءَ لَمْ يَفْصِلْ».

قال الشيخ رحمه‌الله : (ويستحب أن يدعو الانسان في الوتر بهذا الدعاء) وذكر الدعاء الى آخره الى قوله : (ثم يصلي ركعتي الفجر). فلم نشتغل بتخريج أسانيد الدعاء لان الاشتغال بغيره أولى ، ومن أراد أن يقف على الدعاء نفسه فليأخذ من الكتاب ومما ورد في الحث على الدعاء في الوتر :

Al-Husayn ibn Sa‘id, from Safwan, from Mansur, from a servant of Abu Ja‘far, peace be upon him. He said:
Imam {a.s} said: “The two rak‘ahs of the witr, if he wishes, he may speak between them and the third rak‘ah, and if he wishes, he may not separate them.”

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: ‘And it is recommended that a person supplicate in the witr with this supplication’ and he mentioned the supplication to its end, up to his statement: ‘then he performs the two rak‘ahs of Fajr.’ We did not occupy ourselves with tracing the chains of transmission of the supplication, as attending to other matters was more appropriate. And whoever wishes to see the supplication itself, let him refer to the book.
As for what has been narrated encouraging supplication in the witr:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.130 • Al-Wafi, Vol.7 p.95 • Wasa’il Al-Shi’ah, Vol.4 p.65

HADITH

HADITH.498

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ بِالْأَسْحٰارِ هُمْ يَسْتَغْفِرُونَ» فِي اَلْوَتْرِ فِي آخِرِ اَللَّيْلِ سَبْعِينَ مَرَّةً».

What was narrated by al-Husayn ibn Sa‘id, from Fadalah, from Mu‘awiyah ibn ‘Ammar. He said:
I heard Abu Abdillah {a.s} say regarding the saying of Allah {SWT}, Mighty and Majestic: ‘*And in the hours before dawn they would seek forgiveness’* (Surah Dhariyat 51:18), this refers to the witr, at the end of the night, seventy times.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.130 • Al-Wafi, Vol.8 p.758 • Wasa’il Al-Shi’ah, Vol.6 p.280 • Tafsir Al-Burhan, Vol.5 p.159 • Bihar Al-Anwar, Vol.8 4 p.121

HADITH

HADITH.499

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ بْنِ اَلْفَضْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَمَّا أَقُولُ فِي وَتْرِي فَقَالَ «مَا قَضَى اَللَّهُ عَلَى لِسَانِكَ وَ قَدَّرَهُ».

And from him, from Fadalah, from Aban, from Isma‘il ibn al-Fadl. He said:
I asked Abu Abdillah {a.s}, about what I should say in my witr. He said: “Whatever Allah {SWT} causes to be spoken on your tongue and has decreed.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.130 • Al-Wafi, Vol.8 p.758 • Wasa’il Al-Shi’ah, Vol.6 p.278

HADITH

HADITH.500

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ لِيَ: «اِسْتَغْفِرِ اَللَّهَ عَزَّ وَ جَلَّ فِي اَلْوَتْرِ سَبْعِينَ مَرَّةً».

And from him, from Safwan, from Mansur, from Abu Abdillah {a.s}. He said:
Imam {a.s} said to me: “Seek forgiveness from Allah {SWT}, Mighty and Majestic, in the witr seventy times.”

[REFERENCES] Al-Kafi, Vol.3 p.450 • Tahdib Al-Ahkam, Vol.2 p.130 • Al-Wafi, Vol.8 p.757 • Wasa’il Al-Shi’ah, Vol.6 p.279 • Wasa’il Al-Shi’ah, Vol.6 p.280

HADITH

HADITH.501

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws} & Implicit (Muzmar)

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لَهُ «اَلْمُسْتَغْفِرِينَ بِالْأَسْحٰارِ» فَقَالَ «اِسْتَغْفَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي وَتْرِهِ سَبْعِينَ مَرَّةً».

And from him, from Fadalah, from Husayn ibn ‘Uthman, from Sama‘ah, from Abu Basir who said:
I said to him: “(about) Those who seek forgiveness at dawn” (Surah Aal ‘Imran 3:17) & (Surah Dhariyat 51:18).
He said: “The Messenger of Allah {SWT}, blessings of Allah {SWT} be upon him and his family, sought forgiveness in his Witr prayer seventy times.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.130 • Al-Wafi, Vol.8 p.758 • Wasa’il Al-Shi’ah, Vol.6 p.281 • Tafsir Al-Burhan, Vol.1 p.602 • Bihar Al-Anwar, Vol.8 4 p.121

HADITH

HADITH.502

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْقُنُوتِ فِي اَلْوَتْرِ هَلْ فِيهِ شَيْءٌ مُوَقَّتٌ يُتَّبَعُ وَ يُقَالُ فَقَالَ «لاَ أَثْنِ عَلَى اَللَّهِ عَزَّ وَ جَلَّ وَ صَلِّ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ اِسْتَغْفِرْ لِذَنْبِكَ اَلْعَظِيمِ» ثُمَّ قَالَ «كُلُّ ذَنْبٍ عَظِيمٌ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi:

Abu Abdillah {a.s} (was asked) regarding the Qunoot in Witr, is there anything fixed in it that should be followed and said?

Imam {a.s} said: "No. Praise Allah {SWT}, the Mighty and Majestic, and send blessings upon the Prophet, blessings of Allah {SWT} be upon him and his family, and seek forgiveness for your great sins."

Then Imam {a.s} said: "Every sin is great."

[REFERENCES] Al-Kafi, Vol.3 p.450 • Tahdib Al-Ahkam, Vol.2 p.130 • Al-Wafi, Vol.8 p.758 • Wasa'il Al-Shi'ah, Vol.6 p.277 • Al-Fusul Al-Muhimmah, Vol.2 p.99

HADITH

HADITH.503

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «اَلْقُنُوتُ فِي اَلْوَتْرِ اَلاِسْتِغْفَارُ وَ فِي اَلْفَرِيضَةِ اَلدُّعَاءُ».

And from him, from al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Aban, from Abd al-Rahman ibn Abi Abdillah who said:

Abu Abdillah {a.s} said: "The Qunoot in Witr is seeking forgiveness, and in the obligatory prayer it is supplication."

[REFERENCES] Al-Kafi, Vol.3 p.340 • Al-Kafi, Vol.3 p.450 • Man La Yahduruhu Al-Faqih, Vol.1 p.491 • Tahdib Al-Ahkam, Vol.2 p.131 • Al-Wafi, Vol.8 p.755 • Wasa'il Al-Shi'ah, Vol.6 p.276

HADITH

HADITH.504

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اَللَّهِ بْنِ 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 تَحْتَ ثَوْبِكَ».

Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: "In the Witr, you supplicate against the enemy, and if you wish, you may mention them by name. And you seek forgiveness, and you raise your hands in the Witr in front of your face, and if you wish, under your garment."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.489 • Tahdib Al-Ahkam, Vol.2 p.131 • Al-Wafi, Vol.8 p.758

HADITH

HADITH.505

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ مِنَ اَلْقُنُوتِ خَمْسُ تَسْبِيحَاتٍ فِي تَرَسُّلٍ».

And from him, from Ali ibn Hadid, and Abd al-Rahman ibn Abi Najran, and al-Husayn ibn Sa‘id, from Hammad ibn ‘Isa, from Hariz, from some of our companions:

Abu Ja‘far, peace be upon him, said: “Five Tasbihs with calm recitation suffice you for Qunoot.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.131 • Al-Wafi, Vol.8 p.756 • Wasa’il Al-Shi’ah, Vol.6 p.274

HADITH

HADITH.506

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَبَانُ بْنُ عُثْمَانَ عَنِ اَلْحَلَبِيِّ : أَنَّهُ قَالَ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُسَمِّي اَلْأَئِمَّةَ عَلَيهِمُ اَلسَّلاَمُ فِي اَلصَّلاَةِ فَقَالَ «أَجْمِلْهُمْ».

And Aban ibn Uthman narrated from Al-Halabi:

He (narrator) said to Abu Abdillah {a.s}, peace be upon him: "I mention the names of the Imams {a.s}, peace be upon them, in the prayer."

Imam {a.s} said: "Summarize them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.493 • Tahdib Al-Ahkam, Vol.2 p.131 • Tahdib Al-Ahkam, Vol.2 p.326 • Al-Wafi, Vol.8 p.886

HADITH

HADITH.507

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلرَّجُلِ يَنْسَى اَلْقُنُوتَ فِي اَلْوَتْرِ أَوْ غَيْرِ اَلْوَتْرِ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ» وَ قَالَ «إِنْ ذَكَرَهُ وَ قَدْ أَهْوَى إِلَى اَلرُّكُوعِ قَبْلَ أَنْ يَضَعَ يَدَيْهِ عَلَى اَلرُّكْبَتَيْنِ فَلْيَرْجِعْ قَائِماً وَ لْيَقْنُتْ ثُمَّ يَرْكَعُ وَ إِنْ وَضَعَ يَدَيْهِ عَلَى اَلرُّكْبَتَيْنِ فَلْيَمْضِ فِي صَلاَتِهِ وَ لَيْسَ عَلَيْهِ شَيْءٌ».

Muhammad ibn Ali ibn Mahbub from Ali ibn Khalid from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Amr ibn Sa‘id from Musaddiq ibn Sadaqah from ‘Ammar:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding the man who forgets the Qunoot in the Witr prayer or in other than the Witr.

Imam {a.s} said: "There is nothing upon him."

And Imam {a.s} said: "If he remembers it while he has already moved toward the bowing (ruku‘) before placing his hands on his knees, then let him return to a standing position and recite the Qunoot, then bow. But if he has placed his hands on his knees, then let him continue in his prayer, and there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.131 • Al-Wafi, Vol.8 p.936 • Wasa’il Al-Shi’ah, Vol.6 p.286 • Mustadrak Al-Wasa’il, Vol.4 p.415

HADITH

HADITH.508

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اَلْعَزِيزِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ: كَانَ أَبُو اَلْحَسَنِ اَلْأَوَّلُ عَلَيْهِ اَلسَّلاَمُ إِذَا رَفَعَ رَأْسَهُ عَنْ آخِرِ رَكْعَةِ اَلْوَتْرِ قَالَ « هَذَا مَقَامُ مَنْ حَسَنَاتُهُ نِعْمَةٌ مِنْكَ وَ شُكْرُهُ ضَعِيفٌ وَ ذَنْبُهُ عَظِيمٌ وَ لَيْسَ لِذَلِكَ إِلاَّ رِفْقُكَ وَ رَحْمَتُكَ فَإِنَّكَ قُلْتَ فِي كِتَابِكَ اَلْمُنْزَلِ عَلَى نَبِيِّكَ اَلْمُرْسَلِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ «كَانُوا قَلِيلاً مِنَ اَللَّيْلِ مٰا يَهْجَعُونَ `وَ بِالْأَسْحٰارِ هُمْ يَسْتَغْفِرُونَ» طَالَ هُجُوعِي وَ قَلَّ قِيَامِي وَ هَذَا اَلسَّحَرُ وَ أَنَا أَسْتَغْفِرُكَ لِذُنُوبِي اِسْتِغْفَارَ مَنْ لاَ يَجِدُ لِنَفْسِهِ ضَرّاً وَ لاَ نَفْعاً وَ لاَ مَوْتاً وَ لاَ حَيَاةً وَ لاَ نُشُوراً ثُمَّ يَخِرُّ سَاجِداً».

قال الشيخ رحمه‌الله : (ثم ليصل ركعتي الفجر) الى قوله : (وليضطجع).

Muhammad ibn Ya‘qub from Ali ibn Muhammad from Sahl ibn Ziyad from Ahmad ibn Abdul-Aziz, who said: One of our companions narrated to me, saying:

Abu al-Hasan al Awwal (the First) {a.s}, peace be upon him, when He {a.s} raised his head from the final rak‘ah of the Witr prayer, used to say:

"This is the position of one whose good deeds are a blessing from You, and whose gratitude is weak, and whose sin is great, and there is no refuge for that except in Your {AZJ} gentleness and Your {AZJ} mercy. For indeed, You {AZJ} said in Your {AZJ} revealed Book, which was sent down upon Your {AZJ} sent Prophet, may Allah {SWT} bless him and his family: ‘*They used to sleep but little of the night, and in the hours before dawn they would seek forgiveness*’ (Surah Dhariyat 51:17–18). My sleep has been long, and my standing (in prayer) has been little, and now is the time before dawn, and I am seeking Your {AZJ} forgiveness for my sins, seeking forgiveness like one who finds no harm or benefit for his own self, nor death, nor life, nor resurrection."

Then He {a.s} would fall into prostration.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "Then let him perform the two rak‘ahs of the Fajr (supererogatory) prayer" until his statement: "And let him lie down."

[REFERENCES] Al-Kafi, Vol.3 p.325 • Tahdib Al-Ahkam, Vol.2 p.132 • Al-Wafi, Vol.8 p.763 • Bihar Al-Anwar, Vol.8 4 p.281 • Tafsir Nur Al-Thaqalayn, Vol.5 p.122 • Tafsir Kanz Al-Daqaiq, Vol.1 2 p.413

HADITH

HADITH.509

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ اَلرَّكْعَتَانِ اَللَّتَانِ قَبْلَ اَلْغَدَاةِ أَيْنَ مَوْضِعُهُمَا فَقَالَ «قَبْلَ طُلُوعِ اَلْفَجْرِ فَإِذَا طَلَعَ اَلْفَجْرُ فَقَدْ دَخَلَ وَقْتُ اَلْغَدَاةِ».

Muhammad ibn Ya‘qub from Ali ibn Ibrahim from his father from Ibn Abi Umayr from ‘Umar ibn Udhaynah from Zurarah, who said:

I said to Abu Ja‘far, peace be upon him: "The two rak‘ahs that are before the dawn (al-ghadah) prayer, what is their time?"

Imam {a.s} said: "Before the rising of the dawn. So when the dawn rises, then the time of the dawn prayer has entered."

[REFERENCES] Al-Kafi, Vol.3 p.448 • Tahdib Al-Ahkam, Vol.2 p.132 • Tahdib Al-Ahkam, Vol.2 p.336 • Al-Istibsar, Vol.1 p.282 • Al-Wafi, Vol.7 p.314 • Wasa’il Al-Shi’ah, Vol.4 p.265

HADITH

HADITH.510

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Jawad {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: قَرَأْتُ فِي كِتَابِ رَجُلٍ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ اَلرَّكْعَتَانِ اَللَّتَانِ قَبْلَ صَلاَةِ اَلْفَجْرِ مِنْ صَلاَةِ اَللَّيْلِ هِيَ أَمْ مِنْ صَلاَةِ اَلنَّهَارِ وَ فِي أَيِّ وَقْتٍ أُصَلِّيهِمَا فَكَتَبَ بِخَطِّهِ «اُحْشُوهُمَا فِي صَلاَةِ اَللَّيْلِ حَشْواً».

And from him, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Ali ibn Mahziyar, who said:

I (Ali ibn Mahziyar) read in the letter of a man to Abu Ja‘far {a.s}, peace be upon him, asking: "The two rak‘ahs before the Fajr prayer, are they from the night prayer or from the day prayer? And at what time should I perform them?"

So He {a.s} wrote in his own handwriting: "Insert them into the night prayer as an insertion."

[REFERENCES] Al-Kafi, Vol.3 p.450 • Tahdib Al-Ahkam, Vol.2 p.132 • Al-Istibsar, Vol.1 p.283 • Al-Wafi, Vol.7 p.315 • Wasa’il Al-Shi’ah, Vol.4 p.265 • Bihar Al-Anwar, Vol.80 p.119 • Awalim Al-Uloom, Vol.2 3 p.339 • Awalim Al-Uloom, Vol.2 3 p.383

HADITH

HADITH.511

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: سَأَلْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنْ رَكْعَتَيِ اَلْفَجْرِ فَقَالَ «اُحْشُوا بِهِمَا صَلاَةَ اَللَّيْلِ».

Ahmad ibn Muhammad ibn Isa from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I asked (Imam) al-Ridha {a.s}, peace be upon him, about the two rak‘ahs of Fajr.

Imam {a.s} said: "Insert them into the night prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.132 • Al-Istibsar, Vol.1 p.283 • Al-Wafi, Vol.7 p.315 • Wasa’il Al-Shi’ah, Vol.4 p.263

HADITH

HADITH.512

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ رَكْعَتَا اَلْفَجْرِ مِنْ صَلاَةِ اَللَّيْلِ هِيَ قَالَ «نَعَمْ».

Al-Husayn ibn Sa‘id from al-Hasan from Zur‘ah from Ibn Muskan from Abu Basir from Abu Abdillah, peace be upon him, who said:

I asked (Imam {a.s}): "Are the two rak‘ahs of Fajr from the night prayer?"
Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.132 • Al-Istibsar, Vol.1 p.283 • Al-Wafi, Vol.7 p.315 • Wasa’il Al-Shi’ah, Vol.4 p.264

HADITH

HADITH.513

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَكْعَتَيِ اَلْفَجْرِ قَبْلَ اَلْفَجْرِ أَوْ بَعْدَ اَلْفَجْرِ فَقَالَ «قَبْلَ اَلْفَجْرِ إِنَّهُمَا مِنْ صَلاَةِ اَللَّيْلِ ثَلاَثَ عَشْرَةَ رَكْعَةً صَلاَةُ اَللَّيْلِ أَ تُرِيدُ أَنْ تُقَايِسَ لَوْ كَانَ عَلَيْكَ مِنْ شَهْرِ رَمَضَانَ أَ كُنْتَ تَتَطَوَّعُ إِذَا دَخَلَ عَلَيْكَ وَقْتُ اَلْفَرِيضَةِ فَابْدَأْ بِالْفَرِيضَةِ».

And from him, from al-Nadr, from Hisham ibn Salim, from Zurarah, from Abu Ja‘far {a.s}, peace be upon him, who said:

I asked Him {a.s} about the two rak‘ahs of Fajr, are they before the Fajr or after the Fajr?
Imam {a.s} said: "Before the Fajr, for they are from the night prayer. Thirteen rak‘ahs is the night prayer. Do you want to compare? If there was something due upon you from the month of Ramadan, would you perform voluntary prayers after the time of the obligatory prayer has entered? Begin with the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.133 • Al-Istibsar, Vol.1 p.283 • Al-Wafi, Vol.7 p.316 • Wasa’il Al-Shi’ah, Vol.4 p.264 • Bihar Al-Anwar, Vol.80 p.77

HADITH

HADITH.514

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ هِشَامٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّكْعَتَيْنِ قَبْلَ اَلْفَجْرِ قَالَ «تَرْكَعُهُمَا حِينَ تَتْرُكُ اَلْغَدَاةَ إِنَّهُمَا قَبْلَ اَلْغَدَاةِ».

And from him, from al-Nadr, from Hisham, from Sulayman ibn Khalid, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the two rak‘ahs before Fajr.
Imam {a.s} said: "You perform them when you are about to leave off the dawn prayer; indeed, they are before the dawn prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.133 • Wasa’il Al-Shi’ah, Vol.4 p.266

HADITH

HADITH.515

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ بِيضٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ - عَنْ أَوَّلِ وَقْتِ رَكْعَتَيِ اَلْفَجْرِ فَقَالَ «سُدُسُ اَللَّيْلِ اَلْبَاقِي».

And from him, from Hammad ibn ‘Isa, from Muhammad ibn Hamzah ibn Bayd, from Muhammad ibn Muslim, who said:

I asked Abu Ja‘far {a.s} about the beginning time of the two rak‘ahs of Fajr.
Imam {a.s} said: "The last sixth of the night."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.133 • Al-Istibsar, Vol.1 p.283 • Al-Wafi, Vol.7 p.316 • Wasa’il Al-Shi’ah, Vol.4 p.265 • Bihar Al-Anwar, Vol.80 p.124

HADITH

HADITH.516

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ رَكْعَتَيِ اَلْفَجْرِ أُصَلِّيهِمَا قَبْلَ اَلْفَجْرِ أَوْ بَعْدَ اَلْفَجْرِ فَقَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ «اُحْشُ بِهِمَا صَلاَةَ اَللَّيْلِ وَ صَلِّهِمَا قَبْلَ اَلْفَجْرِ».

Sa‘d from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I said to Abu al-Hasan {a.s}, peace be upon him: "The two rak‘ahs of Fajr, should I perform them before Fajr or after Fajr?"
He (narrator) said: “Abu Ja‘far {a.s} said: "Insert them into the night prayer, and perform them before Fajr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.133 • Al-Istibsar, Vol.1 p.283 • Al-Wafi, Vol.7 p.315 • Wasa’il Al-Shi’ah, Vol.4 p.265

HADITH

HADITH.517

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفٍ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ مَتَى أُصَلِّي رَكْعَتَيِ اَلْفَجْرِ فَقَالَ «حِينَ يَعْتَرِضُ اَلْفَجْرُ وَ هُوَ اَلَّذِي تُسَمِّيهِ اَلْعَرَبُ اَلصَّدِيعَ».

فأما ما روي من أن وقتهما مع الفجر أو بعد الفجر مثل ما رواه :

Ahmad ibn Muhammad ibn Isa from Ali ibn al-Hakam from Sayf from Abu Bakr al-Hadrami, who said:

I asked Abu Abdillah {a.s}, peace be upon him, and said: "When should I perform the two rak‘ahs of Fajr?"
Imam {a.s} said: "When the dawn appears across the horizon, and that is what the Arabs call 'al-Sadi‘ (the splitter of the night).”

[AL TUSI]

As for what has been narrated that their time is with the Fajr or after the Fajr, such as what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.133 • Al-Wafi, Vol.7 p.317 • Wasa’il Al-Shi’ah, Vol.4 p.268 • Bihar Al-Anwar, Vol.5 6 p.18

HADITH

HADITH.518

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «صَلِّ رَكْعَتَيِ اَلْفَجْرِ قَبْلَ اَلْفَجْرِ وَ بَعْدَهُ وَ عِنْدَهُ».

Al-Husayn ibn Sa‘id from Fadalah from Hammad ibn Uthman from Muhammad ibn Muslim, who said:
I heard Abu Ja‘far {a.s} say: "Perform the two rak‘ahs of Fajr before the Fajr, and after it, and at its time."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.133 • Al-Istibsar, Vol.1 p.284 • Al-Wafi, Vol.7 p.318 • Wasa’il Al-Shi’ah, Vol.4 p.268 • Bihar Al-Anwar, Vol.8 4 p.311 • Mustadrak Al-Wasa’il, Vol.3 p.154

HADITH

HADITH.519

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنِ اِبْنِ أَبِي يَعْفُورٍ وَ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنِ اِبْنِ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَكْعَتَيِ اَلْفَجْرِ مَتَى أُصَلِّيهِمَا فَقَالَ «قَبْلَ اَلْفَجْرِ وَ مَعَهُ وَ بَعْدَهُ».

And it has been narrated from Safwan from al-‘Alaa from Ibn Abi Ya‘fur, and from Muhammad ibn Abi Umayr from Muhammad ibn Humran from Ibn Abi Ya‘fur, who said:
I asked Abu Abdillah {a.s} about the two rak‘ahs of Fajr, when should I perform them? Imam {a.s} said: "Before the Fajr, and with it, and after it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.134 • Al-Istibsar, Vol.1 p.284 • Al-Wafi, Vol.7 p.318 • Wasa’il Al-Shi’ah, Vol.4 p.268

HADITH

HADITH.520

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلِّهِمَا مَعَ اَلْفَجْرِ وَ قَبْلَهُ وَ بَعْدَهُ».

And from him, from Muhammad ibn Sinan, from Ibn Muskan, from Muhammad ibn Muslim:
Abu Ja‘far {a.s} said: "Perform them with the Fajr, and before it, and after it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.134 • Al-Istibsar, Vol.1 p.284 • Al-Wafi, Vol.7 p.318 • Wasa’il Al-Shi’ah, Vol.4 p.269

HADITH

HADITH.521

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ بِهَذَا اَلْإِسْنَادِ عَنِ اِبْنِ مُسْكَانَ عَنْ يَعْقُوبَ بْنِ سَالِمٍ اَلْبَزَّازِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «صَلِّهِمَا بَعْدَ اَلْفَجْرِ وَ اِقْرَأْ فِيهِمَا فِي اَلْأُولَى «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» وَ فِي اَلثَّانِيَةِ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» ».

And with this chain of transmission, from Ibn Muskan from Ya‘qub ibn Salim al-Bazzaz, who said:
Abu Abdillah {a.s}, peace be upon him, said: "Perform them after the Fajr, and recite in the first one ‘Surah Al-Kafirun’ and in the second one ‘Surah Al-Ikhlas’."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.134 • Al-Istibsar, Vol.1 p.284 • Al-Wafi, Vol.7 p.317 • Wasa’il Al-Shi’ah, Vol.4 p.267 • Wasa’il Al-Shi’ah, Vol.6 p.66

HADITH

HADITH.522

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَكْعَتَيِ اَلْفَجْرِ قَالَ «صَلِّهِمَا قَبْلَ اَلْفَجْرِ وَ مَعَ اَلْفَجْرِ وَ بَعْدَ اَلْفَجْرِ».

And from him, from Ibn Abi Umayr, from ‘Umar ibn Udhaynah, from Muhammad ibn Muslim, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about the two rak‘ahs of Fajr.
Imam {a.s} said: "Perform them before the Fajr, and with the Fajr, and after the Fajr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.134 • Al-Istibsar, Vol.1 p.284 • Al-Wafi, Vol.7 p.318 • Wasa’il Al-Shi’ah, Vol.4 p.268

HADITH

HADITH.523

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ وَ اِبْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «صَلِّهِمَا بَعْدَ مَا يَطْلُعُ اَلْفَجْرُ».

فليس بين هذه الاحاديث وبين ما قدمناه قبلها تناقض لان التخيير والامر بالصلاة بعد الفجر ومع الفجر في هذه الاخبار إنما توجه الى من لم يدرك أن يحشوهما في صلاة الليل ، وليس في شئ منها انه لا يجوز قبل الفجر ، بل في كثير منها انه يصلي قبل وبعد ومع ، ويحتمل أيضا أن يكون المراد بقوله مع الفجر وبعد الفجر الفجر الاول وهو الذي يطلع صعدا دون أن يكون المراد به الفجر الثاني الذي ينتشر في افق السماء. والذي يكشف عما ذكرناه ما رواه :

And from him, from Safwan and Ibn Abi Umayr, from Abdur-Rahman ibn al-Hajjaj, who said:
Abu Abdillah {a.s}, peace be upon him, said: "Perform them after the Fajr has risen."

[AL TUSI]

There is no contradiction between these narrations and those that we presented earlier, because the allowance and the command to perform the prayer after Fajr and with Fajr in these reports is directed to the one who was not able to include them within the night prayer. And none of these reports state that it is not permissible to perform them before Fajr; rather, in many of them, it is stated that one may perform them before, after, and with it. It is also possible that what is meant by “with Fajr” and “after Fajr” is the first dawn (al-fajr al-awwal), which rises vertically, and not the second dawn (al-fajr al-thani), which spreads across the horizon of the sky. What clarifies what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.134 • Al-Istibsar, Vol.1 p.284 • Al-Wafi, Vol.7 p.318 • Wasa’il Al-Shi’ah, Vol.4 p.267

HADITH

HADITH.524

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَمَّنْ أَخْبَرَهُ عَنْهُ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلِّ اَلرَّكْعَتَيْنِ مَا بَيْنَكَ وَ بَيْنَ أَنْ يَكُونَ اَلضَّوْءُ حِذَاءَ رَأْسِكَ فَإِنْ كَانَ بَعْدَ ذَلِكَ فَابْدَأْ بِالْفَجْرِ».

Al-Husayn ibn Sa‘id from Muhammad ibn Sinan from Ibn Muskan from Ishaq ibn ‘Ammar from someone who informed him:

He, peace be upon him, said: "Perform the two rak‘ahs while the light is still between you and being level with your head. If it is after that, then begin with the Fajr prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.134 • Al-Istibsar, Vol.1 p.284 • Al-Wafi, Vol.7 p.319 • Wasa’il Al-Shi’ah, Vol.4 p.267

HADITH

HADITH.525

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَقُومُ وَ قَدْ نَوَّرَ بِالْغَدَاةِ قَالَ «فَلْيُصَلِّ اَلسَّجْدَتَيْنِ اَللَّتَيْنِ قَبْلَ اَلْغَدَاةِ ثُمَّ لْيُصَلِّ اَلْغَدَاةَ».

فبين بهذين الخبرين ان المراد بتلك الاحاديث الفجر الاول لان الحديث الاول قال فيه ما بينك وبين أن يكون الضوء حذاء رأسك وهذا اشارة الى الفجر الاول الذي يطلع صعدا وكذلك الحديث الآخر الذي قال فيه الرجل يقوم وقد نور بالغداة فانه اشارة الى ضوء يسير والفجر الثاني لا يكون كذلك بل يكون ضوؤه منتشرا كثيرا في افق السماء ، ويحتمل أن يكون هذه الاخبار وردت لضرب من التقية مع تسليم ان الفجر فيها المراد به الفجر الثاني لان عند مخالفينا ان هاتين الركعتين لا يصليان إلا بعد طلوع الفجر الثاني ، والذي يكشف عما ذكرناه ما رواه :

And from him, from al-Qasim ibn Muhammad, from al-Husayn ibn Abi al-‘Ala’, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man rises and the light of dawn has already appeared."

Imam {a.s} said: "Then let him perform the two prostrations (the two rak‘ahs) that are before the dawn prayer, and then let him perform the dawn (Fajr) prayer."

[AL TUSI]

Thus, through these two reports, it becomes clear that what is meant by those narrations is the first Fajr, because the first narration says, "between you and the light being level with your head," which is a reference to the first dawn that rises vertically. Likewise, the other narration in which it is said, "a man rises and there is already light at dawn," is a reference to a slight illumination, whereas the second dawn is not like that; rather, its light is widely spread across the horizon of the sky.

It is also possible that these reports were issued as a form of ‘taqiyyah’ (precautionary dissimulation), even with the admission that the Fajr mentioned in them refers to the second Fajr, because according to our opponents, these two rak‘ahs are not to be performed except after the appearance of the second dawn.

What clarifies what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.135 • Al-Istibsar, Vol.1 p.285 • Al-Wafi, Vol.7 p.319 • Wasa’il Al-Shi’ah, Vol.4 p.267

HADITH

HADITH.526

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَتَى أُصَلِّي رَكْعَتَيِ اَلْفَجْرِ قَالَ فَقَالَ لِي «بَعْدَ طُلُوعِ اَلْفَجْرِ» قُلْتُ لَهُ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَمَرَنِي أَنْ أُصَلِّيَهُمَا قَبْلَ طُلُوعِ اَلْفَجْرِ فَقَالَ «يَا أَبَا مُحَمَّدٍ إِنَّ اَلشِّيعَةَ أَتَوْا أَبِي مُسْتَرْشِدِينَ فَأَفْتَاهُمْ بِمُرِّ اَلْحَقِّ وَ أَتَوْنِي شُكَّاكاً فَأَفْتَيْتُهُمْ بِالتَّقِيَّةِ».

Ahmad ibn Muhammad ibn Isa from Ali ibn al-Hakam from Ali ibn Abi Hamzah from Abu Basir, who said:
I said to Abu Abdillah {a.s}, peace be upon him: "When should I perform the two rak‘ahs of Fajr?"
Imam {a.s} said to me: "After the rising of the Fajr."
I said to Him {a.s}: "Abu Ja‘far {a.s} instructed me to perform them before the rising of the Fajr."
So He (Imam al-Sadiq {a.s}) said: "O Abu Muhammad, the Shia came to my father (Imam al-Baqir {a.s}) seeking guidance, so He {a.s} gave them a fatwa with the pure truth. But they came to me full of doubt, so I gave them a fatwa based on ‘taqiyyah’ (precautionary dissimulation)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.135 • Al-Istibsar, Vol.1 p.285 • Al-Wafi, Vol.7 p.320 • Wasa’il Al-Shi’ah, Vol.4 p.264 • Bihar Al-Anwar, Vol.8 4 p.312

HADITH

HADITH.527

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اِبْنُ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «رُبَّمَا صَلَّيْتُهُمَا وَ عَلَيَّ لَيْلٌ فَإِنْ قُمْتُ وَ لَمْ يَطْلُعِ اَلْفَجْرُ أَعَدْتُهُمَا».

As for what was narrated by Ibn Abi Umayr from Hammad ibn ‘Uthman, who said:
Abu Abdillah {a.s}, peace be upon him, said: "Sometimes I perform them while it is still night upon me, so if I rise and the Fajr has not yet appeared, I repeat them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.135

HADITH

HADITH.528

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ مَا رَوَاهُ صَفْوَانُ عَنِ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنِّي لَأُصَلِّي صَلاَةَ اَللَّيْلِ فَأَفْرُغُ مِنْ صَلاَتِي وَ أُصَلِّي اَلرَّكْعَتَيْنِ فَأَنَامُ مَا شَاءَ اَللَّهُ قَبْلَ أَنْ يَطْلُعَ اَلْفَجْرُ فَإِنِ اِسْتَيْقَظْتُ عِنْدَ اَلْفَجْرِ أَعَدْتُهُمَا».

فان هذين الخبرين وردا فيمن صلى هاتين الركعتين وعليه قطعة من الليل قبل طلوع الفجر الاول فحينئذ ينبغي له أن يعيد الركعتين ، ويحتمل ايضا أن يكون ابو جعفر وابو عبد الله عليهماالسلام اعادا ذلك على طريق الاستحباب وليس في الخبرين انكم إذا فعلتم ذلك والامر على ذلك اعيدوهما ثانيا ، فاما القراءة فيهما فقد روى.

And what was narrated by Safwan from Ibn Bukayr from Zurarah, who said:

I heard Abu Ja‘far {a.s} say: "Indeed, I perform the night prayer, and I finish my prayer and perform the two rak‘ahs, then I sleep for as long as Allah {SWT} wills before the Fajr rises. Then if I wake at the time of Fajr, I repeat them."

[AL TUSI]

For indeed, these two reports concern the one who performs these two rak‘ahs while a portion of the night still remains, before the rising of the first Fajr. In that case, it is appropriate for him to repeat the two rak‘ahs. It is also possible that Abu Ja‘far and Abu Abdillah, peace be upon them both, repeated them as a recommended act, and there is nothing in the two reports stating that if you do this, and the matter is such, then you must repeat them.

As for the recitation in them, it has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.135 • Al-Istibsar, Vol.1 p.285 • Al-Wafi, Vol.7 p.320 • Wasa’il Al-Shi’ah, Vol.4 p.267

HADITH

HADITH.529

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِقْرَأْ فِي رَكْعَتَيِ اَلْفَجْرِ بِأَيِّ سُورَتَيْنِ أَحْبَبْتَ» وَ قَالَ «أَمَّا أَنَا فَأُحِبُّ أَنْ أَقْرَأَ فِيهِمَا بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يَا أَيُّهَا اَلْكَافِرُونَ» ».

قال الشيخ رحمه‌الله : (ثم ليضطجع على جنبه الايمن) الى قوله : (فإذا طلع الفجر واستبان).

Al-Husayn ibn Sa‘id from al-Nadr from Ibn Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "Recite in the two rak‘ahs of Fajr any two Surahs that you love."

And Imam {a.s} said: "As for me, I love to recite in them ‘Surah Al Ikhlas’ and ‘Surah Al-Kafirun’."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "Then let him lie down on his right side" until his statement: "Then when the Fajr appears clearly and becomes distinct."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.136 • Al-Wafi, Vol.8 p.670 • Wasa’il Al-Shi’ah, Vol.6 p.66

HADITH

HADITH.530

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُهُ عَمَّا أَقُولُ إِذَا اِضْطَجَعْتُ عَلَى يَمِينِي بَعْدَ رَكْعَتَيِ اَلْفَجْرِ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «اِقْرَأْ اَلْخَمْسَ آيَاتٍ اَلَّتِي فِي آخِرِ آلِ عِمْرَانَ إِلَى «إِنَّكَ لاَ تُخْلِفُ اَلْمِيعَادَ» وَ قُلِ اِسْتَمْسَكْتُ بِعُرْوَةِ اَللَّهِ اَلْوُثْقَى اَلَّتِي «لاَ اِنْفِصَامَ لَهَا» وَ اِعْتَصَمْتُ بِحَبْلِ اَللَّهِ اَلْمَتِينِ وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ اَلْعَرَبِ وَ اَلْعَجَمِ آمَنْتُ بِاللَّهِ «تَوَكَّلْتُ عَلَى اَللَّهِ» أَلْجَأْتُ ظَهْرِي إِلَى اَللَّهِ فَوَّضْتُ «أَمْرِي إِلَى اَللَّهِ» «وَ مَنْ يَتَوَكَّلْ عَلَى اَللَّهِ فَهُوَ حَسْبُهُ إِنَّ اَللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اَللَّهُ لِكُلِّ شَيْءٍ قَدْراً» حَسْبِيَ «اَللَّهُ وَ نِعْمَ اَلْوَكِيلُ» اَللَّهُمَّ مَنْ أَصْبَحَتْ حَاجَتُهُ إِلَى مَخْلُوقٍ فَإِنَّ حَاجَتِي وَ رَغْبَتِي إِلَيْكَ اَلْحَمْدُ لِرَبِّ اَلصَّبَاحِ اَلْحَمْدُ لِفَالِقِ اَلْإِصْبَاحِ ثَلاَثاً».

ويجوز بدلا من الاضطجاع السجدة والمشي والكلام الا أن الاضطجاع افضل.

Al-Husayn ibn Sa‘id from Fadalah from Husayn ibn Uthman from Ibn Muskan, and Muhammad ibn Sinan from Ibn Muskan from Sulayman ibn Khalid, who said:

I asked Him {a.s} what I should say when I lie on my right side after the two rak‘ahs of Fajr.

Abu Abdillah {a.s}, peace be upon him, said:

"Recite the five verses at the end of Surah Al ‘Imran, until ‘‘*Indeed, You do not break the promise*.'' (Surah Al-'Imran 3:190-194).

Then say: I have held fast to the firm handhold of Allah {SWT} which ‘never breaks’, and I have taken refuge with the strong rope of Allah {SWT}. I seek refuge in Allah {SWT} from the evil of the wicked among the Arabs and non-Arabs. I believe in Allah {SWT}. I have placed my trust in Allah {SWT}. I turn my back to Allah {SWT}. I have entrusted my affair to Allah {SWT}. And whoever relies upon Allah {SWT}, then He {SWT} is sufficient for him. Indeed, Allah {SWT} will accomplish His {SWT} purpose. Allah {SWT} has set a measure for everything. Allah {SWT} is sufficient for me, and He {SWT} is the best disposer of affairs.

O Allah {SWT}, whoever begins his morning in need of the creation, then indeed my need and my longing is toward You {SWT}. Praise be to the Lord {SWT} of the morning! Praise be to the cleaver of the dawn!" (Repeat this three times).

[AL TUSI]

And it is permissible, instead of lying down, to prostrate, or to walk, or to speak, but lying down is better.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.136 • Al-Wafi, Vol.9 p.1597 • Wasa’il Al-Shi’ah, Vol.6 p.491 • Bihar Al-Anwar, Vol.8 4 p.313

HADITH

HADITH.531

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ اِبْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي اَلْبِلاَدِ قَالَ: صَلَّيْتُ خَلْفَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ فِي اَلْمَسْجِدِ اَلْحَرَامِ صَلاَةَ اَللَّيْلِ فَلَمَّا فَرَغَ جَعَلَ مَكَانَ اَلضَّجْعَةِ سَجْدَةً.

Muhammad ibn Ya‘qub narrated from Ali ibn Muhammad from Sahl ibn Ziyad from Ibn Asbat from Ibrahim ibn Abi al-Bilad, who said:

I performed the night prayer behind (Imam) al-Ridha {a.s}, peace be upon him, in the Sacred Mosque (al-Masjid al-Haram). When He {a.s} finished, He {a.s} placed a prostration (sajdah) in place of lying down (al-daj‘ah).

[REFERENCES] Al-Kafi, Vol.3 p.448 • Tahdib Al-Ahkam, Vol.2 p.137 • Al-Wafi, Vol.9 p.1599 • Wasa’il Al-Shi’ah, Vol.6 p.492

HADITH

HADITH.532

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُجْزِيكَ مِنَ اَلاِضْطِجَاعِ بَعْدَ رَكْعَتَيِ اَلْفَجْرِ اَلْقِيَامُ وَ اَلْقُعُودُ وَ اَلْكَلاَمُ بَعْدَ رَكْعَتَيِ اَلْفَجْرِ».

Sa’d ibn Abdullah from Muhammad ibn al-Hasan from Ayyub ibn Nuh from al-Husayn ibn Uthman by a man:

Abu Abdillah {a.s} said: "Standing, sitting, and speaking after the two rak’ahs of Fajr suffice you in place of lying down."

HADITH

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.137 • Al-Wafi, Vol.9 p.1599 • Wasa’il Al-Shi’ah, Vol.6 p.492

HADITH

HADITH.533

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ وَ عَبْدِ اَللَّهِ اِبْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّمَا عَلَى أَحَدِكُمْ إِذَا اِنْتَصَفَ اَللَّيْلُ أَنْ يَقُومَ فَيُصَلِّيَ صَلاَتَهُ جُمْلَةً وَاحِدَةً ثَلاَثَ عَشْرَةَ رَكْعَةً ثُمَّ إِنْ شَاءَ جَلَسَ فَدَعَا وَ إِنْ شَاءَ نَامَ وَ إِنْ شَاءَ ذَهَبَ حَيْثُ شَاءَ».

ويستحب أن لا ينام الانسان بعد هاتين الركعتين ويشتغل بالدعاء والتسبيح فان النوم في هذا الوقت مكروه.

And from him, from Ahmad and Abdullah, the two sons of Muhammad ibn ‘Isa, from Ali ibn al-Hakam, from Abdullah ibn Bukayr, from Zurarah:

Abu Ja‘far {a.s} said: "It is only required of one of you, when midnight arrives, to rise and perform his prayer all at once, thirteen rak‘ahs. Then, if he wishes, he may sit and supplicate; if he wishes, he may sleep; if he wishes, he may go wherever he wishes."

[AL TUSI]

And it is recommended that a person does not sleep after these two rak‘ahs, and instead engages in supplication and glorification, for sleeping at this time is disliked.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.137 • Tahdib Al-Ahkam, Vol.2 p.339 • Al-Istibsar, Vol.1 p.349 • Al-Wafi, Vol.7 p.321 • Wasa’il Al-Shi’ah, Vol.6 p.495

HADITH

HADITH.534

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ اَلْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ اَلْمَرْوَزِيِّ قَالَ قَالَ أَبُو اَلْحَسَنِ اَلْأَخِيرُ عَلَيْهِ اَلسَّلاَمُ : «إِيَّاكَ وَ اَلنَّوْمَ بَيْنَ صَلاَةِ اَللَّيْلِ وَ اَلْفَجْرِ وَ لَكِنْ ضَجْعَةً بِلاَ نَوْمٍ فَإِنَّ صَاحِبَهُ لاَ يُحْمَدُ عَلَى مَا قَدَّمَ مِنْ صَلاَتِهِ».

قال الشيخ رحمه‌الله : (فإذا طلع الفجر واستبان فليؤذن) الى قوله : (ثم ليرفع رأسه فيذكر الله الى طلوع الشمس) .كل ذلك قد مضى شرحه في جملة ما تقدم. ثم قال رحمه‌الله : (ثم ليرفع رأسه فيذكر الله كثيرا الى طلوع الشمس) الى آخر الباب.

Muhammad ibn Ahmad ibn Yahya narrated from Ali ibn Muhammad al-Qasani from Sulayman ibn Hafs al-Marwazi, who said:

Abu al-Hasan al-Akhir (the Last), peace be upon him, said: "Beware of sleeping between the night prayer and the Fajr prayer. Rather, lie down without sleeping, for the one who sleeps at that time is not praised for what he has performed of his prayer."

[AL TUSI]

The Shaykh, may Allah {SWT} have mercy on him, said: 'Then when the Fajr appears clearly and becomes distinct, let him call the Adhan' until his statement: 'Then let him raise his head and remember Allah {SWT} until the rising of the sun.'

All of that has already been explained in what has preceded.

Then he (Shaykh), may Allah {SWT} have mercy on him, said: 'Then let him raise his head and remember Allah {SWT} much until the rising of the sun,' until the end of the chapter.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.137 • Al-Istibsar, Vol.1 p.349 • Al-Wafi, Vol.9 p.1597 • Wasa'il Al-Shi'ah, Vol.6 p.495

HADITH

HADITH.535

[SOURCE] Abu Muhammad Imam Hasan Ibn Ali al-Mujtaba {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ اَلنَّحْوِيِّ عَنْ أَبِي اَلْجَوْزَاءِ عَنِ اَلْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ خَلاَّدٍ عَنْ عَاصِمِ بْنِ أَبِي اَلنَّجُودِ اَلْأَسَدِيِّ عَنِ اِبْنِ عُمَرَ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُ أَبِي عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «أَيُّمَا اِمْرِئٍ مُسْلِمٍ جَلَسَ فِي مُصَلاَّهُ اَلَّذِي صَلَّى فِيهِ اَلْفَجْرَ يَذْكُرُ اَللَّهَ حَتَّى تَطْلُعَ اَلشَّمْسُ كَانَ لَهُ مِنَ اَلْأَجْرِ كَحَاجِّ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ غُفِرَ لَهُ فَإِنْ جَلَسَ فِيهِ حَتَّى تَكُونَ سَاعَةً تَحِلُّ فِيهَا اَلصَّلاَةُ فَصَلَّى رَكْعَتَيْنِ أَوْ أَرْبَعاً غُفِرَ لَهُ مَا سَلَفَ وَ كَانَ لَهُ مِنَ اَلْأَجْرِ كَحَاجِّ بَيْتِ اَللَّهِ ».

Muhammad ibn Ahmad ibn Yahya from Abu Ja‘far al-Nahwi from Abu al-Jawza’ from al-Husayn ibn ‘Ulwan from ‘Amr ibn Khallad from ‘Asim ibn Abi al-Najud al-Asadi from Ibn ‘Umar:

(Imam) al-Hasan ibn Ali {a.s}, peace be upon him, said:

“I heard my father (Imam) Ali ibn Abi Talib, peace be upon him, say that the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

"Any Muslim who sits in his prayer place, in which he performed the Fajr prayer, remembering Allah {SWT} until the sun rises, will have the reward of one who has performed Hajj with the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, and he will be forgiven.

And if he remains sitting there until the time comes in which prayer is permitted, and he then performs two rak‘ahs or four, he will be forgiven for what has passed, and he will have the reward of one who has performed Hajj to the House of Allah {SWT}."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.138 • Al-Istibsar, Vol.1 p.350 • Al-Wafi, Vol.9 p.1553 • Wasa’il Al-Shi’ah, Vol.6 p.458 • Bihar Al-Anwar, Vol.8 2 p.315

HADITH

HADITH.536

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws} & Hadith-E-Qudsi

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ اَلنَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «قَالَ اَللَّهُ «يَا اِبْنَ آدَمَ اُذْكُرْنِي بَعْدَ اَلْفَجْرِ سَاعَةً وَ اُذْكُرْنِي بَعْدَ اَلْعَصْرِ سَاعَةً أَكْفِكَ مَا أَهَمَّكَ» ».

And from him, from Abu Ja‘far from his father from Ahmad ibn al-Nadr from ‘Amr ibn Shimr from Jabir:

Abu Ja‘far {a.s}, peace be upon him, said:

“The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

‘Allah {SWT} said; "O son of Adam, remember Me {AZJ} for one hour after Fajr, and remember Me {AZJ} for one hour after ‘Asr, I will suffice you concerning that which troubles you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.138 • Wasa’il Al-Shi’ah, Vol.6 p.429

HADITH

HADITH.537

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «يَنْبَغِي لِلرَّجُلِ إِذَا أَصْبَحَ أَنْ يَقْرَأَ بَعْدَ اَلتَّعْقِيبِ خَمْسِينَ آيَةً».

And from him, from Mu’awiyah ibn Hakim from Mu’ammar ibn Khallad from al-Ridha {a.s}, peace be upon him, who said:

I heard Him {a.s} say: "It is proper for a man, when he begins his morning, to recite fifty verses after the ‘ta’qib’ (post-prayer supplication and remembrance)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.138 • Al-Wafi, Vol.9 p.1725 • Wasa’il Al-Shi’ah, Vol.6 p.198 • Wasa’il Al-Shi’ah, Vol.6 p.475 • Bihar Al-Anwar, Vol.8 3 p.191

HADITH

HADITH.538

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ 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».

And al-’Ala’ narrated from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them both, who said:

I asked Him {a.s} about sleeping after the dawn (al-ghadah) prayer.

Imam {a.s} said: "Indeed, sustenance is distributed during that hour, so I dislike for a man to sleep at that time."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.501 • Tahdib Al-Ahkam, Vol.2 p.138 • Al-Wafi, Vol.2 6 p.543 • Wasa’il Al-Shi’ah, Vol.6 p.496

HADITH

HADITH.539

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : «اَلْجُلُوسُ بَعْدَ صَلاَةِ اَلْغَدَاةِ فِي اَلتَّعْقِيبِ وَ اَلدُّعَاءِ حَتَّى تَطْلُعَ اَلشَّمْسُ أَبْلَغُ فِي طَلَبِ اَلرِّزْقِ مِنَ اَلضَّرْبِ فِي اَلْأَرْضِ».

(Imam) al-Sadiq {a.s}, peace be upon him, said: "Sitting after the dawn prayer in ‘ta’qib’ and supplication until the sun rises is more effective in seeking sustenance than striking the earth (engaging in work and travel)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.329 • Tahdib Al-Ahkam, Vol.2 p.138 • Al-Wafi, Vol.8 p.784 • Al-Wafi, Vol.9 p.1553 • Wasa’il Al-Shi’ah, Vol.6 p.459

HADITH

HADITH.540

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «نَوْمَةُ اَلْغَدَاةِ مَشُومَةٌ تَطْرُدُ اَلرِّزْقَ وَ تُصَفِّرُ اَللَّوْنَ وَ تُقَبِّحُهُ وَ تُغَيِّرُهُ وَ هُوَ نَوْمُ كُلِّ مَشُومٍ إِنَّ اَللَّهَ تَعَالَى يَقْسِمُ اَلْأَرْزَاقَ مَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ وَ إِيَّاكُمْ وَ تِلْكَ اَلنَّوْمَةَ وَ كَانَ اَلْمَنُّ وَ اَلسَّلْوَى يَنْزِلُ عَلَى بَنِي إِسْرَائِيلَ مَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ فَمَنْ نَامَ تِلْكَ اَلسَّاعَةَ لَمْ يَنْزِلْ نَصِيبُهُ وَ كَانَ إِذَا اِنْتَبَهَ فَلاَ يَرَى نَصِيبَهُ اِحْتَاجَ إِلَى اَلسُّؤَالِ وَ اَلطَّلَبِ».

And (Imam) al-Sadiq {a.s}, peace be upon him, said: "The sleep of the early morning is ominous, it drives away sustenance, makes the complexion pale, uglifies and alters it. It is the sleep of every unfortunate one.
Indeed, Allah {SWT}, the Exalted, distributes sustenance between the rising of the dawn and the rising of the sun. So beware of that sleep. The manna and quails used to descend upon the Children of Israel between the rising of the dawn and the rising of the sun. So whoever slept during that hour, his portion would not descend, and when he awoke, he would not find his portion, and would be in need of begging and seeking."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.139 • Tafsir Al-Burhan, Vol.1 p.223 • Bihar Al-Anwar, Vol.1 3 p.182 • Qisas Al-Anbiya (Lil-Jaza'iri), Vol.1 p.263

HADITH

HADITH.541

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «فَالْمُقَسِّمٰاتِ أَمْراً» قَالَ «اَلْمَلاَئِكَةُ تُقَسِّمُ أَرْزَاقَ بَنِي آدَمَ مَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ فَمَنْ نَامَ فِيمَا بَيْنَهُمَا نَامَ عَنْ رِزْقِهِ».

And (Imam) al-Sadiq {a.s}, peace be upon him, said regarding the saying of Allah {SWT}, the Majestic: '"*By those who distribute [affairs] by command*"': (Surah Dhariyat 51:4).
(Imam {a.s} said) "The angels distribute the sustenance of the children of Adam between the rising of the dawn and the rising of the sun. So whoever sleeps during that time has slept away his sustenance."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.139 • Makarim Al-Akhlaq, Vol.1 p.305 • Al-Wafi, Vol.2 6 p.543 • Tafsir Al-Safi, Vol.5 p.67 • Wasa'il Al-Shi'ah, Vol.6 p.497 • Tafsir Al-Burhan, Vol.5 p.156 • Bihar Al-Anwar, Vol.8 3 p.130 • Tafsir Nur Al-Thaqalayn, Vol.5 p.120 • Tafsir Kanz Al-Daqaiq, Vol.1 2 p.409

HADITH

HADITH.542

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ قَالَ رَسُولُ اَللَّهِ صَ : «مَنْ جَلَسَ فِي مُصَلاَّهُ مِنْ صَلاَةِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ سَتَرَهُ اَللَّهُ مِنَ اَلنَّارِ».

And the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:
"Whoever sits in his prayer place from the Fajr prayer until the rising of the sun, Allah {SWT} will shield him from the Fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.504 • Tahdib Al-Ahkam, Vol.2 p.139 • Makarim Al-Akhlaq, Vol.1 p.304 • Al-Wafi, Vol.9 p.1553 • Wasa'il Al-Shi'ah, Vol.6 p.459

CHAPTER ON THE DETAILED EXPLANATION OF PRAYER, INCLUDING THE OBLIGATORY AND RECOMMENDED, AND WHAT IS PERMISSIBLE AND NOT PERMISSIBLE.

٩ ـ باب تفصيل ما تقدم ذكره في الصلاة من المفروض والمسنون وما يجوز فيها وما لا يجوز

HADITH 543 – 699

قال الشيخ رحمه‌الله : (والمفروض من الصلاة اداؤها في وقتها واستقبال القبلة لها وتكبيرة الافتتاح والقراءة والركوع والتسبيح في الركوع والسجود والتسبيح في السجود والتشهد والصلاة على محمد وآله عليهم‌السلام فمن ترك شيئا من هذه الخصال التي ذكرناها عمدا في صلاته فلا صلاة له وعليه الاعادة ومن تركها ناسيا فلها احكام).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:
"And that which is obligatory in prayer is its performance within its time, facing the Qiblah for it, the opening Takbir, the recitation, the bowing, the glorification in the bowing, the prostration, the glorification in the prostration, the tashahhud, and the sending of blessings upon Muhammad {saws} and his family, peace be upon them. So whoever deliberately leaves out any of these qualities that we have mentioned in his prayer, his prayer is invalid and he must repeat it. And whoever leaves them out due to forgetfulness, there are rulings pertaining to that."

HADITH

HADITH.543

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَا فَرَضَ اَللَّهُ فِي اَلصَّلاَةِ فَقَالَ «اَلْوَقْتَ وَ اَلطَّهُورَ وَ اَلرُّكُوعَ وَ اَلسُّجُودَ وَ اَلْقِبْلَةَ وَ اَلدُّعَاءَ وَ اَلتَّوَجُّهَ» قُلْتُ فَمَا سِوَى ذَلِكَ فَقَالَ «سُنَّةٌ فِي فَرِيضَةٍ».

Sa'd ibn Abdullah from Ahmad ibn Muhammad from Ali ibn Hadid from Abd al-Rahman ibn Abi Najran, and al-Husayn ibn Sa'id from Hammad ibn 'Isa from Hariz ibn Abdullah from Zurarah, who said:
I said to Abu Ja'far {a.s}: "What has Allah {SWT} made obligatory in the prayer?"
Imam {a.s} said: "The time, purification, bowing, prostration, facing the Qiblah, supplication, and direction (intention)."
I asked: "And what about everything else?"
Imam {a.s} said: "It is Sunnah within the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.139 • Al-Wafi, Vol.7 p.41

HADITH

HADITH.544

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّلاَةُ ثَلاَثَةُ أَثْلاَثٍ ثُلُثٌ طَهُورٌ وَ ثُلُثٌ رُكُوعٌ وَ ثُلُثٌ سُجُودٌ».

Muhammad ibn Ya'qub from Ali ibn Ibrahim from his father from Ibn Abi 'Umayr from Hammad from al-Halabi:

Abu Abdillah {a.s}, said: "Prayer is made up of three thirds: one third is purification, one third is bowing, and one third is prostration."

[REFERENCES] Al-Kafi, Vol.3 p.273 • Man La Yahduruhu Al-Faqih, Vol.1 p.33 • Tahdib Al-Ahkam, Vol.2 p.140 • Al-Wafi, Vol.6 p.365 • Al-Wafi, Vol.7 p.42 • Wasa'il Al-Shi'ah, Vol.1 p.366 • Wasa'il Al-Shi'ah, Vol.6 p.310 • Wasa'il Al-Shi'ah, Vol.6 p.389 • Al-Fusul Al-Muhimmah, Vol.2 p.20 • Bihar Al-Anwar, Vol.80 p.162

HADITH

HADITH.545

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ صَلاَةَ إِلاَّ بِطَهُورٍ».

Al-Husayn ibn Sa'id from Hammad from Hariz from Zurarah:

Abu Ja'far {a.s}, said: "There is no prayer without purification."

[REFERENCES] Da'a'im Al-Islam, Vol.1 p.100 • Man La Yahduruhu Al-Faqih, Vol.1 p.58 • Tahdib Al-Ahkam, Vol.2 p.140 • Awali Al-La'ali, Vol.2 p.209 • Awali Al-La'ali, Vol.3 p.8 • Al-Wafi, Vol.6 p.365 • Al-Wafi, Vol.7 p.43 • Wasa'il Al-Shi'ah, Vol.1 p.365 • Wasa'il Al-Shi'ah, Vol.1 p.366 • Wasa'il Al-Shi'ah, Vol.1 p.368

HADITH

HADITH.546

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا دَخَلَ اَلْوَقْتُ وَجَبَ اَلطَّهُورُ وَ اَلصَّلاَةُ وَ لاَ صَلاَةَ إِلاَّ بِطَهُورٍ».

قال الشيخ رحمه‌الله : (فان صلى قبل الوقت متعمدا أعاد ، وان اخطأ في ذلك فادركه الوقت وهو منها في شئ اجزأته ، وإن فرغ منها قبل الوقت أعاد).

And from him, from Hammad from Hariz from Zurarah:

Abu Ja'far {a.s} said: "When the time (for prayer) enters, purification and prayer become obligatory, and there is no prayer without purification."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

"If one prays before the time deliberately, he must repeat it. But if he was mistaken in that, and the time enters while he is still in some part of it, it suffices him. And if he completes it before the time, then he must repeat it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.33 • Tahdib Al-Ahkam, Vol.2 p.140 • Al-Wafi, Vol.7 p.43 • Wasa'il Al-Shi'ah, Vol.1 p.372 • Wasa'il Al-Shi'ah, Vol.2 p.203

HADITH

HADITH.547

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَلَمَةَ بْنِ اَلْخَطَّابِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي اَلْبِلاَدِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ صَلَّى فِي غَيْرِ وَقْتٍ فَلاَ صَلاَةَ لَهُ».

Muhammad ibn Ya'qub from Muhammad ibn Yahya from Salamah ibn al-Khattab from Yahya ibn Ibrahim ibn Abi al-Bilad from his father from Abu Basir:

Abu Abdillah {a.s} said: "Whoever performs the prayer outside of its appointed time, there is no prayer for him."

[REFERENCES] Al-Kafi, Vol.3 p.285 • Tahdib Al-Ahkam, Vol.2 p.140 • Tahdib Al-Ahkam, Vol.2 p.254 • Al-Istibsar, Vol.1 p.244 • Awali Al-La'ali, Vol.3 p.71 • Al-Wafi, Vol.7 p.307 • Wasa'il Al-Shi'ah, Vol.4 p.109 • Wasa'il Al-Shi'ah, Vol.4 p.168 • Wasa'il Al-Shi'ah, Vol.4 p.169

HADITH

HADITH.548

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ صَلَّى اَلْغَدَاةَ بِلَيْلٍ غَرَّهُ مِنْ ذَلِكَ اَلْقَمَرُ وَ نَامَ حَتَّى طَلَعَتِ اَلشَّمْسُ فَأُخْبِرَ أَنَّهُ صَلَّى بِلَيْلٍ قَالَ «يُعِيدُ صَلاَتَهُ».

And from him, from al-Husayn ibn Muhammad from Abdullah ibn 'Amir from Ali ibn Mahziyar from Fadalah from Aban from Zurarah:

Abu Ja'far {a.s} (said) concerning a man who performed the dawn prayer at night, deceived by the moonlight, and then slept until the sun rose, and was informed that he had prayed during the night.

Imam {a.s}, peace be upon him, said: "He must repeat his prayer."

[REFERENCES] Al-Kafi, Vol.3 p.285 • Tahdib Al-Ahkam, Vol.2 p.140 • Tahdib Al-Ahkam, Vol.2 p.254 • Al-Wafi, Vol.7 p.309 • Wasa'il Al-Shi'ah, Vol.4 p.167 • Wasa'il Al-Shi'ah, Vol.4 p.281 • Bihar Al-Anwar, Vol.80 p.119

HADITH

HADITH.549

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ اَلْحَسَنِ اَلطَّاطَرِيُّ قَالَ حَدَّثَنِي عَبْدُ اَللَّهِ بْنُ وَضَّاحٍ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِيَّاكَ أَنْ تُصَلِّيَ قَبْلَ أَنْ تَزُولَ فَإِنَّكَ تُصَلِّي فِي وَقْتِ اَلْعَصْرِ خَيْرٌ لَكَ أَنْ تُصَلِّيَ قَبْلَ أَنْ تَزُولَ».

Ali ibn al-Hasan al-Tatari said: Abdullah ibn Waddah narrated to me from Sama'ah ibn Mihran, who said:

Abu Abdillah {a.s} said to me: "Beware of praying before the sun passes the meridian (before noon), for you would be praying in the time of 'Asr. It is better for you to pray in the time of 'Asr than to pray before the sun has passed the meridian."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.141 • Awali Al-La'ali, Vol.3 p.70 • Wasa'il Al-Shi'ah, Vol.4 p.167

HADITH

HADITH.550

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أحمد بن محمد بن عيسى عن الحسين بن سعيد عن محمد بن أبي عمير عن اسماعيل بن رياح عن أبي عبد الله عليه‌السلام قال : إذا صليت وانت ترى انك في وقت ولم يدخل الوقت فدخل الوقت وأنت في الصلاة فقد اجزأت عنك.

Ahmad ibn Muhammad ibn Isa from al-Husayn ibn Sa'id from Muhammad ibn Abi Umayr from Isma'il ibn Riyah:

Abu Abdillah {a.s} said: "If you perform the prayer while thinking that you are within the time, but the time had not yet entered, and then the time enters while you are still in the prayer, it suffices for you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.551

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَلَّيْتَ فِي اَلسَّفَرِ شَيْئاً مِنَ اَلصَّلاَةِ فِي غَيْرِ وَقْتِهَا فَلاَ يَضُرُّ».

فان المراد به جواز تأخير الصلاة عن وقتها عند العارض والعذر والاضطرار فأما تقديمها فانه لا يجوز على كل حال.

قال الشيخ رحمه‌الله : (فان نسي استقبال القبلة أو أخطأها ثم ذكرها أو عرفها ووقت الصلاة باق اعاد الصلاة ، وان كان الوقت قد مضى فلا اعادة عليه إلا أن تكون صلاته على السهو والخطأ الى استدبار القبلة فعليه اعادة الصلاة كان الوقت باقيا أو ماضيا).

As for what was narrated by Muhammad ibn Ahmad ibn Yahya from Ahmad ibn Muhammad from his father from Ibn Abi 'Umayr from Hammad ibn Uthman from 'Ubaydullah ibn al-Halabi:

Abu Abdillah {a.s} said: "If you perform part of the prayer during travel outside of its prescribed time, it does not harm (it is not invalid)."

[AL TUSI]

For what is meant by it is the permissibility of delaying the prayer from its time due to a circumstance, excuse, or necessity. As for performing it early, it is not permissible in any case.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "If one forgets to face the Qiblah or errs in it, then remembers or becomes aware of it while the time for prayer remains, he must repeat the prayer. But if the time has passed, then there is no obligation to repeat it, unless his prayer, due to forgetfulness or mistake, was performed while facing away from the Qiblah (to the point of having his back to it); in that case, he must repeat the prayer whether the time remains or has passed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.141

HADITH

HADITH.552

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

الحسين بن سعيد عن يعقوب بن يقطين قال سألت عبدا صالحا عليه‌السلام : عن رجل يصلي في يوم سحاب على غير القبلة ثم تطلع الشمس وهو في وقت أيعيد الصلاة إذا كان قد صلى على غير القبلة؟ وان كان قد تحرى القبلة بجهده أتجزيه صلاته؟ فقال : يعيد ما كان في وقت فإذا ذهب الوقت فلا اعادة عليه.

Al-Husayn ibn Sa'id from Ya'qub ibn Yaqtin, who said:

I asked the Righteous servant (Abd al Salih {a.s}): "About a man who prays on a cloudy day not facing the Qiblah, then the sun appears while he is still within the prayer time, should he repeat the prayer if he had prayed not facing the Qiblah? And if he had made every effort to determine the Qiblah, does his prayer suffice?"

Imam {a.s} said: "He must repeat it as long as the time remains. But if the time has passed, then there is no repetition upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.553

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن النضر بن سويد عن هشام بن سالم عن سليمان ابن خالد قال قلت لابي عبد الله عليه‌السلام : الرجل يكون في قفر من الارض في يوم غيم فيصلي لغير القبلة ثم يصحي فيعلم انه قد صلى لغير القبلة كيف يصنع؟ فقال : إن كان في وقت فليعد صلاته وإن كان قد مضى الوقت فحسبه اجتهاده.

And from him, from al-Nadr ibn Suwayd from Hisham ibn Salim from Sulayman ibn Khalid, who said:

I said to Abu Abdillah {a.s}: "A man is in a deserted land on a cloudy day and he prays not facing the Qiblah. Then it clears up, and he comes to know that he had prayed not facing the Qiblah, what should he do?"

Imam {a.s} said: "If the time remains, then let him repeat his prayer. But if the time has passed, then his effort suffices him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.554

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

محمد بن يعقوب عن الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن فضالة بن أيوب عن عبد الرحمن بن أبي عبد الله عن أبي عبد الله عليه‌السلام قال : إذا صليت وأنت على غير القبلة واستبان لك انك صليت على غير القبلة وانت في وقت فأعد ، وان فاتك الوقت فلا تعد.

Muhammad ibn Ya'qub from al-Husayn ibn Muhammad from Abdullah ibn 'Amir from Ali ibn Mahziyar from Fadalah ibn Ayyub from Abd al-Rahman ibn Abi Abdillah:

Abu Abdillah {a.s} said: "If you prayed while not facing the Qiblah, and it becomes clear to you that you prayed not facing the Qiblah while you are still within the time, then repeat it. But if the time has passed, then do not repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.555

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن أحمد بن ادريس عن أحمد بن محمد ومحمد بن يحيى عن محمد بن أحمد بن يحيى عن أحمد بن الحسن بن علي عن عمرو بن سعيد عن مصدق بن صدقة عن عمار الساباطي عن أبي عبد الله عليه‌السلام في رجل صلى على غير القبلة فيعلم وهو في الصلاة قبل أن يفرغ من صلاته قال : ان كان متوجها فيما بين المشرق والمغرب فليحول وجهه الى القبلة حين يعلم ، وان كان متوجها الى دبر القبلة فليقطع الصلاة ثم يحول وجهه الى القبلة ثم يفتتح الصلاة.

قال الشيخ رحمه‌الله : (وان نسي تكبيرة الافتتاح متعمدا أو ناسيا فعليه إعادة الصلاة).

And from him, from Ahmad ibn Idris from Ahmad ibn Muhammad, and Muhammad ibn Yahya from Muhammad ibn Ahmad ibn Yahya from Ahmad ibn al-Hasan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabati:

Abu Abdillah {a.s} (was asked) regarding a man who prays not facing the Qiblah and then realizes while he is still in the prayer before finishing it.

Imam {a.s} said: "If he is facing a direction between the east and the west, then let him turn his face toward the Qiblah as soon as he realizes. But if he is facing the rear of the Qiblah, then he must break the prayer, turn his face toward the Qiblah, and then begin the prayer anew."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And if one forgets the opening Takbir, whether deliberately or out of forgetfulness, he must repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.556

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ أَقَامَ اَلصَّلاَةَ فَنَسِيَ أَنْ يُكَبِّرَ حَتَّى اِفْتَتَحَ اَلصَّلاَةَ قَالَ «يُعِيدُ».

Al-Husayn ibn Sa'id from Safwan from Ibn Bukayr from 'Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s} about a man who gave the 'Iqamah' for prayer but forgot to say the Takbirat al-Ihram (opening Takbir) and began the prayer.

Imam {a.s} said: "He must repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.142 • Al-Istibsar, Vol.1 p.351 • Al-Wafi, Vol.8 p.914 • Wasa'il Al-Shi'ah, Vol.6 p.13

HADITH

HADITH.557

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يَنْسَى تَكْبِيرَةَ اَلاِفْتِتَاحِ قَالَ «يُعِيدُ».

And from him, from Ibn Abi 'Umayr from Jamil from Zurarah, who said:

I asked Abu Ja'far {a.s} about a man who forgets the Takbirat al-Iftitah (opening Takbir).

Imam {a.s} said: "He must repeat (the prayer)."

[REFERENCES] Al-Kafi, Vol.3 p.347 • Tahdib Al-Ahkam, Vol.2 p.143 • Al-Wafi, Vol.8 p.913 • Wasa'il Al-Shi'ah, Vol.6 p.12

HADITH

HADITH.558

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي اَلَّذِي يَذْكُرُ أَنَّهُ لَمْ يُكَبِّرْ فِي أَوَّلِ صَلاَتِهِ فَقَالَ «إِذَا اِسْتَيْقَنَ أَنَّهُ لَمْ يُكَبِّرْ فَلْيُعِدْ وَ لَكِنْ كَيْفَ يَسْتَيْقِنُ».

And from him, from Fadalah from Safwan from al-'Alaˀ from Muhammad from one of the two (Imams {a.s}), peace be upon them:

(Imam {a.s}) was asked regarding the one who remembers that he did not say the Takbir at the beginning of his prayer.

Imam {a.s} said: "If he is certain that he did not say the Takbir, then he must repeat (the prayer); but how can he be certain?"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.143 • Al-Istibsar, Vol.1 p.351 • Al-Wafi, Vol.8 p.914 • Wasa'il Al-Shi'ah, Vol.6 p.13

HADITH

HADITH.559

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ ذَرِيحِ بْنِ مُحَمَّدٍ اَلْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَنْسَى أَنْ يُكَبِّرَ حَتَّى قَرَأَ قَالَ «يُكَبِّرُ».

Ahmad ibn Muhammad ibn Isa from Ali ibn al-Hakam from Dhurayh ibn Muhammad al-Muharibi from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about a man who forgets to say the Takbir until he has already recited (Qur'an).

Imam {a.s} said: "Let him say the Takbir."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.143 • Al-Istibsar, Vol.1 p.351 • Al-Wafi, Vol.8 p.914 • Wasa'il Al-Shi'ah, Vol.6 p.13

HADITH

HADITH.560

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ بْنِ عَلِيِّ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَنْسَى أَنْ يَفْتَتِحَ اَلصَّلاَةَ حَتَّى يَرْكَعَ قَالَ «يُعِيدُ اَلصَّلاَةَ».

And from him, from al-Hasan ibn Ali ibn Yaqtin from his brother al-Husayn ibn Ali from Ali ibn Yaqtin, who said:

I asked Abu al-Hasan {a.s}, peace be upon him, about a man who forgets to begin the prayer (with the opening Takbir) until he has bowed.

Imam {a.s} said: "He must repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.143 • Al-Istibsar, Vol.1 p.351 • Al-Wafi, Vol.8 p.914 • Wasa'il Al-Shi'ah, Vol.6 p.13

HADITH

HADITH.561

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْبَرْقِيِّ عَنْ ذَرِيحٍ اَلْمُحَارِبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ نَسِيَ أَنْ يُكَبِّرَ حَتَّى قَرَأَ قَالَ «يُكَبِّرُ».

And from him, from al-Barqi from Dhurayh al-Muharibi, who said:

I asked Abu Abdillah {a.s} about a man who forgot to say the Takbir until he had already recited (Qur'an).

Imam {a.s} said: "Let him say the Takbir."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.143

HADITH

HADITH.562

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ اَلْأَشْعَرِيِّ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنِ اَلْفَضْلِ بْنِ عَبْدِ اَلْمَلِكِ وَ اِبْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: فِي اَلرَّجُلِ يُصَلِّي فَلَمْ يَفْتَتِحْ بِالتَّكْبِيرِ هَلْ يُجْزِيهِ تَكْبِيرَةُ اَلرُّكُوعِ قَالَ «لاَ بَلْ يُعِيدُ صَلاَتَهُ إِذَا حَفِظَ أَنَّهُ لَمْ يُكَبِّرْ».

Muhammad ibn Ya'qub from al-Husayn ibn Muhammad al-Ash'ari from Abdullah ibn 'Amir from Ali ibn Mahziyar from Fadalah from Aban from al-Fadl ibn Abd al-Malik and Ibn Abi Ya'fur:

Abu Abdillah {a.s} (was asked) regarding a man who performs prayer but does not begin with the Takbir, does the Takbir of bowing suffice him?

Imam {a.s} said: "No. Rather, he must repeat his prayer if he remembers that he did not say the Takbir."

[REFERENCES] Al-Kafi, Vol.3 p.347 • Tahdib Al-Ahkam, Vol.2 p.143 • Al-Istibsar, Vol.1 p.352 • Al-Wafi, Vol.8 p.913 • Wasa'il Al-Shi'ah, Vol.6 p.16

HADITH

HADITH.563

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى رَفَعَهُ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ خَلْفَهُ إِلاَّ تَكْبِيرَةَ اَلِافْتِتَاحِ».

And from him, from Muhammad ibn Yahya, who transmitted it with an elevated chain from al-Ridha {a.s}:
(Imam {a.s}) said: "The imam (of prayer) bears the mistakes of those behind him, except for the Takbirat al-Iftitah (the opening Takbir)."

[REFERENCES] Al-Kafi, Vol.3 p.347 • Man La Yahduruhu Al-Faqih, Vol.1 p.406 • Tahdib Al-Ahkam, Vol.2 p.144 • Al-Wafi, Vol.8 p.913 • Wasa'il Al-Shi'ah, Vol.6 p.14 • Wasa'il Al-Shi'ah, Vol.6 p.15 • Wasa'il Al-Shi'ah, Vol.8 p.240 • Bihar Al-Anwar, Vol.8 5 p.239 • Bihar Al-Anwar, Vol.8 5 p.250

HADITH

HADITH.564

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِذَا أَنْتَ كَبَّرْتَ فِي أَوَّلِ صَلاَتِكَ بَعْدَ اَلِاسْتِفْتَاحِ بِإِحْدَى وَ عِشْرِينَ تَكْبِيرَةً ثُمَّ نَسِيتَ اَلتَّكْبِيرَ كُلَّهُ وَ لَمْ تُكَبِّرْ أَجْزَأَكَ اَلتَّكْبِيرُ اَلْأَوَّلُ - عَنْ تَكْبِيرِ اَلصَّلاَةِ كُلِّهَا».

Sa'd ibn Abdullah from Ahmad ibn Muhammad from Ali ibn Hadid and Abd al-Rahman ibn Abi Najran, and al-Husayn ibn Sa'id from Hammad ibn 'Isa from Hariz ibn Abdillah from Zurarah, who said:
Abu Ja'far {a.s} said: "If at the beginning of your prayer, after the opening (du'a'), you said the first of the twenty-one Takbirs, then forgot all the rest of the Takbirs and did not say them, that first Takbir suffices you for all the Takbirs of the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.343 • Tahdib Al-Ahkam, Vol.2 p.144 • Al-Wafi, Vol.8 p.642 • Wasa'il Al-Shi'ah, Vol.6 p.19 • Al-Fusul Al-Muhimmah, Vol.2 p.92 • Bihar Al-Anwar, Vol.8 1 p.378

HADITH

HADITH.565

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ أَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يُكَبِّرَ حَتَّى دَخَلَ فِي اَلصَّلاَةِ فَقَالَ «أَ لَيْسَ كَانَ مِنْ نِيَّتِهِ أَنْ يُكَبِّرَ» قُلْتُ نَعَمْ قَالَ «فَلْيَمْضِ فِي صَلاَتِهِ».

As for what was narrated by Sa'd ibn Abdullah from Ahmad ibn Muhammad from Ibn Abi 'Umayr from Hammad ibn Uthman from 'Ubaydullah ibn Ali al-Halabi from Abu Abdillah {a.s}, who said:
I asked Him {a.s} about a man who forgot to say the Takbir until he had already entered into the prayer.
Imam {a.s} said: "Was it not his intention to say the Takbir?"
I said: "Yes."
Imam {a.s} said: "Then let him continue with his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.343 • Tahdib Al-Ahkam, Vol.2 p.144 • Al-Istibsar, Vol.1 p.352 • Al-Wafi, Vol.8 p.915 • Wasa'il Al-Shi'ah, Vol.6 p.15

HADITH

HADITH.566

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ نَسِيَ أَنْ يُكَبِّرَ تَكْبِيرَةَ اَلاِفْتِتَاحِ حَتَّى كَبَّرَ لِلرُّكُوعِ فَقَالَ «أَجْزَأَهُ».

فهذان الحديثان محمولان على من نسي تكبيرة الافتتاح ثم لم يتحقق انه لم يكبر بل يكون شاكا فانه يجب عليه حينئذ المضي في صلاته ، فأما مع اليقين والعلم بانه لم يكبر وجب عليه إعادة الصلاة بدلالة ما قدمناه من الاخبار ، وأيضا الخبر الذي قدمناه عن ابن أبي يعفور والفضل بن عبد الملك عن أبي عبد الله عليه‌السلام تضمن التصريح بان التكبير في الركوع لا يجزي عن تكبيرة الافتتاح ، وأن مع العلم لا بد من إعادة الصلاة فعلمنا ان ما تضمنه هذان الخبران من ان ذلك جايز انما هو مع الشك دون اليقين ، والذي يؤكد ما ذكرناه ايضا مضافا الى ما قدمناه ما رواه :

And from him, from Muhammad ibn al-Husayn ibn Abi al-Khattab from Ahmad ibn Muhammad ibn Abi Nasr from Abu al-Hasan al-Ridha {a.s}, peace be upon him, who said:

I said to Him {a.s}: "A man forgot to say the Takbirat al-Iftitah (opening Takbir) until he said the Takbir for bowing."

Imam {a.s} said: "It suffices him."

[AL TUSI]

So these two narrations are to be understood as referring to the one who forgot the Takbirat al-Iftitah and then was not certain that he had failed to say it, but rather was in doubt, then in such a case, he must continue with his prayer. As for when there is certainty and knowledge that he did not say the Takbir, then it is obligatory for him to repeat the prayer, based on the previously mentioned reports.

Also, the narration we previously cited from Ibn Abi Ya'fur and al-Fadl ibn Abd al-Malik from Abu Abdillah {a.s} contains an explicit statement that the Takbir during bowing does not suffice for the Takbirat al-Iftitah, and that with certainty (of omission), the prayer must be repeated. Thus, we know that what is contained in these two reports, that it is acceptable, is only in the case of doubt, not certainty.

What further confirms what we have mentioned, in addition to what has already been presented, is what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.343 • Tahdib Al-Ahkam, Vol.2 p.144 • Al-Istibsar, Vol.1 p.353 • Al-Wafi, Vol.8 p.915 • Wasa'il Al-Shi'ah, Vol.6 p.16

HADITH

HADITH.567

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يَنْسَى أَوَّلَ تَكْبِيرَةٍ مِنَ اَلاِفْتِتَاحِ فَقَالَ «إِنْ ذَكَرَهَا قَبْلَ اَلرُّكُوعِ كَبَّرَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ وَ إِنْ ذَكَرَهَا فِي اَلصَّلاَةِ كَبَّرَهَا فِي قِيَامِهِ فِي مَوْضِعِ اَلتَّكْبِيرَةِ قَبْلَ اَلْقِرَاءَةِ وَ بَعْدَ اَلْقِرَاءَةِ» قُلْتُ فَإِنْ ذَكَرَهَا بَعْدَ اَلصَّلاَةِ قَالَ «فَلْيَقْضِهَا وَ لاَ شَيْءَ عَلَيْهِ».

قوله عليهالسلام فليقضها يعني الصلاة ولم يرد التكبيرة وحدها ، وأما قوله ولا شئ عليه يعني من العقاب لانه لم يتعمد تركها وإنما نسي فإذا أعاد الصلاة لم يكن عليه شئ ، وأما ما رواه :

Sa'd ibn Abdullah from Abu Ja'far from Ali ibn Hadid and Abd al-Rahman ibn Abi Najran from Hammad ibn 'Isa from Hariz ibn Abdillah from Zurarah from Abu Ja'far {a.s}, who said:

I said to Him {a.s}: "A man forgets the first Takbir of the opening (Takbirat al-Iftitah)."

Imam {a.s} said: "If he remembers it before bowing, let him say the Takbir, then recite, then bow. And if he remembers it during the prayer, let him say it while standing, in the place of the Takbir, before the recitation and after the recitation."

I asked: "And if he remembers it after the prayer?"

Imam {a.s} said: "Then let him make it up, and there is nothing upon him."

[AL TUSI]

His {a.s} saying, peace be upon him, 'then let him make it up', means the prayer, and He {a.s} did not mean only the Takbir itself.

As for His {a.s} saying, 'and there is nothing upon him', it means that there is no punishment upon him, because he did not deliberately omit it, but rather forgot. So if he repeats the prayer, then there is nothing upon him. As for what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.343 • Tahdib Al-Ahkam, Vol.2 p.145 • Al-Istibsar, Vol.1 p.352 • Al-Wafi, Vol.8 p.916 • Wasa'il Al-Shi'ah, Vol.6 p.14

HADITH

HADITH.568

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ قَامَ فِي اَلصَّلاَةِ وَ نَسِيَ أَنْ يُكَبِّرَ فَبَدَأَ بِالْقِرَاءَةِ فَقَالَ «إِنْ ذَكَرَهَا وَ هُوَ قَائِمٌ قَبْلَ أَنْ يَرْكَعَ فَلْيُكَبِّرْ وَ إِنْ رَكَعَ فَلْيَمْضِ فِي صَلاَتِهِ».

فهذا الخبر ايضا مثل الاولين لان تقدير الكلام في الخبر إن ذكرها وهو قائم قبل أن يركع فليكبر وإن ركع من غير أن يذكر فليمض في صلاته ، وليس في الخبر انه إذا ركع وهو ذاكر انه لم يكبر فليمض في صلاته وإذا احتمل ما قلناه لم يناف ما قدمناه. قال الشيخ رحمه‌الله : (وإن ترك القراءة ناسيا فلا إعادة عليه).

Ali ibn Mahziyar from Fadalah ibn Ayyub from al-Husayn ibn Uthman from Sama'ah ibn Mihran from Abu Basir, who said:

I asked Abu Abdillah {a.s} about a man who stood in prayer and forgot to say the Takbir, so he began with the recitation.

Imam {a.s} said: "If he remembers it while he is still standing and before he bows, then let him say the Takbir. But if he has already bowed, then let him continue with his prayer."

[AL TUSI]

So this report is also like the two preceding ones, because the intended meaning of the wording in the report is: 'If he remembers it while standing before bowing, then let him say the Takbir; but if he bows without remembering, then let him continue with his prayer.'

There is nothing in the report that says: 'If he bows while aware that he did not say the Takbir, then let him continue with his prayer.'

And since the interpretation we have given is possible, it does not contradict what has already been presented.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And if one leaves out the recitation due to forgetfulness, then there is no obligation to repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.145 • Al-Istibsar, Vol.1 p.352 • Al-Wafi, Vol.8 p.916 • Wasa'il Al-Shi'ah, Vol.6 p.15

HADITH

HADITH.569

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ فَرَضَ اَلرُّكُوعَ وَ اَلسُّجُودَ وَ اَلْقِرَاءَةُ سُنَّةٌ فَمَنْ تَرَكَ اَلْقِرَاءَةَ مُتَعَمِّداً أَعَادَ اَلصَّلاَةَ وَ مَنْ نَسِيَ اَلْقِرَاءَةَ فَقَدْ تَمَّتْ صَلاَتُهُ وَ لاَ شَيْءَ عَلَيْهِ».

Muhammad ibn Ya'qub from Muhammad ibn Isma'il from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rib'i ibn Abdillah from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them, who said:

(Imams {a.s} said) "Indeed, Allah {SWT}, the Mighty and Majestic, has made bowing and prostration obligatory, and the recitation is Sunnah. So whoever leaves the recitation deliberately must repeat the prayer, but whoever forgets the recitation, his prayer is valid, and there is nothing upon him."

[REFERENCES] Al-Kafi, Vol.3 p.347 • Man La Yahduruhu Al-Faqih, Vol.1 p.345 • Tahdib Al-Ahkam, Vol.2 p.146 • Al-Istibsar, Vol.1 p.353 • Awali Al-La'ali, Vol.3 p.83 • Al-Wafi, Vol.8 p.919 • Wasa'il Al-Shi'ah, Vol.6 p.87 • Al-Fusul Al-Muhimmah, Vol.2 p.94 • Bihar Al-Anwar, Vol.8 5 p.142

HADITH

HADITH.570

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي صَلَّيْتُ اَلْمَكْتُوبَةَ فَنَسِيتُ أَنْ أَقْرَأَ فِي صَلاَتِي كُلَّهَا فَقَالَ «أَ لَيْسَ قَدْ أَتْمَمْتَ اَلرُّكُوعَ وَ اَلسُّجُودَ» قُلْتُ بَلَى فَقَالَ «فَقَدْ تَمَّتْ صَلاَتُكَ إِذَا كَانَ نِسْيَاناً».

And from him, from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ibn Faddal from Yunus ibn Ya'qub from Mansur ibn Hazim, who said:

I said to Abu Abdillah {a.s}: "I performed the obligatory prayer but forgot to recite anything in my entire prayer."

Imam {a.s} said: "Did you not complete the bowing and the prostration?"

I said: "Yes."

Imam {a.s} said: "Then your prayer is complete, if it was out of forgetfulness."

[REFERENCES] Al-Kafi, Vol.3 p.348 • Tahdib Al-Ahkam, Vol.2 p.146 • Al-Istibsar, Vol.1 p.353 • Awali Al-La'ali, Vol.3 p.83 • Al-Wafi, Vol.8 p.920 • Wasa'il Al-Shi'ah, Vol.6 p.90 • Bihar Al-Anwar, Vol.8 5 p.142

HADITH

HADITH.571

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ اَلرَّجُلُ يَسْهُو عَنِ اَلْقِرَاءَةِ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ فَيَذْكُرُ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ أَنَّهُ لَمْ يَقْرَأْ قَالَ «أَتَمَّ اَلرُّكُوعَ وَ اَلسُّجُودَ» قُلْتُ نَعَمْ قَالَ «إِنِّي أَكْرَهُ أَنْ أَجْعَلَ آخِرَ صَلاَتِي أَوَّلَهَا».

Al-Husayn ibn Sa'id from Hammad ibn 'Isa and Fadalah from Mu'awiyah ibn 'Ammar from Abu Abdillah {a.s}, who said:

I asked: "A man forgets the recitation in the first two rak'ahs, and then remembers during the last two that he did not recite."

Imam {a.s} said: "Did he complete the bowing and the prostration?"

I said: "Yes."

Imam {a.s} said: "I dislike to make the end of my prayer the beginning of it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.146 • Al-Istibsar, Vol.1 p.354 • Al-Sarair, Vol.3 p.605 • Al-Wafi, Vol.8 p.920 • Wasa'il Al-Shi'ah, Vol.6 p.92 • Wasa'il Al-Shi'ah, Vol.6 p.125 • Bihar Al-Anwar, Vol.8 2 p.85 • Bihar Al-Anwar, Vol.8 5 p.230

HADITH

HADITH.572

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: «إِذَا نَسِيَ أَنْ يَقْرَأَ فِي اَلْأُولَى وَ اَلثَّانِيَةِ أَجْزَأَهُ تَسْبِيحُ اَلرُّكُوعِ وَ اَلسُّجُودِ وَ إِنْ كَانَتِ اَلْغَدَاةُ فَنَسِيَ أَنْ يَقْرَأَ فِيهَا فَلْيَمْضِ فِي صَلاَتِهِ».

And from him, from Fadalah from Husayn ibn Uthman from Sama'ah from Abu Basir, who said:

(It was said) "If one forgets to recite in the first and second rak'ahs, the glorification in the bowing and prostration suffices him. And if it is the dawn (Fajr) prayer and he forgets to recite in it, then let him continue with his prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.146 • Al-Istibsar, Vol.1 p.354 • Al-Wafi, Vol.8 p.921 • Wasa'il Al-Shi'ah, Vol.6 p.90

HADITH

HADITH.573

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلَّذِي لاَ يَقْرَأُ بِفَاتِحَةِ اَلْكِتَابِ فِي صَلاَتِهِ قَالَ «لاَ صَلاَةَ لَهُ إِلاَّ أَنْ يَقْرَأَ بِهَا فِي جَهْرٍ أَوْ إِخْفَاتٍ».

فان المراد به انه متى لم يقرأها على العمد دون النسيان فانه لا صلاة له ، فاما مع النسيان فان صلاته جائزة يبين ما ذكرناه:

As for what was narrated by al-Husayn ibn Sa'id from Fadalah from al-'Alaʾ from Muhammad ibn Muslim from Abu Ja'far {a.s}, who said:

I asked Him {a.s} about the one who does not recite Surat al-Fatihah in his prayer.
Imam {a.s} said: "There is no prayer for him unless he recites it, whether aloud or silently."

[AL TUSI]

What is meant by this is that if he intentionally does not recite it, then there is no prayer for him. But as for forgetting, then his prayer is valid. What clarifies what we have mentioned is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.146 • Al-Istibsar, Vol.1 p.354 • Awali Al-La'ali, Vol.3 p.82 • Awali Al-La'ali, Vol.3 p.91 • Wasa'il Al-Shi'ah, Vol.6 p.88

HADITH

HADITH.574

[SOURCE] Implicit (Muzmar)

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقُومُ فِي اَلصَّلاَةِ فَيَنْسَى فَاتِحَةَ اَلْكِتَابِ قَالَ «فَلْيَقُلْ أَسْتَعِيذُ بِاللَّهِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ إِنَّ اَللَّهَ «هُوَ اَلسَّمِيعُ اَلْعَلِيمُ» ثُمَّ لْيَقْرَأْهَا مَا دَامَ لَمْ يَرْكَعْ فَإِنَّهُ لاَ قِرَاءَةَ حَتَّى يَبْدَأَ بِهَا فِي جَهْرٍ أَوْ إِخْفَاتٍ فَإِنَّهُ إِذَا رَكَعَ أَجْزَأَهُ إِنْ شَاءَ اَللَّهُ تَعَالَى ».

What was narrated by al-Husayn ibn Sa'id from Uthman ibn 'Isa from Sama'ah, who said:

I asked Him {a.s} about a man who stands in prayer and forgets Surat al-Fatihah.
Imam {a.s} said: "Let him say: 'I seek refuge in Allah {SWT} from the accursed Shaytan. Indeed, Allah {SWT} is the All-Hearing, the All-Knowing,' then let him recite it as long as he has not bowed. For there is no (valid) recitation until he begins with it, whether aloud or silently. But if he has bowed, it suffices him, if Allah {SWT}, the Exalted, wills."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.147 • Al-Wafi, Vol.8 p.921

HADITH

HADITH.575

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَللَّهَ فَرَضَ مِنَ اَلصَّلاَةِ اَلرُّكُوعَ وَ اَلسُّجُودَ أَ لاَ تَرَى لَوْ أَنَّ رَجُلاً دَخَلَ فِي اَلْإِسْلاَمِ لاَ يُحْسِنُ أَنْ يَقْرَأَ اَلْقُرْآنَ أَجْزَأَهُ أَنْ يُكَبِّرَ وَ يُسَبِّحَ وَ يُصَلِّيَ».

فأما من ترك القراءة متعمدا فقد بينا انه لا صلاة له ويزيده بيانا ما رواه :

Al-Husayn ibn Sa'id from al-Nadr from Abdullah ibn Sinan, who said:

Abu Abdillah {a.s} said: "Indeed, Allah {SWT} has made bowing and prostration obligatory in the prayer. Do you not see that if a man enters Islam and does not know how to recite the Qur'an, it suffices him to say the Takbir, to glorify (Allah {SWT}), and to pray?"

[AL TUSI]

As for the one who deliberately leaves out the recitation, we have already clarified that there is no prayer for him. What further reinforces and clarifies this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.147 • Al-Istibsar, Vol.1 p.310 • Al-Wafi, Vol.8 p.922 • Wasa'il Al-Shi'ah, Vol.6 p.42

HADITH

HADITH.576

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ اَلَّذِي لاَ يَقْرَأُ بِفَاتِحَةِ اَلْكِتَابِ فِي صَلاَتِهِ قَالَ «لاَ صَلاَةَ لَهُ إِلاَّ أَنْ يَبْدَأَ بِهَا فِي جَهْرٍ أَوْ إِخْفَاتٍ» قُلْتُ أَيُّهُمَا أَحَبُّ إِلَيْكَ إِذَا كَانَ خَائِفاً أَوْ مُسْتَعْجِلاً يَقْرَأُ بِسُورَةٍ أَوْ بِفَاتِحَةِ اَلْكِتَابِ قَالَ « بِفَاتِحَةِ اَلْكِتَابِ ».

Muhammad ibn Ya'qub from Ali ibn Muhammad from Muhammad ibn 'Isa from Yunus from al-'Alaʾ from Muhammad ibn Muslim, who said:

I asked Him {a.s} about the one who does not recite Surat al-Fatihah in his prayer.

Imam {a.s} said: "There is no prayer for him unless he begins with it, whether aloud or silently."

I said: "Which of the two do you prefer: if he is fearful or in a hurry, should he recite a (different) Surah or Surat al-Fatihah?"

Imam {a.s} said: "Surat al-Fatihah."

[REFERENCES] Al-Kafi, Vol.3 p.317 • Tahdib Al-Ahkam, Vol.2 p.147 • Al-Istibsar, Vol.1 p.310 • Al-Wafi, Vol.8 p.653 • Wasa'il Al-Shi'ah, Vol.6 p.37

HADITH

HADITH.577

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ جَهَرَ بِالْقِرَاءَةِ فِيمَا لاَ يَنْبَغِي اَلْجَهْرُ فِيهِ وَ أَخْفَى فِيمَا لاَ يَنْبَغِي اَلْإِخْفَاتُ فِيهِ وَ تَرَكَ اَلْقِرَاءَةَ فِيمَا يَنْبَغِي اَلْقِرَاءَةُ فِيهِ أَوْ قَرَأَ فِيمَا لاَ يَنْبَغِي اَلْقِرَاءَةُ فِيهِ فَقَالَ «أَيِّ ذَلِكَ فَعَلَ نَاسِياً أَوْ سَاهِياً فَلاَ شَيْءَ عَلَيْهِ».

Sa'd from Ahmad ibn Muhammad from Ali ibn Hadid and Abd al-Rahman ibn Abi Najran from Hammad ibn 'Isa from Hariz from Zurarah from Abu Ja'far {a.s}, who said:

I said to Him {a.s}: "A man recites aloud in a place where he should not recite aloud, and recites silently where he should not recite silently, or he omits recitation where recitation is required, or he recites where recitation is not required."

Imam {a.s} said: "If he did any of that out of forgetfulness or inattentiveness, then there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.147 • Al-Wafi, Vol.8 p.924 • Wasa'il Al-Shi'ah, Vol.6 p.86 • Al-Fusul Al-Muhimmah, Vol.2 p.94

HADITH

HADITH.578

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

وَ اَلَّذِي رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي اَلْجَوْزَاءِ عَنِ اَلْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: صَلَّيْتُ مَعَ أَبِي عَلَيْهِ اَلسَّلاَمُ اَلْمَغْرِبَ فَنَسِيَ فَاتِحَةَ اَلْكِتَابِ فِي اَلرَّكْعَةِ اَلْأُولَى فَقَرَأَهَا فِي اَلثَّانِيَةِ.

And what was narrated by Sa'd ibn Abdullah from Abu al-Jawzaʾ from al-Husayn ibn 'Ulwan from 'Amr ibn Khalid:

Zayd ibn Ali, peace be upon him, said: "I performed the Maghrib prayer with my father (Imam Ali ibn Husayn {a.s}), peace be upon him, and He {a.s} forgot Surat al-Fatihah in the first rak'ah, so He {a.s} recited it in the second."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.148 • Al-Istibsar, Vol.1 p.354 • Al-Wafi, Vol.8 p.922 • Wasa'il Al-Shi'ah, Vol.6 p.92

HADITH

HADITH.579

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اَلْكَرِيمِ بْنِ عَمْرٍو عَنِ اَلْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أَسْهُو عَنِ اَلْقِرَاءَةِ فِي اَلرَّكْعَةِ اَلْأُولَى قَالَ «اِقْرَأْ فِي اَلثَّانِيَةِ» قُلْتُ أَسْهُو فِي اَلثَّانِيَةِ قَالَ «اِقْرَأْ فِي اَلثَّالِثَةِ» قُلْتُ أَسْهُو فِي صَلاَتِي كُلِّهَا قَالَ «إِذَا حَفِظْتَ اَلرُّكُوعَ وَ اَلسُّجُودَ تَمَّتْ صَلاَتُكَ».

قوله عليه‌السلام إذا فاتك في الاولى فاقرأ في الثانية لم يرد أن يعيد قراءة ما قد فاته في الاوله ، وإنما أراد أن يقرأ في الثانية والثالثة ما يخصهما من القراءة فأما الاولة فقد مضى حكمها.

قال الشيخ رحمه‌الله : (فان ترك الركوع ناسيا كان أو متعمدا أعاد). يدل على ذلك ما رواه :

And from him, from Ahmad ibn Muhammad from Ibn Abi Nasr from Abd al-Karim ibn 'Amr from al-Husayn ibn Hammad from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "I forget the recitation in the first rak'ah."

Imam {a.s} said: "Recite in the second."

I said: "I forget in the second."

Imam {a.s} said: "Recite in the third."

I said: "I forget in my entire prayer."

Imam {a.s} said: "If you have maintained the bowing and the prostration, then your prayer is complete."

[AL TUSI]

His saying, peace be upon him, 'If you missed it in the first, then recite in the second,' does not mean that he should repeat what was missed in the first rak'ah, but rather that he should perform the recitation specific to the second and third rak'ahs, while the ruling for the first rak'ah has already passed.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "If one omits the bowing (ruku'), whether forgetfully or deliberately, he must repeat (the prayer)."

What indicates this is what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.344 • Tahdib Al-Ahkam, Vol.2 p.148 • Al-Istibsar, Vol.1 p.355 • Awali Al-La'ali, Vol.3 p.91 • Al-Wafi, Vol.8 p.922 • Wasa'il Al-Shi'ah, Vol.6 p.93

HADITH

HADITH.580

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَيْقَنَ اَلرَّجُلُ أَنَّهُ تَرَكَ رَكْعَةً مِنَ اَلصَّلاَةِ وَ قَدْ سَجَدَ سَجْدَتَيْنِ وَ تَرَكَ اَلرُّكُوعَ اِسْتَأْنَفَ اَلصَّلاَةَ».

Al-Husayn ibn Sa'id from Safwan from Abu Basir:

Abu Abdillah {a.s} said: "If a man is certain that he has left out a rak'ah from the prayer, and he has already performed two prostrations but omitted the bowing, then he must begin the prayer anew."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.148 • Tahdib Al-Ahkam, Vol.2 p.149 • Al-Istibsar, Vol.1 p.355 • Al-Istibsar, Vol.1 p.356 • Al-Wafi, Vol.8 p.925 • Wasa'il Al-Shi'ah, Vol.6 p.313 • Bihar Al-Anwar, Vol.8 5 p.139

HADITH

HADITH.581

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَنْسَى أَنْ يَرْكَعَ حَتَّى يَسْجُدَ وَ يَقُومَ قَالَ «يَسْتَقْبِلُ».

And from him, from Fadalah from Rifa'ah from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about a man who forgets to bow until he prostrates and stands up again.

Imam {a.s} said: "He must begin the prayer anew."

[REFERENCES] Al-Kafi, Vol.3 p.348 • Tahdib Al-Ahkam, Vol.2 p.148 • Al-Istibsar, Vol.1 p.355 • Wasa'il Al-Shi'ah, Vol.6 p.312 • Bihar Al-Anwar, Vol.8 5 p.139

HADITH

HADITH.582

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ نَسِيَ أَنْ يَرْكَعَ حَتَّى يَسْجُدَ وَ يَقُومَ قَالَ «يَسْتَقْبِلُ».

And from him, from Ibn Abi 'Umayr from Rifa'ah, who said:

I asked Abu Abdillah {a.s} about a man who forgot to bow until he prostrated and then stood up.

Imam {a.s} said: "He must begin the prayer anew."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.148 • Al-Istibsar, Vol.1 p.355 • Al-Wafi, Vol.8 p.925

HADITH

HADITH.583

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَنْسَى أَنْ يَرْكَعَ قَالَ «يَسْتَقْبِلُ حَتَّى يَضَعَ كُلَّ شَيْءٍ مِنْ ذَلِكَ مَوْضِعَهُ».

Al-Husayn ibn Sa'id from Safwan from Ishaq ibn 'Ammar, who said:

I asked Abu Ibrahim {a.s}, peace be upon him, about a man who forgets to bow.

Imam {a.s} said: "He must begin the prayer anew until he places everything in its proper place."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.149 • Al-Istibsar, Vol.1 p.356 • Al-Wafi, Vol.8 p.926 • Wasa'il Al-Shi'ah, Vol.6 p.313

HADITH

HADITH.584

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ نَسِيَ أَنْ يَرْكَعَ قَالَ «عَلَيْهِ اَلْإِعَادَةُ».

هذه الاخبار كلها محمولة على انه ينسى الركوع في الركعتين الاولتين فانه يجب عليه استيناف الصلاة على كل حال إذا ذكر ، فأما إذا كان النسيان في الركعتين الاخيرتين وذكر وهو بعد في الصلاة فليلق السجدتين من الركعة التي نسي ركوعها ويتم الصلاة ، والذي يدل على ذلك ما رواه :

And from him, from Muhammad ibn Sinan from Ibn Muskan from Abu Basir, who said:
I asked Abu Ja'far {a.s} about a man who forgot to bow.
Imam {a.s} said: "He must repeat (the prayer)."

[AL TUSI]
All of these narrations are to be understood as referring to someone who forgets the bowing (ruku') in the first two rak'ahs, then in that case, it is obligatory for him to begin the prayer anew in all situations if he remembers.
However, if the forgetfulness occurs in the last two rak'ahs and he remembers while still in the prayer, then he should disregard the two prostrations of the rak'ah in which he forgot the bowing and complete the prayer.
What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.149 • Al-Istibsar, Vol.1 p.356 • Al-Wafi, Vol.8 p.926 • Wasa'il Al-Shi'ah, Vol.6 p.313

HADITH

HADITH.585

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَكَمِ بْنِ مِسْكِينٍ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ شَكَّ بَعْدَ مَا سَجَدَ أَنَّهُ لَمْ يَرْكَعْ قَالَ «فَإِنِ اِسْتَيْقَنَ فَلْيُلْقِ اَلسَّجْدَتَيْنِ اَللَّتَيْنِ لاَ رَكْعَةَ لَهُمَا فَيَبْنِي عَلَى صَلاَتِهِ عَلَى اَلتَّمَامِ وَ إِنْ كَانَ لَمْ يَسْتَيْقِنْ إِلاَّ بَعْدَ مَا فَرَغَ وَ اِنْصَرَفَ فَلْيَقُمْ فَلْيُصَلِّ رَكْعَةً وَ سَجْدَتَيْنِ وَ لاَ شَيْءَ عَلَيْهِ».

Sa'd ibn Abdullah from Muhammad ibn al-Husayn from al-Hakam ibn Miskin from al-'Alaˀ from Muhammad ibn Muslim:
Abu Ja'far {a.s} (was asked) regarding a man who, after prostrating, doubts whether he bowed.
Imam {a.s} said: "If he becomes certain, then let him disregard the two prostrations that have no bowing associated with them, and let him continue his prayer to completion. But if he only becomes certain after he has finished and exited the prayer, then let him stand and pray one rak'ah and two prostrations, and there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.149 • Al-Istibsar, Vol.1 p.356 • Wasa'il Al-Shi'ah, Vol.6 p.314

HADITH

HADITH.586

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ نَسِيَ رَكْعَةً مِنْ صَلاَتِهِ حَتَّى فَرَغَ مِنْهَا ثُمَّ ذَكَرَ أَنَّهُ لَمْ يَرْكَعْ قَالَ «يَقُومُ فَيَرْكَعُ وَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ».

Al-Husayn ibn Sa'id from Safwan ibn Yahya from al-'Is ibn al-Qasim, who said:

I asked Abu Abdillah {a.s} about a man who forgot a rak'ah from his prayer until he finished it, then remembered that he had not bowed.

Imam {a.s} said: "Let him stand, perform the bowing, and prostrate, and then perform the two prostrations of forgetfulness (sujud al-sahw)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.149 • Tahdib Al-Ahkam, Vol.2 p.350 • Al-Wafi, Vol.8 p.927 • Al-Wafi, Vol.8 p.960 • Wasa'il Al-Shi'ah, Vol.6 p.315 • Wasa'il Al-Shi'ah, Vol.8 p.200 • Bihar Al-Anwar, Vol.8 5 p.140

HADITH

HADITH.587

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فأما ما رواه الحسين بن سعيد عن صفوان عن منصور عن أبي بصير عن أبي عبد الله عليه‌السلام قال : إذا ايقن الرجل أنه ترك ركعة من الصلاة وقد سجد سجدتين وترك الركوع استأنف الصلاة.

فالوجه في هذا الخبر ان نحمله على صلاة لا يجوز فيها السهو مثل الغداة والمغرب وما اشبههما ، أو على الركعتين الاولتين من الرباعيات لئلا تتنافى الاخبار ، ويحتمل أن يكون أراد بقوله استأنف الصلاة يعني الركعة التي فاتته ، وليس في الخبر أنه يستأنف الصلاة من اولها ، والذي يكشف عما ذكرناه :

As for what was narrated by al-Husayn ibn Sa'id from Safwan from Mansur from Abu Basir:

Abu Abdillah {a.s} said: "If a man is certain that he left out a rak'ah from the prayer, and he had already performed two prostrations but omitted the bowing, then he must begin the prayer anew."

[AL TUSI]

The interpretation of this report is that it should be understood as referring to prayers in which forgetfulness is not excused, such as the Fajr (dawn) and Maghrib (sunset) prayers, and the like, or to the first two rak'ahs of the four-unit (ruba'iyyah) prayers, so that the various narrations do not contradict one another.

It is also possible that what is meant by his saying 'he must begin the prayer anew' is that he must begin the rak'ah that he missed, and the report does not state that he must begin the entire prayer from the start. And what clarifies what we have mentioned is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.588

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَكَمِ بْنِ حُكَيْمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ يَنْسَى مِنْ صَلاَتِهِ رَكْعَةً أَوْ سَجْدَةً أَوْ شَيْئاً مِنْهَا ثُمَّ يَذْكُرُ بَعْدَ ذَلِكَ فَقَالَ «يَقْضِي ذَلِكَ بِعَيْنِهِ» فَقُلْتُ أَ يُعِيدُ اَلصَّلاَةَ فَقَالَ «لاَ».

قال الشيخ رحمه‌الله : (فان شك في الركوع وهو قائم ركع ، وان كان قد دخل في حالة اخرى من السجود وغيره مضى في صلاته وليس عليه شئ). وهذا ايضا إذا كان في الركعتين الاخيرتين لانه إذا كان في الركعتين الاولتين يجب عليه استيناف الصلاة لانه لم يستكمل عددهما وهو شاك فيهما وقد قيل ان كل سهو يلحق الانسان في الاولتين فانه يجب منه اعادة الصلاة. والذي يدل على القسم الاول مما قدمناه ما رواه :

What was narrated by Sa'd from Muhammad ibn al-Husayn from Ja'far ibn Bashir from Hammad ibn Uthman from Hakam ibn Hukaym, who said:

I asked Abu Abdillah {a.s} about a man who forgets a rak'ah, or a prostration, or something from his prayer, and then remembers afterward.

Imam {a.s} said: "Let him make up exactly that which he missed."

So I asked: "Should he repeat the entire prayer?"

Imam {a.s} said: "No."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "If one doubts whether he performed the bowing while he is still standing, then let him bow. But if he has already entered another position, such as prostration or otherwise, then let him continue with his prayer and there is nothing upon him."

This also applies if he is in the last two rak'ahs (of a four-unit prayer), because if the doubt occurs in the first two rak'ahs, he must restart the prayer, as he has not completed their number with certainty, and there is a saying that any forgetfulness that occurs in the first two rak'ahs obligates repeating the prayer.

What supports the first category (that he continues if the doubt occurs in the last two) from what has preceded is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.150 • Al-Istibsar, Vol.1 p.357 • Al-Wafi, Vol.8 p.927 • Wasa'il Al-Shi'ah, Vol.6 p.314 • Wasa'il Al-Shi'ah, Vol.8 p.200 • Bihar Al-Anwar, Vol.8 5 p.264

HADITH

HADITH.589

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَّادٍ عَنْ عِمْرَانَ اَلْحَلَبِيِّ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يَشُكُّ وَ هُوَ قَائِمٌ فَلاَ يَدْرِي أَ رَكَعَ أَمْ لاَ قَالَ «فَلْيَرْكَعْ».

Al-Husayn ibn Sa'id from Fadalah from Hammad from 'Imran al-Halabi, who said:

I said to Him {a.s}: "A man doubts while he is standing and does not know whether he has bowed or not."

Imam {a.s} said: "Then let him bow."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.150 • Al-Istibsar, Vol.1 p.357 • Al-Wafi, Vol.8 p.948 • Wasa'il Al-Shi'ah, Vol.6 p.315 • Bihar Al-Anwar, Vol.8 5 p.160

HADITH

HADITH.590

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ وَ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ شَكَّ وَ هُوَ قَائِمٌ فَلاَ يَدْرِي أَ رَكَعَ أَمْ لَمْ يَرْكَعْ قَالَ «يَرْكَعُ وَ يَسْجُدُ».

And from him, from Muhammad ibn Sinan from Ibn Muskan, and Fadalah from Husayn from Ibn Muskan from Abu Basir, who said:

I asked Abu Abdillah {a.s} about a man who doubts while he is standing and does not know whether he has bowed or not.

Imam {a.s} said: "Let him bow and prostrate."

[REFERENCES] Al-Kafi, Vol.3 p.348 • Tahdib Al-Ahkam, Vol.2 p.150 • Al-Istibsar, Vol.1 p.357 • Al-Wafi, Vol.8 p.947 • Wasa'il Al-Shi'ah, Vol.6 p.316

HADITH

HADITH.591

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَضَالَةُ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ وَ اَلْحَلَبِيِّ : فِي اَلرَّجُلِ لاَ يَدْرِي أَ رَكَعَ أَمْ لَمْ يَرْكَعْ قَالَ «يَرْكَعُ».

Fadalah from Husayn from Ibn Muskan from Abu Basir and al-Halabi:

(Imam {a.s} was asked) concerning a man who does not know whether he has bowed or not.

Imam {a.s} said: "Let him bow."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.150 • Al-Istibsar, Vol.1 p.357 • Al-Wafi, Vol.8 p.948 • Wasa'il Al-Shi'ah, Vol.6 p.316

HADITH

HADITH.592

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَسْتَتِمُّ قَائِماً فَلاَ أَدْرِي رَكَعْتُ أَمْ لاَ قَالَ «بَلَى قَدْ رَكَعْتَ فَامْضِ فِي صَلاَتِكَ فَإِنَّمَا ذَلِكَ مِنَ اَلشَّيْطَانِ».

فليس بمناف لما ذكرناه لانه إنما أراد عليه‌السلام إذا استتم قائما من الركعة الرابعة فلا يدري أركع في الثالثة أم لا فحينئذ يجب عليه المضي في صلاته لانه صار من القسم الثاني الذي قدمناه ، وهو انه إذا شك في الركوع وقد دخل في حالة اخرى يمضي في صلاته ، ويؤكد ما ذكرنا :

As for what was narrated by al-Husayn ibn Sa'id from Fadalah from Aban from al-Fudayl ibn Yasar, who said:
I said to Abu Abdillah {a.s}: "I complete my standing but do not know whether I have bowed or not."
Imam {a.s} said: "Yes, you have bowed, so continue with your prayer, for that is only from Shaytan."

[AL TUSI]

This is not in contradiction to what we have previously mentioned, because what He {a.s}, peace be upon him, intended was the case where a person has completed standing in the fourth rak'ah and does not know whether he bowed in the third or not, then, in such a situation, he must continue with his prayer. This falls under the second category we previously explained, namely: if one doubts about the bowing after having entered into another position, he continues with his prayer.
What confirms what we have said is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.151 • Al-Istibsar, Vol.1 p.357 • Al-Wafi, Vol.8 p.951 • Wasa'il Al-Shi'ah, Vol.6 p.317 • Bihar Al-Anwar, Vol.8 5 p.160

HADITH

HADITH.593

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَشُكُّ وَ أَنَا سَاجِدٌ فَلاَ أَدْرِي أَ رَكَعْتُ أَمْ لاَ قَالَ «اِمْضِ».

What was narrated by al-Husayn ibn Sa'id from Fadalah from Hammad ibn Uthman, who said:
I said to Abu Abdillah {a.s}: "I am in prostration and I doubt, did I bow or not?"
Imam {a.s} said: "Continue (with your prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.151 • Tahdib Al-Ahkam, Vol.2 p.151 • Al-Istibsar, Vol.1 p.358 • Al-Istibsar, Vol.1 p.358 • Al-Wafi, Vol.8 p.950 • Wasa'il Al-Shi'ah, Vol.6 p.317 • Wasa'il Al-Shi'ah, Vol.6 p.317

HADITH

HADITH.594

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن صفوان عن حماد بن عثمان قال قلت لابي عبد الله عليه‌السلام : أشك وانا ساجد فلا أدري ركعت أم لا فقال : قد ركعت امضه.

And from him, from Safwan from Hammad ibn Uthman, who said:
I said to Abu Abdillah {a.s}: "I experience doubt while I am in prostration, and I do not know whether I have performed the rak'ah or not."
Imam {a.s} said: "You have performed the rak'ah, continue on."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.595

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ شَكَّ بَعْدَ مَا سَجَدَ أَنَّهُ لَمْ يَرْكَعْ قَالَ «يَمْضِي فِي صَلاَتِهِ».

Sa'd from Abu Ja'far from al-Husayn ibn Sa'id from Fadalah from al-'Alaˀ ibn Razin from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them, who said:
I asked Him {a.s} about a man who, after prostrating, doubts whether he had bowed.
Imam {a.s} said: "Let him continue with his prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.151 • Al-Istibsar, Vol.1 p.358 • Al-Wafi, Vol.8 p.950 • Wasa'il Al-Shi'ah, Vol.6 p.318

HADITH

HADITH.596

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ أَحْمَدَ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ أَهْوَى إِلَى اَلسُّجُودِ فَلَمْ يَدْرِ أَ رَكَعَ أَمْ لَمْ يَرْكَعْ قَالَ «قَدْ رَكَعَ».

قال الشيخ رحمه‌الله : (وإن ترك سجدتين من ركعة واحدة اعاد على كل حال ، فان نسي واحدة منهما ثم ذكرها في الركعة الثانية قبل الركوع أرسل نفسه وسجدها ثم قام فاستأنف القراءة أو التسبيح ان كان مسبحا في الركعتين الاخيرتين على ما قدمناه وان لم يذكرها حتى يركع الثانية قضاها بعد التسليم وسجد سجدتي السهو).

Him from Abu Ja'far from Ahmad ibn Abi Nasr from Aban ibn Uthman from Abd al-Rahman ibn Abi Abdillah:
I said to Abu Abdillah {a.s}: "A man moves down toward prostration and does not know whether he bowed or not."
Imam {a.s} said: "He has bowed."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:
"And if someone omits two prostrations from one rak'ah, he must repeat (the prayer) in all cases. But if he forgets one of them and then remembers it in the second rak'ah before bowing, he should lower himself, perform that prostration, then stand up and resume the recitation, or the glorification (tasbih) if he is in the last two rak'ahs, as we have previously explained. And if he does not remember it until after bowing in the second rak'ah, then he must make it up after the salam and perform two prostrations of forgetfulness (sajdatay al-sahw)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.151 • Al-Wafi, Vol.8 p.951 • Wasa'il Al-Shi'ah, Vol.6 p.318 • Bihar Al-Anwar, Vol.8 5 p.159

HADITH

HADITH.597

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

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 فَلاَ تَنْقُضُ اَلسُّنَّةُ اَلْفَرِيضَةَ».

فأما ما يدل على انه إذا سها عن واحدة وذكرها قبل الركوع يجب أن يرسل نفسه ويسجد ما رواه :

Zurarah narrated from Abu Ja'far {a.s} that Imam {a.s} said:
"Prayer is not repeated except for five things: purification, time, direction of the Qiblah, bowing, and prostration."
Then Imam {a.s} said: "Recitation is Sunnah, and tashahhud is Sunnah, so the Sunnah does not invalidate the obligation."

[AL TUSI]

As for what indicates that if one forgets a single prostration and remembers it before bowing, he must lower himself and perform that prostration, it is what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.339 • Al-Khisal, Vol.1 p.284 • Tahdib Al-Ahkam, Vol.2 p.152 • Al-Wafi, Vol.7 p.44 • Al-Wafi, Vol.8 p.919 • Wasa'il Al-Shi'ah, Vol.5 p.470 • Wasa'il Al-Shi'ah, Vol.6 p.91 • Wasa'il Al-Shi'ah, Vol.6 p.401 • Wasa'il Al-Shi'ah, Vol.7 p.234 • Bihar Al-Anwar, Vol.8 5 p.136

HADITH

HADITH.598

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَمَّنْ نَسِيَ أَنْ يَسْجُدَ سَجْدَةً وَاحِدَةً فَذَكَرَهَا وَ هُوَ قَائِمٌ قَالَ «يَسْجُدُهَا إِذَا ذَكَرَهَا مَا لَمْ يَرْكَعْ فَإِنْ كَانَ قَدْ رَكَعَ فَلْيَمْضِ عَلَى صَلاَتِهِ وَ إِذَا اِنْصَرَفَ قَضَاهَا وَ لَيْسَ عَلَيْهِ سَهْوٌ ».

Al-Husayn ibn Sa'id from Muhammad ibn Sinan from Ibn Muskan from Abu Basir, who said:

I asked Him {a.s} about someone who forgets to perform one prostration and remembers it while standing.

Imam {a.s} said: "Let him perform the prostration when he remembers it, as long as he has not yet bowed. But if he has already bowed, then let him continue with his prayer, and when he finishes, he should make it up, and there is no prostration of forgetfulness (sajdat al-sahw) upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.152 • Al-Istibsar, Vol.1 p.358 • Al-Wafi, Vol.8 p.929 • Wasa'il Al-Shi'ah, Vol.6 p.365

HADITH

HADITH.599

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ سَهَا فَلَمْ يَدْرِ سَجْدَةً سَجَدَ أَمِ اِثْنَتَيْنِ قَالَ «يَسْجُدُ أُخْرَى وَ لَيْسَ عَلَيْهِ بَعْدَ اِنْقِضَاءِ اَلصَّلاَةِ سَجْدَتَا اَلسَّهْوِ».

Muhammad ibn Ya'qub from Ali ibn Ibrahim from his father from Ibn Abi 'Umayr from Hammad from al-Halabi, who said:

Abu Abdillah {a.s} was asked about a man who was forgetful and did not know whether he had performed one prostration or two.

Imam {a.s} said: "Let him perform another prostration, and after the completion of the prayer, there is no obligation upon him to perform the two prostrations of forgetfulness (sajdata al-sahw)."

[REFERENCES] Al-Kafi, Vol.3 p.349 • Tahdib Al-Ahkam, Vol.2 p.152 • Al-Istibsar, Vol.1 p.361 • Al-Wafi, Vol.8 p.947 • Wasa'il Al-Shi'ah, Vol.6 p.368 • Bihar Al-Anwar, Vol.8 5 p.161

HADITH

HADITH.600

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ شَكَّ فَلَمْ يَدْرِ سَجَدَ سَجْدَةً أَمْ سَجْدَتَيْنِ قَالَ «يَسْجُدُ حَتَّى يَسْتَيْقِنَ».

And from him, from Muhammad ibn Yahya from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Muhammad ibn Sinan from Ibn Muskan from Abu Basir, who said:

I asked Abu Abdillah {a.s} about a man who doubts and does not know whether he has prostrated once or twice.

Imam {a.s} said: "Let him prostrate until he is certain."

[REFERENCES] Al-Kafi, Vol.3 p.349 • Tahdib Al-Ahkam, Vol.2 p.152 • Al-Istibsar, Vol.1 p.361 • Al-Wafi, Vol.8 p.947 • Wasa'il Al-Shi'ah, Vol.6 p.368

HADITH

HADITH.601

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ اَلْخَزَّازِ عَنِ اَلْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدٍ اَلشَّحَّامِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ شُبِّهَ عَلَيْهِ فَلَمْ يَدْرِ وَاحِدَةً سَجَدَ أَوِ اِثْنَتَيْنِ قَالَ «فَلْيَسْجُدْ أُخْرَى».

And from him, from Ali ibn Ibrahim, from his father, from Amr ibn Uthman al-Khazzaz, from al-Mufaddal ibn Salih, from Zayd al-Shahham:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man over whom it became unclear, and he did not know whether he had performed one prostration or two.

Imam {a.s} said: "Then let him perform another prostration."

[REFERENCES] Al-Kafi, Vol.3 p.349 • Tahdib Al-Ahkam, Vol.2 p.152 • Al-Istibsar, Vol.1 p.361 • Al-Wafi, Vol.8 p.948 • Wasa'il Al-Shi'ah, Vol.6 p.368

HADITH

HADITH.602

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ نَسِيَ أَنْ يَسْجُدَ سَجْدَةَ اَلثَّانِيَةِ حَتَّى قَامَ فَذَكَرَ وَ هُوَ قَائِمٌ أَنَّهُ لَمْ يَسْجُدْ قَالَ «فَلْيَسْجُدْ مَا لَمْ يَرْكَعْ فَإِذَا رَفَعَ فَذَكَرَ بَعْدَ رُكُوعِهِ أَنَّهُ لَمْ يَسْجُدْ فَلْيَمْضِ عَلَى صَلاَتِهِ حَتَّى يُسَلِّمَ ثُمَّ يَسْجُدُهَا فَإِنَّهَا قَضَاءٌ » وَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «إِنْ شَكَّ فِي اَلرُّكُوعِ بَعْدَ مَا سَجَدَ فَلْيَمْضِ وَ إِنْ شَكَّ فِي اَلسُّجُودِ بَعْدَ مَا قَامَ فَلْيَمْضِ كُلُّ شَيْءٍ شَكَّ فِيهِ مِمَّا قَدْ جَاوَزَهُ وَ دَخَلَ فِي غَيْرِهِ فَلْيَمْضِ عَلَيْهِ».

Sa'd, from Ahmad ibn Muhammad, from his father, from Abdullah ibn al-Mughira, from Isma'il ibn Jabir:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who forgot to perform the second prostration until he stood up, then while standing he remembered that he had not prostrated.

Imam {a.s} said: "Then let him perform the prostration, as long as he has not yet bowed (for ruku'). But if he rises and then remembers after his ruku' that he did not prostrate, then let him proceed with his prayer until he completes it with the salam, then he should perform the prostration, for it is a makeup (qadahʾ)."

And he (narrator) said:

"Abu Abdillah {a.s}, peace be upon him, said: "If he doubts regarding the ruku' after having prostrated, then let him proceed. And if he doubts regarding the prostration after having stood up, then let him proceed. Everything in which there is doubt, after it has passed and one has entered into something else, then let him continue with it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.153

HADITH

HADITH.603

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ رَفَعَ رَأْسَهُ مِنَ اَلسُّجُودِ فَشَكَّ قَبْلَ أَنْ يَسْتَوِيَ جَالِساً فَلَمْ يَدْرِ أَ سَجَدَ أَمْ لَمْ يَسْجُدْ قَالَ «يَسْجُدُ» قُلْتُ فَرَجُلٌ نَهَضَ مِنْ سُجُودِهِ فَشَكَّ قَبْلَ أَنْ يَسْتَوِيَ قَائِماً فَلَمْ يَدْرِ أَ سَجَدَ أَمْ لَمْ يَسْجُدْ قَالَ «يَسْجُدُ».

And from him, from Ahmad ibn Muhammad, from Ibn Abi Nasr, from Aban ibn Uthman, from Abdur Rahman ibn Abi Abdullah, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man raised his head from prostration and doubted before he became fully seated, not knowing whether he had prostrated or not."

Imam {a.s} said: "He should prostrate."

I asked: "And a man who rose from his prostration and doubted before he became fully standing, not knowing whether he had prostrated or not."

Imam {a.s} said: "He should prostrate."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.153 • Al-Istibsar, Vol.1 p.361 • Al-Wafi, Vol.8 p.950 • Wasa'il Al-Shi'ah, Vol.6 p.369 • Bihar Al-Anwar, Vol.8 5 p.160

HADITH

HADITH.604

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَكْثُرُ عَلَيْهِ اَلْوَهْمُ فِي اَلصَّلاَةِ فَيَشُكُّ فِي اَلرُّكُوعِ فَلاَ يَدْرِي أَ رَكَعَ أَمْ لاَ وَ يَشُكُّ فِي اَلسُّجُودِ فَلاَ يَدْرِي أَ سَجَدَ أَمْ لاَ فَقَالَ «لاَ يَسْجُدُ وَ لاَ يَرْكَعُ وَ يَمْضِي فِي صَلاَتِهِ حَتَّى يَسْتَيْقِنَ يَقِيناً» وَ عَنِ اَلرَّجُلِ يَنْسَى سَجْدَةً فَذَكَرَهَا بَعْدَ مَا قَامَ وَ رَكَعَ قَالَ «يَمْضِي فِي صَلاَتِهِ وَ لاَ يَسْجُدُ حَتَّى يُسَلِّمَ فَإِذَا سَلَّمَ سَجَدَ مِثْلَ مَا فَاتَهُ» قُلْتُ فَإِنْ لَمْ يَذْكُرْ إِلاَّ بَعْدَ ذَلِكَ قَالَ «يَقْضِي مَا فَاتَهُ إِذَا ذَكَرَهُ».

وهذا الحكم في السهو عن السجود إنما هو يخص الركعتين الاخيرتين لان الركعتين الاولتين متى شك فيهما في السجود اعاد ، يدل على ذلك ما رواه :

And from him, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar al-Sabati:

Abu Abdillah {a.s} (was asked) regarding the man upon whom frequent doubt occurs in prayer, so he doubts in the bowing and does not know whether he bowed or not, and he doubts in the prostration and does not know whether he prostrated or not.

Imam {a.s} said: "He should neither prostrate nor bow, and he should continue in his prayer until he is certain with certainty."

And (Imam {a.s} was asked) regarding the man who forgets a prostration and remembers it after he has stood and bowed.

Imam {a.s} said: "He should continue in his prayer and not prostrate until he completes it with the salam. Then when he has given the salam, he should perform a prostration like that which he missed."

I asked: "What if he does not remember except after that?"

Imam {a.s} said: "He should make up what he missed whenever he remembers it."

[AL TUSI]

And this ruling regarding forgetfulness in prostration specifically pertains to the last two rak'ahs, because if one doubts in the prostration during the first two rak'ahs, he must repeat. This is indicated by what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.153

HADITH

HADITH.605

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ يُصَلِّي اَلرَّكْعَتَيْنِ ثُمَّ ذَكَرَ فِي اَلثَّانِيَةِ وَ هُوَ رَاكِعٌ أَنَّهُ تَرَكَ سَجْدَةً فِي اَلْأُولَى قَالَ كَانَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ «إِذَا تَرَكْتَ اَلسَّجْدَةَ فِي اَلرَّكْعَةِ اَلْأُولَى فَلَمْ تَدْرِ وَاحِدَةً أَوِ اِثْنَتَيْنِ اِسْتَقْبَلْتَ حَتَّى يَصِحَّ لَكَ ثِنْتَانِ فَإِذَا كَانَ فِي اَلثَّالِثَةِ وَ اَلرَّابِعَةِ فَتَرَكْتَ سَجْدَةً بَعْدَ أَنْ تَكُونَ قَدْ حَفِظْتَ اَلرُّكُوعَ أَعَدْتَ اَلسُّجُودَ».

ولا ينافي هذا الخبر

Ahmad ibn Muhammad ibn Isa, from Ahmad ibn Muhammad ibn Abi Nasr, who said:

I asked Abul Hasan {a.s}, peace be upon him, about a man who performs two rak'ahs of prayer, then remembers in the second rak'ah while in the state of bowing that he had left out a prostration in the first.

He (Imam al-Ridha {a.s}) said: "Abul Hasan (Imam al-Kadhim {a.s}), used to say:

"If you left out a prostration in the first rak'ah and did not know whether it was one or two, then you must start over until two prostrations are certain for you. But if it is in the third or fourth rak'ah and you left a prostration after having already preserved the bowing (ruku'), then you repeat the prostration."

[AL TUSI]

And this report does not contradict.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.154

HADITH

HADITH.606

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ رَجُلٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْمَاضِيَ عَلَيْهِ اَلسَّلاَمُ فِي اَلرَّجُلِ يَنْسَى اَلسَّجْدَةَ مِنْ صَلاَتِهِ قَالَ «إِذَا ذَكَرَهَا قَبْلَ رُكُوعِهِ سَجَدَهَا وَ بَنَى عَلَى صَلاَتِهِ ثُمَّ سَجَدَ سَجْدَتَيِ اَلسَّهْوِ بَعْدَ اِنْصِرَافِهِ وَ إِنْ ذَكَرَهَا بَعْدَ رُكُوعِهِ أَعَادَ اَلصَّلاَةَ وَ نِسْيَانُ اَلسَّجْدَةِ فِي اَلْأُوَّلَتَيْنِ وَ اَلْأَخِيرَتَيْنِ سَوَاءٌ».

فليس هذا الخبر منافيا للخبر الاول لان قوله عليه‌السلام : ونسيان السجدة في الاولتين والاخيرتين سواء انما أراد به في ترك السجدتين معا الا ترى أن ما تضمن الخبر إنما تضمن حكم من ترك السجدتين معا لانه قال إذا ذكرها بعد الركوع اعاد الصلاة فلو لا أن المراد بذكر السجدة الثنتين معا لما وجب اعادة الصلاة حسب ما قدمناه ، والذي رواه :

Narrated by Muhammad ibn Ahmad ibn Yahya, from Ali ibn Isma'il, from a man, from Mu'alla ibn Khunays:

I asked Abul Hasan al-Madi {a.s} about a man who forgets a prostration in his prayer.

Imam {a.s} said: "If he remembers it before his bowing, he should perform it and continue with his prayer, then perform the two prostrations of forgetfulness (sajdatay al-sahw) after completing the prayer. But if he remembers it after his bowing, he must repeat the prayer. Forgetting a prostration in the first two rak'ahs and the last two rak'ahs is the same."

[AL TUSI]

So this report is not contradictory to the first report, because His {a.s} saying, "And forgetting the prostration in the first two and the last two (rak'ahs) is the same," He {a.s} only intended by it the case of leaving both prostrations together. Do you not see that what the report contained was only the ruling of someone who left both prostrations together? For Imam {a.s} said: "If he remembers it after the bowing, he must repeat the prayer." So were it not that what is meant by remembering the prostration is both of them together, it would not have been obligatory to repeat prayer, as explained:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.154 • Al-Istibsar, Vol.1 p.359 • Al-Wafi, Vol.8 p.932 • Wasa'il Al-Shi'ah, Vol.6 p.366 • Bihar Al-Anwar, Vol.8 5 p.147

HADITH

HADITH.607

[SOURCE] Implicit (Muzmar)

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: سَأَلْتُهُ عَنِ اَلَّذِي يَنْسَى اَلسَّجْدَةَ اَلثَّانِيَةَ مِنَ اَلرَّكْعَةِ اَلثَّانِيَةِ أَوْ شَكَّ فِيهَا فَقَالَ «إِذَا خِفْتَ أَنْ لاَ تَكُونَ وَضَعْتَ وَجْهَكَ إِلاَّ مَرَّةً وَاحِدَةً فَإِذَا سَلَّمْتَ سَجَدْتَ سَجْدَةً وَاحِدَةً وَ تَضَعُ وَجْهَكَ مَرَّةً وَاحِدَةً وَ لَيْسَ عَلَيْكَ سَهْوٌ».

فليس ايضا بمناف لما ذكرناه لان قوله الذي ينسى السجدة الاخيرة من الركعة الثانية يحتمل أن يكون أراد من الركعة الثانية من الركعتين الاخيرتين ، وليس في ظاهر الخبر من الركعة الثانية من الاولتين أو الاخيرتين بل هو محتمل لهما معا ، وإذا احتمل ذلك حملناه على الركعة الثانية من الركعتين الاخيرتين ، وقد سلمت الاحاديث كلها بحمد الله ومنه ، فاما الذي يدل على وجوب سجدتي السهو على من ترك سجدة ولم يذكرها إلا بعد الركوع حسب ما ذكره رحمه‌الله :

Ahmad ibn Muhammad ibn Isa, from Ali ibn Ahmad, from Musa ibn Umar, from Muhammad ibn Mansur, who said:

I asked Him {a.s} about one who forgets the second prostration of the second rak‘ah or doubts about it.

Imam {a.s} said: "If you fear that you may have only placed your face once (in prostration), then when you finish the prayer with the salam, perform one prostration, and place your face once. And there is no (obligation of) prostration for forgetfulness (sahw) upon you."

[AL TUSI]

So this too is not contradictory to what we have mentioned, because His {a.s} statement, "the one who forgets the last prostration of the second rak‘ah," may mean the second rak‘ah of the last two rak‘ahs.

And there is nothing in the apparent wording of the report to indicate whether it refers to the second rak‘ah of the first two or the last two; rather, it is possible to interpret it as referring to either. Therefore, since it is open to both possibilities, we interpret it as referring to the second rak‘ah of the last two rak‘ahs. And thus all the narrations are in harmony, all praise and bounty be to Allah {SWT}.

As for that which indicates the obligation of performing the two prostrations of forgetfulness (sajdatay al-sahw) upon one who has left a prostration and did not remember it until after the bowing, as he (al-Mufid), may Allah {SWT} have mercy on him, has mentioned (following narration):

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.155 • Al-Istibsar, Vol.1 p.360 • Al-Wafi, Vol.8 p.930 • Wasa’il Al-Shi’ah, Vol.6 p.366

HADITH

HADITH.608

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ سُفْيَانَ بْنِ اَلسِّمْطِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ فِي كُلِّ زِيَادَةٍ تَدْخُلُ عَلَيْكَ أَوْ نُقْصَانٍ وَ مَنْ تَرَكَ سَجْدَةً فَقَدْ نَقَصَ».

وليس تنقض هذه الرواية التي قدمناها وهي رواية أبي بصير عن أبي عبد الله عليه‌السلام حين ذكر حكم من نسي السجدة ولم يذكرها إلا بعد الركوع قال : يقضيها بعد الصلاة وليس عليه سهولان قوله عليه‌السلام وليس عليه سهو إنما أراد أن لا يكون حكمه حكم السهاة بل يكون حكم القاطعين لانه إذا ذكر ما كان فاته وقضاه لم يبق عليه شئ يشك فيه فخرج عن حد السهو. فأما ما تضمن رواية الحلبي من انه إذا شك في سجدة أو ثنتين يضيف إليه سجدة وليس عليه سجدتا السهو. فانه مقصود على من هذا حكمه ، وإنما أوجبنا سجدتي السهو لمن علم بعد الركوع انه ترك سجدة فانه يقضيها بعد التسليم ويسجد سجدتي السهو.

What was narrated by Ahmad ibn Muhammad ibn Isa, from al-Husayn ibn Sa'id, from Ibn Abi Umayr, from some of our companions, from Sufyan ibn al-Simt:

Abu Abdillah {a.s}, peace be upon him, said: "You perform the two prostrations of forgetfulness (sajdatay al-sahw) for every addition or deficiency that occurs to you. And whoever leaves out a prostration has certainly committed a deficiency."

[AL TUSI]

And this narration does not contradict the report we previously presented, which is the narration of Abu Basir from Abu Abdillah {a.s}, peace be upon him, when he mentioned the ruling of one who forgot a prostration and did not remember it until after the bowing.

Imam {a.s} said: "He makes it up after the prayer, and there is no prostration for forgetfulness upon him."

His saying, peace be upon him, 'and there is no prostration for forgetfulness upon him,' only means that his ruling is not the ruling of those who are forgetful (sahin), but rather the ruling of those who interrupt the act, because when he remembers what he missed and makes it up, nothing remains for him to be in doubt about, thus he exits the state of forgetfulness.

As for what is contained in the narration of al-Halabi, that if one doubts whether it was one prostration or two, he should add a prostration, and there is no prostration for forgetfulness upon him, this applies to one for whom this is the ruling.

And we have only made the two prostrations of forgetfulness obligatory upon one who realizes after the bowing that he left out a prostration, for such a person makes it up after the taslim and then performs the two prostrations of forgetfulness.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.155 • Al-Wafi, Vol.8 p.992

HADITH

HADITH.609

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنِ اِبْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا نَسِيَ اَلرَّجُلُ سَجْدَةً وَ أَيْقَنَ أَنَّهُ قَدْ تَرَكَهَا فَلْيَسْجُدْهَا بَعْدَ مَا يَقْعُدُ قَبْلَ أَنْ يُسَلِّمَ وَ إِنْ كَانَ شَاكّاً فَلْيُسَلِّمْ ثُمَّ لْيَسْجُدْهَا وَ لْيَتَشَهَّدْ تَشَهُّداً خَفِيفاً وَ لاَ يُسَمِّيهَا نَقْرَةً فَإِنَّ اَلنَّقْرَةَ نَقْرَةُ اَلْغُرَابِ».

ومن سجد بعد ما شك ثم ذكر انه كان قد سجد السجدتين مضى في صلاته ، والركوع متى ركع ثم ذكر انه كان قد ركع قبل ذلك استأنف الصلاة ، روى ذلك :

Al-Husayn ibn Sa'id, from Safwan, from Mansur, from Ibn Abi Ya'fur:

Abu Abdillah {a.s}, peace be upon him, said: "If a man forgets a prostration and is certain that he has left it out, then let him perform it after he sits, before he gives the salam. And if he is in doubt, then let him give the salam and then perform the prostration, and let him recite a light tashahhud, and let him not call it a 'pecking,' for the 'pecking' is the pecking of a crow."

[AL TUSI]

And whoever prostrates after having doubted, and then remembers that he had indeed performed both prostrations, he continues with his prayer. But as for the bowing (ruku'), whenever one bows and then remembers that he had already bowed before that, he must begin the prayer anew. This was narrated by:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.156 • Al-Istibsar, Vol.1 p.360 • Al-Wafi, Vol.8 p.930 • Wasa'il Al-Shi'ah, Vol.6 p.370

HADITH

HADITH.610

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى فَذَكَرَ أَنَّهُ زَادَ سَجْدَةً قَالَ «لاَ يُعِيدُ صَلاَةً مِنْ سَجْدَةٍ وَ يُعِيدُهَا مِنْ رَكْعَةٍ».

Sa'd ibn Abdullah, from Abu Ja'far, from Ali ibn al-Hakam, from Aban ibn Uthman, from Mansur ibn Hazim, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who prayed and then remembered that he had added an extra prostration.

Imam {a.s} said: "He does not repeat the prayer because of a (mistaken) prostration, but he does repeat it because of a (mistaken) rak'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.346 • Tahdib Al-Ahkam, Vol.2 p.156 • Al-Wafi, Vol.8 p.933 • Wasa'il Al-Shi'ah, Vol.6 p.319 • Bihar Al-Anwar, Vol.8 5 p.162

HADITH

HADITH.611

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ اَلْبَرْقِيِّ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ شَكَّ فَلَمْ يَدْرِ أَ سَجَدَ ثِنْتَيْنِ أَمْ وَاحِدَةً فَسَجَدَ أُخْرَى ثُمَّ اِسْتَيْقَنَ أَنَّهُ قَدْ زَادَ سَجْدَةً فَقَالَ «لاَ وَ اَللَّهِ لاَ تُفْسِدُ اَلصَّلاَةَ زِيَادَةُ سَجْدَةٍ» وَ قَالَ «لاَ يُعِيدُ صَلاَتَهُ مِنْ سَجْدَةٍ وَ يُعِيدُهَا مِنْ رَكْعَةٍ».

قال الشيخ رحمه‌الله : (فان ترك التسبيح في الركوع والسجود ناسيا لم يكن عليه اعادة الصلاة). يدل على ذلك ما رواه :

Sa'd, from Abu Ja'far, from Muhammad ibn Khalid al-Barqi, from al-Hasan ibn Ali ibn Faddal, from Marwan ibn Muslim, from Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who doubted and did not know whether he had prostrated twice or once, so he performed another prostration, and then became certain that he had added a prostration.

Imam {a.s} said: "No, by Allah {SWT}, an extra prostration does not invalidate the prayer."

And Imam {a.s} said: "He does not repeat his prayer because of a prostration, but he does repeat it because of a rak'ah."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'If one forgets the tasbih in bowing and prostration, there is no obligation to repeat the prayer.'

This is supported by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.156 • Al-Wafi, Vol.8 p.933 • Wasa'il Al-Shi'ah, Vol.6 p.319 • Bihar Al-Anwar, Vol.8 5 p.162

HADITH

HADITH.612

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ اَلْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ : «أَنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ سُئِلَ - عَنْ رَجُلٍ رَكَعَ وَ لَمْ يُسَبِّحْ نَاسِياً قَالَ «تَمَّتْ صَلاَتُهُ» ».

Muhammad ibn Ahmad ibn Yahya, from Ja'far ibn Muhammad, from Abdullah al-Qaddah, from Ja'far, from his father (Imam al Sadiq {a.s}), peace be upon them:

(Imam al Sadiq {a.s} said): "(Imam) Ali {a.s}, peace be upon him, was asked about a man who bowed but did not recite the tasbih due to forgetfulness.

He (Imam Ali {a.s}) said: "His prayer is complete."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.157 • Tahdib Al-Ahkam, Vol.2 p.157 • Al-Wafi, Vol.8 p.928 • Wasa'il Al-Shi'ah, Vol.6 p.320

HADITH

HADITH.613

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن عبد الله القداح عن جعفر عن أبيه عليه‌السلام ان عليا عليه‌السلام سئل عن رجل ركع ولم يسبح ناسيا قال : تمت صلاته.

And from him, from Abdullah al-Qaddah, from Ja'far, from his father (Imam al Sadiq {a.s}), peace be upon him):

(Imam al Sadiq {a.s} said): "(Imam) Ali {a.s}, peace be upon him, was asked about a man who bowed but did not recite the tasbih due to forgetfulness.

Imam {a.s} said: "His prayer is complete."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.614

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ نَسِيَ تَسْبِيحَةً فِي رُكُوعِهِ وَ سُجُودِهِ قَالَ «لاَ بَأْسَ بِذَلِكَ».

فأما الذي يدل على أنه إذا تركه متعمدا فلا صلاة له ما رواه :

And from him, from Ali ibn Yaqtin, who said:

I asked Abul Hasan al-Awwal (peace be upon him) about a man who forgot the tasbih in his bowing and prostration.

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

[AL TUSI]

As for that which indicates that if one deliberately leaves it out, then his prayer is invalid, it is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.157 • Al-Wafi, Vol.8 p.928 • Wasa'il Al-Shi'ah, Vol.6 p.320

HADITH

HADITH.615

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ اَلْمَلِكِ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «تَدْرِي أَيُّ شَيْءٍ حَدُّ اَلرُّكُوعِ وَ اَلسُّجُودِ» فَقُلْتُ لاَ قَالَ «سَبِّحْ فِي اَلرُّكُوعِ ثَلاَثَ مَرَّاتٍ سُبْحَانَ رَبِّيَ اَلْعَظِيمِ وَ بِحَمْدِهِ وَ فِي اَلسُّجُودِ سُبْحَانَ رَبِّيَ اَلْأَعْلَى وَ بِحَمْدِهِ ثَلاَثَ مَرَّاتٍ فَمَنْ نَقَصَ وَاحِدَةً نَقَصَ ثُلُثَ صَلاَتِهِ وَ مَنْ نَقَصَ ثِنْتَيْنِ نَقَصَ ثُلُثَيْ صَلاَتِهِ وَ مَنْ لاَ يُسَبِّحْ فَلاَ صَلاَةَ لَهُ».

قال الشيخ رحمه‌الله : (فان ترك التشهد ناسيا قضاه ولم يعد الصلاة).

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Uthman ibn Abd al-Malik, from Abu Bakr al-Hadrami, who said:

Abu Ja'far {a.s} said: "Do you know what defines the bowing and the prostration?"

I (al-Hadrami) said: "No."

Imam {a.s} said: "Say in the bowing three times: 'Subhana rabbiyal-'azim wa bihamdih', and in the prostration: 'Subhana rabbiyal-a'la wa bihamdih' three times. Whoever leaves out one (recitation) has left out one-third of his prayer, and whoever leaves out two has left out two-thirds of his prayer, and whoever does not recite the tasbih at all, he has no prayer."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'If one forgets the tashahhud, he makes it up and does not repeat the prayer.'

[REFERENCES] Al-Kafi, Vol.3 p.329 • Tahdib Al-Ahkam, Vol.2 p.157 • Al-Wafi, Vol.8 p.707 • Wasa'il Al-Shi'ah, Vol.6 p.301

HADITH

HADITH.616

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يُصَلِّي اَلرَّكْعَتَيْنِ مِنَ اَلْمَكْتُوبَةِ لاَ يَجْلِسُ بَيْنَهُمَا حَتَّى يَرْكَعَ فِي اَلثَّالِثَةِ قَالَ «فَلْيُتِمَّ صَلاَتَهُ ثُمَّ لْيُسَلِّمْ وَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ وَ هُوَ جَالِسٌ قَبْلَ أَنْ يَتَكَلَّمَ».

Ahmad ibn Muhammad ibn Isa, from Ali ibn al-Hakam, from al-Husayn ibn Abi al-'Ala', who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who performs the two rak'ahs of the obligatory prayer but does not sit between them until he bows in the third (rak'ah).

Imam {a.s} said: "Let him complete his prayer, then give the salam, and perform the two prostrations of forgetfulness (sajdatay al-sahw) while he is seated, before he speaks."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.157 • Tahdib Al-Ahkam, Vol.2 p.158 • Tahdib Al-Ahkam, Vol.2 p.159 • Al-Istibsar, Vol.1 p.362 • Al-Istibsar, Vol.1 p.363 • Al-Wafi, Vol.8 p.940 • Wasa'il Al-Shi'ah, Vol.6 p.402

HADITH

HADITH.617

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ وَ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي اَلرَّجُلِ يَفْرُغُ مِنْ صَلاَتِهِ وَ قَدْ نَسِيَ اَلتَّشَهُّدَ حَتَّى يَنْصَرِفَ فَقَالَ «إِنْ كَانَ قَرِيباً رَجَعَ إِلَى مَكَانِهِ فَتَشَهَّدَ وَ إِلاَّ طَلَبَ مَكَاناً نَظِيفاً فَتَشَهَّدَ فِيهِ» وَ قَالَ «إِنَّمَا اَلتَّشَهُّدُ سُنَّةٌ فِي اَلصَّلاَةِ».

Al-Husayn ibn Sa'id, from Fadalah and Safwan, from al-'Ala', from Muhammad, from one of the two (Imams {a.s}), peace be upon them:

(Imam {a.s} was asked) regarding a man who finishes his prayer and has forgotten the tashahhud until he departs.

Imam {a.s} said: "If he is near (to the place of prayer), let him return to his place and recite the tashahhud; otherwise, let him find a clean place and recite the tashahhud there."

And Imam {a.s} said: "Indeed, the tashahhud is a sunnah (recommended act) within the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.157 • Al-Wafi, Vol.8 p.940 • Wasa'il Al-Shi'ah, Vol.6 p.401 • Bihar Al-Anwar, Vol.8 5 p.152

HADITH

HADITH.618

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ نَسِيَ أَنْ يَجْلِسَ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ فَقَالَ «إِنْ ذَكَرَ قَبْلَ أَنْ يَرْكَعَ فَلْيَجْلِسْ وَ إِنْ لَمْ يَذْكُرْ حَتَّى يَرْكَعَ فَلْيُتِمَّ اَلصَّلاَةَ حَتَّى إِذَا فَرَغَ فَلْيُسَلِّمْ وَ لْيَسْجُدْ سَجْدَتَيِ اَلسَّهْوِ».

And from him, from Ibn Abi Umayr, from Hisham ibn Salim, from Sulayman ibn Khalid, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who forgot to sit after the first two rak'ahs.

Imam {a.s} said: "If he remembers before he bows, let him sit; but if he does not remember until after he bows, then let him complete the prayer, and when he finishes, let him give the salam and perform the two prostrations of forgetfulness (sajdatay al-sahw)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.158 • Al-Istibsar, Vol.1 p.362 • Al-Wafi, Vol.8 p.941 • Wasa'il Al-Shi'ah, Vol.6 p.402

HADITH

HADITH.619

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ [اَلْحُسَيْنِ خ ل] بْنِ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي رَكْعَتَيِ اَلْمَكْتُوبَةِ فَلاَ يَجْلِسُ حَتَّى يَرْكَعَ فِي اَلثَّالِثَةِ قَالَ «يُتِمُّ صَلاَتَهُ وَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ وَ هُوَ جَالِسٌ قَبْلَ أَنْ يَتَكَلَّمَ».

And from him, from al-Qasim ibn Muhammad, from al-Husayn ibn Abi al-'Ala', from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who performs the two rak'ahs of the obligatory prayer but does not sit until he bows in the third (rak'ah).

Imam {a.s} said: "He should complete his prayer and perform the two prostrations of forgetfulness (sajdatay al-sahw) while he is seated, before he speaks."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.158

HADITH

HADITH.620

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن فضالة عن العلا عن ابن أبي يعفور قال سألت أبا عبد الله عليه‌السلام : عن الرجل يصلي الركعتين من المكتوبة فلا يجلس فيهما حتى يركع فقال : يتم صلاته ثم يسلم ويسجد سجدتي السهو وهو جالس قبل أن يتكلم.

And from him, from Fadalah, from al-'Ala', from Ibn Abi Ya'fur, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who performs the two rak'ahs of the obligatory prayer and does not sit in them until he bows (in the third rak'ah).

Imam {a.s} said: "He should complete his prayer, then give the salam, and perform the two prostrations of forgetfulness (sajdatay al-sahw) while he is seated, before he speaks."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.621

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَنْسَى أَنْ يَتَشَهَّدَ قَالَ «يَسْجُدُ سَجْدَتَيْنِ يَتَشَهَّدُ فِيهِمَا».

And from him, from Fadalah, from Husayn ibn 'Uthman, from Sama'ah, from Abu Basir, who said:

I asked Him {a.s} about a man who forgets to recite the tashahhud.

Imam {a.s} said: "He should perform two prostrations (sajdatay al-sahw) in which he recites the tashahhud."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.158 • Al-Wafi, Vol.8 p.941 • Wasa'il Al-Shi'ah, Vol.6 p.403

HADITH

HADITH.622

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يَسْهُو فِي اَلصَّلاَةِ فَيَنْسَى اَلتَّشَهُّدَ فَقَالَ «يَرْجِعُ فَيَتَشَهَّدُ» قُلْتُ أَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ فَقَالَ «لاَ لَيْسَ فِي هَذَا سَجْدَتَا اَلسَّهْوِ».

فأما متى لم يذكر إلا بعد الركوع فانه يلزمه سجدتا السهو حسب ما ذكرناه ، ويؤيده أيضا وضوحا ما رواه :

As for what was narrated by Sa'd, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Muhammad ibn Sinan, from Abdullah ibn Muskan, from Muhammad ibn Ali al-Halabi, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who errs in prayer and forgets the tashahhud.

Imam {a.s} said: "He should return and recite the tashahhud."

I asked: "Should he perform the two prostrations of forgetfulness (sajdatay al-sahw)?"

Imam {a.s} said: "No, there are no prostrations of forgetfulness in this case."

[AL TUSI]

And as for when he does not remember until after the bowing, then the two prostrations of forgetfulness become obligatory for him, according to what we have mentioned, and this is also clearly supported by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.158 • Al-Istibsar, Vol.1 p.363 • Al-Wafi, Vol.8 p.942 • Wasa'il Al-Shi'ah, Vol.6 p.406

HADITH

HADITH.623

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

الحسين بن سعيد عن صفوان بن يحيى عن الحسين بن أبي العلا قال سألت أبا عبد الله عليه‌السلام : عن الرجل يصلي ركعتين من المكتوبة فلا يجلس حتى يركع الثالثة فقال : يتم صلاته ثم يسلم ويسجد سجدتي السهو وهو جالس قبل أن يتكلم.

Al-Husayn ibn Sa'id, from Safwan ibn Yahya, from al-Husayn ibn Abi al-'Ala, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who performs two rak'ahs of the obligatory prayer and does not sit until he bows in the third (rak'ah).

Imam {a.s} said: "He should complete his prayer, then give the salam, and perform the two prostrations of forgetfulness (sajdatay al-sahw) while he is seated, before he speaks."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.624

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي رَكْعَتَيْنِ مِنَ اَلْمَكْتُوبَةِ فَلاَ يَجْلِسُ فِيهِمَا فَقَالَ «إِنْ كَانَ ذَكَرَ وَ هُوَ قَائِمٌ فِي اَلثَّالِثَةِ فَلْيَجْلِسْ وَ إِنْ لَمْ يَذْكُرْ حَتَّى يَرْكَعَ فَلْيُتِمَّ صَلاَتَهُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ وَ هُوَ جَالِسٌ قَبْلَ أَنْ يَتَكَلَّمَ».

Sa'd, from Muhammad ibn al-Husayn, from Ja'far ibn Bashir, from Hammad ibn Uthman, from Abdullah ibn Abi Ya'fur, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who performs two rak'ahs of the obligatory prayer and does not sit in them.

Imam {a.s} said: "If he remembers while he is standing in the third (rak'ah), let him sit. But if he does not remember until he bows, then let him complete his prayer, and then perform two prostrations (sajdatay al-sahw) while he is seated, before he speaks."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.351 • Tahdib Al-Ahkam, Vol.2 p.159 • Al-Wafi, Vol.8 p.941

HADITH

HADITH.625

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اِبْنُ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مِنْ تَمَامِ اَلصَّوْمِ إِعْطَاءُ اَلزَّكَاةِ كَالصَّلاَةِ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنْ تَمَامِ اَلصَّلاَةِ وَ مَنْ صَامَ وَ لَمْ يُؤَدِّهَا فَلاَ صَوْمَ لَهُ إِذَا تَرَكَهَا مُتَعَمِّداً وَ مَنْ صَلَّى وَ لَمْ يُصَلِّ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ تَرَكَ ذَلِكَ مُتَعَمِّداً فَلاَ صَلاَةَ لَهُ إِنَّ اَللَّهَ تَعَالَى بَدَأَ بِهَا قَبْلَ اَلصَّلاَةِ فَقَالَ «قَدْ أَفْلَحَ مَنْ تَزَكّٰى `وَ ذَكَرَ اِسْمَ رَبِّهِ فَصَلّٰى» ».

قال الشيخ رحمه‌الله : (والسلام في الصلاة سنة وليس بفرض يفسد بتركه الصلاة). يدل على ذلك ما رواه :

Ibn Abi Umayr, from Abu Basir, from Zurarah:

Abu Abdillah {a.s}, peace be upon him, said: "Part of the completion of fasting is the giving of zakat, just as sending blessings upon the Prophet, may Allah {SWT} bless him and his family, is part of the completion of prayer. And whoever fasts but does not give it (zakat), his fast is not accepted if he deliberately leaves it. And whoever prays but does not send blessings upon the Prophet, may Allah {SWT} bless him and his family, and deliberately leaves that out, then he has no prayer. Indeed, Allah {SWT} the Exalted began with it before the prayer, as He {SWT} said: 'Indeed successful is the one who purifies himself, and remembers the name of his Lord and then prays.'" (Surah A'la 87:14 -15)

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And the salam in prayer is a sunnah and not an obligation whose omission invalidates the prayer.'

This is supported by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.159 • Tahdib Al-Ahkam, Vol.4 p.108 • Al-Istibsar, Vol.1 p.343 • Rawdat Al-Wa'izin, Vol.2 p.358 • Al-Wafi, Vol.8 p.769 • Al-Wafi, Vol.10 p.273 • Wasa'il Al-Shi'ah, Vol.6 p.407 • Tafsir Al-Burhan, Vol.5 p.637

HADITH

HADITH.626

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا نَسِيَ اَلرَّجُلُ أَنْ يُسَلِّمَ فَإِذَا وَلَّى وَجْهَهُ عَنِ اَلْقِبْلَةِ وَ قَالَ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ فَقَدْ فَرَغَ مِنْ صَلاَتِهِ».

Al-Husayn ibn Sa'id, from Fadalah, from Husayn ibn 'Uthman, from Sama'ah, from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, said: "If a man forgets to say the salam, then when he turns his face away from the qiblah and says 'al-salamu 'alayna wa 'ala 'ibadillah al-salihin', he has completed his prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.159 • Al-Wafi, Vol.8 p.945 • Wasa'il Al-Shi'ah, Vol.6 p.423

HADITH

HADITH.627

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا نَسِيَ أَنْ يُسَلِّمَ خَلْفَ اَلْإِمَامِ أَجْزَأَهُ تَسْلِيمُ اَلْإِمَامِ».

قال الشيخ رحمه‌الله : (والتوجه بسبع تكبيرات) الى قوله : (والقنوت سنة مؤكدة) .فقد مضى شرح جميع ذلك مستوفى فيما تقدم .قال الشيخ رحمه‌الله : (والقنوت سنة وكيدة لا ينبغي تركه مع الاختيار ومن نسيه فلم يفعله قبل الركوع فليقضه بعده فان لم يذكره حتى يركع الثالثة قضاه بعد فراغه من الصلاة).

And from him, from Muhammad ibn Sinan, from Ibn Muskan, from al-Halabi:

Abu Abdillah {a.s}, peace be upon him, said: "If one forgets to say the salam behind the imam, the salam of the imam suffices for him."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And the 'tawajjuh' with seven takbirat...' up to his statement: 'And the 'qunut' is a strongly emphasized sunnah.' Indeed, a complete explanation of all that has already been provided earlier.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'The 'qunut' is a strongly emphasized sunnah that should not be abandoned when one has the choice. And whoever forgets it and does not perform it before bowing should make it up after the bowing. If he does not remember it until he bows in the third rak'ah, then he should make it up after finishing the prayer.'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.160 • Al-Wafi, Vol.8 p.945 • Wasa'il Al-Shi'ah, Vol.6 p.424

HADITH

HADITH.628

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَارَةَ بْنِ أَعْيَنَ قَالاَ: سَأَلْنَا أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يَنْسَى اَلْقُنُوتَ حَتَّى يَرْكَعَ قَالَ «يَقْنُتُ بَعْدَ اَلرُّكُوعِ فَإِنْ لَمْ يَذْكُرْ فَلاَ شَيْءَ عَلَيْهِ».

Al-Husayn ibn Sa'id, from Fadalah, from Jamil ibn Darraj, from Muhammad ibn Muslim and Zurarah ibn A'yan, who said:

We asked Abu Ja'far {a.s} about a man who forgets the 'qunut' until he bows.
Imam {a.s} said: "He should perform the 'qunut' after the bowing, and if he does not remember, then there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.160 • Al-Istibsar, Vol.1 p.344 • Al-Wafi, Vol.8 p.935 • Wasa'il Al-Shi'ah, Vol.6 p.287

HADITH

HADITH.629

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلْقُنُوتِ يَنْسَاهُ اَلرَّجُلُ فَقَالَ «يَقْنُتُ بَعْدَ مَا يَرْكَعُ وَ إِنْ لَمْ يَذْكُرْ حَتَّى يَنْصَرِفَ فَلاَ شَيْءَ عَلَيْهِ».

And from him, from Hammad, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the 'qunut', if a man forgets it.
Imam {a.s} said: "He should perform the 'qunut' after he bows, and if he does not remember until after he finishes the prayer, then there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.160 • Al-Istibsar, Vol.1 p.344 • Al-Wafi, Vol.8 p.935 • Wasa'il Al-Shi'ah, Vol.6 p.288

HADITH

HADITH.630

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ ذَكَرَ أَنَّهُ لَمْ يَقْنُتْ حَتَّى يَرْكَعَ قَالَ فَقَالَ «يَقْنُتُ إِذَا رَفَعَ رَأْسَهُ».

Ahmad ibn Muhammad ibn 'Isa, from al-Hasan ibn Ali ibn Faddal, from Ubayd ibn Zurarah, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man remembers that he did not perform the 'qunut' until after he bowed."
Imam {a.s} said: "Then he should perform the 'qunut' when he raises his head."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.160 • Al-Istibsar, Vol.1 p.344 • Al-Wafi, Vol.8 p.936 • Wasa'il Al-Shi'ah, Vol.6 p.288

HADITH

HADITH.631

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ قَالَ: سَمِعْتُ يُذْكَرُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ «فِي اَلرَّجُلِ إِذَا سَهَا فِي اَلْقُنُوتِ قَنَتَ بَعْدَ مَا يَنْصَرِفُ وَ هُوَ جَالِسٌ».

And from him, from Ali ibn al-Hakam, from Abu Ayyub, from Abu Basir, who said:
I heard it mentioned in the presence of Abu Abdillah {a.s}.
Imam {a.s} said: "Regarding a man who forgets the 'qunut', he should perform the 'qunut' after he finishes (the prayer), while he is seated."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.160 • Al-Istibsar, Vol.1 p.345 • Al-Wafi, Vol.8 p.936

HADITH

HADITH.632

[SOURCE] Implicit (Muzmar)

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ يَسَعَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ نَسِيَ اَلْقُنُوتَ فِي اَلْمَكْتُوبَةِ قَالَ «لاَ إِعَادَةَ عَلَيْهِ».

As for what was narrated by Ahmad ibn Muhammad ibn 'Isa, from Muhammad ibn Sahl ibn Yasa', from his father, who said:
I asked Abul Hasan {a.s}, peace be upon him, about a man who forgets the 'qunut' in the obligatory prayer.
Imam {a.s} said: "There is no redoing (the prayer) upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.161

HADITH

HADITH.633

[SOURCE] Implicit (Muzmar)

وَ مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَنْسَى اَلْقُنُوتَ حَتَّى يَرْكَعَ أَ يَقْنُتُ قَالَ «لاَ».

فيجوز أن يكون عليه‌السلام إنما أراد لا إعادة عليه وجوبا لان القنوت أصله ليس بواجب فكيف يكون إعادته واجبا ، وإنما هو مستحب مسنون فكذلك قضاؤه إنما يكون مسنونا مندوبا دون أن يكون واجبا ويجوز أن يكون عليه‌السلام إنما أراد لا إعادة عليه إذا كانت الحال حال التقية الذي يبين هذا ويوضحه ما رواه :

And what was narrated by al-Husayn ibn Sa'id, from Fadalah, from Mu'awiyah ibn 'Ammar, who said:

I asked Him {a.s} about a man who forgets the 'qunut' until he bows, should he perform the 'qunut'?

Imam {a.s} said: "No."

[AL TUSI]

So it is permissible that what He {a.s}, peace be upon him, meant was that there is no obligatory redoing upon him, because the 'qunut' is originally not obligatory, so how could its making up be obligatory? Rather, it is a recommended sunnah; thus, making it up is also a recommended and encouraged act, not an obligation.

And it is also possible that what He {a.s}, peace be upon him, intended was that there is no redoing upon him in a situation of 'taqiyyah' (precautionary dissimulation).

What clarifies and explains this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.161 • Al-Istibsar, Vol.1 p.345 • Al-Wafi, Vol.8 p.937 • Wasa'il Al-Shi'ah, Vol.6 p.288

HADITH

HADITH.634

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْهُ قَالَ قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْقُنُوتِ فِي اَلْفَجْرِ إِنْ شِئْتَ فَاقْنُتْ وَ إِنْ شِئْتَ فَلاَ تَقْنُتْ وَ قَالَ «هُوَ إِذَا كَانَ تَقِيَّةً فَلاَ تَقْنُتْ وَ أَنَا أَتَقَلَّدُ هَذَا».

وقد استوفينا القنوت وما يتعلق باحكامه فيما مضى مستوفى وفيه غنى ان شاء الله تعالى. قال الشيخ رحمه‌الله : بعد أن ذكر اشياء قد مضى شرحها وما يتعلق بها مثل دعاء القنوت وتسبيح الزهراء عليهاالسلام وفضل ذلك والجهر في بعض الصلوات والاخفات في بعضها (ومن تعمد الاخفات فيما يجب فيه الاجهار والاجهار فيما يجب فيه الاخفات أعاد).

Al-Husayn ibn Sa'id, from Ahmad ibn Muhammad, from him, who said:

Abu Ja'far {a.s} said to me regarding the 'qunut' in the Fajr prayer:

"If you wish, then perform the 'qunut', and if you wish, then do not perform it."

And Imam {a.s} said: "When there is 'taqiyyah' (precautionary dissimulation), then do not perform the 'qunut', and I personally adopt this."

[AL TUSI]

And we have already thoroughly covered the 'qunut' and the rulings related to it in detail previously, and that suffices, if Allah {SWT} willing.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said after mentioning matters whose explanation has already been provided, such as the supplication of 'qunut', the 'tasbih' of (Sayyidah) al-Zahra' {s.a}, peace be upon her, its merit, the audible recitation ('jahr') in some prayers, and the silent recitation ('ikhfat') in others.

Whoever deliberately recites silently where audible recitation is obligatory, or audibly where silent recitation is obligatory, must repeat (the prayer).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.161 • Al-Istibsar, Vol.1 p.345

HADITH

HADITH.635

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

رَوَى حَرِيزٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ جَهَرَ فِيمَا لاَ يَنْبَغِي اَلْإِجْهَارُ 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».

Hariz narrated from Zurarah:

Abu Ja'far {a.s}, peace be upon him, (was asked) regarding a man who recites aloud in what should not be recited aloud, or recites silently in what should not be recited silently.

Imam {a.s} said: "Whichever of these he does deliberately, he has invalidated his prayer and must repeat it. But if he did it forgetfully, out of inattentiveness, or not knowing, then there is nothing upon him, and his prayer is complete."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.162 • Al-Istibsar, Vol.1 p.313 • Al-Wafi, Vol.8 p.694 • Wasa'il Al-Shi'ah, Vol.6 p.86 • Al-Fusul Al-Muhimmah, Vol.2 p.94 • Bihar Al-Anwar, Vol.8 2 p.77 • Tafsir Nur Al-Thaqalayn, Vol.3 p.234 • Tafsir Kanz Al-Daqaiq, Vol.7 p.537

HADITH

HADITH.636

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي مِنَ اَلْفَرِيضَةِ مَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ هَلْ عَلَيْهِ أَنْ لاَ يَجْهَرَ قَالَ «إِنْ شَاءَ جَهَرَ وَ إِنْ شَاءَ لَمْ يَفْعَلْ».

فهذا الخبر موافق للعامة لانهم الذين بخيرون في ذلك ، والذي نعمل عليه ما قدمناه. قال الشيخ رحمه الله : (والامام يجهر في صلاة الجمعة) الى قوله : (ومن فاتته صلاة الليل) فسنذكر ذلك في ابوابه ان شاء الله تعالى .قال الشيخ رحمه الله : (ومن فاتته صلاة الليل قضاها في صدر النهار ، فان لم يتفق له ذلك قضاها في الليلة الثانية قبل صلاتها من آخر الليل ، وإن قضاها بعد العشاء الآخرة قبل أن ينام اجزأه ذلك ، وكذلك من نسي نوافل النهار واشتغل عنها قضاها ليلا ، وإن فاته ذلك قضاها في غد يومه من النهار)

As for what was narrated by Ahmad ibn Muhammad, from Musa ibn al-Qasim, from Ali ibn Ja'far, from his brother (Imam) Musa {a.s}, peace be upon him, said:

I asked Him {a.s} about a man who is praying one of the obligatory prayers in which the recitation is normally to be done aloud, is it required of him not to recite aloud?

Imam {a.s} said: "If he wishes, he may recite aloud, and if he wishes, he may refrain from doing so."

[AL TUSI]

So this report is in agreement with the view of the general public ('al-'ammah'), for they are the ones who give a choice in this matter, whereas the ruling we act upon is what we have already presented.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'The imam recites aloud in the Friday prayer…' up to his statement: 'And whoever misses the night prayer…', we shall mention that in its appropriate chapters, Allah {SWT} willing.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'Whoever misses the night prayer should make it up at the beginning of the day; and if he is unable to do that, he should make it up on the second night before performing it, at the end of the night. And if he makes it up after the night prayer ('isha' al-akhirah') before sleeping, that suffices for him. Likewise, whoever forgets the recommended day prayers ('nawafil al-nahar') or is too preoccupied to perform them, may make them up at night. And if he misses making them up at night, he should make them up the next day during the daytime.'

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.237 • Qurb Al-Isnad, Vol.1 p.205 • Tahdib Al-Ahkam, Vol.2 p.162 • Al-Istibsar, Vol.1 p.313 • Al-Wafi, Vol.8 p.694 • Wasa'il Al-Shi'ah, Vol.6 p.85 • Tafsir Nur Al-Thaqalayn, Vol.3 p.235 • Tafsir Kanz Al-Daqaiq, Vol.7 p.536

HADITH

HADITH.637

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «اِقْضِ مَا فَاتَكَ مِنْ صَلاَةِ اَلنَّهَارِ بِالنَّهَارِ وَ مَا فَاتَكَ مِنْ صَلاَةِ اَللَّيْلِ بِاللَّيْلِ» قُلْتُ أَقْضِي وَتْرَيْنِ فِي لَيْلَةٍ فَقَالَ «نَعَمْ اِقْضِ وَتْراً أَبَداً».

Muhammad ibn Ya'qub, by Ali ibn Ibrahim, by his father, from Ibn Abi 'Umayr, from Mu'awiyah ibn 'Ammar:
Abu Abdillah {a.s} said: "Make up what you have missed of the day prayer during the day, and what you have missed of the night prayer during the night."
I said: "Should I make up two 'witr' prayers in one night?"
Imam {a.s} said: "Yes, always make up 'witr'."

[REFERENCES] Al-Kafi, Vol.3 p.451 • Tahdib Al-Ahkam, Vol.2 p.162 • Tahdib Al-Ahkam, Vol.3 p.168 • Al-Wafi, Vol.8 p.1031 • Wasa'il Al-Shi'ah, Vol.4 p.276

HADITH

HADITH.638

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اَللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ اَلْجُعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «أَفْضَلُ قَضَاءِ اَلنَّوَافِلِ قَضَاءُ صَلاَةِ اَللَّيْلِ بِاللَّيْلِ وَ صَلاَةُ اَلنَّهَارِ بِالنَّهَارِ» قُلْتُ فَيَكُونُ وَتْرَانِ فِي لَيْلَةٍ قَالَ «لاَ» قُلْتُ وَ لِمَ تَأْمُرُنِي أَنْ أُوتِرَ وَتْرَيْنِ فِي لَيْلَةٍ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «أَحَدُهُمَا قَضَاءٌ».

And from him, from Muhammad ibn Yahya, from Abdullah ibn Muhammad, from Ali ibn al-Hakam, from Aban, from Isma'il al-Ju'fi, who said:
Abu Ja'far {a.s} said: "The best way to make up the recommended prayers ('nawafil') is to make up the night prayer during the night, and the day prayer during the day."
I said: "So there would be two 'witr' prayers in one night?"
Imam {a.s} said: "No."
I said: "Then why do you command me to perform two 'witr' prayers in one night?"
Imam {a.s} said: "One of them is a make-up."

[REFERENCES] Al-Kafi, Vol.3 p.452 • Tahdib Al-Ahkam, Vol.2 p.163 • Tahdib Al-Ahkam, Vol.2 p.163 • Al-Wafi, Vol.8 p.1032 • Wasa'il Al-Shi'ah, Vol.4 p.276 • Bihar Al-Anwar, Vol.80 p.124

HADITH

HADITH.639

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ فَاتَتْهُ صَلاَةُ اَلنَّهَارِ مَتَى يَقْضِيهَا قَالَ «مَتَى مَا شَاءَ إِنْ شَاءَ بَعْدَ اَلْمَغْرِبِ وَ إِنْ شَاءَ بَعْدَ اَلْعِشَاءِ».

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from Hammad, from al-Halabi, who said:

Abu Abdillah {a.s} was asked about a man who misses a day prayer, when should he make it up?

Imam {a.s} said: "Whenever he wishes, if he wishes, after Maghrib, and if he wishes, after 'Isha'."

[REFERENCES] Al-Kafi, Vol.3 p.452 • Tahdib Al-Ahkam, Vol.2 p.163 • Wasa'il Al-Shi'ah, Vol.4 p.241

HADITH

HADITH.640

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ تَفُوتُهُ صَلاَةُ اَلنَّهَارِ قَالَ «يَقْضِيهَا إِنْ شَاءَ بَعْدَ اَلْمَغْرِبِ وَ إِنْ شَاءَ بَعْدَ اَلْعِشَاءِ».

And from him, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Safwan ibn Yahya, from al-'Ala' ibn Razin, from Muhammad ibn Muslim, who said:

I asked Him {a.s} about a man who misses a day prayer.

Imam {a.s} said: "He may make it up, if he wishes, after Maghrib, and if he wishes, after Isha."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.163

HADITH

HADITH.641

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلْحَسَنِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنْ قَوِيتَ فَاقْضِ صَلاَةَ اَلنَّهَارِ بِاللَّيْلِ».

Ali ibn Mahziyar, from al-Hasan, from Hammad ibn 'Isa, from Shu'ayb, from Abu Basir, who said:

Abu Abdillah {a.s} said: "If you have the strength, then make up the day prayer during the night."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.163 • Al-Wafi, Vol.8 p.1028 • Wasa'il Al-Shi'ah, Vol.4 p.277

HADITH

HADITH.642

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ حَمَّادٍ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ ع : «إِنْ فَاتَكَ شَيْ‌ءٌ مِنْ تَطَوُّعِ اَلنَّهَارِ وَ اَللَّيْلِ فَاقْضِهِ عِنْدَ زَوَالِ اَلشَّمْسِ وَ بَعْدَ اَلظُّهْرِ عِنْدَ اَلْعَصْرِ وَ بَعْدَ اَلْمَغْرِبِ وَ بَعْدَ اَلْعَتَمَةِ وَ مِنْ آخِرِ اَلسَّحَرِ».

And from him, from al-Hasan, from Hammad, from Shu'ayb, from Abu Basir, who said:
Abu Abdillah {a.s} said: "If you miss anything from the recommended prayers of the day or night, then make it up at the time of the sun's zenith, after Dhuhr, at 'Asr, after Maghrib, after 'Atamah ('Isha'), and at the end of the night before dawn (sahar)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.163 • Al-Wafi, Vol.8 p.1028 • Wasa'il Al-Shi'ah, Vol.4 p.277

HADITH

HADITH.643

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وعنه عن الحسن عن فضالة عن أبان عن إسماعيل الجعفي قال قال أبو جعفر عليه السلام : أفضل قضاء النوافل صلاة الليل بالليل وصلاة النهار بالنهار ، قلت : ويكون وتران في ليلة؟ قال : لا قلت : ولم تأمرني ان اوتر وترين في ليلة؟ فقال : أحدهما قضاء.

And from him, from al-Hasan, from Fadalah, from Aban, from Isma'il al-Ju'fi, who said:
Abu Ja'far {a.s} said: "The best way to make up the recommended prayers ('nawafil') is to perform the night prayer during the night and the day prayer during the day."
I said: "Will there be two 'witr' prayers in one night?"
Imam {a.s} said: "No."
I said: "Then why do you command me to perform two 'witr' prayers in one night?"
Imam {a.s} said: "One of them is a make-up."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.644

[SOURCE] Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Imam Ali ibn Husayn Zayn al-Abidin {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ: «إِنَّ عَلِيَّ بْنَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ كَانَ إِذَا فَاتَهُ شَيْ‌ءٌ مِنَ اَللَّيْلِ قَضَاهُ بِالنَّهَارِ وَ إِنْ فَاتَهُ شَيْ‌ءٌ مِنَ اَلْيَوْمِ قَضَاهُ مِنَ اَلْغَدِ أَوْ فِي اَلْجُمُعَةِ أَوْ فِي اَلشَّهْرِ وَ كَانَ إِذَا اِجْتَمَعَتْ عَلَيْهِ اَلْأَشْيَاءُ قَضَاهَا فِي شَعْبَانَ حَتَّى يَكْمُلَ لَهُ عَمَلُ اَلسَّنَةِ كُلُّهَا كَامِلَةً».

And from him, from al-Hasan, from Ibn Abi 'Umayr, from Abu Ayyub, from Muhammad ibn Muslim:
Abu Abdillah {a.s} said: "Indeed, (Imam) Ali ibn al-Husayn {a.s}, whenever He {a.s} missed something from the night (prayers), He {a.s} would make it up during the day.
And if He {a.s} missed something from the day, He {a.s} would make it up the next day, or on Friday, or within the month. And when many such things accumulated upon Him, He {a.s} would make them up during Sha'ban, so that the complete year's deeds would be complete for him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.164 • Al-Wafi, Vol.8 p.1029 • Wasa'il Al-Shi'ah, Vol.4 p.276

HADITH

HADITH.645

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنِ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ قَضَاءِ صَلاَةِ اَللَّيْلِ فَقَالَ «اِقْضِهَا فِي وَقْتِهَا اَلَّذِي صَلَّيْتَ فِيهِ» قَالَ قُلْتُ يَكُونُ وَتْرَانِ فِي لَيْلَةٍ قَالَ «لَيْسَ هُوَ وَتْرَانِ فِي لَيْلَةٍ أَحَدُهُمَا لِمَا فَاتَكَ».

And from him, from al-Hasan ibn Ali, from Ibn Bukayr, from Zurarah, who said:
I asked Abu Ja'far {a.s} about making up the night prayer ('salat al-layl').
Imam {a.s} said: "Make it up at the same time in which you used to perform it."
I asked: "Will there be two 'witr' prayers in one night?"
Imam {a.s} said: "It is not considered two 'witrs' in one night, one of them is for what you missed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.164 • Al-Wafi, Vol.8 p.1033 • Wasa'il Al-Shi'ah, Vol.4 p.277

HADITH

HADITH.646

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Hadith-E-Qudsi

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّ اَلْعَبْدَ يَقُومُ فَيَقْضِي اَلنَّافِلَةَ فَيُعَجِّبُ اَلرَّبُّ مَلاَئِكَتَهُ مِنْهُ فَيَقُولُ «مَلاَئِكَتِي عَبْدِي يَقْضِي مَا لَمْ أَفْتَرِضْهُ عَلَيْهِ» ».

فأما كيفية القضاء فانه يقضيها على حسب ما فاتته ، والذي يدل على ذلك :

And from him, from al-Hasan, from Fadalah, from Ibn Sinan, who said:
I heard Abu Abdillah {a.s} say: "Indeed, the servant stands and makes up the 'nafilah' (recommended prayer), and the Lord {AZJ} causes His {SWT} angels to marvel at him. He (AZJ) says: 'My angels, My servant is making up what I {AZJ} did not make obligatory upon him.'"

[AL TUSI]
As for the manner of making up the missed (prayers), it is to be done in the same form as it was missed. What indicates this is:

[REFERENCES] Al-Kafi, Vol.3 p.488 • Tahdib Al-Ahkam, Vol.2 p.164 • Al-Wafi, Vol.8 p.1025 • Wasa'il Al-Shi'ah, Vol.4 p.72 • Wasa'il Al-Shi'ah, Vol.4 p.75

HADITH

HADITH.647

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلْحَسَنِ عَنِ اَلنَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ وَ فَضَالَةَ عَنْ أَبَانٍ جَمِيعاً عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ قَضَاءِ اَلْوَتْرِ بَعْدَ اَلظُّهْرِ فَقَالَ «اِقْضِهِ وَتْراً أَبَداً كَمَا فَاتَكَ» قُلْتُ وَتْرَانِ فِي لَيْلَةٍ فَقَالَ «نَعَمْ أَ لَيْسَ إِنَّمَا أَحَدُهُمَا قَضَاءٌ».

What was narrated by Ali ibn Mahziyar, from al-Hasan, from al-Nadr, from Hisham ibn Salim, and Fadalah from Aban, both from Sulayman ibn Khalid, who said:

I asked Abu Abdillah {a.s} about making up 'witr' after Dhuhr.

Imam {a.s} said: "Make it up as 'witr', always, just as you missed it."

I asked: "Two 'witr' prayers in one night?"

Imam {a.s} said: "Yes, is not one of them a make-up?"

[REFERENCES] Al-Kafi, Vol.3 p.453 • Tahdib Al-Ahkam, Vol.2 p.164 • Al-Istibsar, Vol.1 p.292 • Al-Wafi, Vol.8 p.1033 • Wasa'il Al-Shi'ah, Vol.8 p.273

HADITH

HADITH.648

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ وَ مُحَمَّدِ بْنِ سِنَانٍ وَ فَضَالَةَ عَنِ اَلْحُسَيْنِ جَمِيعاً عَنِ اِبْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَضَاءِ اَلْوَتْرِ قَالَ «اِقْضِهِ وَتْراً أَبَداً».

And from him, from al-Hasan, from Ali ibn al-Nu'man, and Muhammad ibn Sinan, and Fadalah from al-Husayn, all from Ibn Muskan, from Sulayman ibn Khalid:

Abu Abdillah {a.s} (was asked) regarding the making up of 'witr'.

Imam {a.s} said: "Always make it up as 'witr'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.164 • Al-Istibsar, Vol.1 p.292 • Wasa'il Al-Shi'ah, Vol.8 p.273

HADITH

HADITH.649

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْوَتْرِ يَفُوتُ اَلرَّجُلَ قَالَ «يَقْضِي وَتْراً أَبَداً».

And from him, from al-Hasan, from Ahmad ibn Muhammad, from Jamil ibn Darraj, from Zurarah, from Abu Ja'far {a.s}, who said:

I asked Him {a.s} about 'witr' that a man misses.

Imam {a.s} said: "He should always make it up as 'witr'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.165 • Al-Istibsar, Vol.1 p.292 • Al-Wafi, Vol.8 p.1034 • Wasa'il Al-Shi'ah, Vol.8 p.274

HADITH

HADITH.650

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يَفُوتُهُ اَلْوَتْرُ قَالَ «يَقْضِيهِ وَتْراً أَبَداً».

And from him, from Ahmad ibn Muhammad, from Abdullah ibn al-Mughirah, who said:
I asked Aba Ibrahim {a.s}, peace be upon him, about a man who misses the 'witr' prayer.
Imam {a.s} said: "He should always make it up as 'witr'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.165 • Al-Istibsar, Vol.1 p.293 • Al-Wafi, Vol.8 p.1034 • Wasa'il Al-Shi'ah, Vol.8 p.274

HADITH

HADITH.651

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ أُصْبِحُ عَنِ اَلْوَتْرِ إِلَى اَللَّيْلِ كَيْفَ أَقْضِي قَالَ «مِثْلاً بِمِثْلٍ».

فأما ما روي من انه يقضيها شفعا إذا قضاه بعد الظهر ، مثل ما روى :

And from him, from al-Hasan, from Fadalah, from Hammad ibn Uthman, from Abu Abdillah {a.s}, who said:
I asked (Imam {a.s}): "I reach the night without having performed the 'witr', how should I make it up?"
Imam {a.s} said: "Like for like."

[AL TUSI]
As for what has been narrated that it should be made up as 'shaf' (even-numbered) when it is made up after Dhuhr, such as what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.499 • Tahdib Al-Ahkam, Vol.2 p.165 • Al-Istibsar, Vol.1 p.293 • Al-Wafi, Vol.8 p.1034 • Wasa'il Al-Shi'ah, Vol.8 p.274

HADITH

HADITH.652

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلْحَسَنِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنِ اَلْفُضَيْلِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «تَقْضِيهِ مِنَ اَلنَّهَارِ مَا لَمْ تَزُلِ اَلشَّمْسُ وَتْراً فَإِذَا زَالَتِ اَلشَّمْسُ فَمَثْنَى مَثْنَى».

Ali ibn Mahziyar, from al-Hasan, from Ibn Abi 'Umayr, from 'Umar ibn Udhaynah, from Zurarah, from al-Fudayl, who said:
I heard Abu Ja'far {a.s} say: "You make it up during the day as 'witr' as long as the sun has not passed its zenith (before Dhuhr). But once the sun has passed its zenith, then it is (made up) as pairs, two by two."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.165 • Al-Istibsar, Vol.1 p.293 • Al-Wafi, Vol.8 p.1035 • Wasa'il Al-Shi'ah, Vol.8 p.274

HADITH

HADITH.653

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْوَتْرُ ثَلاَثُ رَكَعَاتٍ إِلَى زَوَالِ اَلشَّمْسِ فَإِذَا زَالَتْ فَأَرْبَعُ رَكَعَاتٍ».

And from him, from al-Hasan, from Fadalah, from Husayn ibn Uthman, from Sama'ah, from Abu Basir:
Abu Abdillah {a.s} said: "'Witr' is (prayed as) three rak'ahs until the sun passes its zenith (zawal), but once it has passed, then it is (prayed as) four rak'ahs."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.165 • Al-Istibsar, Vol.1 p.293 • Al-Wafi, Vol.8 p.1035 • Wasa'il Al-Shi'ah, Vol.8 p.275

HADITH

HADITH.654

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ كُرْدَوَيْهِ اَلْهَمْدَانِيِّ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَضَاءِ اَلْوَتْرِ فَقَالَ «مَا كَانَ بَعْدَ اَلزَّوَالِ فَهُوَ شَفْعٌ رَكْعَتَيْنِ رَكْعَتَيْنِ».

فيحتمل أن يكون المراد بهذه الاحاديث من يريد قضاها جالسا مع تمكنه من القيام لانه والحال هذه ينبغي أن يصلي مكان كل ركعة ركعتين الذي يبين عما ذكرناه

And from him, from al-Hasan, from Muhammad ibn Ziyad, from Kurdaywayh al-Hamdani, who said:
I asked Abu al-Hasan {a.s}, peace be upon him, about making up the 'witr' prayer.
Imam {a.s} said: "Whatever is after the sun's zenith ('zawal') is to be prayed as 'shaf', two rak'ahs by two rak'ahs."

[AL TUSI]
So it is possible that what is meant by these narrations is someone who wishes to make up the 'witr' prayer while sitting, despite having the ability to stand. In such a case, it is appropriate that he prays two rak'ahs in place of each one.
What clarifies and supports what we have mentioned is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.165 • Al-Istibsar, Vol.1 p.293 • Al-Wafi, Vol.8 p.1035 • Wasa'il Al-Shi'ah, Vol.8 p.275

HADITH

HADITH.655

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عَبْدِ اَللَّهِ بْنِ بَحْرٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ يَكْسَلُ أَوْ يَضْعُفُ فَيُصَلِّي اَلتَّطَوُّعَ جَالِساً قَالَ «يُضَعِّفُ رَكْعَتَيْنِ بِرَكْعَةٍ».

From al-Husayn ibn Sa'id, from Abdullah ibn Bahr, from Hariz, from Muhammad ibn Muslim, who said:
I asked Abu Abdillah {a.s} about a man who feels lazy or weak and prays the recommended ('nafl') prayer while sitting.
Imam {a.s} said: "He should double, two rak'ahs in place of one."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.166 • Al-Istibsar, Vol.1 p.293 • Al-Wafi, Vol.7 p.113 • Wasa'il Al-Shi'ah, Vol.5 p.493 • Bihar Al-Anwar, Vol.8 4 p.35

HADITH

HADITH.656

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَسَنِ بْنِ زِيَادٍ اَلصَّيْقَلِ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا صَلَّى اَلرَّجُلُ جَالِساً وَ هُوَ يَسْتَطِيعُ اَلْقِيَامَ فَلْيُضَعِّفْ».

والذي يبين ان ذلك إنما يلزم من هذه صفته ما رواه :

And from him, from Fadalah, from Husayn, from Ibn Muskan, from al-Hasan ibn Ziyad al-Sayqal, who said:
Abu Abdillah {a.s} said to me: "If a man prays while sitting and he is able to stand, then let him double (the prayer)."

[AL TUSI]
And what clarifies that this is specifically required of one who is in such a condition is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.166 • Al-Istibsar, Vol.1 p.293 • Wasa'il Al-Shi'ah, Vol.5 p.493

HADITH

HADITH.657

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ يَفُوتُهُ اَلْوَتْرُ مِنَ اَللَّيْلِ قَالَ «يَقْضِيهِ وَتْراً مَتَى مَا ذَكَرَ وَ إِنْ زَالَتِ اَلشَّمْسُ».

فجاء هذا الخبر صريحا بانه يقضيه وترا وإن كان بعد الظهر فلولا ان المراد بتلك الاخبار ما ذكرنا لكانت متناقضة ، ويحتمل أن تكون هذه الاخبار مختصة بمن يتهاون بالصلاة ويتعمد تركها على الدوام عقوبة له ، والذي يدل على ذلك ما رواه :

Ahmad ibn Muhammad ibn 'Isa, from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn, from Ali ibn Yaqtin, who said:
I asked Abu al-Hasan {a.s}, peace be upon him, about a man who misses the 'witr' prayer at night.
Imam {a.s} said: "He should make it up as 'witr' whenever he remembers, even if the sun has passed its zenith."

[AL TUSI]
So this report has come explicitly stating that 'witr' is to be made up as 'witr', even if it is after Dhuhr. Were it not that the intended meaning of those other reports is as we have explained, they would be contradictory.
It is also possible that those other reports are specific to the one who is negligent in prayer and deliberately abandons it regularly, as a form of punishment for him.
What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.166 • Al-Istibsar, Vol.1 p.294 • Al-Wafi, Vol.8 p.1035 • Wasa'il Al-Shi'ah, Vol.8 p.272

HADITH

HADITH.658

[SOURCE] Implicit (Muzmar)

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلْحَسَنِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: «إِذَا فَاتَكَ وَتْرُكَ مِنْ لَيْلَتِكَ فَمَتَى مَا قَضَيْتَهُ مِنَ اَلْغَدِ قَبْلَ اَلزَّوَالِ قَضَيْتَهُ وَتْراً وَ مَتَى مَا قَضَيْتَهُ لَيْلاً قَضَيْتَهُ وَتْراً وَ مَتَى مَا قَضَيْتَهُ نَهَاراً بَعْدَ ذَلِكَ اَلْيَوْمِ قَضَيْتَهُ شَفْعاً تُضِيفُ إِلَيْهِ أُخْرَى حَتَّى تَكُونَ شَفْعاً» قَالَ قُلْتُ وَ لِمَ جُعِلَ اَلشَّفْعَ قَالَ «عُقُوبَةً لِتَضْيِيعِهِ اَلْوَتْرَ».

قال الشيخ رحمه‌الله : (ولا يقضي نافلة في وقت فريضة) يدل على ذلك :

Ali ibn Mahziyar, from al-Hasan, from Hammad ibn ‘Isa, from Hariz, from Zurarah, who said:

(It was said) "If you miss your ‘witr’ from the night, then whenever you make it up the next day before the sun’s zenith, you make it up as ‘witr’. And whenever you make it up at night, you make it up as ‘witr’.

But whenever you make it up during the day after that (after that day), you make it up as ‘shaf’, you add to it another rak’ah so that it becomes even."

I asked: “Why is it made ‘shaf’?”

Imam {a.s} said: "As a punishment for neglecting the ‘witr’."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: ‘One does not make up a recommended (‘nafilah’) prayer during the time of an obligatory (‘faridah’) prayer.’

What indicates this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.166 • Al-Istibsar, Vol.1 p.294 • Al-Wafi, Vol.8 p.1035 • Wasa’il Al-Shi’ah, Vol.8 p.274

HADITH

HADITH.659

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ سَعْدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ إِسْمَاعِيلَ بْنِ عِيسَى قَالَ: سَأَلْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يُصَلِّي اَلْأُولَى ثُمَّ يَتَنَفَّلُ فَيُدْرِكُهُ وَقْتُ اَلْعَصْرِ مِنَ قَبْلِ أَنْ يَفْرُغَ مِنْ نَافِلَتِهِ فَيُبْطِئُ بِالْعَصْرِ ثُمَّ يَقْضِي نَافِلَتَهُ بَعْدَ اَلْعَصْرِ أَوْ يُؤَخِّرُهَا حَتَّى يُصَلِّيَهَا فِي وَقْتٍ آخَرَ قَالَ «يُصَلِّي اَلْعَصْرَ وَ يَقْضِي نَافِلَتَهُ فِي يَوْمٍ آخَرَ».

What was narrated by Ahmad ibn Muhammad ibn ‘Isa, from Sa’d ibn Isma’il, from his father Isma’il ibn ‘Isa, who said:

I asked (Imam) al-Ridha {a.s}, peace be upon him, about a man who prays the Dhuhr prayer, then begins his ‘nafilah’, and the time for ‘Asr comes upon him before he finishes his ‘nafilah’. So he delays the ‘Asr prayer and then makes up his ‘nafilah’ after ‘Asr, or delays the ‘nafilah’ until he performs it in another time.

Imam {a.s} said: "He should perform the ‘Asr prayer and make up his ‘nafilah’ on another day."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.167 • Tahdib Al-Ahkam, Vol.2 p.275 • Al-Istibsar, Vol.1 p.291 • Al-Wafi, Vol.7 p.359 • Wasa’il Al-Shi’ah, Vol.4 p.244

HADITH

HADITH.660

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا دَخَلَ وَقْتُ صَلاَةٍ مَفْرُوضَةٍ فَلاَ تَطَوُّعَ».

And from him, from Ali ibn al-Hakam, from Sayf ibn 'Umayrah, from Abi Bakr:

(Imam) Ja'far ibn Muhammad {a.s}, peace be upon him, said: "When the time of an obligatory prayer enters, there is no (valid) supererogatory ('tatawwu') prayer (to be performed)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.167 • Tahdib Al-Ahkam, Vol.2 p.340 • Al-Istibsar, Vol.1 p.292 • Al-Wafi, Vol.7 p.364 • Wasa'il Al-Shi'ah, Vol.4 p.228

HADITH

HADITH.661

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلطَّاطَرِيُّ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ عَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «قَالَ لِي رَجُلٌ مِنْ أَهْلِ اَلْمَدِينَةِ يَا أَبَا جَعْفَرٍ مَا لِي لاَ أَرَاكَ تَطَوَّعُ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ كَمَا يَصْنَعُ اَلنَّاسُ» قَالَ «فَقُلْتُ إِنَّا إِذَا أَرَدْنَا أَنْ نَتَطَوَّعَ كَانَ تَطَوُّعُنَا فِي غَيْرِ وَقْتِ فَرِيضَةٍ فَإِذَا دَخَلَتِ اَلْفَرِيضَةُ فَلاَ تَطَوُّعَ».

Al-Tatari, from Abdullah ibn Jabalah, from al-'Alaʾ ibn Razin, from Muhammad ibn Muslim:

(Imam) Abu Ja'far {a.s} said: "A man from the people of Madinah said to me, 'O Aba Ja'far, why do I not see you performing supererogatory ('tatawwu') prayers between the adhan and the iqamah as the people do?'"

He (Imam al-Baqir {a.s}) said: "So I replied, 'When we want to perform supererogatory prayers, we do so outside the time of the obligatory prayer. Once the time of the obligatory prayer enters, there is no supererogatory prayer (to be performed).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.167 • Tahdib Al-Ahkam, Vol.2 p.247 • Al-Istibsar, Vol.1 p.252 • Al-Wafi, Vol.7 p.364 • Wasa'il Al-Shi'ah, Vol.4 p.227

HADITH

HADITH.662

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ مِسْكِينٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَجِيَّةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ تُدْرِكُنِي اَلصَّلاَةُ أَوْ يَدْخُلُ وَقْتُهَا فَأَبْدَأُ بِالنَّافِلَةِ قَالَ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ «لاَ وَ لَكِنْ اِبْدَأْ بِالْمَكْتُوبَةِ وَ اِقْضِ اَلنَّافِلَةَ».

And from him, from Muhammad ibn Miskin, from Mu'awiyah ibn 'Ammar, from Najiyyah, who said:

I said to Abu Ja'far {a.s}: "The time of the prayer reaches me or enters while I have not yet prayed, should I begin with the 'nafilah' (supererogatory prayer)?"

Abu Ja'far {a.s} said: "No. Rather, begin with the obligatory prayer ('al-maktubah'), and make up the 'nafilah' afterward."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.167 • Wasa'il Al-Shi'ah, Vol.4 p.227

HADITH

HADITH.663

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أُدَيْمِ بْنِ اَلْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ يَتَنَفَّلُ اَلرَّجُلُ إِذَا دَخَلَ وَقْتُ فَرِيضَةٍ» قَالَ وَ قَالَ «إِذَا دَخَلَ وَقْتُ فَرِيضَةٍ فَابْدَأْ بِهَا».

قال الشيخ رحمه‌الله : (والمسافر إذا خاف أن يغلبه النوم لما لحقه من التعب فلا يقوم في آخر الليل فليقدم صلاة ليلته في أولها بعد العشاء الآخرة) الى قوله : (ومن ضعف عن صلاة الليل قائما).

And from him, from Muhammad ibn Ziyad, from Hammad ibn Uthman, from Udim ibn al-Hurr, who said:
I heard Abu Abdillah {a.s} say: "A man should not perform supererogatory ('nafilah') prayer once the time of an obligatory ('faridah') prayer has entered."
And Imam {a.s} said: "When the time of an obligatory prayer enters, begin with it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And the traveler, if he fears that sleep will overcome him due to the exhaustion he has experienced and he will not be able to rise at the end of the night, then let him perform the prayer of his night ('salat al-layl') at its beginning, after the Isha prayer...', up to his statement: 'And whoever is too weak to perform the night prayer standing...'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.167 • Al-Wafi, Vol.7 p.364 • Wasa'il Al-Shi'ah, Vol.4 p.228

HADITH

HADITH.664

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ صَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ فِي أَوَّلِ اَللَّيْلِ فِي اَلسَّفَرِ إِذَا تَخَوَّفْتُ اَلْبَرْدَ أَوْ كَانَتْ عِلَّةٌ قَالَ «لاَ بَأْسَ أَنَا أَفْعَلُ».

Al-Husayn ibn Sa'id, from Muhammad ibn Sinan, from Ibn Muskan, from al-Halabi, who said:
I asked Abu Abdillah {a.s} about performing the night prayer ('salat al-layl') and 'witr' at the beginning of the night while traveling, if I fear the cold or there is an illness.
Imam {a.s} said: "There is no harm, I do it myself."

[REFERENCES] Al-Kafi, Vol.3 p.441 • Tahdib Al-Ahkam, Vol.2 p.168 • Tahdib Al-Ahkam, Vol.3 p.228 • Al-Istibsar, Vol.1 p.280 • Al-Wafi, Vol.7 p.331 • Wasa'il Al-Shi'ah, Vol.4 p.251

HADITH

HADITH.665

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلطَّاطَرِيُّ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ عَبْدِ اَللَّهِ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَخَافُ اَلْجَنَابَةَ فِي اَلسَّفَرِ أَوِ اَلْبَرْدَ أَ يُعَجِّلُ صَلاَةَ اَللَّيْلِ وَ اَلْوَتْرِ فِي أَوَّلِ اَللَّيْلِ قَالَ «نَعَمْ».

Al-Tatari, from Ali ibn Ribat, from Ya'qub ibn Salim, from Abdullah, who said:
I asked Him {a.s} about a man who fears becoming in a state of janabah during travel, or fears the cold, should he hasten to perform the night prayer and 'witr' at the beginning of the night?
Imam {a.s} said: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.478 • Tahdib Al-Ahkam, Vol.2 p.168 • Al-Wafi, Vol.7 p.331 • Wasa'il Al-Shi'ah, Vol.4 p.252

HADITH

HADITH.666

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ صَلاَةِ اَللَّيْلِ أُصَلِّيهَا أَوَّلَ اَللَّيْلِ قَالَ «نَعَمْ إِنِّي لَأَفْعَلُ ذَلِكَ فَإِذَا أَعْجَلَنِي اَلْجَمَّالُ صَلَّيْتُهَا فِي اَلْمَحْمِلِ».

And from him, from Muhammad ibn Ziyad, from Muhammad ibn Humran, from Abu Abdillah {a.s}, who said:
I asked Him {a.s} about the night prayer, may I perform it at the beginning of the night?
Imam {a.s} said: "Yes, I do that myself. When the camel driver hastens me, I perform it in the howdah (riding carriage)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.168 • Al-Wafi, Vol.7 p.332 • Wasa'il Al-Shi'ah, Vol.4 p.252

HADITH

HADITH.667

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلْحَسَنِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ قَالَ: «إِذَا خَشِيتَ أَنْ لاَ تَقُومَ آخِرَ اَللَّيْلِ أَوْ كَانَتْ بِكَ عِلَّةٌ أَوْ أَصَابَكَ بَرْدٌ فَصَلِّ صَلاَتَكَ وَ أَوْتِرْ مِنْ أَوَّلِ اَللَّيْلِ».

Ali ibn Mahziyar, from al-Hasan, from Hammad ibn 'Isa, from Shu'ayb, from Abu Basir:
Abu Abdillah {a.s} said: "If you fear that you will not be able to rise at the end of the night, or if you have an illness, or are afflicted by cold, then perform your prayer and your 'witr' at the beginning of the night."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.168 • Al-Wafi, Vol.7 p.332 • Wasa'il Al-Shi'ah, Vol.4 p.252

HADITH

HADITH.668

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

صَفْوَانُ عَنِ اِبْنِ مُسْكَانَ عَنْ لَيْثٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي اَلصَّيْفِ فِي اَللَّيَالِي اَلْقِصَارِ أُصَلِّي فِي أَوَّلِ اَللَّيْلِ قَالَ «نَعَمْ».

Safwan, from Ibn Muskan, from Layth, who said:
I asked Abu Abdillah {a.s} about prayer during the summer, in the short nights, may I pray at the beginning of the night?
Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.168 • Al-Wafi, Vol.7 p.333

HADITH

HADITH.669

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اِبْنِ مُسْكَانَ عَنْ يَعْقُوبَ اَلْأَحْمَرِ قَالَ: سَأَلْتُهُ عَنْ صَلاَةِ اَللَّيْلِ فِي أَوَّلِ اَللَّيْلِ فَقَالَ «نِعْمَ مَا رَأَيْتَ وَ نِعْمَ مَا صَنَعْتَ» ثُمَّ قَالَ «إِنَّ اَلشَّابَّ يُكْثِرُ اَلنَّوْمَ فَأَنَا آمُرُكَ بِهِ».

And from him, from Ibn Muskan, from Ya'qub al-Ahmar, who said:
I asked Him {a.s} about performing the night prayer at the beginning of the night.
Imam {a.s} said: "Excellent is what you have seen, and excellent is what you have done."
Then Imam {a.s} said: "Indeed, the youth sleeps a lot, so I command you to do this."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.168

HADITH

HADITH.670

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ عَلِيِّ بْنِ سَعِيدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ صَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ فِي اَلسَّفَرِ مِنْ أَوَّلِ اَللَّيْلِ إِذَا لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ فِي آخِرِهِ قَالَ «نَعَمْ».

قال الشيخ رحمه‌الله : (ومن ضعف عن الصلاة قائما فليصلها جالسا) الى قوله : (ويجوز للعليل).

Al-Husayn ibn Sa'id, from al-Nadr, from Musa ibn Bakr, from Ali ibn Sa'id, who said:
I asked Abu Abdillah {a.s} about performing the night prayer and 'witr' during travel at the beginning of the night if one is unable to pray at its end.
Imam {a.s} said: "Yes."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And whoever is too weak to perform the prayer standing, let him pray it sitting...' up to his statement: 'And it is permissible for the sick person...'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.169 • Al-Istibsar, Vol.1 p.280 • Al-Wafi, Vol.7 p.333

HADITH

HADITH.671

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُصَلِّي اَلْمَرِيضُ قَاعِداً فَإِنْ لَمْ يَقْدِرْ صَلَّى مُسْتَلْقِياً يُكَبِّرُ ثُمَّ يَقْرَأُ فَإِذَا أَرَادَ اَلرُّكُوعَ غَمَّضَ عَيْنَيْهِ ثُمَّ يُسَبِّحُ ثُمَّ يَفْتَحُ عَيْنَيْهِ فَيَكُونُ فَتْحُ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ اَلرُّكُوعِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَّضَ عَيْنَيْهِ ثُمَّ يُسَبِّحُ فَإِذَا سَبَّحَ فَتَحَ عَيْنَيْهِ فَيَكُونُ فَتْحُ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ اَلسُّجُودِ ثُمَّ يَتَشَهَّدُ وَ يَنْصَرِفُ».

Muhammad ibn Ya'qub, from Ali, from his father, from Muhammad ibn Ibrahim, from someone who narrated to him:

Abu Abdillah {a.s} said: "The sick person should pray while sitting, and if he is unable, he should pray lying on his back. He should pronounce the 'takbir', then recite. When he wants to perform 'ruku', he should close his eyes, then say the 'tasbih'; then he opens his eyes, and the opening of his eyes will count as raising his head from 'ruku'. When he wants to prostrate, he closes his eyes, then recites the 'tasbih', and when he has done so, he opens his eyes, the opening of his eyes will count as raising his head from 'sujud'. Then he recites the 'tashahhud' and concludes the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.169 • Al-Wafi, Vol.8 p.1039

HADITH

HADITH.672

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ اِبْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «اَلَّذِينَ يَذْكُرُونَ اَللّٰهَ قِيٰاماً وَ قُعُوداً» قَالَ «اَلصَّحِيحُ يُصَلِّي قَائِماً وَ قُعُوداً اَلْمَرِيضُ يُصَلِّي جَالِساً «وَ عَلىٰ جُنُوبِهِمْ» اَلَّذِي يَكُونُ أَضْعَفَ مِنَ اَلْمَرِيضِ اَلَّذِي يُصَلِّي جَالِساً».

And from him, from Ali, from his father, from Ibn Mahbub, from Abu Hamzah:

Abu Ja'far {a.s} (was asked) regarding the saying of Allah {SWT}, the Mighty and Majestic: '*Those who remember Allah {SWT} standing, and sitting*' (Surah Al 'Imran 3:191).

Imam {a.s} said: "The healthy one prays standing, and sitting refers to the sick person who prays while seated. '*And on their sides'* refers to the one who is weaker than the sick person who prays sitting."

[REFERENCES] Tafsir Al-'Ayyashi, Vol.1 p.211 • Al-Kafi, Vol.3 p.411 • Tahdib Al-Ahkam, Vol.2 p.169 • Tahdib Al-Ahkam, Vol.3 p.176 • Al-Wafi, Vol.8 p.1040 • Tafsir Al-Safi, Vol.1 p.408 • Wasa'il Al-Shi'ah, Vol.5 p.481 • Tafsir Al-Burhan, Vol.1 p.726 • Tafsir Al-Burhan, Vol.1 p.729 • Bihar Al-Anwar, Vol.6 6 p.349

HADITH

HADITH.673

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ : أَنَّهُ سَأَلَ أَبَا عَبْدِ اَللَّهِ مَا حَدُّ اَلْمَرِيضِ اَلَّذِي يُصَلِّي قَاعِداً فَقَالَ «إِنَّ اَلرَّجُلَ لَيُوعَكُ وَ يَحْرَجُ وَ لَكِنَّهُ أَعْلَمُ بِنَفْسِهِ وَ لَكِنْ إِذَا قَوِيَ فَلْيَقُمْ».

And from him, from Ali, from his father, from Ibn Abi 'Umayr, from Jamil ibn Darraj:

That he asked Abu Abdillah {a.s}: "What is the condition of the sick person who should pray sitting?"

Imam {a.s} said: "A man may feel pain and discomfort, but he knows himself best. However, when he regains strength, then let him stand."

[REFERENCES] Al-Kafi, Vol.3 p.410 • Tahdib Al-Ahkam, Vol.2 p.169 • Awali Al-La'ali, Vol.3 p.82 • Al-Wafi, Vol.8 p.1040 • Wasa'il Al-Shi'ah, Vol.5 p.495

HADITH

HADITH.674

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَ تُصَلِّي اَلنَّوَافِلَ وَ أَنْتَ قَاعِدٌ فَقَالَ «مَا أُصَلِّيهَا إِلاَّ وَ أَنَا قَاعِدٌ مُنْذُ حَمَلْتُ هَذَا اَللَّحْمَ وَ بَلَغْتُ هَذَا اَلسِّنَّ».

And from him, from Ali, from his father, from Hanan ibn Sadir, from his father, who said:

I said to Abu Ja'far {a.s}: "Do you pray the supererogatory prayers while seated?"

Imam {a.s} said: "I have not performed them except while sitting since I carried this flesh and reached this age."

[REFERENCES] Al-Kafi, Vol.3 p.410 • Tahdib Al-Ahkam, Vol.2 p.169 • Al-Wafi, Vol.7 p.112 • Wasa'il Al-Shi'ah, Vol.5 p.491 • Bihar Al-Anwar, Vol.4 6 p.294 • Awalim Al-Uloom, Vol.1 9 p.223

HADITH

HADITH.675

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يُصَلِّي وَ هُوَ قَاعِدٌ فَيَقْرَأُ اَلسُّورَةَ فَإِذَا أَرَادَ أَنْ يَخْتِمَهَا قَامَ فَرَكَعَ بِآخِرِهَا قَالَ «صَلاَتُهُ صَلاَةُ اَلْقَائِمِ».

And from him, from al-Husayn ibn Muhammad, from Abdullah ibn 'Amir, from Ali ibn Mahziyar, from Fadalah, from Aban, from Zurarah, from Abu Ja'far {a.s}, who said:

I said to Him {a.s}: "A man prays while sitting and recites a surah, then when he wishes to conclude it, he stands and bows ('rak'ah') at its end."

Imam {a.s} said: "His prayer is considered the prayer of one who stands."

[REFERENCES] Al-Kafi, Vol.3 p.411 • Tahdib Al-Ahkam, Vol.2 p.170 • Al-Wafi, Vol.7 p.112 • Wasa'il Al-Shi'ah, Vol.5 p.498

HADITH

HADITH.676

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي وَ هُوَ جَالِسٌ فَقَالَ «إِذَا أَرَدْتَ أَنْ تُصَلِّيَ وَ أَنْتَ جَالِسٌ وَ يُكْتَبَ لَكَ بِصَلاَةِ اَلْقَائِمِ فَاقْرَأْ وَ أَنْتَ جَالِسٌ فَإِذَا كُنْتَ فِي آخِرِ اَلسُّورَةِ فَقُمْ فَأَتِمَّهَا وَ اِرْكَعْ فَتِلْكَ تُحْسَبُ لَكَ بِصَلاَةِ اَلْقَائِمِ».

وقد بينا ان من صلى النوافل جالسا مع التمكن من القيام يصلي ركعتين بركعة وهو الافضل ، فان جعل ركعة مكان ركعة لم يكن عليه حرج.

Al-Husayn ibn Sa'id, from Safwan ibn Yahya, from Hammad ibn Uthman, from Abu al-Hasan {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who prays while sitting.

Imam {a.s} said: "If you want to pray while sitting and have it counted for you as the prayer of one who stands, then recite while sitting. When you reach the end of the surah, stand up, complete it, and bow. That will be counted for you as the prayer of one who stands."

[AL TUSI]

And we have explained that whoever performs the supererogatory prayers ('nawafil') while sitting, despite having the ability to stand, should pray two rak'ahs in place of one, and this is better. But if he performs one rak'ah in place of one, there is no blame upon him.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.170 • Al-Wafi, Vol.7 p.112 • Wasa'il Al-Shi'ah, Vol.5 p.498

HADITH

HADITH.677

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ إِنَّا نَتَحَدَّثُ نَقُولُ مَنْ صَلَّى وَ هُوَ جَالِسٌ مِنْ غَيْرِ عِلَّةٍ كَانَتْ صَلاَتُهُ رَكْعَتَيْنِ بِرَكْعَةٍ وَ سَجْدَتَيْنِ بِسَجْدَةٍ فَقَالَ «لَيْسَ هُوَ هَكَذَا هِيَ تَامَّةٌ لَكُمْ».

Muhammad ibn Ya'qub narrated from Muhammad ibn Yahya, from Ahmad ibn Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Basir, from Abu Ja'far {a.s}, who said:

I said to Him {a.s}: "We commonly say that whoever prays while sitting without an excuse, his prayer counts as two rak'ahs for one, and two prostrations for one."

Imam {a.s} said: "It is not like that, it is complete for you."

[REFERENCES] Al-Kafi, Vol.3 p.410 • Man La Yahduruhu Al-Faqih, Vol.1 p.365 • Tahdib Al-Ahkam, Vol.2 p.170 • Al-Istibsar, Vol.1 p.294 • Al-Wafi, Vol.7 p.111 • Wasa'il Al-Shi'ah, Vol.5 p.492

HADITH

HADITH.678

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ : أَنَّهُ سَمِعَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ أَوْ سُئِلَ أَ يُصَلِّي اَلرَّجُلُ وَ هُوَ جَالِسٌ مُتَرَبِّعاً وَ مَبْسُوطَ اَلرِّجْلَيْنِ فَقَالَ «لاَ بَأْسَ».

Sa'd, from Ahmad ibn Muhammad, from Ibn Abi Nasr, from Hammad ibn Uthman, from Mu'awiyah ibn Maysarah:

That he (narrator) heard Abu Abdillah {a.s} say, or He {a.s} was asked: "Whether a man may pray while sitting cross-legged ('mutarabbi'an') or with his legs stretched out." Imam {a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.170 • Al-Wafi, Vol.7 p.111

HADITH

HADITH.679

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «كَانَ أَبِي إِذَا صَلَّى جَالِساً تَرَبَّعَ فَإِذَا رَكَعَ ثَنَى رِجْلَيْهِ».

قال الشيخ رحمه‌الله : (ويجزي للعليل والمستعجل ان يصليا في الركعتين الاولتين من فرايضهما بسورة الحمد وحدها) الى قوله : (ومن نسي فريضة) كل ذلك قد مضى شرحه فلا وجه لاعادته .ثم قال رحمه‌الله : (ومن نسي فريضة فليقضها أي وقت ذكرها ما لم يكن آخر وقت صلاة ثانية فتفوته الثانية بالقضاء).

Al-Husayn ibn Sa'id, from Fadalah, from Aban, from Abd al-Rahman ibn Abi Abdillah, from Humran ibn A'yan, from one of the two (Imams {a.s}), peace be upon them, who said:

(Imam {a.s} said) "My father, when He {a.s} prayed sitting, would sit cross-legged ('tarrabba'a'), and when He {a.s} bowed, he would fold his legs."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And it suffices for the sick person and the one in haste to recite only Surat al-Hamd in the first two rak'ahs of their obligatory prayers' up to his statement: 'And whoever forgets an obligatory prayer', all of this has already been explained previously, so there is no need to repeat it.

Then he said, may Allah {SWT} have mercy on him: 'Whoever forgets an obligatory prayer, let him make it up whenever he remembers it, unless it is at the end time of a second prayer, in which case making up the missed one would cause him to miss the second; in that case, he should not delay the second.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.365 • Tahdib Al-Ahkam, Vol.2 p.171 • Al-Wafi, Vol.7 p.114 • Wasa'il Al-Shi'ah, Vol.5 p.502

HADITH

HADITH.680

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلطَّاطَرِيُّ عَنِ اِبْنِ زِيَادٍ عَنْ حَمَّادٍ عَنْ نُعْمَانَ اَلرَّازِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ فَاتَهُ شَيْءٌ مِنَ اَلصَّلَوَاتِ فَذَكَرَ عِنْدَ طُلُوعِ اَلشَّمْسِ وَ عِنْدَ غُرُوبِهَا قَالَ «فَلْيُصَلِّ حِينَ ذَكَرَهُ».

Al-Tatari, from Ibn Ziyad, from Hammad, from Nu'man al-Razi, who said:

I asked Abu Abdillah {a.s} about a man who missed some prayers and then remembered them at sunrise or at sunset.

Imam {a.s} said: "Let him pray as soon as he remembers."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.171 • Al-Wafi, Vol.7 p.354 • Wasa'il Al-Shi'ah, Vol.4 p.240 • Wasa'il Al-Shi'ah, Vol.4 p.244

HADITH

HADITH.681

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اِبْنِ زِيَادٍ عَنْ زُرَارَةَ وَ غَيْرِهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سُئِلَ عَنْ رَجُلٍ صَلَّى بِغَيْرِ طَهُورٍ أَوْ نَسِيَ صَلَوَاتٍ لَمْ يُصَلِّهَا أَوْ نَامَ عَنْهَا قَالَ «يُصَلِّيهَا إِذَا ذَكَرَهَا فِي أَيِّ سَاعَةٍ ذَكَرَهَا لَيْلاً أَوْ نَهَاراً».

And from him, from Ibn Ziyad, from Zurarah and others, from Abu Ja'far {a.s}, who said:

He {a.s} was asked about a man who prayed without 'taharah' (ritual purity), or who forgot prayers and did not perform them, or who slept through them.

Imam {a.s} said: "He should perform them whenever he remembers them, at whatever hour he remembers, whether night or day."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.171 • Al-Wafi, Vol.7 p.354

HADITH

HADITH.682

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ هَاشِمِ بْنِ أَبِي سَعِيدٍ اَلْمَكَارِي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «خَمْسُ صَلَوَاتٍ تُصَلِّيهِنَّ فِي كُلِّ وَقْتِ صَلاَةُ اَلْكُسُوفِ وَ اَلصَّلاَةُ عَلَى اَلْمَيِّتِ وَ صَلاَةُ اَلْإِحْرَامِ وَ اَلصَّلاَةُ اَلَّتِي تَفُوتُ وَ صَلاَةُ اَلطَّوَافِ مِنَ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ وَ بَعْدَ اَلْعَصْرِ إِلَى اَللَّيْلِ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from Muhammad ibn 'Isa, from Yunus, from Hashim ibn Abi Sa'id al-Makkari, from Abu Basir:

Abu Abdillah {a.s} said: "There are five prayers which you may perform at any time:
the prayer of the eclipse ('salat al-kusuf'), the funeral prayer ('salat al-mayyit'), the prayer of 'ihram', a missed prayer that was not performed ('salat allati tafut'), and the circumambulation prayer ('salat al-tawaf').
All of these may be performed from Fajr until sunrise, and after 'Asr until night."

[REFERENCES] Al-Kafi, Vol.3 p.287 • Tahdib Al-Ahkam, Vol.2 p.171 • Al-Wafi, Vol.7 p.353 • Wasa'il Al-Shi'ah, Vol.4 p.241 • Al-Fusul Al-Muhimmah, Vol.2 p.70

HADITH

HADITH.683

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ وَ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «خَمْسُ صَلَوَاتٍ لاَ تُتْرَكُ عَلَى كُلِّ حَالٍ إِذَا طُفْتَ بِالْبَيْتِ وَ إِذَا أَرَدْتَ أَنْ تُحْرِمَ وَ صَلاَةُ اَلْكُسُوفِ وَ إِذَا نَسِيتَ فَصَلِّ إِذَا ذَكَرْتَ وَ اَلْجِنَازَةُ».

And from him, from Muhammad ibn Isma'il, from al-Fadl ibn Shadhan and Ahmad ibn Idris, from Muhammad ibn Abd al-Jabbar, all from Safwan ibn Yahya, from Mu'awiyah ibn 'Ammar, who said:

I heard Abu Abdillah {a.s} say: "There are five prayers that are never to be abandoned under any circumstance: when you perform 'tawaf' of the House (Ka'bah), when you intend to enter into 'ihram', the prayer of the eclipse ('salat al-kusuf'), when you forget a prayer, then pray it when you remember, and the funeral prayer ('salat al-janazah')."

[REFERENCES] Al-Kafi, Vol.3 p.287 • Tahdib Al-Ahkam, Vol.2 p.172 • Al-Wafi, Vol.7 p.353 • Wasa'il Al-Shi'ah, Vol.4 p.241 • Al-Fusul Al-Muhimmah, Vol.2 p.70

HADITH

HADITH.684

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ اَلظُّهْرَ حَتَّى دَخَلَ وَقْتُ اَلْعَصْرِ قَالَ «يَبْدَأُ بِالظُّهْرِ وَ كَذَلِكَ اَلصَّلَوَاتُ تَبْدَأُ بِالَّتِي نَسِيتَ إِلاَّ أَنْ تَخَافَ أَنْ يَخْرُجَ وَقْتُ اَلصَّلاَةِ فَتَبْدَأُ بِالَّتِي أَنْتَ فِي وَقْتِهَا ثُمَّ تَقْضِي اَلَّتِي نَسِيتَ».

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Muhammad ibn Sinan, from Ibn Muskan, from Abu Basir, who said:

I asked Him {a.s} about a man who forgets the Dhuhr prayer until the time of 'Asr enters. Imam {a.s} said: "He begins with Dhuhr, and likewise with the (other) prayers, begin with the one you forgot, unless you fear that the time of the current prayer will end. In that case, begin with the one whose time you are in, and then make up the one you forgot."

[REFERENCES] Al-Kafi, Vol.3 p.292 • Tahdib Al-Ahkam, Vol.2 p.172 • Tahdib Al-Ahkam, Vol.2 p.268 • Al-Istibsar, Vol.1 p.287 • Al-Wafi, Vol.8 p.1012 • Wasa'il Al-Shi'ah, Vol.4 p.290

HADITH

HADITH.685

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اِبْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ صَلَّى بِغَيْرِ طَهُورٍ أَوْ نَسِيَ صَلاَةً لَمْ يُصَلِّهَا أَوْ نَامَ عَنْهَا فَقَالَ «يَقْضِيهَا إِذَا ذَكَرَهَا فِي أَيِّ سَاعَةٍ ذَكَرَهَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَإِذَا دَخَلَ وَقْتُ اَلصَّلاَةِ وَ لَمْ يُتِمَّ مَا قَدْ فَاتَهُ فَلْيَمْضِ مَا لَمْ يَتَخَوَّفْ أَنْ يَذْهَبَ وَقْتُ هَذِهِ اَلصَّلاَةِ اَلَّتِي قَدْ حَضَرَتْ وَ هَذِهِ أَحَقُّ بِوَقْتِهَا فَلْيُصَلِّهَا فَإِذَا قَضَاهَا فَلْيُصَلِّ مَا فَاتَهُ فِيمَا قَدْ مَضَى وَ لاَ يَتَطَوَّعْ بِرَكْعَةٍ حَتَّى يَقْضِيَ اَلْفَرِيضَةَ كُلَّهَا».

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi 'Umayr, from Ibn Udhaynah, from Zurarah, from Abu Ja'far {a.s}:

He {a.s} was asked about a man who prayed without ritual purification ('tahur'), or forgot a prayer and did not perform it, or slept through it.

Imam {a.s} said: "He should make it up whenever he remembers it, at whatever hour he remembers, by night or by day. But if the time of another prayer enters and he has not yet completed the missed one, then let him continue, as long as he does not fear that the time for the present prayer will expire. If he fears that, then this current prayer takes precedence, so let him pray it. Then, once he has prayed it, he should make up the missed prayer afterwards. And he must not perform any supererogatory ('nafl') rak'ah until he has made up all of the obligatory ('faridah') prayers."

[REFERENCES] Al-Kafi, Vol.3 p.292 • Tahdib Al-Ahkam, Vol.2 p.172 • Tahdib Al-Ahkam, Vol.2 p.266 • Tahdib Al-Ahkam, Vol.3 p.159 • Al-Istibsar, Vol.1 p.286 • Al-Wafi, Vol.8 p.1011 • Wasa'il Al-Shi'ah, Vol.8 p.256

HADITH

HADITH.686

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا فَاتَتْكَ صَلاَةٌ فَذَكَرْتَهَا فِي وَقْتِ أُخْرَى فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ اَلَّتِي فَاتَتْكَ كُنْتَ مِنَ اَلْأُخْرَى فِي وَقْتٍ فَابْدَأْ بِالَّتِي فَاتَتْكَ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ «وَ أَقِمِ اَلصَّلاَةَ لِذِكْرِي » وَ إِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ اَلَّتِي فَاتَتْكَ فَاتَتْكَ اَلَّتِي بَعْدَهَا فَابْدَأْ بِالَّتِي أَنْتَ فِي وَقْتِهَا وَ اِقْضِ اَلْأُخْرَى».

قال الشيخ رحمه‌الله : (ولا بأس أن يقضي الانسان نوافله بعد صلاة الغداة الى أن تطلع الشمس أو بعد صلاة بعد العصر الى أن يتغير ضوء الشمس بالاصفرار).

Al-Husayn ibn Sa'id, from al-Qasim ibn 'Urwah, from 'Ubayd, from Zurarah:

Abu Ja'far {a.s} said: "If you miss a prayer and then remember it during the time of another prayer, and you know that if you perform the one you missed first, you will still be within the time for the current prayer, then begin with the one you missed.

For Allah {SWT}, the Mighty and Majestic, says: '*And establish the prayer for My remembrance*' (Surah Taha 20:14).

But if you know that by praying the one you missed first, you will miss the current one, then begin with the one whose time you are in, and make up the other afterwards."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: “There is no harm in a person making up his ‘nawafil’ (supererogatory prayers) after the morning prayer (‘salat al-ghadah’) until the sun rises, or after the afternoon prayer (‘salat al-’asr’) until the sunlight begins to turn yellow.”

[REFERENCES] Al-Kafi, Vol.3 p.293 • Tahdib Al-Ahkam, Vol.2 p.172 • Tahdib Al-Ahkam, Vol.2 p.268 • Al-Istibsar, Vol.1 p.287 • Al-Wafi, Vol.8 p.1011 • Tafsir Al-Safi, Vol.3 p.302 • Wasa’il Al-Shi’ah, Vol.4 p.287 • Tafsir Al-Burhan, Vol.3 p.758 • Bihar Al-Anwar, Vol.8 5 p.290 • Tafsir Nur Al-Thaqalayn, Vol.3 p.375

HADITH

HADITH.687

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ اَلْعَدَوِيِّ عَنْ أَبِي اَلْحَسَنِ عَبْدِ اَللَّهِ بْنِ عَوْنٍ اَلشَّامِيِّ قَالَ حَدَّثَنِي عَبْدُ اَللَّهِ بْنُ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَضَاءِ صَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ تَفُوتُ اَلرَّجُلَ أَ يَقْضِيهَا بَعْدَ صَلاَةِ اَلْفَجْرِ وَ بَعْدَ اَلْعَصْرِ قَالَ «لاَ بَأْسَ بِذَلِكَ».

Sa’d ibn Abdillah, from Muhammad ibn al-Husayn ibn Abi al-Khattab, from Muhammad ibn Isma’il ibn Buzay’ al-’Adawi, from Abu al-Hasan Abdullah ibn ‘Awn al-Shami, who said Abdullah ibn Abi Ya’fur narrated to me:

Abu Abdillah {a.s} (was asked) regarding making up the night prayer (‘salat al-layl’) and ‘witr’ that a man misses, may he make it up after the morning prayer and after ‘Asr?
Imam {a.s} said: "There is no harm in that."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.173 • Al-Istibsar, Vol.1 p.289 • Al-Wafi, Vol.7 p.357 • Wasa’il Al-Shi’ah, Vol.4 p.242

HADITH

HADITH.688

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

وَ عَنْهُ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ فَرَجٍ قَالَ: كَتَبْتُ إِلَى اَلْعَبْدِ اَلصَّالِحِ أَسْأَلُهُ عَنْ مَسَائِلَ فَكَتَبَ إِلَيَّ «وَ صَلِّ بَعْدَ اَلْعَصْرِ مِنَ اَلنَّوَافِلِ مَا شِئْتَ وَ صَلِّ بَعْدَ اَلْغَدَاةِ مِنَ اَلنَّوَافِلِ مَا شِئْتَ».

And from him, from Musa ibn Ja’far ibn Abi Ja’far, from Muhammad ibn Abd al-Jabbar, from Maymun, from Muhammad ibn Faraj, who said:

I wrote to the Righteous Servant (al Abd al-Salih {a.s}) asking Him {a.s} about certain issues.
Imam {a.s} wrote back to me: "Pray as many ‘nafilah’ (supererogatory) prayers as you wish after ‘Asr, and pray as many ‘nafilah’ prayers as you wish after the morning (‘al-ghadah’) prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.173 • Tahdib Al-Ahkam, Vol.2 p.275 • Al-Istibsar, Vol.1 p.289 • Al-Wafi, Vol.7 p.356 • Wasa’il Al-Shi’ah, Vol.4 p.235

HADITH

HADITH.689

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عُمَرَ اَلزَّيَّاتِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ - عَنْ قَضَاءِ صَلاَةِ اَللَّيْلِ بَعْدَ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ قَالَ «نَعَمْ وَ بَعْدَ اَلْعَصْرِ إِلَى اَللَّيْلِ فَهُوَ مِنْ سِرِّ آلِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمَخْزُونِ».

Muhammad ibn Ahmad ibn Yahya, from Ibrahim, from Muhammad ibn 'Umar al-Zayyat, from Jamil ibn Darraj, who said:

I asked Abu al-Hasan al-Awwal {a.s} (the First), peace be upon him, about making up the night prayer ('salat al-layl') after Fajr until the sun rises.

Imam {a.s} said: "Yes, and also after 'Asr until night. This is from the concealed secrets of the family of Muhammad {saws}, may Allah {SWT} bless him and his family."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.173 • Al-Istibsar, Vol.1 p.290 • Al-Wafi, Vol.7 p.357 • Wasa'il Al-Shi'ah, Vol.4 p.243 • Wasa'il Al-Shi'ah, Vol.4 p.273

HADITH

HADITH.690

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ قَضَاءِ اَلصَّلاَةِ بَعْدَ اَلْعَصْرِ قَالَ «نَعَمْ إِنَّمَا هِيَ اَلنَّوَافِلُ فَاقْضِهَا مَتَى مَا شِئْتَ».

Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Sayf ibn 'Umayrah, from Sulayman ibn Harun, who said:

I asked Abu Abdillah {a.s} about making up prayers after 'Asr.

Imam {a.s} said: "Yes, they are merely 'nawafil' (supererogatory prayers), so make them up whenever you wish."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.173 • Al-Wafi, Vol.7 p.358

HADITH

HADITH.691

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِقْضِ صَلاَةَ اَلنَّهَارِ أَيَّ سَاعَةٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ كُلُّ ذَلِكَ سَوَاءٌ».

Al-Husayn ibn Sa'id, from Fadalah ibn Ayyub and al-Qasim ibn Muhammad, from al-Husayn ibn Abi al-'Alaˀ:

Abu Abdillah {a.s} said: "Make up the daytime prayer at whatever hour you wish, by night or by day, all of it is the same."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.173 • Tahdib Al-Ahkam, Vol.3 p.168 • Al-Istibsar, Vol.1 p.290 • Al-Wafi, Vol.7 p.358 • Wasa'il Al-Shi'ah, Vol.4 p.243 • Wasa'il Al-Shi'ah, Vol.4 p.277 • Al-Fusul Al-Muhimmah, Vol.2 p.71

HADITH

HADITH.692

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اِبْنِ عُثْمَانَ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنِ اِبْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «صَلاَةُ اَلنَّهَارِ يَجُوزُ قَضَاؤُهَا أَيَّ سَاعَةٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

And from him, from Fadalah, from Ibn Uthman, from Abdullah ibn Muskan, from Ibn Abi Ya'fur, who said:
I heard Abu Abdillah {a.s} say: "The daytime prayer may be made up at whatever hour you wish, whether by night or by day."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.174 • Al-Istibsar, Vol.1 p.290 • Al-Wafi, Vol.7 p.358 • Wasa'il Al-Shi'ah, Vol.4 p.243

HADITH

HADITH.693

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ اَلنَّضْرِ وَ أَحْمَدَ بْنِ أَبِي نَصْرٍ فِي بَعْضِ أَسَانِيدِهِمَا قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقَضَاءِ قَبْلَ طُلُوعِ اَلشَّمْسِ وَ بَعْدَ اَلْعَصْرِ فَقَالَ «نَعَمْ فَاقْضِهِ فَإِنَّهُ مِنْ سِرِّ آلِ مُحَمَّدٍ عَلَيْهِمُ اَلسَّلاَمُ».

قال الشيخ رحمه‌الله : (ولا يجوز ابتداء النوافل ولا قضاء شئ منها عند طلوع الشمس ولا عند غروبها).

Ahmad ibn Muhammad ibn 'Isa, from Ahmad ibn al-Nadr and Ahmad ibn Abi Nasr in one of their chains of transmission, who said:
Abu Abdillah {a.s} was asked about making up prayers ('qadah') before sunrise and after 'Asr.
Imam {a.s} said: "Yes, make it up, for this is from the secret knowledge of the Family of Muhammad {saws}, peace be upon them."

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to begin supererogatory prayers ('nawafil') nor to make up any of them at the time of sunrise or at the time of sunset."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.174 • Al-Wafi, Vol.7 p.357 • Wasa'il Al-Shi'ah, Vol.4 p.244

HADITH

HADITH.694

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَ عَلِيِّ بْنِ رِبَاطٍ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ صَلاَةَ بَعْدَ اَلْفَجْرِ حَتَّى تَطْلُعَ اَلشَّمْسُ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «إِنَّ اَلشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَ تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ » وَ قَالَ «لاَ صَلاَةَ بَعْدَ اَلْعَصْرِ حَتَّى تُصَلِّى اَلْمَغْرِبُ» ».

Al-Tatari, from Muhammad ibn Abi Hamzah and Ali ibn Ribat, from Ibn Muskan, from Muhammad ibn al-Halabi:

Abu Abdillah {a.s} said: "There is no prayer after Fajr until the sun rises. Indeed, the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:
'The sun rises between the horns of Satan and sets between the horns of Satan.'
And Imam {a.s} said: "There is no prayer after 'Asr until Maghrib is performed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.174 • Al-Istibsar, Vol.1 p.290 • Al-Wafi, Vol.7 p.348 • Wasa'il Al-Shi'ah, Vol.4 p.234

HADITH

HADITH.695

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سُكَيْنٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ صَلاَةَ بَعْدَ اَلْعَصْرِ حَتَّى اَلْمَغْرِبِ وَ لاَ صَلاَةَ بَعْدَ اَلْفَجْرِ حَتَّى تَطْلُعَ اَلشَّمْسُ».

هذه الاخبار وما أشبهها محمولة على ابتداء النوافل في هذه الاوقات دون القضاء والاخبار الاولة محمولة على القضاء دون الابتداء ، ولا تنافي بينهما ، والذي يدل على ما ذكرناه من التفصيل ما رواه :

And from him, from Muhammad ibn Sukayn, from Mu'awiyah ibn 'Ammar:

Abu Abdillah {a.s} said: "There is no prayer after 'Asr until Maghrib, and no prayer after Fajr until the sun rises."

[AL TUSI]

These narrations and those similar to them are to be understood as referring to the 'initiation' of supererogatory ('nafilah') prayers during these times, not the making up ('qadha') of missed prayers. And the earlier narrations are to be understood as referring specifically to 'qadha', not initiation. Thus, there is no contradiction between them. What supports this explanation and the distinction we have mentioned is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.174 • Al-Istibsar, Vol.1 p.290 • Al-Wafi, Vol.7 p.349 • Wasa'il Al-Shi'ah, Vol.4 p.235

HADITH

HADITH.696

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي اَلْحَسَنِ عَلِيِّ بْنِ بِلاَلٍ قَالَ: كَتَبْتُ إِلَيْهِ فِي قَضَاءِ اَلنَّافِلَةِ مِنْ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ وَ مِنْ بَعْدِ اَلْعَصْرِ إِلَى أَنْ تَغِيبَ اَلشَّمْسُ فَكَتَبَ «لاَ يَجُوزُ ذَلِكَ إِلاَّ لِلْمُقْتَضِي فَأَمَّا لِغَيْرِهِ فَلاَ».

وقد روي رخصة في الصلاة عند طلوع الشمس وعند غروبها:

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn ‘Isa, from Abu al-Hasan Ali ibn Bilal, who said:
I wrote to Him {a.s} regarding making up supererogatory prayers (‘nafilah’) from the rising of Fajr until sunrise, and from after ‘Asr until sunset.
He {a.s} wrote back: "That is not permissible except for one who is making up missed prayers (‘al-muqtadi’); as for anyone else, it is not."

[AL TUSI]
And it has been narrated that there is a concession (‘rukhsah’) permitting prayer at the time of sunrise and at the time of sunset.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.175 • Al-Istibsar, Vol.1 p.291 • Al-Wafi, Vol.7 p.349 • Wasa’il Al-Shi’ah, Vol.4 p.235

HADITH

HADITH.697

[SOURCE] Imam al-Hujjah al Qaim Muhammad ibn Hasan al-Mahdi {a.s}

رَوَى أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ قَالَ رَوَى لِي جَمَاعَةٌ مِنْ مَشَايِخِنَا عَنْ أَبِي اَلْحَسَنِ مُحَمَّدِ بْنِ جَعْفَرٍ اَلْأَسَدِيِّ رَضِيَ اَللَّهُ عَنْهُ: أَنَّهُ وَرَدَ عَلَيْهِ فِيمَا وَرَدَ مِنْ جَوَابِ مَسَائِلِهِ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ اَلْعَمْرِيِّ قَدَّسَ اَللَّهُ رُوحَهُ «وَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنَ اَلصَّلاَةِ عِنْدَ طُلُوعِ اَلشَّمْسِ وَ عِنْدَ غُرُوبِهَا فَلَئِنْ كَانَ يَقُولُ اَلنَّاسُ إِنَّ اَلشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَ تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ فَمَا أُرْغِمَ أَنْفُ اَلشَّيْطَانِ بِشَيْءٍ أَفْضَلَ مِنَ اَلصَّلاَةِ فَصَلِّهَا وَ أَرْغِمِ اَلشَّيْطَانَ».

قال الشيخ رحمه‌الله : (ومن أحب ان يقوم في آخر الليل) الى قوله : (ومن قام في آخر ليله).

Abu Ja’far Muhammad ibn Ali narrated: A group of our elders narrated to me (narrator) from Abu al-Hasan Muhammad ibn Ja’far al-Asadi, may Allah {SWT} be pleased with him, that among the responses received to his questions from Muhammad ibn Uthman al-’Amri, may Allah {SWT} sanctify his soul, regarding the questions he had sent, was:
"As for what you asked about, prayer at the time of sunrise and at the time of sunset, even if people say that the sun rises between the horns of Satan and sets between the horns of Satan, then there is nothing by which the nose of Satan is more forcefully rubbed in humiliation than prayer. So perform the prayer and humiliate Satan."

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: ‘And whoever wishes to rise at the end of the night...’ up to his statement: ‘And whoever stands at the end of his night...’, all of this refers to the encouragement and merit of performing the night prayer (‘salat al-layl’) in its preferred time, particularly in the latter part of the night.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.175 • Al-Ghaybah (Lil-Tusi), Vol.1 p.296

HADITH

HADITH.698

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى عَامِرُ بْنُ عَبْدِ اَللَّهِ بْنِ جُذَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَا مِنْ عَبْدٍ يَقْرَأُ آخِرَ اَلْكَهْفِ حِينَ يَنَامُ إِلاَّ اِسْتَيْقَظَ فِي اَلسَّاعَةِ اَلَّتِي يُرِيدُ».

'Amir ibn Abdillah ibn Juda'ah narrated:

Abu Abdillah {a.s} said: "There is no servant who recites the end of Surat al-Kahf when he goes to sleep except that he will wake up at the hour he desires."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.471 • Tahdib Al-Ahkam, Vol.2 p.175 • Miftah Al-Falah, Vol.1 p.283 • Wasa'il Al-Shi'ah, Vol.6 p.229 • Tafsir Al-Burhan, Vol.3 p.610

HADITH

HADITH.699

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ رُوِيَ عَنِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: «مَنْ قَرَأَ هَذِهِ اَلْآيَةَ عِنْدَ مَنَامِهِ «قُلْ إِنَّمٰا أَنَا بَشَرٌ مِثْلُكُمْ يُوحىٰ إِلَيَّ أَنَّمٰا إِلٰهُكُمْ إِلٰهٌ وٰاحِدٌ فَمَنْ كٰانَ يَرْجُوا لِقٰاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صٰالِحاً وَ لاٰ يُشْرِكْ بِعِبٰادَةِ رَبِّهِ أَحَداً» سَطَعَ لَهُ نُورٌ إِلَى اَلْمَسْجِدِ اَلْحَرَامِ حَشْوُ ذَلِكَ اَلنُّورِ مَلاَئِكَةٌ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ».

وأما ما ذكره رحمه‌الله بعد ذلك الى آخر الباب فقد مضى شرحه مستوفى والمنة لله.

And it has been narrated from the Prophet {saws}, may Allah {SWT} bless him and his family, that He {saws} said: "Whoever recites this verse at the time of sleep:
'*Say: I am only a human being like you. It is revealed to me that your God {AZJ} is One God {AZJ}. So whoever hopes to meet his Lord {AZJ}, let him do righteous work and not associate anyone in the worship of his Lord {AZJ}*' (Surah Kahf 18:110).
(Thus) a light will shine for him extending to the Sacred Mosque ('al-Masjid al-Haram'), and within that light will be angels seeking forgiveness for him until morning."

[AL TUSI]

As for what he, may Allah {SWT} have mercy on him, mentioned after that until the end of the chapter, its explanation has already been fully presented, and all praise is due to Allah {SWT}.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.175 • Miftah Al-Falah, Vol.1 p.282

CHAPTER ON RULINGS ON FORGETFULNESS (SAHW) IN PRAYER AND WHAT REQUIRES REPEATING OF PRAYER

١٠ ـ باب احكام السهو في الصلاة وما يجب منه اعادة الصلاة

HADITH 700 – 792

قال الشيخ رحمه‌الله : (وكل سهو يلحق الانسان في الركعتين الاولتين من فرايضه فعليه اعادة الصلاة). يدل على ذلك :

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And every instance of forgetfulness that befalls a person during the first two units of his obligatory prayer requires him to repeat the prayer.' What indicates this is:

HADITH

HADITH.700

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ عَاصِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ شَكَّ فِي اَلرَّكْعَةِ اَلْأُولَى قَالَ «يَسْتَأْنِفُ».

What was narrated by al-Husayn ibn Sa'id, from al-Nadr, from 'Asim, from Muhammad ibn Muslim, who said:

I asked Abu Ja'far {a.s} about a man who has doubt in the first rak'ah.

Imam {a.s} said: "He must start over."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.176 • Al-Istibsar, Vol.1 p.363 • Al-Wafi, Vol.8 p.973 • Wasa'il Al-Shi'ah, Vol.8 p.190

HADITH

HADITH.701

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ وَ فَضَالَةَ عَنِ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا شَكَكْتَ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ فَأَعِدْ».

And from him, from Muhammad bin Sinan, from Ibn Maskan and Fadalah, from Husayn bin Uthman, from Ibn Maskan, from Anbasah bin Mus'ab, who said:

Abu Abdillah {a.s}, peace be upon him, said to me: "If you are doubtful regarding the first two rak'ahs, then repeat (the prayer)."

[REFERENCES] Al-Kafi, Vol.3 p.350 • Tahdib Al-Ahkam, Vol.2 p.176 • Al-Istibsar, Vol.1 p.363 • Al-Wafi, Vol.8 p.971 • Wasa'il Al-Shi'ah, Vol.8 p.190

HADITH

HADITH.702

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ اَلْقَرَوِيِّ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ اَلْجُعْفِيِّ وَ اِبْنِ أَبِي يَعْفُورٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُمَا قَالاَ: «إِذَا لَمْ تَدْرِ أَ وَاحِدَةً صَلَّيْتَ أَمْ ثِنْتَيْنِ فَاسْتَقْبِلْ».

And from him, from Ahmad al-Qarawi, from Aban, from Isma'il al-Ju'fi and Ibn Abi Ya'fur:
Abu Ja'far {a.s} and Abu Abdillah {a.s}, peace be upon them both, they said:
"If you do not know whether you prayed one rak'ah or two, then start over."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.176 • Al-Istibsar, Vol.1 p.363 • Al-Wafi, Vol.8 p.973 • Wasa'il Al-Shi'ah, Vol.8 p.191

HADITH

HADITH.703

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ: سَأَلَهُ اَلْفُضَيْلُ عَنِ اَلسَّهْوِ فَقَالَ «إِذَا شَكَكْتَ فِي اَلْأُولَيَيْنِ فَأَعِدْ».

And from him, from al-Nadr, from Musa bin Bakr, who said:
Al-Fudayl asked Him {a.s} about forgetfulness (in prayer).
Imam {a.s} said: "If you are doubtful about first two (rak'ahs), then repeat (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.176

HADITH

HADITH.704

[SOURCE] Implicit (Muzmar)

اَلْحَسَنُ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ: «إِذَا سَهَا اَلرَّجُلُ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ مِنَ اَلظُّهْرِ وَ اَلْعَصْرِ وَ لَمْ يَدْرِ وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ فَعَلَيْهِ أَنْ يُعِيدَ اَلصَّلاَةَ».

Al-Hasan, from Zur'ah, from Sama'ah, who said:
Imam {a.s} said: "If a man is forgetful in the first two rak'ahs of the Dhuhr and 'Asr prayers and does not know whether he prayed one or two, then it is obligatory upon him to repeat the prayer."

[REFERENCES] Al-Kafi, Vol.3 p.350 • Tahdib Al-Ahkam, Vol.2 p.176 • Al-Istibsar, Vol.1 p.364 • Al-Wafi, Vol.8 p.971 • Wasa'il Al-Shi'ah, Vol.8 p.191

HADITH

HADITH.705

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَضَالَةُ عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ لاَ يَدْرِي أَ رَكْعَةً صَلَّى أَمْ ثِنْتَيْنِ قَالَ «يُعِيدُ».

Fadalah, from Rifa'ah, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about a man who does not know whether he prayed one rak'ah or two.
Imam {a.s} said: "He should repeat (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.177 • Al-Istibsar, Vol.1 p.364 • Al-Wafi, Vol.8 p.974 • Wasa'il Al-Shi'ah, Vol.8 p.190

HADITH

HADITH.706

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا سَهَوْتَ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ فَأَعِدْهُمَا حَتَّى تُثْبِتَهُمَا».

And from him, from Fadalah, from Husayn bin Uthman, from Harun bin Kharijah, from Abu Basir:
Abu Abdillah {a.s}, peace be upon him, said: "If you are forgetful in the first two rak'ahs, then repeat them until you establish them firmly."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.177

HADITH

HADITH.707

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حَمَّادٍ عَنِ اَلْفَضْلِ بْنِ عَبْدِ اَلْمَلِكِ قَالَ قَالَ لِي: «إِذَا لَمْ تَحْفَظِ اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ فَأَعِدْ صَلاَتَكَ».

And from him, from Fadalah, from Hammad, from al-Fadl bin Abd al-Malik, who said:
Imam {a.s} said to me: "If you do not remember the first two rak'ahs, then repeat your prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.177 • Al-Istibsar, Vol.1 p.364 • Wasa'il Al-Shi'ah, Vol.8 p.190

HADITH

HADITH.708

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ لاَ يَدْرِي أَ وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ قَالَ «يُعِيدُ».

Muhammad bin Ya'qub, from Muhammad bin Isma'il, from al-Fadl bin Shadhan, and Ali bin Ibrahim, from his father, all from Hammad bin 'Isa, from Hariz, from Zurarah, from one of them (Imams {a.s}), peace be upon them both, who said:
I said to Him {a.s}: "A man does not know whether he prayed one rak'ah or two."
Imam {a.s} said: "He should repeat (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.177 • Al-Istibsar, Vol.1 p.364 • Al-Wafi, Vol.8 p.972 • Wasa'il Al-Shi'ah, Vol.8 p.189

HADITH

HADITH.709

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ وَ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ اَلْوَشَّاءِ قَالَ: قَالَ لِي أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «اَلْإِعَادَةُ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ وَ اَلسَّهْوُ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ».

And from him, from Muhammad bin Yahya, from Ahmad bin Muhammad, from al-Hasan bin Ali al-Washa' and al-Husayn bin Muhammad, from Mu'alla bin Muhammad, from al-Washa', who said:

Abu al-Hasan al-Ridha {a.s}, peace be upon him, said to me: "Repetition is for the first two rak'ahs, and forgetfulness is for the last two rak'ahs."

[REFERENCES] Al-Kafi, Vol.3 p.350 • Tahdib Al-Ahkam, Vol.2 p.177 • Al-Istibsar, Vol.1 p.364 • Al-Wafi, Vol.8 p.972 • Wasa'il Al-Shi'ah, Vol.8 p.190

HADITH

HADITH.710

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ لاَ يَدْرِي أَ رَكْعَتَيْنِ صَلَّى أَمْ وَاحِدَةً قَالَ «يُتِمُّ».

As for what was narrated by Ahmad bin Muhammad bin 'Isa, from Ali bin al-Hakam, from al-Husayn bin Abi al-'Ala', who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who does not know whether he prayed two rak'ahs or one.

Imam {a.s} said: "He should complete (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.177 • Tahdib Al-Ahkam, Vol.2 p.178 • Al-Istibsar, Vol.1 p.364 • Al-Istibsar, Vol.1 p.365 • Al-Wafi, Vol.8 p.975 • Wasa'il Al-Shi'ah, Vol.8 p.192 • Wasa'il Al-Shi'ah, Vol.8 p.192

HADITH

HADITH.711

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلسِّنْدِيِّ بْنِ اَلرَّبِيعِ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ قَالَ: فِي اَلرَّجُلِ لاَ يَدْرِي رَكْعَةً صَلَّى أَمِ اِثْنَتَيْنِ قَالَ «يَبْنِي عَلَى اَلرَّكْعَةِ».

And what was narrated by Muhammad bin Ahmad bin Yahya, from al-Sindi bin al-Rabi', from al-Hasan bin Mahbub, from Abd al-Rahman bin al-Hajjaj:

Abu Ibrahim {a.s}, peace be upon him, said regarding a man who does not know whether he prayed one rak'ah or two.

Imam {a.s} said: "He builds upon the one rak'ah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.177 • Al-Istibsar, Vol.1 p.365 • Al-Wafi, Vol.8 p.976 • Wasa'il Al-Shi'ah, Vol.8 p.192

HADITH

HADITH.712

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وما رواه سعد بن عبد الله عن محمد بن الحسين عن أحمد ابن محمد بن أبى نصر عن عبد الكريم بن عمرو عن عبد الله بن أبي يعفور قال سألت أبا عبد الله عليه‌السلام : عن الرجل لا يدري أركعتين صلى ام واحدة فقال : يتم بركعة.

And what was narrated by Sa'd bin Abdillah, from Muhammad bin al-Husayn, from Ahmad bin Muhammad bin Abi Nasr, from Abd al-Karim bin 'Amr, from Abdillah bin Abi Ya'fur, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who does not know whether he prayed two rak'ahs or one.

Imam {a.s} said: "He completes (the prayer) with one rak'ah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.713

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ مَا رَوَاهُ سَعْدٌ أَيْضاً عَنْ أَبِي جَعْفَرٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ لاَ يَدْرِي رَكْعَتَيْنِ صَلَّى أَمْ وَاحِدَةً قَالَ «يُتِمُّ عَلَى صَلاَتِهِ».

فاول ما في هذه الاخبار انها لا تعارض ما قدمناه من الاخبار لانها اضعاف هذه ولا يجوز العدول عن الاكثر الى الاقل إلا لدليل ، ولو كانت هذه الاخبار معارضة لها ومساوية لم يكن فيها ما ينقض ما قدمناه ، لانه ليس في شئ من هذه الاخبار أن الشك إذا وقع في الاولة والثانية من صلاة الفرايض أو صلاة النوافل ، وإذا لم يكن هذا في الخبر حملناها على النوافل لان النوافل عندنا لا سهو فيها ويبني الانسان إن شاء على الاقل وإن شاء على الاكثر وإن كان البناء على الاقل افضل ، ومتى حملنا هذه الاخبار على ما ذكرناه كنا قد جمعنا بينها اجمع ولم نكن قد اطرحنا منها شيئا .قال الشيخ رحمه‌الله : (ومن سهى في فريضة الغداة أو المغرب اعاد) .يدل على ذلك ما رواه :

And what was narrated by Sa'd also, from Abu Ja'far, from al-Husayn bin Sa'id, from Fadalah bin Ayyub, from al-Husayn bin Abi al-'Ala':

Abu Abdillah {a.s}, peace be upon him, (said) regarding a man who does not know whether he prayed two rak'ahs or one.

Imam {a.s} said: "He completes according to his prayer."

[AL TUSI]

The first point regarding these reports is that they do not contradict the reports we presented earlier, because those are far more numerous than these, and it is not permissible to abandon the more numerous in favor of the fewer without a proof. Even if these reports were contradictory and equal in number, they still would not invalidate what we have previously presented, because none of these reports states that the doubt occurred in the first or second rak'ah of the obligatory prayers or the recommended prayers.

And since this is not stated in the reports, we interpret them as referring to the recommended prayers, because according to our view, there is no (legal) forgetfulness in the recommended prayers. A person may build upon the lesser if he wishes, or upon the greater if he wishes, though building upon the lesser is preferable. And if we interpret these reports as we have mentioned, then we have reconciled all of them together and have not discarded any of them.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "Whoever is forgetful in the obligatory (prayer of) Fajr or Maghrib must repeat (the prayer)."

This is supported by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.178

HADITH

HADITH.714

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ اَلْبَخْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا شَكَكْتَ فِي اَلْمَغْرِبِ فَأَعِدْ وَ إِذَا شَكَكْتَ فِي اَلْفَجْرِ فَأَعِدْ».

Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, and from Muhammad bin Isma'il, from al-Fadl bin Shadhan, all from Ibn Abi Umayr, from Hafs bin al-Bakhtari and others:

Abu Abdillah {a.s}, peace be upon him, said: "If you are doubtful in Maghrib, then repeat (the prayer), and if you are doubtful in Fajr, then repeat (the prayer)."

[REFERENCES] Al-Kafi, Vol.3 p.350 • Tahdib Al-Ahkam, Vol.2 p.178 • Tahdib Al-Ahkam, Vol.2 p.179 • Tahdib Al-Ahkam, Vol.2 p.180 • Al-Istibsar, Vol.1 p.365 • Al-Istibsar, Vol.1 p.366 • Al-Istibsar, Vol.1 p.366 • Al-Wafi, Vol.8 p.971 • Al-Wafi, Vol.8 p.972 • Wasa'il Al-Shi'ah, Vol.8 p.193

HADITH

HADITH.715

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يُصَلِّي وَ لاَ يَدْرِي أَ وَاحِدَةً صَلَّى أَمِ اِثْنَتَيْنِ قَالَ «يَسْتَقْبِلُ حَتَّى يَسْتَيْقِنَ أَنَّهُ قَدْ أَتَمَّ وَ فِي اَلْجُمُعَةِ وَ فِي اَلْمَغْرِبِ وَ فِي اَلصَّلاَةِ فِي اَلسَّفَرِ».

And from him, from Ali bin Ibrahim, from his father, from Hammad, from Hariz, from Muhammad bin Muslim, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who is praying and does not know whether he prayed one rak'ah or two.

Imam {a.s} said: "He should start over until he is certain that he has completed (the prayer), and this applies in Jumu'ah, in Maghrib, and in prayer during travel."

[REFERENCES] Al-Kafi, Vol.3 p.351 • Tahdib Al-Ahkam, Vol.2 p.179 • Al-Istibsar, Vol.1 p.365 • Al-Wafi, Vol.8 p.973 • Wasa'il Al-Shi'ah, Vol.8 p.189 • Wasa'il Al-Shi'ah, Vol.8 p.194

HADITH

HADITH.716

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ فِي اَلْمَغْرِبِ وَ اَلْفَجْرِ سَهْوٌ».

And from him, from Ali bin Ibrahim, from his father, from Muhammad bin 'Isa, from Yunus, from a man:

Abu Ja'far {a.s}, peace be upon him, said: "There is no forgetfulness in Maghrib and Fajr."

[REFERENCES] Al-Kafi, Vol.3 p.351 • Tahdib Al-Ahkam, Vol.2 p.179 • Al-Istibsar, Vol.1 p.366 • Al-Wafi, Vol.8 p.973 • Wasa'il Al-Shi'ah, Vol.8 p.194 • Wasa'il Al-Shi'ah, Vol.8 p.197 • Al-Fusul Al-Muhimmah, Vol.2 p.113

HADITH

HADITH.717

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ وَ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلسَّهْوِ فِي اَلْمَغْرِبِ قَالَ «يُعِيدُ حَتَّى يَحْفَظَ إِنَّهَا لَيْسَتْ مِثْلَ اَلشَّفْعِ ».

Al-Husayn bin Sa'id, from Safwan and Fadalah, from al-'Ala', from Muhammad bin Muslim, from one of them (Imams {a.s}), peace be upon them both, who said:

I asked Him {a.s} about forgetfulness in Maghrib.

Imam {a.s} said: "He should repeat (the prayer) until he remembers, for it is not like the Shaf' (even-numbered prayers)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.179 • Al-Istibsar, Vol.1 p.370 • Al-Wafi, Vol.8 p.975 • Wasa'il Al-Shi'ah, Vol.8 p.194

HADITH

HADITH.718

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن محمد بن سنان عن ابن مسكان وفضالة عن حسين عن ابن مسكان عن عنبسة بن مصعب قال قال أبو عبد الله عليه‌السلام : إذا شككت في المغرب فأعد ، وإذا شككت في الفجر فأعد.

And from him, from Muhammad bin Sinan, from Ibn Maskan, and Fadalah, from Husayn, from Ibn Maskan, from Anbasah bin Mus'ab, who said:

Abu Abdillah {a.s}, peace be upon him, said: "If you are doubtful in Maghrib, then repeat (the prayer), and if you are doubtful in Fajr, then repeat (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.719

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ مُوسَى بْنِ بَكْرٍ عَنِ اَلْفُضَيْلِ قَالَ: سَأَلْتُهُ عَنِ اَلسَّهْوِ فَقَالَ «فِي صَلاَةِ اَلْمَغْرِبِ إِذَا لَمْ تَحْفَظْ مَا بَيْنَ اَلثَّلاَثِ إِلَى اَلْأَرْبَعِ فَأَعِدْ صَلاَتَكَ».

And from him, from al-Nadr, from Musa bin Bakr, from al-Fudayl, who said:

I asked Him {a.s} about forgetfulness.

Imam {a.s} said: "In the Maghrib prayer, if you do not remember whether it was three or four (rak'ahs), then repeat your prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.179 • Al-Istibsar, Vol.1 p.370 • Wasa'il Al-Shi'ah, Vol.8 p.195 • Bihar Al-Anwar, Vol.8 5 p.167

HADITH

HADITH.720

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنِ اَلْحَضْرَمِيِّ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلسَّهْوِ فِي صَلاَةِ اَلْغَدَاةِ قَالَ «إِذَا لَمْ تَدْرِ وَاحِدَةً صَلَّيْتَ أَمْ ثِنْتَيْنِ فَأَعِدِ اَلصَّلاَةَ مِنْ أَوَّلِهَا وَ اَلْجُمُعَةُ أَيْضاً إِذَا سَهَا فِيهَا اَلْإِمَامُ فَعَلَيْهِ أَنْ يُعِيدَ اَلصَّلاَةَ لِأَنَّهَا رَكْعَتَانِ وَ اَلْمَغْرِبُ إِذَا سَهَا فِيهَا وَ لَمْ يَدْرِ كَمْ رَكْعَةً صَلَّى فَعَلَيْهِ أَنْ يُعِيدَ اَلصَّلاَةَ».

And from him, from al-Hasan, from Zur'ah bin Muhammad, from al-Hadrami, from Sama'ah, who said:
I asked Him {a.s} about forgetfulness in the Fajr prayer.
Imam {a.s} said: "If you do not know whether you prayed one rak'ah or two, then repeat the prayer from the beginning. And Jumu'ah also, if the Imam (of prayer) is forgetful in it, then he must repeat the prayer, because it is two rak'ahs.
And Maghrib, if one is forgetful in it and does not know how many rak'ahs he prayed, then he must repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.179 • Al-Istibsar, Vol.1 p.366 • Al-Wafi, Vol.8 p.974 • Wasa'il Al-Shi'ah, Vol.8 p.195

HADITH

HADITH.721

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا سَهَوْتَ فِي اَلْمَغْرِبِ فَأَعِدِ اَلصَّلاَةَ».

And from him, from Fadalah, from Husayn bin Uthman, from Harun bin Kharijah, from Abu Basir, who said:
Abu Abdillah {a.s}, peace be upon him, said: "If you are forgetful in the Maghrib prayer, then repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.180 • Al-Istibsar, Vol.1 p.370 • Wasa'il Al-Shi'ah, Vol.8 p.195

HADITH

HADITH.722

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَشُكُّ فِي اَلْفَجْرِ قَالَ «يُعِيدُ» قُلْتُ اَلْمَغْرِبِ قَالَ «نَعَمْ وَ اَلْوَتْرِ وَ اَلْجُمُعَةِ مِنْ غَيْرِ أَنْ أَسْأَلَهُ».

And from him, from Fadalah, from al-'Ala', from Abu Abdillah {a.s}, peace be upon him, who said:
I asked Him {a.s} about a man who doubts in the Fajr prayer.
Imam {a.s} said: "He should repeat (the prayer)."
I asked: (how about) "Maghrib?"
Imam {a.s} said: "Yes, and Witr, and Jumu'ah", without me asking Him {a.s} about them.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.180 • Al-Istibsar, Vol.1 p.366 • Al-Wafi, Vol.8 p.975 • Wasa'il Al-Shi'ah, Vol.8 p.195 • Wasa'il Al-Shi'ah, Vol.8 p.230 • Bihar Al-Anwar, Vol.8 5 p.165

HADITH

HADITH.723

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وعنه عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله عليه‌السلام وابن أبي عمير عن حفص بن البختري وغير واحد عن أبي عبد الله عليه‌السلام قال : إذا شككت في المغرب فاعد وإذا شككت في الفجر فاعد.

And from him, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah {a.s}, peace be upon him, and from Ibn Abi Umayr, from Hafs bin al-Bakhtari and more than one person:

Abu Abdillah {a.s}, peace be upon him, said: "If you are doubtful in Maghrib, then repeat (the prayer), and if you are doubtful in Fajr, then repeat (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.724

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ عَنْ فَضَالَةَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ قَالَ: صَلَّيْتُ بِأَصْحَابِيَ اَلْمَغْرِبَ فَلَمَّا أَنْ صَلَّيْتُ رَكْعَتَيْنِ سَلَّمْتُ فَقَالَ بَعْضُهُمْ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ فَأَعَدْتُ فَأَخْبَرْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «لَعَلَّكَ أَعَدْتَ» فَقُلْتُ نَعَمْ فَضَحِكَ ثُمَّ قَالَ «إِنَّمَا كَانَ يُجْزِيكَ أَنْ تَقُومَ وَ تَرْكَعَ رَكْعَةً إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَهَا فَسَلَّمَ فِي رَكْعَتَيْنِ ثُمَّ ذَكَرَ حَدِيثَ ذِي اَلشِّمَالَيْنِ فَقَالَ ثُمَّ قَامَ فَأَضَافَ إِلَيْهَا رَكْعَتَيْنِ».

As for what was narrated by Sa'd bin Abdillah, from Ahmad bin Muhammad, from al-Husayn, from Fadalah, from Sayf bin Umayrah, from Abu Bakr al-Hadrami:

He (Abu Bakr al-Hadrami) said: "I led my companions in the Maghrib prayer, and when I had prayed two rak'ahs, I performed the taslim. Some of them said, 'You only prayed two rak'ahs.'

So I repeated the prayer.

Then I informed Abu Abdillah {a.s}, peace be upon him.

Imam {a.s} said: "Perhaps you repeated it?"

I said: "Yes."

Imam {a.s} laughed and then said: "It would have sufficed you to stand and perform one rak'ah. The Messenger of Allah {SWT}, peace be upon him and his family, once forgot and performed the taslim after two rak'ahs."

And then He {a.s} mentioned the narration of Dhu al-Shimalayn, and said: "Then he stood and added two rak'ahs to it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.180 • Al-Istibsar, Vol.1 p.370 • Al-Wafi, Vol.8 p.959 • Wasa'il Al-Shi'ah, Vol.8 p.199

HADITH

HADITH.725

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ رَوَى سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ اَلنَّصْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّا صَلَّيْنَا اَلْمَغْرِبَ فَسَهَا اَلْإِمَامُ فَسَلَّمَ فِي اَلرَّكْعَتَيْنِ فَأَعَدْنَا اَلصَّلاَةَ فَقَالَ «وَ لِمَ أَعَدْتُمْ أَ لَيْسَ قَدِ اِنْصَرَفَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي رَكْعَتَيْنِ فَأَتَمَّ بِرَكْعَتَيْنِ أَلاَ أَتْمَمْتُمْ».

فليس في هذين الخبرين ما ينافي ما قدمناه لان السهو إنما وقع هاهنا في ان سلم في الركعة الثانية ولم يكن السهو قد وقع في اعداد الصلاة ومن سها في التسليم لم يجب عليه إعادة الصلاة بل يجب عليه جبرانه بركعة حسب ما تضمنه الخبران ، ولو كان السهو واقعا في العدد لوجب اعادة الصلاة من أولها حسب ما قدمناه ، والذي يكشف عما ذكرناه ما رواه:

And Sa'd narrated from Muhammad bin al-Husayn, from Ja'far bin Bashir, from al-Harith bin al-Mughirah al-Nasri, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "We prayed Maghrib, and the imam (of prayer) was forgetful and performed the taslim after two rak'ahs, so we repeated the prayer."

Imam {a.s} said: "And why did you repeat it? Did not the Messenger of Allah {SWT} (peace be upon him and his family) once leave the prayer after two rak'ahs and then complete it with two more (rak'ahs)? Should you not have completed it?"

[AL TUSI]

There is nothing in these two reports that contradicts what we have previously presented, because the forgetfulness here occurred in that the taslim was performed in the second rak'ah, and not in the counting of the number of rak'ahs of the prayer. And whoever is forgetful in the taslim is not obligated to repeat the prayer; rather, it is obligatory upon him to compensate for it with one rak'ah, as these two reports indicate. But if the forgetfulness had occurred in the number (of rak'ahs), then the prayer would have to be repeated from the beginning, as we have previously stated. What clarifies what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.180 • Al-Istibsar, Vol.1 p.370 • Al-Wafi, Vol.8 p.958 • Wasa'il Al-Shi'ah, Vol.8 p.198 • Bihar Al-Anwar, Vol.1 7 p.100

HADITH

HADITH.726

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ اَلرَّازِيِّ 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 فَأَتَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَذَكَرْتُ لَهُ اَلَّذِي كَانَ مِنْ أَمْرِنَا فَقَالَ لِي «أَنْتَ كُنْتَ أَصْوَبَ مِنْهُمْ فِعْلاً إِنَّمَا يُعِيدُ مَنْ لاَ يَدْرِي مَا صَلَّى».

فبين عليه‌السلام في هذا الخبر أن من لا يدري ما صلى يجب عليه الاعادة حسب ما قدمناه ، مع ان في الحديثين الاولين ما يمنع من التعلق بهما وهو حديث ذي الشمالين وسهو النبي صلى الله عليه وآله وهذا مما تمنع العقول منه ، فاما ما تضمن الحديث الآخر الذي جعلناه شاهدا على الحديثين الاولين من قوله فكلمتهم وكلموني ليس يناقض ما نذكره من إن من

تكلم في الصلاة عامدا وجب عليه اعادة الصلاة لشيئين ، احدهما : انه ليس في الخبر انه قال كلمتهم وكلموني عامدا أو ناسيا وإذا لم يكن ذلك فيه حملناه على السهو ، والثاني : انه لو كان فيه تصريح بالعمد لجاز أن يكون المراد به من سلم في الصلاة ناسيا وظن ان ذلك سبب لاستباحة الكلام كما انه سبب لاستباحته بعد الانصراف من الصلاة فلم يجب عليه إعادة الصلاة لجهله به ولارتفاع علمه بانه لا يسوغ ذلك ، فاما ما رواه :

Sa'd, from Ayyub bin Nuh, from Ali bin al-Nu'man al-Razi, who said:

I (al-Razi) was with some companions of mine on a journey, and I was their Imam (of prayer). I led them in the Maghrib prayer and performed the taslim after the first two rak'ahs.

My companions said: "You only prayed two rak'ahs with us."

We spoke to each other, and they said: "As for us, we will repeat (the prayer)."

So I said: "As for me, I will not repeat it; I will complete it with one rak'ah."

So I completed it with one rak'ah.

Then we continued our journey, and I came to Abu Abdillah {a.s}, peace be upon him and mentioned to Him {a.s} what had happened with us.

Imam {a.s} said to me: "You acted more correctly than they did. Only the one who does not know what he has prayed must repeat (the prayer)."

[AL TUSI]

He {a.s}, peace be upon him, clarified in this report that whoever does not know what he has prayed is obligated to repeat the prayer, as we have previously mentioned. Moreover, in the first two reports, there is what prevents relying upon them, namely, the hadith of Dhu al-Shimalayn and the forgetfulness of the Prophet (peace be upon him and his family), and this is something that reason rejects.

As for the other report, which we used as supporting evidence for the first two, containing the statement: "We spoke to each other, and they spoke to me", this does not contradict what we have mentioned, namely that whoever speaks deliberately during prayer must repeat the prayer, for two reasons.

First: the report does not state whether he spoke deliberately or out of forgetfulness, so we interpret it as being due to forgetfulness.

Second: even if the report had clearly stated that it was deliberate, it would still be possible that what was meant is that he had performed the taslim out of forgetfulness and thought that this permitted speaking, just as it is permitted after the completion of prayer. Therefore, he would not be obligated to repeat the prayer due to his ignorance of the ruling and his lack of knowledge that such speech was not allowed.

As for what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.347 • Tahdib Al-Ahkam, Vol.2 p.181 • Al-Istibsar, Vol.1 p.371 • Nuzhat Al-Nazir, Vol.1 p.38 • Al-Wafi, Vol.8 p.958 • Wasa'il Al-Shi'ah, Vol.8 p.199 • Bihar Al-Anwar, Vol.8 5 p.198

HADITH

HADITH.727

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ وَ اَلْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ شَكَّ فِي اَلْمَغْرِبِ فَلَمْ يَدْرِ رَكْعَتَيْنِ صَلَّى أَمْ ثَلاَثَةً قَالَ «يُسَلِّمُ ثُمَّ يَقُومُ فَيُضِيفُ إِلَيْهَا رَكْعَةً» ثُمَّ قَالَ «هَذَا وَ اَللَّهِ مِمَّا لاَ يُقْضَى أَبَداً».

Al-Husayn bin Sa'id, from Ibn Abi Umayr, from Hammad and al-Hakam bin Miskin, from 'Ammar al-Sabati, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man doubts in the Maghrib prayer and does not know whether he has prayed two rak'ahs or three."

Imam {a.s} said: "He performs the taslim, then stands and adds to it one rak'ah."

Then Imam {a.s} said: "By Allah {SWT}, this is something that is never made up (qadha)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.182 • Al-Istibsar, Vol.1 p.371 • Al-Wafi, Vol.8 p.976 • Wasa'il Al-Shi'ah, Vol.8 p.196 • Bihar Al-Anwar, Vol.8 5 p.232

HADITH

HADITH.728

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ اَلنَّابِ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ لَمْ يَدْرِ صَلَّى اَلْفَجْرَ رَكْعَتَيْنِ أَوْ رَكْعَةً قَالَ «يَتَشَهَّدُ وَ يَنْصَرِفُ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَةً فَإِنْ كَانَ صَلَّى رَكْعَتَيْنِ كَانَتْ هَذِهِ تَطَوُّعاً وَ إِنْ كَانَ صَلَّى رَكْعَةً كَانَتْ هَذِهِ تَمَامَ اَلصَّلاَةِ قُلْتُ فَصَلَّى اَلْمَغْرِبَ فَلَمْ يَدْرِ اِثْنَتَيْنِ صَلَّى أَمْ ثَلاَثَةً» قَالَ «يَتَشَهَّدُ وَ يَنْصَرِفُ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَةً فَإِنْ كَانَ صَلَّى ثَلاَثاً كَانَتْ هَذِهِ تَطَوُّعاً وَ إِنْ كَانَ صَلَّى اِثْنَتَيْنِ كَانَتْ هَذِهِ تَمَامَ اَلصَّلاَةِ وَ هَذَا وَ اَللَّهِ مِمَّا لاَ يُقْضَى أَبَداً».

And what was narrated by Ahmad bin Muhammad bin 'Isa, from Mu'awiyah bin Hakim, from Muhammad bin Abi Umayr, from Hammad al-Nabb, from 'Ammar al-Sabati, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who does not know whether he prayed two rak'ahs or one in the Fajr prayer.

Imam {a.s} said: "He should recite the tashahhud and conclude (the prayer), then stand and pray one rak'ah. If he had prayed two rak'ahs, then this (extra) rak'ah is a recommended prayer (nafilah), and if he had prayed only one rak'ah, then this is the completion of the prayer."

I asked: "And what if he prayed Maghrib and does not know whether he prayed two rak'ahs or three?"

Imam {a.s} said: "He should recite the tashahhud and conclude (the prayer), then stand and pray one rak'ah. If he had prayed three, then this (extra) rak'ah is a recommended prayer (nafilah), and if he had prayed two, then this is the completion of the prayer. And by Allah {SWT}, this is something that is never made up (qadah')."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.182 • Al-Wafi, Vol.8 p.976 • Wasa'il Al-Shi'ah, Vol.8 p.196 • Bihar Al-Anwar, Vol.8 5 p.233

HADITH

HADITH.729

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلْحَجَّالِ عَنْ عَبْدِ اَللَّهِ عَنْ عُبَيْدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: فِي رَجُلٍ صَلَّى اَلْفَجْرَ رَكْعَةً ثُمَّ ذَهَبَ وَ جَاءَ بَعْدَ مَا أَصْبَحَ وَ ذَكَرَ أَنَّهُ صَلَّى رَكْعَةً قَالَ «يُضِيفُ إِلَيْهَا رَكْعَةً».

فليس في هذه الاخبار ما يضاد ما ذكرناه لانه ليس في ظاهر هذه الاخبار ان السهو وقع في النافلة أو الفريضة وإنما تضمنت ذكر صلاة الفجر وصلاة المغرب ، ويجوز أن يكون المراد بها النوافل لان النوافل قد تنسب الى الفجر وكذلك نوافل المغرب تنسب الى المغرب كما ان الفريضة تنسب إليه وإذا احتمل ما قلناه حملناه على ما لا تتناقض فيه الاخبار ، ويحتمل الخبر ان الاولان وجها آخر وهو أن يكون من شك في الفجر والمغرب فغلب على ظنه الاكثر فلاجل ذلك جاز له أن يبني عليه لان غلبة الظن تقوم مقام العلم وقد بيناه فيما مضى ، وإن كان مع هذا يعترضه أدنى شك إلا أنه لا حكم له ويكون قوله عليه‌السلام : يضيف إليها ركعة يكون من جهة الاستظهار والاستحباب دون الفرض والايجاب ، والذي يدل على ذلك ما رواه :

And from him, from al-Hajjal, from Abdillah {a.s}, from 'Ubayd:
Abu Abdillah {a.s}, peace be upon him, said regarding a man who prayed one rak'ah of Fajr, then went away and came back after morning had begun and remembered that he had prayed only one rak'ah.
Imam {a.s} said: "He should add one rak'ah to it."

[AL TUSI]

There is nothing in these reports that contradicts what we have mentioned, because there is nothing apparent in these reports indicating whether the forgetfulness occurred in a recommended prayer (nafilah) or an obligatory one (fard). They only mention the Fajr and Maghrib prayers, and it is possible that what is meant by them are the recommended prayers (nawafil), because the recommended prayers are often attributed to Fajr, just as the nawafil of Maghrib are attributed to Maghrib, just as the obligatory prayers are attributed to their times. And if what we said is possible, we interpret these reports in a way that avoids contradiction between them.
Another possibility in understanding the first two reports is that the person who doubted in Fajr or Maghrib had a predominant assumption (ghalabat al-zann) toward the higher number, and for that reason, it was permitted for him to build upon it, because predominant assumption takes the place of certainty, as we have explained previously. Even if a minor doubt remains, it holds no legal weight.
Therefore, His {a.s} statement, peace be upon him, "He adds a rak'ah to it" would be from the standpoint of precaution and recommendation, not obligation and requirement. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.182 • Al-Wafi, Vol.8 p.961 • Wasa'il Al-Shi'ah, Vol.8 p.204

HADITH

HADITH.730

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى اَلْمُعَاذِيُّ عَنِ اَلطَّيَالِسِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا ذَهَبَ وَهْمُكَ إِلَى اَلتَّمَامِ أَبَداً فِي كُلِّ صَلاَةٍ فَاسْجُدْ سَجْدَتَيْنِ بِغَيْرِ رُكُوعٍ أَ فَهِمْتَ» قُلْتُ نَعَمْ.

وأما الخبر الاخير الذي تضمن ذكر صلاة الفجر فيحتمل ما قدمناه من النوافل ويحتمل ايضا أن يكون هذا الخبر مخصوصا بمن صلى وظن انه صلى ركعتين ثم تيقن انه صلى ركعة واحدة فانه يضيف إليها ركعة اخرى ولا تجب عليه إعادة الصلاة ، والاعادة إنما تجب على من يشك فيها فلا يدري صلى ركعة أو ركعتين ولم يتبين ذلك فيجب عليه حينئذ إعادة الصلاة ، والذي يكشف عما ذكرناه ما رواه :

Muhammad bin Ahmad bin Yahya al-Mu'adhi, from al-Tayalisi, from Sayf bin Umayrah, from Ishaq bin 'Ammar, who said:

Abu Abdillah {a.s}, peace be upon him, said: "If your assumption always leans toward completion (the higher number) in every prayer, then perform two prostrations (sajdatayn) without a ruku'. Do you understand?"

I said: "Yes."

[AL TUSI]

As for the last report which includes mention of the Fajr prayer, it may be interpreted in accordance with what we previously stated, that it refers to the recommended prayers (nawafil). It is also possible that this report is specific to someone who prayed and assumed that he had prayed two rak'ahs, then became certain that he had only prayed one; in such a case, he adds another rak'ah to it, and the repetition of the prayer is not obligatory upon him.

Repetition is only obligatory upon the one who doubts in the prayer and does not know whether he prayed one rak'ah or two, and the matter is not clarified for him, then, in that case, he must repeat the prayer.

What clarifies what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.183 • Al-Wafi, Vol.8 p.991 • Wasa'il Al-Shi'ah, Vol.8 p.211 • Bihar Al-Anwar, Vol.8 5 p.177

HADITH

HADITH.731

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ أَجِيءُ إِلَى اَلْإِمَامِ وَ قَدْ سَبَقَنِي بِرَكْعَةٍ فِي اَلْفَجْرِ فَلَمَّا سَلَّمَ وَقَعَ فِي قَلْبِي أَنِّي قَدْ أَتْمَمْتُ فَلَمْ أَزَلْ ذَاكِراً لِلَّهِ حَتَّى طَلَعَتِ اَلشَّمْسُ فَلَمَّا طَلَعَتِ اَلشَّمْسُ نَهَضْتُ فَذَكَرْتُ أَنَّ اَلْإِمَامَ كَانَ قَدْ سَبَقَنِي بِرَكْعَةٍ قَالَ «فَإِنْ كُنْتَ فِي مَقَامِكَ فَأَتِمَّ بِرَكْعَةٍ وَ إِنْ كُنْتَ قَدِ اِنْصَرَفْتَ فَعَلَيْكَ اَلْإِعَادَةُ».

يعني به إذا كان قد أستدبر القبلة. وقوله عليه‌السلام : في الخبر الاول ذهب وجاء محمول على خلافه على انه ذهب وجاء من غير أن يستدبر القبلة ، يدل على ذلك ما رواه :

Muhammad bin Ahmad bin Yahya, from Ya'qub bin Yazid, from Ali bin al-Nu'man, from al-Husayn bin Abi al-'Ala', from Abu Abdillah {a.s}, peace be upon him, who said:

I (narrator) said: "I came to the imam (of prayer) while he had preceded me by one rak'ah in the Fajr prayer. When he completed the prayer with the taslim, it occurred in my heart that I had completed (my prayer), so I remained engaged in the remembrance of Allah {SWT} until the sun rose. When the sun rose, I stood up and remembered that the Imam had preceded me by one rak'ah."

Imam {a.s} said: "If you were still in your place, then complete it with one rak'ah; but if you had already left, then you must repeat the prayer."

[AL TUSI]

He means by that: if he had turned his back to the qiblah.

And His statement, peace be upon him, (in the first report) "he went and came back," is to be understood differently, that he went and came back without turning his back to the qiblah. What indicates this is what was narrated:

[REFERENCES] Al-Kafi, Vol.3 p.383 • Tahdib Al-Ahkam, Vol.2 p.183 • Tahdib Al-Ahkam, Vol.3 p.271 • Al-Istibsar, Vol.1 p.367 • Al-Wafi, Vol.8 p.959 • Wasa'il Al-Shi'ah, Vol.8 p.209

HADITH

HADITH.732

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْعَيَّاشِيُّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ اَلْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ اَلْعُبَيْدِيِّ عَنْ يُونُسَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سُئِلَ عَنْ رَجُلٍ دَخَلَ مَعَ اَلْإِمَامِ فِي صَلاَتِهِ وَ قَدْ سَبَقَهُ بِرَكْعَةٍ فَلَمَّا فَرَغَ اَلْإِمَامُ خَرَجَ مَعَ اَلنَّاسِ ثُمَّ ذَكَرَ أَنَّهُ فَاتَتْهُ رَكْعَةٌ قَالَ «يُعِيدُ رَكْعَةً وَاحِدَةً يَجُوزُ لَهُ إِذَا لَمْ يُحَوِّلْ وَجْهَهُ عَنِ اَلْقِبْلَةِ فَإِذَا حَوَّلَ وَجْهَهُ بِكُلِّيَّةِ اِسْتَقْبَلَ اَلصَّلاَةَ اِسْتِقْبَالاً».

قال الشيخ رحمه‌الله : (ومن سها في الركعتين الاخيرتين من الظهر أو العصر أو العشاء الآخرة فلم يدر أهو في الثالثة أو في الرابعة فليرجع الى ظنه في ذلك فان كان ظنه في ذلك على واحد منهما أقوى بنى عليه ، وان اعتدل وهمه في الجميع بنى على الاكثر وقضى ما ظن انه فاته كأن أوهم في ثالثة أو رابعة واستوى ظنه فيهما جميعا فليبن على انه في رابعة ويتشهد ويسلم ثم يقوم فيصلي ركعة واحدة يتشهد فيها أو يصلي ركعتين من جلوس ويتشهد في الثانية منهما).

Al-'Ayyashi, from Ja'far bin Ahmad, who said: Ali bin al-Husayn and Ali bin Muhammad narrated to me, from al-'Ubaydi, from Yunus, from al-'Ala', from Muhammad bin Muslim, from one of them (Imams {a.s}), peace be upon them both, who said:

He {a.s} was asked about a man who joined the imam (of prayer) in prayer while the imam (of prayer) had already completed one rak'ah before him. When the imam finished the prayer, the man left with the people, then remembered that he had missed a rak'ah.

Imam {a.s} said: "He should repeat one rak'ah, it is permissible for him to do so as long as he has not turned his face away from the qiblah. But if he has completely turned his face away, then he must start the prayer anew from the beginning."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "Whoever is forgetful in the last two rak'ahs of the Dhuhr, 'Asr, or Isha prayer and does not know whether he is in the third or fourth rak'ah, then he should refer to his assumption regarding that. If his assumption inclines more strongly toward either one of them, he should act upon it. But if his assumption is equal between both possibilities, he should act upon the greater number (assume it is the fourth rak'ah), and then make up what he assumes he has missed.

For example, if he doubts between the third and fourth and his assumption is balanced between them, he should assume he is in the fourth, perform the tashahhud, give the taslim, then stand and perform one rak'ah with tashahhud in it, or perform two rak'ahs while sitting, and perform tashahhud in the second of them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.184 • Tahdib Al-Ahkam, Vol.2 p.348 • Al-Istibsar, Vol.1 p.368 • Al-Wafi, Vol.8 p.957 • Wasa'il Al-Shi'ah, Vol.8 p.209 • Bihar Al-Anwar, Vol.8 5 p.198

HADITH

HADITH.733

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ سَيَابَةَ وَ أَبِي اَلْعَبَّاسِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا لَمْ تَدْرِ ثَلاَثاً صَلَّيْتَ أَوْ أَرْبَعاً وَ وَقَعَ رَأْيُكَ عَلَى اَلثَّلاَثِ فَابْنِ عَلَى اَلثَّلاَثِ وَ إِنْ وَقَعَ رَأْيُكَ عَلَى اَلْأَرْبَعِ فَسَلِّمْ وَ اِنْصَرِفْ وَ إِنِ اِعْتَدَلَ وَهْمُكَ فَانْصَرِفْ وَ صَلِّ رَكْعَتَيْنِ وَ أَنْتَ جَالِسٌ».

Muhammad bin Ya'qub, from Muhammad bin Yahya, from Ahmad bin Muhammad, from al-Husayn bin Sa'id, from Fadalah bin Ayyub, from Aban, from Abd al-Rahman bin Sayabah and Abu al-'Abbas:

Abu Abdillah {a.s}, peace be upon him, said: "If you do not know whether you have prayed three rak'ahs or four, and your inclination falls upon three, then build upon three. And if your inclination falls upon four, then give the taslim and depart. But if your doubt is balanced (with no inclination toward either), then depart and pray two rak'ahs while sitting."

[REFERENCES] Al-Kafi, Vol.3 p.353 • Tahdib Al-Ahkam, Vol.2 p.184 • Al-Wafi, Vol.8 p.981 • Wasa'il Al-Shi'ah, Vol.8 p.211

HADITH

HADITH.734

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: فِيمَنْ لاَ يَدْرِي أَ ثَلاَثاً صَلَّى أَمْ أَرْبَعاً وَ وَهْمُهُ فِي ذَلِكَ سَوَاءٌ قَالَ فَقَالَ «إِذَا اِعْتَدَلَ اَلْوَهْمُ فِي اَلثَّلاَثِ وَ اَلْأَرْبَعِ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَلَّى رَكْعَةً وَ هُوَ قَائِمٌ وَ إِنْ شَاءَ صَلَّى رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ».

And from him, from Muhammad bin Yahya, from Ahmad bin Muhammad, from Ali bin Hadid, from Jamil, from some of our companions:

Abu Abdillah {a.s}, peace be upon him, said regarding someone who does not know whether he prayed three rak'ahs or four, and his doubt between them is equal.

Imam {a.s} said: "When the doubt is equal between three and four, then he has a choice: if he wishes, he may pray one rak'ah while standing, and if he wishes, he may pray two rak'ahs with four prostrations."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.184 • Wasa'il Al-Shi'ah, Vol.8 p.216

HADITH

HADITH.735

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى فَلَمْ يَدْرِ أَ فِي اَلثَّالِثَةِ هُوَ أَمْ فِي اَلرَّابِعَةِ قَالَ «فَمَا ذَهَبَ وَهْمُهُ إِلَيْهِ إِنْ رَأَى أَنَّهُ فِي اَلثَّالِثَةِ وَ فِي قَلْبِهِ مِنَ اَلرَّابِعَةِ شَيْءٌ سَلَّمَ بَيْنَهُ وَ بَيْنَ نَفْسِهِ ثُمَّ صَلَّى رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ اَلْكِتَابِ ».

Al-Husayn bin Sa'id, from Fadalah, from al-Husayn bin 'Uthman, from Sama'ah, from Abu Basir, who said:

I asked Him {a.s}, peace be upon him, about a man who prayed and did not know whether he was in the third rak'ah or the fourth.

Imam {a.s} said: "Whatever his assumption inclines toward, if he thinks he is in the third and there is still something in his heart about the fourth, then he should conclude (the prayer) between himself and his Lord {AZJ}, then pray two rak'ahs in which he recites the Opening of the Book (Surah al-Fatiha) in both."

[REFERENCES] Al-Kafi, Vol.3 p.351 • Tahdib Al-Ahkam, Vol.2 p.185 • Al-Wafi, Vol.8 p.983 • Wasa'il Al-Shi'ah, Vol.8 p.218 • Bihar Al-Anwar, Vol.8 5 p.177

HADITH

HADITH.736

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنِ اِسْتَوَى وَهْمُهُ فِي اَلثَّلاَثِ وَ اَلْأَرْبَعِ سَلَّمَ وَ صَلَّى رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ بِفَاتِحَةِ اَلْكِتَابِ وَ هُوَ جَالِسٌ يُقَصِّرُ فِي اَلتَّشَهُّدِ».

قال الشيخ رحمه‌الله : (وكذلك من سها فلم يدر أهو في الثانية أو الرابعة فان كان ظنه من احديهما أقوى من الاخرى عمل على ظنه ، فان كان ظنه فيهما سواء بنى على انه في رابعة وتشهد فإذا سلم قام فصلى ركعتين من قيام يقرأ في كل واحدة منهما الحمد وحدها وان شاء سبح).

And from him, from Fadalah, from al-Husayn bin Abi al-'Ala':

Abu Abdillah {a.s}, peace be upon him, said: "If his doubt is equal between three and four, then he should give the taslim and pray two rak'ahs and four prostrations, reciting the Opening of the Book (Surah al-Fatiha) in them, while he is seated, shortening the tashahhud."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And likewise, if one is forgetful and does not know whether he is in the second or the fourth rak'ah, if his assumption is stronger toward one of them, then he should act according to his assumption. But if his assumption is equal between them, then he should act as if he is in the fourth rak'ah, perform the tashahhud, and when he gives the taslim, he should stand and pray two rak'ahs while standing, reciting al-Hamd (Surah al-Fatiha) alone in each of them, and if he wishes, he may recite tasbih instead."

[REFERENCES] Al-Kafi, Vol.3 p.351 • Tahdib Al-Ahkam, Vol.2 p.185 • Al-Wafi, Vol.8 p.984 • Wasa'il Al-Shi'ah, Vol.8 p.218

HADITH

HADITH.737

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى رَكْعَتَيْنِ فَلاَ يَدْرِي رَكْعَتَانِ هِيَ أَوْ أَرْبَعٌ قَالَ «يُسَلِّمُ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ بِفَاتِحَةِ اَلْكِتَابِ وَ يَتَشَهَّدُ وَ يَنْصَرِفُ وَ لَيْسَ عَلَيْهِ شَيْءٌ».

Al-Husayn bin Sa'id, from Hammad, from Hariz, from Muhammad bin Muslim, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about a man who prayed two rak'ahs and does not know whether they were two or four.
Imam {a.s} said: "He should give the taslim, then stand and pray two rak'ahs, reciting the Opening of the Book (Surah al-Fatiha) in them, perform the tashahhud, and then conclude (the prayer), and nothing is required of him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.185 • Al-Istibsar, Vol.1 p.372 • Al-Wafi, Vol.8 p.984 • Wasa'il Al-Shi'ah, Vol.8 p.221

HADITH

HADITH.738

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادٍ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا لَمْ تَدْرِ أَرْبَعاً صَلَّيْتَ أَمْ رَكْعَتَيْنِ فَقُمْ وَ اِرْكَعْ رَكْعَتَيْنِ ثُمَّ سَلِّمْ وَ اِرْكَعْ رَكْعَتَيْنِ ثُمَّ سَلِّمْ وَ اُسْجُدْ سَجْدَتَيْنِ وَ أَنْتَ جَالِسٌ ثُمَّ تُسَلِّمُ بَعْدَهُمَا».

And from him, from Hammad, from Shu'ayb, from Abu Basir:
Abu Abdillah {a.s}, peace be upon him, said: "If you do not know whether you prayed four rak'ahs or two, then stand and perform two rak'ahs, then give the taslim. Then perform two more rak'ahs, then give the taslim, and then perform two prostrations (sajdatayn) while sitting, and then give the taslim after them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.185 • Al-Wafi, Vol.8 p.985 • Wasa'il Al-Shi'ah, Vol.8 p.221 • Bihar Al-Anwar, Vol.8 5 p.183

HADITH

HADITH.739

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ اِبْنِ مُسْكَانَ عَنِ اِبْنِ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ لاَ يَدْرِي رَكْعَتَيْنِ صَلَّى أَمْ أَرْبَعاً قَالَ «يَتَشَهَّدُ وَ يُسَلِّمُ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ اَلْكِتَابِ ثُمَّ يَتَشَهَّدُ وَ يُسَلِّمُ وَ إِنْ كَانَ قَدْ صَلَّى أَرْبَعاً كَانَتْ هَاتَانِ نَافِلَةً وَ إِنْ كَانَ صَلَّى رَكْعَتَيْنِ كَانَتْ هَاتَانِ إِتْمَامَ اَلْأَرْبَعَةِ وَ إِنْ كَانَ تَكَلَّمَ فَلْيَسْجُدْ سَجْدَتَيِ اَلسَّهْوِ».

Muhammad bin Ya'qub, from Ali bin Ibrahim, from Muhammad bin 'Isa, from Yunus, from Ibn Maskan, from Ibn Abi Ya'fur, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who does not know whether he prayed two rak'ahs or four.

Imam {a.s} said: "He should recite the tashahhud and give the taslim, then stand and pray two rak'ahs and four prostrations, reciting the Opening of the Book (Surah al-Fatiha) in both of them, then recite the tashahhud and give the taslim. If he had already prayed four, then these two are (counted as) recommended prayers (nafilah), and if he had only prayed two, then these complete the four. And if he spoke (during this state), then he must perform the two prostrations of forgetfulness (sajdatay al-sahw)."

[REFERENCES] Al-Kafi, Vol.3 p.352 • Tahdib Al-Ahkam, Vol.2 p.186 • Al-Istibsar, Vol.1 p.372 • Al-Wafi, Vol.8 p.979 • Wasa'il Al-Shi'ah, Vol.8 p.219

HADITH

HADITH.740

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ مَنْ لَمْ يَدْرِ فِي أَرْبَعٍ هُوَ أَوْ فِي ثِنْتَيْنِ وَ قَدْ أَحْرَزَ اَلثِّنْتَيْنِ قَالَ «رَكَعَ رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ هُوَ قَائِمٌ بِفَاتِحَةِ اَلْكِتَابِ وَ يَتَشَهَّدُ وَ لاَ شَيْءَ عَلَيْهِ وَ إِذَا لَمْ يَدْرِ فِي ثَلاَثٍ هُوَ أَوْ فِي أَرْبَعٍ وَ قَدْ أَحْرَزَ اَلثَّلاَثَ قَامَ فَأَضَافَ إِلَيْهَا أُخْرَى وَ لاَ شَيْءَ عَلَيْهِ وَ لاَ يَنْقُضِ اَلْيَقِينَ بِالشَّكِّ وَ لاَ يُدْخِلِ اَلشَّكَّ فِي اَلْيَقِينِ وَ لاَ يَخْلِطْ أَحَدَهُمَا بِالْآخَرِ وَ لَكِنَّهُ يَنْقُضُ اَلشَّكَّ بِاَلْيَقِينِ وَ يُتِمُّ عَلَى اَلْيَقِينِ فَيَبْنِي عَلَيْهِ وَ لاَ يَعْتَدُّ بِالشَّكِّ فِي حَالٍ مِنَ اَلْحَالاَتِ».

And from him, from Ali bin Ibrahim, from his father, and from Muhammad bin Isma'il, from al-Fadl bin Shadhan, all from Hammad bin 'Isa, from Hariz, from Zurarah, from one of them (Imams {a.s}), peace be upon them both, who said:

I said to Him {a.s}: "A person does not know whether he is in the fourth rak'ah or the second, but he is certain that he has completed two rak'ahs."

Imam {a.s} said: "He should pray two rak'ahs and four prostrations while standing, reciting the Opening of the Book (Surah al-Fatiha), and perform the tashahhud, and nothing is upon him. And if he does not know whether he is in the third or the fourth, and he is certain he has completed three rak'ahs, then he should stand and add one more, and nothing is upon him. One does not nullify certainty with doubt, and one should not insert doubt into certainty, nor mix the two together. Rather, doubt is

nullified by certainty, and he completes the prayer based on what is certain and builds upon it, and doubt is not to be regarded in any situation."

[REFERENCES] Al-Kafi, Vol.3 p.351 • Tahdib Al-Ahkam, Vol.2 p.186 • Al-Istibsar, Vol.1 p.373 • Al-Wafi, Vol.8 p.979 • Bihar Al-Anwar, Vol.2 p.281 • Bihar Al-Anwar, Vol.8 5 p.180

HADITH

HADITH.741

[SOURCE] Implicit (Muzmar)

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ لاَ يَدْرِي صَلَّى رَكْعَتَيْنِ أَمْ أَرْبَعاً قَالَ «يُعِيدُ اَلصَّلاَةَ».

فلا ينافي الاخبار الاولة لان هذا الخبر محمول على صلاة المغرب أو الغداة التي لا يجوز فيهما الشك على ما بيناه. قال الشيخ رحمه‌الله : (ولو شك في اثنتين وثلاث واربع واعتدل وهمه بنى على الاربع وتشهد وسلم ثم صلى ركعتين من قيام وتشهد وسلم وصلى ركعتين من جلوس يتشهد أيضا ويسلم).

As for what was narrated by al-Husayn bin Sa‘id, from Fadalah, from al-‘Ala’, from Muhammad, who said: I asked Him {a.s} about a man who does not know whether he prayed two rak‘ahs or four. Imam {a.s} said: "He should repeat the prayer."

[AL TUSI]

So this does not contradict the earlier reports, because this narration is to be understood as referring to the Maghrib or Fajr prayers, in which doubt is not permitted, as we have already explained.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: “And if one doubts between two, three, and four rak‘ahs, and his assumption is balanced among them, then he should build upon four, perform the tashahhud, give the taslim, then pray two rak‘ahs while standing, perform the tashahhud, give the taslim, and then pray two rak‘ahs while sitting, also performing the tashahhud and giving the taslim.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.186 • Al-Istibsar, Vol.1 p.373 • Al-Wafi, Vol.8 p.990 • Wasa’il Al-Shi’ah, Vol.8 p.221 • Bihar Al-Anwar, Vol.8 5 p.182

HADITH

HADITH.742

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ صَلَّى وَ لَمْ يَدْرِ اِثْنَتَيْنِ صَلَّى أَمْ ثَلاَثاً أَمْ أَرْبَعاً قَالَ «فَيَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مِنْ قِيَامٍ وَ يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ مِنْ جُلُوسٍ وَ يُسَلِّمُ فَإِنْ كَانَتْ أَرْبَعَ رَكَعَاتٍ كَانَتِ اَلرَّكْعَتَانِ نَافِلَةً وَ إِلاَّ تَمَّتِ اَلْأَرْبَعُ».

ومن شك فلم يعلم صلى واحدة أم ثنتين أو ثلاثا أو أربعا وجب عليه اعادة الصلاة لانه لم تسلم له الركعتان الاولتان ، وقد دللنا على ان من لم تسلم له الركعتان الاولتان وجب عليه أن يستأنف الصلاة ، ويدل عليه أيضا ما رواه :

Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umayr, from some of his companions:

Abu Abdillah {a.s}, peace be upon him, (said) regarding a man who prayed and did not know whether he had prayed two, three, or four rak'ahs.

Imam {a.s} said: "Then he should stand and pray two rak'ahs while standing and give the taslim, then pray two rak'ahs while sitting and give the taslim. If he had actually prayed four rak'ahs, then the two rak'ahs are counted as recommended (nafilah), and if not, then the four rak'ahs are completed."

[AL TUSI]

And whoever doubts and does not know whether he has prayed one rak'ah, or two, or three, or four, it is obligatory upon him to repeat the prayer, because the first two rak'ahs are not established for him. And we have already demonstrated that whoever does not have certainty regarding the first two rak'ahs must begin the prayer anew. This is also supported by what was narrated:

[REFERENCES] Al-Kafi, Vol.3 p.353 • Tahdib Al-Ahkam, Vol.2 p.187 • Al-Wafi, Vol.8 p.981 • Wasa'il Al-Shi'ah, Vol.8 p.223 • Bihar Al-Anwar, Vol.8 5 p.184

HADITH

HADITH.743

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنِ اِبْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ شَكَكْتَ وَ لَمْ تَدْرِ أَ فِي ثَلاَثٍ أَنْتَ أَمْ فِي اِثْنَتَيْنِ أَمْ فِي وَاحِدَةٍ أَوْ فِي أَرْبَعٍ فَأَعِدْ وَ لاَ تَمْضِ عَلَى اَلشَّكِّ».

Muhammad bin Ahmad bin Yahya, from Ali bin Isma'il, from Hammad, from Hariz, from Ibn Abi Ya'fur:

Abu Abdillah {a.s}, peace be upon him, said: "If you are doubtful and do not know whether you are in the third, or the second, or the first, or the fourth, then repeat (the prayer), and do not proceed based on doubt."

[REFERENCES] Al-Kafi, Vol.3 p.358 • Tahdib Al-Ahkam, Vol.2 p.187 • Al-Istibsar, Vol.1 p.373 • Al-Wafi, Vol.8 p.989 • Wasa'il Al-Shi'ah, Vol.8 p.226

HADITH

HADITH.744

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ كُنْتَ لاَ تَدْرِي كَمْ صَلَّيْتَ وَ لَمْ يَقَعْ وَهْمُكَ عَلَى شَيْءٍ فَأَعِدِ اَلصَّلاَةَ».

And from him, from ‘Abbad bin Sulayman, from Sa‘d bin Sa‘d, from Safwan:

Abu al-Hasan {a.s}, peace be upon him, said: "If you do not know how many rak‘ahs you have prayed, and your assumption does not settle upon anything, then repeat the prayer."

[REFERENCES] Al-Kafi, Vol.3 p.358 • Tahdib Al-Ahkam, Vol.2 p.187 • Al-Istibsar, Vol.1 p.373 • Al-Wafi, Vol.8 p.989 • Wasa'il Al-Shi'ah, Vol.8 p.225 • Bihar Al-Anwar, Vol.8 5 p.210 • Mustadrak Al-Wasa'il, Vol.6 p.412 • Mustadrak Al-Wasa'il, Vol.6 p.413

HADITH

HADITH.745

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ لاَ يَدْرِي كَمْ صَلَّى وَاحِدَةً أَوِ اِثْنَتَيْنِ أَمْ ثَلاَثاً قَالَ «يَبْنِي عَلَى اَلْجَزْمِ وَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ وَ يَتَشَهَّدُ خَفِيفاً».

فلا ينافي الخبر الاول لانه قال : يبني على الجزم والذي يقتضيه الجزم استيناف الصلاة على ما بيناه والامر بسجدتي السهو يكون محمولا على الاستحباب لا لجبران الصلاة.

As for what was narrated by Ahmad bin Muhammad, from al-Hasan bin Ali bin Yaqtin, from his brother al-Husayn bin Ali, from their father Ali bin Yaqtin, who said:

I asked Abu al-Hasan {a.s}, peace be upon him, about a man who does not know how many rak‘ahs he has prayed, one, or two, or three.

Imam {a.s} said: “He should build upon what he is certain of, and perform the two prostrations of forgetfulness (sajdatay al-sahw), and recite a light tashahhud."

[AL TUSI]

So this does not contradict the first report, because he said: "He should build upon certainty (jazm)," and what certainty necessitates is the restarting of the prayer, as we have previously explained. As for the instruction to perform the two prostrations of forgetfulness (sajdatay al-sahw), it is to be understood as a recommendation (mustahabb), not as a required compensation for the prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.187 • Al-Wafi, Vol.8 p.986

HADITH

HADITH.746

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ رَجُلٍ صَالِحٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَشُكُّ فَلاَ يَدْرِي وَاحِدَةً صَلَّى أَوِ اِثْنَتَيْنِ أَوْ ثَلاَثاً أَوْ أَرْبَعاً تَلْتَبِسُ عَلَيْهِ صَلاَتُهُ قَالَ «كُلُّ ذَا» قَالَ قُلْتُ نَعَمْ قَالَ «فَلْيَمْضِ فِي صَلاَتِهِ وَ يَتَعَوَّذُ بِاللَّهِ مِنَ اَلشَّيْطَانِ فَإِنَّهُ يُوشِكُ أَنْ يَذْهَبَ عَنْهُ».

فان هذا الخبر محمول على السهو في النوافل وليس في الخبر انه شك في صلاة فريضة ويحتمل ايضا أن يكون المراد به من يكثر سهوه ولا يمكنه التحفظ فيسوغ له أن يمضي في صلاته لانه إن أوجب عليه الاعادة وهو من شانه السهو فلا ينفك من الصلاة على حال ، فأما من كان نسيانه حينا فانه يجب عليه اعادة الصلاة حسب ما قدمناه ، يدل على ما ذكرناه:

As for what was narrated by Muhammad bin Ahmad bin Yahya, from Mu'awiyah bin Hakim, from Abdillah bin al-Mughirah, from Ali bin Abi Hamzah, from a righteous man, peace be upon him, who said:

I asked Him {a.s} about a man who doubts and does not know whether he has prayed one, two, three, or four rak'ahs, his prayer becomes confused for him.

Imam {a.s} said: "All of that?"

I said: "Yes."

Imam {a.s} said: "Then let him continue in his prayer and seek refuge with Allah {SWT} from Shaytan, for soon it will leave him."

[AL TUSI]

For this report is to be understood as referring to forgetfulness in 'nawafil' (recommended prayers), and there is nothing in the report indicating that the doubt occurred in an obligatory prayer ('fard'). It is also possible that what is meant is a person who frequently forgets and is unable to maintain awareness, in which case it is permitted for him to proceed with his prayer, because if repetition were made obligatory upon him, and forgetfulness is his consistent state, he would never be able to complete a prayer.

As for one whose forgetfulness occurs only occasionally, then he is obligated to repeat the prayer, as we have previously stated.

What supports what we have mentioned is:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.350 • Tahdib Al-Ahkam, Vol.2 p.188 • Al-Istibsar, Vol.1 p.374 • Wasa'il Al-Shi'ah, Vol.8 p.228 • Bihar Al-Anwar, Vol.8 5 p.273

HADITH

HADITH.747

[SOURCE] Implicit (Muzmar)

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ أَبِي بَصِيرٍ قَالاَ: قُلْنَا لَهُ اَلرَّجُلُ يَشُكُّ كَثِيراً فِي صَلاَتِهِ حَتَّى لاَ يَدْرِيَ كَمْ صَلَّى وَ لاَ مَا بَقِيَ عَلَيْهِ قَالَ «يُعِيدُ» قُلْنَا فَإِنَّهُ يَكْثُرُ عَلَيْهِ ذَلِكَ كُلَّمَا أَعَادَ شَكَّ قَالَ «يَمْضِي فِي شَكِّهِ» ثُمَّ قَالَ «لاَ تُعَوِّدُوا اَلْخَبِيثَ مِنْ أَنْفُسِكُمْ نَقْضَ اَلصَّلاَةِ فَتُطْمِعُوهُ فَإِنَّ اَلشَّيْطَانَ خَبِيثٌ مُعْتَادٌ لِمَا عُوِّدَ بِهِ فَلْيَمْضِ أَحَدُكُمْ فِي

اَلْوَهْمِ وَ لاَ يُكْثِرَنَّ نَقْضَ اَلصَّلاَةِ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ مَرَّاتٍ لَمْ يَعُدْ إِلَيْهِ اَلشَّكُّ» قَالَ زُرَارَةُ ثُمَّ قَالَ «إِنَّمَا يُرِيدُ اَلْخَبِيثُ أَنْ يُطَاعَ فَإِذَا عُصِيَ لَمْ يَعُدْ إِلَى أَحَدِكُمْ».

ومن كان في صلاته فلم يدر ما صلى وجب عليه اعادة الصلاة ، ويدل على ذلك :

What was narrated by Muhammad bin Ya‘qub, from Ali bin Ibrahim, from his father, and from Muhammad bin Isma‘il, from al-Fadl bin Shadhan, all from Hammad bin ‘Isa, from Hariz, from Zurarah and Abu Basir, who said:

We said to Him {a.s}: “A man frequently doubts in his prayer to the extent that he no longer knows how much he has prayed or what remains upon him.”

Imam {a.s} said: "He should repeat (the prayer)."

We asked: “But it happens to him frequently, every time he repeats, he doubts again.”

Imam {a.s} said: "Then he should proceed with his doubt."

Then Imam {a.s} said: "Do not accustom the evil one (‘al-khabith’), meaning the Shaytan, from yourselves to breaking the prayer, lest you encourage him, for Shaytan is wicked and becomes accustomed to whatever he is trained with. So let one of you proceed in his assumption and not frequently invalidate the prayer, for if he does that repeatedly, the doubt will not return to him."

Zurarah said: “Then Imam {a.s} said: ‘Indeed, the evil one only wants to be obeyed; so when he is disobeyed, he does not return to any one of you.’"

[AL TUSI]

And whoever is in his prayer and does not know what he has prayed, it is obligatory upon him to repeat the prayer. What supports this is:

[REFERENCES] Al-Kafi, Vol.3 p.358 • Tahdib Al-Ahkam, Vol.2 p.188 • Al-Istibsar, Vol.1 p.374 • Al-Wafi, Vol.8 p.997 • Wasa’il Al-Shi’ah, Vol.8 p.228 • Bihar Al-Anwar, Vol.8 5 p.270

HADITH

HADITH.748

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقُومُ فِي اَلصَّلاَةِ فَلاَ يَدْرِي صَلَّى شَيْئاً أَمْ لاَ قَالَ «يَسْتَقْبِلُ».

ومن سها في ركعتين من صلاة الليل ثم ذكرهما وقد أوتر أعادهما وأعاد الوتر روى ذلك :

What was narrated by Muhammad bin Ahmad bin Yahya, from al-‘Amraki, from Ali bin Ja‘far, from his brother (Imam) Musa bin Ja‘far {a.s}, peace be upon them both, who said:

I asked Him {a.s} about a man who stands in prayer and does not know whether he has prayed anything or not.

Imam {a.s} said: "He should start over."

[AL TUSI]

And whoever forgets two rak‘ahs from the Night Prayer (‘Salat al-Layl’) and then remembers them after having prayed the ‘Witr’, he must repeat both the two rak‘ahs and the ‘Witr’. This was narrated:

[REFERENCES] Masa’il Ali Ibn Ja’far, Vol.1 p.252 • Qurb Al-Isnad, Vol.1 p.197 • Tahdib Al-Ahkam, Vol.2 p.189 • Al-Wafi, Vol.8 p.989 • Wasa’il Al-Shi’ah, Vol.8 p.227 • Bihar Al-Anwar, Vol.8 5 p.169

HADITH

HADITH.749

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ هِلاَلٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ صَلَّى صَلاَةَ اَللَّيْلِ وَ أَوْتَرَ وَ ذَكَرَ أَنَّهُ نَسِيَ رَكْعَتَيْنِ مِنْ صَلاَتِهِ كَيْفَ يَصْنَعُ قَالَ «يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ اَلَّتِي نَسِيَ مَكَانَهُ ثُمَّ يُوتِرُ ».

ومن سها عن التشهد في النافلة حتى يدخل في الركعة الثالثة ثم ذكر بعد الركوع فليلق الركوع ويقعد ويتشهد ويسلم ، وليس كذلك في الفريضة لان الفريضة إذا ذكر انه لم يتشهد وقد ركع مضى في صلاته ثم يتشهد بعد التسليم ويسجد سجدتي السهو ، وقد بيناه فيما مضى والذي يدل على ما قلناه :

Muhammad bin Ahmad bin Yahya, from Muhammad bin al-Husayn, from Muhammad bin Abdillah bin Hilal, from 'Uqbah bin Khalid:

Abu Abdillah {a.s}, peace be upon him, said regarding a man who prayed the Night Prayer and performed the 'Witr', then remembered that he had forgotten two rak'ahs from his prayer, what should he do?

Imam {a.s} said: "He should stand and pray the two rak'ahs that he forgot at that place, then perform the 'Witr' again."

[AL TUSI]

And whoever forgets the tashahhud in a recommended prayer ('nafilah') and enters into the third rak'ah, then remembers after the 'ruku', he should leave the 'ruku', sit down, recite the tashahhud, and give the 'taslim'. This is not the case in obligatory prayer ('faridah'), because if one remembers after the 'ruku' that he did not recite the tashahhud, he should continue with his prayer, then recite the tashahhud after the 'taslim' and perform the two prostrations of forgetfulness ('sajdatay al-sahw'). We have explained this previously. What supports what we have said is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.189 • Al-Wafi, Vol.8 p.963 • Wasa'il Al-Shi'ah, Vol.8 p.230

HADITH

HADITH.750

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ سَهَا فِي رَكْعَتَيْنِ مِنَ اَلنَّافِلَةِ فَلَمْ يَجْلِسْ بَيْنَهُمَا حَتَّى قَامَ فَرَكَعَ فِي اَلثَّالِثَةِ قَالَ «يَدَعُ رَكْعَةً وَ يَجْلِسُ وَ يَتَشَهَّدُ وَ يُسَلِّمُ ثُمَّ يَسْتَأْنِفُ اَلصَّلاَةَ» بَعْدُ.

What was narrated by Muhammad bin Ahmad bin Yahya, from Ahmad bin Muhammad, from his father, from Ibn Abi Umayr, from Hammad bin 'Uthman, from 'Ubaydallah al-Halabi, who said:

I asked Him {a.s} about a man who, in a two-rak'ah recommended prayer ('nafilah'), forgot and did not sit between the two rak'ahs, and then stood and performed the 'ruku' in the third.

Imam {a.s} said: "He should abandon that rak'ah, sit down, recite the 'tashahhud', and give the 'taslim'. Then he may begin a new prayer afterward."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.189 • Al-Wafi, Vol.8 p.942 • Wasa'il Al-Shi'ah, Vol.8 p.231 • Bihar Al-Anwar, Vol.8 4 p.50

HADITH

HADITH.751

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ مَسْعُودٍ اَلْعَيَّاشِيُّ قَالَ حَدَّثَنِي حَمْدَوَيْهِ بْنُ نُصَيْرٍ قَالَ حَدَّثَنَا أَيُّوبُ بْنُ نُوحٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ أَخْبَرَنَا اِبْنُ مُسْكَانَ عَنِ اَلْحَسَنِ اَلصَّيْقَلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي اَلرَّكْعَتَيْنِ مِنَ اَلْوَتْرِ يَقُومُ فَيَنْسَى اَلتَّشَهُّدَ حَتَّى يَرْكَعَ فَيَذْكُرُ وَ هُوَ رَاكِعٌ قَالَ «يَجْلِسُ مِنْ رُكُوعِهِ فَيَتَشَهَّدُ ثُمَّ يَقُومُ فَيُتِمُّ» قَالَ قُلْتُ أَ لَيْسَ قُلْتَ فِي اَلْفَرِيضَةِ إِذَا ذَكَرَ بَعْدَ مَا يَرْكَعُ مَضَى ثُمَّ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ مَا يَنْصَرِفُ وَ يَتَشَهَّدُ فِيهِمَا فَقَالَ «لَيْسَ اَلنَّافِلَةُ مِثْلَ اَلْفَرِيضَةِ».

قال الشيخ رحمه‌الله : (ومن سها عن القراءة) الى قوله : (ومن قرأ سورة) .فقد مضى شرح جميع ذلك : ثم قال الشيخ رحمه‌الله : (ومن قرأ سورة بعد الحمد ثم أحب ان يقرأ غيرها فله أن يقطعها ويقرأ سواها ما لم يجاوز في قراءتها نصفها ومن قرأ بقل هو الله أحد وقل يا أيها الكافرون لم يكن له الرجوع فيهما).

Muhammad bin Mas'ud al-'Ayyashi said: Hamdawayh bin Nusair narrated to me, who said: Ayyub bin Nuh narrated to us, from Abdillah bin al-Mughirah, who said: Ibn Maskan informed us, from al-Hasan al-Sayqal:

Abu Abdillah {a.s} (peace be upon him) said regarding a man who is praying the two rak'ahs of 'Witr', and he stands up and forgets the 'tashahhud' until he performs 'ruku', and then remembers while he is in 'ruku'.

Imam {a.s} said: "He should sit from his 'ruku', recite the 'tashahhud', then stand and complete (his prayer)."

He (narrator) said: "I asked (Imam {a.s}) 'Did you not say concerning the obligatory prayer, that if one remembers after performing 'ruku', he should continue and then perform two prostrations (of forgetfulness) after completing the prayer, and recite the 'tashahhud' in them?'

Imam {a.s} said: "The 'nafilah' (recommended prayer) is not like the 'faridah' (obligatory prayer)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And whoever errs in the recitation' up to his statement: 'And whoever recites a surah', the explanation of all of that has already passed.

Then the Shaykh, may Allah {SWT} have mercy on him, said: 'And whoever recites a surah after 'al-Hamd' and then wishes to recite another one, he may abandon it and recite a different one, so long as he has not passed the halfway point of the surah. But if he recites 'Qul Huwa Allahu Ahad' or 'Qul Ya Ayyuhal-Kafirun', he is not permitted to turn back from them.'

[REFERENCES] Al-Kafi, Vol.3 p.448 • Tahdib Al-Ahkam, Vol.2 p.189 • Tahdib Al-Ahkam, Vol.2 p.336 • Al-Wafi, Vol.8 p.942 • Wasa'il Al-Shi'ah, Vol.6 p.404

HADITH

HADITH.752

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنِ اَلْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يَقُومُ فِي اَلصَّلاَةِ فَيُرِيدُ أَنْ يَقْرَأَ سُورَةً فَيَقْرَأُ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» فَقَالَ «يَرْجِعُ مِنْ كُلِّ سُورَةٍ إِلاَّ مِنْ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» ».

Muhammad bin Ya'qub, from al-Husayn bin Muhammad, from Abdillah bin 'Amir, from Ali bin Mahziyar, from Fadalah bin Ayyub, from al-Husayn bin 'Uthman, from 'Amr bin Abi Nasr, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man stands in prayer and wants to recite a surah, and he begins with 'Surah Al-Ikhlas' and 'Surah Al-Kafirun'".

Imam {a.s} said: "He may return (change to another surah) from any surah except 'Qul Huwa Allahu Ahad' and 'Qul Ya Ayyuhal-Kafirun'."

[REFERENCES] Al-Kafi, Vol.3 p.317 • Tahdib Al-Ahkam, Vol.2 p.190 • Tahdib Al-Ahkam, Vol.2 p.290 • Al-Wafi, Vol.8 p.673 • Wasa'il Al-Shi'ah, Vol.6 p.99 • Al-Fusul Al-Muhimmah, Vol.2 p.95 • Tafsir Al-Burhan, Vol.5 p.794 • Tafsir Nur Al-Thaqalayn, Vol.5 p.687 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.472

HADITH

HADITH.753

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ قَرَأَ فِي اَلْغَدَاةِ سُورَةَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» قَالَ «لاَ بَأْسَ وَ مَنِ اِفْتَتَحَ بِسُورَةٍ ثُمَّ بَدَا لَهُ أَنْ يَرْجِعَ فِي سُورَةٍ غَيْرِهَا فَلاَ بَأْسَ إِلاَّ «قُلْ هُوَ اَللَّهُ أَحَدٌ» فَلاَ يَرْجِعُ مِنْهَا إِلَى غَيْرِهَا وَ كَذَلِكَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» ».

Ahmad bin Muhammad bin 'Isa, from Ibn Maskan, from al-Halabi, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man recites 'Surah Al-Ikhlas' in the Fajr prayer."

Imam {a.s} said: "There is no problem. And whoever begins with a surah and then decides to switch to another surah, there is no problem, except for 'Surah Al-Ikhlas', from which he may not switch to another, and likewise 'Surah Al-Kafirun'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.190 • Al-Wafi, Vol.8 p.673 • Wasa'il Al-Shi'ah, Vol.6 p.99

HADITH

HADITH.754

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنْ أَبِي اَلصَّبَّاحِ اَلْكِنَانِيِّ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ اَلْمُثَنَّى اَلْحَنَّاطِ عَنْ أَبِي بَصِيرٍ جَمِيعاً عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَقْرَأُ فِي اَلْمَكْتُوبَةِ بِنِصْفِ اَلسُّورَةِ ثُمَّ يَنْسَى فَيَأْخُذُ فِي أُخْرَى حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يَذْكُرُ قَبْلَ أَنْ يَرْكَعَ قَالَ «يَرْكَعُ وَ لاَ يَضُرُّهُ».

قال الشيخ رحمه‌الله : (ومن سهى عن سجدة) الى قوله : (ومن تكلم) فقد مضى شرحه في الباب الذي قبل هذا الباب فلا وجه لاعادته.

ثم قال رحمه‌الله : (ومن تكلم متعمدا في الصلاة بما لم يجز الكلام به في الصلاة اعادها ، ومن تكلم ساهيا سجد سجدتي السهو ولم يكن عليه اعادة الصلاة).

Sa'd, from Ahmad bin Muhammad, from Muhammad bin Abi Umayr, from Hammad bin 'Uthman, from 'Ubaydallah bin Ali al-Halabi; and al-Husayn bin Sa'id, from Ali bin al-Nu'man, from Abu al-Sabbah al-Kinani; and Ahmad bin Muhammad bin Abi Nasr, from al-Muthanna al-Hannat, from Abu Basir, all from Abu Abdillah {a.s}, peace be upon him:

Abu Abdillah {a.s} (said) regarding a man who, in an obligatory prayer ('al-maktubah'), begins reciting from the middle of a surah, then forgets and begins another surah until he completes it, and then remembers before going into 'ruku'.

Imam {a.s} said: "He should go into 'ruku', and it does not harm him."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'And whoever forgets a prostration' up to his statement: 'And whoever speaks', its explanation has already passed in the previous chapter, so there is no need to repeat it.

Then he, may Allah {SWT} have mercy on him, said: 'Whoever speaks deliberately during the prayer with something that is not permissible to say during the prayer must repeat it. But whoever speaks out of forgetfulness should perform the two prostrations of forgetfulness ('sajdatay al-sahw') and is not required to repeat the prayer.'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.190 • Al-Wafi, Vol.8 p.923 • Wasa'il Al-Shi'ah, Vol.6 p.101 • Bihar Al-Anwar, Vol.8 2 p.43

HADITH

HADITH.755

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَتَكَلَّمُ نَاسِياً فِي اَلصَّلاَةِ يَقُولُ أَقِيمُوا صُفُوفَكُمْ قَالَ «يُتِمُّ صَلاَتَهُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ» فَقُلْتُ سَجْدَتَيِ اَلسَّهْوِ قَبْلَ اَلتَّسْلِيمِ هُمَا أَوْ بَعْدَهُ قَالَ «بَعْدَهُ».

Muhammad bin Ya'qub, from Muhammad bin al-Husayn and Muhammad bin Isma'il, from al-Fadl bin Shadhan, all from Safwan bin Yahya, from Abd al-Rahman bin al-Hajjaj, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who speaks forgetfully during the prayer and says, 'Straighten your rows.'

Imam {a.s} said: "He should complete his prayer, then perform two prostrations (sajdatay al-sahw)."

I asked: "Are the two prostrations of forgetfulness before the 'taslim' or after it?"

Imam {a.s} said: "After it."

[REFERENCES] Al-Kafi, Vol.3 p.356 • Tahdib Al-Ahkam, Vol.2 p.191 • Al-Istibsar, Vol.1 p.378 • Al-Wafi, Vol.8 p.994 • Bihar Al-Anwar, Vol.8 5 p.249

HADITH

HADITH.756

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَسْهُو فِي اَلرَّكْعَتَيْنِ وَ يَتَكَلَّمُ قَالَ «يُتِمُّ مَا بَقِيَ مِنْ صَلاَتِهِ تَكَلَّمَ أَوْ لَمْ يَتَكَلَّمْ وَ لاَ شَيْءَ عَلَيْهِ».

As for what was narrated by Sa'd bin Abdillah, from Abu Ja'far, from his father, and al-Husayn bin Sa'id, from Muhammad bin Abi Umayr, from 'Umar bin Udhaynah, from Zurarah:

Abu Ja'far {a.s}, peace be upon him, (said) regarding a man who is forgetful in the first two rak'ahs and speaks.

Imam {a.s} said: "He should complete what remains of his prayer, whether he spoke or did not speak, and there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.191 • Al-Istibsar, Vol.1 p.378 • Al-Wafi, Vol.8 p.962 • Wasa'il Al-Shi'ah, Vol.8 p.200 • Bihar Al-Anwar, Vol.8 5 p.218

HADITH

HADITH.757

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ صَلَّى رَكْعَتَيْنِ مِنَ اَلْمَكْتُوبَةِ فَسَلَّمَ وَ هُوَ يَرَى أَنَّهُ قَدْ أَتَمَّ اَلصَّلاَةَ وَ تَكَلَّمَ ثُمَّ ذَكَرَ أَنَّهُ لَمْ يُصَلِّ غَيْرَ رَكْعَتَيْنِ فَقَالَ «يُتِمُّ مَا بَقِيَ مِنْ صَلاَتِهِ وَ لاَ شَيْءَ عَلَيْهِ».

فليس بمناف لما ذكرناه من وجوب سجدتي السهو عليه لانه ليس في هذين الخبرين انه ليس عليه سجدتا السهو وإنما قال : وليس عليه شئ ، ويجوز أن يكون اشار بذلك الى غير ذلك من الوزر والاثم وما يجري مجراهما.

Al-Husayn bin Sa'id, from Fadalah, from al-Qasim bin Burayd, from Muhammad bin Muslim:

Abu Ja'far {a.s}, peace be upon him, (said) regarding a man who prayed two rak'ahs of an obligatory prayer ('al-maktubah'), then gave the 'taslim' thinking that he had completed the prayer and spoke, then remembered that he had only prayed two rak'ah.

Imam {a.s} said: "He should complete what remains of his prayer, and there is nothing upon him."

[AL TUSI]

So this does not contradict what we have mentioned regarding the obligation of the two prostrations of forgetfulness ('sajdatay al-sahw') upon him, because there is nothing in these two reports stating that he is not required to perform the two prostrations of forgetfulness. Rather, the statement "there is nothing upon him" ('wa la shay'a 'alayhi') may be referring to other matters such as sin, blame, or the like, and not a negation of the prostrations themselves.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.191 • Al-Istibsar, Vol.1 p.379 • Nuzhat Al-Nazir, Vol.1 p.38 • Al-Wafi, Vol.8 p.962 • Wasa'il Al-Shi'ah, Vol.8 p.200 • Bihar Al-Anwar, Vol.8 5 p.198

HADITH

HADITH.758

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ اَلْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ نَسِيَ اَلتَّشَهُّدَ فِي اَلصَّلاَةِ قَالَ «إِنْ ذَكَرَ أَنَّهُ قَالَ بِسْمِ اَللَّهِ فَقَطْ فَقَدْ جَازَتْ صَلاَتُهُ وَ إِنْ لَمْ يَذْكُرْ شَيْئاً مِنَ اَلتَّشَهُّدِ أَعَادَ اَلصَّلاَةَ » وَ اَلرَّجُلِ يَذْكُرُ بَعْدَ مَا قَامَ وَ تَكَلَّمَ وَ مَضَى فِي حَوَائِجِهِ أَنَّهُ إِنَّمَا صَلَّى رَكْعَتَيْنِ فِي اَلظُّهْرِ وَ اَلْعَصْرِ وَ اَلْعَتَمَةِ وَ اَلْمَغْرِبِ قَالَ «يَبْنِي عَلَى صَلاَتِهِ فَيُتِمُّهَا وَ لَوْ بَلَغَ اَلصِّينَ وَ لاَ يُعِيدُ اَلصَّلاَةَ».

فليس بمناف لما ذكرنا من ان من تكلم عامدا وجب عليه إعادة الصلاة ، لان من سها فسلم ثم تكلم بعد ذلك فلم يتعمد الكلام وهو في الصلاة لانه إنما تكلم لظنه أنه قد فرغ من الصلاة فجرى مجرى من هو في الصلاة وتكلم لظنه انه ليس هو في الصلاة ، ولو أنه حين ذكر انه قد فاته شئ من هذه الصلوات ثم تكلم بعد ذلك عامدا لكان يجب عليه إعادة الصلاة حسب ما قدمناه في المتكلم عامدا ، ومن شك فلم يدر اثنتين صلى أم ثلاثا فان ذهب وهمه إلى واحد منهما بنى عليه ولا شئ عليه ، وان اعتدل وهمه بنى على الاكثر وأتم ما فاته إذا سلم ، وقد قدمنا ما يدل على ذلك ، ويزيده بيانا ما رواه :

As for what was narrated by Muhammad bin Ahmad bin Yahya, from Ahmad bin al-Hasan bin Ali bin Faddal, from 'Amr bin Sa'id al-Mada'ini, from Musaddiq bin Sadaqah, from 'Ammar bin Musa al-Sabati:

Abu Abdillah {a.s} (was asked) regarding a man who forgot the 'tashahhud' in prayer.

Imam {a.s} said: "If he remembers that he at least said 'Bismillah', then his prayer is valid. But if he does not remember anything from 'tashahhud', he must repeat prayer."

And (Imam {a.s} was asked) regarding a man who remembers after having stood up, spoken, and gone about his affairs, that he had only prayed two rak'ahs in Dhuhr, 'Asr, Isha, or Maghrib.

Imam {a.s} said: "He builds upon his prayer and completes it, even if he had reached China, and he does not need to repeat the prayer."

[AL TUSI]

So this does not contradict what we have stated, that whoever speaks deliberately during the prayer must repeat the prayer, because the one who forgets and gives the 'taslim', then speaks afterward, did not intentionally speak while still regarding himself in a state of prayer. Rather, he spoke thinking he had completed the prayer, and this is like the case of someone who speaks during prayer believing he is not in prayer.

However, if he had remembered that something from his prayer was still remaining, and then deliberately spoke after that, it would have been obligatory upon him to repeat the prayer, as we have previously clarified regarding the one who deliberately speaks.

As for the one who doubts and does not know whether he prayed two rak'ahs or three: if his assumption leans toward one of them, then he should build upon it and nothing is required of him. But if his assumption is balanced, he should build upon the greater number and complete what he has missed after giving the 'taslim'. We have already mentioned what supports this, and what further clarifies it is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.192

HADITH

HADITH.759

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ لاَ يَدْرِي أَ وَاحِدَةً صَلَّى أَمِ اِثْنَتَيْنِ قَالَ «يُعِيدُ» قُلْتُ رَجُلٌ لَمْ يَدْرِ اِثْنَتَيْنِ صَلَّى أَمْ ثَلاَثاً قَالَ «إِنْ دَخَلَهُ اَلشَّكُّ بَعْدَ دُخُولِهِ فِي اَلثَّالِثَةِ مَضَى فِي اَلثَّالِثَةِ ثُمَّ صَلَّى اَلْأُخْرَى وَ لاَ شَيْءَ عَلَيْهِ وَ يُسَلِّمُ».

Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Hammad bin 'Isa, from Hariz, from Zurarah, from one of them (Imam {a.s}), peace be upon them both, who said:

I said to Him {a.s}: "A man does not know whether he prayed one rak'ah or two."

Imam {a.s} said: "He should repeat (the prayer)."

I asked: "A man does not know whether he prayed two rak'ahs or three."

Imam {a.s} said: "If the doubt enters after he has already begun the third rak'ah, then he should continue in the third, then pray the next rak'ah (the fourth), and there is nothing upon him, and he should give the taslim."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.192 • Al-Istibsar, Vol.1 p.375 • Bihar Al-Anwar, Vol.8 5 p.173

HADITH

HADITH.760

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ لَمْ يَدْرِ رَكْعَتَيْنِ صَلَّى أَمْ ثَلاَثاً قَالَ «يُعِيدُ » قُلْتُ أَ لَيْسَ يُقَالُ لاَ يُعِيدُ اَلصَّلاَةَ فَقِيهٌ فَقَالَ «إِنَّمَا ذَلِكَ فِي اَلثَّلاَثِ وَ اَلْأَرْبَعِ».

فمحمول على صلاة المغرب لان صلاة المغرب قد بينا انه متى شك الانسان فيها وجب عليه استيناف الصلاة ، فاما ما رواه:

As for what was narrated by Muhammad bin Ahmad bin Yahya, from Muhammad bin al-Husayn, from Ja'far, from Hammad bin 'Isa, from 'Ubayd bin Zurarah, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who does not know whether he prayed two rak'ahs or three.

Imam {a.s} said: "He must repeat (the prayer)."

I asked: "Is it not said that a jurist does not repeat the prayer?"

Imam {a.s} said: "That is only in the case of doubt between three and four (rak'ahs)."

[AL TUSI]

So this (narration) is to be understood as referring to the Maghrib prayer, because we have already explained that whenever a person has doubt in the Maghrib prayer, it is obligatory upon him to begin the prayer anew. As for what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.193 • Al-Istibsar, Vol.1 p.375 • Al-Wafi, Vol.8 p.990 • Wasa'il Al-Shi'ah, Vol.8 p.215 • Bihar Al-Anwar, Vol.8 5 p.173

HADITH

HADITH.761

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ لاَ يَدْرِي أَ ثَلاَثاً صَلَّى أَمِ اِثْنَتَيْنِ قَالَ «يَبْنِي عَلَى اَلنُّقْصَانِ وَ يَأْخُذُ بِالْجَزْمِ وَ يَتَشَهَّدُ بَعْدَ اِنْصِرَافِهِ تَشَهُّداً خَفِيفاً كَذَلِكَ فِي أَوَّلِ اَلصَّلاَةِ وَ آخِرِهَا».

فالوجه في هذا الخبر انه إنما يبني على النقصان إذا ذهب وهمه إليه ويصلي تمامه احتياطا ، فاما مع اعتدال الوهم فالبناء على لاكثر أحوط إذا تمم بعد الفراغ من الصلاة على ما بيناه ، والذي يؤكد ما قلناه ما رواه :

Ahmad bin Muhammad, from Muhammad bin Sahl, from his father, who said:

I asked Abu al-Hasan {a.s}, peace be upon him, about a man who does not know whether he prayed three rak'ahs or two.

Imam {a.s} said: "He should build upon the lesser number and act according to what he is certain of. After finishing his prayer, he should recite a light tashahhud. This is to be done both at the beginning of the prayer and at its end."

[AL TUSI]

The interpretation of this report is that he builds upon the lesser number when his assumption inclines toward it, and he completes the prayer out of precaution. But in the case where the assumption is balanced (no inclination toward either number), then building upon the greater number is more cautious, provided he completes what was possibly missed after finishing the prayer, as we have previously explained.

What reinforces what we have said is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.193 • Al-Istibsar, Vol.1 p.375 • Al-Wafi, Vol.8 p.987 • Wasa'il Al-Shi'ah, Vol.8 p.213

HADITH

HADITH.762

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «كُلَّمَا دَخَلَ عَلَيْكَ مِنَ اَلشَّكِّ فِي صَلاَتِكَ فَاعْمَلْ عَلَى اَلْأَكْثَرِ» قَالَ «فَإِذَا اِنْصَرَفْتَ فَأَتِمَّ مَا ظَنَنْتَ أَنَّكَ نَقَصْتَ».

ومن تيقن انه زاد في الصلاة وجب عليه إعادة الصلاة ، يدل على ذلك ما رواه :

Ahmad bin Muhammad, from Muhammad bin Khalid, from al-Hasan bin Ali, from Mu'adh bin Muslim, from 'Ammar bin Musa al-Sabati, who said:

Abu Abdillah {a.s}, peace be upon him, said: "Whenever doubt enters upon you in your prayer, then act according to the greater number."

Imam {a.s} said: "Then, after you finish, complete what you think you may have left out."

[AL TUSI]

And whoever is certain that he has added something to the prayer, it is obligatory upon him to repeat the prayer. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.193 • Al-Istibsar, Vol.1 p.376 • Al-Wafi, Vol.8 p.985 • Wasa'il Al-Shi'ah, Vol.8 p.213

HADITH

HADITH.763

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ وَ بُكَيْرٍ اِبْنَيْ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِسْتَيْقَنَ اَلرَّجُلُ أَنَّهُ زَادَ فِي صَلاَتِهِ اَلْمَكْتُوبَةِ لَمْ يَعْتَدَّ بِهَا وَ اِسْتَقْبَلَ صَلاَتَهُ اِسْتِقْبَالاً إِذَا كَانَ قَدِ اِسْتَيْقَنَ يَقِيناً».

Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Ibn Abi Umayr, from 'Umar bin Udhaynah, from Zurarah and Bukayr, the sons of A'yan:

Abu Ja'far {a.s}, peace be upon him, said: "If a man is certain that he has added something to his obligatory prayer, then he should not count it (as valid), and he must start his prayer over from the beginning, if he has attained definite certainty."

[REFERENCES] Al-Kafi, Vol.3 p.348 • Al-Kafi, Vol.3 p.354 • Tahdib Al-Ahkam, Vol.2 p.194 • Al-Istibsar, Vol.1 p.376 • Awali Al-La'ali, Vol.3 p.94 • Al-Wafi, Vol.8 p.964 • Wasa'il Al-Shi'ah, Vol.6 p.319 • Wasa'il Al-Shi'ah, Vol.8 p.231 • Bihar Al-Anwar, Vol.8 5 p.201

HADITH

HADITH.764

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «مَنْ زَادَ فِي صَلاَتِهِ فَعَلَيْهِ اَلْإِعَادَةُ».

Ali bin Mahziyar, from Fadalah bin Ayyub, from Aban bin 'Uthman, from Abu Basir, who said:

Abu Abdillah {a.s}, peace be upon him, said: "Whoever adds to his prayer, it is obligatory upon him to repeat it."

[REFERENCES] Al-Kafi, Vol.3 p.355 • Tahdib Al-Ahkam, Vol.2 p.194 • Al-Istibsar, Vol.1 p.376 • Al-Wafi, Vol.8 p.964 • Wasa'il Al-Shi'ah, Vol.8 p.231

HADITH

HADITH.765

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ هِلاَلٍ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ اِسْتَيْقَنَ بَعْدَ مَا صَلَّى اَلظُّهْرَ أَنَّهُ صَلَّى خَمْساً قَالَ «وَ كَيْفَ اِسْتَيْقَنَ» قُلْتُ عَلِمَ قَالَ «إِنْ كَانَ عَلِمَ أَنَّهُ كَانَ جَلَسَ فِي اَلرَّابِعَةِ فَصَلاَةُ اَلظُّهْرِ تَامَّةٌ وَ لْيَقُمْ فَلْيُضِفْ إِلَى اَلرَّكْعَةِ اَلْخَامِسَةِ رَكْعَةً وَ سَجْدَتَيْنِ فَيَكُونَانِ رَكْعَتَيْنِ نَافِلَةً وَ لاَ شَيْءَ عَلَيْهِ».

Muhammad bin Ahmad bin Yahya, from Muhammad bin al-Husayn, from Muhammad bin Abdillah bin Hilal, from al-'Ala', from Muhammad bin Muslim, who said:

I asked Abu Ja'far {a.s} about a man who, after finishing the Dhuhr prayer, becomes certain that he had prayed five rak'ahs.

Imam {a.s} said: "And how did he become certain?"

I said: "He knows it (to be certain)."

Imam {a.s} said: "If he knows that he had sat in the fourth rak'ah, then his Dhuhr prayer is complete, and he should stand and add to the fifth rak'ah another rak'ah and two prostrations, so they will become two (extra) rak'ahs as 'nafilah' (recommended prayer), and nothing is upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.194 • Al-Istibsar, Vol.1 p.377 • Al-Wafi, Vol.8 p.964 • Wasa'il Al-Shi'ah, Vol.8 p.232 • Bihar Al-Anwar, Vol.8 5 p.202

HADITH

HADITH.766

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَصْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى خَمْساً فَقَالَ «إِنْ كَانَ جَلَسَ فِي اَلرَّابِعَةِ قَدْرَ اَلتَّشَهُّدِ فَقَدْ تَمَّتْ صَلاَتُهُ».

فليس بمناف للخبر الاول لان من جلس في الرابعة ثم قام وصلى ركعة لم يخل بركن من اركان الصلاة ، وإنما يكون أخل بالتسليم ، والاخلال بالتسليم لا يوجب إعادة الصلاة حسب ما قدمناه ، ومتى شك في الرابعة والخامسة بنى على الرابعة وسلم وسجد سجدتي السهو وهما المرغمتان.

Ahmad bin Muhammad, from Ibn Abi Nasr, from Jamil bin Darraj, from Zurarah, from Abu Ja'far {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who prayed five rak'ahs.

Imam {a.s} said: "If he sat in the fourth rak'ah for the duration of the tashahhud, then his prayer is complete."

[AL TUSI]

So this does not contradict the first report, because one who sat in the fourth rak'ah and then stood and prayed an additional rak'ah has not invalidated any of the essential pillars ('arkan') of the prayer. Rather, what he omitted was the 'taslim', and omitting the 'taslim' does not necessitate repeating the prayer, as we have previously explained.

And whenever one doubts whether he is in the fourth or the fifth rak'ah, he should build upon the fourth, give the 'taslim', and then perform the two prostrations of forgetfulness ('sajdatay al-sahw'), which are known as 'al-marghimatan' (the two that humiliate (Shaytan)).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.194 • Al-Istibsar, Vol.1 p.377 • Awali Al-La'ali, Vol.3 p.94 • Al-Wafi, Vol.8 p.964 • Wasa'il Al-Shi'ah, Vol.8 p.232

HADITH

HADITH.767

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كُنْتَ لاَ تَدْرِي أَرْبَعاً صَلَّيْتَ أَمْ خَمْساً فَاسْجُدْ سَجْدَتَيِ اَلسَّهْوِ بَعْدَ تَسْلِيمِكَ ثُمَّ سَلِّمْ بَعْدَهُمَا».

قال الشيخ رحمه‌الله : (وسجدتا السهو بعد التسليم يقول الانسان في سجوده).

قد بينا فيما تقدم ان سجدتي السهو موضعهما بعد التسليم ، ويؤكد ذلك ايضا ما رواه :

Muhammad bin Ya'qub narrated from Ali bin Ibrahim, from Muhammad bin 'Isa, from Yunus bin Abd al-Rahman, from Abdillah bin Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "If you do not know whether you prayed four or five rak'ahs, then perform the two prostrations of forgetfulness ('sajdatay al-sahw') after your 'taslim', then give the 'taslim' again after them."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'The two prostrations of forgetfulness are performed after the 'taslim', and a person says something during his prostration.'

We have already explained previously that the proper place for the two prostrations of forgetfulness ('sajdatay al-sahw') is after the 'taslim', and this is further confirmed by what was narrated:

[REFERENCES] Al-Kafi, Vol.3 p.355 • Al-Kafi, Vol.3 p.355 • Tahdib Al-Ahkam, Vol.2 p.195 • Awali Al-La'ali, Vol.3 p.106 • Al-Wafi, Vol.8 p.988 • Wasa'il Al-Shi'ah, Vol.8 p.207 • Wasa'il Al-Shi'ah, Vol.8 p.224 • Wasa'il Al-Shi'ah, Vol.8 p.224 • Bihar Al-Anwar, Vol.8 5 p.206

HADITH

HADITH.768

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

سَعْدٌ عَنْ مُوسَى بْنِ اَلْحَسَنِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اَللَّهِ بْنِ مَيْمُونٍ اَلْقَدَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «سَجْدَتَا اَلسَّهْوِ بَعْدَ اَلتَّسْلِيمِ وَ قَبْلَ اَلْكَلاَمِ».

Sa'd, from Musa bin al-Hasan, from Muhammad bin al-Husayn bin Abi al-Khattab, from al-Hasan bin Ali bin Faddal, from Abdillah bin Maymun al-Qaddah, from (Imam) Ja'far bin Muhammad {a.s}, from his father (Imam al Baqir {a.s}):

(Imam) Ali {a.s}, peace be upon him, said: "The two prostrations of forgetfulness ('sajdata al-sahw') are to be performed after the 'taslim' and before speaking."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.341 • Tahdib Al-Ahkam, Vol.2 p.195 • Al-Istibsar, Vol.1 p.380 • Al-Wafi, Vol.8 p.994 • Wasa'il Al-Shi'ah, Vol.8 p.208

HADITH

HADITH.769

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ قَالَ قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «فِي سَجْدَتَيِ اَلسَّهْوِ إِذَا نَقَصْتَ قَبْلَ اَلتَّسْلِيمِ وَ إِذَا زِدْتَ فَبَعْدَهُ».

As for what was narrated by Ahmad bin Muhammad bin ‘Isa, from al-Barqi, from Sa‘d bin Sa‘d al-Ash‘ari, who said:

(Imam) Al-Ridha {a.s}, peace be upon him, said: "In the two prostrations of forgetfulness (‘sajdatay al-sahw’), if there was a deficiency (in the prayer), then they are before the ‘taslim’; and if there was an addition, then they are after it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.195

HADITH

HADITH.770

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي اَلْجَارُودِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَتَى أَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ قَالَ «قَبْلَ اَلتَّسْلِيمِ فَإِنَّكَ إِذَا سَلَّمْتَ بَعْدُ ذَهَبَتْ حُرْمَةُ صَلاَتِكَ».

فان هذين الخبرين محمولان على ضرب من التقية لانهما موافقان لمذاهب العامة ، وقال أبو جعفر محمد بن علي بن بابويه رحمه‌الله : انا افتي بهما في حال التقية ،

And what was narrated by Muhammad bin Ahmad bin Yahya, from Ahmad bin Muhammad, from Ibn Sinan, from Abu al-Jarud, who said:

I said to Abu Ja‘far {a.s}, peace be upon him: “When should I perform the two prostrations of forgetfulness (‘sajdatay al-sahw’)?”

Imam {a.s} said: "Before the ‘taslim’, for if you give the ‘taslim’, the sanctity of your prayer has ended."

[AL TUSI]

For indeed, these two narrations are to be understood as being related to a form of ‘taqiyyah’ (dissimulation), because they are in agreement with the doctrines of the common (Sunni) sects.

And Abu Ja‘far Muhammad ibn Ali ibn Babawayh, may Allah {SWT} have mercy on him, said: "I issue legal verdicts (‘fatawa’) based on them in situations of ‘taqiyyah’."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.195 • Al-Istibsar, Vol.1 p.380 • Al-Wafi, Vol.8 p.995 • Wasa’il Al-Shi’ah, Vol.8 p.208

HADITH

HADITH.771

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ أَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ اَلْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ سَجْدَتَيِ اَلسَّهْوِ هَلْ فِيهِمَا تَكْبِيرٌ أَوْ تَسْبِيحٌ فَقَالَ «لاَ إِنَّهُمَا سَجْدَتَانِ فَقَطْ فَإِنْ كَانَ اَلَّذِي سَهَا هُوَ اَلْإِمَامَ كَبَّرَ إِذَا سَجَدَ وَ إِذَا رَفَعَ رَأْسَهُ لِيُعْلِمَ مَنْ خَلْفَهُ أَنَّهُ قَدْ سَهَا وَ لَيْسَ عَلَيْهِ أَنْ يُسَبِّحَ فِيهِمَا وَ لاَ فِيهِمَا تَشَهُّدٌ بَعْدَ اَلسَّجْدَتَيْنِ».

فالمراد بهذا الخبر انه ليس فيهما تسبيح وتشهد كالتسبيح والتشهد في الصلوات من التطويل فيهما دون أن يكون المراد به نفي التسبيح والتشهد على كل حال ، وعندنا ان المسنون أن يخفف الانسان في التشهد الذي بعد سجدتي السهو ويحمد الله تعالى في السجود ويصلي على نبيه صلى الله عليه وآله بلا تطويل ، والذي يكشف عما ذكرناه :

And as for what was narrated by Sa'd bin Abdillah, from Ahmad bin al-Hasan bin Ali bin Faddal, from 'Amr bin Sa'id al-Mada'ini, from Musaddiq bin Sadaqah, from 'Ammar bin Musa al-Sabati, from Abu Abdillah {a.s} (peace be upon him), who said:

I asked Him {a.s} about the two prostrations of forgetfulness ('sajdatay al-sahw'), is there in them any 'takbir' (saying "Allahu Akbar") or 'tasbih' (glorification)?
Imam {a.s} said: "No, they are only two prostrations. But if the one who erred is the imam (of prayer), then he says 'takbir' when he goes into prostration and when he raises his head, in order to inform those behind him that he has made an error. He is not required to say 'tasbih' in them, and there is no 'tashahhud' after the two prostrations."

[AL TUSI]

So the meaning of this report is that there is no 'tasbih' and 'tashahhud' in them in the same manner as in the regular prayers, meaning without lengthening them, rather than the intention being to deny 'tasbih' and 'tashahhud' in every form or in all cases.
According to us, the recommended practice ('sunnah') is that a person performs a light 'tashahhud' after the two prostrations of forgetfulness, and praises Allah {SWT}, the Exalted, in the prostrations and sends blessings upon His Prophet {saws}, peace and blessings be upon him and his family, but without elaboration or prolongation.
What clarifies what we have mentioned is:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.341 • Tahdib Al-Ahkam, Vol.2 p.196 • Al-Istibsar, Vol.1 p.381 • Awali Al-La'ali, Vol.3 p.106 • Al-Wafi, Vol.8 p.995 • Wasa'il Al-Shi'ah, Vol.8 p.235 • Bihar Al-Anwar, Vol.8 5 p.221

HADITH

HADITH.772

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا لَمْ تَدْرِ أَرْبَعاً صَلَّيْتَ أَمْ خَمْساً أَمْ نَقَصْتَ أَمْ زِدْتَ فَتَشَهَّدْ وَ سَلِّمْ وَ اُسْجُدْ سَجْدَتَيْنِ بِغَيْرِ رُكُوعٍ وَ لاَ قِرَاءَةٍ تَتَشَهَّدُ فِيهِمَا تَشَهُّداً خَفِيفاً».

فأما ما يستحب من الاقوال في هاتين السجدتين.

What was narrated by Sa'd bin Abdillah, from Abu Ja'far, from Muhammad bin Abi Umayr, from Hammad bin 'Uthman, from 'Ubaydallah bin Ali al-Halabi:

Abu Abdillah {a.s}, peace be upon him, said: "If you do not know whether you have prayed four rak'ahs or five, or whether you have omitted or added something, then perform the tashahhud, give the salam, and perform two prostrations ('sajdatayn') without bowing ('ruku') or recitation, and in them recite a light tashahhud."

[AL TUSI]

As for what is recommended from the sayings in these two prostrations.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.350 • Tahdib Al-Ahkam, Vol.2 p.196 • Al-Istibsar, Vol.1 p.380 • Nuzhat Al-Nazir, Vol.1 p.40 • Awali Al-La'ali, Vol.3 p.105 • Al-Wafi, Vol.8 p.988 • Wasa'il Al-Shi'ah, Vol.8 p.224 • Wasa'il Al-Shi'ah, Vol.8 p.234 • Bihar Al-Anwar, Vol.8 5 p.206 • Bihar Al-Anwar, Vol.8 5 p.226

HADITH

HADITH.773

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَمَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ اَلْحَلَبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: فِي سَجْدَتَيِ اَلسَّهْوِ « بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ » قَالَ وَ سَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ فِيهِمَا - « بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلنَّبِيُّ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ ».

قال الشيخ رحمه‌الله : (من ترك صلاة من الخمس متعمدا أو ناسيا ولم يدر أيها هي صلى أربع ركعات وثلاثا وركعتين).

As for what was narrated by Sa'd bin Abdillah, from Abi Ja'far, from his father, from Muhammad bin Abi Umayr, from Hammad bin 'Uthman, from 'Ubaydallah al-Halabi, who said:

I heard Abu Abdillah {a.s}, peace be upon him, say regarding the two prostrations of forgetfulness: 'In the name of Allah {SWT}, and by Allah {SWT}, and may Allah {SWT} send blessings upon Muhammad {saws} and upon the family of Muhammad {saws}.'

He (narrator) said: "And I heard Him {a.s} on another occasion say in them:

'In the Name of Allah {SWT}, and by Allah {SWT}, and peace be upon you, O Prophet {saws}, and the mercy of Allah {SWT} and His blessings.'

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'Whoever deliberately or forgetfully misses one of the five (daily) prayers and does not know which one it is, then he should perform four rak'ahs, and three, and two.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.342 • Tahdib Al-Ahkam, Vol.2 p.196 • Wasa'il Al-Shi'ah, Vol.8 p.234 • Bihar Al-Anwar, Vol.8 5 p.220

HADITH

HADITH.774

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ نَسِيَ صَلاَةً مِنْ صَلاَةِ يَوْمِهِ وَاحِدَةً وَ لَمْ يَدْرِ أَيُّ صَلاَةٍ هِيَ صَلَّى رَكْعَتَيْنِ وَ ثَلاَثاً وَ أَرْبَعاً».

وَ رَوَى هَذَا اَلْحَدِيثَ :

Ahmad bin Muhammad bin 'Isa, from al-Hasan bin Ali al-Washsha', from Ali bin Asbat, from more than one of our companions:

Abu Abdillah {a.s}, said: "Whoever forgets one of the prayers of his day and does not know which prayer it is, he should perform two rak'ahs, three, and four."

[AL TUSI]

And this hadith was also narrated by:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.197 • Al-Wafi, Vol.8 p.1009 • Wasa'il Al-Shi'ah, Vol.8 p.275

HADITH

HADITH.775

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : مِثْلَهُ.

[AL TUSI]

Muhammad bin Ahmad bin Yahya, from Muhammad bin al-Husayn bin Abi al-Khattab, from Ali bin Asbat, from more than one of our companions, from Abu Abdillah {a.s}:, the same (narration).

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.776

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْعَيَّاشِيُّ عَنْ جَعْفَرِ بْنِ أَحْمَدَ قَالَ حَدَّثَنِي عَلِيُّ بْنُ اَلْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ قَامَ فِي اَلصَّلاَةِ اَلْمَكْتُوبَةِ فَسَهَا فَظَنَّ أَنَّهَا نَافِلَةٌ أَوْ قَامَ فِي اَلنَّافِلَةِ فَظَنَّ أَنَّهَا مَكْتُوبَةٌ قَالَ «هِيَ عَلَى مَا اِفْتَتَحَ اَلصَّلاَةَ عَلَيْهِ».

Al-'Ayyashi, from Ja'far bin Ahmad, said Ali bin al-Hasan and Ali bin Muhammad narrated to me, from Muhammad bin 'Isa, from Yunus, from Mu'awiyah, who said:

I asked Abu Abdillah {a.s} about a man who stood to pray an obligatory prayer ('al-maktubah'), then became confused and thought it was a recommended prayer ('nafilah'), or he stood to pray a 'nafilah' and thought it was an obligatory prayer.

Imam {a.s} said: "It is according to what he began the prayer with."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.197 • Tahdib Al-Ahkam, Vol.2 p.343 • Al-Wafi, Vol.8 p.911 • Wasa'il Al-Shi'ah, Vol.6 p.6

HADITH

HADITH.777

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : وَ سَأَلْتُهُ عَنْ رَجُلٍ أَمَّ قَوْماً فِي اَلْعَصْرِ فَذَكَرَ وَ هُوَ يُصَلِّي بِهِمْ أَنَّهُ لَمْ يَكُنْ صَلَّى اَلْأُولَى قَالَ «فَلْيَجْعَلْهَا اَلْأُولَى اَلَّتِي فَاتَتْهُ وَ اِسْتَأْنَفَ اَلْعَصْرَ وَ قَدْ قَضَى اَلْقَوْمُ صَلاَتَهُمْ».

قال الشيخ رحمه‌الله : (ومن فاتته صلوات كثيرة لم يحص عددها ، ولا عرف أيها هي من الخمس صلوات على التعيين أو كانت الخمس بأجمعها فاتته له مدة ولا يحصيها فليصل أربعا وثلاثا واثنتين في كل وقت لا يتضيق لصلاة حاضرة وليكثر من ذلك حتى يغلب على ظنه انه قد قضى ما فاته وزاد عليه). قد بينا انه إذا لم يتعين له ما فاته يصلي اربعا وثلاثا واثنتين في كل وقت ، فاما ما يدل على انه يجب أن يكثر منه فهو ما قد ثبت ان قضاء الفرايض واجب وإذا ثبت قضاؤها ولم يمكنه أن يتخلص من ذلك إلا بأن يستكثر منها وجب عليه الاستكثار منها ، ويزيد ذلك وضوحا ان النوافل التي لا يجب قضاؤها قد رغب في قضائها إذا كان حكمها هذا الحكم فالفرايض بذلك أولى ، والذي روى ذلك.

And from him, from Muhammad bin Nusayr, who said: Muhammad bin Isa narrated to us, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah {a.s}:

And I asked Him {a.s} about a man who led a group in prayer for 'Asr, then remembered while he was praying with them that he had not yet prayed Dhuhr.

Imam {a.s} said: "Then he should count it as the Dhuhr which he had missed, and begin 'Asr anew. As for the people, they have completed their prayer."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'Whoever has missed many prayers and does not know their number, nor does he know which of the five prayers they are specifically, or if he has missed all five for a period he cannot calculate, then he should pray four rak'ahs, three, and two during every time that is not restricted by the obligation of a current prayer. And he should increase that until he overcomes the assumption that he has made up what he missed and added to it.'

We have explained that when it is not specified which prayers he missed, he should pray four, three, and two rak'ahs in every time.

As for what indicates that it is obligatory to increase such prayers, it is that the making up ('qadahᵓ') of the obligatory prayers is indeed obligatory. And when their making up is obligatory and he cannot be free of that responsibility except by doing more, then it becomes obligatory upon him to increase them.

And to make this even clearer: the 'nafilah' (recommended) prayers, for which making up is not obligatory, are still recommended to be made up. So if that is the case with 'nafilah', then the obligatory prayers are even more deserving of this.

What has been narrated regarding this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.197 • Al-Wafi, Vol.8 p.1013

HADITH

HADITH.778

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

محمد بن يعقوب عن علي بن ابراهيم عن أبيه عن عمرو ابن عثمان عن علي بن عبد الله عن عبد الله بن سنان قال قلت : لابي عبد الله ومحمد بن أحمد بن يحيى عن أبى اسحاق عن عمرو بن عثمان عن ابراهيم بن عبد الله ابن سام قال قلت لابي عبد الله رجل عليه من صلاة النوافل ما لا يدري ما هو من كثرته كيف يصنع؟ قال فيصلي حتى لا يدري كم صلى من كثرته فيكون قد قضى بقدر ما عليه ، قلت فانه ترك ولا يقدر على القضاء من شغله قال : ان كان شغله في طلب معيشة لا بد منها أو حاجة لاخ مؤمن فلا شئ عليه ، وان كان شغله للدنيا وتشاغل بها عن الصلاة فعليه القضاء والا لقي الله مستخفا متهاونا مضيعا لسنة رسول الله ص ، قلت : فانه لا يقدر على القضاء فهل يصلح أن يتصدق فسكت مليا ثم قال : نعم ليتصدق بصدقة ، قلت وما يتصدق؟ قال : بقدر قوته وأدنى ذلك مد فقال مد لكل مسكين مكان كل صلاة قلت : وكم الصلاة التي يجب فيها لكل مسكين مد؟ فقال لكل ركعتين من صلاة الليل وكل ركعتين من صلاة النهار فقلت لا يقدر فقال : مد لكل أربع ركعات فقلت لا يقدر فقال : مد لصلاة الليل ومد لصلاة النهار ، والصلاة أفضل والصلاة أفضل والصلاة أفضل.

Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from 'Amr bin Uthman, from Ali bin Abdillah, from Abdillah bin Sinan, who said: I said to Abu Abdillah {a.s}, and also from Muhammad bin Ahmad bin Yahya, from Abu Ishaq, from 'Amr bin Uthman, from Ibrahim bin Abdillah bin Sam, who said:

I said to Abu Abdillah {a.s}: "A man has upon him such a great number of missed 'nafilah' prayers that he does not know what they are due to their amount, what should he do?"

Imam {a.s} said: "Then he should pray until he no longer knows how many he has prayed because of their abundance, and that way he will have fulfilled what was upon him."

I asked: "Suppose he left them and is not able to make them up due to being busy?"

Imam {a.s} said: "If he was busy (occupied) in the pursuit of livelihood that is necessary, or a need of a believing brother, then there is nothing upon him.

But if he was busy (occupied) for worldly affairs and he occupied himself with them instead of prayer, then he must make them up, otherwise he will meet Allah {SWT} having shown negligence, disrespect, and disregard for Sunnah of Messenger of Allah {SWT}."

I asked: "If he is unable to make them up, is it acceptable for him to give charity?"

He {a.s} was silent for a while, then said: "Yes, let him give charity."

I asked: "And what amount of charity?"

Imam {a.s} said: "According to his ability, and the minimum is a 'mudd'."

Then Imam {a.s} said: "A 'mudd' for every poor person in place of each prayer."

I asked: "And how many prayers would require a 'mudd' for each?"

Imam {a.s} said: "For every two rak'ahs of night prayer, and every two rak'ahs of daytime prayer."

I asked: "Suppose he is unable?"

Imam {a.s} said: "A 'mudd' for every four rak'ahs."

I asked: "Suppose he is still unable?"

Imam {a.s} said: "A 'mudd' for the night prayer and a 'mudd' for the daytime prayer. And the prayer is better, the prayer is better, the prayer is better."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.779

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

لي بن ابراهيم عن أبيه عن ابن أبي عمير عن مرازم قال سأل إسماعيل بن جابر أبا عبد الله عليه السلام : فقال اصلحك الله ان علي نوافل كثيره فكيف اصنع؟ فقال : اقضها فقال له : انها اكثر من ذلك قال : اقضها قال لا احصيها قال : توخ ، قال مرازم وكنت مرضت أربعة اشهر لم اتنفل فيها فقلت أصلحك الله أو جعلت فداك إني مرضت أربعة أشهر لم اصل فيها نافلة فقال : ليس عليك قضاء إن المريض ليس كالصحيح كلما غلب الله عليه فالله أولى بالعذر فيه.

قال الشيخ رحمه الله : (ومن التفت في صلاة فريضة حتى يرى من خلفه وجب عليه إعادة الصلاة).

يدل على ذلك :

Ali bin Ibrahim, from his father, from Ibn Abi Umayr, from Marazim, who said:

Isma'il bin Jabir asked Abu Abdillah {a.s}, saying:

"May Allah {SWT} set you right, I have many missed 'nafilah' prayers, what should I do?"

Imam {a.s} said: "Make them up (as qadha)."

I asked: "They are more than that (too many)."

Imam {a.s} said: "Make them up."

I said: "I cannot count them."

Imam {a.s} said: "Approximate (estimate)."

Marazim said: I was ill for four months and did not perform 'nafilah' prayers during that time, so I asked (Imam {a.s}: "May Allah {SWT} set you right or may I be your ransom, I was ill for four months and did not perform any 'nafilah' prayers during that time."

Imam {a.s} said: "There is no 'qadha' upon you. The sick is not like the healthy. Whatever overcomes one by Allah's {SWT} will, then Allah {SWT} is more entitled to excuse him in it."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'Whoever turns his head in an obligatory prayer to the extent that he sees what is behind him, it becomes obligatory upon him to repeat the prayer.' This is supported by:

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.780

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ أَنَّهُ سَمِعَ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلاِلْتِفَاتُ يَقْطَعُ اَلصَّلاَةَ إِذَا كَانَ بِكُلِّهِ».

What was narrated by al-Husayn bin Sa'id, from Ibn Abi 'Umayr, from 'Umar bin Udhayna, from Zurarah, who said:

He (Zurarah) heard Abu Ja'far {a.s} say: '"Turning (the head) invalidates the prayer when it is with the whole (of the body)."'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.199

HADITH

HADITH.781

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ هَلْ يَلْتَفِتُ اَلرَّجُلُ فِي صَلاَتِهِ فَقَالَ «لاَ وَ لاَ يَنْقُضُ أَصَابِعَهُ».

And from him, from Safwan, from al-'Ala', from Muhammad bin Muslim, from Abu Ja'far {a.s}, who said:
I asked Him {a.s}: "May a man turn his head during his prayer?"
Imam {a.s} said: "No, and he should not crack his fingers either."

[REFERENCES] Al-Kafi, Vol.3 p.366 • Tahdib Al-Ahkam, Vol.2 p.199 • Al-Istibsar, Vol.1 p.405 • Al-Wafi, Vol.8 p.876 • Wasa'il Al-Shi'ah, Vol.7 p.244 • Wasa'il Al-Shi'ah, Vol.7 p.264

HADITH

HADITH.782

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِسْتَقْبَلْتَ اَلْقِبْلَةَ بِوَجْهِكَ فَلاَ تَقْلِبْ وَجْهَكَ عَنِ اَلْقِبْلَةِ فَتَفْسُدَ صَلاَتُكَ فَإِنَّ اَللَّهَ تَعَالَى قَالَ لِنَبِيِّهِ عَلَيْهِ اَلسَّلاَمُ فِي اَلْفَرِيضَةِ «فَوَلِّ وَجْهَكَ شَطْرَ اَلْمَسْجِدِ اَلْحَرٰامِ وَ حَيْثُ مٰا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ» وَ اِخْشَعْ بَصَرَكَ وَ لاَ تَرْفَعْهُ إِلَى اَلسَّمَاءِ وَ لَكِنْ حِذَاءَ وَجْهِكَ فِي مَوْضِعِ سُجُودِكَ».

Muhammad bin Ya'qub, from Ali bin Ibrahim, from his father, from Hammad, from Hariz, from Zurarah:
Abu Ja'far {a.s}, peace be upon him, said: "When you face the qiblah with your face, do not turn your face away from the qiblah, lest your prayer become invalid.
For indeed, Allah {SWT} the Exalted said to His Prophet {saws}, peace be upon him, regarding the obligatory prayer: '*So turn your face toward the Sacred Mosque, and wherever you are, turn your faces toward it*' (Surah Baqarah 2:144 & 2:150).
And lower your gaze, and do not raise it to the sky, but rather let it be aligned with your face at the place of your prostration."

[REFERENCES] Al-Kafi, Vol.3 p.300 • Tahdib Al-Ahkam, Vol.2 p.199 • Tahdib Al-Ahkam, Vol.2 p.286 • Al-Istibsar, Vol.1 p.405 • Al-Wafi, Vol.7 p.539 • Tafsir Al-Burhan, Vol.1 p.346

HADITH

HADITH.783

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصِيبُهُ اَلرُّعَافُ وَ هُوَ فِي اَلصَّلاَةِ فَقَالَ «إِنْ قَدَرَ عَلَى مَاءٍ عِنْدَهُ يَمِيناً أَوْ شِمَالاً بَيْنَ يَدَيْهِ وَ هُوَ مُسْتَقْبِلُ اَلْقِبْلَةِ فَلْيَغْسِلْهُ عَنْهُ ثُمَّ لْيُصَلِّ مَا بَقِيَ مِنْ صَلاَتِهِ وَ إِنْ لَمْ يَقْدِرْ عَلَى مَاءٍ حَتَّى يَنْصَرِفَ بِوَجْهِهِ أَوْ يَتَكَلَّمَ فَقَدْ قَطَعَ صَلاَتَهُ».

And from him, from Ali bin Ibrahim, from his father, from Ibn Abi ‘Umayr, from Hammad, from al-Halabi, from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about a man who experiences nosebleed (‘ru’af’) while in prayer.

Imam {a.s} said: "If he is able to find water near him, whether to his right, left, or in front of him, while still facing the qiblah, then let him wash it off and continue with the remainder of his prayer. But if he is not able to find water without turning his face away or speaking, then his prayer is invalidated."

[REFERENCES] Al-Kafi, Vol.3 p.364 • Tahdib Al-Ahkam, Vol.2 p.200 • Al-Istibsar, Vol.1 p.404 • Al-Wafi, Vol.8 p.869 • Wasa’il Al-Shi’ah, Vol.7 p.239

HADITH

HADITH.784

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَلْحَمِيدِ عَنْ عَبْدِ اَلْمَلِكِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلِالْتِفَاتِ فِي اَلصَّلاَةِ أَ يَقْطَعُ اَلصَّلاَةَ فَقَالَ «لاَ وَ مَا أُحِبُّ أَنْ يُفْعَلَ».

فالمراد بهذا الخبر هو انه إذا لم يلتفت الى ورائه وإنما يلتفت يمينا وشمالا فان ذلك لا يقطع الصلاة وإن كان منقصا لها ، فأما إذا كان الالتفات بالكلية فانه يقطع الصلاة حسب ما قدمناه. قال الشيخ رحمه‌الله : (ومن ظن انه على طهارة فصلى ثم علم بعد ذلك انه على غير طهارة تطهر وأعاد الصلاة ، وكذلك من صلى في ثوب وظن انه طاهر ثم عرف بعد ذلك انه كان نجسا ففرط في صلاته فيه من غير تأمل له أعاد الصلاة). فقد بينا ذلك في باب الطهارة وشرحناه ، ويؤكده ايضا ما رواه :

As for what was narrated by Sa’d bin Abdillah, from Muhammad bin al-Husayn, from Ja’far bin Bashir, from Hammad bin Uthman, from Abd al-Hamid, from Abd al-Malik, who said:

I asked Abu Abdillah {a.s} about turning the head in prayer, does it invalidate the prayer?

Imam {a.s} said: "No, but I do not like it to be done."

[AL TUSI]

So the meaning of this narration is that if one does not turn entirely behind but only turns slightly to the right or to the left, then this does not invalidate the prayer, even though it detracts from it. As for when the turning is complete, then it does invalidate the prayer, as we have previously explained.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: ‘Whoever assumes that he is in a state of purity and prays, then later realizes that he was not in a state of purity, he must perform purification and repeat the prayer. Likewise, whoever prays in a garment thinking it is pure, and then finds out afterward that it was impure, and he was negligent in checking it beforehand, must repeat the prayer.’

We have already explained and clarified this in the chapter on purification, and it is also confirmed by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.200 • Al-Istibsar, Vol.1 p.405 • Al-Wafi, Vol.8 p.875 • Wasa’il Al-Shi’ah, Vol.7 p.245

HADITH

HADITH.785

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ اَلْفُضَيْلِ عَنْ أَبِي اَلصَّبَّاحِ اَلْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ رَجُلٍ تَوَضَّأَ فَنَسِيَ أَنْ يَمْسَحَ عَلَى رَأْسِهِ حَتَّى قَامَ فِي اَلصَّلاَةِ قَالَ «فَلْيَنْصَرِفْ فَلْيَمْسَحْ عَلَى رَأْسِهِ وَ لْيُعِدِ اَلصَّلاَةَ».

Al-Husayn bin Sa'id, from Muhammad bin al-Fudayl, from Abu al-Sabbah al-Kinani, who said:

I asked Abu Abdillah {a.s} about a man who performed ablution but forgot to wipe over his head until he had already stood for prayer.

Imam {a.s} said: '"Then he should leave (the prayer), wipe over his head, and repeat the prayer."'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.200 • Al-Wafi, Vol.6 p.349 • Wasa'il Al-Shi'ah, Vol.1 p.370

HADITH

HADITH.786

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ نَسِيَ مَسْحَ رَأْسِهِ أَوْ قَدَمَيْهِ أَوْ شَيْئاً مِنَ اَلْوُضُوءِ اَلَّذِي ذَكَرَهُ اَللَّهُ تَعَالَى فِي اَلْقُرْآنِ كَانَ عَلَيْهِ إِعَادَةُ اَلْوُضُوءِ وَ اَلصَّلاَةِ».

And from him, from Uthman, from Sama'ah:

Abu Abdillah {a.s} said: '"Whoever forgets to wipe his head or his feet, or forgets any part of the ablution that Allah {SWT} the Exalted has mentioned in the Qur'an, then it is obligatory upon him to repeat the ablution and the prayer."'

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.102 • Tahdib Al-Ahkam, Vol.2 p.200 • Al-Wafi, Vol.6 p.351 • Wasa'il Al-Shi'ah, Vol.1 p.370 • Wasa'il Al-Shi'ah, Vol.1 p.451

HADITH

HADITH.787

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ نَسِيَ أَنْ يَمْسَحَ عَلَى رَأْسِهِ فَذَكَرَ وَ هُوَ فِي اَلصَّلاَةِ فَقَالَ «إِنْ كَانَ قَدِ اِسْتَيْقَنَ ذَلِكَ اِنْصَرَفَ وَ مَسَحَ عَلَى رَأْسِهِ وَ عَلَى رِجْلَيْهِ وَ اِسْتَقْبَلَ اَلصَّلاَةَ وَ إِنْ شَكَّ وَ لَمْ يَدْرِ مَسَحَ أَوْ لَمْ يَمْسَحْ فَلْيَتَنَاوَلْ مِنْ لِحْيَتِهِ إِنْ كَانَتْ مُبْتَلَّةً وَ لْيَمْسَحْ عَلَى رَأْسِهِ وَ إِنْ كَانَ أَمَامَهُ مَاءٌ فَلْيَتَنَاوَلْ مِنْهُ فَلْيَمْسَحْ بِهِ رَأْسَهُ».

And from him, from Muhammad bin Sinan, from Ibn Muskan, from Abu Basir:

Abu Abdillah {a.s} (was asked) regarding a man who forgot to wipe over his head and remembered while he was in prayer.

Imam {a.s} said: "If he is certain of that, then he should leave the prayer, wipe over his head and his feet, and then start the prayer anew. But if he is uncertain and does not know whether he wiped or not, then let him take from his beard if it is moist and wipe with it over his head; and if there is water in front of him, let him take from it and wipe his head with it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.201 • Al-Wafi, Vol.6 p.350 • Wasa'il Al-Shi'ah, Vol.1 p.471

HADITH

HADITH.788

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ نَسِيَ مَسْحَ رَأْسِهِ ثُمَّ ذَكَرَ أَنَّهُ لَمْ يَمْسَحْ رَأْسَهُ فَإِنْ كَانَ فِي لِحْيَتِهِ بَلَلٌ فَلْيَأْخُذْ مِنْهُ وَ لْيَمْسَحْ رَأْسَهُ وَ إِنْ لَمْ يَكُنْ فِي لِحْيَتِهِ بَلَلٌ فَلْيَنْصَرِفْ وَ لْيُعِدِ اَلْوُضُوءَ».

And from him, from Uthman, from Ibn Muskan, from Malik bin A'yan:

Abu Abdillah {a.s} said: "Whoever forgets to wipe his head, then remembers that he did not wipe his head, if there is moisture in his beard, then let him take from it and wipe his head. But if there is no moisture in his beard, then he should leave (his prayer) and repeat the ablution."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.201 • Al-Wafi, Vol.6 p.350 • Wasa'il Al-Shi'ah, Vol.1 p.409

HADITH

HADITH.789

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لَوْ أَنَّ رَجُلاً نَسِيَ أَنْ يَسْتَنْجِيَ مِنَ اَلْغَائِطِ حَتَّى يُصَلِّيَ لَمْ يُعِدِ اَلصَّلاَةَ».

فمحمول على من لم يستنج بالماء وإن كان قد استنجى بالاحجار أو لم يستنج بالاحجار وان كان قد استنجى بالماء ، فاما متى ذكر انه لم يستنج اصلا وجب عليه اعادة الصلاة ، والذي يدل على ذلك ما رواه :

As for what was narrated by Muhammad bin Ahmad bin Yahya, from Muhammad bin al-Husayn, from Ja'far bin Bashir, from Hammad bin Uthman, from 'Ammar bin Musa, who said:

I heard Abu Abdillah {a.s} say: "If a man were to forget to perform istinjaʾ (cleansing) after defecation until he prayed, he does not have to repeat the prayer."

[AL TUSI]

So this is to be understood as referring to the one who did not perform 'istinjaʾ' with water but had performed it with stones, or did not perform it with stones but had performed it with water. However, if he remembers that he did not perform 'istinjaʾ' at all, then it becomes obligatory upon him to repeat the prayer.

What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.49 • Tahdib Al-Ahkam, Vol.2 p.201 • Al-Istibsar, Vol.1 p.54 • Awali Al-La'ali, Vol.4 p.46 • Al-Wafi, Vol.6 p.158 • Wasa'il Al-Shi'ah, Vol.1 p.318

HADITH

HADITH.790

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ ذَكَرَ وَ هُوَ فِي صَلاَتِهِ أَنَّهُ لَمْ يَسْتَنْجِ مِنَ اَلْخَلاَءِ قَالَ «يَنْصَرِفُ وَ لْيَسْتَنْجِ مِنَ اَلْخَلاَءِ وَ يُعِيدُ اَلصَّلاَةَ».

وقد استوفينا ما يتعلق بهذا الباب في كتاب الطهارة وفيه غنى هناك إن شاء الله.

Muhammad bin Ahmad bin Yahya from al-'Amraki from Ali bin Ja'far from his brother (Imam) Musa bin Ja'far {a.s}, peace be upon them, who said:

I asked Him {a.s} about a man who remembered, while he was in his prayer, that he had not performed 'istinjaʾ' after relieving himself.

Imam {a.s} said: "He should leave, perform 'istinja' after relieving himself, and repeat the prayer."

[AL TUSI]

And we have fully covered what pertains to this chapter in the Book of Purification, and in it there is sufficient detail, Allah {SWT} willing.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.201 • Wasa'il Al-Shi'ah, Vol.1 p.315

HADITH

HADITH.791

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اَللَّهِ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ سَيْفٍ عَنْ مَيْمُونٍ اَلصَّيْقَلِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ أَصَابَتْهُ جَنَابَةٌ بِاللَّيْلِ فَاغْتَسَلَ فَلَمَّا أَصْبَحَ نَظَرَ فَإِذَا فِي ثَوْبِهِ جَنَابَةٌ فَقَالَ « اَلْحَمْدُ لِلَّهِ اَلَّذِي لَمْ يَدَعْ شَيْئاً إِلاَّ وَ لَهُ حَدٌّ إِنْ كَانَ حِينَ قَامَ إِلَى اَلصَّلاَةِ نَظَرَ فَلَمْ يَرَ شَيْئاً فَلاَ إِعَادَةَ عَلَيْهِ وَ إِنْ كَانَ حِينَ قَامَ فَلَمْ يَنْظُرْ فَعَلَيْهِ اَلْإِعَادَةُ».

Muhammad bin Ya'qub, from Muhammad bin Yahya, from al-Hasan bin Ali bin Abdillah, from Abdillah bin Jabalah, from Sayf, from Maymun al-Sayqal, from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "A man experienced janabah (ritual impurity) during the night, so he performed ghusl, and in the morning he looked and saw janabah (impurity) on his clothing."

Imam {a.s} said: "Praise be to Allah {SWT}, who has not left anything without assigning a rule for it. If, when he stood for prayer, he looked and did not see anything, then there is no repetition (of prayer) required of him. But if, when he stood, he did not look, then he must repeat the prayer."

[REFERENCES] Al-Kafi, Vol.3 p.406 • Tahdib Al-Ahkam, Vol.2 p.202 • Al-Istibsar, Vol.1 p.182 • Al-Wafi, Vol.6 p.163 • Wasa'il Al-Shi'ah, Vol.3 p.478

HADITH

HADITH.792

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ اَلْحَسَنِ اَلصَّفَّارُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى وَ فِي ثَوْبِهِ بَوْلٌ أَوْ جَنَابَةٌ فَقَالَ «عَلِمَ بِهِ أَوْ لَمْ يَعْلَمْ فَعَلَيْهِ إِعَادَةُ اَلصَّلاَةِ إِذَا عَلِمَ».

قوله عليه‌السلام علم به أو لم يعلم يريد به في حال قيامه الى الصلاة بعد أن يكون قد تقدمه العلم بحصول النجاسة في الثوب ولم يعلم في حال قيامه الى الصلاة لسهو عرض أو نسيان ، ولو لم يتقدمه علم اصلا بحصول النجاسة قبل ذلك لما وجب عليه إعادة الصلاة على كل حال بدلالة الخبر الاول وإلا تناقضت الاخبار. قال الشيخ رحمه‌الله : (ومن صلى في ثوب مغصوب أو في مكان مغصوب لم تجزه ووجب عليه إعادة الصلاة) .يدل على ذلك ما لا خلاف فيه من انه منهي عن الصلاة فيهما ، والنهي يدل على فساد المنهي عنه على ما بين في غير موضع ، وأيضا فانه لا خلاف أن الصلاة تحتاج الى نية القربة وهذه الصلاة قبيحة بلا خلاف والتقرب بالقبائح لا يصح على حال.

As for what was narrated by Muhammad bin al-Hasan al-Saffar, from Muhammad bin al-Husayn, from Wahb bin Hafs, from Abu Basir, from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about a man who prayed while there was urine or janabah (impurity) on his garment.

Imam {a.s} said: "Whether he knew of it or not, if he comes to know of it, then he must repeat the prayer."

[AL TUSI]

His statement, peace be upon him, "whether he knew of it or not," refers to the state when he stands for prayer after he had previously known of the impurity being present on the garment but did not remember it at the time of standing for prayer due to an occurrence of forgetfulness or oversight.

However, if there had been no prior knowledge at all of the impurity before that time, then repeating the prayer would not be obligatory in any case, based on the indication of the first narration, otherwise, the narrations would be contradictory.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: 'Whoever prays in a usurped garment or in a usurped place, his prayer is not valid and he must repeat the prayer.'

This is supported by what is agreed upon, that one is forbidden from praying in either of the two (a usurped garment or place), and the prohibition indicates the invalidity of the prohibited action, as has been explained in other places. Also, there is no disagreement that prayer requires the intention of nearness (to Allah {SWT}), and this prayer is considered blameworthy without any dispute, and seeking nearness through blameworthy acts is not valid in any situation.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.202 • Al-Istibsar, Vol.1 p.182 • Al-Wafi, Vol.6 p.164 • Wasa'il Al-Shi'ah, Vol.3 p.476

CHAPTER ON WHAT IS PERMISSIBLE TO PRAY IN, FROM CLOTHING AND PLACE, AND WHAT IS NOT PERMISSIBLE TO PRAY IN, FROM THAT

١١ ـ باب ما يجوز الصلاة فيه من اللباس والمكان وما لا يجوز الصلاة فيه من ذلك

HADITH 793 – 931

قال الشيخ رحمه‌الله : ولا تجوز الصلاة في جلود الميتة وان كان مما لو لم يمت لوقع عليه الذكاة.

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to pray in the skins of a dead animal, even if it is from that which, had it not died [a natural death], it would have been valid for slaughter (could have been ritually slaughtered)."

HADITH

HADITH.793

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمَيْتَةِ قَالَ «لاَ تُصَلِّ فِي شَيْءٍ مِنْهُ وَ لاَ شِسْعٍ».

Ahmad ibn Muhammad ibn Isa from Muhammad ibn Abi Umayr from more than one person:
Abu Abdillah {a.s}, peace be upon him, (said) regarding the carcass (maytah).
Imam {a.s} said: "Do not pray in anything from it, not even a sandal strap."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.203 • Al-Wafi, Vol.7 p.415 • Wasa'il Al-Shi'ah, Vol.4 p.343 • Wasa'il Al-Shi'ah, Vol.4 p.377

HADITH

HADITH.794

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ اَلْجِلْدِ اَلْمَيِّتِ أَ يُلْبَسُ فِي اَلصَّلاَةِ إِذَا دُبِغَ فَقَالَ «لاَ وَ لَوْ دُبِغَ سَبْعِينَ مَرَّةً».

Al-Husayn ibn Sa'id from Hammad ibn Isa from Hariz from Muhammad ibn Muslim who said:
I asked Him {a.s} about the skin of a dead animal, can it be worn in prayer if it has been tanned?
Imam {a.s} said: "No, even if it is tanned seventy times."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.203 • Al-Wafi, Vol.7 p.415 • Wasa'il Al-Shi'ah, Vol.4 p.343

HADITH

HADITH.795

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ : مِثْلَهُ.

And from him, from Fadalah, from Al-'Ala', from Muhammad: the same (narration).

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.796

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Imam Ali ibn Husayn Zayn al-Abidin {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ إِسْحَاقَ اَلْعَلَوِيِّ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ اَلدَّيْلَمِيِّ عَنْ عَيْثَمِ بْنِ أَسْلَمَ اَلنَّجَاشِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي اَلْفِرَاءِ فَقَالَ «كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ رَجُلاً صَرِداً فَلاَ تُدْفِئُهُ فِرَاءُ اَلْحِجَازِ لِأَنَّ دِبَاغَهَا بِالْقَرَظِ فَكَانَ يَبْعَثُ إِلَى اَلْعِرَاقِ فَيُؤْتَى مِمَّا قِبَلَكُمْ بِالْفَرْوِ فَيَلْبَسُهُ فَإِذَا حَضَرَتِ اَلصَّلاَةُ أَلْقَاهُ وَ أَلْقَى اَلْقَمِيصَ اَلَّذِي يَلِيهِ فَكَانَ يُسْأَلُ عَنْ ذَلِكَ فَيَقُولُ «إِنَّ أَهْلَ اَلْعِرَاقِ يَسْتَحِلُّونَ لِبَاسَ اَلْجُلُودِ اَلْمَيْتَةِ وَ يَزْعُمُونَ أَنَّ دِبَاغَهُ ذَكَاتُهُ» ».

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Abdullah ibn Ishaq al-'Alawi, from al-Hasan ibn Ali, from Muhammad ibn Sulayman al-Daylami, from 'Aytham ibn Aslam al-Najashi, from Abu Basir who said:

I asked Abu Abdillah {a.s} about praying in fur garments.

Imam {a.s} said: "(Imam) Ali ibn al-Husayn {a.s} was a man sensitive to cold, and the furs of the Hijaz would not keep him warm because their tanning was done with qaraz (a plant extract). So He {a.s} would send to Iraq and He {a.s} would be brought fur from your region, and He {a.s} would wear it. But when the time for prayer arrived, He {a.s} would take it off, and also take off the shirt that was in contact with it.

He {a.s} was asked about that, and He (Imam Husayn {a.s}) said: 'Indeed, the people of Iraq deem it permissible to wear the skins of dead animals, and they claim that tanning it is its purification (that tanning makes it lawful).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.203

HADITH

HADITH.797

[SOURCE] Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ بِهَذَا اَلْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ لِبَاسِ اَلْفِرَاءِ وَ اَلصَّلاَةِ فِيهَا فَقَالَ «لاَ تُصَلِّ فِيهَا إِلاَّ فِيمَا كَانَ مِنْهُ ذَكِيّاً» قَالَ قُلْتُ أَ وَ لَيْسَ اَلذَّكِيُّ مَا ذُكِّيَ بِالْحَدِيدِ فَقَالَ «بَلَى إِذَا كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ» فَقُلْتُ وَ مَا لاَ يُؤْكَلُ لَحْمُهُ مِنْ غَيْرِ اَلْغَنَمِ قَالَ «لاَ بَأْسَ بِالسِّنْجَابِ فَإِنَّهُ دَابَّةٌ لاَ تَأْكُلُ اَللَّحْمَ وَ لَيْسَ هُوَ مِمَّا نَهَى عَنْهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذْ نَهَى عَنْ كُلِّ ذِي نَابٍ أَوْ مِخْلَبٍ».

With this same chain of transmission, from Muhammad ibn Sulayman, from Ali ibn Abi Hamzah who said:

I asked Abu Abdillah {a.s} about wearing fur garments and praying in them.

Imam {a.s} said: "Do not pray in them except in what has been ritually slaughtered."

I asked: "Isn't dhakiyy what is slaughtered with iron (a blade)?"

Imam {a.s} said: "Yes, if it is from that which its meat is eaten."

So I asked: "What about what is not eaten from animals other than sheep?"

Imam {a.s} said: "There is no problem with (wearing) squirrel (al-sinjab), for it is a creature that does not eat meat, and it is not from those things which the Messenger of Allah {SWT}, peace be upon him and his family, prohibited when He {saws} prohibited all animals with fangs or talons."

[REFERENCES] Al-Kafi, Vol.3 p.397 • Tahdib Al-Ahkam, Vol.2 p.203 • Al-Wafi, Vol.7 p.402 • Wasa'il Al-Shi'ah, Vol.4 p.348

HADITH

HADITH.798

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ إِسْحَاقَ اَلْعَلَوِيِّ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ هِلاَلٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أَدْخُلُ سُوقَ اَلْمُسْلِمِينَ أَعْنِي هَذَا اَلْخَلْقَ اَلَّذِي يَدَّعُونَ اَلْإِسْلاَمَ فَأَشْتَرِي مِنْهُمُ اَلْفِرَاءَ لِلتِّجَارَةِ فَأَقُولُ لِصَاحِبِهَا أَ لَيْسَ هِيَ ذَكِيَّةً فَيَقُولُ بَلَى فَهَلْ يَصْلُحُ لِي أَنْ أَبِيعَهَا عَلَى أَنَّهَا ذَكِيَّةٌ فَقَالَ «لاَ وَ لَكِنْ لاَ بَأْسَ أَنْ تَبِيعَهَا وَ تَقُولَ قَدْ شَرَطَ اَلَّذِي اِشْتَرَيْتُهَا مِنْهُ أَنَّهَا ذَكِيَّةٌ» قُلْتُ وَ مَا أَفْسَدَ ذَلِكَ قَالَ «اِسْتِحْلاَلُ أَهْلِ اَلْعِرَاقِ لِلْمَيْتَةِ وَ زَعَمُوا أَنَّ دِبَاغَ جِلْدِ اَلْمَيْتَةِ ذَكَاتُهُ ثُمَّ لَمْ يَرْضَوْا أَنْ يَكْذِبُوا فِي ذَلِكَ إِلاَّ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

And from him, from Ali ibn Muhammad, from Abdullah ibn Ishaq al-Alawi, from al-Hasan ibn Ali, from Muhammad ibn Abdullah ibn Hilal, from Abdur-Rahman ibn al-Hajjaj, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "I enter the market of the Muslims, I mean this group who 'claim' Islam, and I buy fur garments from them for trade.

So I say to the seller: 'Is it not from a properly slaughtered animal (dhakiyyah)?'

And he (seller) replies: 'Yes.'

So is it permissible for me to sell it on the basis that it is dhakiyyah?"

Imam {a.s} said: "No. But there is no harm in selling them if you say: 'The one I bought them from claimed they were from a slaughtered animal.'"

I asked: "What invalidates that? (makes it impermissible to sell as definitely pure)"

Imam {a.s} said: "The people of Iraq making carrion (maytah) lawful, and they claimed that the tanning of the skin of carrion renders it ritually pure (as its slaughter). Then they were not content with lying about that except by attributing it to the Messenger of Allah {SWT}, peace be upon him and his family."

[REFERENCES] Al-Kafi, Vol.3 p.398 • Tahdib Al-Ahkam, Vol.2 p.204 • Al-Wafi, Vol.1 7 p.285 • Wasa'il Al-Shi'ah, Vol.3 p.503

HADITH

HADITH.799

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ غَيْرِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ مَحْبُوبٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ عَلِيِّ بْنِ اَلْمُغِيرَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ اَلْمَيْتَةُ يُنْتَفَعُ بِشَيْءٍ مِنْهَا قَالَ «لاَ» قُلْتُ بَلَغَنَا أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَرَّ بِشَاةٍ مَيْتَةٍ فَقَالَ «مَا كَانَ عَلَى أَهْلِ هَذِهِ اَلشَّاةِ إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا» فَقَالَ «تِلْكَ شَاةٌ لِسَوْدَةَ بِنْتِ زَمْعَةَ زَوْجِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ كَانَتْ شَاةً مَهْزُولَةً لاَ يُنْتَفَعُ بِلَحْمِهَا فَتَرَكُوهَا حَتَّى مَاتَتْ فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «مَا كَانَ عَلَى أَهْلِهَا إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا أَيْ تُذَكَّى» ».

And from him, from Muhammad ibn Yahya and others, from Ahmad ibn Muhammad, from Ibn Mahbub, from Asim ibn Humaid, from Ali ibn al-Mughira, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "May I be ransomed for you, can anything from a dead animal (maytah) be benefitted from?"

Imam {a.s} said: "No."

I asked: "It has reached us that the Messenger of Allah {SWT} (peace be upon him and his family) passed by a dead sheep and said: 'What would have been upon the people of this sheep if they could not benefit from its meat, to at least benefit from its hide?'"

Imam {a.s} said: "That was a sheep belonging to Sawdah bint Zam'ah, the wife of the Prophet (peace be upon him and his family), and it was an emaciated sheep whose meat was of no benefit, so they left it until it died.

Then the Messenger of Allah {SWT}, peace be upon him and his family, said: 'What would have been upon its people, if they could not benefit from its meat, to benefit from its hide, that is, by making it ritually slaughtered (tudhakka)'."

[REFERENCES] Al-Kafi, Vol.3 p.398 • Al-Kafi, Vol.6 p.259 • Tahdib Al-Ahkam, Vol.2 p.204 • Al-Wafi, Vol.1 9 p.101 • Wasa'il Al-Shi'ah, Vol.3 p.502 • Wasa'il Al-Shi'ah, Vol.2 4 p.184 • Tafsir Nur Al-Thaqalayn, Vol.1 p.154 • Tafsir Kanz Al-Daqaiq, Vol.2 p.220

HADITH

HADITH.800

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ تَقْلِيدِ اَلسَّيْفِ فِي اَلصَّلاَةِ فِيهِ اَلْفِرَاءُ وَ اَلْكَيْمُخْتُ فَقَالَ «لاَ بَأْسَ مَا لَمْ يُعْلَمْ أَنَّهُ مَيْتَةٌ».

قال الشيخ رحمه‌الله : (ولا تجوز الصلاة في جلود ساير الانجاس من الدواب كالكلب والخنزير والثعلب والارنب وما اشبه ذلك ولا يطهر بدباغ).

Sa'd narrated from Abu Ja'far, from al-Husayn ibn Sa'id, from 'Uthman ibn 'Isa, from Sama'ah who said:

I asked Abu Abdillah {a.s}, peace be upon him, about wearing a sword in prayer when it contains fur or 'kaymukht' (a type of soft leather).

Imam {a.s} said: "There is no problem with it as long as it is not known to be from a dead animal."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to pray in the skins of other impure animals, such as the dog, the pig, the fox, the rabbit, and anything similar to that, and (their skins) are not purified by tanning."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.205

HADITH

HADITH.801

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ بْنِ اَلْأَحْوَصِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي جُلُودِ اَلسِّبَاعِ فَقَالَ «لاَ تُصَلِّ فِيهَا» قَالَ وَ سَأَلْتُهُ هَلْ يُصَلِّي اَلرَّجُلُ فِي ثَوْبٍ إِبْرِيسَمٍ قَالَ «لاَ».

Muhammad ibn Ya‘qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn Khalid, from Isma‘il ibn Sa‘d ibn al-Ahwas, who said:

I asked Abu al-Hasan al-Ridha {a.s}, peace be upon him, about praying in the skins of wild beasts.

Imam {a.s} said: "Do not pray in them."

He (narrator) said: “And I asked Him {a.s}: ‘Can a man pray in a garment made of silk?’"

Imam {a.s} said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.400 • Tahdib Al-Ahkam, Vol.2 p.205

HADITH

HADITH.802

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ لُحُومِ اَلسِّبَاعِ وَ جُلُودِهَا فَقَالَ «أَمَّا لُحُومُ اَلسِّبَاعِ مِنَ اَلطَّيْرِ وَ اَلدَّوَابِّ فَإِنَّا نَكْرَهُهُ وَ أَمَّا اَلْجُلُودُ فَارْكَبُوا عَلَيْهَا وَ لاَ تَلْبَسُوا مِنْهَا شَيْئاً تُصَلُّونَ فِيهِ».

Al-Husayn ibn Sa‘id, from al-Hasan, from Zur‘ah, from Sama‘ah, who said:

I asked Him {a.s} about the meat of wild beasts and their skins.

Imam {a.s} said: "As for the meat of wild beasts, from birds and animals, we dislike it. And as for the skins, ride upon them, but do not wear anything from them in which you pray."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.205 • Tahdib Al-Ahkam, Vol.9 p.79 • Makarim Al-Akhlaq, Vol.1 p.118 • Awali Al-La’ali, Vol.3 p.62 • Al-Wafi, Vol.7 p.412 • Al-Wafi, Vol.1 9 p.63 • Wasa’il Al-Shi’ah, Vol.4 p.353 • Wasa’il Al-Shi’ah, Vol.2 4 p.114 • Bihar Al-Anwar, Vol.80 p.229 • Mustadrak Al-Wasa’il, Vol.3 p.200

HADITH

HADITH.803

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ جُلُودِ اَلثَّعَالِبِ أَ يُصَلَّى فِيهَا فَقَالَ «مَا أُحِبُّ أَنْ أُصَلِّيَ فِيهَا».

And from him, from Hammad ibn Isa, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the skins of foxes, can one pray in them?

Imam {a.s} said: "I do not like to pray in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.205 • Al-Istibsar, Vol.1 p.381 • Al-Wafi, Vol.7 p.406 • Wasa’il Al-Shi’ah, Vol.4 p.355

HADITH

HADITH.804

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنِ اَلصَّلاَةِ فِي جُلُودِ اَلْأَرَانِبِ فَكَتَبَ «مَكْرُوهَةٌ».

And from him, from Muhammad ibn Ibrahim, who said:

I wrote to Him {a.s} asking about prayer in the skins of rabbits.

Imam {a.s} wrote in reply: "It is makrooh (disliked)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.205 • Al-Istibsar, Vol.1 p.381 • Awali Al-La'ali, Vol.3 p.75 • Al-Wafi, Vol.7 p.405 • Wasa'il Al-Shi'ah, Vol.4 p.356 • Awalim Al-Uloom, Vol.2 3 p.333 • Awalim Al-Uloom, Vol.2 3 p.386

HADITH

HADITH.805

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ بُنَانِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ اَلْأَبْهَرِيِّ قَالَ: كَتَبْتُ إِلَيْهِ جُعِلْتُ فِدَاكَ عِنْدَنَا جَوَارِبُ وَ تِكَكٌ تُعْمَلُ مِنْ وَبَرِ اَلْأَرَانِبِ فَهَلْ تَجُوزُ اَلصَّلاَةُ فِي وَبَرِ اَلْأَرَانِبِ مِنْ غَيْرِ ضَرُورَةٍ وَ لاَ تَقِيَّةٍ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «لاَ تَجُوزُ اَلصَّلاَةُ فِيهَا».

Muhammad ibn Ali ibn Mahbub, from Bunan ibn Muhammad ibn Isa, from Ali ibn Mahziyar, from Ahmad ibn Ishaq al-Abhari, who said:

I wrote to Him {a.s}: "May I be ransomed for you, we have socks and padding that are made from rabbit fur. Is it permissible to pray in rabbit fur without necessity or taqiyyah?"

Imam {a.s} wrote in reply, peace be upon him: "Prayer in it is not permissible."

[REFERENCES] Al-Kafi, Vol.3 p.399 • Tahdib Al-Ahkam, Vol.2 p.206 • Tahdib Al-Ahkam, Vol.2 p.206 • Al-Istibsar, Vol.1 p.383 • Al-Istibsar, Vol.1 p.383 • Al-Wafi, Vol.7 p.405 • Wasa'il Al-Shi'ah, Vol.4 p.356 • Wasa'il Al-Shi'ah, Vol.4 p.356 • Wasa'il Al-Shi'ah, Vol.4 p.377 • Awalim Al-Uloom, Vol.2 3 p.314

HADITH

HADITH.806

[SOURCE] Implicit (Muzmar)

علي بن مهزيار قال : كتب إليه ابراهيم بن عقبة عندنا جوارب وتكك تعمل من وبر الارانب فهل تجوز الصلاة في وبر الارانب من غير ضرورة ولا تقية؟ فكتب عليه‌السلام : لا تجوز الصلاة فيها.

Ali ibn Mahziyar said Ibrahim ibn Uqbah wrote to Imam {a.s}: "We have socks and padding that are made from rabbit fur. Is it permissible to pray in rabbit fur without necessity or taqiyyah?"

Imam {a.s}, peace be upon him, wrote in reply: "Prayer in it is not permissible."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.807

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ أَبِي زَيْدٍ قَالَ: سُئِلَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنْ جُلُودِ اَلثَّعَالِبِ اَلذَّكِيَّةِ قَالَ «لاَ تُصَلِّ فِيهَا».

Ahmad ibn Muhammad ibn Isa, from Ja'far ibn Muhammad ibn Abi Zayd, who said:
(Imam) Al-Ridha {a.s}, peace be upon him, was asked about the tanned skins of foxes.
Imam {a.s} said: "Do not pray in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.206 • Tahdib Al-Ahkam, Vol.2 p.210 • Al-Istibsar, Vol.1 p.381 • Al-Wafi, Vol.7 p.406 • Wasa'il Al-Shi'ah, Vol.4 p.357

HADITH

HADITH.808

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ رَجُلٍ : سَأَلَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي جُلُودِ اَلثَّعَالِبِ فَنَهَى عَنِ اَلصَّلاَةِ فِيهَا وَ فِي اَلَّذِي يَلِيهِ فَلَمْ أَدْرِ أَيُّ اَلثَّوْبَيْنِ اَلَّذِي يَلْصَقُ بِالْوَبَرِ أَوِ اَلَّذِي يَلْصَقُ بِالْجِلْدِ فَوَقَّعَ عَلَيْهِ اَلسَّلاَمُ بِخَطِّهِ «اَلَّذِي يَلْصَقُ بِالْجِلْدِ» وَ ذَكَرَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ سُئِلَ عَنْ هَذِهِ اَلْمَسْأَلَةِ فَقَالَ «لاَ تُصَلِّ فِي اَلَّذِي فَوْقَهُ وَ لاَ فِي اَلَّذِي تَحْتَهُ».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abdul-Jabbar, from Ali ibn Mahziyar, from a man:
He asked (Imam) Al-Ridha {a.s}, peace be upon him, about prayer in the skins of foxes.
He {a.s} forbade praying in them and in what is next to them.
But I (narrator) did not know which of the two garments He {a.s} meant, was it the one that is in contact with the fur or the one that is in contact with the skin?
So Imam {a.s}, peace be upon him, wrote in his own handwriting:
"The one that is in contact with the skin."
And Abu al-Hasan {a.s}, peace be upon him, mentioned that He {a.s} was asked about this matter, and Imam {a.s} said:
"Do not pray in what is above it, nor in what is beneath it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.206 • Al-Istibsar, Vol.1 p.381

HADITH

HADITH.809

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ أَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي جُلُودِ اَلثَّعَالِبِ فَقَالَ «إِذَا كَانَتْ ذَكِيَّةً فَلاَ بَأْسَ».

فيحتمل أن يكون أراد أنه لا بأس به إذا كان على مثل القلنسوة أو ما اشبهها مما لا يتم الصلاة بها ، والذي يكشف عما ذكرناه ما رواه :

And as for what was narrated by Al-Husayn ibn Sa'id, from Jamil ibn Darraj, from Abu Abdillah {a.s}, who said:
I asked Him {a.s} about prayer in the skins of foxes.
Imam {a.s} said: "If they are from a properly slaughtered animal (dhakiyyah), then there is no problem."

[AL TUSI]

It is possible that what he meant is that there is no problem if it is on something like a cap or something similar, which one does not complete the prayer with. And what clarifies what we have mentioned is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.206 • Al-Istibsar, Vol.1 p.382 • Awali Al-La'ali, Vol.3 p.74 • Al-Wafi, Vol.7 p.408 • Wasa'il Al-Shi'ah, Vol.4 p.357

HADITH

HADITH.810

[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ هَلْ يُصَلَّى فِي قَلَنْسُوَةٍ عَلَيْهَا وَبَرُ مَا لاَ يُؤْكَلُ لَحْمُهُ أَوْ تِكَّةٍ حَرِيرٍ أَوْ تِكَّةٍ مِنْ وَبَرِ اَلْأَرَانِبِ فَكَتَبَ «لاَ تَحِلُّ اَلصَّلاَةُ فِي اَلْحَرِيرِ اَلْمَحْضِ وَ إِنْ كَانَ اَلْوَبَرُ ذَكِيّاً حَلَّتِ اَلصَّلاَةُ فِيهِ إِنْ شَاءَ اَللَّهُ تَعَالَى ».

ويجوز ايضا أن يكون المراد بفي في الخبر على فكأنه عليه‌السلام قال : لا بأس بالوقوف عليه في حال الصلاة وقد بينا ما يقتضي تحريم الصلاة فيها من الروايات ما فيها كفاية ان شاء الله تعالى ، ويؤكد ايضا ذلك ما رواه :

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abdul-Jabbar, who said:
I wrote to Abu Muhammad {a.s}, peace be upon him, asking: "Is it permissible to pray in a cap that has upon it the fur of an animal whose meat is not permissible to eat, or in a waistband of silk, or in a waistband made from rabbit fur?"
Imam {a.s} wrote: "Prayer is not permissible in pure silk. And if the fur is from a properly slaughtered animal (dhakiyyah), then prayer in it is permissible, Allah {SWT} willing."

[AL TUSI]

And it is also possible that what is meant by "fi" in the narration is "on", as if He {a.s}, peace be upon him, said: "There is no problem with standing upon it during prayer." And we have already explained, from the narrations, what indicates the prohibition of prayer in it, and that is sufficient, Allah {SWT} willing. This is also further confirmed by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.207 • Al-Istibsar, Vol.1 p.383 • Awali Al-La'ali, Vol.3 p.75 • Al-Wafi, Vol.7 p.406 • Wasa'il Al-Shi'ah, Vol.4 p.377

HADITH

HADITH.811

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْوَلِيدِ بْنِ أَبَانٍ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ أُصَلِّي فِي اَلْفَنَكِ وَ اَلسِّنْجَابِ قَالَ «نَعَمْ» فَقُلْتُ يُصَلَّى فِي اَلثَّعَالِبِ إِذَا كَانَتْ ذَكِيَّةً قَالَ «لاَ تُصَلِّ فِيهَا».

قال الشيخ رحمه‌الله : (ولا تجوز الصلاة للرجال في الابريسم المحض مع الاختيار ولا لبسه إلا مع الاضطرار).

Ahmad ibn Muhammad, from al-Walid ibn Aban, who said:
I said to (Imam) Al-Ridha {a.s}, peace be upon him: "May I pray in the fur of the fennec and the squirrel?"
Imam {a.s} said: "Yes."
So I asked: "Is it permissible to pray in fox skins if they are from a properly slaughtered animal (dhakiyyah)?"
Imam {a.s} said: "Do not pray in them."

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And it is not permissible for men to pray in pure silk (ibrisim) when there is choice, nor to wear it except in cases of necessity."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.207 • Al-Istibsar, Vol.1 p.382 • Al-Wafi, Vol.7 p.406

HADITH

HADITH.812

[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ هَلْ يُصَلَّى فِي قَلَنْسُوَةِ حَرِيرٍ مَحْضٍ أَوْ قَلَنْسُوَةِ دِيبَاجٍ فَكَتَبَ «لاَ تَحِلُّ اَلصَّلاَةُ فِي حَرِيرٍ مَحْضٍ».

Muhammad ibn Ya'qub, from Ahmad ibn Idris, from Muhammad ibn Abdul-Jabbar, who said:
I wrote to Abu Muhammad {a.s}, peace be upon him, asking Him {a.s}:
"Is it permissible to pray in a cap made of pure silk or a cap made of brocade (dibaj)?"
Imam {a.s} wrote in reply: "Prayer is not permissible in pure silk."

[REFERENCES] Al-Kafi, Vol.3 p.399 • Tahdib Al-Ahkam, Vol.2 p.207 • Al-Istibsar, Vol.1 p.385 • Awali Al-La'ali, Vol.3 p.75 • Al-Wafi, Vol.7 p.423 • Wasa'il Al-Shi'ah, Vol.4 p.368 • Wasa'il Al-Shi'ah, Vol.4 p.376

HADITH

HADITH.813

[SOURCE] Implicit (Muzmar)

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ قَالَ: سَأَلْتُهُ عَنِ اَلثَّوْبِ اَلْإِبْرِيسَمِ هَلْ يُصَلِّي فِيهِ اَلرِّجَالُ قَالَ «لاَ».

والحديث الذي قدمناه من رواية محمد بن أحمد بن أحمد بن يحيى عن محمد بن عبد الجبار يدل على ما قلناه ايضا.

Ahmad ibn Muhammad ibn Isa, from Isma'il ibn Sa'd al-Ash'ari, who said:

I asked Him {a.s} about a garment made of silk, can men pray in it?

He said: "No."

[AL TUSI]

And the narration that we presented earlier from Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abdul-Jabbar, also indicates what we have said.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.207 • Al-Istibsar, Vol.1 p.385 • Al-Wafi, Vol.7 p.424

HADITH

HADITH.814

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي اَلْحَارِثِ قَالَ: سَأَلْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ هَلْ يُصَلِّي اَلرَّجُلُ فِي ثَوْبِ إِبْرِيسَمٍ قَالَ «لاَ».

Muhammad ibn Ahmad ibn Yahya narrated from Ya'qub ibn Yazid, from a group of our companions, from Ali ibn Asbat, from Abu al-Harith, who said:

I asked (Imam) Al-Ridha {a.s}, peace be upon him: "Can a man pray in a garment made of silk?"

Imam {a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.208 • Al-Istibsar, Vol.1 p.386 • Wasa'il Al-Shi'ah, Vol.4 p.369

HADITH

HADITH.815

[SOURCE] Implicit (Muzmar)

فَأَمَّا مَا رَوَاهُ سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي ثَوْبِ دِيبَاجٍ فَقَالَ «مَا لَمْ يَكُنْ فِيهِ اَلتَّمَاثِيلُ فَلاَ بَأْسَ».

فاول ما في هذا الخبر انا قد روينا عن الرضا عليه‌السلام ما ينافي هذا الخبر ، ولايجوز ان تختلف اقواله عليه‌السلام ، ثم ليس في ظاهر هذا الخبر انه لا بأس بالصلاة فيه في أي حال ، وإذا لم يكن هذا في ظاهره خصصناه بحال الحرب دون حال الاختيار والذي يدل على ذلك ما رواه :

As for what was narrated by Sa'd, from Ahmad ibn Muhammad, from Muhammad ibn Isma'il ibn Bazi', who said:

I asked Abu al-Hasan {a.s}, peace be upon him ,about prayer in a garment of brocade (dibaj), and he said: "As long as it does not have images (tamathil), then there is no problem."

[AL TUSI]

The first issue with this report is that we have already narrated from (Imam) Al-Ridha {a.s}, peace be upon him, that which contradicts this narration, and it is not permissible for His {a.s}, peace be upon him, statements to be in contradiction. Moreover, the apparent wording of this narration does not indicate that there is no problem praying in it under all circumstances. And since this is not apparent in its wording, we restrict its meaning to the condition of war, not to a situation of choice. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.208 • Al-Istibsar, Vol.1 p.386 • Al-Wafi, Vol.7 p.425 • Wasa'il Al-Shi'ah, Vol.4 p.370

HADITH

HADITH.816

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنْ لِبَاسِ اَلْحَرِيرِ وَ اَلدِّيبَاجِ فَقَالَ «أَمَّا فِي اَلْحَرْبِ فَلاَ بَأْسَ وَ إِنْ كَانَ فِيهِ تَمَاثِيلُ».

ويحتمل ايضا أن يكون أراد عليه‌السلام إذا كان الديباج سداه ولحمته غزلا أو كتانا دون أن يكون مبهما لانه متى كان الامر على ذلك جازت الصلاة فيه وليس في الخبر انه ديباج ليس فيه شئ من الغزل ولا من الكتان بل هو يحتمل لما ذكرناه ، والذي يدل على ما قلناه ما رواه :

Sa'd, from Muhammad ibn 'Isa, from Sama'ah ibn Mihran, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about wearing silk and brocade.
Imam {a.s} said: "As for during war, there is no problem, even if it contains images (tamathil)."

[AL TUSI]

And it is also possible that what He, peace be upon him, intended was that if the brocade (dibaj) had its warp and weft made of spun thread or linen, rather than being entirely pure silk, then, in that case, prayer in it would be permissible. The narration does not state that the brocade mentioned contained nothing of spun thread or linen, so it remains open to the interpretation we have mentioned. What supports what we have said is what was narrated:

[REFERENCES] Al-Kafi, Vol.6 p.453 • Tahdib Al-Ahkam, Vol.2 p.208 • Al-Istibsar, Vol.1 p.386 • Al-Wafi, Vol.2 0 p.727 • Wasa'il Al-Shi'ah, Vol.4 p.372

HADITH

HADITH.817

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يُوسُفَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالثَّوْبِ أَنْ يَكُونَ سَدَاهُ وَ زِرُّهُ وَ عَلَمُهُ حَرِيراً وَ إِنَّمَا كُرِهَ اَلْحَرِيرُ اَلْبُهْمُ لِلرِّجَالِ».

قال الشيخ رحمه‌الله : (ولا يصلى في الفنك والسمور ولا تجوز الصلاة في أوبار ما لا يؤكل لحمه).

Al-Husayn ibn Sa'id, from Safwan ibn Yahya, from Yusuf ibn Ibrahim:

Abu Abdillah {a.s}, peace be upon him, said: "There is no problem with a garment whose warp, buttons, and embroidery are of silk. What is disliked for men is pure silk (al-harir al-buhm)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "And one does not pray in garments made of fennec or sable, and it is not permissible to pray in the furs of animals whose meat is not lawful to eat."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.264 • Tahdib Al-Ahkam, Vol.2 p.208 • Al-Istibsar, Vol.1 p.386 • Al-Wafi, Vol.2 0 p.726 • Wasa'il Al-Shi'ah, Vol.4 p.375 • Bihar Al-Anwar, Vol.80 p.240

HADITH

HADITH.818

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اِبْنِ بُكَيْرٍ قَالَ: سَأَلَ زُرَارَةُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي اَلثَّعَالِبِ وَ اَلْفَنَكِ وَ اَلسِّنْجَابِ وَ غَيْرِهِ مِنَ اَلْوَبَرِ فَأَخْرَجَ كِتَاباً زَعَمَ أَنَّهُ إِمْلاَءُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «أَنَّ اَلصَّلاَةَ فِي وَبَرِ كُلِّ شَيْءٍ حَرَامٍ أَكْلُهُ فَالصَّلاَةُ فِي وَبَرِهِ وَ شَعْرِهِ وَ جِلْدِهِ وَ بَوْلِهِ وَ رَوْثِهِ وَ كُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ لاَ تُقْبَلُ تِلْكَ اَلصَّلاَةُ حَتَّى يُصَلِّيَ فِي غَيْرِهِ مِمَّا أَحَلَّ اَللَّهُ أَكْلَهُ» ثُمَّ قَالَ «يَا زُرَارَةُ هَذَا عَنْ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ اَللَّهِ فَاحْفَظْ ذَلِكَ يَا زُرَارَةُ فَإِنْ كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ فَالصَّلاَةُ فِي وَبَرِهِ وَ بَوْلِهِ وَ شَعْرِهِ وَ رَوْثِهِ وَ أَلْبَانِهِ وَ كُلِّ شَيْءٍ مِنْهُ جَائِزَةٌ إِذَا عَلِمْتَ أَنَّهُ ذَكِيٌّ قَدْ ذَكَّاهُ اَلذَّبْحُ وَ إِنْ كَانَ غَيْرَ ذَلِكَ مِمَّا قَدْ نُهِيتَ عَنْ أَكْلِهِ أَوْ حُرِّمَ عَلَيْكَ أَكْلُهُ فَالصَّلاَةُ فِي كُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ ذَكَّاهُ اَلذَّبْحُ أَوْ لَمْ يُذَكِّهِ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Ibn Bukayr, who said:

Zurarah asked Abu Abdillah {a.s}, peace be upon him, about prayer in the skins of foxes, fennec, squirrels, and other types of fur.

So He {a.s} took out a book, which He {a.s} claimed was dictated by the Messenger of Allah {SWT}, peace be upon him and his family, (and it said):

"Indeed, prayer in the fur of every animal whose meat is forbidden to eat, then prayer in its fur, hair, skin, urine, feces, and everything from it, is invalid. That prayer is not accepted until one prays in something other than it, from that which Allah {SWT} has permitted its meat to be eaten."

Then Imam {a.s} said: "O Zurarah, this is from the Messenger of Allah {SWT}, peace be upon him and his family, by Allah {SWT}.

So preserve it, O Zurarah. For if it is from that whose meat is permissible to eat, then prayer in its fur, urine, hair, feces, milk, and everything from it is permissible, if you know that it is from a properly slaughtered animal (dhakiyy), slaughtered by the proper method. But if it is other than that, from what you have been prohibited from eating or what is forbidden for you to eat, then prayer in anything from it is invalid, whether it was ritually slaughtered or not."

[REFERENCES] Al-Kafi, Vol.3 p.397 • Tahdib Al-Ahkam, Vol.2 p.209 • Al-Istibsar, Vol.1 p.383 • Awali Al-La'ali, Vol.3 p.74 • Al-Wafi, Vol.7 p.401 • Wasa'il Al-Shi'ah, Vol.4 p.345

HADITH

HADITH.819

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ اَلْهَمَذَانِيِّ قَالَ: كَتَبْتُ إِلَيْهِ يَسْقُطُ عَلَى ثَوْبِيَ اَلْوَبَرُ وَ اَلشَّعْرُ مِمَّا لاَ يُؤْكَلُ لَحْمُهُ مِنْ غَيْرِ تَقِيَّةٍ وَ لاَ ضَرُورَةٍ فَكَتَبَ «لاَ تَجُوزُ اَلصَّلاَةُ فِيهِ».

Muhammad ibn Ahmad ibn Yahya, from Umar ibn Ali ibn Umar ibn Yazid, from Ibrahim ibn Muhammad al-Hamadhani, who said:

I wrote to Him {a.s}: "Fur and hair from animals whose meat is not lawful to eat fall onto my garment, without any taqiyyah or necessity, what is the ruling?"

He {a.s} wrote in reply: "Prayer in it is not permissible."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.209 • Al-Istibsar, Vol.1 p.384 • Al-Wafi, Vol.7 p.403 • Wasa'il Al-Shi'ah, Vol.4 p.346 • Wasa'il Al-Shi'ah, Vol.4 p.381 • Awalim Al-Uloom, Vol.2 3 p.315 • Awalim Al-Uloom, Vol.2 3 p.384

HADITH

HADITH.820

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ رَجُلٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ قَالَ: كَانَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَكْرَهُ اَلصَّلاَةَ فِي وَبَرِ كُلِّ شَيْءٍ لاَ يُؤْكَلُ لَحْمُهُ.

And from him, from a man, from Ayyub ibn Nuh, from al-Hasan ibn Ali al-Washsha', who said:

Abu Abdillah {a.s}, peace be upon him, used to dislike prayer in the fur of anything whose meat is not lawful to eat.

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.342 • Tahdib Al-Ahkam, Vol.2 p.209 • Al-Wafi, Vol.7 p.403 • Wasa'il Al-Shi'ah, Vol.4 p.346 • Wasa'il Al-Shi'ah, Vol.4 p.381 • Bihar Al-Anwar, Vol.80 p.221

HADITH

HADITH.821

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ إِسْحَاقَ عَمَّنْ ذَكَرَهُ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي اَلسَّمُّورِ وَ اَلسِّنْجَابِ وَ اَلثَّعَالِبِ فَقَالَ «لاَ خَيْرَ فِي ذَا كُلِّهِ مَا خَلاَ اَلسِّنْجَابَ فَإِنَّهُ دَابَّةٌ لاَ تَأْكُلُ اَللَّحْمَ».

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Abdullah ibn Ishaq, from someone who mentioned it, from Muqatil ibn Muqatil, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about prayer in garments made from sable, squirrel, and fox.

Imam {a.s} said: "There is no good in any of that, except for the squirrel, for it is a creature that does not eat meat."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.210

HADITH

HADITH.822

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَا تَقُولُ فِي اَلْفِرَاءِ أَيُّ شَيْءٍ يُصَلَّى فِيهِ قَالَ «أَيُّ اَلْفِرَاءِ» قُلْتُ اَلْفَنَكَ وَ اَلسِّنْجَابَ وَ اَلسَّمُّورَ قَالَ «فَصَلِّ فِي اَلْفَنَكِ وَ اَلسِّنْجَابِ فَأَمَّا اَلسَّمُّورُ فَلاَ تُصَلِّ فِيهِ» قُلْتُ فَالثَّعَالِبُ يُصَلَّى فِيهَا قَالَ «لاَ وَ لَكِنْ تُلْبَسُ بَعْدَ اَلصَّلاَةِ» قُلْتُ أُصَلِّي فِي اَلثَّوْبِ اَلَّذِي يَلِيهِ قَالَ «لاَ».

Ali ibn Mahziyar, from Abu Ali ibn Rashid, who said:

I said to Abu Ja'far {a.s}, peace be upon him: "What do you say about fur garments, can one pray in them?"

Imam {a.s} said: "Which fur garments?"

I said: "The fennec, the squirrel, and the sable."

Imam {a.s} said: "Then pray in the fennec and the squirrel. As for the sable, do not pray in it."

I said: "Can one pray in fox furs?"

Imam {a.s} said: "No, but they may be worn after the prayer."

I said: "Can I pray in the garment that touches it (worn underneath it)?"

Imam {a.s} said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.400 • Tahdib Al-Ahkam, Vol.2 p.210 • Al-Istibsar, Vol.1 p.384 • Al-Wafi, Vol.7 p.403 • Awalim Al-Uloom, Vol.2 3 p.386

HADITH

HADITH.823

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ اَلصَّرْمِيِّ قَالَ حَدَّثَنِي بَشِيرُ بْنُ بَشَّارٍ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي اَلْفَنَكِ وَ اَلْفِرَاءِ وَ اَلسِّنْجَابِ وَ اَلسَّمُّورِ وَ اَلْحَوَاصِلِ اَلَّتِي تُصَادُ بِبِلاَدِ اَلشِّرْكِ أَوْ بِلاَدِ اَلْإِسْلاَمِ أَنْ أُصَلِّيَ فِيهِ لِغَيْرِ تَقِيَّةٍ قَالَ فَقَالَ «صَلِّ فِي اَلسِّنْجَابِ وَ اَلْحَوَاصِلِ اَلْخُوارَزْمِيَّةِ وَ لاَ تُصَلِّ فِي اَلثَّعَالِبِ وَ لاَ اَلسَّمُّورِ».

Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad, from Dawud al-Sarmi, who said Bashir ibn Bashshar narrated to me, saying:

I asked Him {a.s} about prayer in garments made from fennec, fur, squirrel, sable, and decorative collars (hawasil) that are hunted in the lands of polytheism or the lands of Islam, whether I may pray in them when not under taqiyyah.

Imam {a.s} said: "Pray in the squirrel and the Khwarazmian collars, and do not pray in foxes or sable."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.210 • Al-Istibsar, Vol.1 p.384 • Al-Wafi, Vol.7 p.406 • Wasa'il Al-Shi'ah, Vol.4 p.348

HADITH

HADITH.824

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أحمد بن محمد عن جعفر بن محمد بن أبي زيد قال : سئل الرضا عليه‌السلام عن جلود الثعالب الذكية قال : لا تصل فيها.

Ahmad ibn Muhammad, from Ja'far ibn Muhammad ibn Abi Zayd, who said:

(Imam) Al-Ridha {a.s}, peace be upon him, was asked about the tanned skins of foxes.

Imam {a.s} said: "Do not pray in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.825

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْعَبَّاسِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْفِرَاءِ وَ اَلسَّمُّورِ وَ اَلسِّنْجَابِ وَ اَلثَّعَالِبِ وَ أَشْبَاهِهِ قَالَ «لاَ بَأْسَ بِالصَّلاَةِ فِيهِ».

As for what was narrated by Muhammad ibn Ahmad ibn Yahya, from al-'Abbas, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about garments made from furs, sable, squirrel, foxes, and similar things.

Imam {a.s} said: "There is no problem with praying in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.210

HADITH

HADITH.826

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ - عَنْ لِبَاسِ اَلْفِرَاءِ وَ اَلسَّمُّورِ وَ اَلْفَنَكِ وَ اَلثَّعَالِبِ وَ جَمِيعِ اَلْجُلُودِ قَالَ «لاَ بَأْسَ بِذَلِكَ».

فهذان الخبران محمولان على حال التقية لانهما تضمنا ذكر الثعالب أيضا وقد بينا انه مما لا تجوز الصلاة فيه ، فأما السنجاب خاصة فقد رخص لنا الصلاة فيه وقد بيناه ، وأما السمور فقد بيناه في حديث زرارة وغيره انه مما لا تجوز الصلاة فيه ، ويزيده بيانا :

Ahmad ibn Muhammad, from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn, from Ali ibn Yaqtin, who said:

I asked Abu al-Hasan {a.s}, peace be upon him, about wearing garments made from fur, sable, fennec, foxes, and all types of skins.

Imam {a.s} said: "There is no problem with that."

[AL TUSI]

These two narrations are to be understood as applying to the condition of taqiyyah (dissimulation), because they also include mention of foxes, and we have already clarified that prayer in them is not permissible. As for the squirrel (sanjab) specifically, there is a dispensation for us to pray in it, and we have explained that. And as for sable (sammur), we have clarified in the narration of Zurarah and others that prayer in it is not permissible. What further clarifies this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.211 • Al-Istibsar, Vol.1 p.385 • Al-Wafi, Vol.2 0 p.721 • Wasa'il Al-Shi'ah, Vol.4 p.352 • Al-Fusul Al-Muhimmah, Vol.3 p.305

HADITH

HADITH.827

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ جُلُودِ اَلسَّمُّورِ فَقَالَ «أَيُّ شَيْءٍ هُوَ ذَاكَ اَلْأَدْبَسُ» فَقُلْتُ هُوَ اَلْأَسْوَدُ فَقَالَ «يَصِيدُ» فَقُلْتُ نَعَمْ يَأْخُذُ اَلدَّجَاجَ وَ اَلْحَمَامَ قَالَ «لاَ».

ويحتمل ايضا أن يكون أراد بغي على حسب ما قدمناه قبل هذا الموضع ويجوز ايضا أن يكون أراد إذا كان على قلنسوة أو ثوب لايتم الصلاة به وكل ما ورد من الاخبار في رخص لبس هذه الاشياء في حال الصلاة فالكلام عليه ما ذكرناه.

قال الشيخ رحمه‌الله : (ولا بأس بالصلاة في الخز الخالص ولا تجوز الصلاة فيه إذا كان مغشوشا بوبر الارانب وما اشبهها).

Ahmad ibn Muhammad, from al-Barqi, from Sa'd ibn Sa'd al-Ash'ari, from (Imam) Al-Ridha {a.s}, peace be upon him, who said:

I asked Him {a.s} about the skins of sable (*sammur*).

Imam {a.s} said: "What is that? The dark one?"

I said: "It is the black one."

Imam {a.s} said: "Does it hunt?"

I said: "Yes, it takes chickens and pigeons."

Imam {a.s} said: "No (do not pray in it)."

[AL TUSI]

And it is also possible that what He {a.s}, peace be upon him, intended was in accordance with what we have previously mentioned, that it refers to a situation of compulsion or necessity. It is also permissible that he meant when it is on a cap or a garment not sufficient on its own for the completeness of prayer. And all the narrations that mention a concession for wearing these things during prayer, the discussion concerning them is as we have already explained.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is no problem with praying in pure khazz (a type of fine fabric), but prayer is not permissible in it if it is mixed with rabbit fur or anything similar."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.211 • Al-Istibsar, Vol.1 p.385 • Al-Wafi, Vol.2 0 p.721 • Wasa'il Al-Shi'ah, Vol.4 p.350

HADITH

HADITH.828

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ إِسْحَاقَ اَلْعَلَوِيِّ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ اَلدَّيْلَمِيِّ عَنْ فُرَيْتٍ عَنِ اِبْنِ أَبِي يَعْفُورٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ اَلْخَزَّازِينَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي اَلصَّلاَةِ فِي اَلْخَزِّ فَقَالَ «لاَ بَأْسَ بِالصَّلاَةِ فِيهِ» فَقَالَ لَهُ اَلرَّجُلُ جُعِلْتُ فِدَاكَ إِنَّهُ هُوَ مَيِّتٌ وَ هُوَ عِلاَجِي وَ أَنَا أَعْرِفُهُ فَقَالَ لَهُ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَنَا أَعْرَفُ بِهِ مِنْكَ» فَقَالَ لَهُ اَلرَّجُلُ إِنَّهُ عِلاَجِي وَ لَيْسَ أَحَدٌ أَعْرَفَ بِهِ مِنِّي فَتَبَسَّمَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ ثُمَّ قَالَ لَهُ «تَقُولُ إِنَّهُ دَابَّةٌ تُخْرَجُ مِنَ اَلْمَاءِ أَوْ تُصَادُ مِنَ اَلْمَاءِ فَتُخْرَجُ فَإِذَا فُقِدَ اَلْمَاءُ مَاتَ» فَقَالَ اَلرَّجُلُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا هُوَ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «فَإِنَّكَ تَقُولُ إِنَّهُ دَابَّةٌ تَمْشِي عَلَى أَرْبَعٍ وَ لَيْسَ هُوَ فِي حَدِّ اَلْحِيتَانِ فَتَكُونَ ذَكَاتُهُ خُرُوجَهُ مِنَ اَلْمَاءِ» فَقَالَ اَلرَّجُلُ إِي وَ اَللَّهِ هَكَذَا أَقُولُ فَقَالَ لَهُ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «فَإِنَّ اَللَّهَ تَعَالَى أَحَلَّهُ وَ جَعَلَ ذَكَاتَهُ مَوْتَهُ كَمَا أَحَلَّ اَلْحِيتَانَ وَ جَعَلَ ذَكَاتَهَا مَوْتَهَا».

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Abdullah ibn Ishaq al-'Alawi, from al-Hasan ibn Ali, from Muhammad ibn Sulayman al-Daylami, from Furayt, from Ibn Abi Ya'fur, who said:

I was with Abu Abdillah {a.s}, peace be upon him, when a man from the dealers in khazz (a type of fine fabric) entered and said to Him {a.s}:

"May I be your ransom, what do you say about prayer in khazz?"

Imam {a.s} said: "There is no problem with praying in it."

The man said to Him {a.s}: "May I be your ransom, it is from a dead animal, and I prepare it myself, I know it."

So Abu Abdillah {a.s}, peace be upon him, said to him: "I know it better than you."

The man said to Him {a.s}: "It is my work, and no one knows it better than me."

Abu Abdillah {a.s}, peace be upon him, smiled and then said to him: "Do you say it is a creature that is brought out from the water, or is caught from the water, and when water is lost, it dies?"

The man said: "You have spoken the truth, may I be your ransom, that is how it is."

So Abu Abdillah {a.s}, peace be upon him, said: "Then you are saying it is a creature that walks on four legs, and it is not considered among the category of fish so that its slaughter would be its exit from water?"
The man said: "Yes, by Allah {SWT}, that is what I say."
So Abu Abdillah {a.s}, peace be upon him, said to him: "Indeed Allah {SWT}, the Exalted, has made it lawful and has made its death its slaughter, just as He {SWT} has made fish lawful and made their death their slaughter."

[REFERENCES] Al-Kafi, Vol.3 p.399 • Tahdib Al-Ahkam, Vol.2 p.211 • Al-Wafi, Vol.7 p.408 • Wasa'il Al-Shi'ah, Vol.4 p.359 • Bihar Al-Anwar, Vol.80 p.219

HADITH

HADITH.829

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي اَلْخَزِّ فَقَالَ «صَلِّ فِيهِ».

Muhammad ibn Ahmad ibn Yahya, from Mu'awiyah ibn Hakim, from Mu'ammar ibn Khallad, who said:
I asked Abu al-Hasan al-Ridha {a.s}, peace be upon him, about prayer in khazz (a type of fine fabric).
Imam {a.s} said: "Pray in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.212 • Al-Wafi, Vol.7 p.410 • Wasa'il Al-Shi'ah, Vol.4 p.360

HADITH

HADITH.830

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلصَّلاَةِ فِي اَلْخَزِّ اَلْخَالِصِ «أَنَّهُ لاَ بَأْسَ بِهِ فَأَمَّا اَلَّذِي يُخْلَطُ فِيهِ وَبَرُ اَلْأَرَانِبِ أَوْ غَيْرُ ذَلِكَ مِمَّا يُشْبِهُ هَذَا فَلاَ تُصَلِّ فِيهِ».

Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, who raised it to Abu Abdillah {a.s}, peace be upon him:
(Imam {a.s} was asked) regarding prayer in pure khazz (a type of fine fabric).
Imam {a.s} said: "There is no problem with it. But as for that which is mixed with rabbit fur or anything similar to it, do not pray in it."

[REFERENCES] Al-Kafi, Vol.3 p.403 • Tahdib Al-Ahkam, Vol.2 p.212 • Tahdib Al-Ahkam, Vol.2 p.212 • Al-Istibsar, Vol.1 p.387 • Al-Wafi, Vol.7 p.410 • Wasa'il Al-Shi'ah, Vol.4 p.361

HADITH

HADITH.831

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أحمد بن محمد عن محمد بن عيسى عن أيوب بن نوح رفعه قال قال أبو عبد الله عليه‌السلام : الصلاة في الخز الخالص لا بأس به ، فأما الذي يخلط فيه وبر الارانب أو غير ذلك مما يشبه هذا فلا تصل فيه.

Ahmad ibn Muhammad, from Muhammad ibn 'Isa, from Ayyub ibn Nuh, who raised it (to the Imam {a.s}), who said:

Abu Abdillah {a.s}, peace be upon him, said: "Prayer in pure khazz is not a problem. But as for that which is mixed with rabbit fur or anything similar to it, do not pray in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.832

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ اَلْجَعْفَرِيِّ قَالَ: رَأَيْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ يُصَلِّي فِي جُبَّةِ خَزٍّ.

Al-Husayn ibn Sa'id, from Sulayman ibn Ja'far al-Ja'fari, who said:

I saw Abu al-Hasan al-Ridha {a.s}, peace be upon him, praying in a cloak made of khazz (a type of fine fabric).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.212 • Al-Wafi, Vol.7 p.410 • Bihar Al-Anwar, Vol.4 9 p.91 • Awalim Al-Uloom, Vol.2 2 p.208

HADITH

HADITH.833

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ اَلصَّرْمِيِّ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي اَلْخَزِّ يُغَشُّ بِوَبَرِ اَلْأَرَانِبِ فَكَتَبَ «يَجُوزُ ذَلِكَ».

فهذا حديث شاذ ما رواه إلا داود الصرمي ومع تفرده بروايته تختلف ألفاظه لان في هذه الرواية قال : سألته فأضاف السؤال الى نفسه ولم يبين من المسؤول ويحتمل أن يكون المسؤول عنه من لا يجب المصير الى قوله ثم قال في روايته التي ذكرها.

As for what was narrated by Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn Muhammad, from Dawud al-Sarmi, who said:

I asked him about prayer in khazz that is lined with rabbit fur.

And he wrote in reply: "That is permissible."

[AL TUSI]

This is a solitary and irregular narration (hadith shadh), reported only by Dawud al-Sarmi, and despite him being the sole narrator, its wording varies. For in this narration, he said: "I asked him," attributing the question to himself without clarifying who the one being asked was, and it is possible that the person questioned is someone whose statement is not binding or authoritative. Then he said in his narration that he mentioned:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.212

HADITH

HADITH.834

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ وَ عَبْدِ اَللَّهِ اِبْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ دَاوُدَ اَلصِّرْمِيِّ قَالَ: سَأَلَ رَجُلٌ أَبَا اَلْحَسَنِ اَلثَّالِثَ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلصَّلاَةِ فِي اَلْخَزِّ يُغَشُّ بِوَبَرِ اَلْأَرَانِبِ فَكَتَبَ «يَجُوزُ ذَلِكَ».

فذكر على ما ترى في هذه الرواية ان السائل كان غيره وسمى المسؤول وهذا ظاهر التناقض لانه لو كان السائل هو نفسه لوجب أن تكون الرواية الاخيرة كذبا ولو كان السائل غيره لوجب أن تكون الاولى كذبا وإذا تقابل الروايتان ولم يكن هناك ما يعضد أحداهما وجب اطراحهما مع أنه لو صح هذا الحديث لم يكن معترضا على ما ذكرناه من الاحاديث ، ويحتمل أن يكون ورد هذا الخبر مورد التقية كما وردت أخبار كثيرة في مثله. قال الشيخ رحمه‌الله : (وتكره الصلاة في الثياب السود ولبس العمامة من الثياب في شئ ولا بأس بالصلاة فيها وان كانت سوداء).

Sa'd ibn Abdullah, from Ahmad and Abdullah, the two sons of Muhammad ibn 'Isa, from Dawud al-Sarmi, who said:

A man asked Abu al-Hasan al-Thalith {a.s}, peace be upon him, about prayer in khazz (a fine fabric) that is lined with rabbit fur.

He wrote in reply: "That is permissible."

[AL TUSI]

As you can see in this narration, it mentions that the questioner was someone else and the one being asked was named, this is clearly contradictory. For if the questioner were the narrator himself, then the later narration must be false; and if the questioner were someone else, then the first narration must be false. When two narrations are in contradiction and there is nothing to support either of them, both must be discarded. Moreover, even if this hadith were authentic, it would not contradict what we have already mentioned from the other narrations. And it is possible that this narration came in the context of taqiyyah, just as many similar narrations have.

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "Prayer in black garments is disliked, and wearing a turban from such garments is disliked in certain contexts, but there is no problem praying in them even if they are black."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.262 • Tahdib Al-Ahkam, Vol.2 p.213

HADITH

HADITH.835

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يُكْرَهُ اَلسَّوَادُ إِلاَّ فِي ثَلاَثَةٍ اَلْخُفِّ وَ اَلْعِمَامَةِ وَ اَلْكِسَاءِ».

Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, who raised it to Abu Abdillah {a.s}, peace be upon him, who said:

(Imam {a.s} said) "Black is disliked except in three things; the shoes, the turban, and the cloak."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.213 • Miftah Al-Falah, Vol.1 p.167 • Wasa'il Al-Shi'ah, Vol.4 p.382 • Al-Fusul Al-Muhimmah, Vol.3 p.306

HADITH

HADITH.836

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أُصَلِّي فِي اَلْقَلَنْسُوَةِ اَلسَّوْدَاءِ فَقَالَ «لاَ تُصَلِّ فِيهَا فَإِنَّهَا لِبَاسُ أَهْلِ اَلنَّارِ».

قال الشيخ: ولا تجوز الصلاة في ثوب رقيق يشف لرقته حتى يكون تحته كالمئزر أو السراويل أو قميص سواه غير شفاف.

And from him, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Muhassin ibn Ahmad, from someone who mentioned it, from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Him {a.s}: "Shall I pray in a black cap?"

Imam {a.s} said: "Do not pray in it, for it is the clothing of the people of the Fire."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to pray in a thin garment that is transparent due to its thinness, unless there is something beneath it like an izar (waist wrap), trousers, or a shirt that is not see-through."

[REFERENCES] Al-Kafi, Vol.3 p.403 • 'Ilal Al-Shara'i', Vol.2 p.346 • Tahdib Al-Ahkam, Vol.2 p.213 • Al-Wafi, Vol.7 p.392 • Wasa'il Al-Shi'ah, Vol.4 p.386 • Wasa'il Al-Shi'ah, Vol.4 p.387 • Bihar Al-Anwar, Vol.8 p.312 • Bihar Al-Anwar, Vol.80 p.249

HADITH

HADITH.837

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلسَّيَّارِيِّ عَنْ أَحْمَدَ بْنِ حَمَّادٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تُصَلِّ فِيمَا شَفَّ أَوْ صَفَّ يَعْنِي اَلثَّوْبَ اَلْمُصَقَّلَ».

Muhammad ibn Ahmad ibn Yahya, from al-Sayyari, from Ahmad ibn Hammad, who raised it to Abu Abdillah {a.s}, peace be upon him, who said:

(Imam {a.s} said) "Do not pray in what is transparent or see-through" (meaning a garment that is thin and clings to the body)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.214 • Tahdib Al-Ahkam, Vol.2 p.214 • Al-Wafi, Vol.7 p.390 • Wasa'il Al-Shi'ah, Vol.4 p.388

HADITH

HADITH.838

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

محمد بن يعقوب عن محمد بن يحيى رفعه قال أبو عبد الله: لا تصل فيما شف أوصف ، يعني الثوب المصقل.

قال الشيخ رحمه‌الله : (ويكره له المئزر فوق القميص في الصلاة).

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, who raised it (to the Imam {a.s}), who said:

Abu Abdillah {a.s}, peace be upon him, said: "Do not pray in what is transparent or revealing" (meaning a garment that is thin and clings to the body).

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said:

"It is disliked for a person to wear an mi'zar (waist wrap) over the shirt during prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.839

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمْ عَلَيْهِمُ اَلسَّلاَمُ قَالَ قَالَ: «اَلِارْتِدَاءُ فَوْقَ اَلتَّوَشُّحِ فِي اَلصَّلاَةِ مَكْرُوهٌ وَ اَلتَّوَشُّحُ فَوْقَ اَلْقَمِيصِ مَكْرُوهٌ».

Muhammad ibn Ahmad ibn Yahya, from Ya'qub ibn Yazid, from Muhammad ibn Isma'il, from some of our companions, from one of them (Imams {a.s}), peace be upon them, who said:

(Imam {a.s} said) "Wearing a cloak (irtida') over a wrapped garment (tawashshuh; piece of cloth over one's shoulder) in prayer is disliked, and wrapping a garment (tawashshuh) over a shirt is also disliked."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.214 • Al-Istibsar, Vol.1 p.387 • Al-Wafi, Vol.7 p.388 • Wasa'il Al-Shi'ah, Vol.4 p.396

HADITH

HADITH.840

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَنْبَغِي أَنْ تَتَوَشَّحَ بِإِزَارٍ فَوْقَ اَلْقَمِيصِ إِذَا أَنْتَ صَلَّيْتَ فَإِنَّهُ مِنْ زِيِّ اَلْجَاهِلِيَّةِ».

Muhammad ibn Ya'qub, from a group of our companions, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from Hisham ibn Salim, from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, said: "It is not appropriate to wrap yourself with an izar over the shirt when you pray, for that is from the dress of the Days of Ignorance."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.214

HADITH

HADITH.841

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِيَّاكَ وَ اِلْتِحَافَ اَلصَّمَّاءِ» قُلْتُ وَ مَا اِلْتِحَافُ اَلصَّمَّاءِ قَالَ «أَنْ تُدْخِلَ اَلثَّوْبَ مِنْ تَحْتِ جَنَاحَيْكَ فَتَجْعَلَهُ عَلَى مَنْكِبٍ وَاحِدٍ».

And from him, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, from Hariz, from Zurarah:

Abu Ja'far {a.s}, peace be upon him, said: "Beware wrapping yourself in 'al-samma'."

I asked: "What is the 'al-samma' wrap?"

Imam {a.s} said: "It is to insert the garment from beneath your arms and place it over one shoulder."

[REFERENCES] Al-Kafi, Vol.3 p.394 • Man La Yahduruhu Al-Faqih, Vol.1 p.259 • Ma'ani Al-Akhbar, Vol.1 p.390 • Tahdib Al-Ahkam, Vol.2 p.214 • Al-Istibsar, Vol.1 p.388 • Al-Wafi, Vol.7 p.387 • Wasa'il Al-Shi'ah, Vol.4 p.399 • Bihar Al-Anwar, Vol.80 p.201

HADITH

HADITH.842

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُوسَى بْنِ عُمَرَ بْنِ بَزِيعٍ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَشُدُّ اَلْإِزَارَ أَوِ اَلْمِنْدِيلَ فَوْقَ قَمِيصِي فِي اَلصَّلاَةِ فَقَالَ «لاَ بَأْسَ بِهِ».

Narrated by Sa'd ibn Abdullah, from Muhammad ibn al-Husayn, from Musa ibn 'Umar ibn Bazi', who said:
I said to Al-Ridha {a.s}: "I tie the izar or the scarf over my shirt during prayer."
Imam {a.s} said: "There is no problem with it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.256 • Tahdib Al-Ahkam, Vol.2 p.214 • Al-Istibsar, Vol.1

HADITH

HADITH.843

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ اَلْبَجَلِيِّ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ اَلثَّانِيَ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي فِي قَمِيصٍ قَدِ اِتَّزَرَ فَوْقَهُ بِمِنْدِيلٍ وَ هُوَ يُصَلِّي.

And from him, from Abu Ja'far, from Musa ibn al-Qasim al-Bajali, who said:
I saw Abu Ja'far al-Thani {a.s}, peace be upon him, praying in a shirt, and He {a.s} had wrapped a cloth (mindil) over it as a waist-wrapper (izar) while he was praying.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.215 • Al-Istibsar, Vol.1 p.388 • Al-Wafi, Vol.7 p.389 • Wasa'il Al-Shi'ah, Vol.4 p.397 • Awalim Al-Uloom, Vol.2 3 p.388 • Awalim Al-Uloom, Vol.2 3 p.521

HADITH

HADITH.844

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ كَتَبَ اَلْحَسَنُ بْنُ عَلِيِّ بْنِ يَقْطِينٍ إِلَى اَلْعَبْدِ اَلصَّالِحِ : هَلْ يُصَلِّي اَلرَّجُلُ اَلصَّلاَةَ وَ عَلَيْهِ إِزَارٌ مُتَوَشِّحٌ بِهِ فَوْقَ اَلْقَمِيصِ فَكَتَبَ «نَعَمْ».

فليس بين هذه الاخبار وبين ما ذكرناه أولا تناقض لان المراد بالاخبار المتقدمة هو أن لا يلتحف الانسان ويشتمل به كما يلتحف اليهود ، وما قدمناه أخيرا هو ان يتوشح بالازار ليغطي ما قد كشف منه ويستر ما تعرى من بدنه ،

And from him, from Ali ibn Isma'il, from Hammad ibn Isa, who said:
Al-Hasan ibn Ali ibn Yaqtin wrote to the Righteous Servant (al-Abd al-Salih {a.s}) asking: "Can a man pray while wearing an izar wrapped over his shirt?"
He {a.s} wrote in reply: "Yes."

[AL TUSI]

There is no contradiction between these narrations and what we mentioned earlier, because the intended meaning of the earlier narrations is that a person should not wrap himself completely and enclose his body with the izar in the manner that the Jews would do. Whereas what we presented later refers to a person wrapping an izar across his body in order to cover what may have become exposed or to conceal what has been uncovered of his body. What supports what we have said is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.215 • Al-Istibsar, Vol.1 p.388 • Al-Wafi, Vol.7 p.389 • Wasa'il Al-Shi'ah, Vol.4 p.397 • Bihar Al-Anwar, Vol.80 p.206

HADITH

HADITH.845

[SOURCE] Implicit (Muzmar)

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَشْتَمِلُ فِي صَلاَتِهِ بِثَوْبٍ وَاحِدٍ قَالَ «لاَ يَشْتَمِلُ بِثَوْبٍ وَاحِدٍ فَأَمَّا أَنْ يَتَوَشَّحَ فَيُغَطِّيَ مَنْكِبَيْهِ فَلاَ بَأْسَ».

قال الشيخ رحمه‌الله : (ويكره أن يصلي الانسان بعمامة لا حنك لها).

What was narrated by Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn al-Husayn, from Uthman ibn 'Isa, from Sama'ah, who said:

I asked Him {a.s} about a man who wraps himself in a single garment during prayer. Imam {a.s} said: "He should not wrap himself in a single garment completely. But if he wraps it across himself (tawashshaha) and covers his shoulders, then there is no problem."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is disliked for a person to pray wearing a turban that does not have a hanak (the part of the turban that is wrapped under the chin)."

[REFERENCES] Al-Kafi, Vol.3 p.396 • Tahdib Al-Ahkam, Vol.2 p.215 • Al-Wafi, Vol.7 p.387 • Wasa'il Al-Shi'ah, Vol.4 p.399 • Bihar Al-Anwar, Vol.80 p.206

HADITH

HADITH.846

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ تَعَمَّمَ وَ لَمْ يَتَحَنَّكْ فَأَصَابَهُ دَاءٌ لاَ دَوَاءَ لَهُ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ».

Muhammad ibn Ya'qub, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from someone who mentioned it:

Abu Abdillah {a.s}, peace be upon him, said: "Whoever wears a turban and does not wrap it under the chin (yatanahhak), and then suffers from an illness for which there is no cure, let him blame no one but himself."

[REFERENCES] Al-Kafi, Vol.6 p.460 • Tahdib Al-Ahkam, Vol.2 p.215 • Al-Wafi, Vol.2 0 p.745 • Wasa'il Al-Shi'ah, Vol.4 p.401 • Bihar Al-Anwar, Vol.80 p.194

HADITH

HADITH.847

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ عِيسَى بْنِ حَمْزَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنِ اِعْتَمَّ فَلَمْ يُدِرِ اَلْعِمَامَةَ تَحْتَ حَنَكِهِ فَأَصَابَهُ أَلَمٌ لاَ دَوَاءَ لَهُ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ».

قال الشيخ رحمه‌الله : (ولا بأس أن يصلي الانسان في ازار واحد يأتزر ببعضه ويرتدي بالبعض الآخر).

And from him, from a group of our companions, from Sahl ibn Ziyad, from Musa ibn Ja'far, from Amr ibn Sa'id, from Isa ibn Hamzah:

Abu Abdillah {a.s}, peace be upon him, said: "Whoever wears a turban and does not wrap the turban under his chin (hanak), and then is afflicted with a pain for which there is no cure, let him blame no one but himself."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is no problem if a person prays in a single izar (waist wrap), wrapping part of it around his waist and using the other part as an upper covering."

[REFERENCES] Al-Kafi, Vol.6 p.461 • Tahdib Al-Ahkam, Vol.2 p.215 • Al-Aman, Vol.1 p.35 • Al-Wafi, Vol.2 0 p.744 • Wasa'il Al-Shi'ah, Vol.4 p.401

HADITH

HADITH.848

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِيهِ قَالَ: صَلَّى بِنَا أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فِي ثَوْبٍ وَاحِدٍ.

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from 'Umar ibn Udhaynah, from Ubayd ibn Zurarah, from his father, who said:

Abu Ja'far {a.s} led us in prayer wearing a single garment.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.216 • Al-Wafi, Vol.7 p.383 • Wasa'il Al-Shi'ah, Vol.4 p.391

HADITH

HADITH.849

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ: حَدَّثَنِي مَنْ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - عَنِ اَلرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ يَأْتَزِرُ بِهِ قَالَ «لاَ بَأْسَ بِهِ إِذَا رَفَعَهُ إِلَى اَلثَّدْيَيْنِ».

Muhammad ibn Ahmad ibn Yahya, from Ali ibn Isma'il, from Safwan, from Rifa'ah ibn Musa, who said:

Someone who asked Abu Abdillah {a.s}, peace be upon him, narrated to me (Rifa'ah ibn Musa), about a man who prays in a single garment, wrapping it around his lower body. Imam {a.s} said: "There is no problem with it if he raises it up to his chest."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.216

HADITH

HADITH.850

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ زِيَادِ بْنِ سُوقَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ يُصَلِّيَ أَحَدُكُمْ فِي اَلثَّوْبِ اَلْوَاحِدِ وَ أَزْرَارُهُ مَحْلُولَةٌ إِنَّ دِينَ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَنِيفٌ».

And from him, from al-'Abbas ibn Ma'ruf, from al-Hasan ibn Mahbub, from Ali ibn Ri'ab, from Ziyad ibn Suqah:

Abu Ja'far {a.s}, peace be upon him, said: "There is no problem if one of you prays in a single garment with its buttons undone. Indeed, the religion of Muhammad {saws} (peace be upon him and his family) is upright and simple (hanif)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.2 p.216 • Tahdib Al-Ahkam, Vol.2 p.357 • Al-Istibsar, Vol.1 p.392 • Al-Wafi, Vol.7 p.374 • Wasa'il Al-Shi'ah, Vol.4 p.393 • Bihar Al-Anwar, Vol.80 p.185

HADITH

HADITH.851

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ صَلَّى وَ فَرْجُهُ خَارِجٌ لاَ يَعْلَمُ بِهِ هَلْ عَلَيْهِ إِعَادَةٌ أَوْ مَا حَالُهُ قَالَ «لاَ إِعَادَةَ عَلَيْهِ وَ قَدْ تَمَّتْ صَلاَتُهُ».

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Ahmad, from al-'Amraki, from Ali ibn Ja'far, from his brother (Imam) Musa ibn Ja'far, peace be upon them both, who said:

I asked Him {a.s} about a man who prayed while his private part was exposed, and he did not know about it. Does he have to repeat the prayer, or what is his situation?
Imam {a.s} said: "There is no repetition upon him, and his prayer is complete."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.216 • Tahdib Al-Ahkam, Vol.2 p.216 • Al-Sarair, Vol.3 p.603 • Al-Wafi, Vol.7 p.443 • Wasa'il Al-Shi'ah, Vol.4 p.404 • Bihar Al-Anwar, Vol.80 p.177

HADITH

HADITH.852

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ أَوْ قَبَاءٍ طَاقٍ أَوْ قَبَاءٍ مَحْشُوٍّ وَ لَيْسَ عَلَيْهِ إِزَارٌ فَقَالَ «إِذَا كَانَ اَلْقَمِيصُ صَفِيقاً وَ اَلْقَبَاءُ لَيْسَ بِطَوِيلِ اَلْفَرَجِ وَ اَلثَّوْبُ اَلْوَاحِدُ إِذَا كَانَ يَتَوَشَّحُ بِهِ وَ اَلسَّرَاوِيلُ بِتِلْكَ اَلْمَنْزِلَةِ كُلُّ ذَلِكَ لاَ بَأْسَ بِهِ وَ لَكِنْ إِذَا لَبِسَ اَلسَّرَاوِيلَ جَعَلَ عَلَى عَاتِقِهِ شَيْئاً وَ لَوْ حَبْلاً».

قال الشيخ رحمه‌الله : (ولا تصلي المرأة الحرة بغير خمار على رأسها ويجوز ذلك للاماء والصبيان من حرائر النساء).

Al-Husayn ibn Sa'id, from Hammad ibn 'Isa, from Hariz, from Muhammad ibn Muslim, by Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who prays in a single shirt, or a narrow-sleeved robe (qaba' taq), or a padded robe, and he is not wearing an izar (waist wrap).

Imam {a.s} said: "If the shirt is thick, and the robe (qaba') is not split wide open in the front, and the single garment if he wraps it across himself, and the trousers (sarawil) are of that same type, then there is no problem with all of that. But when he wears trousers, he should put something over his shoulders, even if it is just a rope."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "A free woman should not pray without a khimar (head covering) on her head, but this is permissible for slave women and for young girls among the free women."

[REFERENCES] Al-Kafi, Vol.3 p.393 • Tahdib Al-Ahkam, Vol.2 p.216 • Al-Wafi, Vol.7 p.373 • Wasa'il Al-Shi'ah, Vol.4 p.390

HADITH

HADITH.853

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ - عَنْ أَدْنَى مَا تُصَلِّي فِيهِ اَلْمَرْأَةُ قَالَ «دِرْعٌ وَ مِلْحَفَةٌ فَتَنْشُرُهَا عَلَى رَأْسِهَا وَ تَتَجَلَّلُ بِهَا».

Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from 'Umar ibn Udhaynah, from Zurarah, who said:

I asked Abu Ja'far {a.s} about the minimum clothing in which a woman may pray.

Imam {a.s} said: "A long shirt (dir') and an large wrap (milhafah), which she spreads over her head and covers herself with."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.217 • Al-Istibsar, Vol.1 p.388 • Al-Wafi, Vol.7 p.376 • Wasa'il Al-Shi'ah, Vol.4 p.407

HADITH

HADITH.854

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ عَلَى اَلْإِمَاءِ أَنْ يَتَقَنَّعْنَ فِي اَلصَّلاَةِ وَ لاَ يَنْبَغِي لِلْمَرْأَةِ أَنْ تُصَلِّيَ إِلاَّ فِي ثَوْبَيْنِ».

And from him, from Safwan, from Abdur-Rahman ibn al-Hajjaj:

Abu al-Hasan {a.s}, peace be upon him, said: "It is not obligatory for slave women to cover their heads in prayer, and it is not appropriate for a woman to pray except in two garments."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.217 • Al-Istibsar, Vol.1 p.389 • Al-Wafi, Vol.7 p.377 • Wasa'il Al-Shi'ah, Vol.4 p.407

HADITH

HADITH.855

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ صَلَّى فِي إِزَارٍ وَاحِدٍ لَيْسَ بِوَاسِعٍ قَدْ عَقَدَهُ عَلَى عُنُقِهِ فَقُلْتُ لَهُ مَا تَرَى لِلرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ فَقَالَ «إِذَا كَانَ كَثِيفاً فَلاَ بَأْسَ بِهِ وَ اَلْمَرْأَةُ تُصَلِّي فِي اَلدِّرْعِ وَ اَلْمِقْنَعَةِ إِذَا كَانَ اَلدِّرْعُ كَثِيفاً يَعْنِي إِذَا كَانَ سَتِيراً» قُلْتُ رَحِمَكَ اَللَّهُ اَلْأَمَةُ تُغَطِّي رَأْسَهَا إِذَا صَلَّتْ فَقَالَ «لَيْسَ عَلَى اَلْأَمَةِ قِنَاعٌ».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn al-Hakam, from al-'Ala' ibn Razin, from Muhammad ibn Muslim, who said:

I saw Abu Ja'far {a.s} praying in a single izar (waist wrap) that was not wide, and He {a.s} had tied it around His {a.s} neck.

I said to Him {a.s}: "What do you say about a man who prays in a single shirt?"

Imam {a.s} said: "If it is thick, then there is no problem with it. And a woman prays in a long shirt (dir') and a head covering (miqna'ah), if the shirt is thick, meaning if it is concealing."

I asked: "May Allah {SWT} have mercy on you, does a slave woman cover her head when she prays?"

Imam {a.s} said: "A slave woman is not required to wear a head covering."

[REFERENCES] Al-Kafi, Vol.3 p.394 • Tahdib Al-Ahkam, Vol.2 p.217 • Al-Wafi, Vol.7 p.375

HADITH

HADITH.856

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ اِبْنِ مُسْكَانَ عَنِ اِبْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «تُصَلِّي اَلْمَرْأَةُ فِي ثَلاَثَةِ أَثْوَابٍ إِزَارٍ وَ دِرْعٍ وَ خِمَارٍ وَ لاَ يَضُرُّهَا بِأَنْ تَقَنَّعَ بِالْخِمَارِ فَإِنْ لَمْ تَجِدْ فَثَوْبَيْنِ تَأْتَزِرُ بِأَحَدِهِمَا وَ تَقَنَّعُ بِالْآخَرِ» قُلْتُ وَ إِنْ كَانَ دِرْعاً وَ مِلْحَفَةً لَيْسَ عَلَيْهَا مِقْنَعَةٌ قَالَ «لاَ بَأْسَ إِذَا تَقَنَّعَتْ بِالْمِلْحَفَةِ فَإِنْ لَمْ تَكْفِهَا فَلْتَلْبَسْهَا طُولاً».

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from Uthman ibn 'Isa, from Ibn Muskan, from Ibn Abi Ya'fur, who said:

Abu Abdillah {a.s}, peace be upon him, said: "A woman prays in three garments: an izar (waist wrap), a dir' (long shirt), and a khimar (head covering). It does not harm her to wrap herself with the khimar. But if she does not find (all three), then two garments: she wraps the lower part of her body with one and covers her head with the other."

I asked: "And if it is a dir' and a milhafah (outer wrap) and she does not have a miqna'ah (headscarf)?"

Imam {a.s} said: "There is no problem if she covers her head with the milhafah. If it does not suffice her, then she should wear it lengthwise."

[REFERENCES] Al-Kafi, Vol.3 p.395 • Tahdib Al-Ahkam, Vol.2 p.217 • Al-Istibsar, Vol.1 p.389 • Al-Wafi, Vol.7 p.376 • Wasa'il Al-Shi'ah, Vol.4 p.406

HADITH

HADITH.857

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ اَلْأَنْصَارِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اَللَّهِ ع قَالَ: «لاَ بَأْسَ بِالْمَرْأَةِ اَلْمُسْلِمَةِ اَلْحُرَّةِ أَنْ تُصَلِّيَ وَ هِيَ مَكْشُوفَةُ اَلرَّأْسِ».

As for what was narrated by Sa'd ibn Abdullah, from Ahmad ibn Muhammad, from Muhammad ibn Abdullah al-Ansari, from Safwan ibn Yahya, from Abdullah ibn Bukayr:

Abu Abdillah {a.s}, peace be upon him, said: "There is no problem for a free Muslim woman to pray with her head uncovered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.218

HADITH

HADITH.858

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَبِي عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ أَبِي أَيُّوبَ اَلْمَكِّيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ تُصَلِّيَ اَلْمَرْأَةُ اَلْمُسْلِمَةُ وَ لَيْسَ عَلَى رَأْسِهَا قِنَاعٌ».

فيحتمل أن يكون المراد بهذين الخبرين الصغيرة من النساء دون البالغات لانه يجوز لهن أن يصلين بغير قناع ، ويحتمل أيضا أن يكون إنما سوغ لهن هذا في حال لم يتمكن ولا يقدرن على القناع فحينئذ يجوز لهن أن يصلين بغير قناع ، ويحتمل أيضا أن يكون المراد بقوله تصلي بغير قناع إذا كان عليها ثوب يسترها من رأسها الى قدميها ، فأما الحديث الثاني فليس فيه ذكر الحرة وإنما تضمن ذكر المرأة المسلمة ويجوز أن يكون المراد بها أمة لان الامة لا يجب عليها القناع حسب ما ذكرناه ، ويزيده بيانا :

And from him, from Abu Ali ibn Muhammad ibn Abdullah ibn Abi Ayyub al-Makki, from Ali ibn Asbat, from Abdullah ibn Bukayr:

Abu Abdillah {a.s}, peace be upon him, said: "There is no problem if a Muslim woman prays and there is no head covering (qina') on her head."

[AL TUSI]

It is possible that what is meant by these two narrations is young girls from among the women, not adult women, because it is permissible for them to pray without a head covering (qina'). It is also possible that this permission was granted in a situation where they are unable or do not have access to a head covering, then in such a case, it is permissible for them to pray without one.

Another possibility is that the meaning of the phrase "she prays without a head covering" refers to when she is wearing a garment that covers her from head to toe.

As for the second narration, it does not mention a "free woman" (hurrah), but only refers to a "Muslim woman," and it is possible that the intent was a slave woman (amah), as it is not obligatory for her to wear a head covering, as we have previously mentioned. What further clarifies this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.218 • Al-Istibsar, Vol.1 p.389 • Al-Wafi, Vol.7 p.378 • Wasa'il Al-Shi'ah, Vol.4 p.410

HADITH

HADITH.859

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ سَعْدٌ عَنْ أَحْمَدَ وَ عَبْدِ اَللَّهِ اِبْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلْأَمَةُ تُغَطِّي رَأْسَهَا فَقَالَ «لاَ وَ لاَ عَلَى أُمِّ اَلْوَلَدِ أَنْ تُغَطِّيَ رَأْسَهَا إِذَا لَمْ يَكُنْ لَهَا وَلَدٌ».

What was narrated by Sa'd, from Ahmad and Abdullah, the two sons of Muhammad ibn 'Isa, from al-Hasan ibn Mahbub, from al-'Ala', from Muhammad ibn Muslim, from Abu Abdillah {a.s}, peace be upon him, who said:

I (narrator) said to Him {a.s}: "Does the slave woman (amah) cover her head?"

Imam {a.s} said: "No. And it is not obligatory for umm al-walad (a slave woman who has borne a child) to cover her head, if she has not borne a child."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.218 • Al-Istibsar, Vol.1 p.390 • Al-Wafi, Vol.7 p.378 • Wasa'il Al-Shi'ah, Vol.4 p.410

HADITH

HADITH.860

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ اَلَّذِي رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَرْأَةِ تُصَلِّي فِي دِرْعٍ وَ خِمَارٍ فَقَالَ «تَكُونُ عَلَيْهَا مِلْحَفَةٌ تَضُمُّهَا عَلَيْهَا».

فان المراد بذكر الملحفة زيادة على الدرع والخمار زيادة الفضل والثواب ، ويجوز أن يكون المراد به إذا كان الدرع والخمار لا يواريان شيئا فانه مهما كانت الحال على هذا فلا بد من ساتر ، والذي يدل على ما قلناه ، ما رواه :

And what was narrated by Al-Husayn ibn Sa'id, from Ibn Abi Umayr, from Jamil ibn Darraj, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a woman praying in a dir' (long shirt) and a khimar (head covering).

Imam {a.s} said: "There should be over her a milhafah (outer wrap) that she gathers around herself."

[AL TUSI]

The mention of the milhafah in addition to the dir' (long shirt) and khimar (head covering) is intended to indicate an increase in virtue and reward. It is also possible that what is meant is when the dir' and khimar do not cover sufficiently, so in such a case, regardless of the situation, a proper covering (satir) is required.

What supports what we have said is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.218 • Al-Istibsar, Vol.1 p.390 • Al-Wafi, Vol.7 p.378 • Wasa'il Al-Shi'ah, Vol.4 p.407

HADITH

HADITH.861

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَصْلُحُ لِلْمَرْأَةِ اَلْمُسْلِمَةِ أَنْ تَلْبَسَ مِنَ اَلْخُمُرِ وَ اَلدُّرُوعِ مَا لاَ يُوَارِي شَيْئاً».

Muhammad ibn Ya'qub, by Ali ibn Ibrahim, by his father, from Ibn Abi Umayr, from Hammad, from al-Halabi:

Abu Abdillah {a.s}, peace be upon him, said: "It is not proper for a Muslim woman to wear of head coverings (khumur) and long shirts (duru') that do not conceal anything."

[REFERENCES] Al-Kafi, Vol.3 p.396 • Tahdib Al-Ahkam, Vol.2 p.219 • Al-Istibsar, Vol.1 p.390 • Makarim Al-Akhlaq, Vol.1 p.93 • Makarim Al-Akhlaq, Vol.1 p.94 • Al-Wafi, Vol.7 p.379 • Wasa'il Al-Shi'ah, Vol.4 p.388

HADITH

HADITH.862

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ اِبْنُ عُقْدَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ اَلْحَسَنِ قَالَ حَدَّثَنِي أَبِي عَنْ عَبْدِ اَللَّهِ بْنِ جَمِيلِ بْنِ عَيَّاشٍ أَبِي عَلِيٍّ اَلْبَزَّازِ قَالَ أَخْبَرَنِي أَبِي قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلثَّوْبِ يَعْمَلُهُ أَهْلُ اَلْكِتَابِ أُصَلِّي فِيهِ قَبْلَ أَنْ يُغْسَلَ قَالَ «لاَ بَأْسَ وَ أَنْ يُغْسَلَ أَحَبُّ إِلَيَّ».

قال الشيخ رحمه‌الله : (ولا تجوز الصلاة في بيوت الغائط أو بيوت النيران وبيوت الخمور وعلى جواد الطرق وفي معاطن الابل وفي أرض السبخة).

Ahmad ibn Muhammad ibn Sa'id ibn 'Uqda, from Ahmad ibn Muhammad ibn al-Hasan, who said: My father narrated to me, from Abdullah ibn Jamil ibn 'Ayyash Abu Ali al-Bazzaz, who said: My father informed me, saying:

I asked (Imam) Ja'far ibn Muhammad {a.s}, peace be upon him, about a garment made by the People of the Book, may I pray in it before it is washed?

Imam {a.s} said: "There is no problem, though it is more beloved to me that it be washed."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to pray in latrines, or fire temples, or places where wine is kept, nor on the middle of roads, nor in camel resting places, nor on salty barren land (ard al-sabkha)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.219 • Al-Wafi, Vol.6 p.210 • Wasa'il Al-Shi'ah, Vol.3 p.519

HADITH

HADITH.863

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ عَنِ اِبْنِ اَلْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْفَضْلِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «عَشَرَةُ مَوَاضِعَ لاَ يُصَلَّى فِيهَا اَلطِّينُ وَ اَلْمَاءُ وَ اَلْحَمَّامُ وَ اَلْقُبُورُ وَ مَسَانُّ اَلطُّرُقِ وَ قُرَى اَلنَّمْلِ وَ مَعَاطِنُ اَلْإِبِلِ وَ مَجْرَى اَلْمَاءِ وَ اَلسَّبَخُ وَ اَلثَّلْجُ».

Muhammad ibn Ya'qub, from Ali ibn Muhammad ibn Abdullah, from Ibn al-Barqi, from his father, from Abdullah ibn al-Fadl, from someone who narrated to him:

Abu Abdillah {a.s}, peace be upon him, said: "There are ten places in which prayer is not to be performed: mud, water, bathhouses, graves, the resting places along roads, ant colonies, camel resting spots, water channels, salty barren land (al-sabkha), and snow."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.219 • Wasa'il Al-Shi'ah, Vol.5 p.142

HADITH

HADITH.864

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تُصَلِّ فِي بَيْتٍ فِيهِ خَمْرٌ أَوْ مُسْكِرٌ».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Ahmad ibn al-Hasan ibn Ali, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar al-Sabati:

Abu Abdillah {a.s} said: "Do not pray in a house in which there is wine or an intoxicant."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.220 • Tahdib Al-Ahkam, Vol.2 p.377

HADITH

HADITH.865

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي مَرَابِضِ اَلْغَنَمِ فَقَالَ «صَلِّ فِيهَا وَ لاَ تُصَلِّ فِي أَعْطَانِ اَلْإِبِلِ إِلاَّ أَنْ تَخَافَ عَلَى مَتَاعِكَ اَلضَّيْعَةَ فَاكْنُسْهُ وَ رُشَّهُ بِالْمَاءِ وَ صَلِّ» وَ سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي ظَهْرِ اَلطَّرِيقِ فَقَالَ «لاَ بَأْسَ بِأَنْ تُصَلِّيَ فِي اَلظَّوَاهِرِ اَلَّتِي بَيْنَ اَلْجَوَادِّ فَأَمَّا عَلَى اَلْجَوَادِّ فَلاَ تُصَلِّ فِيهَا».

And from him, from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from al-Halabi, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about prayer in sheep enclosures.

Imam {a.s} said: "Pray in them. But do not pray in camel enclosures unless you fear for the loss of your belongings, then sweep it and sprinkle it with water, and pray."

And I asked him about prayer on the side of the road.

He said: "There is no problem with praying on the edges between the main pathways. But as for on the main roads themselves, do not pray on them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.220

HADITH

HADITH.866

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ اَلْفُضَيْلِ قَالَ قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «كُلُّ طَرِيقٍ يُوطَأُ أَوْ يُتَطَرَّقُ وَ كَانَتْ فِيهِ جَادَّةٌ أَوْ لَمْ تَكُنْ فَلاَ يَنْبَغِي اَلصَّلاَةُ فِيهِ» قُلْتُ فَأَيْنَ أُصَلِّي فَقَالَ «يَمْنَةً وَ يَسْرَةً».

And from him, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Muhammad ibn al-Fudayl, who said:

(Imam {a.s}) Al-Ridha {a.s} said: "Every pathway that is walked upon or passed through, whether it has a main road (jadah) or not, it is not appropriate to pray in it."

I asked: "Then where should I pray?"

Imam {a.s} said: "To the right or to the left (off the path)."

[REFERENCES] Al-Kafi, Vol.3 p.389 • Man La Yahduruhu Al-Faqih, Vol.1 p.243 • Tahdib Al-Ahkam, Vol.2 p.220 • Al-Wafi, Vol.7 p.448 • Wasa'il Al-Shi'ah, Vol.5 p.147

HADITH

HADITH.867

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي أَعْطَانِ اَلْإِبِلِ وَ فِي مَرَابِضِ اَلْبَقَرِ وَ اَلْغَنَمِ فَقَالَ «إِنْ نَضَحْتَهُ بِالْمَاءِ وَ قَدْ كَانَ يَابِساً فَلاَ بَأْسَ بِالصَّلاَةِ فِيهَا فَأَمَّا مَرَابِطُ اَلْخَيْلِ وَ اَلْبِغَالِ فَلاَ».

فهذه الرخصة محمولة على حال الضرورة والخوف على تضييع المتاع ، والذي يبين ذلك ما رواه :

Al-Husayn ibn Sa'id, from al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Him {a.s} about praying in camel enclosures, and in the pens of cows and sheep.

Imam {a.s} said: "If you sprinkle them with water and they are dry, then there is no problem in praying there. But as for the stables of horses and mules, no."

[AL TUSI]

This concession is to be understood as applying in cases of necessity and fear of losing one's belongings. What clarifies this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.220 • Al-Istibsar, Vol.1 p.395 • Al-Wafi, Vol.7 p.449 • Wasa'il Al-Shi'ah, Vol.5 p.145 • Bihar Al-Anwar, Vol.80 p.327

HADITH

HADITH.868

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَ عَنِ اَلصَّلاَةِ فِي أَعْطَانِ اَلْإِبِلِ فَقَالَ «إِنْ تَخَوَّفْتَ اَلضَّيْعَةَ عَلَى مَتَاعِكَ فَاكْنُسْهُ وَ اِنْضِحْهُ وَ صَلِّ وَ لاَ بَأْسَ بِالصَّلاَةِ فِي مَرَابِضِ اَلْغَنَمِ».

Al-Husayn ibn Sa'id, from Hammad, from Hariz, from Muhammad ibn Muslim, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about prayer in camel enclosures.

Imam {a.s} said: "If you fear the loss of your belongings, then sweep it, sprinkle it with water, and pray. And there is no problem with praying in sheep enclosures."

[REFERENCES] Al-Kafi, Vol.3 p.387 • Tahdib Al-Ahkam, Vol.2 p.220 • Al-Istibsar, Vol.1 p.395 • Al-Wafi, Vol.7 p.449 • Wasa'il Al-Shi'ah, Vol.5 p.144

HADITH

HADITH.869

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي اَلسَّفَرِ فَقَالَ «لاَ تُصَلِّ عَلَى اَلْجَادَّةِ وَ اِعْتَزِلْ عَلَى جَانِبَيْهَا».

Al-Husayn ibn Sa'id, from Hammad, from Hariz, from Muhammad ibn Muslim, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about prayer during travel.
Imam {a.s} said: "Do not pray on the main road (jadah); rather, move to its sides."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.221 • Al-Wafi, Vol.7 p.449 • Wasa'il Al-Shi'ah, Vol.5 p.148

HADITH

HADITH.870

[SOURCE] Imam Ali ibn Musa al-Ridha {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ اَلْحَسَنِ بْنِ اَلْجَهْمِ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَ قَالَ: «كُلُّ طَرِيقٍ يُوطَأُ فَلاَ تُصَلِّ عَلَيْهِ» قَالَ قُلْتُ إِنَّهُ قَدْ رُوِيَ عَنْ جَدِّكَ «أَنَّ اَلصَّلاَةَ عَلَى اَلظَّوَاهِرِ لاَ بَأْسَ بِهَا» قَالَ «ذَاكَ رُبَّمَا سَايَرَنِي عَلَيْهِ اَلرَّجُلُ» قَالَ قُلْتُ فَإِنْ خَافَ اَلرَّجُلُ عَلَى مَتَاعِهِ اَلضَّيْعَةَ قَالَ «فَإِنْ خَافَ اَلضَّيْعَةَ فَلْيُصَلِّ».

Ahmad ibn Muhammad ibn 'Isa, from al-Hasan ibn Ali ibn Faddal, from al-Hasan ibn al-Jahm:
Abu al-Hasan al-Ridha {a.s}, peace be upon him, said: "Every path that is walked upon, do not pray on it."
I asked: "It has been narrated from your grandfather that 'there is no problem with praying on the edges (zawahir) of the roads.'"
Imam {a.s} said: "That might be when a man accompanied me on it."
I asked: "And if a man fears the loss of his belongings?"
Imam {a.s} said: "If he fears loss, then let him pray."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.221 • Al-Wafi, Vol.7 p.448 • Wasa'il Al-Shi'ah, Vol.5 p.148

HADITH

HADITH.871

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ: عَمَّنْ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَسْجِدِ يَنِزُّ حَائِطُ قِبْلَتِهِ مِنْ بَالُوعَةٍ يُبَالُ فِيهَا فَقَالَ «إِنْ كَانَ نَزُّهُ مِنَ اَلْبَالُوعَةِ فَلاَ تُصَلِّ فِيهِ وَ إِنْ كَانَ مِنْ غَيْرِ ذَلِكَ فَلاَ بَأْسَ».

Muhammad ibn Ya'qub, from Ali ibn Muhammad, from Sahl ibn Ziyad, from Ahmad ibn Muhammad ibn Abi Nasr, from someone who asked Abu Abdillah {a.s}, peace be upon him:
(Imam {a.s} was asked) about a mosque whose wall in the direction of the *qiblah* is leaking from a drainage hole (balu'ah) into which people urinate.
He said: "If the leakage is from the drainage hole (balu'ah), then do not pray in it. But if it is from something else, then there is no problem."

[REFERENCES] Al-Kafi, Vol.3 p.388 • Tahdib Al-Ahkam, Vol.2 p.221 • Al-Wafi, Vol.7 p.457 • Wasa'il Al-Shi'ah, Vol.5 p.146

HADITH

HADITH.872

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي اَلسِّبَاخِ فَقَالَ «لاَ بَأْسَ».

فالمراد به إذا كان فيها موضع تقع الجبهة عليه مستويا لان النهي إنما وقع عن السجود في أرض السبخة لان الانسان لا يتمكن فيها من السجود ، والذي يدل على ما ذكرناه ما رواه :

As for what was narrated by Al-Husayn ibn Sa'id, from al-Hasan, from Zur'ah, from Sama'ah, who said:
I asked Him {a.s} about prayer on salty barren land (al-sibakh).
Imam {a.s} said: "There is no problem."

[AL TUSI]

What is meant by it is when there is a place within the salty barren land (*al-sabkha*) where the forehead can rest flatly, because the prohibition is specifically regarding prostrating on land that prevents proper prostration.
What supports what we have said is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.221

HADITH

HADITH.873

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي اَلسَّبَخَةِ لِمَ تُكْرَهُ قَالَ «لِأَنَّ اَلْجَبْهَةَ لاَ تَقَعُ مُسْتَوِيَةً» فَقُلْتُ إِنْ كَانَ فِيهَا أَرْضٌ مُسْتَوِيَةٌ فَقَالَ «لاَ بَأْسَ».

قال الشيخ رحمه‌الله : (ولا بأس بالصلاة في البيع والكنايس إذا توجه الانسان المسلم إلى قبلته ولا يصلى في بيوت المجوس حتى ترش بالماء).

Al-Husayn ibn Sa'id, from Hammad ibn 'Isa, from Shu'ayb ibn Ya'qub, from Abu Basir, from Abu Abdillah {a.s}, peace be upon him, who said:
I asked Him {a.s} about prayer on salty barren land (al-sabkha), why is it disliked?
Imam {a.s} said: "Because the forehead does not rest evenly."
So I said: "And if there is flat ground within it?"
Imam {a.s} said: "Then there is no problem."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is no problem with praying in churches (biya') and synagogues (kanaʾis) if the Muslim faces the Qiblah. But prayer should not be performed in Zoroastrian fire temples (buyut al-majus) until they are sprinkled with water."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.221 • Al-Istibsar, Vol.1 p.396 • Al-Wafi, Vol.7 p.452 • Wasa'il Al-Shi'ah, Vol.5 p.151

HADITH

HADITH.874

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْبِيَعِ وَ اَلْكَنَائِسِ يُصَلَّى فِيهِمَا فَقَالَ «نَعَمْ» وَ سَأَلْتُهُ هَلْ يَصْلُحُ نَقْضُهَا مَسْجِداً فَقَالَ «نَعَمْ».

Al-Husayn ibn Sa'id, from Safwan ibn Yahya, from al-'Ayyas ibn al-Qasim, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about churches (biya') and synagogues (kanaʾis), can one pray in them?
Imam {a.s} said: "Yes."
And I asked Him {a.s}: "Is it permissible to tear them down and build a mosque in their place?"
Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.222 • Al-Wafi, Vol.7 p.454 • Wasa'il Al-Shi'ah, Vol.5 p.138 • Wasa'il Al-Shi'ah, Vol.5 p.211

HADITH

HADITH.875

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي اَلْبِيَعِ وَ اَلْكَنَائِسِ وَ بُيُوتِ اَلْمَجُوسِ فَقَالَ «رُشَّ وَ صَلِّ».

And from him, from al-Nadr, from Abdullah ibn Sinan, from Abu Abdillah {a.s}, peace be upon him, who said:
I asked Him {a.s} about praying in churches (biya'), synagogues (kanaʾis), and Zoroastrian fire temples (buyut al-majus).
Imam {a.s} said: "Sprinkle (them with water), and then pray."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.222 • Wasa'il Al-Shi'ah, Vol.5 p.138 • Bihar Al-Anwar, Vol.80 p.331

HADITH

HADITH.876

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حَمَّادٍ اَلنَّابِ عَنِ اَلْحَكَمِ بْنِ اَلْحَكَمِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: وَ سُئِلَ عَنِ اَلصَّلاَةِ فِي اَلْبِيَعِ وَ اَلْكَنَائِسِ فَقَالَ «صَلِّ فِيهَا قَدْ رَأَيْتُهَا مَا أَنْظَفَهَا» قُلْتُ أَ يُصَلَّى فِيهَا وَ إِنْ كَانُوا يُصَلُّونَ فِيهَا فَقَالَ «نَعَمْ أَ مَا تَقْرَأُ اَلْقُرْآنَ «قُلْ كُلٌّ يَعْمَلُ عَلىٰ شاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدىٰ سَبِيلاً» صَلِّ عَلَى اَلْقِبْلَةِ وَ غَرِّبْهُمْ ».

And from him, from Fadalah, from Hammad al-Nab, from al-Hakam ibn al-Hakam, who said:

I heard Abu Abdillah {a.s} being asked about prayer in churches (biya') and synagogues (kanaʾis).

Imam {a.s} said: "Pray in them, I have seen how clean they are!"

I asked: "Is it permissible to pray in them even though they (non-Muslims) pray in them?"

Imam {a.s} said: "Yes. Do you not read the Qur'an: '*Say, each works according to his own way, but your Lord {AZJ} is most knowing of who is best guided in path*'? (Surah Isra 17:84) Pray facing the Qiblah, and let them go their way."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.222 • Al-Wafi, Vol.7 p.454 • Wasa'il Al-Shi'ah, Vol.5 p.138 • Tafsir Al-Burhan, Vol.3 p.582 • Bihar Al-Anwar, Vol.80 p.330 • Tafsir Nur Al-Thaqalayn, Vol.3 p.214 • Tafsir Kanz Al-Daqaiq, Vol.7 p.499 • Mustadrak Al-Wasa'il, Vol.3 p.336

HADITH

HADITH.877

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي بُيُوتِ اَلْمَجُوسِ قَالَ «رُشَّ وَ صَلِّ».

قال الشيخ رحمه‌الله : (ولا تجوز الصلاة في ثوب قد أصابه خمر أو شراب مسكر أو فقاع حتى يطهر بالغسل). فقد مضى شرح ذلك مستوفى في كتاب الطهارة بما لا مزيد عليه إن شاء الله تعالى. ثم قال رحمه‌الله : (ولا يصلى في ثوب فيه مني حتى يغسل وكذلك الحكم في سائر النجاسات). فقد مضى أيضا ما في ذلك في كتاب الطهارة ، والذي يؤكد ذلك ما رواه :

And from him, from Hammad ibn 'Isa, from Shu'ayb ibn Ya'qub, from Abu Basir, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about prayer in the houses of the Magians (Zoroastrians).

Imam {a.s} said: "Sprinkle (them with water), and then pray."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to pray in a garment that has been contaminated with wine, any intoxicating drink, or foqqa' (a mildly intoxicating barley drink), until it is purified by washing."

A full explanation of this has already been given in the Book of Purity, in a way that leaves nothing further to be added, Allah {SWT} willing.

Then he said, may Allah {SWT} have mercy on him: "Nor is it permissible to pray in a garment that has semen on it until it is washed; and the same ruling applies to all other impurities (najasat)." This too has already been detailed in the Book of Purity.

What confirms this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.222 • Al-Wafi, Vol.7 p.455 • Wasa'il Al-Shi'ah, Vol.5 p.140 • Bihar Al-Anwar, Vol.80 p.332

HADITH

HADITH.878

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَذْيِ يُصِيبُ اَلثَّوْبَ فَقَالَ «يَنْضَحُهُ بِالْمَاءِ إِنْ شَاءَ» وَ قَالَ فِي اَلْمَنِيِّ يُصِيبُ اَلثَّوْبَ قَالَ «إِنْ عَرَفْتَ مَكَانَهُ فَاغْسِلْهُ وَ إِنْ خَفِيَ عَلَيْكَ فَاغْسِلْهُ كُلَّهُ».

Al-Husayn ibn Sa'id, from Fadalah, from al-'Ala', from Muhammad, from one of the two Imams, peace be upon them, who said:

I asked Him {a.s} about madhi (pre-ejaculatory fluid) that gets on a garment.

Imam {a.s} said: "Sprinkle it with water if you wish."

And regarding mani (semen) that gets on a garment.

Imam {a.s} said: "If you know its location, then wash it. And if it is not clear to you, then wash the entire garment."

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.2 p.223 • Wasa'il Al-Shi'ah, Vol.3 p.423

HADITH

HADITH.879

[SOURCE] Implicit (Muzmar)

وَ عَنْهُ عَنْ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلْمَنِيِّ يُصِيبُ اَلثَّوْبَ قَالَ «اِغْسِلِ اَلثَّوْبَ كُلَّهُ إِذَا خَفِيَ عَلَيْكَ مَكَانُهُ قَلِيلاً كَانَ أَوْ كَثِيراً».

And from him, from 'Uthman, from Sama'ah, who said:

I asked Him {a.s} about semen (mani) getting on a garment.

Imam {a.s} said: "Wash the entire garment if the location is unknown to you, whether it is a small amount or a large amount."

[REFERENCES] Al-Kafi, Vol.3 p.54 • Tahdib Al-Ahkam, Vol.1 p.252 • Tahdib Al-Ahkam, Vol.2 p.223 • Al-Wafi, Vol.6 p.161 • Wasa'il Al-Shi'ah, Vol.3 p.403 • Wasa'il Al-Shi'ah, Vol.3 p.425 • Wasa'il Al-Shi'ah, Vol.3 p.428

HADITH

HADITH.880

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: ذَكَرَ اَلْمَنِيَّ فَشَدَّدَهُ وَ جَعَلَهُ أَشَدَّ مِنَ اَلْبَوْلِ ثُمَّ قَالَ «إِنْ رَأَيْتَ اَلْمَنِيَّ قَبْلَ أَوْ بَعْدَ مَا تَدْخُلُ فِي اَلصَّلاَةِ فَعَلَيْكَ إِعَادَةُ اَلصَّلاَةِ وَ إِنْ أَنْتَ نَظَرْتَ فِي ثَوْبِكَ فَلَمْ تُصِبْهُ ثُمَّ صَلَّيْتَ فِيهِ ثُمَّ رَأَيْتَهُ بَعْدُ فَلاَ إِعَادَةَ عَلَيْكَ وَ كَذَلِكَ اَلْبَوْلُ».

فان أصاب ثوب الانسان نجاسة ولم يكن معه غيره من الاثواب ينزعه ويصلي عريانا من قعود ، والذي يدل على ذلك :

And from him, from Hammad, from Hariz, from Muhammad ibn Muslim, from Abu Abdillah {a.s}, peace be upon him, who said:

Imam {a.s} mentioned semen (mani) and emphasized its impurity, considering it more severe than urine.

Then Imam {a.s} said: "If you see semen before or after entering the prayer, you must repeat the prayer. But if you looked at your garment and did not see it, and then prayed in it, and later saw it, then there is no need for you to repeat the prayer. And the same applies to urine."

[AL TUSI]

If a person's garment is contaminated with impurity (najasah) and he has no other clothing available, then he should remove it and pray naked while seated.

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.252 • Tahdib Al-Ahkam, Vol.2 p.223 • Al-Wafi, Vol.6 p.162 • Wasa'il Al-Shi'ah, Vol.3 p.424 • Wasa'il Al-Shi'ah, Vol.3 p.478

HADITH

HADITH.881

[SOURCE] Implicit (Muzmar)

مَا رَوَاهُ مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ جَمَاعَةٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي فَلاَةٍ مِنَ اَلْأَرْضِ لَيْسَ عَلَيْهِ إِلاَّ ثَوْبٌ وَاحِدٌ وَ أَجْنَبَ فِيهِ وَ لَيْسَ عِنْدَهُ مَاءٌ كَيْفَ يَصْنَعُ قَالَ «يَتَيَمَّمُ وَ يُصَلِّي عُرْيَاناً قَاعِداً وَ يُومِئُ».

What was narrated by Muhammad ibn Ya'qub, from a group (of our companions), from Ahmad ibn Muhammad, from al-Husayn ibn Sa'id, from his brother al-Hasan, from Zur'ah, from Sama'ah, who said:

I asked Him {a.s} about a man who is in a deserted land and has only one garment, and he becomes in a state of major ritual impurity (junub) in it, and he does not have water, what should he do?

Imam {a.s} said: "He performs tayammum and prays naked, seated, and gestures (for bowing and prostration)."

[REFERENCES] Al-Kafi, Vol.3 p.396 • Tahdib Al-Ahkam, Vol.2 p.223 • Al-Wafi, Vol.7 p.441 • Wasa'il Al-Shi'ah, Vol.3 p.486

HADITH

HADITH.882

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ أَصَابَتْهُ جَنَابَةٌ وَ هُوَ بِالْفَلاَةِ وَ لَيْسَ عَلَيْهِ إِلاَّ ثَوْبٌ وَاحِدٌ وَ أَصَابَ ثَوْبَهُ مَنِيٌّ قَالَ «يَتَيَمَّمُ وَ يَطْرَحُ ثَوْبَهُ وَ يَجْلِسُ مُجْتَمِعاً وَ يُصَلِّي وَ يُومِئُ إِيمَاءً».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Abd al-Hamid, from Sayf ibn Umayrah, from Mansur ibn Hazim, who said Muhammad ibn Ali al-Halabi narrated to me:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who becomes junub (in a state of major ritual impurity) while in the open desert and has only one garment, and semen (mani) has gotten on that garment.

Imam {a.s} said: "He should perform tayammum, remove his garment, sit with his body gathered (to cover his private parts), and pray, gesturing with motions (ima').

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.406 • Tahdib Al-Ahkam, Vol.2 p.223 • Al-Istibsar, Vol.1 p.168 • Al-Wafi, Vol.7 p.442 • Wasa'il Al-Shi'ah, Vol.3 p.486

HADITH

HADITH.883

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمَّدٍ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُجْنِبُ فِي اَلثَّوْبِ أَوْ يُصِيبُهُ بَوْلٌ وَ لَيْسَ مَعَهُ ثَوْبٌ غَيْرُهُ قَالَ «يُصَلِّي فِيهِ إِذَا اُضْطُرَّ إِلَيْهِ».

As for what was narrated by Al-Husayn ibn Sa'id, from al-Qasim ibn Muhammad, from Aban ibn 'Uthman, from Muhammad al-Halabi, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who becomes junub in his garment or it is soiled with urine, and he has no other garment besides it.

Imam {a.s} said: "He should pray in it if he is forced to do so."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.224 • Al-Istibsar, Vol.1 p.169 • Al-Wafi, Vol.7 p.439 • Wasa'il Al-Shi'ah, Vol.3 p.485

HADITH

HADITH.884

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ رَوَى عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ عُرْيَانٍ وَ حَضَرَتِ اَلصَّلاَةُ فَأَصَابَ ثَوْباً نِصْفُهُ دَمٌ أَوْ كُلُّهُ أَ يُصَلِّي فِيهِ أَوْ يُصَلِّي عُرْيَاناً فَقَالَ «إِنْ وَجَدَ مَاءً غَسَلَهُ وَ إِنْ لَمْ يَجِدْ مَاءً صَلَّى فِيهِ وَ لَمْ يُصَلِّ عُرْيَاناً».

Ali ibn Ja'far narrated from his brother (Imam al Kadhim {a.s}), peace be upon him, who said:

I asked Him {a.s} about a man who is naked and the time for prayer arrives, and he finds a garment, but half of it or all of it is stained with blood, should he pray in it, or should he pray naked?

Imam {a.s} said: "If he finds water, he should wash it. If he does not find water, then he should pray in it and not pray while naked."

[REFERENCES] Qurb Al-Isnad, Vol.1 p.191 • Tahdib Al-Ahkam, Vol.2 p.224 • Al-Istibsar, Vol.1 p.169 • Awali Al-La'ali, Vol.3 p.58 • Al-Wafi, Vol.7 p.440 • Wasa'il Al-Shi'ah, Vol.3 p.484 • Bihar Al-Anwar, Vol.80 p.261

HADITH

HADITH.885

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُجْنِبُ فِي ثَوْبٍ وَ لَيْسَ مَعَهُ غَيْرُهُ وَ لاَ يَقْدِرُ عَلَى غَسْلِهِ قَالَ «يُصَلِّي فِيهِ».

الكلام على هذه الاخبار من وجوه : أحدها : أنه ليس في شئ منها انه يصلي فيه أي صلاة وإذا لم يكن هذا فيه حملناه على صلاة الجنازة لان صلاة الجنازة مما يجوز أن يصليها الانسان وإن لم يكن ثوبه طاهرا كما أنه يجوز أن لا تكون نفسه طاهرة ، والآخر : انه يجوز أن يصلي إلا انه يجب عليه عند وجود الماء غسله وإعادة الصلاة ، والذي يدل على ذلك ما رواه:

Sa'd ibn Abdullah, from Abu Ja'far, from Ali ibn al-Hakam, from Aban, from Abdur-Rahman ibn Abi Abdullah, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who becomes junub in a garment and has no other garment, nor is he able to wash it.

Imam {a.s} said: "He should pray in it."

[AL TUSI]

Discussion on these narrations can be approached from several angles:

The first is that none of them explicitly state which prayer is being performed in such a state. And since this is not specified, we interpret them as referring to the funeral prayer (salat al-janazah), because it is among those prayers that a person is allowed to perform even if his garment is not pure, just as he may perform it even if he himself is not in a state of ritual purity.

The second is that it may be permissible to pray in such a condition, but once water is available, the garment must be washed and the prayer repeated.

What supports this interpretation is what was narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.248 • Tahdib Al-Ahkam, Vol.2 p.224 • Al-Istibsar, Vol.1 p.169 • Awali Al-La'ali, Vol.3 p.58 • Al-Wafi, Vol.7 p.440 • Wasa'il Al-Shi'ah, Vol.3 p.485

HADITH

HADITH.886

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنْ رَجُلٍ لَيْسَ مَعَهُ إِلاَّ ثَوْبٌ وَ لاَ تَحِلُّ اَلصَّلاَةُ فِيهِ وَ لَيْسَ يَجِدُ مَاءً يَغْسِلُهُ كَيْفَ يَصْنَعُ قَالَ «يَتَيَمَّمُ وَ يُصَلِّي فَإِذَا أَصَابَ مَاءً غَسَلَهُ وَ أَعَادَ اَلصَّلاَةَ».

فأما خبر علي بن جعفر خاصة يجوز أن يكون الدم الذي كان في الثوب دم السمك لان ذلك مما يجوز الصلاة في قليله وكثيره ، فان كان مع الانسان ثوبان وأصاب واحدا منهما نجاسة لا تحل الصلاة فيه فليصل في كل واحد منهما ، يدل على ذلك ما رواه :

Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan ibn Ali ibn Faddal, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar al-Sabati, from Abu Abdillah {a.s}, peace be upon him:

Imam {a.s} was asked about a man who has only one garment, and it is not permissible to pray in it, and he does not find water to wash it, what should he do?

Imam {a.s} said: "He performs tayammum and prays. Then when he obtains water, he washes the garment and repeats the prayer."

[AL TUSI]

As for the narration of Ali ibn Ja'far in particular, it is possible that the blood on the garment was the blood of a fish, since it is permissible to pray in both a small or large amount of it.

And if a person has two garments, and one of them is contaminated with an impurity that renders it impermissible to pray in, then he should pray in each of them (one prayer in each), to be on the safe side. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.407 • Tahdib Al-Ahkam, Vol.2 p.224 • Al-Istibsar, Vol.1 p.169 • Al-Wafi, Vol.7 p.441 • Wasa'il Al-Shi'ah, Vol.3 p.392 • Wasa'il Al-Shi'ah, Vol.3 p.485

HADITH

HADITH.887

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

سَعْدٌ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنْ رَجُلٍ كَانَ 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 الشيخ رحمه‌الله : (ويكره للانسان أن يصلي وفي قبلته نار أو سلاح مجرد أو فيها صورة أو شئ من النجاسات).

Sa'd, from Ali ibn Isma'il, from Safwan ibn Yahya, from Abu al-Hasan {a.s}, peace be upon him, who said:
I wrote to Him {a.s} asking about a man who had two garments, and one of them was contaminated with urine, but he did not know which one. The time for prayer arrived, and he feared missing it, and he had no water, what should he do?
Imam {a.s} said: "He should pray in both of them together."

[AL TUSI]
The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is disliked for a person to pray while there is fire in front of him, or a bare weapon, or an image, or anything impure in his direction of prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.249 • Tahdib Al-Ahkam, Vol.2 p.225 • Awali Al-La'ali, Vol.3 p.55 • Al-Wafi, Vol.7 p.442 • Wasa'il Al-Shi'ah, Vol.3 p.505

HADITH

HADITH.888

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ مُصْحَفٌ مَفْتُوحٌ فِي قِبْلَتِهِ قَالَ «لاَ» قُلْتُ فَإِنْ كَانَ فِي غِلاَفٍ قَالَ «نَعَمْ» وَ قَالَ «لاَ يُصَلِّي اَلرَّجُلُ وَ فِي قِبْلَتِهِ نَارٌ أَوْ حَدِيدٌ» قُلْتُ أَ لَهُ أَنْ يُصَلِّيَ وَ بَيْنَ يَدَيْهِ مِجْمَرَةٌ شَبَهٌ قَالَ «نَعَمْ فَإِنْ كَانَ فِيهَا نَارٌ فَلاَ يُصَلِّي حَتَّى يُنَحِّيَهَا عَنْ قِبْلَتِهِ» وَ عَنِ اَلرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ قِنْدِيلٌ مُعَلَّقٌ وَ فِيهِ نَارٌ إِلاَّ أَنَّهُ بِحِيَالِهِ قَالَ «إِذَا اِرْتَفَعَ كَانَ شَرّاً لاَ يُصَلِّي بِحِيَالِهِ».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from 'Imran ibn Musa and Muhammad ibn Ahmad, from Ahmad ibn al-Hasan ibn Ali, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar al-Sabati:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who prays while there is an open Qur'an (mushaf) in front of him in the direction of the Qiblah.

Imam {a.s} said: "No."

I asked: "What if it is in a cover?"

Imam {a.s} said: "Yes."

And Imam {a.s} said: "A man should not pray while there is fire or iron in his (direction of) Qiblah."

I asked: "Can he pray while there is a brass incense burner (mijmarah shabah) in front of him?"

Imam {a.s} said: "Yes, but if it contains fire, then he should not pray until he moves it away from his (direction of) Qiblah."

And (Imam {a.s} said) about a man who prays while there is a hanging lamp (qindil) in front of him with fire in it, but it is level with him.

Imam {a.s} said: "If it is raised high, it is worse, he should not pray directly in line with it."

[REFERENCES] Al-Kafi, Vol.3 p.390 • Tahdib Al-Ahkam, Vol.2 p.225 • Al-Wafi, Vol.7 p.460

HADITH

HADITH.889

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

وَ عَنْهُ عَنْ مُحَمَّدٍ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي وَ اَلسِّرَاجُ مَوْضُوعٌ بَيْنَ يَدَيْهِ فِي اَلْقِبْلَةِ فَقَالَ «لاَ يَصْلُحُ لَهُ أَنْ يَسْتَقْبِلَ اَلنَّارَ».

وقد روى أنه لا بأس بذلك لان الذي يصلي له أقرب إليه من ذلك.

And from him, from Muhammad, from al-'Amraki, from Ali ibn Ja'far, from Abu al-Hasan {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man praying while a lamp (siraj) is placed in front of him in the direction of the Qiblah.

Imam {a.s} said: "It is not proper for him to face the fire."

[AL TUSI]

And it has also been narrated that there is no harm in that, because the One {AZJ} to whom the prayer is directed is nearer to him than the object (such as the fire or lamp) in front of him.

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.226 • Qurb Al-Isnad, Vol.1 p.187 • Man La Yahduruhu Al-Faqih, Vol.1 p.250 • Tahdib Al-Ahkam, Vol.2 p.225 • Al-Istibsar, Vol.1 p.396 • Al-Wafi, Vol.7 p.461 • Wasa'il Al-Shi'ah, Vol.5 p.166

HADITH

HADITH.890

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى ذَلِكَ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْحَسَنِ عَنِ اَلْحُسَيْنِ بْنِ عَمْرٍو عَنْ أَبِيهِ عَمْرِو بْنِ إِبْرَاهِيمَ اَلْهَمْدَانِيِّ رَفَعَ اَلْحَدِيثَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ بَأْسَ أَنْ يُصَلِّيَ اَلرَّجُلُ وَ اَلنَّارُ وَ اَلسِّرَاجُ وَ اَلصُّورَةُ بَيْنَ يَدَيْهِ إِنَّ اَلَّذِي يُصَلِّي لَهُ أَقْرَبُ إِلَيْهِ مِنَ اَلَّذِي بَيْنَ يَدَيْهِ».

فهذه رواية شاذة ومع هذا ليست مسندة وما يجرى هذا المجرى لا يعدل إليه عن أخبار كثيرة مسندة.

This was narrated by Muhammad ibn Ahmad ibn Yahya, from al-Hasan, from al-Husayn ibn 'Amr, from his father 'Amr ibn Ibrahim al-Hamdani.

He (al Hamdani) raised the narration, saying that Abu Abdillah {a.s}, peace be upon him, said: "There is no harm if a man prays while there is fire, a lamp, or an image in front of him, indeed, the One {AZJ} to whom he is praying is nearer to him than that which is in front of him."

[AL TUSI]

This narration is anomalous (shadhdhah), and moreover, it is not musnad (not fully and reliably transmitted through a continuous chain). Reports of this nature, which lack full reliability and proper chains of transmission, are not to be preferred over the many other well-supported and fully transmitted narrations.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.250 • 'Ilal Al-Shara'i', Vol.2 p.342 • Tahdib Al-Ahkam, Vol.2 p.226 • Al-Istibsar, Vol.1 p.396 • Al-Wafi, Vol.7 p.461 • Wasa'il Al-Shi'ah, Vol.5 p.167 • Bihar Al-Anwar, Vol.80 p.296

HADITH

HADITH.891

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اِبْنِ مَحْبُوبٍ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أُصَلِّي وَ اَلتَّمَاثِيلُ قُدَّامِي وَ أَنَا أَنْظُرُ إِلَيْهَا قَالَ «لاَ اِطْرَحْ عَلَيْهَا ثَوْباً وَ لاَ بَأْسَ بِهَا إِذَا كَانَتْ عَنْ يَمِينِكَ أَوْ شِمَالِكَ أَوْ خَلْفِكَ أَوْ تَحْتَ رِجْلِكَ أَوْ فَوْقَ رَأْسِكَ وَ إِنْ كَانَتْ فِي اَلْقِبْلَةِ فَأَلْقِ عَلَيْهَا ثَوْباً وَ صَلِّ».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn al-Husayn, from Ibn Mahbub, from al-'Ala', from Muhammad ibn Muslim, who said:

I said to Abu Ja'far {a.s}, peace be upon him: "Shall I pray while statues (tamathil) are in front of me and I am looking at them?"

Imam {a.s} said: "No, throw a cloth over them. There is no problem if they are to your right, or your left, or behind you, or beneath your feet, or above your head. But if they are in the direction of the Qiblah, then cover them with a cloth and pray."

[REFERENCES] Al-Muhasin, Vol.2 p.617 • Tahdib Al-Ahkam, Vol.2 p.226 • Tahdib Al-Ahkam, Vol.2 p.370 • Al-Istibsar, Vol.1 p.394 • Wasa'il Al-Shi'ah, Vol.4 p.438 • Wasa'il Al-Shi'ah, Vol.5 p.170 • Bihar Al-Anwar, Vol.80 p.292

HADITH

HADITH.892

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «رُبَّمَا قُمْتُ فَأُصَلِّي وَ بَيْنَ يَدَيَّ اَلْوِسَادَةُ فِيهَا تَمَاثِيلُ طَيْرٍ فَجَعَلْتُ عَلَيْهَا ثَوْباً».

Al-Husayn ibn Sa'id, from Fadalah, from Husayn, from Ibn Muskan, from al-Halabi, who said:

Abu Abdillah {a.s}, peace be upon him, said: "Sometimes I would stand to pray and in front of me would be a cushion with images of birds on it, so I would place a cloth over it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.226 • Al-Wafi, Vol.7 p.464 • Wasa'il Al-Shi'ah, Vol.5 p.170

HADITH

HADITH.893

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ اِبْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقُومُ فِي اَلصَّلاَةِ فَأَرَى قُدَّامِي فِي اَلْقِبْلَةِ اَلْعَذِرَةَ فَقَالَ «تَنَحَّ عَنْهَا مَا اِسْتَطَعْتَ وَ لاَ تُصَلِّ عَلَى اَلْجَوَادِّ».

وقال الشيخ رحمه‌الله : (ولا بأس أن يصلي الانسان متقلدا سيفا في غمد أو في كمه سكين في قرابها أو غير ذلك من الحديد إذا احتاج الى احرازه فيه. وإذا صلى وفي اصبعه خاتم من حديد لم يضره ذلك إن شاء الله تعالى).

Muhammad ibn Ya'qub, from Muhammad ibn al-Hasan and Ali ibn Muhammad, from Sahl ibn Ziyad, from Ibn Mahbub, from Ali ibn Ri'ab, from Jamil ibn Salih, from al-Fudayl ibn Yasar, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "I stand for prayer and I see excrement (al-'adhirah) in front of me in the direction of the Qiblah."

Imam {a.s} said: "Move away from it as much as you can, and do not pray on the main roads (al-jawadd)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "There is no harm if a person prays while wearing a sword in its sheath or a knife in its scabbard in his sleeve, or any other item of iron, if he needs to safeguard it in that way. And if he prays with an iron ring on his finger, it will not harm him, Allah {SWT} willing."

[REFERENCES] Al-Muhasin, Vol.2 p.365 • Al-Kafi, Vol.3 p.391 • Tahdib Al-Ahkam, Vol.2 p.226 • Tahdib Al-Ahkam, Vol.2 p.376 • Al-Wafi, Vol.7 p.457 • Wasa'il Al-Shi'ah, Vol.5 p.169 • Bihar Al-Anwar, Vol.80 p.321

HADITH

HADITH.894

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ رَجُلٍ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ أُكَيْلٍ اَلنُّمَيْرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فِي اَلْحَدِيدِ أَنَّهُ حِلْيَةُ أَهْلِ اَلنَّارِ وَ اَلذَّهَبَ حِلْيَةُ أَهْلِ اَلْجَنَّةِ وَ جَعَلَ اَللَّهُ اَلذَّهَبَ فِي اَلدُّنْيَا زِينَةَ اَلنِّسَاءِ فَحَرَّمَ عَلَى اَلرِّجَالِ لُبْسَهُ وَ اَلصَّلاَةَ فِيهِ وَ جَعَلَ اَللَّهُ اَلْحَدِيدَ فِي اَلدُّنْيَا زِينَةَ اَلْجِنِّ وَ اَلشَّيَاطِينِ فَحَرَّمَ عَلَى اَلرَّجُلِ اَلْمُسْلِمِ أَنْ يَلْبَسَهُ فِي اَلصَّلاَةِ إِلاَّ أَنْ يَكُونَ قِبَالَ عَدُوٍّ فَلاَ بَأْسَ بِهِ» قَالَ قُلْتُ لَهُ فَالرَّجُلُ فِي اَلسَّفَرِ يَكُونُ مَعَهُ اَلسِّكِّينُ فِي خُفِّهِ لاَ يَسْتَغْنِي عَنْهُ أَوْ فِي سَرَاوِيلِهِ مَشْدُوداً وَ اَلْمِفْتَاحُ يَخْشَى إِنْ وَضَعَهُ ضَاعَ أَوْ يَكُونُ فِي وَسَطِهِ اَلْمِنْطَقَةُ مِنْ حَدِيدٍ قَالَ «لاَ بَأْسَ بِالسِّكِّينِ وَ اَلْمِنْطَقَةِ لِلْمُسَافِرِ أَوْ فِي وَقْتِ ضَرُورَةٍ وَ كَذَلِكَ اَلْمِفْتَاحُ إِذَا خَافَ اَلضَّيْعَةَ وَ اَلنِّسْيَانَ وَ لاَ بَأْسَ بِالسَّيْفِ وَ كُلِّ آلَةِ اَلسِّلاَحِ فِي اَلْحَرْبِ وَ فِي غَيْرِ ذَلِكَ لاَ يَجُوزُ اَلصَّلاَةُ فِي شَيْءٍ مِنَ اَلْحَدِيدِ فَإِنَّهُ نَجَسٌ مَمْسُوخٌ».

وقد قدمنا رواية عمار الساباطي ان الحديد متى كان في غلاف فانه لا بأس بالصلاة فيه.

Muhammad ibn Ahmad ibn Yahya, from a man, from al-Hasan ibn Ali, from his father, from Ali ibn Uqbah, from Musa ibn Ukayl al-Numayri:

Abu Abdillah {a.s}, peace be upon him, said: "As for iron, it is the adornment of the people of Hell, and gold is the adornment of the people of Paradise. Allah {SWT} has made gold in this world the adornment of women, so He {AZJ} prohibited it for men to wear and to pray while wearing it.

And Allah {SWT} has made iron in this world the adornment of the jinn and the devils, so He {AZJ} prohibited the Muslim man from wearing it during prayer, except if he is facing an enemy, in which case there is no harm in it."

He (narrator) said: "I asked Him {a.s}: 'What about a man while traveling who has with him a knife in his boot, which he cannot do without, or it is tied in his trousers, or a key, fearing that if he sets it down, it will be lost, or he wears a belt with iron in it, what then?"

Imam {a.s} said: "There is no harm in the knife and the belt for the traveler or in times of necessity. Likewise, there is no harm in the key if he fears loss or forgetting it. And there is no harm in the sword and every kind of weapon during war. But outside of that, it is not permissible to pray in anything made of iron, for it is impure (najis) and accursed (mamsukh)."

[AL TUSI]

And we have already presented the narration of 'Ammar al-Sabati, which states that if the iron is in a sheath or covering, then there is no harm in praying while wearing it.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.227 • Al-Wafi, Vol.7 p.427

HADITH

HADITH.895

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اَلنَّوْفَلِيِّ عَنِ اَلسَّكُونِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لاَ يُصَلِّي اَلرَّجُلُ وَ فِي يَدِهِ خَاتَمُ حَدِيدٍ».

قال الشيخ رحمه‌الله : (ولا تجوز الصلاة الى شئ من القبور حتى يكون بين الانسان وبينه حايل).

Ali, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdillah {a.s}, who said:

The Messenger of Allah {SWT}, peace be upon him and his family, said:

"A man should not pray while there is an iron ring on his hand."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible to pray facing any of the graves unless there is a barrier between the person and the grave."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.253 • Tahdib Al-Ahkam, Vol.2 p.227 • Al-Wafi, Vol.7 p.428 • Wasa'il Al-Shi'ah, Vol.4 p.417 • Wasa'il Al-Shi'ah, Vol.4 p.420

HADITH

HADITH.896

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي بَيْنَ اَلْقُبُورِ قَالَ «لاَ يَجُوزُ ذَلِكَ إِلاَّ أَنْ يَجْعَلَ بَيْنَهُ وَ بَيْنَ اَلْقُبُورِ إِذَا صَلَّى عَشَرَةَ أَذْرُعٍ مِنْ بَيْنِ يَدَيْهِ وَ عَشَرَةَ أَذْرُعٍ مِنْ خَلْفِهِ وَ عَشَرَةَ أَذْرُعٍ عَنْ يَمِينِهِ وَ عَشَرَةَ أَذْرُعٍ عَنْ يَسَارِهِ ثُمَّ يُصَلِّي إِنْ شَاءَ».

Muhammad ibn Ya'qub, from Muhammad ibn Yahya, from Muhammad ibn Ahmad ibn Yahya, from Ahmad ibn al-Hasan ibn Ali, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar al-Sabati, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who prays among the graves.

Imam {a.s} said: "That is not permissible unless he places between himself and the graves, when he prays, a distance of ten cubits in front of him, ten cubits behind him, ten cubits to his right, and ten cubits to his left. Then he may pray if he wishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.227 • Al-Istibsar, Vol.1 p.397 • Wasa'il Al-Shi'ah, Vol.5 p.159 • Bihar Al-Anwar, Vol.80 p.307

HADITH

HADITH.897

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالصَّلاَةِ بَيْنَ اَلْمَقَابِرِ مَا لَمْ يَتَّخِذِ اَلْقَبْرَ قِبْلَةً».

قال الشيخ رحمه‌الله : (وقد رُوِيَ: أَنَّهُ لاَ بَأْسَ بِالصَّلاَةِ إِلَى قِبْلَةٍ فِيهَا قَبْرُ إِمَامٍ والاصل ما قدمناه).

Muhammad ibn Ahmad ibn Yahya, from Mu'awiyah ibn Hakim, from Mu'ammar ibn Khallad:

(Imam) al-Ridha {a.s}, peace be upon him, said: "There is no harm in praying among the graves as long as one does not take the grave as a Qiblah."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It has been narrated that there is no harm in praying toward a (direction of) Qiblah in which there is the grave of an Imam {a.s}. However, the foundational principle is what we have previously mentioned."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.228 • Al-Istibsar, Vol.1 p.397 • Al-Wafi, Vol.7 p.450 • Wasa'il Al-Shi'ah, Vol.5 p.159

HADITH

HADITH.898

[SOURCE] Imam al-Hujjah al Qaim Muhammad ibn Hasan al-Mahdi {a.s}

رَوَى مُحَمَّدُ بْنُ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَبِيهِ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اَللَّهِ اَلْحِمْيَرِيُّ قَالَ: كَتَبْتُ إِلَى اَلْفَقِيهِ عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ عَنِ اَلرَّجُلِ يَزُورُ قُبُورَ اَلْأَئِمَّةِ عَلَيْهِمُ اَلسَّلاَمُ هَلْ يَجُوزُ لَهُ أَنْ يَسْجُدَ عَلَى اَلْقَبْرِ أَمْ لاَ وَ هَلْ يَجُوزُ لِمَنْ صَلَّى عِنْدَ قُبُورِهِمْ أَنْ يَقُومَ وَرَاءَ اَلْقَبْرِ وَ يَجْعَلَ اَلْقَبْرَ قِبْلَةً وَ يَقُومَ عِنْدَ رَأْسِهِ وَ رِجْلَيْهِ وَ هَلْ يَجُوزُ أَنْ يَتَقَدَّمَ اَلْقَبْرَ وَ يُصَلِّيَ وَ يَجْعَلَهُ خَلْفَهُ أَمْ لاَ فَأَجَابَ عَلَيْهِ اَلسَّلاَمُ وَ قَرَأْتُ اَلتَّوْقِيعَ وَ مِنْهُ نَسَخْتُ «أَمَّا اَلسُّجُودُ عَلَى اَلْقَبْرِ فَلاَ يَجُوزُ فِي نَافِلَةٍ وَ لاَ فَرِيضَةٍ وَ لاَ زِيَارَةٍ بَلْ يَضَعُ خَدَّهُ اَلْأَيْمَنَ عَلَى اَلْقَبْرِ وَ أَمَّا اَلصَّلاَةُ فَإِنَّهَا خَلْفَهُ يَجْعَلُهُ اَلْأَمَامَ وَ لاَ يَجُوزُ أَنْ يُصَلِّيَ بَيْنَ يَدَيْهِ لِأَنَّ اَلْإِمَامَ لاَ يُتَقَدَّمُ وَ يُصَلِّي عَنْ يَمِينِهِ وَ شِمَالِهِ».

قال الشيخ رحمه‌الله : (ولا يجوز للرجل أن يصلي وعليه عمامة أو لثام حتى يكشف عن جبهته موضع السجود ويكشف عن فيه لقراءة القرآن). اما كشف الجبهة فقد بيناه فيما تقدم أنه لا بد منه ويزيده بيانا ما رواه :

Muhammad ibn Ahmad ibn Dawud, from his father, who said: Muhammad ibn Abdullah al-Himyari narrated to us, saying:

I (al-Himyari) wrote to the Jurist (peace be upon him), asking him about a man who visits the graves of the Imams, peace be upon them;

'Is it permissible for him to prostrate upon the grave or not?

And is it permissible for someone who prays near their graves to stand behind the grave and make the grave his Qiblah? And to stand by its head or feet?

And is it permissible to stand in front of the grave and pray with the grave behind him, or not?

So He (the Jurist {a.s}), peace be upon him, replied and I read the tawqi' (written response), and from it I (al-Himyari) copied;

"As for prostration on the grave, it is not permissible in an obligatory or supererogatory prayer, nor during a visitation. Rather, he should place his right cheek on the grave (of Imam {a.s}).

As for prayer, it should be behind the grave, making it (the grave of Imam {a.s}) as his Imam (leader of prayer), and it is not permissible to pray in front of it, because the Imam (of prayer) is not preceded. He may pray to its right or left."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible for a man to pray while wearing a turban (‘imamah) or a veil (litham) such that his forehead is covered; he must uncover the spot of prostration on his forehead and uncover his mouth for recitation of the Qur'an.”

As for uncovering the forehead, we have already explained earlier that it is necessary, and it is further clarified by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.228 • Al-Wafi, Vol.7 p.451 • Wasa’il Al-Shi’ah, Vol.5 p.160

HADITH

HADITH.899

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي وَ هُوَ يُومِئُ عَلَى دَابَّتِهِ مُتَعَمِّماً قَالَ «يَكْشِفُ مَوْضِعَ اَلسُّجُودِ».

فأما اللثام فالذي يدل على أنه لا يجوز ما رواه :

Muhammad ibn Ya‘qub, from Muhammad ibn Yahya, from Ahmad ibn Muhammad, from Ali ibn al-Nu’man, from the one who narrated it:

Abu Abdillah {a.s} (was asked) regarding a man who prays while gesturing on his mount (dabbah) while wearing a turban.

Imam {a.s} said: "He must uncover the spot of prostration."

[AL TUSI]

As for the litham (veil covering the mouth), that it is not permissible is indicated by what was narrated:

[REFERENCES] Al-Muhasin, Vol.2 p.373 • Al-Kafi, Vol.3 p.408 • Tahdib Al-Ahkam, Vol.2 p.229 • Al-Wafi, Vol.7 p.394 • Wasa’il Al-Shi’ah, Vol.4 p.332 • Wasa’il Al-Shi’ah, Vol.4 p.421 • Bihar Al-Anwar, Vol.8 1 p.91

HADITH

HADITH.900

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيٍّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أَ يُصَلِّي اَلرَّجُلُ وَ هُوَ مُتَلَثِّمٌ فَقَالَ «أَمَّا عَلَى اَلْأَرْضِ فَلاَ وَ أَمَّا عَلَى اَلدَّابَّةِ فَلاَ بَأْسَ».

Muhammad ibn Ya‘qub from Muhammad ibn Isma‘il from Al-Fadl ibn Shadhan from Hammad ibn Isa from Rib‘i from Muhammad ibn Muslim from Abu Ja‘far {a.s}, peace be upon him, who said:

I said to Him {a.s}: “Can a man pray while he is veiled (covering his face with a cloth)?”

Imam {a.s} said: “As for on the ground, then no; but as for on a riding animal, then there is no harm.”

[REFERENCES] Al-Kafi, Vol.3 p.408 • Tahdib Al-Ahkam, Vol.2 p.229 • Al-Istibsar, Vol.1 p.397 • Al-Wafi, Vol.7 p.392 • Wasa’il Al-Shi’ah, Vol.4 p.422

HADITH

HADITH.901

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي وَ يَقْرَأُ اَلْقُرْآنَ وَ هُوَ مُتَلَثِّمٌ فَقَالَ «لاَ بَأْسَ».

As for what was narrated by Al-Husayn ibn Sa'id from Uthman ibn Isa from Sama'ah, who said:
I asked Abu Abdillah {a.s} about a man who prays and recites the Qur'an while he is veiled (covering his face with a cloth).
Imam {a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.229 • Al-Istibsar, Vol.1 p.397 • Al-Wafi, Vol.7 p.393 • Wasa'il Al-Shi'ah, Vol.4 p.423

HADITH

HADITH.902

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَمَّنْ ذَكَرَهُ مِنْ أَصْحَابِنَا عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ بَأْسَ بِأَنْ يَقْرَأَ اَلرَّجُلُ فِي اَلصَّلاَةِ وَ ثَوْبُهُ عَلَى فِيهِ».

فان المراد بهذين الخبرين هو أنه إذا لم يمنع اللثام من سماع القرآن فانه لا بأس به فأما مهما منع من سماعه فانه لا يجوز ذلك حسب ما قدمناه ، والذي يدل على ذلك :

Sa'd ibn Abdillah from Abu Ja'far from Abu Abdillah from Al-'Abbas ibn Ma'ruf from Ali ibn Mahziyar from Al-Hasan ibn Ali from someone he mentioned among our companions from one of the two (Imams {a.s}):
Imam {a.s} said: "There is no harm if a man recites (the Qur'an) in prayer while his garment is over his mouth."

[AL TUSI]
For the intended meaning of these two reports is that if the veil (covering the mouth) does not prevent the Qur'an from being heard, then there is no harm in it. But whenever it prevents it from being heard, then it is not permissible, as we have already stated. And what indicates this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.229 • Al-Istibsar, Vol.1 p.398 • Al-Wafi, Vol.7 p.394 • Wasa'il Al-Shi'ah, Vol.4 p.423

HADITH

HADITH.903

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

ما رواه سعد عن أحمد بن محمد عن الحسن بن محبوب عن علي بن رئاب عن الحلبي قال سألت أبا عبد الله عليه‌السلام : هل يقرأ الرجل في صلاته وثوبه على فيه؟ فقال : لا بأس بذلك إذا سمع الهمهمة.

قال الشيخ رحمه‌الله : (ويكره للمرأة أن تصلي وعليها نقاب مع التمكن والاختيار).

Narrated by Sa'd from Ahmad ibn Muhammad from Al-Hasan ibn Mahbub from Ali ibn Ri'ab from Al-Halabi:

I asked Abu Abdillah {a.s}: "Can a man recite in his prayer while his garment is over his mouth?"

Imam {a.s} said: "There is no harm in that if he can hear the murmuring (of his own recitation)."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is disliked for a woman to pray while wearing a niqab, when she is able and has the choice (in a state of ability and without compulsion)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.904

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي فَيَتْلُو اَلْقُرْآنَ وَ هُوَ مُتَلَثِّمٌ فَقَالَ «لاَ بَأْسَ بِهِ وَ إِنْ كَشَفَ عَنْ فِيهِ فَهُوَ أَفْضَلُ» قَالَ وَ سَأَلْتُهُ عَنِ اَلْمَرْأَةِ تُصَلِّي مُتَنَقِّبَةً قَالَ «إِذَا كَشَفَتْ عَنْ مَوْضِعِ اَلسُّجُودِ فَلاَ بَأْسَ بِهِ وَ إِنْ أَسْفَرَتْ فَهُوَ أَفْضَلُ».

قال الشيخ رحمه‌الله : (ولا يجوز للرجل أن يصلي وامرأة تصلي الى جانبه أو في صف واحد ، ومتى صلى وهي مسامتة له في صفه بطلت صلاتهما ، وينبغي إذا اتفق صلاتها في حال صلاته في بيت واحد ونحوه أن تصلي بحيث يكون سجودها تجاه قدميه في سجوده ، وكذلك إن صلت بصلاته كانت حالها ما وصفناه).

Al-Husayn ibn Sa'id from Al-Hasan from Zur'ah from Sama'ah, who said:

I asked Him {a.s} about a man who prays and recites the Qur'an while he is veiled (covering his face).

Imam {a.s} said: "There is no harm in it, but if he uncovers his mouth, that is better."

He (Sama'ah) said: "And I asked Him {a.s} about a woman who prays while wearing a niqab".

Imam {a.s} said: "If she uncovers the place of prostration, then there is no harm in it, and if she unveils (her face), that is better."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible for a man to pray while a woman is praying beside him or in the same row. And whenever he prays while she is aligned with him in his row, both of their prayers are invalid. It is appropriate that if her prayer coincides with his in the same room or similar setting, she should pray in such a way that her place of prostration is aligned with his feet at the time of his prostration. And likewise, if she prays following his prayer, her position should be as we have described."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.230 • Al-Wafi, Vol.7 p.394 • Wasa'il Al-Shi'ah, Vol.4 p.424

HADITH

HADITH.905

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي فِي زَاوِيَةِ اَلْحُجْرَةِ وَ اِمْرَأَتُهُ أَوِ اِبْنَتُهُ تُصَلِّي بِحِذَاهُ فِي اَلزَّاوِيَةِ اَلْأُخْرَى قَالَ «لاَ يَنْبَغِي ذَلِكَ فَإِنْ كَانَ بَيْنَهُمَا شِبْرٌ أَجْزَأَهُ يَعْنِي إِذَا كَانَ اَلرَّجُلُ مُتَقَدِّماً لِلْمَرْأَةِ بِشِبْرٍ».

Al-Husayn ibn Sa'id from Safwan from Al-'Ala' from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them, who said:

I asked Him {a.s} about a man who prays in one corner of the room and his wife or daughter prays beside him in the other corner.

Imam {a.s} said: "That is not appropriate. But if there is a span (shibr) of distance between them, it is sufficient" (meaning if the man is ahead of the woman by a span).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.230 • Al-Istibsar, Vol.1 p.398 • Wasa'il Al-Shi'ah, Vol.5 p.123

HADITH

HADITH.906

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اَلْحَسَنِ اَلصَّيْقَلِ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ وَ اَلْمَرْأَةِ يُصَلِّيَانِ فِي بَيْتٍ وَاحِدٍ اَلْمَرْأَةُ عَنْ يَمِينِ اَلرَّجُلِ بِحِذَاهُ قَالَ «لاَ إِلاَّ أَنْ يَكُونَ بَيْنَهُمَا شِبْرٌ أَوْ ذِرَاعٌ» ثُمَّ قَالَ «كَانَ طُولُ رَحْلِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ذِرَاعاً فَكَانَ يَضَعُهُ بَيْنَ يَدَيْهِ إِذَا صَلَّى لِيَسْتُرَهُ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ».

And from him, from Fadalah from Husayn ibn Uthman from Al-Hasan Al-Sayqal from Ibn Muskan from Abu Basir, who said:

I asked Him {a.s} about a man and a woman who pray in the same house, with the woman at the man's right side, aligned with him.

Imam {a.s} said: "No, unless there is between them a span (shibr) or an arm's length (dhira')."

Then Imam {a.s} said: "The length of the mount of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was an arm's length, and He {saws} used to place it in front of him when He {saws} prayed to screen himself from those who might pass in front of him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.230 • Al-Istibsar, Vol.1 p.398 • Wasa'il Al-Shi'ah, Vol.5 p.124

HADITH

HADITH.907

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ صَفْوَانَ وَ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرْأَةِ تُزَامِلُ اَلرَّجُلَ فِي اَلْمَحْمِلِ يُصَلِّيَانِ جَمِيعاً فَقَالَ «لاَ وَ لَكِنْ يُصَلِّي اَلرَّجُلُ فَإِذَا فَرَغَ صَلَّتِ اَلْمَرْأَةُ».

And from him, from Safwan and Fadalah from Al-'Ala' from Muhammad from one of the two (Imams {a.s}), peace be upon them, who said:

I asked Him {a.s} about a woman who shares a howdah (a carriage on a riding animal) with a man, and they both pray together.

Imam {a.s} said: "No, rather the man should pray, and when he finishes, the woman should pray."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.231 • Al-Istibsar, Vol.1 p.399 • Wasa'il Al-Shi'ah, Vol.4 p.325 • Wasa'il Al-Shi'ah, Vol.5 p.124 • Wasa'il Al-Shi'ah, Vol.5 p.131

HADITH

HADITH.908

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ وَ اَلْمَرْأَةِ يُصَلِّيَانِ جَمِيعاً فِي بَيْتِ اَلْمَرْأَةُ عَنْ يَمِينِ اَلرَّجُلِ بِحِذَاهُ قَالَ «لاَ حَتَّى يَكُونَ بَيْنَهُمَا شِبْرٌ أَوْ ذِرَاعٌ أَوْ نَحْوُهُ».

And from him, from Muhammad ibn Sinan from Abdullah ibn Muskan from Abu Basir from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about a man and a woman who pray together in a house, with the woman at the man's right side, aligned with him.

Imam {a.s} said: "No, not unless there is between them a span (shibr), or an arm's length (dhira'), or something like that."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.231 • Al-Istibsar, Vol.1 p.399 • Wasa'il Al-Shi'ah, Vol.5 p.124

HADITH

HADITH.909

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ سِنْدِيِّ بْنِ مُحَمَّدٍ اَلْبَزَّازِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُصَلِّي وَ اَلْمَرْأَةُ إِلَى جَنْبِي وَ هِيَ تُصَلِّي فَقَالَ «لاَ إِلاَّ أَنْ تَتَقَدَّمَ هِيَ أَوْ أَنْتَ وَ لاَ بَأْسَ أَنْ تُصَلِّيَ وَ هِيَ بِحِذَاكَ جَالِسَةٌ أَوْ قَائِمَةٌ».

Sa'd from Sindi ibn Muhammad Al-Bazzaz from Aban ibn Uthman from Abdullah ibn Abi Ya'fur, who said:

I said to Abu Abdillah {a.s}: "I pray and a woman is beside me, and she is also praying."

Imam {a.s} said: "No, unless she moves forward or you do. But there is no harm if she is beside you while sitting or standing (and not praying)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.231 • Al-Wafi, Vol.7 p.477 • Wasa'il Al-Shi'ah, Vol.5 p.124

HADITH

HADITH.910

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ إِدْرِيسَ بْنِ عَبْدِ اَللَّهِ اَلْقُمِّيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي وَ بِحِيَالِهِ اِمْرَأَةٌ قَائِمَةٌ جُنُبٌ عَلَى فِرَاشِهَا فَقَالَ «إِنْ كَانَتْ قَاعِدَةً فَلاَ تَضُرُّكَ وَ إِنْ كَانَتْ تُصَلِّي فَلاَ».

And from him, from Muhammad ibn Al-Husayn from Ja'far ibn Bashir from Hammad ibn Uthman from Idris ibn Abdullah Al-Qummi, who said:

I asked Abu Abdillah {a.s} about a man who is praying while directly in line with him is a woman standing, in a state of janabah, on her bed.

Imam {a.s} said: "If she is sitting, she does not harm you; but if she is praying, then no (it is not permissible)."

[REFERENCES] Al-Kafi, Vol.3 p.298 • Tahdib Al-Ahkam, Vol.2 p.231 • Al-Wafi, Vol.7 p.475 • Wasa'il Al-Shi'ah, Vol.5 p.121

HADITH

HADITH.911

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ اَلْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَسْتَقِيمُ لَهُ أَنْ يُصَلِّيَ وَ بَيْنَ يَدَيْهِ اِمْرَأَةٌ تُصَلِّي قَالَ «لاَ يُصَلِّي حَتَّى يَجْعَلَ بَيْنَهُ وَ بَيْنَهَا أَكْثَرَ مِنْ عَشَرَةِ أَذْرُعٍ وَ إِنْ كَانَتْ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ جَعَلَ بَيْنَهُ وَ بَيْنَهَا مِثْلَ ذَلِكَ فَإِنْ كَانَتْ تُصَلِّي خَلْفَهُ فَلاَ بَأْسَ وَ إِنْ كَانَتْ تُصِيبُ ثَوْبَهُ وَ إِنْ كَانَتِ اَلْمَرْأَةُ قَاعِدَةً أَوْ نَائِمَةً أَوْ قَائِمَةً فِي غَيْرِ صَلاَةٍ فَلاَ بَأْسَ حَيْثُ كَانَتْ».

Muhammad ibn Ahmad ibn Yahya from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from 'Amr ibn Sa'id Al-Mada'ini from Musaddiq ibn Sadaqah from 'Ammar Al-Sabati:

Abu Abdillah {a.s} was asked about a man who is able to pray while in front of him a woman is also praying.

Imam {a.s} said: "He should not pray until he places between himself and her more than ten arm-lengths (adhru'). And if she is on his right or on his left, he should place the same distance between himself and her. But if she is praying behind him, then there is no harm, even if she touches his garment. And if the woman is sitting, or sleeping, or standing without praying, then there is no harm wherever she may be."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.231 • Al-Istibsar, Vol.1 p.399 • Al-Wafi, Vol.7 p.477 • Wasa'il Al-Shi'ah, Vol.5 p.128

HADITH

HADITH.912

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدٌ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَمَّنْ أَخْبَرَهُ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي وَ اَلْمَرْأَةُ تُصَلِّي بِحِذَاهُ قَالَ «لاَ بَأْسَ».

فيحتمل أن يكون أراد عليه‌السلام إذا كان الرجل بينه وبين المرأة أكثر من عشرة اذرع حسب ما ذكره عمار الساباطي في روايته المتقدمة أو تكون من ورائه ، ويحتمل أن يكون المراد به إذا كان بينه وبينها حايل حسب ما ذكرناه في أخبار كثيرة في أنه يجعل الرجل ساترا بينه وبينها.

As for what was narrated by Sa'd from Ya'qub ibn Yazid from Al-Hasan ibn Ali ibn Faddal from someone who informed him from Jamil ibn Darraj:

Abu Abdillah {a.s} (was asked) regarding a man who is praying and a woman is praying beside him.

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

[AL TUSI]

It is possible that He {a.s}, peace be upon him, meant this in the case where there is more than ten arm-lengths between the man and the woman, as mentioned by 'Ammar Al-Sabati in his earlier narration, or that she is behind him. And it is also possible that what is meant is if there is a barrier between him and her, as has been mentioned in many narrations in which a man places a covering or screen between himself and the woman.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.232

HADITH

HADITH.913

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

اَلْعَيَّاشِيُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي اَلْعَمْرَكِيُّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ إِمَامٍ كَانَ فِي اَلظُّهْرِ فَقَامَتِ اِمْرَأَتُهُ بِحِيَالِهِ تُصَلِّي مَعَهُ وَ هِيَ تَحْسَبُ أَنَّهَا اَلْعَصْرُ هَلْ يُفْسِدُ ذَلِكَ عَلَى اَلْقَوْمِ وَ مَا حَالُ اَلْمَرْأَةِ فِي صَلاَتِهَا مَعَهُمْ وَ قَدْ كَانَتْ صَلَّتِ اَلظُّهْرَ فَقَالَ «لاَ يُفْسِدُ ذَلِكَ عَلَى اَلْقَوْمِ وَ تُعِيدُ اَلْمَرْأَةُ صَلاَتَهَا».

قال الشيخ رحمه‌الله : (ولا يجوز لاحد أن يصلي وعليه قباء مشدود إلا أن يكون في الحرب فلا يتمكن من أن يحله فيجوز ذلك للاضطرار). ذكر ذلك علي بن الحسين بن بابويه وسمعناها من الشيوخ مذاكرة ولم أعرف به خبرا مسندا. قال الشيخ رحمه‌الله : (ولا ينبغي للرجل إذا كان له شعر أن يصلي وهو معقوص حتى يحله وقد رخص ذلك للنساء).

Al-'Ayyashi from Ja'far ibn Muhammad, who said: Al-'Amraki narrated to me from Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon them), who said:

I asked Him {a.s} about an Imam (of prayer) who was leading the noon prayer, and his wife stood beside him and prayed with him, thinking it was the afternoon ('Asr) prayer. Does that invalidate the prayer of the congregation?

And what is the ruling of the woman's prayer with them, considering she had already prayed the noon prayer?

Imam {a.s} said: "That does not invalidate the prayer of the congregation, but the woman must repeat her prayer."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "It is not permissible for anyone to pray while wearing a tightly fastened cloak (qaba') unless he is in a state of war and unable to loosen it, then it is permitted due to necessity."

This was mentioned by Ali ibn Al-Husayn ibn Babawayh, and we heard it from the scholars in discussion, though I have not come across any supported narration on it.

The Shaykh, may Allah {SWT} have mercy on him also said: "It is not appropriate for a man who has hair to pray while it is tied up; rather, he should untie it before praying. However, this has been permitted for women."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.256 • Tahdib Al-Ahkam, Vol.2 p.232 • Tahdib Al-Ahkam, Vol.2 p.379 • Tahdib Al-Ahkam, Vol.3 p.49 • Al-Wafi, Vol.7 p.478 • Wasa'il Al-Shi'ah, Vol.5 p.130

HADITH

HADITH.914

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ مَحْبُوبٍ عَنْ مُصَادِفٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ صَلَّى صَلاَةً فَرِيضَةً وَ هُوَ مَعْقُوصُ اَلشَّعْرِ قَالَ «يُعِيدُ صَلاَتَهُ».

(a type of non-leather or stitched footwear)Muhammad ibn Ya'qub from Muhammad ibn Yahya from Ahmad ibn Muhammad from Ibn Mahbub from Musadif:

Abu Abdillah {a.s} (was asked) regarding a man who performed an obligatory prayer while his hair was tied up.

Imam {a.s} said: "He must repeat his prayer."

[AL TUSI]

The Shaykh, may Allah {SWT} have mercy on him said: "There is no harm for a man to pray in Arab-style sandals; rather, praying in them is better. But it is not permissible to pray in Sindhi-style shoes until he removes them, and it is not permissible to pray in the shamshak (a type of non-leather or stitched footwear)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.232 • Awali Al-La'ali, Vol.3 p.96 • Bihar Al-Anwar, Vol.8 1 p.308

HADITH

HADITH.915

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ: رَأَيْتُهُ يُصَلِّي فِي نَعْلَيْهِ لَمْ يَخْلَعْهُمَا وَ أَحْسَبُهُ قَالَ «رَكْعَتَيِ اَلطَّوَافِ».

Al-Husayn ibn Sa'id from Muhammad ibn Isma'il, who said:

I saw him praying in his sandals; he did not remove them, and I think he said: "The two rak'ahs of ṭawaf".

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.233 • Al-Wafi, Vol.7 p.432 • Wasa'il Al-Shi'ah, Vol.4 p.425

HADITH

HADITH.916

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي فِي نَعْلَيْهِ غَيْرَ مَرَّةٍ وَ لَمْ أَرَهُ يَنْزِعُهُمَا قَطُّ.

And from him, from Hammad ibn Isa from Mu'awiyah ibn 'Ammar, who said:

I saw Abu Abdillah {a.s} praying in his sandals on more than one occasion, and I never saw him remove them at all.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.233 • Miftah Al-Falah, Vol.1 p.35 • Al-Wafi, Vol.7 p.431 • Wasa'il Al-Shi'ah, Vol.4 p.425

HADITH

HADITH.917

[SOURCE] Implicit (Muzmar)

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ: «إِذَا صَلَّيْتَ فَصَلِّ فِي نَعْلَيْكَ إِذَا كَانَتْ طَاهِرَةً فَإِنَّ ذَلِكَ مِنَ اَلسُّنَّةِ».

Sa'd from Abu Ja'far from his father from Abdullah ibn Al-Mughirah, who said:

"When you pray, then pray in your sandals if they are pure, for that is from the Sunnah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.568 • Tahdib Al-Ahkam, Vol.2 p.233 • Wasa'il Al-Shi'ah, Vol.4 p.424 • Wasa'il Al-Shi'ah, Vol.4 p.426

HADITH

HADITH.918

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

وَ عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ صَلَّى حِينَ زَالَتِ اَلشَّمْسُ يَوْمَ اَلتَّرْوِيَةِ سِتَّ رَكَعَاتٍ خَلْفَ اَلْمَقَامِ وَ عَلَيْهِ نَعْلاَهُ لَمْ يَنْزِعْهُمَا.

And from him, from Abu Ja'far from Al-'Abbas ibn Ma'ruf from Ali ibn Mahziyar, who said:

I saw Abu Ja'far {a.s} pray when the sun had passed its zenith on the Day of Tarwiyah, six units of prayer behind the Maqam, and He {a.s} had his sandals on; He {a.s} did not remove them.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.233 • Al-Wafi, Vol.7 p.432 • Wasa'il Al-Shi'ah, Vol.4 p.426 • Awalim Al-Uloom, Vol.2 3 p.389

HADITH

HADITH.919

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَلَّيْتَ فَصَلِّ فِي نَعْلَيْكَ إِذَا كَانَتْ طَاهِرَةً فَإِنَّهُ يُقَالُ ذَلِكَ مِنَ اَلسُّنَّةِ».

قال الشيخ رحمه‌الله : (ويصلي في الخف والجرموق إذا كان له ساق).

Muhammad ibn Ali ibn Mahbub from Al-'Abbas from Abdullah ibn Al-Mughirah from Aban from Abd Al-Rahman ibn Abi Abdillah:

Abu Abdillah {a.s} said: "When you pray, then pray in your sandals if they are pure, for it is said that this is from the Sunnah."

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "A person may pray in khuff (leather socks) and jarmuq (overshoes) if they have a shaft (they cover the lower leg)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.233 • Miftah Al-Falah, Vol.1 p.36 • Wasa'il Al-Shi'ah, Vol.4 p.425

HADITH

HADITH.920

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْخِفَافِ اَلَّتِي تُبَاعُ فِي اَلسُّوقِ فَقَالَ «اِشْتَرِ وَ صَلِّ فِيهَا حَتَّى تَعْلَمَ أَنَّهُ مَيِّتٌ بِعَيْنِهِ».

Al-Husayn ibn Sa'id from Fadalah from Husayn from Ibn Muskan from Al-Halabi, who said:

I asked Abu Abdillah {a.s} about the leather socks (khifaf) that are sold in the market. Imam {a.s} said: "Buy them and pray in them unless you come to know that it is (from) a dead animal with certainty."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.234 • Al-Wafi, Vol.7 p.418 • Wasa'il Al-Shi'ah, Vol.3 p.490 • Wasa'il Al-Shi'ah, Vol.4 p.427

HADITH

HADITH.921

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ سَهْلٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ اَلْحَسَنِ اَلْجَهْمِ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَعْتَرِضُ اَلسُّوقَ فَأَشْتَرِي خُفّاً لاَ أَدْرِي أَ ذَكِيٌّ هُوَ أَمْ لاَ قَالَ «صَلِّ فِيهِ» قُلْتُ وَ اَلنَّعْلُ قَالَ «مِثْلُ ذَلِكَ» قُلْتُ إِنِّي أَضِيقُ مِنْ هَذَا قَالَ «أَ تَرْغَبُ عَنَّا كَانَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ يَفْعَلُهُ».

Muhammad ibn Ya'qub from Sahl from some of his companions from Al-Hasan Al-Jahm, who said:
I said to Abu Al-Hasan Al-Ridha {a.s}, peace be upon him: "I pass through the market and buy leather socks (khuff), and I do not know whether they are from a ritually slaughtered animal (dhaki) or not."
Imam {a.s} said: "Pray in them."
I asked: "And what about sandals?"
Imam {a.s} said: "The same applies."
I said: "This makes me uneasy." (concerning the purity of the leather)
Imam {a.s} said: "Do you turn away from us? Abu Al-Hasan {a.s}, peace be upon him used to do that."

[REFERENCES] Al-Kafi, Vol.3 p.404 • Tahdib Al-Ahkam, Vol.2 p.234 • Al-Wafi, Vol.7 p.419 • Wasa'il Al-Shi'ah, Vol.3 p.493

HADITH

HADITH.922

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنِ اَلْحُسَيْنِ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ بْنِ اَلْفُضَيْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ لِبَاسِ اَلْجُلُودِ وَ اَلْخِفَافِ وَ اَلنِّعَالِ وَ اَلصَّلاَةِ فِيهَا إِذَا لَمْ تَكُنْ مِنْ أَرْضِ اَلْمُصَلِّينَ فَقَالَ «أَمَّا اَلنِّعَالُ وَ اَلْخِفَافُ فَلاَ بَأْسَ بِهَا».

Sa'd from Abu Ja'far from Al-Husayn from Fadalah from Aban from Isma'il ibn Al-Fudayl, who said:
I asked Abu Abdillah {a.s} about wearing leather garments, leather socks (khiffaf), and sandals, and praying in them if they are not from the land of the Muslims.
Imam {a.s} said: "As for the sandals and the leather socks, there is no harm in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.234 • Al-Wafi, Vol.7 p.418 • Wasa'il Al-Shi'ah, Vol.4 p.427

HADITH

HADITH.923

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ فِي جُرْمُوقٍ وَ أَتَيْتُهُ بِجُرْمُوقٍ بَعَثْتُ بِهِ إِلَيْهِ فَقَالَ «يُصَلَّى فِيهِ».

قال الشيخ رحمه‌الله : (ويكفي الرجل في الصلاة قميص إذا كان صفيقا ولا بد للمرأة من درع وخمار في الصلاة) فقد مضى شرح ذلك فيما مضى مستوفى فلا وجه لاعادته إن شاء الله تعالى.

Muhammad ibn Ahmad ibn Yahya from Ibrahim ibn Mahziyar, who said:

I asked him about praying in a jurmuq (a type of overshoe), and I brought him a jurmuq which I sent to him.

He said: “It is permissible to pray in it.”

[AL TUSI]

The Shaykh (Al-Mufid), may Allah {SWT} support him, said: "A shirt (qamis) is sufficient for a man in prayer if it is thick (non-transparent), and a woman must wear a gown (dir‘) and a head covering (khimar) in prayer."

The explanation of this has already been fully discussed previously, so there is no need to repeat it, Allah {SWT} willing.

[REFERENCES] Al-Kafi, Vol.3 p.404 • Tahdib Al-Ahkam, Vol.2 p.234 • Al-Wafi, Vol.7 p.430 • Wasa’il Al-Shi’ah, Vol.4 p.427

HADITH

HADITH.924

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى حَمَّادُ بْنُ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ ع أَنَّهُ قَالَ: «اَلسُّجُودُ عَلَى مَا أَنْبَتَتِ اَلْأَرْضُ إِلاَّ مَا أُكِلَ أَوْ لُبِسَ».

Hammad ibn Uthman narrated:

Abu Abdillah {a.s} said: “Prostration is (to be done) upon that which the earth grows, except what is eaten or worn.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.268 • ‘Ilal Al-Shara’i’, Vol.2 p.341 • Tahdib Al-Ahkam, Vol.2 p.234 • Tahdib Al-Ahkam, Vol.2 p.313 • Al-Wafi, Vol.8 p.729 • Wasa’il Al-Shi’ah, Vol.5 p.344 • Bihar Al-Anwar, Vol.8 2 p.148

HADITH

HADITH.925

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ 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».

And Hisham ibn Al-Hakam said to Abu Abdillah {a.s}: “Inform me about what is permissible to prostrate upon and what is not permissible.”

Imam {a.s} said: “Prostration is not permissible except upon the earth or that which the earth grows, except what is eaten or worn.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.234 • Al-Wafi, Vol.8 p.730 • Al-Fusul Al-Muhimmah, Vol.2 p.85

HADITH

HADITH.926

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلسُّجُودُ عَلَى اَلْأَرْضِ فَرِيضَةٌ وَ عَلَى غَيْرِ اَلْأَرْضِ سُنَّةٌ».

And it was narrated from Al-Sadiq {a.s}, peace be upon him, that he said:
"Prostration upon the earth is an obligation, and upon other than the earth is a Sunnah."

[REFERENCES] Al-Kafi, Vol.3 p.331 • Man La Yahduruhu Al-Faqih, Vol.1 p.207 • Man La Yahduruhu Al-Faqih, Vol.1 p.268 • 'Ilal Al-Shara'i', Vol.2 p.341 • Tahdib Al-Ahkam, Vol.2 p.235 • Al-Wafi, Vol.8 p.730 • Al-Wafi, Vol.8 p.733 • Wasa'il Al-Shi'ah, Vol.5 p.345 • Wasa'il Al-Shi'ah, Vol.5 p.359 • Wasa'il Al-Shi'ah, Vol.5 p.367

HADITH

HADITH.927

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ رُوِيَ عَنْ يَاسِرٍ اَلْخَادِمِ أَنَّهُ قَالَ: مَرَّ بِي أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا أُصَلِّي عَلَى اَلطَّبَرِيِّ وَ قَدْ أَلْقَيْتُ عَلَيْهِ شَيْئاً فَقَالَ «مَا لَكَ لاَ تَسْجُدُ عَلَيْهِ أَ لَيْسَ هُوَ مِنْ نَبَاتِ اَلْأَرْضِ».

وقال علي بن الحسين بن بابويه في رسالته اسجد على الارض أو على ما أنبتت الارض ولا تسجد على الحصر المدنية لان سيورها من جلد.

And it was narrated from Yasir, the servant, that he said:
Abu Al-Hasan {a.s}, peace be upon him, passed by me while I was praying on a piece of tabari (a type of mat or plant material), and I had placed something over it.
Imam {a.s} said: "Why do you not prostrate upon it? Is it not from vegetation of earth?"

[AL TUSI]
And Ali ibn Al-Husayn ibn Babawayh said in his Risalah: "Prostrate upon the earth or upon what the earth produces, and do not prostrate upon the mats of Madinah, because their bindings are made of leather."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.268 • 'Ilal Al-Shara'i', Vol.2 p.341 • Tahdib Al-Ahkam, Vol.2 p.235 • Tahdib Al-Ahkam, Vol.2 p.308 • Al-Istibsar, Vol.1 p.331 • Awali Al-La'ali, Vol.3 p.79 • Al-Wafi, Vol.8 p.743 • Wasa'il Al-Shi'ah, Vol.5 p.348

HADITH

HADITH.928

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

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 إِلَيْهِ بِخَطِّهِ «أَنَّ اَلْمَاءَ وَ اَلنَّارَ قَدْ طَهَّرَاهُ».

Al-Hasan ibn Mahbub asked Abu Al-Hasan {a.s}, peace be upon him, about gypsum (jiss) that had been fired using excrement and the bones of the dead, and then the mosque was plastered with it, whether it is permissible to prostrate upon it.
So Imam {a.s} wrote to him in His {a.s} own handwriting:
"Indeed, water and fire have purified it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.235

HADITH

HADITH.929

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

وَ سَأَلَ دَاوُدُ بْنُ يَزِيدَ - أَبَا اَلْحَسَنِ اَلثَّالِثَ عَلَيْهِ اَلسَّلاَمُ : عَنِ اَلْقَرَاطِيسِ وَ اَلْكَوَاغِذِ اَلْمَكْتُوبَةِ عَلَيْهَا هَلْ يَجُوزُ اَلسُّجُودُ عَلَيْهَا فَكَتَبَ «يَجُوزُ».

Dawud ibn Yazid asked Abu Al-Hasan al-Thalith {a.s} (the Third), peace be upon him, about paper (qaratis) and parchment (kawaghidh) that have writing on them, whether it is permissible to prostrate upon them.
So He {a.s} wrote: “It is permissible.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.270 • Tahdib Al-Ahkam, Vol.2 p.235 • Wasa’il Al-Shi’ah, Vol.5 p.355

HADITH

HADITH.930

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

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 وَ لاَ بَأْسَ بِالسُّجُودِ عَلَى اَلثِّيَابِ فِي حَالِ اَلتَّقِيَّةِ».

Ali ibn Yaqtin asked Abu Al-Hasan al-Awwal {a.s} (the First), peace be upon him, about a man who prostrates on a covering (mishh) or a carpet (bisat).
Imam {a.s} said: “There is no harm in it if it is in a situation of taqiyyah (precautionary dissimulation), and there is no harm in prostrating on clothes in a situation of taqiyyah.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.235

HADITH

HADITH.931

[SOURCE] Implicit (Muzmar)

وروي عن أحدهما عليه‌السلام قال قلت : الرجل يسجد وعليه قلنسوة أو عمامة؟ فقال : إذا مس شئ من جبهته الارض فيما بين حاجبيه وقصاص شعره فقد اجزاءه عنه.

And it was narrated from one of the two (Imams {a.s}), peace be upon them, who said:
I said: "A man prostrates while wearing a cap or a turban?"
He said: “If something from his forehead touches the ground, between his eyebrows and the beginning of his hairline, then it is sufficient for him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

تم الجزء الاول من كتاب الصلاة ويتلوه في الجزء الثاني باب العمل في ليلة الجمعة ويومها والحمد لله حق حمده والصلاة على خير خلقه محمد وآله الطيبين وحسبنا الله ونعم الوكيل.

[AL TUSI]

The first part of the Book of Prayer is now complete, and what follows in the second part is The Chapter on the Deeds of the Night and Day of Friday.
All praise is due to Allah {SWT} as He {AZJ} deserves, and blessings be upon the best of His {AZJ} creation, Muhammad {saws} and his pure family.

And Allah {SWT} is sufficient for us, and He {AZJ} is the best disposer of affairs.

CHAPTERS OF ADDITIONS (ABWAB AL-ZIYADAT) IN THIS PART

أبواب الزيادات في هذا الجزء

CHAPTER ON THE MERIT OF PRAYER, AND WHAT IS OBLIGATORY AND RECOMMENDED FROM IT

١٢ ـ باب فضل الصلاة والمفروض منها والمسنون

HADITH 932 – 963

HADITH.931

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ : أَنَّهُ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ اَلْعِبَادُ إِلَى رَبِّهِمْ فَقَالَ «لاَ أَعْلَمُ شَيْئاً بَعْدَ اَلْمَعْرِفَةِ أَفْضَلَ مِنَ اَلصَّلاَةِ».

Muhammad ibn Ali ibn Mahbub from Al-'Abbas ibn Ma'ruf from Abdullah ibn Al-Mughirah from Mu'awiyah ibn Wahb:

He asked Abu Abdillah {a.s} about the best thing by which the servants may draw near to their Lord {AZJ}.

Imam {a.s} said: "I do not know anything, after recognition (of Allah {AZJ}), better than prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.236 • Miftah Al-Falah, Vol.1 p.44 • Al-Wafi, Vol.7 p.21 • Al-Fusul Al-Muhimmah, Vol.2 p.63

HADITH

HADITH.933

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ حَمَّادِ بْنِ زَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ يَحْيَى اَلْكَاهِلِيِّ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لاَ يَزَالُ اَلشَّيْطَانُ ذَعِراً مِنْ أَمْرِ اَلْمُؤْمِنِ هَائِباً لَهُ مَا حَافَظَ عَلَى اَلصَّلَوَاتِ اَلْخَمْسِ فَإِذَا ضَيَّعَهُنَّ اِجْتَرَأَ عَلَيْهِ».

And from him, from Muhammad ibn Al-Husayn from Muhammad ibn Hammad ibn Zayd from Abdullah ibn Yahya Al-Kahili from his father, who said:

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

"Satan remains fearful of the believer and in awe of him as long as he maintains the five daily prayers. But when he neglects them, Satan becomes bold against him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.236 • Al-Wafi, Vol.7 p.51 • Bihar Al-Anwar, Vol.7 9 p.227 • Mustadrak Al-Wasa'il, Vol.3 p.30

HADITH

HADITH.934

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَتَى رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رَجُلٌ فَقَالَ اُدْعُ اَللَّهَ لِي أَنْ يُدْخِلَنِي اَلْجَنَّةَ فَقَالَ «أَعِنِّي بِكَثْرَةِ اَلسُّجُودِ» ».

Al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Al-'Ala' from Muhammad ibn Muslim:

Abu Ja'far {a.s}, peace be upon him, said: "A man came to the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, and said:

"Pray to Allah {SWT} for me that He {AZJ} admits me into Paradise."

He {saws} said: "Help me by increasing your prostration."

[REFERENCES] Da'a'im Al-Islam, Vol.1 p.135 • Man La Yahduruhu Al-Faqih, Vol.1 p.210 • Tahdib Al-Ahkam, Vol.2 p.236 • Al-Wafi, Vol.7 p.26 • Wasa'il Al-Shi'ah, Vol.4 p.44 • Wasa'il Al-Shi'ah, Vol.4 p.102 • Bihar Al-Anwar, Vol.7 9 p.232 • Mustadrak Al-Wasa'il, Vol.3 p.47

HADITH

HADITH.935

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنِ اِبْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلاَةٌ فَرِيضَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً وَ حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوٍّ مِنْ ذَهَبٍ يُتَصَدَّقُ مِنْهُ حَتَّى يَفْنَى».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Safwan from Ibn Sinan from Isma'il ibn 'Ammar from Abu Basir:

Abu Abdillah {a.s} said: "One obligatory prayer is better than twenty pilgrimages, and one pilgrimage is better than a house filled with gold that is given away in charity until nothing remains of it."

[REFERENCES] Al-Kafi, Vol.3 p.265 • Man La Yahduruhu Al-Faqih, Vol.1 p.209 • Man La Yahduruhu Al-Faqih, Vol.2 p.221 • Tahdib Al-Ahkam, Vol.2 p.236 • Rawdat Al-Wa'izin, Vol.2 p.318 • Awali Al-La'ali, Vol.1 p.319 • Al-Wafi, Vol.7 p.24 • Wasa'il Al-Shi'ah, Vol.4 p.39 • Wasa'il Al-Shi'ah, Vol.1 1 p.112 • Bihar Al-Anwar, Vol.7 9 p.227

HADITH

HADITH.936

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ زُرَارَةَ عَنْ عِيسَى بْنِ عَبْدِ اَللَّهِ اَلْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ عَمُودَ اَلدِّينِ اَلصَّلاَةُ وَ هِيَ أَوَّلُ مَا يُنْظَرُ فِيهِ مِنْ عَمَلِ اِبْنِ آدَمَ فَإِنْ صَحَّتْ نُظِرَ فِي عَمَلِهِ وَ إِنْ لَمْ تَصِحَّ لَمْ يُنْظَرْ فِي بَقِيَّةِ عَمَلِهِ».

And from him, from Muhammad ibn Al-Husayn from Muhammad ibn Abdullah ibn Zurarah from Isa ibn Abdullah Al-Hashimi from his father from his grandfather:

(Imam) Ali {a.s}, peace be upon him, said:

"The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

'Indeed, the pillar of the religion is prayer, and it is the first thing from the deeds of the son of Adam that will be looked into. If it is sound, the rest of his deeds will be examined, and if it is not sound, none of his other deeds will be looked at.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.237 • Al-Wafi, Vol.7 p.29 • Wasa'il Al-Shi'ah, Vol.4 p.34 • Bihar Al-Anwar, Vol.7 9 p.227

HADITH

HADITH.937

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ بِهَذَا اَلْإِسْنَادِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اِنْتِظَارُ اَلصَّلاَةِ بَعْدَ اَلصَّلاَةِ كَنْزٌ مِنْ كُنُوزِ اَلْجَنَّةِ ».

And through this same chain of transmission:

(Imam) Ali {a.s}, peace be upon him, said:

"The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

'Waiting for the prayer after the prayer is a treasure from the treasures of Paradise.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.237 • Al-Wafi, Vol.7 p.29 • Wasa'il Al-Shi'ah, Vol.4 p.117

HADITH

HADITH.938

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لَوْ كَانَ عَلَى بَابِ دَارِ أَحَدِكُمْ نَهَرٌ فَاغْتَسَلَ فِي كُلِّ يَوْمٍ مِنْهُ خَمْسَ مَرَّاتٍ أَ كَانَ يَبْقَى فِي جَسَدِهِ مِنَ اَلدَّرَنِ شَيْءٌ» قُلْنَا لاَ قَالَ «فَإِنَّ مَثَلَ اَلصَّلاَةِ كَمَثَلِ اَلنَّهَرِ اَلْجَارِي كُلَّمَا صَلَّى صَلاَةً كَفَّرَتْ مَا بَيْنَهُمَا مِنَ اَلذُّنُوبِ».

And from him, from Muhammad ibn Al-Husayn from Wuhaib ibn Hafs from Abu Basir:

Abu Ja'far {a.s}, peace be upon him, said:

"The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

'If there were a river at the door of one of you, and he bathed in it five times a day, would there remain any filth on his body?'"

(His companions) said: "No."

He {saws} said: "Then the likeness of prayer is that of a flowing river, whenever a person prays, it expiates the sins committed between the two prayers."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.237 • Al-Wafi, Vol.7 p.31 • Wasa'il Al-Shi'ah, Vol.4 p.12

HADITH

HADITH.939

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ اَلنُّعْمَانِ قَالَ حَدَّثَنِي اَلْحَسَنُ بْنُ عَلِيِّ بْنِ فَضَّالٍ عَنْ عُرْوَةَ اِبْنِ أُخْتِ شُعَيْبٍ اَلْعَقَرْقُوفِيِّ عَنْ خَالِهِ شُعَيْبٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «مَنْ جَاعَ فَلْيَتَوَضَّأْ وَ يُصَلِّي رَكْعَتَيْنِ ثُمَّ يَقُولُ يَا رَبِّ إِنِّي جَائِعٌ فَأَطْعِمْنِي فَإِنَّهُ يُطْعَمُ مِنْ سَاعَتِهِ».

From him, from Al-Hasan ibn Ali ibn Al-Nu'man, who said: Al-Hasan ibn Ali ibn Faddal narrated to me from 'Urwah, the son of the sister of Shu'ayb Al-'Aqarqufi, from his uncle Shu'ayb, who said:

Abu Abdillah {a.s} said: "Whoever feels hunger, let him perform ablution and pray two units of prayer, then say: 'O Lord, I am hungry, so feed me'.

And he will be fed at that very moment."

[REFERENCES] Al-Kafi, Vol.3 p.475 • Tahdib Al-Ahkam, Vol.2 p.237 • Al-Wafi, Vol.9 p.1433 • Wasa'il Al-Shi'ah, Vol.8 p.126

HADITH

HADITH.940

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُوسَى بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لِكُلِّ شَيْءٍ وَجْهٌ وَ وَجْهُ دِينِكُمُ اَلصَّلاَةُ فَلاَ يَشِينَنَّ أَحَدُكُمْ وَجْهَ دِينِهِ وَ لِكُلِّ شَيْءٍ أَنْفٌ وَ أَنْفُ اَلصَّلاَةِ اَلتَّكْبِيرُ».

From him, from Muhammad ibn Al-Husayn from Musa ibn Isa from Muhammad ibn Sa'id from Isma'il ibn Muslim from Ja'far from his father (peace be upon them), who said:

(Imam al-Sadiq {a.s} said): "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

'Everything has a face, and the face of your religion is prayer, so let none of you disgrace the face of his religion. And everything has a nose, and the nose of prayer is the takbir (saying Allahu Akbar).'"

[REFERENCES] Al-Kafi, Vol.3 p.270 • Al-Ash'athiyat, Vol.1 p.39 • Al-Majazat Al-Nabawiyyah, Vol.1 p.199 • Tahdib Al-Ahkam, Vol.2 p.237 • Al-Wafi, Vol.7 p.55 • Wasa'il Al-Shi'ah, Vol.4 p.24 • Bihar Al-Anwar, Vol.8 1 p.373 • Mustadrak Al-Wasa'il, Vol.3 p.26 • Mustadrak Al-Wasa'il, Vol.4 p.135

HADITH

HADITH.941

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِيَّاكُمْ وَ اَلْكَسَلَ إِنَّ رَبَّكُمْ رَحِيمٌ يَشْكُرُ اَلْقَلِيلَ إِنَّ اَلرَّجُلَ لَيُصَلِّي اَلرَّكْعَتَيْنِ تَطَوُّعاً يُرِيدُ بِهِمَا وَجْهَ اَللَّهِ فَيُدْخِلُهُ اَللَّهُ بِهِمَا اَلْجَنَّةَ وَ إِنَّهُ لَيَتَصَدَّقُ بِالدِّرْهَمِ تَطَوُّعاً يُرِيدُ بِهِ وَجْهَ اَللَّهِ فَيُدْخِلُهُ اَللَّهُ بِهِ اَلْجَنَّةَ وَ إِنَّهُ لَيَصُومُ اَلْيَوْمَ تَطَوُّعاً يُرِيدُ بِهِ وَجْهَ اَللَّهِ فَيُدْخِلُهُ اَللَّهُ بِهِ اَلْجَنَّةَ ».

From him, from Al-'Abbas from Abdullah ibn Al-Mughirah from Mu'awiyah ibn 'Ammar from Isma'il ibn Yasar, who said:

I heard Abu Abdillah {a.s} say: "Beware of laziness. Indeed, your Lord {AZJ} is Merciful and He {AZJ} rewards even a little.

A man may pray two units of voluntary prayer, seeking by them the Face (favour) of Allah {SWT}, and Allah {SWT} will admit him to Paradise because of them.

And he may give one dirham in charity, voluntarily, seeking by it the Face (favour) of Allah {SWT}, and Allah {SWT} will admit him to Paradise because of it.

And he may fast a single day, voluntarily, seeking by it the Face (favour) of Allah {SWT}, and Allah {SWT} will admit him to Paradise because of it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.209 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.39 • Tahdib Al-Ahkam, Vol.2 p.238 • Al-Wafi, Vol.7 p.31 • Wasa'il Al-Shi'ah, Vol.1 p.115 • Bihar Al-Anwar, Vol.7 9 p.216 • Bihar Al-Anwar, Vol.9 3 p.116 • Bihar Al-Anwar, Vol.9 3 p.252

HADITH

HADITH.942

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ صَفْوَانَ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَثَلُ اَلصَّلاَةِ مَثَلُ عَمُودِ اَلْفُسْطَاطِ إِذَا ثَبَتَ اَلْعَمُودُ نَفَعَتِ اَلْأَطْنَابُ وَ اَلْأَوْتَادُ وَ اَلْغِشَاءُ وَ إِذَا اِنْكَسَرَ لَمْ يَنْفَعْ طُنُبٌ وَ لاَ وَتِدٌ وَ لاَ غِشَاءٌ».

Ahmad ibn Idris from Muhammad ibn Abd al-Jabbar from Safwan from Hamzah ibn Humran from 'Ubayd ibn Zurarah:

Abu Abdillah {a.s} said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

'The likeness of prayer is that of the central pole of a tent; if the pole stands firm, the ropes, the pegs, and the covering are all of benefit; but if the pole breaks, then neither ropes, nor pegs, nor covering are of any benefit.'"

[REFERENCES] Al-Kafi, Vol.3 p.266 • Man La Yahduruhu Al-Faqih, Vol.1 p.211 • Tahdib Al-Ahkam, Vol.2 p.238 • Al-Wafi, Vol.7 p.27 • Wasa'il Al-Shi'ah, Vol.4 p.33 • Bihar Al-Anwar, Vol.7 9 p.218

HADITH

HADITH.943

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ قَبِلَ اَللَّهُ عَزَّ وَ جَلَّ مِنْهُ صَلاَةً وَاحِدَةً لَمْ يُعَذِّبْهُ وَ مَنْ قَبِلَ مِنْهُ حَسَنَةً لَمْ يُعَذِّبْهُ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hafs ibn Al-Bukhtari:

Abu Abdillah {a.s} said: "Whoever Allah {SWT}, the Mighty and Majestic, accepts a single prayer from, He {SWT} will not punish him. And whoever He {AZJ} accepts a good deed from, He {AZJ} will not punish him."

[REFERENCES] Al-Kafi, Vol.3 p.266 • Man La Yahduruhu Al-Faqih, Vol.1 p.211 • Tahdib Al-Ahkam, Vol.2 p.238 • Al-Wafi, Vol.7 p.29 • Wasa'il Al-Shi'ah, Vol.4 p.33

HADITH

HADITH.944

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

سَعْدٌ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عُبَيْدِ اَللَّهِ بْنِ عَبْدِ اَللَّهِ اَلدِّهْقَانِ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَا مِنْ صَلاَةٍ يَحْضُرُ وَقْتُهَا إِلاَّ نَادَى مَلَكٌ بَيْنَ يَدَيِ اَللَّهِ أَيُّهَا اَلنَّاسُ قُومُوا إِلَى نِيرَانِكُمُ اَلَّتِي أَوْقَدْتُمُوهَا عَلَى ظُهُورِكُمْ فَأَطْفِئُوهَا بِصَلاَتِكُمْ».

Sa'd from Musa ibn Ja'far from some of our companions from 'Ubaydullah ibn Abdillah al-Dihqan from Wasil ibn Sulayman from Abdullah ibn Sinan:

Abu Abdillah {a.s} said: "The Messenger of Allah {SWT} (may Allah {SWT} bless him and his family) said:

'There is no prayer whose time arrives except that an angel calls out before Allah {SWT}: 'O people, rise to the fires you have kindled upon your backs and extinguish them with your prayer.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.208 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.35 • Al-Amali (Lil-Saduq), Vol.1 p.496 • Tahdib Al-Ahkam, Vol.2 p.238 • Rawdat Al-Wa'izin, Vol.2 p.318 • Makarim Al-Akhlaq, Vol.1 p.300 • Falah Al-Sa'il, Vol.1 p.156 • Awali Al-La'ali, Vol.1 p.351 • Al-Wafi, Vol.7 p.32 • Wasa'il Al-Shi'ah, Vol.4 p.120

HADITH

HADITH.945

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ اَللَّهِ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ - بِالْمُزْدَلِفَةِ فَلَمَّا اِنْصَرَفْتُ اِلْتَفَتَ إِلَيَّ فَقَالَ «يَا أَبَانُ اَلصَّلَوَاتُ اَلْخَمْسُ اَلْمَفْرُوضَاتُ مَنْ أَقَامَ حُدُودَهُنَّ وَ حَافَظَ عَلَى مَوَاقِيتِهِنَّ لَقِيَ اَللَّهَ يَوْمَ اَلْقِيَامَةِ وَ لَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ اَلْجَنَّةَ وَ مَنْ لَمْ يُقِمْ حُدُودَهُنَّ وَ لَمْ يُحَافِظْ عَلَى مَوَاقِيتِهِنَّ لَقِيَ اَللَّهَ وَ لاَ عَهْدَ لَهُ إِنْ شَاءَ عَذَّبَهُ وَ إِنْ شَاءَ غَفَرَ لَهُ».

Ali ibn Ibrahim from Muhammad ibn Isa from Yunus ibn Abdillah from Abd al-Rahman ibn al-Hajjaj from Aban ibn Taghlib, who said:

I prayed behind Abu Abdillah {a.s} at al-Muzdalifah, and when we finished, He {a.s} turned to me and said:

"O Aban, the five obligatory prayers, whoever upholds their limits and preserves their timings shall meet Allah {SWT} on the Day of Judgment with a covenant by which He {AZJ} will admit him into Paradise.

But whoever does not uphold their limits and does not preserve their timings shall meet Allah {SWT} without a covenant; if He {AZJ} wills, He {AZJ} will punish him, and if He {AZJ} wills, He {AZJ} will forgive him."

[REFERENCES] Al-Kafi, Vol.3 p.267 • Tahdib Al-Ahkam, Vol.2 p.239 • Al-Wafi, Vol.7 p.47 • Wasa'il Al-Shi'ah, Vol.4 p.107 • Tafsir Nur Al-Thaqalayn, Vol.1 p.238 • Tafsir Kanz Al-Daqaiq, Vol.2 p.366

HADITH

HADITH.946

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ اَلْعَبْدُ اَلصَّلاَةُ فَإِنْ قُبِلَتْ قُبِلَ مَا سِوَاهَا وَ إِنَّ اَلصَّلاَةَ إِذَا اِرْتَفَعَتْ فِي وَقْتِهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ بَيْضَاءُ مُشْرِقَةٌ تَقُولُ حَفِظْتَنِي حَفِظَكَ اَللَّهُ وَ إِذَا اِرْتَفَعَتْ فِي غَيْرِ وَقْتِهَا بِغَيْرِ حُدُودِهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ سَوْدَاءُ مُظْلِمَةٌ تَقُولُ ضَيَّعْتَنِي ضَيَّعَكَ اَللَّهُ».

Al-Husayn ibn Sa'id from Fadalah from Husayn ibn Uthman from Sama'ah from Abu Basir, who said:

I heard Abu Ja'far {a.s} say: "Indeed, the first thing by which the servant is taken to account is the prayer. If it is accepted, then everything else will be accepted; and if the prayer is raised at its appointed time, it returns to its owner white and radiant, saying, 'You preserved me, may Allah {SWT} preserve you.'

But if it is raised at other than its time and without fulfilling its limits, it returns to its owner black and dark, saying; 'You neglected me, may Allah {SWT} neglect you.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.239 • Bihar Al-Anwar, Vol.80 p.25

HADITH

HADITH.947

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْفُضَيْلِ قَالَ: سَأَلْتُ عَبْداً صَالِحاً عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «اَلَّذِينَ هُمْ عَنْ صَلاٰتِهِمْ سٰاهُونَ» قَالَ «هُوَ اَلتَّضْيِيعُ».

From him, from Muhammad ibn Al-Fudayl, who said:

I asked the Righteous Servant (al Abd al Salih {a.s}), peace be upon him, about the saying of Allah {SWT}, the Mighty and Majestic: *"Those who are heedless of their prayers"* (Surah Al-Ma'un 107:5).

Imam {a.s} said: "It means neglecting (and wasting) it."

[REFERENCES] Al-Kafi, Vol.3 p.268 • Tahdib Al-Ahkam, Vol.2 p.239 • Al-Wafi, Vol.7 p.49 • Wasa'il Al-Shi'ah, Vol.4 p.27 • Tafsir Al-Burhan, Vol.5 p.769 • Tafsir Nur Al-Thaqalayn, Vol.5 p.677 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.455

HADITH

HADITH.948

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «بَيْنَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ جَالِسٌ فِي اَلْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ فَصَلَّى فَلَمْ يُتِمَّ رُكُوعَهُ وَ لاَ سُجُودَهُ فَقَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «نَقَرَ كَنَقْرِ اَلْغُرَابِ لَئِنْ مَاتَ هَذَا وَ هَكَذَا صَلاَتُهُ لَيَمُوتَنَّ عَلَى غَيْرِ دِينِي» ».

Ali from his father from Ibn Abi Umayr from 'Umar ibn Udhaynah from Zurarah:

Abu Ja'far {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was sitting in the mosque when a man entered, stood, and prayed.

He (the man) did not perfect his bowing (ruku') or his prostration (sujud).

So the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

'He pecked like the pecking of a crow. If this man dies while continuing to pray like that, he will surely die upon a religion other than mine.'"

[REFERENCES] Al-Kafi, Vol.3 p.268 • Tahdib Al-Ahkam, Vol.2 p.239 • Al-Arba'un Hadithan (Lil-Shahid Al-Awwal), Vol.1 p.40 • Al-Wafi, Vol.7 p.49 • Wasa'il Al-Shi'ah, Vol.4 p.31 • Wasa'il Al-Shi'ah, Vol.6 p.298 • Bihar Al-Anwar, Vol.8 2 p.100 • Mustadrak Al-Wasa'il, Vol.4 p.421

HADITH

HADITH.949

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «وَ اَللَّهِ إِنَّهُ لَيَأْتِي عَلَى اَلرَّجُلِ خَمْسُونَ سَنَةً مَا قَبِلَ اَللَّهُ مِنْهُ صَلاَةً وَاحِدَةً فَأَيُّ شَيْءٍ أَشَدُّ مِنْ هَذَا وَ اَللَّهِ إِنَّكُمْ لَتَعْرِفُونَ مِنْ جِيرَانِكُمْ وَ أَصْحَابِكُمْ مَنْ لَوْ كَانَ يُصَلِّي لِبَعْضِكُمْ مَا قَبِلَهَا مِنْهُ لِاسْتِخْفَافِهِ بِهَا إِنَّ اَللَّهَ لاَ يَقْبَلُ إِلاَّ اَلْحَسَنَ فَكَيْفَ يَقْبَلُ مَا اُسْتُخِفَّ بِهِ».

Al-Husayn ibn Sa'id from Safwan ibn Yahya from Al-'Is ibn Al-Qasim:

Abu Abdillah {a.s} said: "By Allah {SWT}, fifty years may pass over a man, and Allah {SWT} has not accepted from him a single prayer. So what could be more severe than this?

By Allah {SWT}, you indeed know among your neighbors and your companions those whom, if they were to pray for one of you, you would not accept it from them due to their belittling of the prayer.

Indeed, Allah {SWT} does not accept except that which is good, so how can He {AZJ} accept that which is taken lightly?"

[REFERENCES] Al-Kafi, Vol.3 p.269 • Tahdib Al-Ahkam, Vol.2 p.240 • Falah Al-Sa'il, Vol.1 p.160 • Al-Wafi, Vol.7 p.51 • Wasa'il Al-Shi'ah, Vol.4 p.24 • Bihar Al-Anwar, Vol.8 1 p.261 • Mustadrak Al-Wasa'il, Vol.3 p.26

HADITH

HADITH.950

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Hadith-E-Qudsi

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قَامَ اَلْعَبْدُ مِنَ اَلصَّلاَةِ فَخَفَّفَ صَلاَتَهُ قَالَ اَللَّهُ تَعَالَى لِمَلاَئِكَتِهِ «أَ مَا تَرَوْنَ إِلَى عَبْدِي كَأَنَّهُ يَرَى أَنَّ قَضَاءَ حَوَائِجِهِ بِيَدِ غَيْرِي أَ مَا يَعْلَمُ أَنَّ قَضَاءَ حَوَائِجِهِ بِيَدِي» ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam from Hisham ibn Salim:

Abu Abdillah {a.s} said: "When the servant rises from prayer and performs it lightly (hastily), Allah {SWT}, the Exalted, says to His {AZJ} angels:

'*Do you not see My {AZJ} servant? It is as if he thinks the fulfillment of his needs lies in the hands of someone other than Me {AZJ}. Does he not know that the fulfillment of his needs is in My {AZJ} hand?*'"

[REFERENCES] Al-Kafi, Vol.3 p.269 • Tahdib Al-Ahkam, Vol.2 p.240 • Falah Al-Sa'il, Vol.1 p.159 • Al-Wafi, Vol.7 p.52 • Wasa'il Al-Shi'ah, Vol.4 p.35 • Kulliyat Hadith Qudsi, Vol.1 p.663

HADITH

HADITH.951

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنِ اَلْفُضَيْلِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ تَعَالَى «اَلَّذِينَ هُمْ عَلىٰ صَلاٰتِهِمْ يُحاٰفِظُونَ» قَالَ «هِيَ اَلْفَرِيضَةُ» قُلْتُ «اَلَّذِينَ هُمْ عَلىٰ صَلاٰتِهِمْ دٰائِمُونَ» قَالَ «هِيَ اَلنَّافِلَةُ».

From him, from Hammad from Hariz from Al-Fudayl, who said:

I asked Abu Ja'far {a.s} about the saying of Allah {SWT}, the Exalted: *"Those who guard their prayers"* (Surah Al-Ma'arij 70:34) & (Surah Al-Mu'minun 23:9).

Imam {a.s} said: "That refers to the obligatory prayers."

I asked: (about) *"Those who are constant in their prayers"* (Surah Al-Ma'arij 70:23).

Imam {a.s} said: "That refers to the supererogatory (nafilah) prayer."

[REFERENCES] Al-Kafi, Vol.3 p.269 • Tahdib Al-Ahkam, Vol.2 p.240 • Al-Wafi, Vol.7 p.52 • Wasa'il Al-Shi'ah, Vol.4 p.29 • Wasa'il Al-Shi'ah, Vol.4 p.70 • Tafsir Al-Burhan, Vol.4 p.15 • Tafsir Al-Burhan, Vol.5 p.488 • Tafsir Nur Al-Thaqalayn, Vol.3 p.531 • Tafsir Nur Al-Thaqalayn, Vol.5 p.416 • Tafsir Nur Al-Thaqalayn, Vol.5 p.419

HADITH

HADITH.952

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْكُوفِيِّ عَنِ اَلْحُسَيْنِ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ تَمَثَّلَ بِبَيْتِ شِعْرٍ مِنَ اَلْخَنَا لَمْ يُقْبَلْ مِنْهُ صَلاَةٌ فِي ذَلِكَ اَلْيَوْمِ وَ مَنْ تَمَثَّلَ بِاللَّيْلِ لَمْ تُقْبَلْ مِنْهُ صَلاَةُ تِلْكَ اَللَّيْلَةَ».

Muhammad ibn Ali ibn Mahbub from Al-Hasan ibn Ali Al-Kufi from Al-Husayn ibn Yazid from Isma'il ibn Abi Ziyad from Ja'far from his father, peace be upon them, who said:

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

"Whoever recites a verse of obscene poetry during the day, his prayer will not be accepted from him that day; and whoever recites it at night, his prayer will not be accepted from him that night."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.240 • Wasa'il Al-Shi'ah, Vol.7 p.403

HADITH

HADITH.953

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ هِلاَلٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اَللَّهِ اَلْكَرْخِيِّ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «حَجَّةٌ أَفْضَلُ مِنَ اَلدُّنْيَا وَ مَا فِيهَا وَ صَلاَةٌ فَرِيضَةٌ أَفْضَلُ مِنْ أَلْفِ حَجَّةٍ».

Sa'd from Ahmad ibn Hilal from Ahmad ibn Abdillah Al-Karkhi from Yunus ibn Ya'qub, who said:

I heard Abu Abdillah {a.s} say: "One hajj is better than the world and all that is in it, and one obligatory prayer is better than a thousand hajj."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.240 • Al-Wafi, Vol.7 p.32 • Wasa'il Al-Shi'ah, Vol.4 p.40

HADITH

HADITH.954

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَمَّا فَرَضَ اَللَّهُ مِنَ اَلصَّلاَةِ فَقَالَ «خَمْسُ صَلَوَاتٍ فِي اَللَّيْلِ وَ اَلنَّهَارِ» فَقُلْتُ هَلْ سَمَّاهُنَّ اَللَّهُ وَ بَيَّنَهُنَّ فِي كِتَابِهِ فَقَالَ «نَعَمْ قَالَ اَللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ «أَقِمِ اَلصَّلاٰةَ لِدُلُوكِ اَلشَّمْسِ إِلىٰ غَسَقِ اَللَّيْلِ» وَ دُلُوكُهَا زَوَالُهَا فَفِيمَا بَيْنَ دُلُوكِ اَلشَّمْسِ إِلَى غَسَقِ اَللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ وَ بَيَّنَهُنَّ وَ وَقَّتَهُنَّ وَ غَسَقُ اَللَّيْلِ اِنْتِصَافُهُ ثُمَّ قَالَ «وَ قُرْآنَ اَلْفَجْرِ إِنَّ قُرْآنَ اَلْفَجْرِ كٰانَ مَشْهُوداً» فَهَذِهِ اَلْخَامِسَةُ وَ قَالَ فِي ذَلِكَ «وَ أَقِمِ اَلصَّلاٰةَ طَرَفَيِ اَلنَّهٰارِ» وَ طَرَفَاهُ اَلْمَغْرِبُ وَ اَلْغَدَاةُ «وَ زُلَفاً مِنَ اَللَّيْلِ» وَ هِيَ صَلاَةُ اَلْعِشَاءِ اَلْآخِرَةِ وَ قَالَ «حٰافِظُوا عَلَى اَلصَّلَوٰاتِ وَ اَلصَّلاٰةِ اَلْوُسْطىٰ» وَ هِيَ صَلاَةُ اَلظُّهْرِ وَ هِيَ أَوَّلُ صَلاَةٍ صَلاَّهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ هِيَ وَسَطُ اَلنَّهَارِ وَ وَسَطُ صَلاَتَيْنِ بِالنَّهَارِ صَلاَةِ اَلْغَدَاةِ وَ صَلاَةِ اَلْعَصْرِ» وَ فِي بَعْضِ اَلْقِرَاءَةِ « «حٰافِظُوا عَلَى اَلصَّلَوٰاتِ وَ اَلصَّلاٰةِ اَلْوُسْطىٰ» صَلاَةِ اَلْعَصْرِ «وَ قُومُوا لِلّٰهِ قٰانِتِينَ» » قَالَ «فَنَزَلَتْ 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 اللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ اَلْجُمُعَةِ لِلْمُقِيمِ لِمَكَانِ اَلْخُطْبَتَيْنِ مَعَ اَلْإِمَامِ فَمَنْ صَلَّى يَوْمَ اَلْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيُصَلِّهَا أَرْبَعَ رَكَعَاتٍ كَصَلاَةِ اَلظُّهْرِ فِي سَائِرِ اَلْأَيَّامِ».

Ahmad ibn Muhammad ibn Isa from Hammad from Hariz from Zurarah from Abu Ja'far {a.s}, peace be upon him, who said:

I asked Him {a.s} about what Allah {SWT} has made obligatory in terms of prayer.

Imam {a.s} said: "Five prayers during the night and day."

So I asked: "Has Allah {SWT} named them and clarified them in His Book?"

Imam {a.s} said: "Yes. Allah {SWT}, the Mighty and Majestic, said to His Prophet {saws}; '*Establish the prayer from the decline of the sun until the darkness of the night* (Surah Al-Isra' 17:78)' - And its decline (duluk) is its zenith.

And between the decline of the sun and the darkness of the night are four prayers that He {AZJ} named, clarified, and set their times. And the darkness of the night is its midpoint.

Then Imam {a.s} said: "And *'(establish) the recitation of the dawn; indeed, the recitation of the dawn is ever witnessed'*, this is (about) the fifth."

And He {AZJ} said in that; '*Establish prayer at the two ends of the day'*, and its two ends are Maghrib and Ghadah (fajr, morning).

And *'in the early part of the night'*, this is the night prayer (Isha).

And He {AZJ} said; '*Guard strictly [five] the prayers, especially the middle prayer'*, and that is the Dhuhr prayer, and it was the first prayer that the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, prayed. It is the middle of the day and the middle of the two daytime prayers: the morning and the 'Asr prayers."

And in some recitations it is; '*Guard strictly the prayers and the middle prayer, the 'Asr prayer, and stand before Allah {SWT} devoutly*.'"

Imam {a.s} said: "This verse was revealed on the day of Jumu'ah while the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was on a journey, and he performed qunut in it and left it as it was in travel and in residence.
And He {saws} added two rak'ahs for the resident, and the two rak'ahs that the Prophet {saws}, may Allah {SWT} bless him and his family, added on the day of Jumu'ah for the resident were because of the two sermons with the Imam (of prayer).
So whoever prays on the day of Jumu'ah not in congregation, let him pray it four rak'ahs like the Dhuhr prayer on the other days."

[REFERENCES] Al-Kafi, Vol.3 p.271 • Man La Yahduruhu Al-Faqih, Vol.1 p.195 • 'Ilal Al-Shara'i', Vol.2 p.354 • Tahdib Al-Ahkam, Vol.2 p.241 • Al-Wafi, Vol.7 p.35 • Wasa'il Al-Shi'ah, Vol.4 p.10 • Tafsir Al-Burhan, Vol.1 p.496 • Tafsir Al-Burhan, Vol.3 p.137

HADITH

HADITH.955

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْفَرْضِ فِي اَلصَّلاَةِ فَقَالَ «اَلْوَقْتُ وَ اَلطُّهُورُ وَ اَلْقِبْلَةُ وَ اَلتَّوَجُّهُ وَ اَلرُّكُوعُ وَ اَلسُّجُودُ وَ اَلدُّعَاءُ» قُلْتُ مَا سِوَى ذَلِكَ فَقَالَ «سُنَّةٌ فِي فَرِيضَةٍ».

Hammad from Hariz from Zurarah, who said:
I asked Abu Ja'far {a.s} about what is obligatory (fardh) in the prayer.
Imam {a.s} said: "The time, purification, the qiblah, facing the direction (of Qibla), bowing, prostration, and supplication."
I asked: "And what about everything else besides that?"
Imam {a.s} said: "It is Sunnah within the obligatory (prayer)."

[REFERENCES] Al-Kafi, Vol.3 p.272 • Tahdib Al-Ahkam, Vol.2 p.241 • Al-Wafi, Vol.7 p.41 • Wasa'il Al-Shi'ah, Vol.4 p.109 • Wasa'il Al-Shi'ah, Vol.4 p.295 • Wasa'il Al-Shi'ah, Vol.6 p.264 • Wasa'il Al-Shi'ah, Vol.6 p.311 • Al-Fusul Al-Muhimmah, Vol.2 p.67 • Bihar Al-Anwar, Vol.80 p.160

HADITH

HADITH.956

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: «لِلصَّلاَةِ أَرْبَعَةُ آلاَفِ حَدٍّ».

Ali from his father from Hammad ibn Isa:
Abu Abdillah {a.s} said: "Prayer has four thousand boundaries (limits)."

[REFERENCES] Al-Kafi, Vol.3 p.272 • Man La Yahduruhu Al-Faqih, Vol.1 p.195 • Tahdib Al-Ahkam, Vol.2 p.242 • Al-Wafi, Vol.8 p.827

HADITH

HADITH.957

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ رُوِيَ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لِلصَّلاَةِ أَرْبَعَةُ آلاَفِ بَابٍ».

And it was narrated from (Imam) al-Ridha {a.s}, peace be upon him, that Imam {a.s} said: "Prayer has four thousand gates (aspects/rulings)."

[REFERENCES] Al-Kafi, Vol.3 p.272 • Man La Yahduruhu Al-Faqih, Vol.1 p.195 • Al-Khisal, Vol.2 p.638 • Uyun Al-Akhbar, Vol.1 p.255 • Tahdib Al-Ahkam, Vol.2 p.242 • Al-Wafi, Vol.8 p.827 • Al-Wafi, Vol.8 p.827 • Bihar Al-Anwar, Vol.7 9 p.303

HADITH

HADITH.958

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ قَالَ حَدَّثَنِي اِبْنُ رِبَاطٍ عَنِ اِبْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «جَاءَ رَجُلٌ إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ يَا رَسُولَ اَللَّهِ أَخْبِرْنِي عَنِ اَلْإِسْلاَمِ أَصْلِهِ وَ فَرْعِهِ وَ ذِرْوَتِهِ وَ سَنَامِهِ فَقَالَ «أَصْلُهُ اَلصَّلاَةُ وَ فَرْعُهُ اَلزَّكَاةُ وَ ذِرْوَتُهُ وَ سَنَامُهُ اَلْجِهَادُ فِي سَبِيلِ اَللَّهِ تَعَالَى» قَالَ يَا رَسُولَ اَللَّهِ أَخْبِرْنِي عَنْ أَبْوَابِ اَلْخَيْرِ قَالَ «اَلصِّيَامُ جُنَّةٌ وَ اَلصَّدَقَةُ تُذْهِبُ اَلْخَطِيئَةَ وَ قِيَامُ اَلرَّجُلِ فِي جَوْفِ اَللَّيْلِ يُنَاجِي رَبَّهُ» ثُمَّ قَالَ « «تَتَجٰافىٰ جُنُوبُهُمْ عَنِ اَلْمَضٰاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَ طَمَعاً وَ مِمّٰا رَزَقْنٰاهُمْ يُنْفِقُونَ» ».

Al-Husayn ibn Muhammad ibn Sama'ah said: Ibn Ribat narrated to me from Ibn Miskan from Sulayman ibn Khalid:

Abu Abdillah {a.s} said: "A man came to the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family,) and said;

"O Messenger of Allah {SWT}, inform me about Islam, its root, its branch, its peak, and its summit."

He {saws} said: "Its root is prayer, its branch is zakat, and its peak and summit is striving in the way of Allah {SWT}, the Exalted."

He (the man) asked: "O Messenger of Allah {SWT}, inform me about the gates of goodness."

He {saws} said: "Fasting is a shield, charity erases sin, and the standing of a man in the depths of the night while he privately converses with his Lord {AZJ}."

Then the Prophet {saws} recited: *'Their sides forsake their beds, they call upon their Lord {AZJ} in fear and hope, and from what We have provided them, they spend'* (Surah Al-Sajdah 32:16).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.242 • Al-Wafi, Vol.7 p.32 • Tafsir Al-Burhan, Vol.4 p.392

HADITH

HADITH.959

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اَللَّهِ عَنِ اِبْنِ فَضَّالٍ عَنْ مَرْوَانَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: كُنَّا جُلُوساً عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِمِنًى فَقَالَ لَهُ رَجُلٌ مَا تَقُولُ فِي اَلنَّوَافِلِ فَقَالَ «فَرِيضَةٌ» قَالَ فَفَزِعْنَا وَ فَزِعَ اَلرَّجُلُ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «إِنَّمَا أَعْنِي صَلاَةَ اَللَّيْلِ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِنَّ اَللَّهَ يَقُولُ «وَ مِنَ اَللَّيْلِ فَتَهَجَّدْ بِهِ نٰافِلَةً لَكَ» ».

Muhammad ibn Ahmad ibn Yahya from Al-Hasan ibn Ali ibn Abdillah from Ibn Faddal from Marwan from 'Ammar al-Sabati, who said:

We were sitting with Abu Abdillah {a.s} at Mina when a man said to him:
"What do you say about the nawafil (supererogatory prayers)?"
Imam {a.s} said: "They are obligatory (faridah)."
We were alarmed, and the man was alarmed too.
Then Abu Abdillah {a.s} said: "I only mean the night prayer upon the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family. Indeed, Allah {SWT} says:
'And in the night, keep vigil with it as a supererogatory act for you'" (Surah Al-Isra' 17:79).

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.242 • Al-Wafi, Vol.7 p.89 • Wasa'il Al-Shi'ah, Vol.4 p.68 • Tafsir Al-Burhan, Vol.3 p.570 • Bihar Al-Anwar, Vol.1 6 p.377 • Bihar Al-Anwar, Vol.8 4 p.121 • Tafsir Nur Al-Thaqalayn, Vol.3 p.204 • Tafsir Kanz Al-Daqaiq, Vol.7 p.478

HADITH

HADITH.960

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ مُحَمَّدِ بْنِ اَلْفُضَيْلِ اَلْكُوفِيِّ عَنْ سَعْدِ بْنِ أَبِي عَمْرٍو اَلْجَلاَّبِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَكْعَتَا اَلْفَجْرِ تَفُوتُنِي أَ فَأُصَلِّيهِمَا قَالَ «نَعَمْ» قُلْتُ لِمَ أَ فَرِيضَةٌ قَالَ فَقَالَ « رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَنَّهُمَا فَمَا سَنَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَهُوَ فَرْضٌ ».

قال محمد بن الحسن : قوله عليه‌السلام فما سن رسول الله صلى الله عليه وآله فهو فرض معناه مقدر لان الفرض معناه هو التقدير ، وليس يريد أنه فرض يستحق تاركه العقاب ، يدل على ما قلناه ما رواه :

From him, from Muhammad ibn Isa from Al-Husayn ibn Ali ibn Yaqtin from Muhammad ibn Al-Fudayl Al-Kufi from Sa'd ibn Abi 'Amr al-Jallab, who said:

I said to Abu Abdillah {a.s}: "The two units of the Fajr prayer (the supererogatory rak'ahs before the obligatory Fajr), if I miss them, should I make them up?"

Imam {a.s} said: "Yes."

I said: "Why? Are they obligatory?"

Imam {a.s} said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, established them as a Sunnah. And whatever the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, establishes as a Sunnah is an obligation."

[AL TUSI]

Muhammad ibn Al-Hasan said: "His statement (peace be upon him), 'Whatever the Messenger of Allah {SWT} (may Allah {SWT} bless him and his family) established as a Sunnah is an obligation,' means it is determined (muqaddar).

This is because the meaning of 'fardh' (obligation) is determination and fixing. He {a.s} does not mean that it is an obligation whose abandonment would deserve punishment. What proves what we have said is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.242 • Al-Wafi, Vol.7 p.90 • Wasa'il Al-Shi'ah, Vol.4 p.104

HADITH

HADITH.961

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلْوَتْرِ فَقَالَ «سُنَّةٌ لَيْسَتْ بِفَرِيضَةٍ».

Muhammad ibn Ahmad ibn Yahya from Muhammad ibn Abd al-Hamid from Abu Jamilah from Abu Usamah:

Abu Abdillah {a.s} was asked about the witr prayer.

Imam {a.s} said: "It is a Sunnah, not an obligation (faridah)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.243 • Al-Wafi, Vol.7 p.89 • Wasa'il Al-Shi'ah, Vol.4 p.90

HADITH

HADITH.962

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُبَيْدٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْوَتْرُ فِي كِتَابِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ وَاجِبٌ وَ هُوَ وَتْرُ اَللَّيْلِ وَ اَلْمَغْرِبُ وَتْرُ اَلنَّهَارِ».

فلا ينافي ما قدمناه من انه سنة لان المسنون إذا كان مؤكدا يسمى واجبا على ما بيناه في غير موضع.

As for what was narrated by Muhammad ibn Ahmad ibn Yahya from Muhammad ibn Al-Husayn from Ja'far ibn Bashir from 'Ubayd from his father:

Abu Ja'far {a.s}, peace be upon him, said: "The witr prayer is recorded in the Book of (Imam) Ali {a.s}, peace be upon him, as obligatory (wajib); it is the witr of the night, and the Maghrib prayer is the witr of the day."

[AL TUSI]

Thus, it does not contradict what we have previously stated, that it is a Sunnah, because a Sunnah that is strongly emphasized is also referred to as wajib (obligatory), as we have explained in other places.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.243 • Al-Wafi, Vol.7 p.88 • Wasa'il Al-Shi'ah, Vol.4 p.91

HADITH

HADITH.963

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ وَهْبٍ أَوْ عَنِ اَلسَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «تَنَفَّلُوا فِي سَاعَةِ اَلْغَفْلَةِ وَ لَوْ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ فَإِنَّهُمَا يُورِثَانِ دَارَ اَلْكَرَامَةِ» قِيلَ يَا رَسُولَ اَللَّهِ وَ مَا سَاعَةُ اَلْغَفْلَةِ قَالَ «مَا بَيْنَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ».

Muhammad ibn Ahmad ibn Yahya from Wahb or from Al-Sakuni from Ja'far from his father, peace be upon them, who said:

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:
"Perform voluntary prayers during the hour of heedlessness, even if it is only two light rak'ahs, for they will bring about the abode of honor."
It was said: "O Messenger of Allah {SWT}, what is the hour of heedlessness?"
He {saws} said: "It is the time between Maghrib and Isha."

[REFERENCES] Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.44 • Ma'ani Al-Akhbar, Vol.1 p.265 • Al-Amali (Lil-Saduq), Vol.1 p.554 • Tahdib Al-Ahkam, Vol.2 p.243 • Rawdat Al-Wa'izin, Vol.2 p.317 • Falah Al-Sa'il, Vol.1 p.245 • Miftah Al-Falah, Vol.1 p.253 • Al-Wafi, Vol.7 p.80 • Al-Wafi, Vol.9 p.1397 • Bihar Al-Anwar, Vol.8 4 p.95

CHAPTER ON THE PRAYER TIMES (MAWAQIT)

١٣ ـ باب المواقيت

HADITH 964 – 1098

HADITH.964

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ اَلصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ».

Al-Hasan ibn Muhammad ibn Sama'ah said: Muhammad ibn Abi Hamzah narrated to me from Mu'awiyah ibn 'Ammar from Al-Sabbah ibn Sayabah:

Abu Abdillah {a.s} said: "When the sun passes its zenith, the time of the two prayers has entered."

[REFERENCES] Al-Kafi, Vol.3 p.276 • Tahdib Al-Ahkam, Vol.2 p.243 • Tahdib Al-Ahkam, Vol.2 p.244 • Tahdib Al-Ahkam, Vol.2 p.244 • Al-Istibsar, Vol.1 p.245 • Al-Istibsar, Vol.1 p.246 • Al-Istibsar, Vol.1 p.246 • Al-Wafi, Vol.7 p.239 • Al-Wafi, Vol.7 p.242 • Wasa'il Al-Shi'ah, Vol.4 p.127

HADITH

HADITH.965

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنِ اِبْنِ مُسْكَانَ عَنْ مَالِكٍ اَلْجُهَنِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ وَقْتِ اَلظُّهْرِ فَقَالَ «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ ».

From him, from Muhammad ibn Abi Hamzah from Ibn Miskan from Malik al-Juhani, who said:

I asked Abu Abdillah {a.s} about the time of Dhuhr prayer.

Imam {a.s} said: "When the sun passes its zenith, the time of the two prayers has entered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.244 • Al-Istibsar, Vol.1 p.246 • Al-Wafi, Vol.7 p.242 • Wasa'il Al-Shi'ah, Vol.4 p.128

HADITH

HADITH.966

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عنه عن محمد بن زياد عن منصور بن يونس عن العبد الصالح عليه‌السلام قال سمعته يقول : إذا زالت الشمس فقد دخل وقت الصلاتين.

From him, from Muhammad ibn Ziyad from Mansur ibn Yunus from the Righteous Servant (al Abd al Salih {a.s}), peace be upon him, who said:

I heard Imam {a.s} say: "When the sun passes its zenith, the time of the two prayers has entered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.967

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن محمد بن أبي حمزة عن ابن مسكان عن مالك الجهني قال سألت أبا عبد الله عليه‌السلام : عن وقت الظهر فقال : إذا زالت الشمس فقد دخل وقت الصلاتين.

From him, from Muhammad ibn Abi Hamzah from Ibn Miskan from Malik al-Juhani, who said:

I asked Abu Abdillah {a.s} about the time of Dhuhr prayer.

Imam {a.s} said: "When the sun passes its zenith, the time of the two prayers has entered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.968

[SOURCE] Implicit (Muzmar)

عَنْهُ عَنِ اَلْمِيثَمِيِّ وَ غَيْرِهِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى اَلظُّهْرَ حِينَ زَالَتِ اَلشَّمْسُ قَالَ «لاَ بَأْسَ بِهِ».

From him, from Al-Mithami and others from Mu'awiyah ibn Wahb, who said:

I asked Him {a.s} about a man who prayed Dhuhr when the sun had just passed its zenith.

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.244 • Al-Istibsar, Vol.1 p.246 • Al-Wafi, Vol.7 p.242 • Wasa'il Al-Shi'ah, Vol.4 p.128

HADITH

HADITH.969

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ عَلاَءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي اَلرَّجُلِ يُرِيدُ اَلْحَاجَةَ أَوِ اَلنَّوْمَ حِينَ تَزُولُ اَلشَّمْسُ فَجَعَلَ يُصَلِّي اَلْأُولَى حِينَئِذٍ قَالَ «لاَ بَأْسَ بِهِ».

From him, from Abdullah ibn Jabalah from 'Ala' from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them:

(Imam {a.s} was asked) regarding a man who intends to tend to a need or to sleep when the sun passes its zenith, so he begins to pray Dhuhr at that time.

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.244 • Al-Wafi, Vol.7 p.243 • Wasa'il Al-Shi'ah, Vol.4 p.128

HADITH

HADITH.970

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ وَ اِبْنِ رِبَاطٍ عَنْ سَعِيدٍ اَلْأَعْرَجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ وَقْتِ اَلظُّهْرِ أَ هُوَ إِذَا زَالَتِ اَلشَّمْسُ فَقَالَ «بَعْدَ اَلزَّوَالِ بِقَدَمٍ أَوْ نَحْوِ ذَلِكَ إِلاَّ فِي اَلسَّفَرِ أَوْ يَوْمِ اَلْجُمُعَةِ فَإِنَّ وَقْتَهَا إِذَا زَالَتْ».

As for what was narrated by Al-Hasan ibn Muhammad ibn Sama'ah from Ali ibn Al-Nu'man and Ibn Ribat from Sa'id al-A'raj from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about the time of Dhuhr prayer, is it when the sun passes its zenith?
Imam {a.s} said: "After the zenith by the measure of a footstep (qadam) or so, except in travel or on the day of Jumu'ah, for its time is when the sun passes its zenith."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.244 • Al-Istibsar, Vol.1 p.247 • Al-Wafi, Vol.7 p.236 • Wasa'il Al-Shi'ah, Vol.4 p.145

HADITH

HADITH.971

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن صفوان عن ابن مسكان عن إسماعيل بن عبد الخالق قال سألت أبا عبد الله عليه‌السلام : عن وقت الظهر قال : بعد الزوال بقدم أو نحو ذلك إلا في يوم الجمعة أو في السفر فان وقتها حين تزول الشمس.

From him, from Safwan from Ibn Miskan from Isma'il ibn Abd al-Khaliq, who said:

I asked Abu Abdillah {a.s} about the time of Dhuhr prayer.
Imam {a.s} said: "After the sun's zenith by a footstep (qadam) or so, except on the day of Jumu'ah or while traveling, for its time is when the sun passes its zenith."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.972

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَ حُسَيْنِ بْنِ هَاشِمٍ وَ اِبْنِ رِبَاطٍ وَ صَفْوَانَ بْنِ يَحْيَى كُلُّهُمْ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ وَقْتِ اَلظُّهْرِ فَقَالَ «إِذَا كَانَ اَلْفَيْءُ ذِرَاعاً».

And from him, from Muhammad ibn Abi Hamzah and Husayn ibn Hashim and Ibn Ribat and Safwan ibn Yahya, all from Ya'qub ibn Shu'ayb from Abu Abdillah {a.s}, who said:

I asked Imam {a.s} about the time of Dhuhr prayer.
Imam {a.s} said: "When the shadow is the length of one arm's span (dhira')."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.244 • Al-Istibsar, Vol.1 p.247 • Al-Wafi, Vol.7 p.230

HADITH

HADITH.973

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ حُسَيْنِ بْنِ هَاشِمٍ عَنِ اِبْنِ مُسْكَانَ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَقْتُ اَلظُّهْرِ عَلَى ذِرَاعٍ».

قال محمد بن الحسن : الوجه في هذه الاخبار هو ما قدمناه فيما مضى من الكتاب وهو أن ما تضمنت من لفظ القدم والذراع والقامة إنما ذكر لمكان النافلة ، وقد دللنا على ذلك وأكثرنا فيه الاخبار ، وليس ذلك وقت الاجزاء لانه إذا زالت الشمس فهو وقت الاجزاء غير أن الافضل أن يقدم على الفرض النوافل الى أن يصير الفئ على ذراع ، والذي يزيد ما قدمناه وضوحا ما رواه :

From him, from Husayn ibn Hashim from Ibn Miskan from Zurarah:

Abu Abdillah {a.s} said: "The time of Dhuhr is when the shadow reaches one arm's span (dhira')."

[AL TUSI]

Muhammad ibn Al-Hasan said: 'The interpretation of these reports is as we have previously explained earlier in the book, that the mention of a footstep (qadam), an arm's span (dhira'), or a height (qamah) pertains to the time allocated for performing the nafilah (supererogatory prayers). We have already provided evidence for this and narrated numerous reports regarding it.

This is not the time for the validity (ijaz) of the obligatory prayer itself, because as soon as the sun passes its zenith, the time of validity for the obligatory prayer begins. However, it is preferable to first perform the nafilah until the shadow reaches an arm's span.' What further clarifies what we have previously stated is following narrations:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.245 • Al-Istibsar, Vol.1 p.247 • Al-Wafi, Vol.7 p.229 • Wasa'il Al-Shi'ah, Vol.4 p.145

HADITH

HADITH.974

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ اِبْنِ مُسْكَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: أَ تَدْرِي لِمَ جُعِلَ اَلذِّرَاعُ وَ اَلذِّرَاعَانِ قُلْتُ لِمَ قَالَ «لِمَكَانِ اَلْفَرِيضَةِ لَكَ أَنْ تَتَنَفَّلَ مِنْ زَوَالِ اَلشَّمْسِ إِلَى أَنْ يَبْلُغَ ذِرَاعاً فَإِذَا بَلَغَ ذِرَاعاً بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكْتَ اَلنَّافِلَةَ».

Al-Hasan ibn Muhammad ibn Sama'ah from Ibn Miskan from Zurarah:

Abu Ja'far {a.s}, peace be upon him, said: "Do you know why the arm's span (dhira') and two arm's spans were set?"

I asked: "Why?"

Imam {a.s} said: "Because of the obligatory prayer. You are allowed to perform supererogatory (nafilah) prayers from the sun's zenith until the shadow reaches an arm's span. When it reaches an arm's span, you must begin with the obligatory (faridah) prayer and leave the supererogatory."

[REFERENCES] Al-Kafi, Vol.3 p.288 • Tahdib Al-Ahkam, Vol.2 p.245 • Al-Wafi, Vol.7 p.229 • Al-Wafi, Vol.7 p.361 • Wasa'il Al-Shi'ah, Vol.4 p.229

HADITH

HADITH.975

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلْمِيثَمِيِّ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ اَلْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَ تَدْرِي لِمَ جُعِلَ اَلذِّرَاعُ وَ اَلذِّرَاعَانِ» قَالَ قُلْتُ لِمَ قَالَ «لِمَكَانِ اَلْفَرِيضَةِ لِئَلاَّ يُؤْخَذَ مِنْ وَقْتِ هَذِهِ وَ يُدْخَلَ فِي وَقْتِ هَذِهِ».

And from him, from Al-Mithami from Aban from Isma'il Al-Ju'fi:

Abu Ja'far {a.s}, peace be upon him, said: "Do you know why the arm's span (dhira') and the two arm's spans were set?"

I asked: "Why?"

Imam {a.s} said: "Because of the obligatory prayer, so that time would not be taken from this (obligatory prayer) and entered into that (supererogatory prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.245 • Al-Istibsar, Vol.1 p.249 • Al-Wafi, Vol.7 p.229 • Wasa'il Al-Shi'ah, Vol.4 p.146

HADITH

HADITH.976

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ جَعْفَرِ بْنِ مُثَنًّى اَلْعَطَّارِ عَنْ حُسَيْنِ بْنِ عُثْمَانَ اَلرَّوَّاسِيِّ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا زَالَتِ اَلشَّمْسُ فَصَلِّ ثَمَانَ رَكَعَاتٍ ثُمَّ صَلِّ اَلْفَرِيضَةَ أَرْبَعاً فَإِذَا فَرَغْتَ مِنْ سُبْحَتِكَ قَصَّرْتَ أَوْ طَوَّلْتَ فَصَلِّ اَلْعَصْرَ».

From him, from Ja'far ibn Muthanna al-'Attar from Husayn ibn Uthman al-Rawwasi from Sama'ah ibn Mihran, who said:

Abu Abdillah {a.s} said to me: "When the sun passes its zenith, pray eight rak'ahs, then pray the obligatory Dhuhr prayer, four rak'ahs.

When you finish your 'subhah' (supererogatory prayer), whether you shortened or prolonged it, then pray the 'Asr prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.245 • Al-Istibsar, Vol.1 p.249 • Al-Wafi, Vol.7 p.224 • Wasa'il Al-Shi'ah, Vol.4 p.134

HADITH

HADITH.977

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْحَارِثِ بْنِ مُغِيرَةَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: كُنْتُ أُقِيسُ اَلشَّمْسَ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «يَا عُمَرُ أَ لاَ أُنَبِّئُكَ بِأَبْيَنَ مِنْ هَذَا» قَالَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ وَقَعَ اَلظُّهْرُ إِلاَّ أَنَّ بَيْنَ يَدَيْهَا سُبْحَةً وَ ذَلِكَ إِلَيْكَ فَإِنْ أَنْتَ خَفَّفْتَ فَحِينَ تَفْرُغُ مِنْ سُبْحَتِكَ وَ إِنْ طَوَّلْتَ فَحِينَ تَفْرُغُ مِنْ سُبْحَتِكَ».

From him, from Safwan ibn Yahya from Al-Harith ibn Mughirah from 'Umar ibn Hanzalah, who said:
I was measuring the position of the sun before Abu Abdillah {a.s}.
Imam {a.s} said: "O 'Umar, shall I inform you of something clearer than this?"
I said: "Yes, may I be ransomed for you."
Imam {a.s} said: "When the sun passes its zenith, the time of Dhuhr has entered, except that before it is the 'subhah' (supererogatory prayer), and that is up to you, if you shorten it, then when you finish your 'subhah', and if you lengthen it, then when you finish your 'subhah'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.246 • Al-Istibsar, Vol.1 p.249 • Wasa'il Al-Shi'ah, Vol.4 p.133

HADITH

HADITH.978

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ ذَرِيحٍ اَلْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَ أُنَاسٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا حَاضِرٌ فَقَالَ «إِذَا زَالَتِ اَلشَّمْسُ فَهُوَ وَقْتٌ لاَ يَحْبِسُكَ مِنْهَا إِلاَّ سُبْحَتُكَ تُطِيلُهَا أَوْ تَقْصُرُهَا» فَقَالَ بَعْضُ اَلْقَوْمِ إِنَّا نُصَلِّي اَلْأُولَى إِذَا كَانَتْ عَلَى قَدَمَيْنِ وَ اَلْعَصْرَ عَلَى أَرْبَعَةِ أَقْدَامٍ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «اَلنِّصْفُ مِنْ ذَلِكَ أَحَبُّ إِلَيَّ».

From him, from Abdullah ibn Jabalah from Dhurayh al-Muharibi from Abu Abdillah {a.s}, who said:
Some people asked Abu Abdillah {a.s} while I was present.
Imam {a.s} said: "When the sun passes its zenith, it is the time (for prayer); nothing holds you back from it except your subhah (supererogatory prayer), whether you lengthen it or shorten it."
Then some of the people said: "We pray the Dhuhr when the shadow is two feet in length and the 'Asr when it is four feet."
So Abu Abdillah {a.s} said: "Half of that is more beloved to me."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.246 • Al-Istibsar, Vol.1 p.249 • Al-Wafi, Vol.7 p.232

HADITH

HADITH.979

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنِ اِبْنِ بُكَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ إِنِّي صَلَّيْتُ اَلظُّهْرَ فِي يَوْمٍ غَيْمٍ فَانْجَلَتْ فَوَجَدْتُنِي صَلَّيْتُ حِينَ زَالَ اَلنَّهَارُ قَالَ فَقَالَ «لاَ تُعِدْ وَ لاَ تَعُدْ».

فالوجه في هذا الخبر انه إنما نهاه عن المعاودة الى مثله لان ذلك فعل من لا يصلي النوافل ولا ينبغي الاستمرار على ترك النوافل ، وإنما يسوغ ذلك عند العوارض والعلل على ما بيناه ، والذي يزيد ذلك بيانا ما رواه :

As for what was narrated by Al-Hasan ibn Muhammad ibn Sama'ah from Abdullah ibn Jabalah from Ibn Bukayr from his father from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "I prayed Dhuhr on a cloudy day, and then the sky cleared, and I realized that I had prayed just as the day had started to decline."

Imam {a.s} said: "Do not repeat it, (but) do not do it again."

[AL TUSI]

Thus, the interpretation of this report is that he only forbade him from returning to doing the same again because that behaviour resembles the action of one who neglects the supererogatory (nafilah) prayers, and it is not appropriate to persist in abandoning the nafilah.

It is only permissible to do so in cases of necessity, obstacles, or illness, as we have previously explained. What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.246 • Al-Istibsar, Vol.1 p.252 • Al-Wafi, Vol.7 p.243 • Wasa'il Al-Shi'ah, Vol.4 p.129

HADITH

HADITH.980

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي بِشْرٍ عَنْ مَعْبَدِ بْنِ مَيْسَرَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِذَا زَالَتِ اَلشَّمْسُ فِي طُولِ اَلنَّهَارِ لِلرَّجُلِ أَنْ يُصَلِّيَ اَلظُّهْرَ وَ اَلْعَصْرَ قَالَ «نَعَمْ وَ مَا أُحِبُّ أَنْ يَفْعَلَ ذَلِكَ فِي كُلِّ يَوْمٍ».

Al-Hasan ibn Muhammad from Ahmad ibn Abi Bishr from Ma'bad ibn Maysarah, who said:

I said to Abu Abdillah {a.s}: "When the sun passes its zenith during the length of the day, is it permissible for a man to pray Dhuhr and 'Asr (immediately)?"

Imam {a.s} said: "Yes, but I do not like that he should do so every day."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.247 • Al-Istibsar, Vol.1 p.252 • Al-Wafi, Vol.7 p.288 • Wasa'il Al-Shi'ah, Vol.4 p.128

HADITH

HADITH.981

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اَللَّهِ بْنِ يَحْيَى اَلْكَاهِلِيِّ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَصُومُ فَلاَ أَقِيلُ حَتَّى تَزُولَ اَلشَّمْسُ فَإِذَا زَالَتِ اَلشَّمْسُ صَلَّيْتُ نَوَافِلِي ثُمَّ صَلَّيْتُ اَلظُّهْرَ ثُمَّ صَلَّيْتُ نَوَافِلِي ثُمَّ صَلَّيْتُ اَلْعَصْرَ ثُمَّ نِمْتُ وَ ذَلِكَ قَبْلَ أَنْ يُصَلِّيَ اَلنَّاسُ فَقَالَ «يَا زُرَارَةُ إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ اَلْوَقْتُ وَ لَكِنِّي أَكْرَهُ لَكَ أَنْ تَتَّخِذَهُ وَقْتاً دَائِماً».

فإن قيل قد ذكرتم انه إذا زالت الشمس فقد دخل وقت الفرض ثم قلتم إن البداية بالنوافل أفضل وهذا ينافي ما روي في الاخبار انه لا تطوع في وقت فريضة.

From him, from Muhammad ibn Ziyad from Abdullah ibn Yahya al-Kahili from Zurarah, who said:

I said to Abu Abdillah {a.s}: "I fast, and I do not take a midday nap until the sun passes its zenith. When it passes, I pray my supererogatory prayers, then I pray Dhuhr, then I pray my supererogatory prayers, then I pray 'Asr, and then I sleep, and this is before the people pray."

Imam {a.s} said: "O Zurarah, when the sun passes its zenith, the time has entered. But I dislike for you to take that (early time) as a constant habit."

[AL TUSI]

If it is said: 'You have mentioned that when the sun passes the meridian (zawal), the time for the obligatory prayer has entered, then you said that beginning with the supererogatory prayers is better', yet this contradicts what is narrated in the reports that there is no supererogatory prayer at the time of an obligatory prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.247 • Al-Istibsar, Vol.1 p.252 • Al-Wafi, Vol.7 p.289 • Wasa'il Al-Shi'ah, Vol.4 p.134

HADITH

HADITH.982

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

روى ذلك الحسن بن محمد بن سماعة عن عبد الله بن جبلة عن علا عن محمد بن مسلم عن أبي جعفر عليه‌السلام قال قال لي رجل من أهل المدينة : يا أبا جعفر مالي لا أراك تتطوع بين الاذان والاقامة كما يصنع الناس؟ قال قلت : إنا إذا أردنا أن نتطوع كان تطوعنا في غير وقت فريضة ، فإذا دخلت الفريضة لا تطوع.

Al-Hasan ibn Muhammad ibn Sama'ah narrated from Abdullah ibn Jabalah from 'Ala' from Muhammad ibn Muslim:

Abu Ja'far {a.s}, peace be upon him, said: A man from the people of Madinah said to me: "O Aba Ja'far, why do I not see you performing voluntary prayers between the adhan and the iqamah as the people do?"

I (Imam al-Baqir {a.s}) said: "When we want to perform voluntary prayers, we perform them at a time other than the time of an obligatory prayer. Once the time for an obligatory prayer enters, there is no voluntary prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.983

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ نَجِيَّةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ تُدْرِكُنِي اَلصَّلاَةُ فَأَبْدَأُ بِالنَّافِلَةِ قَالَ فَقَالَ «لاَ اِبْدَأْ بِالْفَرِيضَةِ وَ اِقْضِ اَلنَّافِلَةَ».

Mu'awiyah ibn 'Ammar narrated from Najiyyah, who said:

I said to Abu Ja'far {a.s}, peace be upon him: "The time for prayer comes upon me, should I begin with the supererogatory prayer?"

Imam {a.s} said: "No, begin with the obligatory prayer and make up the supererogatory prayer afterward."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.247 • Al-Wafi, Vol.7 p.363

HADITH

HADITH.984

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ خَالِدٍ وَ عُبَيْسِ بْنِ هِشَامٍ عَنْ ثَابِتٍ عَنْ زِيَادِ بْنِ أَبِي غِيَاثٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا حَضَرَتِ اَلْمَكْتُوبَةُ فَابْدَأْ بِهَا فَلاَ يَضُرُّكَ أَنْ تَتْرُكَ مَا قَبْلَهَا مِنَ اَلنَّافِلَةِ».

وما قدمتموه من الاخبار أيضا من ان اول الوقت أفضل يؤكد هذه الاخبار فكيف تجمعون بين هذه وتلك؟! قلنا : أما الذي تضمنته الاخبار التي قدمناها من ان الصلاة في أول الوقت أفضل فهي محمولة على الوقت الذى يلي وقت النافلة ، لان النوافل إنما يجوز تقديمها الى أن يمضي مقدار قدمين أو ذراع ، فإذا مضى ذلك المقدار فلا يجوز الاشتغال بالنوافل ، بل ينبغي أن يبدأ بالفرض ويكون ذلك الوقت أفضل من الوقت الذي بعده وهو وقت المضطر وصاحب الاعذار ، وكل ذلك قد أوردنا فيه الاخبار ، ويزيده بيانا ما رواه :

Al-Hasan ibn Muhammad from Salih ibn Khalid and 'Ubays ibn Hisham from Thabit from Ziyad ibn Abi Ghiyath from Abu Abdillah {a.s}, who said:

I heard Imam {a.s} say: "When the obligatory prayer is present, begin with it; it will not harm you if you leave the supererogatory prayer that comes before it."

[AL TUSI]

And if it is said: 'What you have presented from the reports, that performing the prayer at the beginning of its time is better, also supports these narrations. So how do you reconcile between these and those?'

We say: 'As for the reports we presented earlier stating that prayer at the beginning of its time is better, they are referring to the time immediately after the period allowed for performing the supererogatory (nafilah) prayers. Because the nafilah prayers are only permitted until the passing of the amount of two footsteps (qadamayn) or an arm's span (dhira'). Once that measure has passed, it is not permitted to engage in supererogatory prayers; rather, it is necessary to begin with the obligatory (faridah) prayer. And that period is better than the time that follows it, which is the time for one who is compelled or has an excuse. And we have cited reports regarding all of this.'

What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.247 • Al-Istibsar, Vol.1 p.253 • Al-Wafi, Vol.7 p.363 • Wasa'il Al-Shi'ah, Vol.4 p.227

HADITH

HADITH.985

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّلاَةُ فِي اَلْحَضَرِ ثَمَانِي رَكَعَاتٍ إِذَا زَالَتِ اَلشَّمْسُ مَا بَيْنَكَ وَ بَيْنَ أَنْ يَذْهَبَ ثُلُثَا اَلْقَامَةِ فَإِذَا ذَهَبَ ثُلُثَا اَلْقَامَةِ بَدَأْتَ بِالْفَرِيضَةِ».

Al-Hasan ibn Muhammad ibn Sama'ah from Wuhaib ibn Hafs from Abu Basir:

Abu Abdillah {a.s} said: "In residence (when not traveling), the prayer is eight rak'ahs after the sun has passed its zenith, during the time between you and when two-thirds of a shadow's length (qamah) passes. When two-thirds of the qamah have passed, you must begin with the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.248 • Tahdib Al-Ahkam, Vol.2 p.248 • Al-Istibsar, Vol.1 p.253 • Al-Istibsar, Vol.1 p.253 • Al-Wafi, Vol.7 p.233 • Wasa'il Al-Shi'ah, Vol.4 p.146

HADITH

HADITH.986

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن ابن جبلة عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله عليه‌السلام قال : الصلاة في الحضر ثماني ركعات إذا زالت الشمس ما بينك وبين أن يذهب ثلثا القامة ، فإذا ذهب ثلثا القامة بدأت بالفريضة.

From him, from Ibn Jabalah from Ali ibn Abi Hamzah from Abu Basir:

Abu Abdillah {a.s} said: "The prayer in residence (not while traveling) is eight rak'ahs after the sun has passed its zenith, during the time between you and when two-thirds of a shadow's length (qamah) passes. When two-thirds of the qamah have passed, you must begin with the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.987

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ حُسَيْنِ بْنِ هَاشِمٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي اَلظُّهْرَ عَلَى ذِرَاعٍ وَ اَلْعَصْرَ عَلَى نَحْوِ ذَلِكَ».

فإن قيل فالاخبار التي تضمنت ان أول الوقت أفضل عامة وليس فيها تخصيص الوقت الذي ذكرتموه فمن اين قلتم ذلك؟ وهلا حملتموها على العموم؟ قيل له : حملنا ذلك على ما قلناه لئلا تتناقض الاخبار ، وقد ورد بشرحها أيضا آثار.

From him, from Husayn ibn Hashim from Ibn Miskan from Al-Halabi:
Abu Abdillah {a.s} said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to pray Dhuhr when the shadow reached an arm's span (dhira') and 'Asr at about the same measure."

[AL TUSI]

If it is said: 'The reports that state the beginning of the time is better are general and do not specify the time you have mentioned, so how can you claim that? Why did you not apply them to the general case?'
We say to them: 'We have interpreted them as we said in order to avoid contradiction among the reports, and indeed there have also come narrations that explain and clarify this matter.'

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.248 • Al-Istibsar, Vol.1 p.253 • Al-Wafi, Vol.7 p.230 • Wasa'il Al-Shi'ah, Vol.4 p.147 • Bihar Al-Anwar, Vol.7 9 p.338

HADITH

HADITH.988

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنِ اَلْمِيثَمِيِّ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَفْضَلِ وَقْتِ اَلظُّهْرِ قَالَ «ذِرَاعٌ بَعْدَ اَلزَّوَالِ» قَالَ قُلْتُ فِي اَلشِّتَاءِ وَ اَلصَّيْفِ سَوَاءٌ قَالَ «نَعَمْ».

Al-Hasan ibn Muhammad narrated from Al-Mithami from Mu'awiyah ibn Wahb from 'Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s} about the best time for Dhuhr prayer.
Imam {a.s} said: "An arm's span (dhira') after the sun's zenith."
I asked: "Is it the same in winter and summer?"
Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.249 • Al-Istibsar, Vol.1 p.254 • Al-Wafi, Vol.7 p.230 • Wasa'il Al-Shi'ah, Vol.4 p.147

HADITH

HADITH.989

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُحَمَّدٍ قَالَ: كَتَبْتُ إِلَيْهِ جُعِلْتُ فِدَاكَ رَوَى أَصْحَابُنَا عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُمَا قَالاَ «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ إِلاَّ أَنَّ بَيْنَ يَدَيْهِمَا سُبْحَةً إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ» وَ رَوَى بَعْضُ مَوَالِيكَ عَنْهُمَا «أَنَّ وَقْتَ اَلظُّهْرِ عَلَى قَدَمَيْنِ مِنَ اَلزَّوَالِ وَ وَقْتَ اَلْعَصْرِ عَلَى أَرْبَعَةِ أَقْدَامٍ مِنَ اَلزَّوَالِ فَإِنْ صَلَّيْتَ قَبْلَ ذَلِكَ لَمْ يُجْزِكَ وَ بَعْضُهُمْ يَقُولُ يُجْزِي وَ لَكِنَّ اَلْفَضْلَ فِي اِنْتِظَارِ اَلْقَدَمَيْنِ وَ اَلْأَرْبَعَةِ أَقْدَامٍ» وَ قَدْ أَحْبَبْتُ جُعِلْتُ فِدَاكَ أَنْ أَعْرِفَ مَوْضِعَ اَلْفَضْلِ فِي اَلْوَقْتِ فَكَتَبَ «اَلْقَدَمَانِ وَ اَلْأَرْبَعَةُ أَقْدَامٍ صَوَابٌ جَمِيعاً».

ولا ينافي هذا الخبر ما رواه :

Al-Husayn ibn Sa'id from Abdullah ibn Muhammad, who said:

I wrote to Imam {a.s}: "May I be your ransom. Our companions have narrated from Abu Ja'far {a.s} and Abu Abdillah {a.s}, peace be upon them, that they both said:

'When the sun passes its zenith, the time of the two prayers has entered, except that before them is a subhah (supererogatory prayer), which if you wish, you may lengthen, and if you wish, you may shorten.'

And some of your followers have narrated from them (Imams {a.s}) that:

'The time of Dhuhr is after two footsteps from the zenith, and the time of 'Asr is after four footsteps from the zenith. If you pray before that, it does not suffice; and some say it does suffice, but the preference is in waiting for two or four footsteps.'

And I wished, may I be your ransom, to know the correct position regarding the virtue of the timing."

So Imam {a.s} wrote: "The two footsteps and the four footsteps are both correct."

[AL TUSI]

And this report does not contradict what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.249 • Al-Istibsar, Vol.1 p.254 • Al-Wafi, Vol.7 p.231 • Wasa'il Al-Shi'ah, Vol.4 p.148

HADITH

HADITH.990

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ رُوِيَ عَنْ آبَائِكَ «اَلْقَدَمِ وَ اَلْقَدَمَيْنِ وَ اَلْأَرْبَعِ وَ اَلْقَامَةِ وَ اَلْقَامَتَيْنِ وَ ظِلِّ مِثْلِكَ وَ اَلذِّرَاعِ وَ اَلذِّرَاعَيْنِ» فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «لاَ اَلْقَدَمِ وَ لاَ اَلْقَدَمَيْنِ إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ وَ بَيْنَ يَدَيْهَا سُبْحَةٌ وَ هِيَ ثَمَانُ رَكَعَاتٍ فَإِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ ثُمَّ صَلِّ صَلاَةَ اَلظُّهْرِ فَإِذَا فَرَغْتَ كَانَ بَيْنَ اَلظُّهْرِ وَ اَلْعَصْرِ سُبْحَةٌ وَ هِيَ ثَمَانُ رَكَعَاتٍ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ ثُمَّ صَلِّ اَلْعَصْرَ».

لان الوجه في هذا الخبر انه إنما نفى القدم والقدمين حتى لا يظن ان ذلك وقت لا يجوز غيره ، والذي روى ذلك رواه على جهة الافضل يبين ما قلناه :

Sa'd ibn Abdullah from Muhammad ibn Ahmad ibn Yahya, who said:

One of our companions wrote to Abu al-Hasan {a.s}, peace be upon him:

"It has been narrated from your forefathers regarding 'one footstep, two footsteps, four footsteps, one height (qamah), two heights, a shadow equal to yourself, one arm's span, and two arm's spans.'"

So Imam {a.s}, peace be upon him, wrote in reply:

"Neither one footstep nor two footsteps (are required). When the sun passes its zenith, the time of the two prayers has entered, and before them is a 'subhah' (supererogatory prayer) which is eight rak'ahs. If you wish, you may lengthen it, and if you wish, you may shorten it. Then pray the Dhuhr prayer.

When you finish, between Dhuhr and 'Asr there is a 'subhah' as well, which is eight rak'ahs. If you wish, you may lengthen it, and if you wish, you may shorten it. Then pray the 'Asr prayer."

[AL TUSI]

Because the interpretation of this report is that he only negated the one footstep and two footsteps so that it would not be assumed that this is the only permissible time and no other, whereas the one who narrated it did so in the sense of it being the preferable (afdhal) time.

What clarifies what we have said is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.249 • Al-Istibsar, Vol.1 p.254 • Al-Wafi, Vol.7 p.224 • Wasa'il Al-Shi'ah, Vol.4 p.134

HADITH

HADITH.991

[SOURCE] Implicit (Muzmar)

سَعْدٌ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ مَيْمُونِ بْنِ يُوسُفَ اَلنَّحَّاسِ عَنْ مُحَمَّدِ بْنِ اَلْفَرَجِ قَالَ: كَتَبْتُ أَسْأَلُ عَنْ أَوْقَاتِ اَلصَّلاَةِ فَأَجَابَ «إِذَا زَالَتِ اَلشَّمْسُ فَصَلِّ سُبْحَتَكَ وَ أُحِبُّ أَنْ يَكُونَ فَرَاغُكَ مِنَ اَلْفَرِيضَةِ وَ اَلشَّمْسُ عَلَى قَدَمَيْنِ ثُمَّ صَلِّ سُبْحَتَكَ وَ أُحِبُّ أَنْ يَكُونَ فَرَاغُكَ مِنَ اَلْعَصْرِ وَ اَلشَّمْسُ عَلَى أَرْبَعَةِ أَقْدَامٍ فَإِنْ عَجَّلَ بِكَ أَمْرٌ فَابْدَأْ بِالْفَرِيضَتَيْنِ وَ اِقْضِ اَلنَّافِلَةَ بَعْدَهُمَا فَإِذَا طَلَعَ اَلْفَجْرُ فَصَلِّ اَلْفَرِيضَةَ ثُمَّ اِقْضِ بَعْدُ مَا شِئْتَ».

فاما ما تضمنته الاخبار التي قدمناها من أنه لا تطوع في وقت فريضة فمحمولة على انه لا تطوع في وقت فريضة قد تضيق وقتها أو في وقت فريضة لم يشرع فعل النافلة فيه على ما بيناه من انه إذا مضى من الزوال قدمان أو قدم ونصف فلا نافلة ، وينبغي ان يبدأ بالفريضة وعلى هذا لا تنافى بين الاخبار ، ويزيد ذلك بيانا ما رواه :

Sa’d from Musa ibn Ja’far from Muhammad ibn Abd al-Jabbar from Maymun ibn Yusuf al-Nahhas from Muhammad ibn al-Faraj, who said:

I wrote asking about the times of prayer, and he replied:

"When the sun passes its zenith, pray your ‘subhah’ (supererogatory prayer), and I prefer that you complete your obligatory prayer while the sun is at two footsteps (above the horizon). Then pray your ‘subhah’, and I prefer that you complete your ‘Asr prayer while the sun is at four footsteps. But if some urgent matter hastens you, then begin with the two obligatory prayers and make up the supererogatory afterward.

And when the dawn rises, pray the obligatory (Fajr) prayer first, then afterward make up as much as you wish (of supererogatory prayers)."

[AL TUSI]

As for what was mentioned in the reports we have presented earlier, that there is no voluntary (nafilah) prayer during the time of an obligatory (faridah) prayer, it is to be understood as meaning that there is no voluntary prayer during the time when the obligatory prayer’s period has become constricted, or during a time when the performance of a voluntary prayer was not legislated, as we have explained:

when two footsteps or a footstep and a half have passed from the zenith, then no nafilah is to be performed, and the obligatory prayer must be prioritized.

Thus, there is no contradiction between the reports.

And what further clarifies this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.250 • Al-Istibsar, Vol.1 p.255 • Al-Wafi, Vol.7 p.231 • Wasa’il Al-Shi’ah, Vol.4 p.148

HADITH

HADITH.992

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ رِبَاطٍ عَنِ اِبْنِ مُسْكَانَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ حَائِطُ مَسْجِدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَامَةً فَإِذَا مَضَى مِنْ فَيْئِهِ ذِرَاعٌ صَلَّى اَلظُّهْرَ إِذَا مَضَى مِنْ فَيْئِهِ ذِرَاعَانِ صَلَّى اَلْعَصْرَ» ثُمَّ قَالَ «أَ تَدْرِي لِمَ جُعِلَ اَلذِّرَاعُ وَ اَلذِّرَاعَانِ» قُلْتُ لاَ قَالَ «مِنْ أَجْلِ اَلْفَرِيضَةِ إِذَا دَخَلَ وَقْتُ اَلذِّرَاعِ وَ اَلذِّرَاعَيْنِ بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكْتَ اَلنَّافِلَةَ».

Al-Hasan ibn Muhammad from Ibn Ribat from Ibn Miskan from Zurarah, who said:

I heard Abu Ja'far {a.s} say:

"The wall of the mosque of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was the height of one qamah (the height of a man). When a shadow the length of one arm's span (dhira') had passed, He {saws} would pray Dhuhr; when two arm's spans had passed, He {saws} would pray 'Asr."

Then Imam {a.s} said: "Do you know why one arm's span and two arm's spans were set?"

I said: "No."

Imam {a.s} said: "Because of the obligatory prayer: when the time of one arm's span and two arm's spans arrives, you must begin with the obligatory prayer and leave the supererogatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.250 • Al-Istibsar, Vol.1 p.255 • Al-Wafi, Vol.7 p.228 • Wasa'il Al-Shi'ah, Vol.4 p.147

HADITH

HADITH.993

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عُدَيْسٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ إِسْمَاعِيلَ اَلْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا كَانَ اَلْفَيْءُ فِي اَلْجِدَارِ ذِرَاعاً صَلَّى اَلظُّهْرَ وَ إِذَا كَانَ ذِرَاعَيْنِ صَلَّى اَلْعَصْرَ» قُلْتُ اَلْجُدْرَانُ تَخْتَلِفُ مِنْهَا قَصِيرٌ وَ مِنْهَا طَوِيلٌ قَالَ «إِنَّ جِدَارَ مَسْجِدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَوْمَئِذٍ قَامَةً وَ إِنَّمَا جُعِلَ اَلذِّرَاعُ وَ اَلذِّرَاعَانِ لِئَلاَّ يَكُونَ تَطَوُّعٌ فِي وَقْتِ فَرِيضَةٍ».

From him, from Al-Hasan ibn 'Udays from Ishaq ibn 'Ammar from Isma'il al-Ju'fi:

Abu Ja'far {a.s}, peace be upon him, said:

"The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, when the shadow on the wall measured one arm's span (dhira'), would pray Dhuhr, and when it reached two arm's spans, He {saws} would pray 'Asr."

I asked: "The walls differ; some are short and some are tall."

Imam {a.s} said: "The wall of the mosque of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, at that time was the height of a man (qamah).

And the one arm's span and two arm's spans were set so that no supererogatory prayer would be performed during the time of an obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.250 • Al-Istibsar, Vol.1 p.255 • Wasa'il Al-Shi'ah, Vol.4 p.147

HADITH

HADITH.994

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ غُبَيْسٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ اَلْعَبْدَ اَلصَّالِحَ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ يَقُولُ: «إِنَّ أَوَّلَ وَقْتِ اَلظُّهْرِ زَوَالُ اَلشَّمْسِ وَ آخِرَ وَقْتِهَا قَامَةٌ مِنَ اَلزَّوَالِ وَ أَوَّلَ وَقْتِ اَلْعَصْرِ قَامَةٌ وَ آخِرَ وَقْتِهَا قَامَتَانِ» قُلْتُ فِي اَلشِّتَاءِ وَ اَلصَّيْفِ سَوَاءٌ قَالَ «نَعَمْ».

وقد بينا فيما مضى أن القامة والذراع عبارة عن شئ واحد ، ويؤكد ذلك ما رواه :

From him, from 'Ubays from Hammad from Muhammad ibn Hakim, who said:

I heard the Righteous Servant (Abd al Salih {a.s}), peace be upon him, saying:

"Indeed, the beginning of the time for Dhuhr is when the sun passes its zenith, and the end of its time is one height (qamah) from the zenith.

The beginning of the time for 'Asr is at one height, and the end of its time is two heights."

I asked: "Is it the same in winter and summer?"

Imam {a.s} said: "Yes."

[AL TUSI]

And we have explained earlier that the qamah (height) and the dhira' (arm's span) are expressions referring to the same measure.

What further confirms this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.251 • Al-Istibsar, Vol.1 p.256 • Al-Wafi, Vol.7 p.245 • Wasa'il Al-Shi'ah, Vol.4 p.148

HADITH

HADITH.995

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ خَلِيلٍ اَلْعَبْدِيِّ عَنْ زِيَادِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَنْظَلَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «فِي كِتَابِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ «اَلْقَامَةُ ذِرَاعٌ وَ اَلْقَامَتَانِ ذِرَاعَانِ» ».

Al-Hasan ibn Muhammad from Muhammad ibn Ziyad from Khalil al-Abdi from Ziyad ibn Isa from Ali ibn Hanzalah, who said:

Abu Abdillah {a.s} said: "In the Book of (Imam) Ali {a.s}, peace be upon him, it is stated: 'One qamah is one arm's span (dhira'), and two qamahs are two arm's spans (dhira'ayn).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.251 • Al-Wafi, Vol.7 p.220 • Wasa'il Al-Shi'ah, Vol.4 p.147 • Bihar Al-Anwar, Vol.80 p.38

HADITH

HADITH.996

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ وَ حُسَيْنِ بْنِ هَاشِمٍ وَ عَلِيِّ بْنِ رِبَاطٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ صَلاَةِ اَلظُّهْرِ فَقَالَ «إِذَا كَانَ اَلْفَيْءُ ذِرَاعاً» قُلْتُ ذِرَاعاً مِنْ أَيِّ شَيْءٍ قَالَ «ذِرَاعاً مِنْ فَيْئِكَ» قُلْتُ فَالْعَصْرُ قَالَ «اَلشَّطْرُ مِنْ ذَلِكَ» قُلْتُ هَذَا شِبْرٌ قَالَ «شِبْرٌ أَ وَ لَيْسَ شِبْرٌ كَثِيراً».

فان قيل : نراكم قد رتبتم الاوقات بعضها على بعض وجعلتم لبعضها فضلا على بعض ، وقد روي ان ذلك كله سواء.

From him, from Muhammad ibn Abi Hamzah and Husayn ibn Hashim and Ali ibn Ribat and Safwan ibn Yahya from Ya'qub ibn Shu'ayb from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about the Dhuhr prayer.
Imam {a.s} said: "When the shadow is one arm's span (dhira')."
I asked: "An arm's span from what?"
Imam {a.s} said: "An arm's span from your own shadow."
I asked: "And the 'Asr prayer?"
Imam {a.s} said: "Half of that."
I asked: "That is one hand-span (shibr)."
Imam {a.s} said: "A hand-span, and is a hand-span not considerable?"

[AL TUSI]

If it is said: 'We see that you have arranged the times (of prayer) one over another and made some times more virtuous than others,.
whereas it has been narrated that all of them are equal.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.251 • Al-Wafi, Vol.7 p.232 • Wasa'il Al-Shi'ah, Vol.4 p.145

HADITH

HADITH.997

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ يَكُونُ أَصْحَابُنَا فِي اَلْمَكَانِ مُجْتَمِعِينَ فَيَقُومُ بَعْضُهُمْ يُصَلِّي اَلظُّهْرَ وَ بَعْضُهُمْ يُصَلِّي اَلْعَصْرَ قَالَ «كُلُّ ذَلِكَ وَاسِعٌ».

Al-Hasan ibn Muhammad ibn Sama'ah from Ali ibn Shajarah from 'Ubayd ibn Zurarah from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "Our companions may be gathered in one place, and some of them get up to pray Dhuhr while others get up to pray 'Asr."
Imam {a.s} said: "All of that is permissible (wasi')."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.251 • Al-Istibsar, Vol.1 p.256 • Al-Wafi, Vol.7 p.287 • Wasa'il Al-Shi'ah, Vol.4 p.139

HADITH

HADITH.998

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ أَبِي بَشِيرٍ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ قَالَ حَدَّثَنِي زُرَارَةُ بْنُ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلاَنِ يُصَلِّيَانِ فِي وَقْتٍ وَاحِدٍ وَ أَحَدُهُمَا يُعَجِّلُ اَلْعَصْرَ وَ اَلْآخَرُ يُؤَخِّرُ اَلظُّهْرَ قَالَ «لاَ بَأْسَ».

From him, by Ahmad ibn Abi Bashir by Hammad ibn Abi Talhah, who said Zurarah ibn A'yan narrated to me:
I said to Abu Abdillah {a.s}: "Two men are praying at the same time, one of them hastens the 'Asr prayer while the other delays the Dhuhr prayer."
Imam {a.s} said: "There is no problem with that."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.252 • Al-Istibsar, Vol.1 p.256 • Al-Wafi, Vol.7 p.287

HADITH

HADITH.999

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اِبْنِ رِبَاطٍ عَنِ اِبْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: رُبَّمَا دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ قَدْ صَلَّيْتُ اَلظُّهْرَ وَ اَلْعَصْرَ فَيَقُولُ «صَلَّيْتَ اَلظُّهْرَ» فَأَقُولُ نَعَمْ وَ اَلْعَصْرَ فَيَقُولُ «مَا صَلَّيْتُ اَلظُّهْرَ» فَيَقُومُ مُتَرَسِّلاً غَيْرَ مُسْتَعْجِلٍ فَيَغْتَسِلُ أَوْ يَتَوَضَّأُ ثُمَّ يُصَلِّي اَلظُّهْرَ ثُمَّ يُصَلِّي اَلْعَصْرَ وَ رُبَّمَا دَخَلْتُ عَلَيْهِ وَ لَمْ أُصَلِّ اَلظُّهْرَ فَيَقُولُ «قَدْ صَلَّيْتَ اَلظُّهْرَ» فَأَقُولُ لاَ فَيَقُولُ «قَدْ صَلَّيْتُ اَلظُّهْرَ وَ اَلْعَصْرَ».

قيل له : ليس في هذه الاخبار ما ينافي ما قدمناه لان قوله عليه‌السلام كل ذلك واسع محمول على أن ذلك كله جائز قد سوغته الشريعة وإن كان لبعضها فضل على بعض ، وليس في الخبر أن ذلك كله واسع متساو في الفضل ، ويجوز أن يكون سوغ ذلك لهم لضرب من التقية والاستصلاح ، يدل على ذلك ما رواه :

From him, from Ibn Ribat from Ibn Udhaynah from Muhammad ibn Muslim, who said:
Sometimes I would enter upon Abu Ja'far {a.s} after I had prayed Dhuhr and 'Asr, and Imam {a.s} would say: "Have you prayed Dhuhr?"
And I would say: "Yes, and (also) 'Asr."
Then Imam {a.s} would say: "I have not yet prayed Dhuhr."
He {a.s} would then rise, calmly and without haste, perform ghusl (ritual bath) or perform wudu' (ablution), then pray Dhuhr and then pray 'Asr.
And sometimes I would enter upon Him {a.s} while I had not yet prayed Dhuhr, and He would say: "Have you prayed Dhuhr?" And I would say: "No"
Then Imam {a.s} would say: "I have already prayed Dhuhr and 'Asr."

[AL TUSI]
It is said to him: 'There is nothing in these reports that contradicts what we have presented, because his statement (peace be upon him), " All of that is permissible," is to be understood as meaning that all of it is permissible and has been allowed by the sacred law, even though some times may be more virtuous than others.
The report does not state that all of it is equal in merit. It is also possible that this permissibility was granted to them due to some circumstance of taqiyyah or for considerations of reconciliation and benefit. What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.252 • Al-Istibsar, Vol.1 p.256 • Awali Al-La'ali, Vol.2 p.25 • Al-Wafi, Vol.7 p.288 • Wasa'il Al-Shi'ah, Vol.4 p.139

HADITH

HADITH.1000

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي هَاشِمٍ اَلْبَجَلِيِّ عَنْ سَالِمٍ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَ إِنْسَانٌ وَ أَنَا حَاضِرٌ فَقَالَ رُبَّمَا دَخَلْتُ اَلْمَسْجِدَ وَ بَعْضُ أَصْحَابِنَا يُصَلِّي اَلْعَصْرَ وَ بَعْضُهُمْ يُصَلِّي اَلظُّهْرَ فَقَالَ «أَنَا أَمَرْتُهُمْ بِهَذَا لَوْ صَلَّوْا عَلَى وَقْتٍ وَاحِدٍ لَعُرِفُوا فَأُخِذُوا بِرِقَابِهِمْ».

Muhammad ibn Yahya, from Muhammad ibn Al-Husayn, from Abdul-Rahman ibn Abi Hashim Al-Bajali, from Salim Abu Khadijah, from Abu Abdillah {a.s}, peace be upon him, who said:

A man asked (Imam {a.s}) while I was present, and he said: "Sometimes I enter the mosque and some of our companions are praying Asr while others are praying Dhuhr." Imam {a.s} said: "I am the one who ordered them to do this. If they were to pray at the same time, they would be recognized and seized by their necks."

[REFERENCES] Al-Kafi, Vol.3 p.276 • Tahdib Al-Ahkam, Vol.2 p.252 • Al-Istibsar, Vol.1 p.257 • Al-Wafi, Vol.7 p.287 • Wasa'il Al-Shi'ah, Vol.4 p.137 • Bihar Al-Anwar, Vol.2 p.251

HADITH

HADITH.1001

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

فَأَمَّا مَا رَوَاهُ اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَتَى جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِمَوَاقِيتِ اَلصَّلاَةِ فَأَتَاهُ حِينَ زَالَتِ اَلشَّمْسُ فَأَمَرَهُ فَصَلَّى اَلظُّهْرَ ثُمَّ أَتَاهُ حِينَ زَادَ اَلظِّلُّ قَامَةً فَأَمَرَهُ فَصَلَّى اَلْعَصْرَ ثُمَّ أَتَاهُ حِينَ غَرَبَتِ اَلشَّمْسُ فَأَمَرَهُ فَصَلَّى اَلْمَغْرِبَ ثُمَّ أَتَاهُ حِينَ سَقَطَ اَلشَّفَقُ فَأَمَرَهُ فَصَلَّى اَلْعِشَاءَ ثُمَّ أَتَاهُ حِينَ طَلَعَ اَلْفَجْرُ فَأَمَرَهُ فَصَلَّى اَلصُّبْحَ ثُمَّ أَتَاهُ مِنَ اَلْغَدِ حِينَ زَادَ فِي اَلظِّلِّ قَامَةٌ فَأَمَرَهُ فَصَلَّى اَلظُّهْرَ ثُمَّ أَتَاهُ حِينَ زَادَ فِي اَلظِّلِّ قَامَتَانِ فَأَمَرَهُ فَصَلَّى اَلْعَصْرَ ثُمَّ أَتَاهُ حِينَ غَرَبَتِ اَلشَّمْسُ فَأَمَرَهُ فَصَلَّى اَلْمَغْرِبَ ثُمَّ أَتَاهُ حِينَ ذَهَبَ ثُلُثُ اَللَّيْلِ فَأَمَرَهُ فَصَلَّى اَلْعِشَاءَ ثُمَّ أَتَاهُ حِينَ نَوَّرَ اَلصُّبْحُ فَأَمَرَهُ فَصَلَّى اَلصُّبْحَ» ثُمَّ قَالَ «مَا بَيْنَهُمَا وَقْتٌ».

As for what Al-Hasan ibn Muhammad narrated from Muhammad ibn Abi Hamzah from Mu'awiyah ibn Wahb:

Abu Abdillah {a.s}, peace be upon him, said: "(Archangel) Jibrail, peace be upon him, came to the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, with the timings of the prayer.

He (Jibrail) came to Him {saws} when the sun had passed the meridian and (conveyed the) order (to) him, so He {saws} prayed Dhuhr.

Then he (Jibrail) came to Him {saws} when the shadow had increased by the length of a span and ordered him, so he prayed Asr. Then he came to him when the sun had set and (conveyed the) order (to) him, so He {saws} prayed Maghrib.

Then he (Jibrail) came to Him {saws} when the twilight had disappeared and (conveyed the) order (to) him, so He {saws} prayed Isha.

Then he (Jibrail) came to Him {saws} when the dawn had risen and (conveyed the) order (to) him, so He {saws} prayed Subh.

Then he {Jibrail) came to Him {saws} on the next day when the shadow had increased by the length of a span and (conveyed the) order (to) him, so He {saws} prayed Dhuhr.

Then he {Jibrail) came to Him {saws} when the shadow had increased by the length of two spans and (conveyed the) order (to) him, so He {saws} prayed Asr.
Then he (Jibrail) came to Him {saws} when the sun had set and (conveyed the) order (to) him, so He {saws} prayed Maghrib.
Then he (Jibrail) came to Him {saws} when a third of the night had passed and (conveyed the) order (to) him, so He {saws} prayed Isha.
Then he (Jibrail) came to Him {saws} when the light of dawn had spread and (conveyed the) order (to) him, so He {saws} prayed Subh."
Then Imam {a.s} said: "What is between these two times is (considered) time (for the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.252 • Al-Istibsar, Vol.1 p.257 • Al-Arba'un Hadithan (Lil-Shahid Al-Awwal), Vol.1 p.47 • Al-Wafi, Vol.7 p.211 • Wasa'il Al-Shi'ah, Vol.4 p.157 • Bihar Al-Anwar, Vol.7 9 p.347 • Mustadrak Al-Wasa'il, Vol.3 p.122

HADITH

HADITH.1002

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ أَبِي بَشِيرٍ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَتَى جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ » وَ ذَكَرَ مِثْلَ حَدِيثِ أَبِي خَدِيجَةَ إِلاَّ أَنَّهُ قَالَ بَدَلَ اَلْقَامَةِ وَ اَلْقَامَتَيْنِ «ذِرَاعٍ وَ ذِرَاعَيْنِ».

And from him, from Ahmad ibn Abi Bashir, from Mu'awiyah ibn Maysarah:
Abu Abdillah {a.s}, peace be upon him, said:
"Jibrail, peace be upon him, came", and he mentioned the narration similar to that of Abu Khadijah, except that instead of saying "one span and two spans (qamah and qamatayn)," he said "one forearm length and two forearm lengths (dhiraʿ and dhira'ayn)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1003

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ رِبَاطٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «نَزَلَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » وَ سَاقَ اَلْحَدِيثَ مِثْلَ اَلْأَوَّلِ وَ ذَكَرَ بَدَلَ اَلْقَامَةِ وَ اَلْقَامَتَيْنِ «قَدَمَيْنِ وَ أَرْبَعَةَ أَقْدَامٍ».

فليس لاحد أن يقول : ان هذه الاخبار تنبئ ان أول الوقت والآخر سواء لانه قال : ما بينهما وقت لانه لا يمتنع أن يجعل ما بين الوقتين وقتا وان كان الاول أفضل منه ، والذي يدل على ذلك ما رواه :

Al-Hasan ibn Muhammad narrated from Ibn Ribaat from Al-Mufaddal ibn Umar who said:

Abu Abdillah {a.s}, peace be upon him, said: "Jibrail, peace be upon him, descended upon the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family,"

And he continued the narration similar to the first one, and he mentioned in place of "one span and two spans" (qamah wa qamatayn), "two feet and four feet" (qadamayn wa arbaʿat aqdam).

[AL TUSI]

So no one has the right to say: 'These narrations indicate that the beginning of the time and its end are the same'.

This is because he said: "Between them is the time," for it is not impossible that what is between the two times is made a time, even though the beginning is better than it. What indicates this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1004

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحَسَنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَتَى جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَأَعْلَمَهُ مَوَاقِيتَ اَلصَّلاَةِ فَقَالَ صَلِّ اَلْفَجْرَ حِينَ يَنْشَقُّ اَلْفَجْرُ وَ صَلِّ اَلْأُولَى إِذَا زَالَتِ اَلشَّمْسُ وَ صَلِّ اَلْعَصْرَ بُعَيْدَهَا وَ صَلِّ اَلْمَغْرِبَ إِذَا سَقَطَ اَلْقُرْصُ وَ صَلِّ اَلْعَتَمَةَ إِذَا غَابَ اَلشَّفَقُ ثُمَّ أَتَاهُ مِنَ اَلْغَدِ فَقَالَ أَسْفِرْ بِالْفَجْرِ فَأَسْفَرَ ثُمَّ أَخَّرَ اَلظُّهْرَ حَتَّى كَانَ اَلْوَقْتُ اَلَّذِي صَلَّى فِيهِ اَلْعَصْرَ وَ صَلَّى اَلْعَصْرَ بُعَيْدَهَا وَ صَلَّى اَلْمَغْرِبَ قَبْلَ سُقُوطِ اَلشَّفَقِ وَ صَلَّى اَلْعَتَمَةَ حِينَ ذَهَبَ ثُلُثُ اَللَّيْلِ ثُمَّ قَالَ مَا بَيْنَ هَذَيْنِ اَلْوَقْتَيْنِ وَقْتٌ وَ أَفْضَلُ اَلْوَقْتِ أَوَّلُهُ» ثُمَّ قَالَ عَلَيْهِ اَلسَّلاَمُ «قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «لَوْ لاَ أَنِّي أَكْرَهُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَخَّرْتُهَا إِلَى نِصْفِ اَللَّيْلِ » » وَ قَالَ قُلْتُ لَهُ إِنَّ أُنَاساً مِنْ أَصْحَابِ أَبِي اَلْخَطَّابِ يُمَسُّونَ بِالْمَغْرِبِ حَتَّى تَشْتَبِكَ اَلنُّجُومُ قَالَ فَقَالَ «أَبْرَأُ إِلَى اَللَّهِ مِمَّنْ يَفْعَلُ هَذَا مُتَعَمِّداً».

Al-Hasan ibn Muhammad narrated from Abdullah ibn Jabalah from Dharih:

Abu Abdillah {a.s}, peace be upon him, said: "Jibrail, peace be upon him, came to the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, and informed him of the timings of the prayer.

He (Jibrail) said: “Pray Fajr when the dawn breaks, and pray the first prayer (Dhuhr) when the sun passes the meridian, and pray Asr shortly after it, and pray Maghrib when the disk (of the sun) sets, and pray the night prayer (Isha) when the twilight disappears.”

Then he (Jibrail) came to Him {saws} on the next day and said: “Brighten the Fajr (delay it until the light is widespread), so He {saws} delayed it until the light spread. Then He {saws} delayed Dhuhr until the time when He {saws} had prayed Asr on the previous day, and He {saws} prayed Asr shortly after it, and He {saws} prayed Maghrib before the twilight disappeared, and He {saws} prayed the night prayer (Isha) when a third of the night had passed.

Then he (Jibrail) said: “Between these two times there is time, and the best time is its beginning."

Then He {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said: ‘Were it not that I dislike to burden my nation, I would have delayed it (Isha) until the middle of the night.’

And he (Dhurayh) said: "I said to Him {a.s};There are people among the companions of Abu Al-Khattab who delay Maghrib until the stars become entangled."

He (Dhurayh) said: "He, (Imam al Sadiq {a.s}), said: ‘I disassociate myself before Allah {SWT} from whoever does this intentionally.’"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.253

HADITH

HADITH.1005

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

الحسن بن محمد عن الميثمي عن معاوية بن وهب عن أبي بصير عن أبي عبد الله عليه‌السلام قال : من صلى في غير وقت فلا صلاة له.

Al-Hasan ibn Muhammad narrated from Al-Mitami from Mu'awiyah ibn Wahb from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, said: “Whoever prays outside of the (prescribed) time, his prayer is not considered a prayer.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1006

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ اَلْعَطَّارِ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَأَنْ أُصَلِّيَ اَلظُّهْرَ فِي وَقْتِ اَلْعَصْرِ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ قَبْلَ أَنْ تَزُولَ اَلشَّمْسُ فَإِنِّي إِذَا صَلَّيْتُ قَبْلَ أَنْ تَزُولَ اَلشَّمْسُ لَمْ تُحْتَسَبْ لِي وَ إِذَا صَلَّيْتُ فِي وَقْتِ اَلْعَصْرِ حُسِبَتْ لِي».

From him, from Muhammad ibn Al-Hasan Al-Attar, from his father:

Abu Abdillah {a.s}, peace be upon him, said: "For me to pray Dhuhr at the time of Asr is more beloved to me than to pray before the sun passes the meridian, for if I pray before the sun passes the meridian, it will not be counted for me, and if I pray at the time of Asr, it will be counted for me."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.254 • Tahdib Al-Ahkam, Vol.2 p.254 • Al-Wafi, Vol.7 p.307 • Wasa'il Al-Shi'ah, Vol.4 p.168

HADITH

HADITH.1007

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن محمد بن الحسن العطار عن عبد الله بن سليمان عن أبي عبد الله عليه‌السلام قال : لان أصلي الظهر في وقت العصر أحب إلي من أن أصلي قبل أن تزول الشمس فاني إذا صليت قبل أن تزول الشمس لم تحسب لي ، وإذا صليت في وقت العصر حسبت لي.

From him, from Muhammad ibn Al-Hasan Al-Attar, from Abdullah ibn Sulayman:

Abu Abdillah {a.s}, peace be upon him, said: "For me to pray Dhuhr at the time of Asr is more beloved to me than to pray before the sun passes the meridian, for if I pray before the sun passes the meridian, it will not be counted for me, and if I pray at the time of Asr, it will be counted for me."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1008

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

علي بن مهزيار عن فضالة عن أبان عن زرارة عن أبي جعفر عليه‌السلام في رجل صلى الغداة بليل غره من ذلك القمر ونام حتى طلعت الشمس فاخبر انه صلى بليل قال : يعيد صلاته.

Ali ibn Mahziyar narrated from Fadalah from Aban from Zurarah:

Abu Ja'far, peace be upon him, (was asked) regarding a man who prayed the morning prayer during the night, being deceived by the moon, and then slept until the sun rose, and was informed that he had prayed during the night.

Imam {a.s} said: "He must repeat his prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1009

[SOURCE] Implicit (Muzmar)

محمد بن يحيى عن محمد بن الحسين عن عثمان بن عيسى عن سماعة قال : سألته عن الصلاة بالليل والنهار إذا لم تر الشمس ولا القمر ولا النجوم قال : اجتهد رأيك وتعمد القبلة جهدك.

Muhammad ibn Yahya narrated from Muhammad ibn Al-Husayn from Uthman ibn Isa from Sama'ah who said:

I asked Imam {a.s} about praying during the night and day when neither the sun nor the moon nor the stars are visible.

Imam {a.s} said: “Exert your judgment and face the qiblah as best as you can.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1010

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اَللَّهِ اَلْفَرَّاءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِنَا رُبَّمَا اِشْتَبَهَ اَلْوَقْتُ عَلَيْنَا فِي يَوْمِ اَلْغَيْمِ فَقَالَ «تَعْرِفُ هَذِهِ اَلطُّيُورَ اَلَّتِي عِنْدَكُمْ بِالْعِرَاقِ يُقَالُ لَهَا اَلدِّيَكَةُ» قُلْتُ نَعَمْ قَالَ «إِذَا اِرْتَفَعَتْ أَصْوَاتُهَا وَ تَجَاوَبَتْ فَقَدْ زَالَتِ اَلشَّمْسُ» أَوْ قَالَ «فَصَلِّهِ».

Ali narrated from his father from Ibn Abi Umayr from Abu Abdillah Al-Farra' from Abu Abdillah {a.s}, peace be upon him, who said:

A man from among our companions said to Imam {a.s}: “Sometimes the time becomes unclear to us on a cloudy day.”

Imam {a.s} said: "Do you know those birds you have in Iraq that are called roosters?"

I said: “Yes”.

Imam {a.s} said: "When their voices rise and they call to each other, then the sun has passed the meridian," or Imam {a.s} said: "then pray."

[REFERENCES] Al-Kafi, Vol.3 p.284 • Tahdib Al-Ahkam, Vol.2 p.255 • Wasa’il Al-Shi’ah, Vol.4 p.171

HADITH

HADITH.1011

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ اَلنَّوْفَلِيِّ عَنِ اَلْحُسَيْنِ بْنِ اَلْمُخْتَارِ عَنْ رَجُلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي رَجُلٌ مُؤَذِّنٌ فَإِذَا كَانَ يَوْمُ اَلْغَيْمِ لَمْ أَعْرِفِ اَلْوَقْتَ قَالَ «إِذَا صَاحَ اَلدِّيكُ ثَلاَثَةَ أَصْوَاتٍ وِلاَءً فَقَدْ زَالَتِ اَلشَّمْسُ وَ دَخَلَ وَقْتُ اَلصَّلاَةِ».

Sahl ibn Ziyad narrated from Muhammad ibn Ibrahim from Al-Nawfali from Al-Husayn ibn Al-Mukhtar from a man who said:

I said to Abu Abdillah {a.s}, peace be upon him: “I am a man who gives the call to prayer, and when it is a cloudy day, I do not know the time.”

Imam {a.s} said: "When the rooster crows three continuous times, then the sun has passed the meridian and the time of prayer has entered."

[REFERENCES] Al-Kafi, Vol.3 p.285 • Tahdib Al-Ahkam, Vol.2 p.255

HADITH

HADITH.1012

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ وَ زُرَارَةَ بْنِ أَعْيَنَ وَ بُكَيْرِ بْنِ أَعْيَنَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ اَلْعِجْلِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ : «وَقْتُ اَلظُّهْرِ بَعْدَ اَلزَّوَالِ قَدَمَانِ وَ وَقْتُ اَلْعَصْرِ بَعْدَ ذَلِكَ قَدَمَانِ وَ هَذَا أَوَّلُ وَقْتٍ إِلَى أَنْ يَمْضِيَ أَرْبَعَةُ أَقْدَامٍ لِلْعَصْرِ».

Al-Husayn ibn Sa'id narrated from Hariz ibn Abdullah from Al-Fudayl ibn Yasar and Zurarah ibn A'yan and Bukayr ibn A'yan and Muhammad ibn Muslim and Burayd ibn Mu'awiyah Al-Ijli who said:

Abu Ja'far {a.s} and Abu Abdullah {a.s}, peace be upon them, said:

"The time of Dhuhr is after the sun has passed the meridian by two feet, and the time of Asr is after that by two feet, and this is the beginning of the time until four feet have passed for Asr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.255 • Al-Istibsar, Vol.1 p.248

HADITH

HADITH.1013

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ بَيْنَ اَلظُّهْرِ وَ اَلْعَصْرِ حَدٌّ مَعْرُوفٌ فَقَالَ «لاَ».

Al-Hasan ibn Mahbub narrated from Ali ibn Ri'ab from Zurarah who said:

I said to Abu Ja'far {a.s}: "Is there a known limit between Dhuhr and Asr?"

Imam {a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.255 • Al-Wafi, Vol.7 p.240 • Wasa'il Al-Shi'ah, Vol.4 p.126

HADITH

HADITH.1014

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعُبَيْدِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ قَالَ قَالَ اَلْفَقِيهُ عَلَيْهِ اَلسَّلاَمُ : «آخِرُ وَقْتِ اَلْعَصْرِ سِتَّةُ أَقْدَامٍ وَ نِصْفٌ».

وأما ما روي من الاخبار التي قدمناها من أن الوقت ممتد الى غروب الشمس فمحمول على صاحب الاعذار ومن به ضرورة تمنعه من الصلاة على ما بيناه ، وعلى مثل ذلك يحمل ما رواه :

Muhammad ibn Ali ibn Mahbub narrated from Al-Ubaydi from Sulayman ibn Ja'far who said:

Al-Faqīh (the Jurist) said: "The end of the time for Asr is six and a half feet."

[AL TUSI]

As for what has been narrated from the reports we have mentioned earlier, that the time extends until the setting of the sun, it is to be understood regarding the one who has an excuse or one who has a necessity that prevents him from praying, as we have explained. And similar to that is to be understood what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.256 • Al-Istibsar, Vol.1 p.259 • Al-Wafi, Vol.7 p.246 • Wasa'il Al-Shi'ah, Vol.4 p.153

HADITH

HADITH.1015

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ اَلْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَفُوتُ اَلصَّلاَةُ مَنْ أَرَادَ اَلصَّلاَةَ لاَ يَفُوتُ صَلاَةُ اَلنَّهَارِ حَتَّى تَغِيبَ اَلشَّمْسُ وَ لاَ صَلاَةُ اَللَّيْلِ حَتَّى يَطْلُعَ اَلْفَجْرُ وَ لاَ صَلاَةُ اَلْفَجْرِ حَتَّى تَطْلُعَ اَلشَّمْسُ».

والذي يزيد ما ذكرناه بيانا ما رواه :

Muhammad ibn Ali ibn Mahbub narrated from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Ali ibn Ya'qub Al-Hashimi from Marwan ibn Muslim from Ubayd ibn Zurarah:

Abu Abdillah {a.s}, peace be upon him, said: "The prayer is not missed by one who intends to pray. The prayer of the day is not missed until the sun sets, and the prayer of the night is not missed until the dawn rises, and the prayer of Fajr is not missed until the sun rises."

[AL TUSI]

And what further clarifies what we have mentioned is what has been narrated:

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.355 • Tahdib Al-Ahkam, Vol.2 p.256 • Al-Istibsar, Vol.1 p.260 • Al-Istibsar, Vol.1 p.273 • Al-Sarair, Vol.3 p.602 • Al-Wafi, Vol.7 p.289 • Wasa'il Al-Shi'ah, Vol.4 p.159 • Bihar Al-Anwar, Vol.7 9 p.363

HADITH

HADITH.1016

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ اِبْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْعَصْرُ عَلَى ذِرَاعَيْنِ فَمَنْ تَرَكَهَا حَتَّى تَصِيرَ عَلَى سِتَّةِ أَقْدَامٍ فَذَلِكَ اَلْمُضَيِّعُ».

Al-Hasan ibn Muhammad ibn Sama'ah narrated from Ibn Muskan from Sulayman ibn Khalid:

Abu Abdillah {a.s}, peace be upon him, said: "Asr is at two arm's lengths, and whoever delays it until it reaches six feet, then he is the one who has neglected it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.256 • Al-Istibsar, Vol.1 p.259 • Al-Wafi, Vol.7 p.234 • Wasa'il Al-Shi'ah, Vol.4 p.152

HADITH

HADITH.1017

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ جَعْفَرٍ عَنْ مُثَنًّى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلِّ اَلْعَصْرَ عَلَى أَرْبَعَةِ أَقْدَامٍ » قَالَ مُثَنًّى قَالَ لِي أَبُو بَصِيرٍ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «صَلِّ اَلْعَصْرَ يَوْمَ اَلْجُمُعَةِ عَلَى سِتَّةِ أَقْدَامٍ».

From him, from Ja'far, from Mathna, from Mansur ibn Hazim:

Abu Abdillah {a.s}, peace be upon him, said: "Pray Asr at four feet (of shadow)."

Mathna said: "Abu Basir said to me that Abu Abdillah {a.s}, peace be upon him, said: 'Pray Asr on the day of Friday at six feet (of shadow).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.256 • Al-Istibsar, Vol.1 p.259 • Al-Wafi, Vol.7 p.236

HADITH

HADITH.1018

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ حُسَيْنِ بْنِ هَاشِمٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنَّ اَلْمَوْتُورَ أَهْلَهُ وَ مَالَهُ مَنْ ضَيَّعَ صَلاَةَ اَلْعَصْرِ» قُلْتُ وَ مَا اَلْمَوْتُورُ قَالَ «لاَ يَكُونُ لَهُ أَهْلٌ وَ لاَ مَالٌ فِي اَلْجَنَّةِ » قُلْتُ وَ مَا تَضْيِيعُهَا قَالَ «يَدَعُهَا حَتَّى تَصْفَرَّ وَ تَغِيبَ».

From him, from Husayn ibn Hashim, from Ibn Muskan, from Abu Basir who said:

Abu Abdillah {a.s}, peace be upon him, said: "The one deprived of his family and his wealth is the one who neglects the Asr prayer."

I asked: "What does 'deprived' mean?"

Imam {a.s} said: "He will have neither family nor wealth in Paradise."

I asked: "And what is the neglect of it?"

Imam {a.s} said: "He delays it until the sun yellows and sets."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.256 • Al-Istibsar, Vol.1 p.259 • Al-Wafi, Vol.7 p.246 • Wasa'il Al-Shi'ah, Vol.4 p.152

HADITH

HADITH.1019

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: ذَكَرَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَوَّلَ اَلْوَقْتِ وَ فَضْلَهُ فَقُلْتُ كَيْفَ أَصْنَعُ بِالثَّمَانِي رَكَعَاتٍ قَالَ «خَفِّفْ مَا اِسْتَطَعْتَ».

From him, from Sulayman ibn Dawud, from Ali ibn Abi Hamzah, from Abu Basir who said:

Abu Abdillah {a.s}, peace be upon him, mentioned the beginning of the time and its virtue. So I asked: "How should I manage the eight rak'ahs (of recommended prayers before Dhuhr)?"

Imam {a.s} said: "Lighten them as much as you are able."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.257 • Al-Wafi, Vol.7 p.225 • Wasa'il Al-Shi'ah, Vol.4 p.121 • Wasa'il Al-Shi'ah, Vol.4 p.172

HADITH

HADITH.1020

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ صَفْوَانَ اَلْجَمَّالِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ اَلْعَصْرُ مَتَى أُصَلِّيهَا إِذَا كُنْتُ فِي غَيْرِ سَفَرٍ قَالَ «عَلَى قَدْرِ ثُلُثَيْ قَدَمٍ بَعْدَ اَلظُّهْرِ».

From him, from Salih ibn Khalid, from Safwan Al-Jammal, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked: "When should I pray Asr if I am not traveling?"

Imam {a.s} said: "After Dhuhr by the measure of two-thirds of a foot (of shadow)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.257 • Al-Wafi, Vol.7 p.232 • Wasa'il Al-Shi'ah, Vol.4 p.128 • Wasa'il Al-Shi'ah, Vol.4 p.153

HADITH

HADITH.1021

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ اِبْنِ فَضَّالٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِذَا غَابَتِ اَلْحُمْرَةُ مِنَ اَلْمَشْرِقِ فَقَدْ غَابَتِ اَلشَّمْسُ مِنْ شَرْقِ اَلْأَرْضِ وَ غَرْبِهَا».

Al-Hasan ibn Muhammad ibn Sama'ah narrated from Ibn Faddal from Al-Qasim ibn Urwah from Burayd from one of the two (Imams {a.s}), peace be upon them:

Imam {a.s} said: "When the redness disappears from the east, then the sun has set from the east of the earth and its west."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.257 • Wasa'il Al-Shi'ah, Vol.4 p.176

HADITH

HADITH.1022

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ أَتَى اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْوَقْتِ اَلثَّانِي فِي اَلْمَغْرِبِ قَبْلَ سُقُوطِ اَلشَّفَقِ».

From him, from Abdullah ibn Jabalah, from Dharih:

Abu Abdillah {a.s}, peace be upon him, said: "Indeed Jibrail, peace be upon him, came to the Prophet, may Allah {SWT} bless him and his family, at the second time for Maghrib before the disappearance of the twilight."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.257 • Al-Istibsar, Vol.1 p.263 • Al-Wafi, Vol.7 p.214 • Wasa'il Al-Shi'ah, Vol.4 p.190

HADITH

HADITH.1023

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَقْتُ اَلْمَغْرِبِ مِنْ حِينِ تَغِيبُ اَلشَّمْسُ إِلَى أَنْ تَشْتَبِكَ اَلنُّجُومُ».

From him, from Muhammad ibn Ziyad, from Abdullah ibn Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "The time for Maghrib is from when the sun sets until the stars become intertwined."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.257 • Al-Istibsar, Vol.1 p.263 • Al-Wafi, Vol.7 p.277 • Wasa'il Al-Shi'ah, Vol.4 p.182 • Wasa'il Al-Shi'ah, Vol.4 p.190

HADITH

HADITH.1024

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ عَلِيِّ بْنِ اَلْحَارِثِ عَنْ بَكَّارٍ عَنْ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ وَقْتِ اَلْمَغْرِبِ فَقَالَ «إِذَا تَغَيَّرَتِ اَلْحُمْرَةُ فِي اَلْأُفُقِ وَ ذَهَبَتِ اَلصُّفْرَةُ وَ قَبْلَ أَنْ تَشْتَبِكَ اَلنُّجُومُ».

From him, from Abdullah ibn Jabalah, from Ali ibn Al-Harith, from Bakkar, from Muhammad ibn Shurayh, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about the time of Maghrib.

Imam {a.s} said: "When the redness in the horizon changes and the yellowness disappears, and before the stars become intertwined."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.257 • Al-Wafi, Vol.7 p.277 • Wasa'il Al-Shi'ah, Vol.4 p.176

HADITH

HADITH.1025

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنِ اَلْمِيثَمِيِّ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ بْنِ اَلْفَضْلِ اَلْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي اَلْمَغْرِبَ حِينَ تَغِيبَ اَلشَّمْسُ حَيْثُ يَغِيبُ حَاجِبُهَا».

From him, from Al-Mitami, from Aban, from Isma'il ibn Al-Fadl Al-Hashimi:

Abu Abdillah {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to pray Maghrib when the sun set, when its edge disappeared."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.258 • Al-Istibsar, Vol.1 p.263 • Al-Wafi, Vol.7 p.258 • Wasa'il Al-Shi'ah, Vol.4 p.182

HADITH

HADITH.1026

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَقْتُ اَلْمَغْرِبِ حِينَ تَغِيبُ اَلشَّمْسُ».

From him, from Sulayman ibn Dawud, from Ali ibn Abi Hamzah, from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, said: "The time for Maghrib is when the sun sets."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.258 • Al-Istibsar, Vol.1 p.263 • Al-Wafi, Vol.7 p.277 • Wasa'il Al-Shi'ah, Vol.4 p.182

HADITH

HADITH.1027

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اَلْحَمِيدِ عَنِ اَلصَّبَّاحِ بْنِ سَيَابَةَ وَ أَبِي أُسَامَةَ قَالاَ: سَأَلُوا اَلشَّيْخَ عَنِ اَلْمَغْرِبِ فَقَالَ بَعْضُهُمْ جَعَلَنِيَ اَللَّهُ فِدَاكَ نَنْتَظِرُ حَتَّى يَطْلُعَ كَوْكَبٌ «فَقَالَ خَطَّابِيَّةٌ إِنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ نَزَلَ بِهَا عَلَى مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حِينَ سَقَطَ اَلْقُرْصُ».

From him, by Ja'far ibn Sama'ah, bylbrahim ibn Abdul Hamid, from Al-Sabbah ibn Sayabah and Abu Usamah:
They asked the Shaykh about Maghrib, and some of them said: "May I be your ransom, we wait until a star appears."
Imam {a.s} said: "This is (the practice of) the Khattabiyyah. Indeed, Jibrail, peace be upon him, brought it (the timing of Maghrib) to Muhammad, may Allah {SWT} bless him and his family, when the disk (of the sun) had set."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.258 • Al-Wafi, Vol.7 p.261 • Wasa'il Al-Shi'ah, Vol.4 p.190

HADITH

HADITH.1028

[SOURCE] Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ حُسَيْنٍ [حُسَيْنِ خ ل] بْنِ حَمَّادِ بْنِ عُدَيْسٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ اَلْقَاسِمِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: ذُكِرَ أَبُو اَلْخَطَّابِ فَلَعَنَهُ ثُمَّ قَالَ «إِنَّهُ لَمْ يَكُنْ يَحْفَظُ شَيْئاً حَدَّثْتُهُ أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ غَابَتْ لَهُ اَلشَّمْسُ فِي مَكَانِ كَذَا وَ كَذَا وَ صَلَّى اَلْمَغْرِبَ بِالشَّجَرَةِ وَ بَيْنَهُمَا سِتَّةُ أَمْيَالٍ فَأَخْبَرْتُهُ بِذَلِكَ فِي اَلسَّفَرِ فَوَضَعَهُ فِي اَلْحَضَرِ».

From him, from Husayn ibn Hammad ibn Udays, from Ishaq ibn Ammar, from Al-Qasim ibn Salim, from Abu Abdillah {a.s}, peace be upon him, who said:
Abu Al-Khattab was mentioned, so Imam {a.s} cursed him, then said:
"He did not retain anything (correctly). I had narrated to him (Abu Al-Khattab) that the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, had the sun set for Him {a.s} in such-and-such a place, and He {a.s} prayed Maghrib at Al-Shajarah, and the distance between them was six miles. I informed him (Abu Al-Khattab) of this regarding travel, but he applied it to a state of residence."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.258 • Al-Wafi, Vol.7 p.292 • Wasa'il Al-Shi'ah, Vol.4 p.191

HADITH

HADITH.1029

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ وَقْتِ اَلْمَغْرِبِ قَالَ «مَا بَيْنَ غُرُوبِ اَلشَّمْسِ إِلَى سُقُوطِ اَلشَّفَقِ».

From him, from Safwan ibn Yahya, from Isma'il ibn Jabir, from Abu Abdillah {a.s}, peace be upon him::
I asked Him {a.s} about the time of Maghrib.
Imam {a.s} said: "It is from the setting of the sun until the disappearance of the twilight."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.258 • Al-Istibsar, Vol.1 p.263 • Al-Wafi, Vol.7 p.277 • Wasa'il Al-Shi'ah, Vol.4 p.182 • Wasa'il Al-Shi'ah, Vol.4 p.190

HADITH

HADITH.1030

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ لِي: «مَسُّوا بِالْمَغْرِبِ قَلِيلاً فَإِنَّ اَلشَّمْسَ تَغِيبُ مِنْ عِنْدِكُمْ قَبْلَ أَنْ تَغِيبَ مِنْ عِنْدِنَا».

As for what was narrated by Al-Hasan ibn Muhammad ibn Sama'ah from Safwan ibn Yahya from Ya'qub ibn Shu'ayb from Abu Abdillah {a.s}, peace be upon him, who said:

Imam {a.s} said to me: "Delay Maghrib a little, for the sun sets from your location before it sets from ours."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.258 • Al-Wafi, Vol.7 p.269 • Wasa'il Al-Shi'ah, Vol.4 p.176

HADITH

HADITH.1031

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ عَبْدِ اَللَّهِ بْنِ وَضَّاحٍ قَالَ: كَتَبْتُ إِلَى اَلْعَبْدِ اَلصَّالِحِ عَلَيْهِ اَلسَّلاَمُ يَتَوَارَى اَلْقُرْصُ وَ يُقْبِلُ اَللَّيْلُ ثُمَّ يَزِيدُ اَللَّيْلُ اِرْتِفَاعاً وَ تَسْتَتِرُ عَنَّا اَلشَّمْسُ وَ تَرْتَفِعُ فَوْقَ اَلْجَبَلِ حُمْرَةٌ وَ يُؤَذِّنُ عِنْدَنَا اَلْمُؤَذِّنُونَ فَأُصَلِّي حِينَئِذٍ وَ أُفْطِرُ إِنْ كُنْتُ صَائِماً أَوْ أَنْتَظِرُ حَتَّى تَذْهَبَ اَلْحُمْرَةُ اَلَّتِي فَوْقَ اَلْجَبَلِ فَكَتَبَ إِلَيَّ «أَرَى لَكَ أَنْ تَنْتَظِرَ حَتَّى تَذْهَبَ اَلْحُمْرَةُ وَ تَأْخُذَ بِالْحَائِطَةِ لِدِينِكَ».

فلا تنافي بين هذين الخبرين وبين ما قدمناه من الاخبار لان قوله عليه‌السلام : في الخبر الاول مسوا بالمغرب معناه حتى تغيب الحمرة من ناحية المشرق وكذلك قوله في الخبر الثاني ، وقد دللنا على ذلك بما تقدم من الاخبار ، ويزيد ذلك بيانا ما رواه :

From him, from Sulayman ibn Dawud, from Abdullah ibn Waddah who said:

I wrote to the Righteous Servant (Abd al Salih {a.s}), peace be upon him:

"The disk disappears and the night approaches, then the night continues to rise, and the sun is hidden from us, and above the mountain a redness appears, and the callers to prayer make the Adhan among us; should I pray at that time and break my fast if I am fasting, or should I wait until the redness above the mountain disappears?"

So Imam {a.s} wrote to me: "I see for you that you should wait until the redness disappears and take precaution for your religion."

[AL TUSI]

Thus, there is no contradiction between these two reports and the reports we have previously presented, because Imam {a.s}, peace be upon him, statement in the first narration: "Delay Maghrib a little," means until the redness disappears from the eastern side, and likewise His {a.s} statement in the second narration. And we have already demonstrated this through the previous narrations, and what further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.259 • Al-Istibsar, Vol.1 p.264 • Al-Wafi, Vol.7 p.269 • Wasa'il Al-Shi'ah, Vol.4 p.176 • Wasa'il Al-Shi'ah, Vol.10 p.124 • Bihar Al-Anwar, Vol.2 p.259

HADITH

HADITH.1032

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ اِبْنِ رِبَاطٍ عَنْ جَارُودٍ أَوْ [أَوْ خ ل] إِسْمَاعِيلَ بْنِ أَبِي سَمَّالٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ جَارُودٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «يَا جَارُودُ يُنْصَحُونَ فَلاَ يَقْبَلُونَ وَ إِذَا سَمِعُوا بِشَيْءٍ نَادَوْا بِهِ أَوْ حُدِّثُوا بِشَيْءٍ أَذَاعُوهُ قُلْتُ لَهُمْ مَسُّوا بِالْمَغْرِبِ قَلِيلاً فَتَرَكُوهَا حَتَّى اِشْتَبَكَتِ اَلنُّجُومُ فَأَنَا اَلْآنَ أُصَلِّيهَا إِذَا سَقَطَ اَلْقُرْصُ».

Al-Hasan ibn Muhammad ibn Sama'ah narrated from Ibn Ribaat from Jarud or Isma'il ibn Abi Sammal from Muhammad ibn Abi Hamzah from Jarud who said:

Abu Abdillah {a.s}, peace be upon him, said to me: "O Jarud, they are advised, but they do not accept. And when they hear something, they cry out about it, or if they are told something, they spread it.

I (Imam al Sadiq {a.s}) said to them: 'Delay Maghrib a little, but they abandoned it until the stars became intertwined. Now I pray it when the disk (of the sun) sets.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.259 • Al-Wafi, Vol.7 p.270 • Wasa'il Al-Shi'ah, Vol.4 p.177

HADITH

HADITH.1033

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّمَا أَمَرْتُ أَبَا اَلْخَطَّابِ أَنْ يُصَلِّيَ اَلْمَغْرِبَ حِينَ زَالَتِ اَلْحُمْرَةُ فَجَعَلَ هُوَ اَلْحُمْرَةَ اَلَّتِي مِنْ قِبَلِ اَلْمَغْرِبِ وَ كَانَ يُصَلِّي حِينَ يَغِيبُ اَلشَّفَقُ».

فاما عند الاعذار والموانع فانه يجوز تأخيرها الى ربع الليل على ما قدمنا الاخبار فيه ، ويزيد ذلك وضوحا ما رواه :

Muhammad ibn Ali ibn Mahbub narrated from Ahmad ibn Al-Hasan from Ali ibn Ya'qub from Marwan ibn Muslim from Ammar Al-Sabati:

Abu Abdillah {a.s}, peace be upon him, said: "I had commanded Abu Al-Khattab to pray Maghrib when the redness had disappeared, but he took it to mean the redness from the direction of the west, and he would pray when the twilight disappeared."

[AL TUSI]

As for cases of excuses and obstacles, it is permissible to delay it until a quarter of the night, as we have already presented in the narrations. What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.259 • Al-Wafi, Vol.7 p.270 • Wasa'il Al-Shi'ah, Vol.4 p.175

HADITH

HADITH.1034

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

محمد بن علي بن محبوب عن محمد بن عبد الحميد عن محمد ابن عمر بن يزيد عن محمد بن عذافر عن عمر بن يزيد قال : سألت أبا عبد الله عليه‌السلام عن وقت المغرب فقال : إذا كان ارفق بك وأمكن لك في صلاتك وكنت في حوائجك فلك الى ربع الليل ، قال : فقال لي وهو شاهد في بلده.

Muhammad ibn Ali ibn Mahbub narrated from Muhammad ibn Abdul Hamid from Muhammad ibn Umar ibn Yazid from Muhammad ibn Udhafir from Umar ibn Yazid who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the time of Maghrib.

Imam {a.s} said: "If it is easier for you and more suitable for your prayer, and you are occupied with your needs, then you have until a quarter of the night."

He (Umar ibn Yazid) said: "and that was while He (Imam {a.s}) was present in his hometown."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1035

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أُدَيْمِ بْنِ اَلْحُرِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ أَمَرَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالصَّلَوَاتِ كُلِّهَا فَجَعَلَ لِكُلِّ صَلاَةٍ وَقْتَيْنِ إِلاَّ اَلْمَغْرِبَ فَإِنَّهُ جَعَلَ لَهَا وَقْتاً وَاحِداً».

From him, from Muhammad ibn Al-Husayn, from Ja'far ibn Bashir, from Udym ibn Al-Hurr who said:

I heard Abu Abdillah {a.s}, peace be upon him, say: "Indeed, Jibrail, peace be upon him, (conveyed the) command to the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, regarding all the prayers, and assigned for each prayer two times, except for Maghrib, for he (Jibrail) assigned for it only one time."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.260 • Al-Istibsar, Vol.1 p.245 • Al-Istibsar, Vol.1 p.269 • Miftah Al-Falah, Vol.1 p.234 • Al-Wafi, Vol.7 p.262 • Wasa'il Al-Shi'ah, Vol.4 p.189

HADITH

HADITH.1036

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زَيْدٍ اَلشَّحَّامِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ وَقْتِ اَلْمَغْرِبِ فَقَالَ «إِنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ أَتَى اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِكُلِّ صَلاَةٍ بِوَقْتَيْنِ غَيْرَ صَلاَةِ اَلْمَغْرِبِ فَإِنَّ وَقْتَهَا وَاحِدٌ وَ وَقْتَهَا وُجُوبُهَا».

قال محمد بن الحسن : لا تنافي بين هذين الخبرين وبين ما قدمناه من الاخبار من ان للمغرب وقتين واوله سقوط الشمس وآخره ذهاب الشفق أو اشتباك النجوم لان الانسان إذا صلى في وقت ذهاب الحمرة من ناحية المشرق وتأنى في صلاته فانه لا يفرغ من صلاة فريضة ونافلة إلا ويكون قد غاب الشفق وظهرت النجوم ، والذي يزيد ما قدمناه وضوحا من ان لهاتين الصلاتين وقتين وإنما نفي بالخبرين المتقدمين سعة الوقت ما رواه :

Ali ibn Mahziyar narrated from Hammad ibn Isa from Hariz from Zayd Al-Shahham who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the time of Maghrib.

Imam {a.s} said: "Indeed, Jibrail, peace be upon him, came to the Prophet {saws}, may Allah {SWT} bless him and his family, for each prayer with two times, except for the Maghrib prayer, for its time is one, and its time is its obligation."

[AL TUSI]

Muhammad ibn Al-Hasan said: “There is no contradiction between these two narrations and what we have presented previously from the narrations that Maghrib has two times: its beginning is the setting of the sun, and its end is the disappearance of the twilight or the intermingling of the stars.

This is because if a person prays at the time when the redness disappears from the eastern horizon and performs his prayer with calmness, then he will not finish his obligatory and supererogatory prayers except that the twilight will have disappeared and the stars will have appeared.”

And what further clarifies what we have already presented; that these two prayers (Maghrib and ʿIshaʾ) have two time ranges, and that the earlier narrations only negate the extension of the time, is what has been narrated:

[REFERENCES] Al-Kafi, Vol.3 p.280 • Tahdib Al-Ahkam, Vol.2 p.260 • Al-Istibsar, Vol.1 p.245 • Al-Istibsar, Vol.1 p.270 • Awali Al-La’ali, Vol.3 p.69 • Al-Wafi, Vol.7 p.261 • Wasa’il Al-Shi’ah, Vol.4 p.187

HADITH

HADITH.1037

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ: كَتَبْتُ إِلَى اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ ذَكَرَ أَصْحَابُنَا أَنَّهُ إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلظُّهْرِ وَ اَلْعَصْرِ وَ إِذَا غَرَبَتْ دَخَلَ وَقْتُ اَلْمَغْرِبِ وَ اَلْعِشَاءِ اَلْآخِرَةِ إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ فِي اَلسَّفَرِ وَ اَلْحَضَرِ وَ أَنَّ وَقْتَ اَلْمَغْرِبِ إِلَى رُبُعِ اَللَّيْلِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «كَذَلِكَ اَلْوَقْتُ غَيْرَ أَنَّ وَقْتَ اَلْمَغْرِبِ ضَيِّقٌ وَ آخِرَ وَقْتِهَا ذَهَابُ اَلْحُمْرَةِ وَ مَصِيرُهَا إِلَى اَلْبَيَاضِ فِي أُفُقِ اَلْمَغْرِبِ».

Sahl ibn Ziyad narrated from Isma'il ibn Mihran who said:

I wrote to (Imam) Al-Ridha {a.s}, peace be upon him, mentioning that:

“Our companions say that when the sun passes the meridian, the time for Dhuhr and Asr has entered, and when it sets, the time for Maghrib and Isha enters, except that Maghrib is before Isha, whether in travel or residence, and that the time for Maghrib extends until a quarter of the night.”

So Imam {a.s}, peace be upon him, wrote: "Such is the time, except that the time for Maghrib is narrow, and its end is when the redness disappears and it turns into whiteness in the western horizon."

[REFERENCES] Al-Kafi, Vol.3 p.281 • Tahdib Al-Ahkam, Vol.2 p.260 • Al-Istibsar, Vol.1 p.270 • Al-Wafi, Vol.7 p.276

HADITH

HADITH.1038

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ عَلِيِّ بْنِ اَلرَّيَّانِ قَالَ: كَتَبْتُ إِلَيْهِ اَلرَّجُلُ يَكُونُ فِي اَلدَّارِ تَمْنَعُهُ حِيطَانُهَا اَلنَّظَرَ إِلَى حُمْرَةِ اَلْمَغْرِبِ وَ مَعْرِفَةَ مَغِيبِ اَلشَّفَقِ وَ وَقْتِ صَلاَةِ اَلْعِشَاءِ اَلْآخِرَةِ مَتَى يُصَلِّيهَا وَ كَيْفَ يَصْنَعُ فَوَقَّعَ عَلَيْهِ اَلسَّلاَمُ «يُصَلِّيهَا إِذَا كَانَ عَلَى هَذِهِ اَلصِّفَةِ عِنْدَ قَصْرِ اَلنُّجُومِ وَ اَلْعِشَاءَ عِنْدَ اِشْتِبَاكِهَا وَ بَيَاضِ مَغِيبِ اَلشَّمْسِ».

قال محمد بن الحسن : معنى قصر النجوم بيانها.

Sahl ibn Ziyad narrated from Ali ibn Al-Rayan who said:

I wrote to Imam {a.s}, asking; “About a man who is inside a house, and its walls prevent him from seeing the redness of the Maghrib and from knowing the disappearance of the twilight and the time for the Isha prayer; when should he pray it, and what should he do?”

So Imam {a.s}, peace be upon him, wrote in response: "He should pray it, in this case, when the stars begin to scatter and Isha when they become intertwined and the whiteness of the sunset appears."

[AL TUSI]

Muhammad ibn Al-Hasan said: “The meaning of ‘qasr al-nujum’ (the abbreviation or shortening regarding the stars) is their visibility and appearance.”

[REFERENCES] Al-Kafi, Vol.3 p.281 • Tahdib Al-Ahkam, Vol.2 p.261 • Al-Istibsar, Vol.1 p.269 • Al-Sarair, Vol.3 p.582 • Al-Wafi, Vol.7 p.297 • Wasa’il Al-Shi’ah, Vol.4 p.205

HADITH

HADITH.1039

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «وَقْتُ اَلْمَغْرِبِ إِذَا غَابَ اَلْقُرْصُ فَإِنْ رَأَيْتَهُ بَعْدَ ذَلِكَ وَ قَدْ صَلَّيْتَ أَعَدْتَ اَلصَّلاَةَ وَ مَضَى صَوْمُكَ وَ تَكُفُّ عَنِ اَلطَّعَامِ إِنْ كُنْتَ أَصَبْتَ مِنْهُ شَيْئاً».

Ali narrated from his father from Hammad from Hariz from Zurarah who said:

Abu Ja'far, peace be upon him, said: "The time for Maghrib is when the disk (of the sun) disappears. If you see it after that and you have already prayed, you must repeat the prayer, but your fast remains valid, and you must refrain from food if you have eaten anything."

[REFERENCES] Al-Kafi, Vol.3 p.279 • Man La Yahduruhu Al-Faqih, Vol.2 p.121 • Tahdib Al-Ahkam, Vol.2 p.261 • Tahdib Al-Ahkam, Vol.4 p.271 • Al-Istibsar, Vol.2 p.115 • Al-Wafi, Vol.7 p.260 • Al-Wafi, Vol.1 1 p.291 • Wasa’il Al-Shi’ah, Vol.4 p.178 • Wasa’il Al-Shi’ah, Vol.10 p.122

HADITH

HADITH.1040

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يَا شِهَابُ إِنِّي أُحِبُّ إِذَا صَلَّيْتُ اَلْمَغْرِبَ أَنْ أَرَى فِي اَلسَّمَاءِ كَوْكَباً».

قال محمد بن الحسن : وجه الاستحباب في هذا الخبر أن يتأنى الانسان في صلاته ويصليها على تؤدة فانه إذا فعل كذلك يكون فراغه منها عند ظهور الكواكب.

As for what was narrated by Muhammad ibn Ali ibn Mahbub from Ya'qub ibn Yazid from Ibn Abi Umayr from Muhammad ibn Hakim from Shihab ibn Abd Rabbih who said:

Abu Abdillah {a.s}, peace be upon him, said: "O Shihab, I like that when I pray Maghrib, I see a star in the sky."

[AL TUSI]

Muhammad ibn Al-Hasan said: "The aspect of recommendation in this narration is that a person should be deliberate in his prayer and perform it with calmness, for if he does so, he will finish it at the time when the stars appear."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.261

HADITH

HADITH.1041

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لَوْ لاَ أَنِّي أَخَافُ أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَخَّرْتُ اَلْعَتَمَةَ إِلَى ثُلُثِ اَللَّيْلِ وَ أَنْتَ فِي رُخْصَةٍ إِلَى نِصْفِ اَللَّيْلِ وَ هُوَ غَسَقُ اَللَّيْلِ فَإِذَا مَضَى اَلْغَسَقُ نَادَى مَلَكَانِ مَنْ رَقَدَ عَنْ صَلاَةِ اَلْمَكْتُوبَةِ بَعْدَ نِصْفِ اَللَّيْلِ فَلاَ رَقَدَتْ عَيْنَاهُ».

Al-Hasan ibn Muhammad ibn Sama'ah narrated from Muhammad ibn Ziyad from Harun ibn Kharijah from Abu Basir:

Abu Ja'far, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said: 'Were it not that I fear burdening my nation, I would have delayed the night prayer (Isha) until a third of the night. And you are in a state of concession until midnight, and that is the darkening of the night. When the darkening has passed, two angels call out: Whoever has slept through the obligatory prayer after midnight, may his eyes never taste sleep.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.261 • Al-Istibsar, Vol.1 p.272 • Al-Wafi, Vol.7 p.278 • Wasa'il Al-Shi'ah, Vol.4 p.185 • Wasa'il Al-Shi'ah, Vol.4 p.200

HADITH

HADITH.1042

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ صَفْوَانَ عَنْ مُعَلًّى أَبِي عُثْمَانَ عَنْ مُعَلًّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «آخِرُ وَقْتِ اَلْعَتَمَةِ نِصْفُ اَللَّيْلِ».

From him, from Safwan, from Mu'alla Abu Uthman, from Mu'alla ibn Khunays:

Abu Abdillah {a.s}, peace be upon him, said: "The end of the time for the night prayer (Isha) is midnight."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.262 • Al-Istibsar, Vol.1 p.273 • Al-Wafi, Vol.7 p.279 • Wasa'il Al-Shi'ah, Vol.4 p.185

HADITH

HADITH.1043

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحُسَيْنِ بْنِ هَاشِمٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْعَتَمَةُ إِلَى ثُلُثِ اَللَّيْلِ أَوْ إِلَى نِصْفِ اَللَّيْلِ وَ ذَلِكَ اَلتَّضْيِيعُ».

From him, from Al-Husayn ibn Hashim, from Ibn Muskan, from Al-Halabi:

Abu Abdillah {a.s}, peace be upon him, said: "The time for the night prayer (Isha) extends until a third of the night or until midnight, and that (delay) is considered negligence."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.262 • Al-Istibsar, Vol.1 p.273 • Al-Wafi, Vol.7 p.280 • Wasa'il Al-Shi'ah, Vol.4 p.185

HADITH

HADITH.1044

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ إِذَا غَلَبَتْهُ عَيْنُهُ أَوْ عَاقَهُ أَمْرٌ «أَنْ يُصَلِّيَ اَلْفَجْرَ مَا بَيْنَ أَنْ يَطْلُعَ اَلْفَجْرُ إِلَى أَنْ تَطْلُعَ اَلشَّمْسُ وَ ذَلِكَ فِي اَلْمَكْتُوبَةِ خَاصَّةً فَإِنْ صَلَّى رَكْعَةً مِنَ اَلْغَدَاةِ ثُمَّ طَلَعَتِ اَلشَّمْسُ فَلْيُتِمَّ اَلصَّلاَةَ وَ قَدْ جَازَتْ صَلاَتُهُ وَ إِنْ طَلَعَتِ اَلشَّمْسُ قَبْلَ أَنْ يُصَلِّيَ رَكْعَةً فَلْيَقْطَعِ اَلصَّلاَةَ وَ لاَ يُصَلِّي حَتَّى تَطْلُعَ اَلشَّمْسُ وَ يَذْهَبَ شُعَاعُهَا».

Muhammad ibn Ali ibn Mahbub narrated from Ali ibn Khalid from Muhammad ibn Al-Hasan ibn Ali ibn Faddal from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar Al-Sabati from Abu Abdillah {a.s} said:

I asked Imam {a.s} about a man who is overcome by sleep or prevented by something from praying Fajr on time.

Imam {a.s} said: "He may pray Fajr any time between the rising of the dawn and the rising of the sun, and that is specifically for the obligatory prayer. So if he has prayed one rakʿah of the dawn prayer and then the sun rises, he should complete the prayer, and his prayer is valid. But if the sun rises before he has prayed a single rakʿah, then he should break off the prayer and not pray until the sun has risen and its glare has passed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.262

HADITH

HADITH.1045

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لاَ يُصَلِّي مِنَ اَلنَّهَارِ شَيْئاً حَتَّى تَزُولَ اَلشَّمْسُ فَإِذَا زَالَ اَلنَّهَارُ قَدْرَ نِصْفِ إِصْبَعٍ صَلَّى ثَمَانَ رَكَعَاتٍ فَإِذَا فَاءَ اَلْفَيْءُ ذِرَاعاً صَلَّى اَلظُّهْرَ ثُمَّ صَلَّى بَعْدَ اَلظُّهْرِ رَكْعَتَيْنِ وَ يُصَلِّي قَبْلَ وَقْتِ اَلْعَصْرِ رَكْعَتَيْنِ فَإِذَا فَاءَ اَلْفَيْءُ ذِرَاعَيْنِ صَلَّى اَلْعَصْرَ وَ صَلَّى اَلْمَغْرِبَ حِينَ تَغِيبُ اَلشَّمْسُ فَإِذَا غَابَ اَلشَّفَقُ دَخَلَ وَقْتُ اَلْعِشَاءِ وَ آخِرُ وَقْتِ اَلْمَغْرِبِ إِيَابُ اَلشَّفَقِ فَإِذَا آبَ اَلشَّفَقُ دَخَلَ وَقْتُ اَلْعِشَاءِ وَ آخِرُ وَقْتِ اَلْعِشَاءِ ثُلُثُ اَللَّيْلِ وَ كَانَ لاَ يُصَلِّي بَعْدَ اَلْعِشَاءِ حَتَّى يَنْتَصِفَ اَللَّيْلُ ثُمَّ يُصَلِّي ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْهَا اَلْوَتْرُ وَ مِنْهَا رَكْعَتَا اَلْفَجْرِ قَبْلَ اَلْغَدَاةِ فَإِذَا طَلَعَ اَلْفَجْرُ وَ أَضَاءَ صَلَّى اَلْغَدَاةَ».

Al-Husayn ibn Sa'id narrated from Al-Nadr ibn Suwayd from Musa ibn Bakr from Zurarah who said:

I heard Abu Ja'far, peace be upon him, say: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, would not pray anything during the day until the sun had passed the meridian. When the day had declined by about half a finger's width, He {saws} would pray eight rak'ahs.

When the shadow extended to the length of one arm, He {saws} would pray Dhuhr, then He {saws} would pray two rak'ahs after Dhuhr. He {saws} would pray two rak'ahs before the time of Asr. When the shadow extended to two arms' length, He {saws} would pray Asr. He {saws} would pray Maghrib when the sun set. When the twilight disappeared, the time for Isha would begin. The end of the time for Maghrib is the return of the twilight.

When the twilight returns, the time for Isha enters. The end of the time for Isha is a third of the night. He would not pray after Isha until midnight; then he would pray thirteen rak'ahs, including the Witr prayer and including the two rak'ahs of Fajr before the morning prayer. When the dawn rose and became bright, he would pray the morning (Fajr) prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.262 • Al-Istibsar, Vol.1 p.269 • Al-Wafi, Vol.7 p.312 • Wasa'il Al-Shi'ah, Vol.4 p.156

HADITH

HADITH.1046

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالنَّاسِ اَلظُّهْرَ وَ اَلْعَصْرَ حِينَ زَالَتِ اَلشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ اَلْمَغْرِبَ وَ اَلْعِشَاءَ اَلْآخِرَةَ قَبْلَ اَلشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِنَّمَا فَعَلَ ذَلِكَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِيَتَّسِعَ اَلْوَقْتُ عَلَى أُمَّتِهِ».

Ahmad ibn Muhammad narrated from Ali ibn Al-Hakam from Abdullah ibn Bukayr from Zurarah:

Abu Abdillah {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, prayed Dhuhr and Asr with the people when the sun had passed the meridian, in congregation, without any excuse.

And He {saws} prayed Maghrib and the night prayer (Isha) with them before the twilight disappeared, without any excuse, in congregation. The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, only did that to widen the time for his nation."

[REFERENCES] Al-Kafi, Vol.3 p.286 • 'Ilal Al-Shara'i', Vol.2 p.321 • Tahdib Al-Ahkam, Vol.2 p.263 • Al-Istibsar, Vol.1 p.271 • Al-Wafi, Vol.7 p.281 • Wasa'il Al-Shi'ah, Vol.4 p.138 • Wasa'il Al-Shi'ah, Vol.4 p.222 • Bihar Al-Anwar, Vol.7 9 p.334

HADITH

HADITH.1047

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ نَجْمَعُ بَيْنَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ فِي اَلْحَضَرِ قَبْلَ أَنْ تَغِيبَ اَلشَّمْسُ مِنْ غَيْرِ عِلَّةٍ قَالَ «لاَ بَأْسَ».

Sa'd ibn Abdullah narrated from Muhammad ibn Al-Husayn from Musa ibn Umar from Abdullah ibn Al-Mughira from Ishaq ibn Ammar who said:

I asked Abu Abdillah {a.s}, peace be upon him: "May we combine between Maghrib and Isha while residing, before the twilight disappears, without any excuse?"

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.263

HADITH

HADITH.1048

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عَلِيٍّ عَنِ اَلْفَضْلِ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي زَكَرِيَّا عَنِ اَلْوَلِيدِ بْنِ أَبَانٍ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ: صَلَّى بِنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلظُّهْرَ وَ اَلْعَصْرَ عِنْدَ مَا زَالَتِ اَلشَّمْسُ بِأَذَانٍ وَ إِقَامَتَيْنِ ثُمَّ قَالَ «إِنِّي عَلَى حَاجَةٍ فَتَنَفَّلُوا».

Muhammad ibn Ya'qub narrated from Ali from Al-Fadl ibn Muhammad from Yahya ibn Abi Zakariyya from Al-Walid ibn Aban from Safwan Al-Jammal who said:

Abu Abdillah {a.s}, peace be upon him, prayed Dhuhr and Asr with us when the sun had passed the meridian, with one Adhan and two Iqamahs.

Then Imam {a.s} said: "I have something I need to attend to, so offer your recommended prayers."

[REFERENCES] Al-Kafi, Vol.3 p.287 • Tahdib Al-Ahkam, Vol.2 p.263 • Al-Wafi, Vol.7 p.282 • Wasa'il Al-Shi'ah, Vol.4 p.219

HADITH

HADITH.1049

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبَّاسٍ اَلنَّاقِدِ قَالَ: تَفَرَّقَ مَا كَانَ فِي يَدِي وَ تَفَرَّقَ عَنِّي حُرَفَائِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لِي «اِجْمَعْ بَيْنَ اَلصَّلاَتَيْنِ اَلظُّهْرِ وَ اَلْعَصْرِ تَرَى مَا تُحِبُّ».

Muhammad ibn Ahmad narrated from Abbas Al-Naqid who said:

My possessions were scattered, and the craftsmen working for me dispersed, so I complained about that to Abu Abdillah {a.s}, peace be upon him.

Imam {a.s} said to me: "Combine between the two prayers, Dhuhr and Asr, and you will see what you love (desire)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.263

HADITH

HADITH.1050

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ اَلْخَطَّابِ عَنِ اَلْحُسَيْنِ بْنِ سَيْفٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا جَمَعْتَ بَيْنَ اَلصَّلاَتَيْنِ فَلاَ تَطَوَّعْ بَيْنَهُمَا».

Muhammad ibn Yahya narrated from Salamah ibn Al-Khattab from Al-Husayn ibn Sayf from Hammad ibn Uthman from Muhammad ibn Hakim from Abu Al-Hasan {a.s}, who said:

I heard Imam {a.s} say: "If you combine between the two prayers, then do not offer any supererogatory prayer between them."

[REFERENCES] Al-Kafi, Vol.3 p.287 • Tahdib Al-Ahkam, Vol.2 p.263 • Al-Wafi, Vol.7 p.284 • Wasa'il Al-Shi'ah, Vol.4 p.224 • Bihar Al-Anwar, Vol.7 9 p.337

HADITH

HADITH.1051

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَأْتِي اَلْمَسْجِدَ وَ قَدْ صَلَّى أَهْلُهُ أَ يَبْتَدِئُ بِالْمَكْتُوبَةِ أَوْ يَتَطَوَّعُ فَقَالَ «إِنْ كَانَ فِي وَقْتٍ حَسَنٍ فَلاَ بَأْسَ بِالتَّطَوُّعِ قَبْلَ اَلْفَرِيضَةِ وَ إِنْ كَانَ خَافَ اَلْفَوْتَ مِنْ أَجْلِ مَا مَضَى مِنَ اَلْوَقْتِ فَلْيَبْدَأْ بِالْفَرِيضَةِ وَ هُوَ حَقُّ اَللَّهِ ثُمَّ لْيَتَطَوَّعْ مَا شَاءَ اَلْأَمْرُ مُوَسَّعٌ أَنْ يُصَلِّيَ اَلْإِنْسَانُ فِي أَوَّلِ وَقْتِ اَلْفَرِيضَةِ وَ اَلْفَضْلُ إِذَا صَلَّى اَلْإِنْسَانُ وَحْدَهُ أَنْ يَبْدَأَ بِالْفَرِيضَةِ إِذَا دَخَلَ وَقْتُهَا لِيَكُونَ فَضْلُ اَلْوَقْتِ لِلْفَرِيضَةِ وَ لَيْسَ بِمَحْظُورٍ عَلَيْهِ أَنْ يُصَلِّيَ اَلنَّوَافِلَ مِنْ أَوَّلِ اَلْوَقْتِ إِلَى قَرِيبٍ مِنْ آخِرِ اَلْوَقْتِ».

Muhammad ibn Yahya narrated from Muhammad ibn Al-Husayn from Uthman ibn Isa from Sama'ah who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who comes to the mosque and the people there have already prayed. Should he start with the obligatory prayer or with a supererogatory prayer?

Imam {a.s} said: "If it is within a good time, then there is no harm in performing the supererogatory prayer before the obligatory one. But if he fears missing the obligatory prayer because a lot of time has passed, then he should start with the obligatory prayer, as it is the right of Allah {SWT}. Then he may pray as many supererogatory prayers as he wishes.

The matter is flexible; a person may pray at the beginning of the obligatory prayer's time. And it is better, if a person is praying alone, to begin with the obligatory prayer once its time has entered, so that the best part of the time is devoted to the obligatory prayer. However, it is not prohibited for him to perform supererogatory prayers from the beginning of the time until near the end of the time."

[REFERENCES] Al-Kafi, Vol.3 p.288 • Tahdib Al-Ahkam, Vol.2 p.264 • Al-Wafi, Vol.7 p.362 • Wasa'il Al-Shi'ah, Vol.4 p.226

HADITH

HADITH.1052

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ أُصَلِّي فِي وَقْتِ فَرِيضَةٍ نَافِلَةً قَالَ «نَعَمْ فِي أَوَّلِ اَلْوَقْتِ إِذَا كُنْتَ مَعَ إِمَامٍ تَقْتَدِي بِهِ فَإِذَا كُنْتَ وَحْدَكَ فَابْدَأْ بِالْمَكْتُوبَةِ».

Muhammad ibn Yahya narrated from Ahmad ibn Muhammad from Al-Husayn ibn Sa'id from Uthman ibn Isa from Ishaq ibn Ammar who said:

I asked: "May I pray a supererogatory prayer during the time of an obligatory prayer?"

He said: "Yes, at the beginning of the time, if you are with an Imam whom you follow. But if you are alone, then start with the obligatory prayer."

[REFERENCES] Al-Kafi, Vol.3 p.289 • Tahdib Al-Ahkam, Vol.2 p.264 • Al-Wafi, Vol.7 p.362 • Wasa'il Al-Shi'ah, Vol.4 p.226

HADITH

HADITH.1053

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ أَبِي أُسَامَةَ أَوْ غَيْرِهِ قَالَ: 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 جَبَلٍ غَابَتْ أَوْ غَارَتْ مَا لَمْ يُجَلِّلْهَا سَحَابٌ أَوْ ظُلَمٌ تُظِلُّهَا فَإِنَّمَا عَلَيْكَ مَشْرِقُكَ وَ مَغْرِبُكَ وَ لَيْسَ عَلَى اَلنَّاسِ أَنْ يَبْحَثُوا».

Sa'd narrated from Ahmad from Al-Husayn ibn Sa'id from Hammad ibn Isa from Hariz from Abu Usamah or someone else who said:

I once climbed Mount Abu Qubays while the people were praying Maghrib, and I saw that the sun had not actually set; it had only been concealed behind the mountain from the people.

I then met Abu Abdillah {a.s}, peace be upon him, and informed him of this.

Imam {a.s} said to me: "And why did you do that? What a bad thing you have done! You should pray it when you do not see it, whether it has set behind a mountain or disappeared, so long as it is not hidden by a cloud or darkness that covers it. What is required of you is your east and your west, and it is not upon the people to investigate further."

[REFERENCES] Al-Amali (Lil-Saduq), Vol.1 p.80 • Man La Yahduruhu Al-Faqih, Vol.1 p.220 • Tahdib Al-Ahkam, Vol.2 p.264 • Al-Istibsar, Vol.1 p.266 • Al-Wafi, Vol.7 p.259 • Wasa'il Al-Shi'ah, Vol.4 p.197 • Bihar Al-Anwar, Vol.80 p.57

HADITH

HADITH.1054

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن موسى بن الحسن عن أحمد بن هلال عن محمد ابن أبي عمير عن جعفر بن عثمان عن سماعة بن مهران قال قلت : لابي عبد الله عليه‌السلام في المغرب انا ربما صلينا ونحن نخاف ان تكون الشمس خلف الجبل أو قد سترنا منها الجبل قال فقال : ليس عليك صعود الجبل.

From him, from Musa ibn Al-Hasan, from Ahmad ibn Hilal, from Muhammad ibn Abi Umayr, from Ja'far ibn Uthman, from Sama'ah ibn Mehran who said:

I said to Abu Abdillah {a.s}, peace be upon him, regarding Maghrib: "Sometimes we pray while we fear that the sun might still be behind the mountain or that the mountain has hidden it from us."

Imam {a.s} said: "You are not required to climb the mountain."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1055

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن أحمد بن الحسن بن علي بن فضال عن عمرو ابن سعيد المدائني عن مصدق بن صدقة عن عمار بن موسى الساباطي عن أبي عبد الله عليه‌السلام قال : سألته عن صلاة المغرب إذا حضرت هل يجوز أن تؤخر ساعة؟ قال : لا بأس ان كان صائما افطر ثم صلى وان كانت له حاجة قضاها ثم صلى.

From him, from Ahmad ibn Al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id Al-Mada'ini, from Musaddiq ibn Sadaqah, from Ammar ibn Musa Al-Sabati, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about the Maghrib prayer when its time arrives, is it permissible to delay it for a while?

Imam {a.s} said: "There is no harm if he is fasting, he should break his fast and then pray, and if he has a need, he should fulfill it and then pray."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1056

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَنَامُ عَنِ اَلْغَدَاةِ حَتَّى تَبْزُغَ اَلشَّمْسُ أَ يُصَلِّي حِينَ يَسْتَيْقِظُ أَوْ يَنْتَظِرُ حَتَّى تَنْبَسِطَ اَلشَّمْسُ فَقَالَ «يُصَلِّي حِينَ يَسْتَيْقِظُ» قُلْتُ يُوتِرُ أَوْ يُصَلِّي اَلرَّكْعَتَيْنِ قَالَ «لاَ بَلْ يَبْدَأُ بِالْفَرِيضَةِ».

Sa'd narrated from Muhammad ibn Al-Husayn from Safwan ibn Yahya from Ya'qub ibn Shu'ayb from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who sleeps through the morning prayer until the sun rises, should he pray as soon as he wakes up or wait until the sun has risen fully?

Imam {a.s} said: "He should pray as soon as he wakes up."

I asked: "Should he perform the Witr prayer or the two rak'ahs (of Nafila)?"

Imam {a.s} said: "No, rather he should begin with the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.265 • Al-Istibsar, Vol.1 p.286 • Al-Wafi, Vol.7 p.354 • Wasa'il Al-Shi'ah, Vol.4 p.284

HADITH

HADITH.1057

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَامَ عَنِ اَلْغَدَاةِ حَتَّى طَلَعَتِ اَلشَّمْسُ فَقَالَ «يُصَلِّي اَلرَّكْعَتَيْنِ ثُمَّ يُصَلِّي اَلْغَدَاةَ».

As for what was narrated by Al-Husayn ibn Sa'id from Fadalah from Husayn ibn Uthman from Sama'ah from Abu Basir from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who sleeps through the morning prayer until the sun rises.

Imam {a.s} said: "He should pray the two rak'ahs and then pray the morning (Fajr) prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.265 • Al-Wafi, Vol.7 p.355

HADITH

HADITH.1058

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ عَنْهُ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رَقَدَ فَغَلَبَتْهُ عَيْنَاهُ فَلَمْ يَسْتَيْقِظْ حَتَّى آذَاهُ حَرُّ اَلشَّمْسِ ثُمَّ اِسْتَيْقَظَ فَعَادَ نَادِيَهُ سَاعَةً وَ رَكَعَ رَكْعَتَيْنِ ثُمَّ صَلَّى اَلصُّبْحَ وَ قَالَ «يَا بِلاَلُ مَا لَكَ» فَقَالَ بِلاَلٌ أَرْقَدَنِي اَلَّذِي أَرْقَدَكَ يَا رَسُولَ اَللَّهِ قَالَ وَ كَرِهَ اَلْمُقَامَ وَ قَالَ «نِمْتُمْ بِوَادِي اَلشَّيْطَانِ» ».

فهذان الخبران المعنى فيهما انه إنما يجوز التطوع ركعتين ليجتمع الناس الذين فاتتهم الصلاة ليصلوا جماعة كما فعل النبي صلى الله عليه وآله فاما إذا كان الانسان وحده فلا يجوز له أن يبدأ بشئ من التطوع أصلا على ما قدمناه ، ويزيده بيانا ما رواه :

And from him, from Al-Nadr ibn Suwayd, from Abdullah ibn Sinan, from Abu Abdillah {a.s}, peace be upon him, who said:

I heard Him {a.s} say: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, once slept and his eyes were overcome by sleep, and He {saws} did not wake up until the heat of the sun troubled him. Then He {saws} awoke, called his group for a moment, prayed two rak'ahs, and then prayed the morning (Fajr) prayer.

He {saws} said: 'O Bilal, what happened to you?'

Bilal replied: 'The one who caused you to sleep, O Messenger of Allah {SWT}, also caused me to sleep.'

He {saws} disliked staying in that place and said: 'You (Bilal) have slept in the valley of Shaytan.'"

[AL TUSI]

Thus, the meaning of these two narrations is that it is only permissible to perform two rak'ahs of supererogatory prayer so that the people who missed the prayer may gather and pray in congregation, just as the Prophet, may Allah {SWT} bless him and his family, did. But if a person is alone, it is not permissible for him to begin with any supererogatory prayer at all, as we have previously mentioned. What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.265 • Al-Istibsar, Vol.1 p.286 • Al-Wafi, Vol.8 p.1020 • Wasa'il Al-Shi'ah, Vol.4 p.283

HADITH

HADITH.1059

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

الحسين بن سعيد عن ابن أبي عمير عن عمر بن اذينة عن زرارة عن أبي جعفر عليه‌السلام انه سئل عن رجل صلى بغير طهور أو نسي صلوات لم يصلها أو نام عنها فقال : يقضيها إذا ذكرها في أي ساعة ذكرها من ليل أو نهار فإذا دخل وقت صلاة ولم يتم ما قد فاته فليقض ما لم يتخوف أن يذهب وقت هذه الصلاة التي قد حضرت وهذه أحق بوقتها فليصلها فإذا قضاها فليصل ما قد فاته مما قد مضى ولا يتطوع بركعة حتى يقضي الفريضة.

Al-Husayn ibn Sa'id narrated from Ibn Abi Umayr from Umar ibn Udhaynah from Zurarah:

Abu Ja'far, peace be upon him, was asked about a man who prayed without purification, or forgot prayers and did not perform them, or slept through them.

Imam {a.s} said: "He must make them up whenever he remembers them, at whatever time he remembers, by night or by day. If the time of a present prayer comes and he has not yet finished making up what he missed, then he should make up what he can without fearing that the time of the present prayer will expire.

The present prayer has greater right to its time, so he should perform it first. When he has prayed it, he should then complete whatever he had missed from before. And he should not perform even a single rak'ah of supererogatory prayer until he has made up the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1060

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّهُمْ سَمِعُوا أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ لاَ يُصَلِّي مِنَ اَلنَّهَارِ حَتَّى تَزُولَ اَلشَّمْسُ وَ لاَ مِنَ اَللَّيْلِ بَعْدَ مَا يُصَلِّي اَلْعِشَاءَ حَتَّى يَنْتَصِفَ اَللَّيْلُ».

Ali ibn Ibrahim narrated from his father from Ibn Abi Umayr from Umar ibn Udhaynah from a group of our companions:

Abu Ja'far, peace be upon him, said: "The Commander of the Faithful, peace be upon him, would not pray during the day until the sun had passed the meridian, nor at night after praying the night prayer (Isha) until midnight."

[REFERENCES] Al-Kafi, Vol.3 p.289 • Tahdib Al-Ahkam, Vol.2 p.266 • Al-Istibsar, Vol.1 p.277 • Al-Wafi, Vol.7 p.311 • Wasa'il Al-Shi'ah, Vol.4 p.230 • Bihar Al-Anwar, Vol.80 p.135

HADITH

HADITH.1061

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ لاَ يُصَلِّي مِنَ اَللَّيْلِ شَيْئاً إِذَا صَلَّى اَلْعَتَمَةَ حَتَّى يَنْتَصِفَ اَللَّيْلُ وَ لاَ يُصَلِّي مِنَ اَلنَّهَارِ حَتَّى تَزُولَ اَلشَّمْسُ».

قال محمد بن الحسن : الذي اعمل عليه ما تضمنه هذا الحديث والذي قبله من أنه لا يجوز تقديم شئ من نوافل الزوال قبل الزوال ، وقد روي رخصة في جواز تقديمها.

Muhammad ibn Ali ibn Mahbub narrated from Ali ibn Al-Sindi from Muhammad ibn Abi Umayr from Jamil ibn Darraj from Zurarah:

Abu Ja'far, peace be upon him, said: "(Imam {a.s}) Ali, peace be upon him, would not pray anything during the night after praying the night prayer (Isha) until midnight, and He {a.s} would not pray during the day until the sun had passed the meridian."

[AL TUSI]

Muhammad ibn Al-Hasan said: "What I act upon is what is contained in this narration and the one before it, that it is not permissible to offer any of the noon supererogatory prayers before the sun passes the meridian. However, a concession has been narrated permitting their offering before the meridian."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.266 • Al-Wafi, Vol.7 p.311 • Wasa'il Al-Shi'ah, Vol.4 p.231 • Bihar Al-Anwar, Vol.80 p.136

HADITH

HADITH.1062

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أَشْتَغِلُ قَالَ «فَاصْنَعْ كَمَا نَصْنَعُ صَلِّ سِتَّ رَكَعَاتٍ إِذَا كَانَتِ اَلشَّمْسُ فِي مِثْلِ مَوْضِعِهَا صَلاَةَ اَلْعَصْرِ يَعْنِي اِرْتِفَاعَ اَلضُّحَى اَلْأَكْبَرِ وَ اِعْتَدَّ بِهَا مِنَ اَلزَّوَالِ».

Ahmad ibn Muhammad ibn Isa narrated from Ali ibn Al-Hakam from Abu Ayyub from Isma'il ibn Jabir who said:

I said to Abu Abdillah {a.s}, peace be upon him: "I get occupied (and cannot pray at the usual time)".

Imam {a.s} said: "Then do as we do, pray six rak'ahs when the sun is at the same position it is at during the Asr prayer," (meaning at the height of the greater forenoon 'al-duha al-akbar'), "and count them as if you had performed them at zawal (midday)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.267 • Al-Istibsar, Vol.1 p.277 • Al-Wafi, Vol.7 p.329 • Wasa'il Al-Shi'ah, Vol.4 p.232

HADITH

HADITH.1063

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَمَّارِ بْنِ اَلْمُبَارَكِ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنِ اَلْقَاسِمِ بْنِ اَلْوَلِيدِ اَلْغَسَّانِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ صَلاَةُ اَلنَّهَارِ صَلاَةُ اَلنَّوَافِلِ فِي كَمْ هِيَ قَالَ «سِتَّ عَشْرَةَ أَيِّ سَاعَاتِ اَلنَّهَارِ شِئْتَ تُصَلِّيهَا صَلَّيْتَهَا إِلاَّ أَنَّكَ إِذَا صَلَّيْتَهَا فِي مَوَاقِيتِهَا أَفْضَلُ».

From him, from Ammar ibn Al-Mubarak, from Zharif ibn Nasih, from Al-Qasim ibn Al-Walid Al-Ghassani, from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Him {a.s}: "May I be your ransom, the daytime prayer, the prayer of the supererogatory (nawafil), how many are they?"

Imam {a.s} said: "Sixteen. You may pray them at any hour of the day you wish, but if you pray them at their proper times, it is better."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.267 • Al-Istibsar, Vol.1 p.277 • Wasa'il Al-Shi'ah, Vol.4 p.233

HADITH

HADITH.1064

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن علي بن الحكم عن بعض أصحابه عن أبي عبد الله عليه‌السلام قال قال لي : صلاة النهار ست عشرة ركعة أي النهار شئت ان شئت في أوله وإن شئت في وسطه وإن شئت في آخره.

From him, from Ali ibn Al-Hakam, from one of his companions, from Abu Abdillah {a.s}, peace be upon him, who said:

Imam {a.s} said to me: "The daytime prayer is sixteen rak'ahs, whichever part of the day you wish, if you wish at its beginning, or if you wish in its middle, or if you wish at its end."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1065

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفٍ عَنْ عَبْدِ اَلْأَعْلَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ نَافِلَةِ اَلنَّهَارِ قَالَ «سِتَّ عَشْرَةَ رَكْعَةً مَتَى مَا نَشِطْتَ إِنَّ عَلِيَّ بْنَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ كَانَتْ لَهُ سَاعَاتٌ مِنَ اَلنَّهَارِ يُصَلِّي فِيهَا فَإِذَا شَغَلَهُ ضَيْعَةٌ أَوْ سُلْطَانٌ قَضَاهَا إِنَّمَا اَلنَّافِلَةُ مِثْلُ اَلْهَدِيَّةِ مَتَى مَا أُتِيَ بِهَا قُبِلَتْ».

From him, from Ali ibn Al-Hakam, from Sayf, from Abd al-A'la who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the daytime supererogatory prayer (nafila).

Imam {a.s} said: "Sixteen rak'ahs, whenever you feel active. Indeed, (Imam) Ali ibn Al-Husayn {a.s}, peace be upon them both, had specific hours during the day in which he would pray them. If he was preoccupied by his land or by a ruler, He {a.s} would make them up. The supererogatory prayer is like a gift, whenever it is offered, it is accepted."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.267 • Al-Istibsar, Vol.1 p.278 • Al-Wafi, Vol.7 p.328 • Wasa'il Al-Shi'ah, Vol.4 p.233

HADITH

HADITH.1066

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «صَلاَةُ اَلتَّطَوُّعِ بِمَنْزِلَةِ اَلْهَدِيَّةِ مَتَى مَا أُتِيَ بِهَا قُبِلَتْ فَقَدِّمْ مِنْهَا مَا شِئْتَ وَ أَخِّرْ مِنْهَا مَا شِئْتَ».

قال محمد بن الحسن : الوجه في هذه الاخبار انها رخصة لمن علم من حاله انه ان لم يقدمها اشتغل عنها ولم يتمكن من قضائها ، فاما مع ارتفاع الاعذار فلا يجوز تقديمها على ما بيناه يدل على ما قلناه ما رواه :

Muhammad ibn Ahmad ibn Yahya narrated from Ibrahim ibn Hashim from Amr ibn Uthman from Muhammad ibn Udhafir who said:

Abu Abdillah {a.s}, peace be upon him, said: "The supererogatory prayer is like a gift, whenever it is offered, it is accepted. So offer from it whatever you wish earlier, and delay from it whatever you wish."

[AL TUSI]

Muhammad ibn Al-Hasan said: "The interpretation of these narrations is that they are a concession for one who knows of his situation that if he does not offer them early, he will be preoccupied and unable to perform them later. But when there are no such excuses, it is not permissible to offer them in advance, as we have explained."
What supports what we have said is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.267 • Al-Istibsar, Vol.1 p.278 • Miftah Al-Falah, Vol.1 p.184 • Al-Wafi, Vol.7 p.327 • Wasa'il Al-Shi'ah, Vol.4 p.233 • Al-Fusul Al-Muhimmah, Vol.2 p.69

HADITH

HADITH.1067

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ يَزِيدَ [يَزِيدَ خ ل] بْنِ ضَمْرَةَ اَللَّيْثِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يَشْتَغِلُ عَنِ اَلزَّوَالِ أَ يَتَعَجَّلُ مِنْ أَوَّلِ اَلنَّهَارِ فَقَالَ «نَعَمْ إِذَا عَلِمَ أَنَّهُ يَشْتَغِلُ فَيُعَجِّلُهَا فِي صَدْرِ اَلنَّهَارِ كُلِّهَا».

Al-Husayn ibn Muhammad narrated from Abdullah ibn Amir from Ali ibn Mahziyar from Al-Husayn ibn Sa'id from Hammad ibn Isa from Yazid ibn Dumrah Al-Laythi from Muhammad ibn Muslim who said:

I asked Abu Ja'far, peace be upon him, about a man who is preoccupied at the time of the meridian, may he perform the (supererogatory prayers) early in the day?
Imam {a.s} said: "Yes, if he knows that he will be preoccupied, then he may perform them all at the beginning of the day."

[REFERENCES] Al-Kafi, Vol.3 p.450 • Tahdib Al-Ahkam, Vol.2 p.268 • Al-Istibsar, Vol.1 p.278 • Al-Wafi, Vol.7 p.327 • Wasa'il Al-Shi'ah, Vol.4 p.231

HADITH

HADITH.1068

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ اَلشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيِ اَلشَّيْطَانِ قَالَ «نَعَمْ إِنَّ إِبْلِيسَ اِتَّخَذَ عَرْشاً بَيْنَ اَلسَّمَاءِ وَ اَلْأَرْضِ فَإِذَا طَلَعَتِ اَلشَّمْسُ وَ سَجَدَ فِي ذَلِكَ اَلْوَقْتِ اَلنَّاسُ قَالَ إِبْلِيسُ لِشَيَاطِينِهِ إِنَّ بَنِي آدَمَ يُصَلُّونَ لِي».

Ali ibn Muhammad narrated from his father, who raised it (the chain of narration) and said:
A man said to Abu Abdillah {a.s}, peace be upon him: "Indeed, the sun rises between the two horns of Satan."
Imam {a.s} said: "Yes, indeed, Iblis has taken for himself a throne between the heaven and the earth. So when the sun rises and people prostrate at that time, Iblis says to his devils: 'Indeed, the children of Adam are praying to me.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.268 • Al-Manaqib, Vol.4 p.257 • Wasa'il Al-Shi'ah, Vol.4 p.235 • Bihar Al-Anwar, Vol.80 p.151 • Mustadrak Al-Wasa'il, Vol.3 p.146

HADITH

HADITH.1069

[SOURCE] Implicit (Muzmar)

سهل بن زياد عن محمد بن سنان عن ابن مسكان عن أبي بصير قال : سألته عن رجل نسي الظهر حتى دخل وقت العصر قال : يبدأ بالمكتوبة وكذلك الصلوات وتبدأ بالتي نسيت إلا أن تخاف أن يخرج وقت الصلاة فتبدأ بالتي أنت في وقتها ثم تقضي التي نسيت.

Sahl ibn Ziyad narrated from Muhammad ibn Sinan from Ibn Muskan from Abu Basir who said:
I asked Him {a.s} about a man who forgot Dhuhr until the time of Asr entered.
Imam {a.s} said: "He should begin with the obligatory prayer. Likewise with the other prayers, begin with the one that was missed, unless you fear that the time for the current prayer will expire, then you should begin with the one whose time you are currently in, and afterwards make up the one you missed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1070

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

الحسين بن سعيد عن القاسم بن عروة عن عبيد بن زرارة عن أبيه عن أبي جعفر عليه‌السلام قال : إذا فاتتك صلاة فذكرتها في وقت اخرى فان كنت تعلم أنك إذا صليت التي قد فاتتك كنت من الاخرى في وقت فابدأ بالتي فاتتك فان الله عزوجل يقول : (وأقم الصلاة لذكري) وإن كنت تعلم إذا صليت التي فاتتك فاتتك التي بعدها فابدأ بالتي انت في وقتها وأقم الاخرى.

Al-Husayn ibn Sa'id narrated from Al-Qasim ibn Urwah from Ubayd ibn Zurarah from his father:

Abu Ja'far, peace be upon him, said: "If a prayer passes you by and you remember it during the time of another prayer, then if you know that by praying the one that you missed you will still have time to perform the current one within its time, begin with the one you missed, for Allah {SWT}, the Mighty and Majestic, says:

"And establish the prayer for My remembrance" (Surah Taha 20:14).

But if you know that by praying the one you missed you will miss the current prayer, then begin with the one whose time you are in, and then perform the one you missed afterward."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1071

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ اَلْمُعَلَّى بْنِ مُحَمَّدٍ عَنِ اَلْوَشَّاءِ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ نَسِيَ صَلاَةً حَتَّى دَخَلَ وَقْتُ صَلاَةٍ أُخْرَى فَقَالَ «إِذَا نَسِيَ اَلصَّلاَةَ أَوْ نَامَ عَنْهَا صَلَّى حِينَ يَذْكُرُهَا فَإِنْ ذَكَرَهَا وَ هُوَ فِي صَلاَةٍ بَدَأَ بِالَّتِي نَسِيَ وَ إِنْ ذَكَرَهَا وَ هُوَ مَعَ إِمَامٍ فِي صَلاَةِ اَلْمَغْرِبِ أَتَمَّهَا بِرَكْعَةٍ ثُمَّ صَلَّى اَلْمَغْرِبَ ثُمَّ صَلَّى اَلْعَتَمَةَ بَعْدُ فَإِنْ كَانَ صَلَّى اَلْعَتَمَةَ وَحْدَهُ فَصَلَّى مِنْهَا رَكْعَتَيْنِ ثُمَّ ذَكَرَ أَنَّهُ نَسِيَ اَلْمَغْرِبَ أَتَمَّهَا بِرَكْعَةٍ فَتَكُونُ صَلاَةُ اَلْمَغْرِبِ ثَلاَثَ رَكَعَاتٍ ثُمَّ يُصَلِّي اَلْعَتَمَةَ بَعْدَ ذَلِكَ».

Al-Husayn ibn Muhammad narrated from Al-Mu'alla ibn Muhammad from Al-Washa' from Aban from Abd Al-Rahman ibn Abi Abdillah who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who forgot a prayer until the time of another prayer entered.

Imam {a.s} said: "If he forgets a prayer or sleeps through it, he should pray it as soon as he remembers it. If he remembers it while he is in the middle of another prayer, he should begin with the one he missed.

And if he remembers it while he is with an Imam (of prayer) in the Maghrib prayer, he should complete it with a rak'ah and then pray Maghrib, and after that he should pray the Isha. If he had already prayed the Isha alone and had performed two rak'ahs of it and then remembered that he had forgotten Maghrib, he should complete it with a rak'ah so that it becomes the Maghrib prayer of three rak'ahs, and then he should pray the Isha after that."

[REFERENCES] Al-Kafi, Vol.3 p.293 • Tahdib Al-Ahkam, Vol.2 p.269 • Al-Wafi, Vol.8 p.1012

HADITH

HADITH.1072

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أَمَّ قَوْماً فِي اَلْعَصْرِ فَذَكَرَ وَ هُوَ يُصَلِّي أَنَّهُ لَمْ يَكُنْ صَلَّى اَلْأُولَى قَالَ «فَلْيَجْعَلْهَا اَلْأُولَى اَلَّتِي فَاتَتْهُ وَ يَسْتَأْنِفُ بَعْدُ صَلاَةَ اَلْعَصْرِ وَ قَدْ قَضَى اَلْقَوْمُ صَلاَتَهُمْ».

Ali narrated from his father from Ibn Abi Umayr from Hammad from Al-Halabi who said:
I asked Abu Abdillah {a.s}, peace be upon him, about a man who led a group of people in the Asr prayer and then, while praying, remembered that he had not prayed the Dhuhr prayer. He said: "He should make the prayer he is currently in the Dhuhr prayer which he had missed, and then after completing it, he should newly begin the Asr prayer. As for the people, their prayer remains valid."

[REFERENCES] Al-Kafi, Vol.3 p.294 • Tahdib Al-Ahkam, Vol.2 p.269 • Wasa'il Al-Shi'ah, Vol.4 p.292

HADITH

HADITH.1073

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ اَلظُّهْرَ حَتَّى غَرَبَتِ اَلشَّمْسُ وَ قَدْ كَانَ صَلَّى اَلْعَصْرَ فَقَالَ «كَانَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَوْ كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقُولُ «إِذَا أَمْكَنَهُ أَنْ يُصَلِّيَهَا قَبْلَ أَنْ تَفُوتَهُ اَلْمَغْرِبُ بَدَأَ بِهَا وَ إِلاَّ صَلَّى اَلْمَغْرِبَ ثُمَّ صَلاَّهَا» ».

Muhammad ibn Isma'il narrated from Al-Fadl ibn Shadhan from Safwan from Abu Al-Hasan {a.s}, who said:
I asked Him {a.s} about a man who forgot the Dhuhr prayer until the sun had set, while he had already prayed Asr.
Imam {a.s} said: "Abu Ja'far, peace be upon him, (or my father {a.s}, peace be upon him), used to say: 'If he is able to pray it before Maghrib escapes him, he should begin with it; otherwise, he should pray Maghrib first and then pray it.'"

[REFERENCES] Al-Kafi, Vol.3 p.293 • Tahdib Al-Ahkam, Vol.2 p.269 • Al-Wafi, Vol.8 p.1012 • Wasa'il Al-Shi'ah, Vol.4 p.289

HADITH

HADITH.1074

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يُصَلِّيَ اَلْأُولَى حَتَّى صَلَّى اَلْعَصْرَ قَالَ «فَلْيَجْعَلْ صَلاَتَهُ اَلَّتِي صَلَّى اَلْأُولَى ثُمَّ لْيَسْتَأْنِفِ اَلْعَصْرَ» قَالَ قُلْتُ فَإِنْ نَسِيَ اَلْأُولَى وَ اَلْعَصْرَ جَمِيعاً ثُمَّ ذَكَرَ ذَلِكَ عِنْدَ غُرُوبِ اَلشَّمْسِ فَقَالَ «إِنْ كَانَ فِي وَقْتٍ لاَ يَخَافُ فَوْتَ إِحْدَاهُمَا فَلْيُصَلِّ اَلظُّهْرَ ثُمَّ لْيُصَلِّ اَلْعَصْرَ وَ إِنْ هُوَ خَافَ أَنْ يَفُوتَهُ فَلْيَبْدَأْ بِالْعَصْرِ وَ لاَ يُؤَخِّرْهَا فَتَفُوتَهُ فَيَكُونَ قَدْ فَاتَتَاهُ جَمِيعاً وَ لَكِنْ يُصَلِّي اَلْعَصْرَ فِيمَا قَدْ بَقِيَ مِنْ وَقْتِهَا ثُمَّ لْيُصَلِّ اَلْأُولَى بَعْدَ ذَلِكَ عَلَى أَثَرِهَا».

Al-Husayn ibn Sa'id narrated from Ibn Sinan from Ibn Muskan from Al-Halabi who said:

I asked him about a man who forgot to pray Dhuhr until he had already prayed Asr.

He said: "He should consider the prayer he has performed as Dhuhr, and then begin Asr anew."

I asked: “What if he forgot both Dhuhr and Asr together, and then remembered them at sunset?”

He said: "If there is still enough time and he does not fear missing either of them, he should pray Dhuhr first and then Asr. But if he fears that he will miss it, then he should begin with Asr and not delay it so that it would not be missed, resulting in missing both prayers. Rather, he should pray Asr within what remains of its time, and then afterward pray Dhuhr immediately after it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.269 • Al-Istibsar, Vol.1 p.287 • Al-Wafi, Vol.8 p.1014

HADITH

HADITH.1075

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَسَنِ بْنِ زِيَادٍ اَلصَّيْقَلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ نَسِيَ اَلْأُولَى حَتَّى صَلَّى رَكْعَتَيْنِ مِنَ اَلْعَصْرِ قَالَ «فَلْيَجْعَلْهَا اَلْأُولَى وَ لْيَسْتَأْنِفِ اَلْعَصْرَ» قُلْتُ فَإِنَّهُ نَسِيَ اَلْمَغْرِبَ حَتَّى صَلَّى رَكْعَتَيْنِ مِنَ اَلْعِشَاءِ ثُمَّ ذَكَرَ قَالَ «فَلْيُتِمَّ صَلاَتَهُ ثُمَّ لْيَقْضِ بَعْدُ اَلْمَغْرِبَ» قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ قُلْتَ حِينَ نَسِيَ اَلظُّهْرَ ثُمَّ ذَكَرَ وَ هُوَ فِي اَلْعَصْرِ يَجْعَلُهَا اَلْأُولَى ثُمَّ لْيَسْتَأْنِفْ وَ قُلْتَ لِهَذَا يُتِمُّ صَلاَتَهُ ثُمَّ لْيَقْضِ بَعْدُ اَلْمَغْرِبَ فَقَالَ «لَيْسَ هَذَا مِثْلَ هَذَا إِنَّ اَلْعَصْرَ لَيْسَ بَعْدَهَا صَلاَةٌ وَ اَلْعِشَاءُ بَعْدَهَا صَلاَةٌ».

From him, from Muhammad ibn Sinan, from Ibn Muskan, from Al-Hasan ibn Ziyad Al-Sayqal who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who forgot Dhuhr until he had already prayed two rak'ahs of Asr.

Imam {a.s} said: "He should consider it as Dhuhr and then newly begin Asr."

I said: “What if he forgot Maghrib until he had prayed two rak'ahs of Isha, and then he remembered?”

Imam {a.s} said: "He should complete his prayer and then afterward make up Maghrib."

I said to Imam {a.s}: “May I be your ransom, you said that when one forgets Dhuhr and then remembers during Asr, he should consider it Dhuhr and then start Asr anew, but here you said he should complete his prayer and afterward make up Maghrib.”

Imam {a.s} said: "This is not like that, for after Asr there is no other prayer, but after Isha there is still another prayer (Maghrib that was missed)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.270 • Al-Wafi, Vol.8 p.1015 • Wasa’il Al-Shi’ah, Vol.4 p.293 • Bihar Al-Anwar, Vol.8 5 p.329 • Mustadrak Al-Wasa’il, Vol.3 p.163

HADITH

HADITH.1076

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ نَامَ رَجُلٌ أَوْ نَسِيَ أَنْ يُصَلِّيَ اَلْمَغْرِبَ وَ اَلْعِشَاءَ اَلْآخِرَةَ فَإِنِ اِسْتَيْقَظَ قَبْلَ اَلْفَجْرِ قَدْرَ مَا يُصَلِّيهِمَا كِلْتَيْهِمَا فَلْيُصَلِّهِمَا وَ إِنْ خَافَ أَنْ تَفُوتَهُ إِحْدَاهُمَا فَلْيَبْدَأْ بِالْعِشَاءِ وَ إِنِ اِسْتَيْقَظَ بَعْدَ اَلْفَجْرِ فَلْيُصَلِّ اَلصُّبْحَ ثُمَّ اَلْمَغْرِبَ ثُمَّ اَلْعِشَاءَ قَبْلَ طُلُوعِ اَلشَّمْسِ».

From him, from Fadalah, from Ibn Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "If a man sleeps or forgets to pray Maghrib and the night prayer (Isha), and he wakes up before Fajr with enough time to pray both of them, then he should pray them both. But if he fears that one of them will be missed, then he should begin with Isha. And if he wakes up after Fajr, then he should pray the morning prayer (Fajr) first, then Maghrib, and then Isha before the rising of the sun."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.270 • Al-Istibsar, Vol.1 p.288 • Al-Wafi, Vol.8 p.1016 • Wasa'il Al-Shi'ah, Vol.4 p.288 • Bihar Al-Anwar, Vol.8 5 p.329 • Mustadrak Al-Wasa'il, Vol.6 p.429

HADITH

HADITH.1077

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ حَمَّادٍ عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ نَامَ رَجُلٌ وَ لَمْ يُصَلِّ صَلاَةَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ اَلْآخِرَةِ أَوْ نَسِيَ فَإِنِ اِسْتَيْقَظَ قَبْلَ اَلْفَجْرِ قَدْرَ مَا يُصَلِّيهِمَا كِلْتَيْهِمَا فَلْيُصَلِّهِمَا وَ إِنْ خَشِيَ أَنْ تَفُوتَهُ إِحْدَاهُمَا فَلْيَبْدَأْ بِالْعِشَاءِ اَلْآخِرَةِ وَ إِنِ اِسْتَيْقَظَ بَعْدَ اَلْفَجْرِ فَلْيَبْدَأْ فَلْيُصَلِّ اَلْفَجْرَ ثُمَّ اَلْمَغْرِبَ ثُمَّ اَلْعِشَاءَ اَلْآخِرَةَ قَبْلَ طُلُوعِ اَلشَّمْسِ فَإِنْ خَافَ أَنْ تَطْلُعَ اَلشَّمْسُ فَتَفُوتَهُ إِحْدَى اَلصَّلاَتَيْنِ فَلْيُصَلِّ اَلْمَغْرِبَ وَ يَدَعُ اَلْعِشَاءَ اَلْآخِرَةَ حَتَّى تَطْلُعَ اَلشَّمْسُ وَ يَذْهَبَ شُعَاعُهَا ثُمَّ لْيُصَلِّهَا».

قال محمد بن الحسن : ما تضمن هذا الخبر من تأخير القضاء الى بعد طلوع الشمس محمول على التقية لانه مذهب بعض العامة والذي نعمل عليه ما قدمناه من انه يقضي الفرض أي وقت كان من ليل أو نهار.

From him, from Hammad, from Shu'ayb, from Abu Basir:

Abu Abdillah {a.s} said: "If a man sleeps and does not pray the Maghrib and the night prayer (Isha), or forgets them, and he wakes up before Fajr with enough time to pray both of them, then he should pray them both. But if he fears that one of them will be missed, then he should begin with the night prayer (Isha). And if he wakes up after Fajr, then he should begin by praying the morning prayer (Fajr), then Maghrib, then the night prayer (Isha) before the rising of the sun. But if he fears that the sun will rise and he will miss one of the two prayers, then he should pray Maghrib and leave the night prayer (Isha) until after the sun rises and its rays disappear, then he should pray it."

[AL TUSI]

Muhammad ibn Al-Hasan said: "What this narration contains regarding delaying the makeup prayer until after the sun rises is to be understood as dissimulation (taqiyya), because it is the view of some of the general public. What we act upon is: that the obligatory prayer is to be made up at any time, whether by night or by day."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.270 • Al-Istibsar, Vol.1 p.288 • Wasa'il Al-Shi'ah, Vol.4 p.288

HADITH

HADITH.1078

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ دَخَلَ مَعَ قَوْمٍ وَ لَمْ يَكُنْ صَلَّى هُوَ اَلظُّهْرَ وَ اَلْقَوْمُ يُصَلُّونَ اَلْعَصْرَ يُصَلِّي مَعَهُمْ قَالَ «يَجْعَلُ صَلاَتَهُ اَلَّتِي صَلَّى مَعَهُمُ اَلظُّهْرَ وَ يُصَلِّي هُوَ بَعْدُ اَلْعَصْرَ».

Sa'd narrated from Abu Ja'far from Ali ibn Hadid from Jamil ibn Darraj from Zurarah:

Abu Ja'far, peace be upon him, (was asked) regarding a man who entered with a group of people while he had not yet prayed Dhuhr, and the people were praying Asr, should he pray with them?

Imam {a.s} said: "He should consider the prayer he performed with them as Dhuhr, and then he should pray Asr afterward."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.271 • Al-Wafi, Vol.8 p.1235 • Wasa'il Al-Shi'ah, Vol.4 p.293

HADITH

HADITH.1079

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَفُوتُهُ اَلْمَغْرِبُ حَتَّى تَحْضُرَ اَلْعَتَمَةُ فَقَالَ «إِنْ حَضَرَتِ اَلْعَتَمَةُ وَ ذَكَرَ أَنَّ عَلَيْهِ صَلاَةَ اَلْمَغْرِبِ فَإِنْ أَحَبَّ أَنْ يَبْدَأَ بِالْمَغْرِبِ بَدَأَ وَ إِنْ أَحَبَّ بَدَأَ بِالْعَتَمَةِ ثُمَّ صَلَّى اَلْمَغْرِبَ بَعْدُ».

قال محمد بن الحسن : هذا الخبر شاذ والاصل ما قدمناه من أنه إذا كان الوقت واسعا ينبغي أن يبدأ بالفائتة ، وان كان الوقت مضيقا بدأ بالحاضرة وليس هاهنا وقت يكون الانسان فيه مخيرا ، فأما ما رواه :

Sa'd ibn Abdullah narrated from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar ibn Musa Al-Sabati from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who missed Maghrib until the time for Isha (the night prayer) had arrived.

Imam {a.s} said: "If the time for Isha has come and he remembers that he has the Maghrib prayer pending, then if he wishes, he may begin with Maghrib, and if he wishes, he may begin with Isha and then pray Maghrib afterward."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This narration is isolated (shadh), and the fundamental principle is what we have previously stated, that if the time is ample, one should begin with the missed prayer, and if the time is tight, he should begin with the current prayer. There is no situation where a person is given the choice."

As for what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.271 • Al-Istibsar, Vol.1 p.288 • Al-Wafi, Vol.8 p.1016 • Wasa'il Al-Shi'ah, Vol.4 p.288

HADITH

HADITH.1080

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ إِسْمَاعِيلَ بْنِ هَمَّامٍ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «فِي اَلرَّجُلِ يُؤَخِّرُ اَلظُّهْرَ حَتَّى يَدْخُلَ وَقْتُ اَلْعَصْرِ إِنَّهُ يَبْدَأُ بِالْعَصْرِ ثُمَّ يُصَلِّي اَلظُّهْرَ».

فالوجه في هذا الخبر هو أنه إذا تضيق وقت العصر بدأ به ثم صلى بعده الظهر على ما فصلناه فيما تقدم ، فأما ما رواه :

Muhammad ibn Ali ibn Mahbub narrated from Al-Abbas from Isma'il ibn Hammam:

Abu Al-Hasan {a.s} said: "Regarding a man who delays the Dhuhr prayer until the time of Asr enters: he should begin with Asr, then pray Dhuhr."

[AL TUSI]

Thus, the interpretation of this narration is that if the time for Asr becomes tight, he should begin with it and then pray Dhuhr afterward, as we have explained previously. As for what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.271 • Al-Istibsar, Vol.1 p.289 • Al-Wafi, Vol.8 p.1017 • Wasa'il Al-Shi'ah, Vol.4 p.129

HADITH

HADITH.1081

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ اَلْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَنَامُ عَنِ اَلْفَجْرِ حَتَّى تَطْلُعَ اَلشَّمْسُ وَ هُوَ فِي سَفَرٍ كَيْفَ يَصْنَعُ أَ يَجُوزُ لَهُ أَنْ يَقْضِيَ بِالنَّهَارِ قَالَ «لاَ يَقْضِي صَلاَةً نَافِلَةً وَ لاَ فَرِيضَةً بِالنَّهَارِ وَ لاَ يَجُوزُ لَهُ وَ لاَ يَثْبُتُ لَهُ وَ لَكِنْ يُؤَخِّرُهَا فَيَقْضِيهَا بِاللَّيْلِ».

فهذا خبر شاذ لا يعارض به الاخبار التي قدمناها مع مطابقتها لظاهر القرآن.

Muhammad ibn Ali ibn Mahbub narrated from Ali ibn Khalid from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Amr ibn Sa'id Al-Mada'ini from Musaddiq ibn Sadaqah from Ammar ibn Musa Al-Sabati from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who sleeps through the Fajr prayer until the sun rises while he is traveling, what should he do? Is it permissible for him to make it up during the day?

Imam {a.s} said: "He should not make up either a supererogatory or an obligatory prayer during the day, and it is not permissible for him, nor is it established for him. Rather, he should delay it and make it up at night."

[AL TUSI]

Thus, this is an isolated (shadh) narration and is not to be opposed against the narrations we have previously presented, especially as those narrations conform with the apparent meaning of the Qur'an.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.272 • Al-Istibsar, Vol.1 p.289 • Al-Wafi, Vol.7 p.359 • Wasa'il Al-Shi'ah, Vol.4 p.278 • Wasa'il Al-Shi'ah, Vol.8 p.258 • Bihar Al-Anwar, Vol.8 5 p.328 • Mustadrak Al-Wasa'il, Vol.6 p.431

HADITH

HADITH.1082

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «يَا فُلاَنُ إِذَا دَخَلَ اَلْوَقْتُ عَلَيْكَ فَصَلِّهِمَا فَإِنَّكَ لاَ تَدْرِي مَا يَكُونُ».

Ahmad narrated from Al-Barqi from Sa'd ibn Sa'd who said:

(Imam) Al-Ridha {a.s}, peace be upon him, said: "O so-and-so, when the time enters upon you, then pray them both, for you do not know what may happen."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.272 • Al-Wafi, Vol.7 p.243 • Wasa'il Al-Shi'ah, Vol.4 p.119

HADITH

HADITH.1083

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبِيبٍ قَالَ: كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ تَكُونُ عَلَيَّ اَلصَّلاَةُ اَلنَّافِلَةُ مَتَى أَقْضِيهَا فَكَتَبَ «فِي أَيِّ سَاعَةٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Al-Husayn from Muhammad ibn Yahya ibn Habib who said:

I wrote to Abu Al-Hasan Al-Ridha, peace be upon him, asking: "The supererogatory (nafila) prayers that are due upon me, when should I make them up?"

So Imam {a.s} wrote: "At any hour you wish, whether by night or by day."

[REFERENCES] Al-Kafi, Vol.3 p.454 • Tahdib Al-Ahkam, Vol.2 p.272 • Tahdib Al-Ahkam, Vol.3 p.168 • Al-Wafi, Vol.7 p.355 • Wasa'il Al-Shi'ah, Vol.4 p.240

HADITH

HADITH.1084

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ حَسَّانَ بْنِ مِهْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَضَاءِ اَلنَّوَافِلِ قَالَ «مَا بَيْنَ طُلُوعِ اَلشَّمْسِ إِلَى غُرُوبِهَا».

Ahmad ibn Muhammad narrated from Ali ibn Sayf from Hassan ibn Mihran who said:

I asked Abu Abdillah {a.s}, peace be upon him, about making up the supererogatory (nafila) prayers.

Imam {a.s} said: "Anytime between the rising of the sun and its setting."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.272 • Al-Istibsar, Vol.1 p.290 • Al-Wafi, Vol.7 p.356 • Wasa'il Al-Shi'ah, Vol.4 p.242

HADITH

HADITH.1085

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ زُرْعَةَ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ تَفُوتُنِي صَلاَةُ اَللَّيْلِ فَأُصَلِّي اَلْفَجْرَ فَلِي أَنْ أُصَلِّيَ بَعْدَ صَلاَةِ اَلْفَجْرِ مَا فَاتَنِي مِنْ صَلاَةِ اَللَّيْلِ وَ أَنَا فِي مُصَلاَّيَ قَبْلَ طُلُوعِ اَلشَّمْسِ فَقَالَ «نَعَمْ وَ لَكِنْ لاَ تُعْلِمْ بِهِ أَهْلَكَ فَيَتَّخِذُونَهُ سُنَّةً».

Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Isa from Ali ibn Al-Hakam from Zur'ah from Al-Mufaddal ibn Umar who said:

I said to Abu Abdillah {a.s}, peace be upon him: "May I be your ransom, the night prayer sometimes escapes me, so I pray Fajr, is it permissible for me to pray after the Fajr prayer what I missed of the night prayer while I am still in my prayer place before the sun rises?"

Imam {a.s} said: "Yes, but do not let your family know about it, lest they take it as a regular practice."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.272 • Al-Wafi, Vol.7 p.356 • Wasa'il Al-Shi'ah, Vol.4 p.244 • Wasa'il Al-Shi'ah, Vol.4 p.274

HADITH

HADITH.1086

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لِكُلِّ صَلاَةٍ مَكْتُوبَةٍ لَهَا نَافِلَةُ رَكْعَتَيْنِ إِلاَّ اَلْعَصْرَ فَإِنَّهُ تُقَدَّمُ نَافِلَتُهَا فَيَصِيرَانِ قَبْلَهَا وَ هِيَ اَلرَّكْعَتَانِ اَللَّتَانِ تَمَّتْ بِهِمَا اَلثَّمَانِي بَعْدَ اَلظُّهْرِ فَإِذَا أَرَدْتَ أَنْ تَقْضِيَ شَيْئاً مِنَ اَلصَّلاَةِ مَكْتُوبَةً أَوْ غَيْرَهَا فَلاَ تُصَلِّ شَيْئاً حَتَّى تَبْدَأَ فَتُصَلِّيَ قَبْلَ اَلْفَرِيضَةِ اَلَّتِي حَضَرَتْ رَكْعَتَيْنِ نَافِلَةً لَهَا ثُمَّ اِقْضِ مَا شِئْتَ - وَ اِبْدَأْ مِنْ صَلاَةِ اَللَّيْلِ بِالْآيَاتِ تَقْرَأُ «إِنَّ فِي خَلْقِ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضِ» إِلَى «إِنَّكَ لاٰ تُخْلِفُ اَلْمِيعٰادَ» وَ يَوْمَ اَلْجُمُعَةِ تَبْدَأُ بِالْآيَاتِ قَبْلَ اَلرَّكْعَتَيْنِ اَللَّتَيْنِ قَبْلَ اَلزَّوَالِ» - وَ قَالَ «وَقْتُ صَلاَةِ اَلْجُمُعَةِ إِذَا زَالَتِ اَلشَّمْسُ شِرَاكٌ أَوْ نِصْفٌ» وَ قَالَ «لِلرَّجُلِ أَنْ يُصَلِّيَ اَلزَّوَالَ مَا بَيْنَ زَوَالِ اَلشَّمْسِ إِلَى أَنْ يَمْضِيَ قَدَمَانِ فَإِنْ كَانَ قَدْ بَقِيَ مِنَ اَلزَّوَالِ رَكْعَةٌ وَاحِدَةٌ أَوْ قَبْلَ أَنْ يَمْضِيَ قَدَمَانِ أَتَمَّ اَلصَّلاَةَ حَتَّى يُصَلِّيَ تَمَامَ اَلرَّكَعَاتِ وَ إِنْ مَضَى قَدَمَانِ قَبْلَ أَنْ يُصَلِّيَ رَكْعَةً بَدَأَ بِالْأُولَى وَ لَمْ يُصَلِّ اَلزَّوَالَ إِلاَّ بَعْدَ ذَلِكَ وَ لِلرَّجُلِ أَنْ يُصَلِّيَ مِنْ نَوَافِلِ اَلْأُولَى مَا بَيْنَ اَلْأُولَى إِلَى أَنْ يَمْضِيَ أَرْبَعَةُ أَقْدَامٍ فَإِنْ مَضَتِ اَلْأَرْبَعَةُ أَقْدَامٍ وَ لَمْ يُصَلِّ مِنَ اَلنَّوَافِلِ شَيْئاً فَلاَ يُصَلِّي اَلنَّوَافِلَ وَ إِنْ كَانَ قَدْ صَلَّى رَكْعَةً فَلْيُتِمَّ اَلنَّوَافِلَ حَتَّى يَفْرُغَ مِنْهَا ثُمَّ يُصَلِّي اَلْعَصْرَ» وَ قَالَ «لِلرَّجُلِ أَنْ يُصَلِّيَ إِنْ بَقِيَ عَلَيْهِ شَيْءٌ مِنْ صَلاَةِ اَلزَّوَالِ إِلَى أَنْ يَمْضِيَ بَعْدَ حُضُورِ اَلْأُولَى نِصْفُ قَدَمٍ وَ لِلرَّجُلِ إِذَا كَانَ قَدْ صَلَّى مِنْ نَوَافِلِ اَلْأُولَى شَيْئاً قَبْلَ أَنْ يَحْضُرَ اَلْعَصْرُ فَلَهُ أَنْ يُتِمَّ نَوَافِلَ اَلْأُولَى إِلَى أَنْ يَمْضِيَ بَعْدَ حُضُورِ اَلْعَصْرِ قَدَمٌ» وَ قَالَ «اَلْقَدَمُ بَعْدَ حُضُورِ اَلْعَصْرِ مِثْلُ نِصْفِ قَدَمٍ بَعْدَ حُضُورِ اَلْأُولَى فِي اَلْوَقْتِ سَوَاءٌ» وَ عَنِ اَلرَّجُلِ تَكُونُ عَلَيْهِ صَلاَةُ لَيَالٍ كَثِيرَةٍ هَلْ يَجُوزُ لَهُ أَنْ يَقْضِيَ صَلاَةَ لَيَالٍ كَثِيرَةٍ بِأَوْتَارِهَا يُتْبِعُ بَعْضُهَا بَعْضاً قَالَ «نَعَمْ كَذَلِكَ لَهُ فِي أَوَّلِ اَللَّيْلِ وَ أَمَّا إِذَا اِنْتَصَفَ إِلَى أَنْ يَطْلُعَ اَلْفَجْرُ فَلَيْسَ لِلرَّجُلِ وَ لاَ لِلْمَرْأَةِ أَنْ يُوتِرَ إِلاَّ وَتْرَ صَلاَةِ تِلْكَ اَللَّيْلَةِ فَإِنْ أَحَبَّ أَنْ يَقْضِيَ صَلاَةً عَلَيْهِ صَلَّى

ثَمَانِيَ رَكَعَاتٍ مِنْ صَلاَةِ تِلْكَ اَللَّيْلَةِ وَ أَخَّرَ اَلْوَتْرَ ثُمَّ يَقْضِي مَا بَدَا لَهُ بِلاَ وَتْرٍ ثُمَّ يُوتِرُ اَلْوَتْرَ اَلَّذِي لِتِلْكَ اَللَّيْلَةِ خَاصَّةً» وَ عَنِ اَلرَّجُلِ يَكُونُ عَلَيْهِ صَلاَةٌ فِي اَلْحَضَرِ هَلْ يَقْضِيهَا وَ هُوَ مُسَافِرٌ قَالَ «نَعَمْ يَقْضِيهَا بِاللَّيْلِ عَلَى اَلْأَرْضِ فَأَمَّا عَلَى اَلظَّهْرِ فَلاَ وَ يُصَلِّي كَمَا يُصَلِّي فِي اَلْحَضَرِ».

From him, from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Amr ibn Sa'id Al-Mada'ini from Musaddiq ibn Sadaqah from Ammar ibn Musa Al-Sabati:

Abu Abdillah {a.s}, peace be upon him, said: "For every obligatory prayer there are two rak'ahs of supererogatory prayer except for Asr, for its supererogatory prayer is performed beforehand, thus they become two rak'ahs before it, and they are the two rak'ahs that complete the eight rak'ahs after Dhuhr. So if you want to make up any prayer, obligatory or other than it, do not pray anything until you first perform two rak'ahs of supererogatory prayer before the obligatory prayer that has arrived, then make up whatever you wish.

And begin the night prayer with the verses: Indeed, in the creation of the heavens and the earth...' until '*Indeed, You do not fail in (Your) promise'* (Surah Aali Imran 3:190-194). And on the day of Friday, you begin with the verses before the two rak'ahs before the zenith (zawal).

And Imam {a.s} said: 'The time for the Friday prayer is when the sun has passed its zenith, by the measure of a strap (shiraak) or half of it.'

And Imam {a.s} said: 'It is permissible for a man to pray at zawal from the time the sun has passed its zenith until two footsteps (qadaman) have passed. So if there remains time after the zenith for one rak'ah or before two footsteps have passed, he should complete the prayer until he finishes the full rak'ahs. But if two footsteps have passed before he prays one rak'ah, then he should begin with the first (obligatory prayer) and not pray the zawal supererogatory prayer except after that.

And it is permissible for a man to pray the supererogatory prayers of the first (part of the day) from the beginning of the first until four footsteps have passed. If the four footsteps pass and he has not prayed anything from the supererogatory prayers, then he should not pray the supererogatory prayers. But if he has prayed one rak'ah, then he should complete the supererogatory prayers until he finishes them, then he should pray the Asr prayer."

And Imam {a.s} said: "It is permissible for a man to pray if there remains something from the prayer of the zenith (zawal) until half a foot has passed after the arrival of Dhuhr. And if a man has already prayed something from the supererogatory prayers of Dhuhr before Asr arrives, it is permissible for him to complete the supererogatory prayers of Dhuhr until a foot has passed after the arrival of Asr."

And Imam {a.s} said: "A footstep after the arrival of Asr is like half a footstep after the arrival of Dhuhr, they are the same in terms of time."

And (Imam {a.s} was asked) regarding a man upon whom are many missed night prayers; is it permissible for him to make up the prayers of many nights along with their witr, following one after the other?

Imam {a.s} said: "Yes, it is permissible for him to do so at the beginning of the night. But if half the night has passed until the rising of Fajr, then neither a man nor a woman is

to perform witr except the witr of that specific night. And if he wishes to make up a missed prayer, then let him pray eight rak'ahs from the prayer of that night and delay the witr, then make up whatever he wishes without witr, then pray the witr of that specific night alone."

And (Imam {a.s} was asked) regarding a man upon whom is a missed prayer from the time of being present (hadar), is it permissible for him to make it up while traveling?

Imam {a.s} said: "Yes, he may make it up at night on the ground. As for on the back of a mount, then no. And he should pray it as he would pray it in the state of presence (hadar)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.273

HADITH

HADITH.1087

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِجْتَمَعَ عَلَيْكَ وَتْرَانِ أَوْ ثَلاَثَةٌ أَوْ أَكْثَرُ مِنْ ذَلِكَ فَاقْضِ ذَلِكَ كَمَا فَاتَكَ تَفْصِلُ بَيْنَ كُلِّ وَتْرَيْنِ بِصَلاَةٍ لاَ تُقَدِّمَنَّ شَيْئاً قَبْلَ أَوَّلِهِ اَلْأَوَّلَ فَالْأَوَّلَ تَبْدَأُ إِذَا أَنْتَ قَضَيْتَ صَلاَةَ لَيْلَتِكَ ثُمَّ اَلْوَتْرَ» قَالَ وَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ «لاَ وَتْرَانِ فِي لَيْلَةٍ إِلاَّ وَ أَحَدُهُمَا قَضَاءٌ» وَ قَالَ «إِنْ أَوْتَرْتَ مِنْ أَوَّلِ اَللَّيْلِ وَ قُمْتَ فِي آخِرِ اَللَّيْلِ فَوَتْرُكَ اَلْأَوَّلُ قَضَاءٌ وَ مَا صَلَّيْتَ مِنْ صَلاَةٍ فِي لَيْلَتِكَ كُلِّهَا فَلْيَكُنْ قَضَاءً إِلَى آخِرِ صَلاَتِكَ فَإِنَّهَا لِلَيْلَتِكَ وَ لْيَكُنْ آخِرُ صَلاَتِكَ وَتْرَ لَيْلَتِكَ».

Ali narrated from his father from Hammad ibn Isa from Hariz from Zurarah:

Abu Ja'far, peace be upon him, said: "If two witr prayers, or three, or more than that have accumulated upon you, then make them up in the same order in which you missed them. Separate between each two witr prayers with a (supererogatory) prayer. Do not perform anything before the first one. The first, then the first, you begin by making up the prayer of your own night, then the witr."

He said, and Abu Ja'far {a.s}, peace be upon him, also said: "There are not two Witrs in one night except that one of them is a makeup."

And Imam {a.s} said: "If you performed Witr at the beginning of the night and then you rise at the end of the night, then your first Witr is a makeup. And whatever you have prayed from the prayers during your entire night, let them be considered as makeup until the end of your prayers, for they are for your night. And let the last of your prayers be the Witr of your night."

[REFERENCES] Al-Kafi, Vol.3 p.453 • Tahdib Al-Ahkam, Vol.2 p.274 • Al-Wafi, Vol.8 p.1036 • Wasa'il Al-Shi'ah, Vol.8 p.166

HADITH

HADITH.1088

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تَقْضِ وَتْرَ لَيْلَتِكَ إِنْ كَانَ فَاتَكَ حَتَّى تُصَلِّيَ اَلزَّوَالَ فِي يَوْمِ اَلْعِيدَيْنِ ».

Muhammad ibn Ali ibn Mahbub narrated from Al-Abbas from Hammad ibn Isa from Hariz from Zurarah:
Abu Ja'far, peace be upon him, said: "Do not make up the Witr of your night if you have missed it until after you have prayed the prayer of the zenith (zawal) on the day of the two Eids."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.509 • Tahdib Al-Ahkam, Vol.2 p.274 • Al-Wafi, Vol.9 p.1299 • Wasa'il Al-Shi'ah, Vol.7 p.428 • Wasa'il Al-Shi'ah, Vol.7 p.430 • Wasa'il Al-Shi'ah, Vol.8 p.271

HADITH

HADITH.1089

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ حَرِيزٍ عَنْ عِيسَى بْنِ عَبْدِ اَللَّهِ اَلْقُمِّيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقْضِي عِشْرِينَ وَتْراً فِي لَيْلَةٍ ».

From him, from Al-Abbas, from Abdullah ibn Al-Mughira, from Hariz, from Isa ibn Abdullah Al-Qummi:
Abu Abdillah {a.s}, peace be upon him, said: "Abu Ja'far {a.s}, peace be upon him, used to make up twenty Witrs in one night."

[REFERENCES] Al-Kafi, Vol.3 p.453 • Tahdib Al-Ahkam, Vol.2 p.274 • Wasa'il Al-Shi'ah, Vol.8 p.166 • Wasa'il Al-Shi'ah, Vol.8 p.271 • Awalim Al-Uloom, Vol.1 9 p.216

HADITH

HADITH.1090

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ اَلْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي رَكْعَتَيْنِ مِنَ اَلْوَتْرِ وَ يَنْسَى اَلثَّالِثَةَ حَتَّى يُصْبِحَ قَالَ «يُوتِرُ إِذَا أَصْبَحَ بِرَكْعَةٍ مِنْ سَاعَتِهِ».

From him, from Ali ibn Khalid, from Ahmad ibn Al-Hasan ibn Ali ibn Faddal, from Amr ibn Sa'id Al-Mada'ini, from Musaddiq ibn Sadaqah, from Ammar ibn Musa Al-Sabati, from Abu Abdillah {a.s}, peace be upon him, who said:
I asked Imam {a.s} about a man who prays two rak'ahs of the Witr and forgets the third until morning comes.
Imam {a.s} said: "He should perform the Witr when he wakes up with one rak'ah immediately."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.274 • Al-Wafi, Vol.8 p.1026 • Wasa'il Al-Shi'ah, Vol.8 p.271

HADITH

HADITH.1091

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

سعد عن موسى بن جعفر بن أبي جعفر عن محمد بن عبد الجبار عن ميمون عن محمد بن الفرج قال : كتبت الى العبد الصالح عليه‌السلام اسأله عن مسائل فكتب إلي : وصل بعد العصر من النوافل ما شئت وصل بعد الغداة من النوافل ما شئت.

Sa'd narrated from Musa ibn Ja'far ibn Abi Ja'far from Muhammad ibn Abdul-Jabbar from Maymun from Muhammad ibn Al-Faraj who said:

I wrote to the Righteous servant (Abd al Salih {a.s}), peace be upon him, asking Imam {a.s} about some matters.

Imam {a.s} wrote back to me: "Pray after Asr from the supererogatory prayers as much as you wish, and pray after Fajr from the supererogatory prayers as much as you wish."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1092

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

فأما ما رواه أحمد بن محمد عن سعد بن إسماعيل عن أبيه اسماعيل بن عيسى قال سألت الرضا عليه‌السلام عن الرجل يصلي الاولى ثم يتنفل فيدركه وقت العصر من قبل أن يفرغ من نافلته فيبطئ بالعصر يقضي نافلته أو يصليها بعد العصر أو يؤخرها حتى يصليها في وقت آخر؟ قال : يصلي العصر ويقضي نافلته في يوم آخر.

فالوجه في هذا الخبر انه إذا صلى في آخر وقت فيكون قد قارب غيبوبة الشمس وذلك وقت يكره فيه الصلاة على ما بيناه في أكثر الروايات فالافضل أن يؤخرها فيقضيها في وقت آخر.

As for what was narrated by Ahmad ibn Muhammad from Sa'd ibn Isma'il from his father Isma'il ibn Isa who said:

I asked (Imam) Al-Ridha, peace be upon him, about a man who prays the Dhuhr prayer and then engages in supererogatory prayers, but the time for Asr comes before he completes his supererogatory prayers. Should he delay the Asr prayer in order to complete his supererogatory prayers, or should he pray the Asr and then complete the supererogatory prayers after Asr, or should he delay them until another time?

Imam {a.s} said: "He should pray the Asr and make up his supererogatory prayers on another day."

[AL TUSI]

The explanation for this narration is that if he prayed at the end of the time (for Dhuhr), he would be close to the setting of the sun, and that is a time in which prayer is disliked, as we have explained in many narrations. Therefore, it is preferable for him to delay it and make it up at another time.

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1093

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ عَنْبَسَةَ اَلْعَابِدِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ هُوَ اَلَّذِي جَعَلَ اَللَّيْلَ وَ اَلنَّهٰارَ خِلْفَةً لِمَنْ أَرٰادَ أَنْ يَذَّكَّرَ أَوْ أَرٰادَ شُكُوراً» قَالَ «قَضَاءُ صَلاَةِ اَللَّيْلِ بِالنَّهَارِ وَ قَضَاءُ صَلاَةِ اَلنَّهَارِ بِاللَّيْلِ».

Muhammad ibn Ahmad ibn Yahya narrated from Muhammad ibn Isma'il from Ali ibn Al-Hakam from Mansur ibn Yunus from Anbasa Al-Abid who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the saying of Allah {SWT}, Mighty and Majestic, "*And He it is Who has made the night and the day in succession for whoever desires to remember or desires gratitude*." (Surah Furqan 25:62)

Imam {a.s} said: "Making up the prayer of the night during the day, and making up the prayer of the day during the night."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.275 • Al-Wafi, Vol.8 p.1027 • Wasa'il Al-Shi'ah, Vol.4 p.275 • Tafsir Al-Burhan, Vol.4 p.145 • Bihar Al-Anwar, Vol.8 5 p.293

HADITH

HADITH.1094

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَلِيِّ بْنِ اَلْحَسَنِ بْنِ رِبَاطٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ تَجْتَمِعُ عَلَيَّ قَالَ «تَحَرَّ وَ اِقْضِهَا».

From him, from Muhammad ibn Yahya, from Mu'awiyah ibn Hakim, from Ali ibn Al-Hasan ibn Ribaat, from Isma'il ibn Jabir, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about (abundance of) prayers that have accumulated upon me.

Imam {a.s} said: "Make an effort and make them up."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.275 • Al-Wafi, Vol.8 p.1024 • Wasa'il Al-Shi'ah, Vol.4 p.78

HADITH

HADITH.1095

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَسَنِ بْنِ رِبَاطٍ عَنِ اِبْنِ مُسْكَانَ قَالَ: حَدَّثَنِي مَنْ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَجْتَمِعُ عَلَيْهِ اَلصَّلاَةُ قَالَ «أَلْقِهَا وَ اِسْتَأْنِفْ».

قال محمد بن الحسن : لا تنافي بين الخبرين لانه يحتمل أن يكون الخبر الاول مخصوصا بالفرائض فيجب أن يتحرى ويقضي ويكون الخبر الثاني مخصوصا بالنوافل فيجوز له تركها ، ولو حملناهما جميعا على النوافل لجاز أن يحمل الخبر الاول على الاستحباب والثاني على الجواز.

From him, from Ali ibn Al-Hasan ibn Ribaat, from Ibn Maskan who said:

Someone who asked Abu Abdillah {a.s}, peace be upon him, narrated to me about a man upon whom prayers have accumulated.

Imam {a.s} said: "Abandon it and start anew."

[AL TUSI]

Muhammad ibn Al-Hasan said: “There is no contradiction between the two narrations because it is possible that the first narration is specific to the obligatory prayers, thus it is necessary to make an effort and make them up, and that the second narration is specific to the supererogatory prayers, for which it is permissible to abandon them. And if we were to apply both narrations to the supererogatory prayers, it would be possible to interpret the first narration as indicating recommendation and the second as indicating permissibility.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.276

HADITH

HADITH.1096

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ 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 خَمْسَةٍ 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».

Abdullah ibn Sinan narrated:

Abu Abdillah {a.s}, peace be upon him, said: "The sun passes the zenith (zawal) in the middle of Haziran (June) at half a foot, and in the middle of Tammuz (July) at one and a half feet, and in the middle of Ab (August) at two and a half feet, and in the middle of Aylul (September) at three and a half feet, and in the middle of Tishrin Al-Awwal (October) at five and a half feet, and in the middle of Tishrin Al-Akhir (November) at seven and a half feet, and in the middle of Kanun Al-Awwal (December) at nine and a half feet, and in the middle of Kanun Al-Akhir (January) at seven and a half feet, and in the middle of Shubat (February) at five and a half feet, and in the middle of Adhar (March) at three and a half feet, and in the middle of Nisan (April) at two and a half feet, and in the middle of Ayyar (May) at one and a half feet, and in the middle of Haziran (June) at half a foot."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.223 • Al-Khisal, Vol.2 p.460 • Tahdib Al-Ahkam, Vol.2 p.276 • Al-Manaqib, Vol.4 p.256 • Al-’Adad Al-Qawiyyah, Vol.1 p.154 • Al-Wafi, Vol.7 p.250 • Wasa’il Al-Shi’ah, Vol.4 p.163 • Bihar Al-Anwar, Vol.7 9 p.365

HADITH

HADITH.1097

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اِبْنِ مُسْكَانَ رَفَعَهُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ نَامَ قَبْلَ أَنْ يُصَلِّيَ اَلْعَتَمَةَ فَلَمْ يَسْتَيْقِظْ حَتَّى يَمْضِيَ نِصْفُ اَللَّيْلِ فَلْيَقْضِ صَلاَتَهُ وَ لْيَسْتَغْفِرِ اَللَّهَ».

Muhammad ibn Ali ibn Mahboub from Al-Abbas from Abdullah ibn Al-Mughira from Ibn Muskan, who raised it to Abu Abdillah {a.s}, peace be upon him:

Imam {a.s} said: "Whoever sleeps before performing the night prayer (al-'atama) and does not wake up until half the night has passed, then he should make up his prayer and seek forgiveness from Allah {SWT}."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.276 • Al-Wafi, Vol.8 p.1006 • Wasa'il Al-Shi'ah, Vol.4 p.185 • Wasa'il Al-Shi'ah, Vol.4 p.215

HADITH

HADITH.1098

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ اَلْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَتَى مَا اِسْتَيْقَنْتَ أَوْ شَكَكْتَ فِي وَقْتِ صَلاَةٍ أَنَّكَ لَمْ تُصَلِّهَا أَوْ فِي وَقْتِ فَوْتِهَا صَلِّيْتَهَا فَإِنْ شَكَكْتَ بَعْدَ مَا خَرَجَ وَقْتُ اَلْفَوْتِ فَقَدْ دَخَلَ حَائِلٌ فَلاَ إِعَادَةَ عَلَيْكَ مِنْ شَكٍّ حَتَّى تَسْتَيْقِنَ فَإِنِ اِسْتَيْقَنْتَ فَعَلَيْكَ إِعَادَةُ أَنْ تُصَلِّيَهَا فِي أَيِّ حَالٍ كُنْتَ».

Ali from his father from Hammad from Hariz from Zurarah and Al-Fudhayl:

Abu Ja'far {a.s}, peace be upon him, said: "Whenever you become certain or you doubt within the time of the prayer that you have not prayed it, or within the time of its expiration you pray it.

But if you doubt after the time of expiration has passed, then a barrier has entered, and there is no re-praying upon you due to doubt unless you become certain. If you become certain, then it is upon you to re-pray it, no matter what state you are in."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.276 • Wasa'il Al-Shi'ah, Vol.4 p.282 • Al-Fusul Al-Muhimmah, Vol.2 p.71

CHAPTER ON THE ADHAN AND THE IQAMAH

١٤ ـ باب الاذان والاقامة

HADITH 1099 – 1144

HADITH.1099

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ مَنْصُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَمَّا هَبَطَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ بِالْأَذَانِ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ 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» قَالَ «حَفِظْتَ» قَالَ «نَعَمْ» قَالَ «اُدْعُ بِلاَلاً فَعَلِّمْهُ» فَدَعَا عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ بِلاَلاً فَعَلَّمَهُ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad from Mansur:

Abu Abdillah {a.s}, peace be upon him, said: "When Jibrail {a.s}, peace be upon him, descended with the Adhan to the Messenger of Allah {SWT}, peace be upon him and his family, the Messenger's head was in the lap of (Imam) Ali {a.s}, peace be upon him. Jibrail, peace be upon him, made the call to prayer and established it.

When the Messenger of Allah {SWT}, peace be upon him and his family, awoke, He {saws} said: 'O Ali, did you hear it?'

He (Imam Ali {a.s}) said: 'Yes.'

He {Prophet {saws} said: 'Did you memorize it?'

He (Imam Ali {a.s}) said: 'Yes.'

He {Prophet {saws} said: 'Call Bilal and teach him.'

So (Imam) Ali {a.s}, peace be upon him, called Bilal and taught him."

[REFERENCES] Al-Kafi, Vol.3 p.302 • Man La Yahduruhu Al-Faqih, Vol.1 p.282 • Tahdib Al-Ahkam, Vol.2 p.277 • Rawdat Al-Wa'izin, Vol.2 p.313 • Al-Manaqib, Vol.2 p.238 • Al-Wafi, Vol.7 p.558 • Wasa'il Al-Shi'ah, Vol.5 p.369 • Ithbat Al-Huda, Vol.1 p.186 • Bihar Al-Anwar, Vol.4 0 p.62

HADITH

HADITH.1100

[SOURCE] Implicit (Muzmar)

عَلِيٌّ عَنْ أَبِيهِ عَنْ خَالِدِ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَنْتَهِي إِلَى اَلْإِمَامِ حِينَ يُسَلِّمُ فَقَالَ «لَيْسَ عَلَيْهِ أَنْ يُعِيدَ اَلْأَذَانَ فَلْيَدْخُلْ مَعَهُمْ فِي أَذَانِهِمْ فَإِنْ وَجَدَهُمْ قَدْ تَفَرَّقُوا أَعَادَ اَلْأَذَانَ».

Ali from his father, from Khalid ibn Sa'id, from Yunus, from Ibn Muskan, from Abu Basir, who said:

I asked Imam {a.s} about a man who reaches the imam (of prayer) while he is giving the salutation (at the end of prayer).

Imam {a.s} said: "It is not upon him to repeat the Adhan; rather, he should enter with them with their Adhan. But if he finds that they have dispersed, he must repeat Adhan."

[REFERENCES] Al-Kafi, Vol.3 p.304 • Tahdib Al-Ahkam, Vol.2 p.277 • Al-Wafi, Vol.7 p.606 • Wasa'il Al-Shi'ah, Vol.5 p.429

HADITH

HADITH.1101

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سُئِلَ عَنِ اَلْأَذَانِ هَلْ يَجُوزُ أَنْ يَكُونَ مِنْ غَيْرِ عَارِفٍ قَالَ «لاَ يَسْتَقِيمُ اَلْأَذَانُ وَ لاَ يَجُوزُ أَنْ يُؤَذِّنَ بِهِ إِلاَّ رَجُلٌ مُسْلِمٌ عَارِفٌ فَإِنْ عَلِمَ اَلْأَذَانَ فَأَذَّنَ بِهِ وَ لَمْ يَكُنْ عَارِفاً لَمْ يُجْزِ أَذَانُهُ وَ لاَ إِقَامَتُهُ وَ لاَ يُقْتَدَى بِهِ» وَ سُئِلَ عَنِ اَلرَّجُلِ يُؤَذِّنُ وَ يُقِيمُ لِيُصَلِّيَ وَحْدَهُ فَيَجِيءُ رَجُلٌ آخَرُ فَيَقُولُ لَهُ تُصَلِّي جَمَاعَةً هَلْ يَجُوزُ أَنْ يُصَلِّيَا بِذَلِكَ اَلْأَذَانِ وَ اَلْإِقَامَةِ قَالَ «لاَ وَ لَكِنْ يُؤَذِّنُ وَ يُقِيمُ ».

Muhammad ibn Ahmad ibn Yahya from Ahmad ibn Al-Hasan ibn Ali from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar Al-Sabati from Abu Abdillah {a.s}, peace be upon him, who said:

Imam {a.s} was asked about the Adhan, whether it is permissible for it to be performed by someone who is not knowledgeable.

Imam {a.s} said: "The Adhan is not correct, and it is not permissible for anyone to perform it except a Muslim man who is knowledgeable. So if he knows the Adhan and performs it but is not knowledgeable, his Adhan and Iqamah are not sufficient, and he is not to be followed."

And Imam {a.s} was asked about a man who gives the Adhan and the Iqamah to pray alone, then another man comes and says to him, 'Will you pray in congregation?' Is it permissible for them to pray with that Adhan and Iqamah?

Imam {a.s} said: "No, but he must give a new Adhan and Iqamah."

[REFERENCES] Al-Kafi, Vol.3 p.304 • Tahdib Al-Ahkam, Vol.2 p.277

HADITH

HADITH.1102

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: فِي اَلرَّجُلِ يَنْسَى اَلْأَذَانَ وَ اَلْإِقَامَةَ حَتَّى يَدْخُلَ فِي اَلصَّلاَةِ قَالَ «إِنْ كَانَ ذَكَرَ قَبْلَ أَنْ يَقْرَأَ فَلْيُصَلِّ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ لْيُقِمْ وَ إِنْ كَانَ قَدْ قَرَأَ فَلْيُتِمَّ صَلاَتَهُ».

Muhammad ibn Ismail from Al-Fadl ibn Shadhan from Safwan from Al-Ala' ibn Razin from Muhammad ibn Muslim:

Abu Abdillah {a.s}, peace be upon him, said regarding a man who forgets the Adhan and the Iqamah until he enters into the prayer.

Imam {a.s} said: "If he remembers before he recites (the Qur'an), then he should send blessings upon the Prophet {saws}, may Allah {SWT} bless him and his family, and give the Iqamah. But if he has already recited, then he should complete his prayer."

[REFERENCES] Al-Kafi, Vol.3 p.305 • Tahdib Al-Ahkam, Vol.2 p.278 • Al-Istibsar, Vol.1 p.303 • Al-Wafi, Vol.7 p.619 • Wasa'il Al-Shi'ah, Vol.5 p.434

HADITH

HADITH.1103

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنْ سَعِيدٍ اَلْأَعْرَجِ وَ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِفْتَتَحْتَ اَلصَّلاَةَ فَنَسِيتَ أَنْ تُؤَذِّنَ وَ تُقِيمَ ثُمَّ ذَكَرْتَ قَبْلَ أَنْ تَرْكَعَ فَانْصَرِفْ فَأَذِّنْ وَ أَقِمْ وَ اِسْتَفْتِحِ اَلصَّلاَةَ وَ إِنْ كُنْتَ قَدْ رَكَعْتَ فَأَتِمَّ عَلَى صَلاَتِكَ».

Ahmad ibn Muhammad from Ali ibn Al-Nu'man from Sa'id Al-A'raj and Ibn Abi Umayr from Hammad from Al-Halabi:

Abu Abdillah {a.s}, peace be upon him, said: "If you begin the prayer and forget to give the Adhan and the Iqamah, then remember before you bow (for Ruku'), then break off, give the Adhan and the Iqamah, and begin the prayer anew. But if you have already bowed, then complete your prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.278 • Al-Istibsar, Vol.1 p.304 • Al-Wafi, Vol.7 p.620 • Wasa'il Al-Shi'ah, Vol.5 p.434

HADITH

HADITH.1104

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ إِسْحَاقَ بْنِ آدَمَ عَنْ أَبِي اَلْعَبَّاسِ اَلْمُفَضَّلِ بْنِ حَسَّانَ اَلدَّالاَنِيِّ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ كُنْتُ فِي صَلاَتِي فَذَكَرْتُ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ وَ أَنَا فِي اَلْقِرَاءَةِ أَنِّي لَمْ أُقِمْ فَكَيْفَ أَصْنَعُ قَالَ «اُسْكُتْ مَوْضِعَ قِرَاءَتِكَ وَ قُلْ قَدْ قَامَتِ اَلصَّلاَةُ قَدْ قَامَتِ اَلصَّلاَةُ ثُمَّ اِمْضِ فِي قِرَاءَتِكَ وَ صَلاَتِكَ وَ قَدْ تَمَّتْ صَلاَتُكَ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Ishaq ibn Adam from Abu Al-Abbas Al-Mufaddal ibn Hassan Al-Dallani from Zakariya ibn Adam who said:

I said to Abu Al-Hasan Al-Ridha {a.s}, peace be upon him: "May I be your ransom, I was in my prayer and during the second rak'ah while I was reciting, I remembered that I had not given the Iqamah. What should I do?"

Imam {a.s} said: "Fall silent in the place of your recitation and say, 'Qad qamati al-salah, qad qamati al-salah' (The prayer has been established, the prayer has been established), then continue in your recitation and your prayer, and your prayer will be complete."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.278 • Al-Istibsar, Vol.1 p.304 • Al-Wafi, Vol.7 p.619 • Wasa'il Al-Shi'ah, Vol.5 p.435

HADITH

HADITH.1105

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنْ حُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَسْتَفْتِحُ صَلاَةَ اَلْمَكْتُوبَةِ ثُمَّ يَذْكُرُ أَنَّهُ لَمْ يُقِمْ قَالَ «فَإِنْ ذَكَرَ أَنَّهُ لَمْ يُقِمْ قَبْلَ أَنْ يَقْرَأَ فَلْيُسَلِّمْ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ يُقِيمُ وَ يُصَلِّي وَ إِنْ ذَكَرَ بَعْدَ مَا قَرَأَ بَعْضَ اَلسُّورَةِ فَلْيُتِمَّ عَلَى صَلاَتِهِ».

قال محمد بن الحسن : هذه الاخبار كلها محمولة على الاستحباب لانه إذا استفتح الصلاة فالاصل انه يجوز له المضي فيها وليس عليه الانصراف ، والذي يبين ما ذكرناه ما رواه :

From him, from Muhammad ibn Al-Husayn, from Safwan, from Husayn ibn Abi Al-A'la, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who begins the obligatory prayer and then remembers that he did not give the Iqamah.

Imam {a.s} said: "If he remembers that he did not give the Iqamah before he recites, then he should send blessings upon the Prophet (may Allah {SWT} bless him and his family), then give the Iqamah and pray. But if he remembers after he has recited part of the Surah, then he should complete his prayer."

[AL TUSI]

Muhammad ibn Al-Hasan said: "All these narrations are to be understood as recommending (the act) out of desirability, because once he begins the prayer, the principle is that it is permissible for him to proceed in it and it is not obligatory upon him to break it off." What clarifies what we have mentioned is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.278 • Al-Istibsar, Vol.1 p.304 • Al-Wafi, Vol.7 p.619 • Wasa'il Al-Shi'ah, Vol.5 p.435

HADITH

HADITH.1106

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ سَلَمَةَ بْنِ اَلْخَطَّابِ عَنِ اِبْنِ جَبَلَةَ عَنِ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ يَنْسَى اَلْأَذَانَ وَ اَلْإِقَامَةَ حَتَّى يُكَبِّرَ قَالَ «يَمْضِي عَلَى صَلاَتِهِ وَ لاَ يُعِيدُ».

Muhammad ibn Ali ibn Mahbub from Salamah ibn Al-Khattab from Ibn Jabalah from Ibn Bukayr from Zurarah from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Him {a.s}: "A man forgets the Adhan and the Iqamah until he has said the Takbir."

Imam {a.s} said: "He should proceed with his prayer and not repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.279 • Al-Istibsar, Vol.1 p.302 • Al-Wafi, Vol.7 p.620 • Wasa'il Al-Shi'ah, Vol.5 p.436

HADITH

HADITH.1107

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ نُعْمَانَ اَلرَّازِيِّ قَالَ: سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ سَأَلَهُ أَبُو عُبَيْدَةَ اَلْحَذَّاءُ عَنْ حَدِيثِ رَجُلٍ نَسِيَ أَنْ يُؤَذِّنَ وَ يُقِيمَ حَتَّى كَبَّرَ وَ دَخَلَ فِي اَلصَّلاَةِ قَالَ «إِنْ كَانَ دَخَلَ اَلْمَسْجِدَ وَ مِنْ نِيَّتِهِ أَنْ يُؤَذِّنَ وَ يُقِيمَ فَلْيَمْضِ فِي صَلاَتِهِ وَ لاَ يَنْصَرِفْ».

From him, from Muhammad ibn Al-Husayn, from Ja'far ibn Bashir, from Nu'man Al-Razi who said:
I heard Abu Abdillah {a.s}, peace be upon him, and Abu Ubaydah Al-Hadhdha' asked him about the narration of a man who forgot to give the Adhan and the Iqamah until he said the Takbir and entered into the prayer.
Imam {a.s} said: "If he entered the mosque with the intention to give the Adhan and the Iqamah, then he should proceed with his prayer and not break it off."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.279 • Al-Istibsar, Vol.1 p.303 • Al-Wafi, Vol.7 p.621 • Wasa'il Al-Shi'ah, Vol.5 p.436

HADITH

HADITH.1108

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ اَلْفُضَيْلِ عَنْ أَبِي اَلصَّبَّاحِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ اَلْأَذَانَ حَتَّى صَلَّى قَالَ «لاَ يُعِيدُ».

Al-Husayn ibn Sa'id from Muhammad ibn Al-Fudayl from Abu Al-Sabbah from Abu Abdillah {a.s}, peace be upon him, who said:
I asked Him {a.s} about a man who forgot the Adhan until he completed the prayer.
Imam {a.s} said: "He does not repeat (the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.279 • Al-Istibsar, Vol.1 p.303 • Al-Wafi, Vol.7 p.621 • Wasa'il Al-Shi'ah, Vol.5 p.433

HADITH

HADITH.1109

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يُقِيمَ اَلصَّلاَةَ حَتَّى اِنْصَرَفَ يُعِيدُ صَلاَتَهُ قَالَ «لاَ يُعِيدُهَا وَ لاَ يَعُودُ لِمِثْلِهَا».

From him, from Ali ibn Al-Sindi, from Hammad ibn Isa, from Shu'ayb ibn Ya'qub, from Abu Basir, from Abu Abdillah {a.s}, peace be upon him, who said:
I asked Him {a.s} about a man who forgot to give the Iqamah for the prayer until he finished it. Should he repeat his prayer?
Imam {a.s} said: "He does not repeat it, and he should not return to do the like of it again."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.279 • Al-Istibsar, Vol.1 p.303 • Al-Wafi, Vol.7 p.621 • Wasa'il Al-Shi'ah, Vol.5 p.433

HADITH

HADITH.1110

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَنْسَى أَنْ يُقِيمَ اَلصَّلاَةَ وَ قَدِ اِفْتَتَحَ اَلصَّلاَةَ قَالَ «إِنْ كَانَ قَدْ فَرَغَ مِنْ صَلاَتِهِ فَقَدْ تَمَّتْ صَلاَتُهُ وَ إِنْ لَمْ يَكُنْ فَرَغَ مِنْ صَلاَتِهِ فَلْيُعِدْ».

قال محمد بن الحسن : وهذا الخبر أيضا محمول على الاستحباب بدلالة ما قدمناه من الاخبار.

As for what was narrated by Ahmad ibn Muhammad from Al-Hasan ibn Ali ibn Yaqtin from his brother Al-Husayn from Ali ibn Yaqtin, who said:

I asked Abu Al-Hasan {a.s}, peace be upon him, about a man who forgets to give the Iqamah and has already begun the prayer.

Imam {a.s} said: "If he has completed his prayer, then his prayer is complete; but if he has not completed his prayer, then he must repeat it."

[AL TUSI]

Muhammad ibn Al-Hasan said: "And this narration as well is to be understood as recommending (the act) out of desirability, based on the indication of the narrations we have presented earlier."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.279 • Al-Istibsar, Vol.1 p.303 • Al-Wafi, Vol.7 p.622 • Wasa'il Al-Shi'ah, Vol.5 p.433

HADITH

HADITH.1111

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ عَنْ أَبِي هَمَّامٍ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْأَذَانُ وَ اَلْإِقَامَةُ مَثْنَى مَثْنَى» وَ قَالَ «إِذَا أَقَامَ مَثْنَى مَثْنَى وَ لَمْ يُؤَذِّنْ أَجْزَأَهُ فِي اَلصَّلاَةِ اَلْمَكْتُوبَةِ وَ مَنْ أَقَامَ اَلصَّلاَةَ وَاحِدَةً وَاحِدَةً وَ لَمْ يُؤَذِّنْ لَمْ يُجْزِهِ إِلاَّ بِأَذَانٍ».

Muhammad ibn Ali ibn Mahbub from Ya'qub from Abu Hammam:

Abu Al-Hasan {a.s}, peace be upon him, said: "The Adhan and the Iqamah are to be said twice, twice."

And Imam {a.s} said: "If he gives the Iqamah twice, twice, and does not give the Adhan, it suffices for him in the obligatory prayer. But whoever gives the Iqamah once, once, and does not give the Adhan, it does not suffice for him except with an Adhan."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.280 • Al-Wafi, Vol.7 p.582 • Wasa'il Al-Shi'ah, Vol.5 p.423

HADITH

HADITH.1112

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَذَّنَ مُؤَذِّنٌ فَنَقَصَ اَلْأَذَانَ وَ أَنْتَ تُرِيدُ أَنْ تُصَلِّيَ بِأَذَانِهِ فَأَتِمَّ مَا نَقَصَ هُوَ مِنْ أَذَانِهِ وَ لاَ بَأْسَ أَنْ يُؤَذِّنَ اَلْغُلاَمُ اَلَّذِي لَمْ يَحْتَلِمْ».

From him, from Al-Abbas ibn Ma'ruf, from Abdullah ibn Al-Mughira, from Ibn Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "If a Mu'adhdhin gives the Adhan and he leaves something out of the Adhan, and you wish to pray with his Adhan, then complete what he left out from his Adhan, and there is no problem if a boy who has not yet reached puberty gives the Adhan."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.280

HADITH

HADITH.1113

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي مَرْيَمَ اَلْأَنْصَارِيِّ قَالَ: صَلَّى بِنَا أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فِي قَمِيصٍ بِلاَ إِزَارٍ وَ لاَ رِدَاءٍ وَ لاَ أَذَانٍ وَ لاَ إِقَامَةٍ فَلَمَّا اِنْصَرَفَ قُلْتُ لَهُ عَافَاكَ اَللَّهُ صَلَّيْتَ بِنَا فِي قَمِيصٍ بِلاَ إِزَارٍ وَ لاَ رِدَاءٍ وَ لاَ أَذَانٍ وَ لاَ إِقَامَةٍ فَقَالَ «إِنَّ قَمِيصِي كَثِيفٌ فَهُوَ يُجْزِي أَنْ لاَ يَكُونَ عَلَيَّ إِزَارٌ وَ لاَ رِدَاءٌ وَ إِنِّي مَرَرْتُ بِجَعْفَرٍ وَ هُوَ يُؤَذِّنُ وَ يُقِيمُ فَلَمْ أَتَكَلَّمْ فَأَجْزَأَنِي ذَلِكَ».

From him, from Muhammad ibn Al-Husayn, from Muhammad ibn Isma'il, from Salih ibn Uqbah, from Abu Maryam Al-Ansari who said:

Abu Ja'far {a.s}, peace be upon him, led us in prayer wearing only a shirt, without an izar (lower garment) and without a Ridha' (upper garment), and without Adhan and without Iqamah.

When Imam {a.s} finished, I said to Him {a.s}: "May Allah {SWT} grant you wellbeing, you prayed with us in a shirt without an izar and without a Ridha', and without Adhan and without Iqamah".

Imam {a.s} said: "My shirt is thick, so it suffices that I do not have an izar or a Ridha', and I passed by Ja'far while he was giving the Adhan and the Iqamah, and I did not speak, so that sufficed for me."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.280 • Al-Wafi, Vol.7 p.610 • Awalim Al-Uloom, Vol.1 9 p.229

HADITH

HADITH.1114

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَوْ سَمِعْتُهُ يَقُولُ «إِذَا نَسِيَ اَلرَّجُلُ حَرْفاً مِنَ اَلْأَذَانِ حَتَّى يَأْخُذَ فِي اَلْإِقَامَةِ فَلْيَمْضِ فِي اَلْإِقَامَةِ فَلَيْسَ عَلَيْهِ شَيْءٌ فَإِنْ نَسِيَ حَرْفاً مِنَ اَلْإِقَامَةِ عَادَ إِلَى اَلْحَرْفِ اَلَّذِي نَسِيَهُ» ثُمَّ يَقُولُ «مِنْ ذَلِكَ اَلْمَوْضِعِ إِلَى آخِرِ اَلْإِقَامَةِ» وَ عَنِ اَلرَّجُلِ يَنْسَى أَنْ يَفْصِلَ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ بِشَيْءٍ حَتَّى أَخَذَ فِي اَلصَّلاَةِ أَوْ أَقَامَ اَلصَّلاَةَ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ وَ لَيْسَ لَهُ أَنْ يَدَعَ ذَلِكَ عَمْداً» ثُمَّ سُئِلَ مَا اَلَّذِي يُجْزِي مِنَ اَلتَّسْبِيحِ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ قَالَ «يَقُولُ اَلْحَمْدُ لِلَّهِ».

From him, from Ahmad ibn Al-Hasan, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar Al-Sabati who said:

I asked Abu Abdillah {a.s}, peace be upon him, or I heard Him {a.s} say:

"If a man forgets a word from the Adhan until he begins the Iqamah, then he should continue with the Iqamah and there is nothing upon him. But if he forgets a word from the Iqamah, he must return to the word which he forgot,"

Then Imam {a.s} said, "from that place to the end of the Iqamah."

(Imam {a.s} was asked) about a man who forgets to separate between the Adhan and the Iqamah with something until he begins the prayer or establishes the prayer.

Imam {a.s} said: "There is nothing upon him, but he should not intentionally abandon that."

Then Imam {a.s} was asked: "What suffices as Tasbih between the Adhan and the Iqamah?"

Imam {a.s} said: "He should say: Alhamdulillah (All praise is due to Allah {SWT})."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.280

HADITH

HADITH.1115

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ سَهَا فِي اَلْأَذَانِ فَقَدَّمَ أَوْ أَخَّرَ أَعَادَ عَلَى اَلْأَوَّلِ اَلَّذِي أَخَّرَهُ حَتَّى يَمْضِيَ عَلَى آخِرِهِ».

Ahmad ibn Muhammad from Hammad from Hariz from Zurarah:

Abu Abdillah {a.s}, peace be upon him, said: "Whoever makes a mistake in the Adhan and advances or delays (a part of it), he must return to the first part which he delayed and then proceed to the end of it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.280 • Al-Wafi, Vol.7 p.622 • Wasa'il Al-Shi'ah, Vol.5 p.441

HADITH

HADITH.1116

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا دَخَلَ اَلرَّجُلُ اَلْمَسْجِدَ وَ هُوَ لاَ يَأْتَمُّ بِصَاحِبِهِ وَ قَدْ بَقِيَ عَلَى اَلْإِمَامِ آيَةٌ أَوْ آيَتَانِ فَخَشِيَ إِنْ هُوَ أَذَّنَ وَ أَقَامَ أَنْ يَرْكَعَ فَلْيَقُلْ قَدْ قَامَتِ اَلصَّلاَةُ قَدْ قَامَتِ اَلصَّلاَةُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ لْيَدْخُلْ فِي اَلصَّلاَةِ».

Ali ibn Mahziyar from Ibn Abi Umayr from Abu Ayyub from Mu'adh ibn Kathir:

Abu Abdillah {a.s}, peace be upon him, said: "If a man enters the mosque and he is not following the one leading the prayer, and only one or two verses remain for the Imam (to complete the prayer), and he fears that if he gives the Adhan and the Iqamah, the Imam will bow (for Ruku'), then he should say: 'Qad qamati al-salah, qad qamati al-salah, Allahu Akbar, Allahu Akbar, La ilaha illallah,' and then enter into the prayer."

[REFERENCES] Al-Kafi, Vol.3 p.306 • Tahdib Al-Ahkam, Vol.2 p.281 • Al-Wafi, Vol.7 p.582 • Wasa'il Al-Shi'ah, Vol.5 p.443 • Bihar Al-Anwar, Vol.8 1 p.110

HADITH

HADITH.1117

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ : أَنَّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ كَانَ يُؤَذِّنُ وَ يُقِيمُ غَيْرُهُ وَ كَانَ يُقِيمُ وَ قَدْ أَذَّنَ غَيْرُهُ.

From him, from some of our companions, from Isma'il ibn Jabir:

Abu Abdillah {a.s}, peace be upon him, would give the Adhan while someone else would give the Iqamah, and Imam {a.s} would give the Iqamah after someone else had given the Adhan.

[REFERENCES] Al-Kafi, Vol.3 p.306 • Tahdib Al-Ahkam, Vol.2 p.281 • Al-Wafi, Vol.7 p.600 • Wasa'il Al-Shi'ah, Vol.5 p.438 • Bihar Al-Anwar, Vol.8 1 p.160

HADITH

HADITH.1118

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْبَرْقِيِّ عَنِ اَلنَّوْفَلِيِّ عَنِ اَلسَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ إِذَا دَخَلَ اَلْمَسْجِدَ وَ بِلاَلٌ يُقِيمُ اَلصَّلاَةَ جَلَسَ ».

Ahmad ibn Muhammad from Al-Barqi from Al-Nawfali from Al-Sakuni from (Imam) Ja'far {a.s} from his father {a.s} from his forefathers {a.s} from (Imam) Ali {a.s}, peace be upon him:

"The Prophet {saws}, may Allah {SWT} bless him and his family, when He {saws} would enter the mosque and Bilal was giving the Iqamah for the prayer, He {saws} would sit down."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.281 • Al-Wafi, Vol.7 p.600 • Wasa'il Al-Shi'ah, Vol.5 p.438

HADITH

HADITH.1119

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنِ اَلْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: دَخَلَ رَجُلاَنِ اَلْمَسْجِدَ وَ قَدْ صَلَّى اَلنَّاسُ فَقَالَ لَهُمَا عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «إِنْ شِئْتُمَا فَلْيَؤُمَّ أَحَدُكُمَا صَاحِبَهُ وَ لاَ يُؤَذِّنْ وَ لاَ يُقِيمُ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Al-Hasan ibn Ali from Al-Husayn ibn Alwan from Amr ibn Khalid from Zayd ibn Ali from his forefathers from (Imam) Ali {a.s}, peace be upon him:

Two men entered the mosque after the people had already prayed, so (Imam) Ali {a.s}, peace be upon him, said to them: "If you wish, let one of you lead the other in prayer, and there is no need for Adhan or Iqamah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.281 • Tahdib Al-Ahkam, Vol.3 p.56 • Awali Al-La'ali, Vol.3 p.80 • Al-Wafi, Vol.7 p.607 • Wasa'il Al-Shi'ah, Vol.5 p.430 • Wasa'il Al-Shi'ah, Vol.8 p.415 • Mustadrak Al-Wasa'il, Vol.4 p.46

HADITH

HADITH.1120

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ اَلرَّجُلُ يَدْخُلُ اَلْمَسْجِدَ وَ قَدْ صَلَّى اَلْقَوْمُ أَ يُؤَذِّنُ وَ يُقِيمُ قَالَ «إِنْ كَانَ دَخَلَ وَ لَمْ يَتَفَرَّقِ اَلصَّفُّ صَلَّى بِأَذَانِهِمْ وَ إِقَامَتِهِمْ وَ إِنْ كَانَ تَفَرَّقَ اَلصَّفُّ أَذَّنَ وَ أَقَامَ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam from Aban from Abu Basir from Abu Abdillah {a.s}, peace be upon him, who said:

I asked: "A man enters the mosque and the people have already prayed; should he give the Adhan and the Iqamah?"

Imam {a.s} said: "If he enters and the rows have not dispersed, he should pray with their Adhan and Iqamah. But if the rows have dispersed, he must give the Adhan and the Iqamah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.281 • Al-Wafi, Vol.7 p.607 • Wasa'il Al-Shi'ah, Vol.5 p.430 • Wasa'il Al-Shi'ah, Vol.8 p.414

HADITH

HADITH.1121

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ زُرَارَةَ عَنْ عِيسَى بْنِ عَبْدِ اَللَّهِ اَلْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْمُؤَذِّنُ مُؤْتَمَنٌ وَ اَلْإِمَامُ ضَامِنٌ».

Muhammad from Muhammad ibn Al-Husayn from Muhammad ibn Abdullah ibn Zurarah from Isa ibn Abdullah Al-Hashimi from his father from his grandfather:

(Imam) Ali {a.s}, peace be upon him, said: "The Mu'adhdhin is entrusted, and the Imam is responsible."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.282 • Shihab Al-Akhbar, Vol.1 p.74 • Al-Wafi, Vol.7 p.617 • Wasa'il Al-Shi'ah, Vol.5 p.378

HADITH

HADITH.1122

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلسُّنَّةُ فِي اَلْأَذَانِ يَوْمَ عَرَفَةَ أَنْ يُؤَذِّنَ وَ يُقِيمَ اَلظُّهْرَ ثُمَّ يُصَلِّيَ ثُمَّ يَقُومَ فَيُقِيمَ لِلْعَصْرِ بِغَيْرِ أَذَانٍ وَ كَذَلِكَ فِي اَلْمَغْرِبِ وَ اَلْعِشَاءِ بِمُزْدَلِفَةَ ».

From him, from Muhammad ibn Al-Husayn, from Abdullah ibn Al-Mughira, from Ibn Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "The Sunnah regarding the Adhan on the Day of Arafah is that the Adhan and Iqamah should be given for Dhuhr, then he should pray, then he should stand and give the Iqamah for Asr without a new Adhan, and likewise for Maghrib and Isha at Muzdalifah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.282 • Al-Wafi, Vol.7 p.610 • Wasa'il Al-Shi'ah, Vol.5 p.445

HADITH

HADITH.1123

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ بُدَّ لِلْمَرِيضِ أَنْ يُؤَذِّنَ وَ يُقِيمَ إِذَا أَرَادَ اَلصَّلاَةَ وَ لَوْ فِي نَفْسِهِ إِنْ لَمْ يَقْدِرْ عَلَى أَنْ يَتَكَلَّمَ بِهِ» سُئِلَ فَإِنْ كَانَ شَدِيدَ اَلْوَجَعِ قَالَ «لاَ بُدَّ مِنْ أَنْ يُؤَذِّنَ وَ يُقِيمَ لِأَنَّهُ لاَ صَلاَةَ إِلاَّ بِأَذَانٍ وَ إِقَامَةٍ».

Muhammad ibn Ali ibn Mahbub from Ahmad ibn Al-Hasan ibn Ali from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar Al-Sabati who said:

I heard Abu Abdillah {a.s}, peace be upon him, say: "It is necessary for the sick person to give the Adhan and the Iqamah when he wishes to pray, even if it is within himself if he is not able to speak them."

Imam {a.s} was asked: "And if he is in intense pain?"

Imam {a.s} said: "It is still necessary for him to give the Adhan and the Iqamah, because there is no prayer without Adhan and Iqamah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.282 • Al-Istibsar, Vol.1 p.300 • Al-Wafi, Vol.7 p.609 • Wasa'il Al-Shi'ah, Vol.5 p.444 • Bihar Al-Anwar, Vol.81 p.130

HADITH

HADITH.1124

[SOURCE] Implicit (Muzmar)

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُوسَى بْنِ عِيسَى قَالَ: كَتَبْتُ إِلَيْهِ رَجُلٌ تَجِبُ عَلَيْهِ إِعَادَةُ اَلصَّلاَةِ أَ يُعِيدُهَا بِأَذَانٍ وَ إِقَامَةٍ فَكَتَبَ «يُعِيدُهَا بِإِقَامَةٍ».

From him, from Muhammad ibn Al-Husayn, from Musa ibn Isa who said:

I wrote to Imam {a.s}: "A man upon whom it is obligatory to repeat the prayer, does he repeat it with Adhan and Iqamah?"

So Imam {a.s} wrote: "He repeats it with Iqamah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 • Wasa'il Al-Shi'ah, Vol.5 p.446 • Bihar Al-Anwar, Vol.81 p.166

HADITH

HADITH.1125

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يُونُسَ اَلشَّيْبَانِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أُؤَذِّنُ وَ أَنَا رَاكِبٌ قَالَ «نَعَمْ» قُلْتُ فَأُقِيمُ وَ أَنَا رَاكِبٌ قَالَ «لاَ» قُلْتُ وَ أُقِيمُ وَ رِجْلِي فِي اَلرِّكَابِ قَالَ «لاَ» قُلْتُ فَأُقِيمُ وَ أَنَا قَاعِدٌ قَالَ «لاَ» قُلْتُ فَأُقِيمُ وَ أَنَا مَاشٍ قَالَ «نَعَمْ مَاشٍ إِلَى اَلصَّلاَةِ» قَالَ ثُمَّ قَالَ «إِذَا أَقَمْتَ اَلصَّلاَةَ فَأَقِمْ مُتَرَسِّلاً فَإِنَّكَ فِي اَلصَّلاَةِ» قَالَ قُلْتُ قَدْ سَأَلْتُكَ أُقِيمُ وَ أَنَا مَاشٍ قُلْتَ لِي نَعَمْ فَيَجُوزُ أَنْ أَمْشِيَ فِي اَلصَّلاَةِ قَالَ «نَعَمْ إِذَا دَخَلْتَ مِنْ بَابِ اَلْمَسْجِدِ فَكَبَّرْتَ وَ أَنْتَ مَعَ إِمَامٍ عَادِلٍ ثُمَّ مَشَيْتَ إِلَى اَلصَّلاَةِ أَجْزَأَكَ ذَلِكَ وَ إِذَا كَانَ اَلْإِمَامُ كَبَّرَ لِلرُّكُوعِ كُنْتَ مَعَهُ فِي اَلرَّكْعَةِ لِأَنَّهُ إِنْ أَدْرَكْتَهُ وَ هُوَ رَاكِعٌ لَمْ تُدْرِكِ اَلتَّكْبِيرَ لَمْ تَكُنْ مَعَهُ فِي اَلرُّكُوعِ».

From him, from Muhammad ibn Al-Husayn, from Muhammad ibn Isma'il, from Salih ibn Uqbah, from Yunus Al-Shaybani, from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Imam {a.s}: "Should I give the Adhan while riding?"

Imam {a.s} said: "Yes."

I asked: "Then should I give the Iqamah while riding?"

Imam {a.s} said: "No."

I asked: "Should I give the Iqamah while my foot is in the stirrup?"

Imam {a.s} said: "No."

I asked: "Should I give the Iqamah while sitting?"

Imam {a.s} said: "No."

I asked: "Should I give the Iqamah while walking?"

Imam {a.s} said: "Yes, while walking towards the prayer."

Imam {a.s} then said: "When you give the Iqamah for prayer, give it calmly, for you are in the prayer."

I asked: "I had asked you if I could give the Iqamah while walking, and you said yes. So is it permissible for me to walk during the prayer?"

Imam {a.s} said: "Yes, if you enter through the door of the mosque and you say the Takbir while following a just Imam, then walk to the prayer, that suffices for you. And if the Imam (of prayer) has already said the Takbir for Ruku', you will catch up with him in the rak'ah, because if you find him while he is bowing and you did not catch the Takbir with him, then you would not have caught the Ruku' with him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.282 • Wasa'il Al-Shi'ah, Vol.5 p.403

HADITH

HADITH.1126

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «مَنْ أَذَّنَ فِي مِصْرٍ مِنْ أَمْصَارِ اَلْمُسْلِمِينَ سَنَةً وَجَبَتْ لَهُ اَلْجَنَّةُ ».

From him, from Ya'qub ibn Yazid, from Ibn Abi Umayr, from Mu'awiyah ibn Wahb:

Abu Abdillah {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said: "Whoever gives the Adhan in a city among the cities of the Muslims for one 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, Vol.1 p.31 • Tahdib Al-Ahkam, Vol.2 p.283 • Al-Istibsar, Vol.1 p.327 • Al-Wafi, Vol.7 p.567 • Wasa'il Al-Shi'ah, Vol.5 p.371 • Bihar Al-Anwar, Vol.81 p.146

HADITH

HADITH.1127

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ زَكَرِيَّا صَاحِبِ اَلسَّابِرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «ثَلاَثَةٌ فِي اَلْجَنَّةِ عَلَى اَلْمِسْكِ اَلْأَذْفَرِ مُؤَذِّنٌ أَذَّنَ اِحْتِسَاباً وَ إِمَامٌ أَمَّ قَوْماً وَ هُمْ بِهِ رَاضُونَ وَ مَمْلُوكٌ يُطِيعُ اَللَّهَ وَ يُطِيعُ مَوَالِيَهُ».

From him, from Ahmad ibn Muhammad, from his father, from Ibn Abi Umayr, from Zakariya, the companion of Al-Sabiri:

Abu Abdillah {a.s}, peace be upon him, said: "Three will be in Paradise surrounded by the purest musk: a Mu'adhdhin who gave the Adhan seeking reward, an Imam (of prayer) who led a people and they were pleased with him, and a servant who obeys Allah {SWT} and obeys his masters."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.283 • Al-Wafi, Vol.7 p.565 • Wasa'il Al-Shi'ah, Vol.5 p.371 • Wasa'il Al-Shi'ah, Vol.8 p.350

HADITH

HADITH.1128

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ بَكْرِ بْنِ سَالِمٍ عَنْ سَعْدٍ اَلْإِسْكَافِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «مَنْ أَذَّنَ سَبْعَ سِنِينَ اِحْتِسَاباً جَاءَ يَوْمَ اَلْقِيَامَةِ وَ لاَ ذَنْبَ لَهُ».

From him, from Al-Abbas, from Abdullah ibn Al-Mughira, from Bakr ibn Salim, from Sa'd Al-Iskafi who said:

I heard Abu Ja'far {a.s}, peace be upon him, say: "Whoever gives the Adhan for seven years seeking reward will come on the Day of Judgment without any sin upon him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.286 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.31 • Tahdib Al-Ahkam, Vol.2 p.283 • Al-Wafi, Vol.7 p.567 • Wasa'il Al-Shi'ah, Vol.5 p.371 • Wasa'il Al-Shi'ah, Vol.5 p.374 • Bihar Al-Anwar, Vol.81 p.146 • Bihar Al-Anwar, Vol.81 p.149

HADITH

HADITH.1129

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ عَنِ اَلْبَرْقِيِّ عَنِ اَلنَّوْفَلِيِّ عَنِ اَلسَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «آخِرُ مَا فَارَقْتُ عَلَيْهِ حَبِيبَ قَلْبِي أَنْ قَالَ «يَا عَلِيُّ إِذَا صَلَّيْتَ فَصَلِّ صَلاَةَ أَضْعَفِ مَنْ خَلْفَكَ وَ لاَ تَتَّخِذَنَّ مُؤَذِّناً يَأْخُذُ عَلَى أَذَانِهِ أَجْراً».

Ahmad from Al-Barqi from Al-Nawfali from Al-Sakuni from (Imam) Ja'far {a.s} from his father {a.s}:

(Imam) Ali {a.s}, peace be upon him, said: "The last thing upon which I parted from the beloved of my heart (Prophet {saws}), was that He {saws} said:

'O Ali, when you pray, pray the prayer of the weakest among those behind you, and do not appoint a Mu'adhdhin who takes a wage for his Adhan.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.283 • Tahdib Al-Ahkam, Vol.2 p.283 • Al-Wafi, Vol.7 p.592 • Wasa'il Al-Shi'ah, Vol.5 p.371 • Wasa'il Al-Shi'ah, Vol.5 p.447

HADITH

HADITH.1130

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ عِيسَى بْنِ عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «لِلْمُؤَذِّنِ فِيمَا بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ مِثْلُ أَجْرِ اَلشَّهِيدِ اَلْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اَللَّهِ» » قَالَ «قُلْتُ يَا رَسُولَ اَللَّهِ إِنَّهُمْ يَجْتَلِدُونَ عَلَى اَلْأَذَانِ قَالَ «كَلاَّ إِنَّهُ يَأْتِي عَلَى اَلنَّاسِ زَمَانٌ يَطْرَحُونَ اَلْأَذَانَ عَلَى ضُعَفَائِهِمْ وَ تِلْكَ لُحُومٌ حَرَّمَهَا اَللَّهُ عَلَى اَلنَّارِ»».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Muhammad ibn Hassan from Isa ibn Abdullah from his father from his grandfather:

(Imam) Ali {a.s}, peace be upon him, said: "The Messenger of Allah {SWT} (may Allah {SWT} bless him and his family) said: 'For the Mu'adhdhin, between the Adhan and the Iqamah, there is the reward similar to that of a martyr who is covered in his blood in the way of Allah {SWT}.'"

Imam {a.s} said: "I asked: 'O Messenger of Allah {SWT}, they strive against one another for the Adhan!'"

He {saws} said: "No, indeed a time will come upon the people when they will cast the Adhan upon their weak ones, and those (Mu'adhdhins) will be bodies whose flesh Allah {SWT} has made forbidden to the Fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.283 • Tahdib Al-Ahkam, Vol.2 p.283 • Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.32 • Al-Wafi, Vol.7 p.565 • Wasa'il Al-Shi'ah, Vol.5 p.372 • Bihar Al-Anwar, Vol.81 p.147

HADITH

HADITH.1131

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُصْعَبِ بْنِ سَلاَّمٍ اَلتَّمِيمِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ أَذَّنَ عَشَرَ سِنِينَ مُحْتَسِباً يَغْفِرُ اَللَّهُ لَهُ مَدَّ بَصَرِهِ وَ صَوْتِهِ فِي اَلسَّمَاءِ وَ يُصَدِّقُهُ كُلُّ رَطْبٍ وَ يَابِسٍ سَمِعَهُ وَ لَهُ مِنْ كُلِّ مَنْ يُصَلِّي مَعَهُ فِي مَسْجِدِهِ سَهْمٌ وَ لَهُ مِنْ كُلِّ مَنْ يُصَلِّي بِصَوْتِهِ حَسَنَةٌ».

From him, from Muhammad ibn Al-Husayn, from Muhammad ibn Ali, from Mus'ab ibn Salam Al-Tamimi, from Sa'd ibn Tarif:

Abu Ja'far {a.s}, peace be upon him, said: "Whoever gives the Adhan for ten years seeking reward, Allah {SWT} will forgive him for the distance his sight and voice reach into the sky, and every moist and dry thing that hears him will testify to his truthfulness, and for every person who prays with him in his mosque, he will have a share, and for every person who prays upon hearing his voice, he will receive a good deed."

[REFERENCES] Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.32 • Al-Khisal, Vol.2 p.448 • Tahdib Al-Ahkam, Vol.2 p.284 • Rawdat Al-Wa'izin, Vol.2 p.312 • Al-Wafi, Vol.7 p.567 • Wasa'il Al-Shi'ah, Vol.5 p.372 • Al-Fusul Al-Muhimmah, Vol.2 p.86 • Bihar Al-Anwar, Vol.8 1 p.104 • Mustadrak Al-Wasa'il, Vol.4 p.23

HADITH

HADITH.1132

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ اَلْعَرْزَمِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ مِنْ أَطْوَلِ اَلنَّاسِ أَعْنَاقاً يَوْمَ اَلْقِيَامَةِ اَلْمُؤَذِّنِينَ».

From him, from Muhammad ibn Al-Husayn, from Ja'far ibn Bashir, from Al-Arzami:

Abu Abdillah {a.s}, peace be upon him, said: "Indeed, among the people with the longest necks on the Day of Resurrection will be the Mu'adhdhins."

[REFERENCES] Thawab Al-A'mal wa 'Iqab Al-A'mal, Vol.1 p.31 • Uyun Al-Akhbar, Vol.2 p.61 • Al-Majazat Al-Nabawiyyah, Vol.1 p.93 • Shihab Al-Akhbar, Vol.1 p.74 • Tahdib Al-Ahkam, Vol.2 p.284 • Awali Al-La'ali, Vol.1 p.328 • Al-Wafi, Vol.7 p.568 • Wasa'il Al-Shi'ah, Vol.5 p.373 • Wasa'il Al-Shi'ah, Vol.5 p.376 • Bihar Al-Anwar, Vol.7 p.303

HADITH

HADITH.1133

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: دَخَلَ رَجُلٌ مِنْ أَهْلِ اَلشَّامِ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ «إِنَّ أَوَّلَ مَنْ سَبَقَ إِلَى اَلْجَنَّةِ بِلاَلٌ » قَالَ وَ لِمَ قَالَ «لِأَنَّهُ أَوَّلُ مَنْ أَذَّنَ».

From him, from Mu'awiyah ibn Hakim, from Sulayman ibn Ja'far, from his father who said:

A man from the people of Sham entered upon Abu Abdillah {a.s}, peace be upon him, and said to Imam {a.s}: "Indeed, the first to precede to Paradise was Bilal."

He asked: "And why is that?"

Imam {a.s} said: "Because he was the first to give the Adhan."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.284 • Al-Wafi, Vol.7 p.568 • Wasa'il Al-Shi'ah, Vol.5 p.373 • Bihar Al-Anwar, Vol.2 2 p.142

HADITH

HADITH.1134

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْأَذَانِ فِي اَلْمَنَارَةِ أَ سُنَّةٌ هُوَ فَقَالَ «إِنَّمَا كَانَ يُؤَذَّنُ لِلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْأَرْضِ وَ لَمْ تَكُنْ يَوْمَئِذٍ مَنَارَةٌ».

From him, from Muhammad ibn Al-Husayn, from Ali ibn Asbat, from Ali ibn Ja'far who said:

I asked Abu Al-Hasan {a.s}, peace be upon him, about giving the Adhan from the minaret, is it a Sunnah?

Imam {a.s} said: "The Adhan was given for the Prophet, may Allah {SWT} bless him and his family, on the ground, and at that time there was no minaret."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.233 • Tahdib Al-Ahkam, Vol.2 p.284 • Al-Wafi, Vol.7 p.600 • Wasa'il Al-Shi'ah, Vol.5 p.230 • Wasa'il Al-Shi'ah, Vol.5 p.410

HADITH

HADITH.1135

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ اَلْحَسَنِ بْنِ اَلسَّرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلسُّنَّةُ أَنْ تَضَعَ إِصْبَعَيْكَ فِي أُذُنَيْكَ فِي اَلْأَذَانِ».

From him, from Muhammad ibn Al-Husayn, from Ja'far ibn Bashir, from Al-Hasan ibn Al-Sarri:

Abu Abdillah {a.s}, peace be upon him, said: "The Sunnah is to place your two fingers in your ears during the Adhan."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.284 • Al-Wafi, Vol.7 p.600 • Wasa'il Al-Shi'ah, Vol.5 p.412

HADITH

HADITH.1136

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ ذَرِيحٍ اَلْمُحَارِبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «صَلِّ اَلْجُمُعَةَ بِأَذَانِ هَؤُلاَءِ فَإِنَّهُمْ أَشَدُّ شَيْءٍ مُوَاظَبَةً عَلَى اَلْوَقْتِ».

Sa'd from Muhammad ibn Al-Husayn from Ja'far ibn Bashir from Dharih Al-Muharibi who said:

Abu Abdillah {a.s}, peace be upon him, said to me: "Pray the Friday prayer according to the Adhan of these people, for they are the most diligent in observing the time."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.291 • Tahdib Al-Ahkam, Vol.2 p.284 • Wasa'il Al-Shi'ah, Vol.5 p.378

HADITH

HADITH.1137

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ اَلْقَسْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَخَافُ أَنْ نُصَلِّيَ يَوْمَ اَلْجُمُعَةِ قَبْلَ أَنْ تَزُولَ اَلشَّمْسُ فَقَالَ «إِنَّمَا ذَاكَ عَلَى اَلْمُؤَذِّنِينَ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam and Al-Husayn ibn Sa'id from Muhammad ibn Abi Umayr from Hammad ibn Uthman from Muhammad ibn Khalid Al-Qasri who said:

I said to Abu Abdillah {a.s}, peace be upon him: "I fear that we might pray on Friday before the sun passes its zenith."

Imam {a.s} said: "That responsibility is upon the Mu'adhdhins."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.284 • Al-Wafi, Vol.7 p.616 • Wasa'il Al-Shi'ah, Vol.5 p.379

HADITH

HADITH.1138

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنِ اَلْحُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَذَّنَ وَ أَقَامَ مِنْ غَيْرِ أَنْ يَفْصِلَ بَيْنَهُمَا بِجُلُوسٍ.

Sa'd from Al-Husayn ibn Umar ibn Yazid from Yunus ibn Abd Al-Rahman from Abdullah ibn Muskan who said:

I saw Abu Abdillah {a.s}, peace be upon him, give the Adhan and the Iqamah without separating between them by sitting.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.285 • Al-Wafi, Vol.7 p.589 • Wasa'il Al-Shi'ah, Vol.5 p.399

HADITH

HADITH.1139

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ نَسِيَ اَلْأَذَانَ وَ اَلْإِقَامَةَ حَتَّى دَخَلَ فِي اَلصَّلاَةِ قَالَ «فَلْيَمْضِ فِي صَلاَتِهِ فَإِنَّمَا اَلْأَذَانُ سُنَّةٌ».

From him, from Muhammad ibn Al-Husayn, from Ja'far ibn Bashir, from Hammad ibn Uthman, from Ubayd ibn Zurarah, from his father who said:

I asked Abu Ja'far {a.s}, peace be upon him, about a man who forgot the Adhan and the Iqamah until he had entered into the prayer.

Imam {a.s} said: "He should continue with his prayer, for the Adhan is a Sunnah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.285 • Al-Istibsar, Vol.1 p.304 • Al-Wafi, Vol.7 p.622 • Wasa'il Al-Shi'ah, Vol.5 p.434

HADITH

HADITH.1140

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ نَسِيَ اَلْأَذَانَ وَ اَلْإِقَامَةَ حَتَّى دَخَلَ فِي اَلصَّلاَةِ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ».

From him, from Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, from Dawud ibn Sirhan:
Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who forgot the Adhan and the Iqamah until he had entered into the prayer.
Imam {a.s} said: "There is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.285 • Al-Istibsar, Vol.1 p.305 • Al-Wafi, Vol.7 p.622 • Wasa'il Al-Shi'ah, Vol.5 p.434

HADITH

HADITH.1141

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ أَبِي اَلْجَوْزَاءِ اَلْمُنَبِّهِ بْنِ عَبْدِ اَللَّهِ عَنِ اَلْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: كُنَّا مَعَهُ فَسَمِعَ إِقَامَةَ جَارٍ لَهُ بِالصَّلاَةِ فَقَالَ «قُومُوا» فَقُمْنَا فَصَلَّيْنَا مَعَهُ بِغَيْرِ أَذَانٍ وَ لاَ إِقَامَةٍ قَالَ «يُجْزِيكُمْ أَذَانُ جَارِكُمْ».

From him, from Abu Al-Jawza' Munabbih ibn Abdullah, from Al-Husayn ibn Alwan, from Amr ibn Khalid, from Abu Ja'far {a.s}, peace be upon him, who said:
We were with Imam {a.s} when He {a.s} heard the Iqamah of a neighbor for prayer.
Imam {a.s} said: "Stand up."
We stood and prayed with Imam {a.s} without Adhan and without Iqamah.
Imam {a.s} said: "The Adhan of your neighbor suffices you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.285 • Al-Wafi, Vol.7 p.610 • Wasa'il Al-Shi'ah, Vol.5 p.437

HADITH

HADITH.1142

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عِمْرَانَ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْأَذَانِ فِي اَلْفَجْرِ قَبْلَ اَلرَّكْعَتَيْنِ أَوْ بَعْدَهُمَا فَقَالَ «إِذَا كُنْتَ إِمَاماً تَنْتَظِرُ جَمَاعَةً فَالْأَذَانُ قَبْلَهُمَا وَ إِنْ كُنْتَ وَحْدَكَ فَلاَ يَضُرُّكَ أَ قَبْلَهُمَا أَذَّنْتَ أَوْ بَعْدَهُمَا».

Al-Husayn ibn Sa'id from Fadalah from Hammad ibn Uthman from Imran Al-Halabi who said:
I asked Abu Abdillah {a.s}, peace be upon him, about the Adhan at Fajr, whether it should be before the two rak'ahs or after them.
Imam {a.s} said: "If you are an Imam (of prayer) waiting for a congregation, then the Adhan should be before them. But if you are alone, it does not harm you whether you give the Adhan before them or after them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.285 • Al-Wafi, Vol.7 p.616 • Wasa'il Al-Shi'ah, Vol.5 p.448

HADITH

HADITH.1143

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبِي اَلْوَلِيدِ حَفْصِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِذَا قَالَ اَلْمُؤَذِّنُ قَدْ قَامَتِ اَلصَّلاَةُ أَ يَقُومُ اَلْقَوْمُ عَلَى أَرْجُلِهِمْ أَوْ يَجْلِسُونَ حَتَّى يَجِيءَ إِمَامُهُمْ قَالَ «لاَ بَلْ يَقُومُونَ عَلَى أَرْجُلِهِمْ فَإِنْ جَاءَ إِمَامُهُمْ وَ إِلاَّ فَلْيُؤْخَذْ بِيَدِ رَجُلٍ مِنَ اَلْقَوْمِ فَيُقَدَّمَ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam from Abu Al-Walid Hafs ibn Salim who said:
I asked Abu Abdillah {a.s}, peace be upon him: "When the Mu'adhdhin says 'Qad qamati al-salah' (The prayer has been established), should the people stand on their feet or should they remain seated until their Imam (of prayer) comes?"
Imam {a.s} said: "No, rather they should stand on their feet. If their Imam (of prayer) comes, they pray with him. And if he does not come, then a man from among the people should be taken by the hand and brought forward (to lead the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.285 • Al-Wafi, Vol.8 p.1269 • Wasa'il Al-Shi'ah, Vol.5 p.450 • Wasa'il Al-Shi'ah, Vol.8 p.379

HADITH

HADITH.1144

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ صَاحِبِ اَلْأَنْمَاطِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَوْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: «يُؤَذَّنُ لِلظُّهْرِ عَلَى سِتِّ رَكَعَاتٍ وَ يُؤَذَّنُ لِلْعَصْرِ عَلَى سِتِّ رَكَعَاتٍ بَعْدَ اَلظُّهْرِ».

Muhammad ibn Ahmad ibn Yahya from Ya'qub ibn Yazid from Ibn Abi Umayr from Abu Ali, the companion of Al-Anmat:
Abu Abdillah {a.s}, peace be upon him, or Abu Al-Hasan {a.s}, peace be upon him, said:
"The Adhan is to be given for Dhuhr after six rak'ahs, and the Adhan is to be given for Asr after six rak'ahs following Dhuhr."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.286 • Falah Al-Sa'il, Vol.1 p.151 • Al-Wafi, Vol.7 p.588 • Wasa'il Al-Shi'ah, Vol.5 p.449 • Bihar Al-Anwar, Vol.8 1 p.152 • Mustadrak Al-Wasa'il, Vol.4 p.52

CHAPTER ON THE MANNER OF PRAYER, ITS DESCRIPTION AND WHAT IS OBLIGATORY AND RECOMMENDED

١٥ ـ باب كيفية الصلاة وصفتها والمفروض من ذلك والمسنون

HADITH 1145 – 49

HADITH.1145

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اَللَّهِ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ إِذَا قَامَ فِي اَلصَّلاَةِ تَغَيَّرَ لَوْنُهُ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفَضَّ عَرَقاً».

Muhammad ibn Isma'il from Al-Fadl ibn Shadhan from Hammad ibn Isa from Rib'i ibn Abdullah from Al-Fudayl ibn Yasar:

Abu Abdillah {a.s}, peace be upon him, said: "(Imam) Ali ibn Al-Husayn {a.s}, peace be upon them, when He {a.s} stood for prayer; his color would change, and when He {a.s} would prostrate, He {a.s} would not lift his head until He {a.s} would pour with sweat."

[REFERENCES] Al-Kafi, Vol.3 p.300 • Tahdib Al-Ahkam, Vol.2 p.286 • Falah Al-Sa'il, Vol.1 p.117 • Al-Wafi, Vol.8 p.846 • Wasa'il Al-Shi'ah, Vol.5 p.474 • Bihar Al-Anwar, Vol.4 6 p.64 • Bihar Al-Anwar, Vol.4 6 p.79 • Bihar Al-Anwar, Vol.8 1 p.261 • Awalim Al-Uloom, Vol.1 8 p.128

HADITH

HADITH.1146

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

علي بن إبراهيم عن أبيه عن حماد عن حريز عن زرارة عن أبي جعفر عليه‌السلام قال : إذا استقبلت القبلة بوجهك فلا تقلب وجهك عن القبلة لتفسد صلاتك فان الله تعالى قال لنبيه في الفريضة : (فول وجهك شطر المسجد الحرام وحيثما كنتم فولوا وجوهكم شطره) وأخشع بصرك ولا ترفعه الى السماء وليكن حذاء وجهك في موضع سجودك.

Ali ibn Ibrahim from his father from Hammad from Hariz from Zurarah:

Abu Ja'far {a.s}, peace be upon him, said: "When you face the Qiblah with your face, do not turn your face away from the Qiblah lest you corrupt your prayer, for Allah {SWT}, the Exalted, said to His Prophet {saws} regarding the obligatory prayer: *"So turn your face toward the Sacred Mosque; and wherever you are, turn your faces toward it"* (Surah Baqarah 2:144 & 2:150)

And lower your gaze and do not raise it toward the sky, and let it be directed in front of your face at the place of your prostration."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1147

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يَنْبَغِي لِمَنْ قَرَأَ اَلْقُرْآنَ إِذَا مَرَّ بِآيَةٍ مِنَ اَلْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَخْوِيفٌ أَنْ يَسْأَلَ عِنْدَ ذَلِكَ خَيْرَ مَا يَرْجُو وَ يَسْأَلَ اَلْعَافِيَةَ مِنَ اَلنَّارِ وَ مِنَ اَلْعَذَابِ».

Ahmad ibn Muhammad from Uthman ibn Isa from Sama'ah who said:

Abu Abdillah {a.s}, peace be upon him, said: "It is proper for one who recites the Qur'an, when he passes by a verse in the Qur'an that contains a supplication or a warning, that he should ask at that moment for the best of what he hopes for, and seek safety from the Fire and from punishment."

[REFERENCES] Al-Kafi, Vol.3 p.301 • Tahdib Al-Ahkam, Vol.2 p.286 • Al-Wafi, Vol.9 p.1743 • Wasa'il Al-Shi'ah, Vol.6 p.69 • Wasa'il Al-Shi'ah, Vol.6 p.171 • Al-Fusul Al-Muhimmah, Vol.3 p.312

HADITH

HADITH.1148

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى عَنِ اَلْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ سَعِيدٍ بَيَّاعِ اَلسَّابِرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ يَتَبَاكَى اَلرَّجُلُ فِي اَلصَّلاَةِ فَقَالَ «بَخْ بَخْ وَ لَوْ مِثْلَ رَأْسِ اَلذُّبَابِ».

Al-Husayn ibn Muhammad from Mu'alla from Al-Washsha' from Hammad ibn Uthman from Sa'id, the seller of Al-Sabiri (a type of delicate cloth), who said:

I said to Abu Abdillah {a.s}, peace be upon him: "Should a man force himself to weep during the prayer?"

Imam {a.s} said: "Excellent, excellent (is such action); even if it is as little as the size of a fly's head."

[REFERENCES] Al-Kafi, Vol.3 p.301 • Tahdib Al-Ahkam, Vol.2 p.287 • Al-Istibsar, Vol.1 p.407 • Al-Wafi, Vol.8 p.879 • Wasa'il Al-Shi'ah, Vol.7 p.248

HADITH

HADITH.1149

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ وَ مُعَاوِيَةَ بْنِ وَهْبٍ قَالاَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا قُمْتَ إِلَى اَلصَّلاَةِ فَقُلِ - اَللَّهُمَّ إِنِّي أُقَدِّمُ إِلَيْكَ مُحَمَّداً بَيْنَ يَدَيْ حَاجَتِي وَ أَتَوَجَّهُ بِهِ إِلَيْكَ فَاجْعَلْنِي بِهِ وَجِيهاً عِنْدَكَ «فِي اَلدُّنْيَا وَ اَلْآخِرَةِ وَ مِنَ اَلْمُقَرَّبِينَ» اِجْعَلْ صَلاَتِي مَقْبُولَةً وَ ذَنْبِي مَغْفُوراً وَ دُعَائِي بِهِ مُسْتَجَاباً إِنَّكَ أَنْتَ اَلْغَفُورُ اَلرَّحِيمُ ».

Al-Husayn ibn Sa'id from Fadalah from Aban and Mu'awiyah ibn Wahb who said:

Abu Abdillah {a.s}, peace be upon him, said: "When you stand for prayer, say: 'O Allah {SWT}, indeed I present Muhammad {saws} before my need and I turn towards You {AZJ} through Him {saws}, so make me, through Him {saws}, honorable in Your {AZJ} presence in this world and the Hereafter, and among those brought near. Make my prayer accepted, my sin forgiven, and my supplication through Him {saws} answered. Surely You {AZJ} are the Most Forgiving, the Most Merciful.'"

[REFERENCES] Al-Kafi, Vol.3 p.309 • Man La Yahduruhu Al-Faqih, Vol.1 p.302 • Tahdib Al-Ahkam, Vol.2 p.287 • Al-Wafi, Vol.8 p.635 • Wasa'il Al-Shi'ah, Vol.5 p.509 • Bihar Al-Anwar, Vol.8 1 p.370

HADITH

HADITH.1150

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْإِمَامُ يُجْزِيهِ تَكْبِيرَةٌ وَاحِدَةٌ وَ يُجْزِيكَ ثَلاَثٌ مُتَرَسِّلاً إِذَا كُنْتَ وَحْدَكَ».

Al-Husayn ibn Sa'id from Fadalah from Ibn Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "The Imam (of prayer) suffices with one Takbir, and it suffices for you to say it three times calmly if you are alone."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.287 • Al-Wafi, Vol.8 p.640 • Wasa'il Al-Shi'ah, Vol.6 p.10

HADITH

HADITH.1151

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَخَفِّ مَا يَكُونُ مِنَ اَلتَّكْبِيرِ فِي اَلصَّلاَةِ قَالَ «ثَلاَثُ تَكْبِيرَاتٍ فَإِنْ كَانَتْ قِرَاءَةٌ قَرَأْتَ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يَا أَيُّهَا اَلْكَافِرُونَ» وَ إِذَا كُنْتَ إِمَاماً فَإِنَّهُ يُجْزِيكَ أَنْ تُكَبِّرَ وَاحِدَةً تَجْهَرُ فِيهَا وَ تُسِرُّ سِتّاً ».

Ahmad ibn Muhammad from Muhammad ibn Abi Umayr from Hammad from Al-Halabi who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the lightest form of Takbir in the prayer.

Imam {a.s} said: "Three Takbirs; and if there is recitation, then you should recite 'Surah Al Ikhlas' and 'Surah Al Kafirun'. And if you are the Imam (of prayer), it suffices for you to pronounce one Takbir aloud and to say six (Takbirs) quietly."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.287 • Al-Wafi, Vol.8 p.640 • Wasa'il Al-Shi'ah, Vol.6 p.33

HADITH

HADITH.1152

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَوْ قَالَ سَمِعْتُهُ اِسْتَفْتَحَ اَلصَّلاَةَ بِسَبْعِ تَكْبِيرَاتٍ وِلاَءً.

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Safwan from Ibn Bukayr from Zurarah who said:

I saw Abu Ja'far {a.s}, peace be upon him, or he said: "I heard Imam {a.s}, begin the prayer with seven consecutive Takbirs.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.287 • Al-Wafi, Vol.8 p.641 • Wasa'il Al-Shi'ah, Vol.6 p.21

HADITH

HADITH.1153

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ اَلْبَجَلِيِّ وَ أَبِي قَتَادَةَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ قَالَ: «عَلَى اَلْإِمَامِ أَنْ يَرْفَعَ يَدَهُ فِي اَلصَّلاَةِ لَيْسَ عَلَى غَيْرِهِ أَنْ يَرْفَعَ يَدَهُ فِي اَلصَّلاَةِ».

قال محمد بن الحسن : المعنى في هذا الخبر ان فعل الامام أكثر فضلا وأشد تأكيدا من فعل المأموم ، وإن كان فعل المأموم أيضا فيه فضل على ما بيناه فيما مضى.

Sa'd from Abu Ja'far from Musa ibn Al-Qasim Al-Bajali and Abu Qatadah from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both:

(Imam {a.s}) said: "It is upon the Imam (of prayer) to raise his hand during the prayer; it is not upon anyone else to raise his hand during the prayer."

[AL TUSI]

Muhammad ibn Al-Hasan said: "The meaning in this narration is that the action of the Imam carries greater merit and is more strongly emphasized than the action of the follower, although the action of the follower also carries merit, as we have explained previously."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.257 • Qurb Al-Isnad, Vol.1 p.208 • Tahdib Al-Ahkam, Vol.2 p.287 • Al-Wafi, Vol.8 p.645 • Wasa'il Al-Shi'ah, Vol.6 p.27 • Bihar Al-Anwar, Vol.8 1 p.362 • Mustadrak Al-Wasa'il, Vol.6 p.512

HADITH

HADITH.1154

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ مِسْمَعٍ اَلْبَصْرِيِّ قَالَ: صَلَّيْتُ مَعَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَرَأَ « «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ `اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعٰالَمِينَ» » ثُمَّ قَرَأَ اَلسُّورَةَ اَلَّتِي بَعْدَ اَلْحَمْدِ وَ لَمْ يَقْرَأْ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ » ثُمَّ قَامَ فِي اَلثَّانِيَةِ فَقَرَأَ اَلْحَمْدَ وَ لَمْ يَقْرَأْ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» ثُمَّ قَرَأَ بِسُورَةٍ أُخْرَى.

قال محمد بن الحسن : لا ينافي هذا الخبر ما قدمناه من تأكيد الجهر ببسم الله الرحمن الرحيم لانه يتضمن حكاية فعل ويجوز أن يكون مسمع لم يسمع أبا عبد الله عليه‌السلام يقرأ ببسم الله الرحمن الرحيم لبعد كان بينه وبينه ، والذي يكشف عما ذكرناه ما رواه :

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Safwan from Abdullah ibn Bukayr from Misma' Al-Basri who said:

I prayed with Abu Abdillah {a.s}, peace be upon him, and Imam {a.s} recited "*In the name of Allah {SWT}, the Most Merciful, the Most Compassionate"* and then 'Surah Al Fatiha'. Then Imam {a.s} recited the Surah after Al-Hamd and did not recite "*Bismillah Hir Rahman Nir Rahim*."

Then Imam {a.s} stood in the second unit and recited Al-Hamd and did not recite "Bismillah Hir Rahman Nir Rahim" and then recited another Surah.

[AL TUSI]

Muhammad ibn Al-Hasan said: "This narration does not contradict what we have previously presented regarding the emphasis on reciting *Bismillah Hir Rahman Nir Rahim* aloud, because it merely reports an action, and it is possible that Misma' did not hear Abu Abdillah {a.s}, peace be upon him, reciting *Bismillah Hir Rahman Nir Rahim* due to the distance between him and Abu Abdillah {a.s}, peace be upon him." What clarifies what we have mentioned is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.288 • Al-Istibsar, Vol.1 p.311 • Al-Wafi, Vol.8 p.651 • Wasa'il Al-Shi'ah, Vol.6 p.62

HADITH

HADITH.1155

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ حَمَّادِ بْنِ زَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ يَحْيَى اَلْكَاهِلِيِّ قَالَ: صَلَّى بِنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي مَسْجِدِ بَنِي كَاهِلٍ فَجَهَرَ مَرَّتَيْنِ - بِ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» وَ قَنَتَ فِي اَلْفَجْرِ وَ سَلَّمَ وَاحِدَةً مِمَّا يَلِي اَلْقِبْلَةَ.

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Muhammad ibn Hammad ibn Zayd from Abdullah ibn Yahya Al-Kahili who said:

Abu Abdillah {a.s}, peace be upon him, led us in prayer at the mosque of Banu Kahil, and Imam {a.s} recited aloud twice "Bismillah Hir Rahman Nir Rahim", and Imam {a.s} performed the Qunoot in the Fajr prayer, and Imam {a.s} gave one salutation (salam) toward the Qiblah side.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.288 • Al-Istibsar, Vol.1 p.311 • Al-Wafi, Vol.8 p.649

HADITH

HADITH.1156

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ إِمَاماً يَسْتَفْتِحُ بِالْحَمْدِ وَ لاَ يَقُولُ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» قَالَ «لاَ يَضُرُّهُ وَ لاَ بَأْسَ بِذَلِكَ».

فالوجه في هذا الخبر حال التقية على ما بيناه لان مع التقية يجوز اخفاته على ما قدمنا القول فيه ، ويجوز أن يكون الخبر تناول من لم يقل ذلك ناسيا دون أن يكون ذلك منه على جهة العمد.

As for what was narrated by Muhammad ibn Ali ibn Mahbub from Ali ibn Al-Sindi from Hammad from Hariz from Muhammad ibn Muslim who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who is an Imam (of prayer) and begins with Al-Hamd without saying "Bismillah Hir Rahman Nir Rahim".
Imam {a.s} said: "It does not harm him, and there is no problem with that."

[AL TUSI]

The interpretation of this narration is that it pertains to the situation of taqiyya (dissimulation), as we have explained, because under taqiyya it is permissible to recite it quietly, as we have previously mentioned. It is also possible that the narration refers to someone who omitted saying it out of forgetfulness, and not intentionally.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.288 • Al-Istibsar, Vol.1 p.312

HADITH

HADITH.1157

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلسَّبْعِ اَلْمَثَانِي وَ اَلْقُرْآنَ اَلْعَظِيمَ هِيَ اَلْفَاتِحَةُ قَالَ «نَعَمْ» قُلْتُ: «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» مِنَ اَلسَّبْعِ قَالَ «نَعَمْ هِيَ أَفْضَلُهُنَّ».

Muhammad ibn Ali ibn Mahbub from Al-Abbas from Muhammad ibn Abi Umayr from Abu Ayyub from Muhammad ibn Muslim who said:

I asked Abu Abdillah {a.s}, peace be upon him, about 'the seven oft-repeated verses' (al-Sab' al-Mathani) and 'the Great Qur'an' (al-Qur'an al-'Azim), is it Al-Fatiha?
Imam {a.s} said: "Yes."
I asked: "Is 'Bismillah Hir Rahman Nir Rahim' among the seven (al-Sab' al-Mathani)?"
Imam {a.s} said: "Yes, it is the best of them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.289 • Al-Wafi, Vol.8 p.648 • Wasa'il Al-Shi'ah, Vol.6 p.57 • Tafsir Al-Burhan, Vol.1 p.95 • Tafsir Al-Burhan, Vol.3 p.385 • Tafsir Nur Al-Thaqalayn, Vol.1 p.8 • Tafsir Nur Al-Thaqalayn, Vol.3 p.27 • Tafsir Kanz Al-Daqaiq, Vol.1 p.11 • Tafsir Kanz Al-Daqaiq, Vol.7 p.155

HADITH

HADITH.1158

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَبْدِ اَلصَّمَدِ بْنِ مُحَمَّدٍ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَتَعَوَّذَ بِإِجْهَارٍ ثُمَّ جَهَرَ - «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -».

From him, from Abdul-Samad ibn Muhammad, from Hanan ibn Sadir who said:

I prayed behind Abu Abdillah {a.s}, peace be upon him, and Imam {a.s} sought refuge (with Allah {SWT}) aloud, then Imam {a.s} recited aloud "Bismillah Hir Rahman Nir Rahim."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.289 • Bihar Al-Anwar, Vol.8 2 p.79

HADITH

HADITH.1159

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ حَمَّادِ بْنِ زَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ يَحْيَى اَلْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ قَالَ: « «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» أَقْرَبُ إِلَى اِسْمِ اَللَّهِ اَلْأَعْظَمِ مِنْ نَاظِرِ اَلْعَيْنِ إِلَى بَيَاضِهَا».

From him, from Muhammad ibn Al-Husayn, from Muhammad ibn Hammad ibn Zayd, from Abdullah ibn Yahya Al-Kahili:

Abu Abdillah {a.s}, peace be upon him, from his father {a.s}, said: "Bismillah Hir Rahman Nir Rahim" is closer to the Greatest Name of Allah {SWT} (al-Ism al-A'zam) than the pupil of the eye is to its white.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.289 • Al-Wafi, Vol.8 p.648 • Tafsir Al-Safi, Vol.1 p.82 • Wasa'il Al-Shi'ah, Vol.6 p.57 • Tafsir Al-Burhan, Vol.1 p.95 • Tafsir Nur Al-Thaqalayn, Vol.1 p.8 • Tafsir Kanz Al-Daqaiq, Vol.1 p.17 • Tafsir Kanz Al-Daqaiq, Vol.1 p.27

HADITH

HADITH.1160

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ هَلْ يَجْهَرُ بِقِرَاءَتِهِ فِي اَلتَّطَوُّعِ بِالنَّهَارِ قَالَ «نَعَمْ».

قال محمد بن الحسن : هذه الرواية رخصة والافضل أن لايقرأ شئ في صلوات النهار جهرا ولا يخفي شئ من صلوات الليل ، يدل على ذلك :

From him, from Ali ibn Al-Sindi, from Uthman ibn Isa, from Sama'ah, from Abu Abdillah {a.s}, said:

I asked Imam {a.s} about a man, should he recite aloud in his voluntary (nafl) prayers during the day?

Imam {a.s} said: "Yes."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This narration is a concession, and it is better that nothing be recited aloud in the daytime prayers, and that nothing be concealed in the nighttime prayers." What indicates this is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.289 • Al-Istibsar, Vol.1 p.314 • Al-Wafi, Vol.8 p.691 • Wasa'il Al-Shi'ah, Vol.6 p.77

HADITH

HADITH.1161

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلسُّنَّةُ فِي صَلاَةِ اَلنَّهَارِ بِالْإِخْفَاتِ وَ اَلسُّنَّةُ فِي صَلاَةِ اَللَّيْلِ بِالْإِجْهَارِ».

What was narrated by Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Al-Hasan ibn Ali ibn Faddal from some of our companions:

Abu Abdillah {a.s}, peace be upon him, said: "The Sunnah in the daytime prayer is to recite quietly, and the Sunnah in the nighttime prayer is to recite aloud."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.289 • Al-Istibsar, Vol.1 p.313 • Al-Wafi, Vol.8 p.691 • Wasa'il Al-Shi'ah, Vol.6 p.77

HADITH

HADITH.1162

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ صَبَّاحٍ اَلْحَذَّاءِ عَنْ رَجُلٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ : «يَا ثُمَالِيُّ إِنَّ اَلصَّلاَةَ إِذَا أُقِيمَتْ جَاءَ اَلشَّيْطَانُ إِلَى قَرِينِ اَلْإِمَامِ فَيَقُولُ هَلْ ذَكَرَ رَبَّهُ فَإِنْ قَالَ نَعَمْ ذَهَبَ وَ إِنْ قَالَ لاَ رَكِبَ عَلَى كَتِفَيْهِ فَكَانَ إِمَامَ اَلْقَوْمِ حَتَّى يَنْصَرِفُوا» قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ أَ لَيْسَ يَقْرَءُونَ اَلْقُرْآنَ قَالَ «بَلَى لَيْسَ حَيْثُ تَذْهَبُ يَا ثُمَالِيُّ إِنَّمَا هُوَ اَلْجَهْرُ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ -» ».

Ahmad ibn Muhammad from Ibn Abi Najran from Sabbah Al-Hadhdha' from a man from Abu Hamzah who said:

(Imam) Ali ibn Al-Husayn {a.s}, peace be upon them, said: "O Thumali, when the prayer is established, Satan comes to the companion of the Imam (of prayer) and says:
'Has he (Imam of Prayer) remembered his Lord {AZJ}?'
If he says, 'Yes,' he (Satan) departs.
But if he says, 'No,' he (Satan) mounts upon his shoulders and becomes the leader of the people until they finish."
He (narrator) said: "I asked: 'May I be your ransom, do they not recite the Qur'an?'"
Imam {a.s] said: "Yes, but not in the way you think, O Thumali. What is meant is reciting aloud 'Bismillah Hir Rahman Nir Rahim'".

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.290 • Al-Wafi, Vol.8 p.649 • Wasa'il Al-Shi'ah, Vol.6 p.75 • Bihar Al-Anwar, Vol.6 0 p.202

HADITH

HADITH.1163

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عُبْدُوسٍ عَنْ مُحَمَّدِ بْنِ زَادَوَيْهِ [زَادَوَيْهِ خ ل] عَنِ اِبْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ إِنَّكَ كَتَبْتَ إِلَى مُحَمَّدِ بْنِ اَلْفَرَجِ تُعْلِمُهُ أَنَّ أَفْضَلَ مَا يُقْرَأُ فِي اَلْفَرَائِضِ - «إِنَّا أَنْزَلْنَاهُ» وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ إِنَّ صَدْرِي لَيَضِيقُ بِقِرَاءَتِهِمَا فِي اَلْفَجْرِ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «لاَ يَضِيقَنَّ صَدْرُكَ بِهِمَا فَإِنَّ اَلْفَضْلَ وَ اَللَّهِ فِيهِمَا».

Sahl ibn Ziyad from Muhammad ibn Abdus from Muhammad ibn Zadawayh from Ibn Rashid who said:

I said to Abu Al-Hasan {a.s}, peace be upon him: “May I be your ransom, you wrote to Muhammad ibn Al-Faraj informing him that the best of what is recited in the obligatory prayers is ‘Surah Al-Qadr’ and ‘Surah Al-Ikhlas’, but my chest feels tight when reciting them at Fajr.”

Imam {a.s} said: "Do not let your chest be tight with them, for by Allah {SWT}, the virtue lies within them."

[REFERENCES] Al-Kafi, Vol.3 p.315 • Tahdib Al-Ahkam, Vol.2 p.290 • Al-Wafi, Vol.8 p.661 • Wasa’il Al-Shi’ah, Vol.6 p.78 • Tafsir Al-Burhan, Vol.5 p.794 • Tafsir Nur Al-Thaqalayn, Vol.5 p.617 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.357

HADITH

HADITH.1164

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ لاَ تَجْهَرْ بِصَلاَتِكَ وَ لاَ تُخَافِتْ بِهَا» قَالَ «اَلْمُخَافَتَةُ مَا دُونَ سَمْعِكَ وَ اَلْجَهْرُ أَنْ تَرْفَعَ صَوْتَكَ شَدِيداً».

Ahmad ibn Muhammad from Uthman ibn Isa from Sama'ah who said:

I asked Imam {a.s} about the saying of Allah {SWT}, the Mighty and Majestic, "*And do not raise your voice in your prayer nor lower it too much*" (Surah Al-Isra, 17:110).

Imam {a.s} said: "Lowering the voice (mukhafatah) is to recite below the level of your own hearing, and raising the voice (jahr) is to raise your voice loudly and strongly."

[REFERENCES] Tafsir Al-’Ayyashi, Vol.2 p.318 • Al-Kafi, Vol.3 p.315 • Tahdib Al-Ahkam, Vol.2 p.290 • Al-Wafi, Vol.8 p.689 • Wasa’il Al-Shi’ah, Vol.6 p.96 • Tafsir Al-Burhan, Vol.3 p.599 • Tafsir Al-Burhan, Vol.3 p.600 • Bihar Al-Anwar, Vol.8 2 p.72 • Tafsir Nur Al-Thaqalayn, Vol.3 p.233 • Tafsir Kanz Al-Daqaiq, Vol.7 p.536

HADITH

HADITH.1165

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اَلنَّوْفَلِيِّ عَنِ اَلسَّكُونِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: فِي اَلرَّجُلِ يُصَلِّي فِي مَوْضِعٍ ثُمَّ يُرِيدُ أَنْ يَتَقَدَّمَ قَالَ «يَكُفُّ عَنِ اَلْقِرَاءَةِ فِي مَشْيِهِ حَتَّى يَتَقَدَّمَ إِلَى اَلْمَوْضِعِ اَلَّذِي يُرِيدُ ثُمَّ يَقْرَأُ».

Ali ibn Ibrahim from his father from Al-Nawfali from Al-Sakuni:

Abu Abdillah {a.s}, peace be upon him, said regarding a man who is praying in a place and then wishes to move forward.

Imam {a.s} said: "He should stop reciting while walking until he reaches the place he intends, then he should resume his recitation."

[REFERENCES] Al-Kafi, Vol.3 p.316 • Tahdib Al-Ahkam, Vol.2 p.290 • Al-Wafi, Vol.8 p.697 • Wasa'il Al-Shi'ah, Vol.5 p.190 • Wasa'il Al-Shi'ah, Vol.6 p.98

HADITH

HADITH.1166

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

الحسين بن محمد عن عبد الله بن عامر عن علي بن مهزيار عن فضالة بن أيوب عن الحسين بن عثمان عن عمرو بن أبى نصر قال قلت لابي عبد الله عليه‌السلام : الرجل يقوم في الصلاة فيريد أن يقرأ سورة فيقرأ قل هو الله أحد وقل يا أيها الكافرون فقال : يرجع من كل سورة إلا من قل هو الله أحد وقل يا أيها الكافرون.

Al-Husayn ibn Muhammad from Abdullah ibn Aamir from Ali ibn Mahziyar from Fadalah ibn Ayyub from Al-Husayn ibn Uthman from Amr ibn Abi Nasr who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man stands in prayer and wants to recite a Surah, but he recites 'Surah Al-Ikhlas' and 'Surah Al-Kafirun'.

Imam {a.s} said: "He may turn back from any Surah except from 'Surah Al-Ikhlas' and 'Surah Al-Kafirun'."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1167

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَقْرَأُ بِالسَّجْدَةِ فِي آخِرِ اَلسُّورَةِ قَالَ «يَسْجُدُ ثُمَّ يَقُومُ وَ يَقْرَأُ فَاتِحَةَ اَلْكِتَابِ ثُمَّ يَرْكَعُ وَ يَسْجُدُ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad from Al-Halabi:

Abu Abdillah {a.s}, peace be upon him, was asked about a man who recites a verse of prostration (sajdah) at the end of a Surah.

Imam {a.s} said: "He should perform the prostration, then stand, recite the 'Surah Al-Fatiha', then bow (for Ruku') and prostrate."

[REFERENCES] Al-Kafi, Vol.3 p.318 • Tahdib Al-Ahkam, Vol.2 p.291 • Al-Istibsar, Vol.1 p.319 • Al-Wafi, Vol.8 p.685 • Wasa'il Al-Shi'ah, Vol.6 p.102

HADITH

HADITH.1168

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ صَلَّيْتَ مَعَ قَوْمٍ فَقَرَأَ اَلْإِمَامُ - اِقْرَأْ بِاسْمِ رَبِّكَ اَلَّذِي خَلَقَ أَوْ شَيْئاً مِنَ اَلْعَزَائِمِ وَ فَرَغَ مِنْ قِرَاءَتِهِ وَ لَمْ يَسْجُدْ فَأَوْمِ إِيمَاءً وَ اَلْحَائِضُ تَسْجُدُ إِذَا سَمِعَتِ اَلسَّجْدَةَ».

Al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Al-Husayn ibn Uthman from Sama'ah from Abu Basir:
Abu Abdillah {a.s}, peace be upon him, said: "If you pray with a group and the Imam (of prayer) recites 'Surah Al-'Alaq' or something from the obligatory verses of prostration (al-'Aza'im), and he finishes his recitation without performing a prostration, then you should gesture with an indication (for the prostration), and a woman in menstruation should prostrate if she hears the verse of prostration."

[REFERENCES] Al-Kafi, Vol.3 p.318 • Tahdib Al-Ahkam, Vol.2 p.291 • Al-Istibsar, Vol.1 p.320 • Al-Wafi, Vol.8 p.686 • Wasa'il Al-Shi'ah, Vol.6 p.103

HADITH

HADITH.1169

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ سَمِعَ اَلسَّجْدَةَ تُقْرَأُ قَالَ «لاَ يَسْجُدُ إِلاَّ أَنْ يَكُونَ مُنْصِتاً لِلْقِرَاءَةِ مُسْتَمِعاً لَهَا أَوْ يُصَلِّي بِصَلاَتِهِ فَأَمَّا أَنْ يَكُونَ يُصَلِّي فِي نَاحِيَةٍ وَ أَنْتَ فِي نَاحِيَةٍ أُخْرَى فَلاَ تَسْجُدْ لِمَا سَمِعْتَ».

Ali ibn Ibrahim from Muhammad ibn Isa from Yunus ibn Abd Al-Rahman from Abdullah ibn Sinan who said:
I asked Abu Abdillah {a.s} about a man who hears a verse of prostration being recited.
Imam {a.s} said: "He should not prostrate unless he is attentively listening to the recitation or praying behind the one who is reciting. But if he is praying in one area and you are in another, then do not prostrate for what you heard."

[REFERENCES] Al-Kafi, Vol.3 p.318 • Tahdib Al-Ahkam, Vol.2 p.291 • Al-Wafi, Vol.9 p.1749 • Wasa'il Al-Shi'ah, Vol.6 p.242

HADITH

HADITH.1170

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قَرَأْتَ شَيْئاً مِنَ اَلْعَزَائِمِ اَلَّتِي يُسْجَدُ فِيهَا فَلاَ تُكَبِّرْ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ وَ اَلْعَزَائِمُ أَرْبَعَةٌ حم اَلسَّجْدَةُ وَ الم تَنْزِيلٌ وَ اَلنَّجْمُ وَ اِقْرَأْ بِاسْمِ رَبِّكَ ».

Al-Husayn ibn Sa'id from Al-Nadr from Abdullah ibn Sinan:
Abu Abdillah {a.s} said: "When you recite something from the obligatory verses of prostration (al-'Aza'im) in which prostration is required, do not say the Takbir before your prostration, but say Takbir when you lift your head. And obligatory prostrations are four; Surah Fussilat, Surah As-Sajdah, Surah An-Najm, and Surah Al-'Alaq."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.291 • Wasa'il Al-Shi'ah, Vol.6 p.239

HADITH

HADITH.1171

[SOURCE] Implicit (Muzmar)

عَنْهُ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ: «إِذَا قُرِئَ شَيْءٌ مِنَ اَلْعَزَائِمِ اَلْأَرْبَعَةِ فَسَمِعْتَهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وُضُوءٍ وَ إِنْ كُنْتَ جُنُباً وَ إِنْ كَانَتِ اَلْمَرْأَةُ لاَ تُصَلِّي وَ سَائِرُ اَلْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ».

From him, from Al-Qasim ibn Muhammad, from Ali ibn Abi Hamzah, from Abu Basir who said:

He said: "When something from the four obligatory prostrations (al-‘Aza’im) is recited and you hear it, then prostrate, even if you are without ablution, even if you are in a state of major ritual impurity (junub), and even if it is a woman who is not praying. As for the rest of the Qur'an, you have a choice: if you wish, you may prostrate, and if you wish, you may not prostrate."

[REFERENCES] Al-Kafi, Vol.3 p.318 • Tahdib Al-Ahkam, Vol.2 p.291 • Al-Wafi, Vol.9 p.1749 • Wasa’il Al-Shi’ah, Vol.2 p.341 • Wasa’il Al-Shi’ah, Vol.6 p.240

HADITH

HADITH.1172

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْحَائِضِ هَلْ تَقْرَأُ اَلْقُرْآنَ وَ تَسْجُدُ سَجْدَةً إِذَا سَمِعَتِ اَلسَّجْدَةَ قَالَ «تَقْرَأُ وَ لاَ تَسْجُدُ».

فلا ينافي الخبر الاول لان الخبر الاول محمول على الاستحباب وهذا الخبر محمول على جواز تركه ولا تنافي بينهما ، واما ما رواه :

As for what was narrated by Al-Husayn ibn Sa'id from Fadalah from Aban ibn Uthman from Abdul-Rahman ibn Abi Abdullah from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about a menstruating woman, does she recite the Qur'an and perform the prostration if she hears a verse of prostration?

Imam {a.s} said: "She may recite but she does not prostrate."

[AL TUSI]

Thus, the first narration is not contradicted, because the first narration is to be understood as recommending (the prostration) out of desirability, while this narration is to be understood as permitting the omission of it, and there is no contradiction between them. As for what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.292 • Al-Istibsar, Vol.1 p.320 • Awali Al-La’ali, Vol.3 p.34 • Al-Wafi, Vol.6 p.487 • Wasa’il Al-Shi’ah, Vol.2 p.341

HADITH

HADITH.1173

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي اَلْبَخْتَرِيِّ وَهْبِ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا كَانَ آخِرُ اَلسُّورَةِ اَلسَّجْدَةَ أَجْزَأَكَ أَنْ تَرْكَعَ بِهَا».

فلا ينافي خبر الحلبي المقدم ذكره لان هذا الخبر نحمله على من يصلي مع قوم لا يمكنه أن يسجد ويقوم ويقرأ الحمد فانه لا بأس أن يركع معهم ، وخبر الحلبي وغيره ممن روى ذلك محمول على من تمكن من ذلك بأن يكون منفردا يدل على ذلك ما رواه :

Ahmad ibn Muhammad from Muhammad ibn Khalid from Abu Al-Bakhtari Wahb ibn Wahb:

Abu Abdillah {a.s}, peace be upon him, (narrated) from his father {a.s}, from (Imam) Ali {a.s}, peace be upon him, said: "If the prostration is at the end of the Surah, it suffices you to bow (perform Ruku') for it."

[AL TUSI]

Thus, this does not contradict the narration of Al-Halabi mentioned earlier, because this narration is understood to refer to one who is praying with a group and cannot perform the prostration, stand up, and then recite Al-Hamd; in that case, there is no harm in him bowing (with them). As for the narration of Al-Halabi and others who reported similarly, it is understood to refer to one who is able to do so, such as when he is praying individually. What supports this interpretation is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.292 • Al-Istibsar, Vol.1 p.319 • Al-Wafi, Vol.8 p.686 • Wasa'il Al-Shi'ah, Vol.6 p.102

HADITH

HADITH.1174

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: «مَنْ قَرَأَ اِقْرَأْ بِاسْمِ رَبِّكَ فَإِذَا خَتَمَهَا فَلْيَسْجُدْ فَإِذَا قَامَ فَلْيَقْرَأْ فَاتِحَةَ اَلْكِتَابِ وَ لْيَرْكَعْ» قَالَ «وَ إِنِ اُبْتُلِيتَ بِهَا مَعَ إِمَامٍ لاَ يَسْجُدُ فَيُجْزِيكَ اَلْإِيمَاءُ وَ اَلرُّكُوعُ وَ لاَ تَقْرَأْ فِي اَلْفَرِيضَةِ اِقْرَأْ فِي اَلتَّطَوُّعِ».

Al-Husayn ibn Sa'id from Uthman ibn Isa from Sama'ah:

He said: "Whoever recites 'Iqra' bismi Rabbik' (Surah Al-'Alaq), when he finishes it, he should prostrate, and when he stands up, he should recite the 'Opening of the Book' (Surah Al-Fatiha) and then bow."

He said: "And if you are tested with this situation while praying behind an Imam who does not perform the prostration, then gesturing and bowing suffices for you, and do not recite it in an obligatory prayer; recite it in a voluntary prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.292 • Al-Wafi, Vol.8 p.686

HADITH

HADITH.1175

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا قَرَأْتَ اَلسَّجْدَةَ فَاسْجُدْ وَ لاَ تُكَبِّرْ حَتَّى تَرْفَعَ رَأْسَكَ».

From him, from Al-Hasan, from Zur'ah, from Sama'ah who said:

Abu Abdillah {a.s}, peace be upon him, said: "When you recite a verse of prostration, then prostrate, and do not say the Takbir until you lift your head."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.292 • Al-Wafi, Vol.9 p.1750 • Wasa'il Al-Shi'ah, Vol.6 p.240

HADITH

HADITH.1176

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقْرَأُ اَلسَّجْدَةَ فَيَنْسَاهَا حَتَّى يَرْكَعَ وَ يَسْجُدَ قَالَ «يَسْجُدُ إِذَا ذَكَرَ إِذَا كَانَتْ مِنَ اَلْعَزَائِمِ ».

From him, from Safwan, from Al-Ala', from Muhammad, from one of the two (Imams {a.s}), peace be upon them, said:

I asked Him {a.s} about a man who recites a verse of prostration and forgets it until he bows and prostrates.

Imam {a.s} said: "He should prostrate when he remembers, if it was from the obligatory prostrations (al-'Aza'im)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.292 • Al-Wafi, Vol.8 p.686 • Wasa'il Al-Shi'ah, Vol.6 p.104 • Bihar Al-Anwar, Vol.8 2 p.61

HADITH

HADITH.1177

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَسْمَعُ اَلسَّجْدَةَ فِي اَلسَّاعَةِ اَلَّتِي لاَ يَسْتَقِيمُ اَلصَّلاَةُ فِيهَا قَبْلَ غُرُوبِ اَلشَّمْسِ وَ بَعْدَ صَلاَةِ اَلْفَجْرِ فَقَالَ «لاَ يَسْجُدُ » وَ عَنِ اَلرَّجُلِ يَقْرَأُ فِي اَلْمَكْتُوبَةِ سُورَةً فِيهَا سَجْدَةٌ مِنَ اَلْعَزَائِمِ فَقَالَ «إِذَا بَلَغَ مَوْضِعَ اَلسَّجْدَةِ فَلاَ يَقْرَأْهَا وَ إِنْ أَحَبَّ أَنْ يَرْجِعَ فَيَقْرَأَ سُورَةً غَيْرَهَا وَ يَدَعَ اَلَّتِي فِيهَا اَلسَّجْدَةُ فَيَرْجِعُ إِلَى غَيْرِهَا» وَ عَنِ اَلرَّجُلِ يُصَلِّي مَعَ قَوْمٍ لاَ يَقْتَدِي بِهِمْ فَيُصَلِّي لِنَفْسِهِ وَ رُبَّمَا قَرَءُوا آيَةً مِنَ اَلْعَزَائِمِ فَلاَ يَسْجُدُونَ فِيهَا فَكَيْفَ يَصْنَعُ قَالَ «لاَ يَسْجُدُ».

Sa'd from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar ibn Musa Al-Sabati:

Abu Abdillah {a.s}, peace be upon him, said regarding a man who hears a verse of prostration at a time when prayer is not valid, before the setting of the sun and after the prayer of Fajr.

Imam {a.s} said: "He does not prostrate."

And (Imam {a.s} said) regarding a man who recites in an obligatory prayer a Surah that contains a verse of prostration from the obligatory prostrations (al-'Aza'im).

Imam {a.s} said: "When he reaches the place of the prostration, he should not recite it, and if he wishes, he may go back and recite another Surah and leave the one that contains the prostration, thus turning to another one."

And (Imam {a.s} said) regarding a man who prays among a group without following them and prays for himself, and they might recite a verse from the obligatory prostrations but they do not prostrate therein, what should he do?

Imam {a.s} said: "He does not prostrate."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.293

HADITH

HADITH.1178

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ إِمَامٍ قَرَأَ اَلسَّجْدَةَ فَأَحْدَثَ قَبْلَ أَنْ يَسْجُدَ كَيْفَ يَصْنَعُ قَالَ «يُقَدِّمُ غَيْرَهُ فَيَتَشَهَّدُ وَ يَسْجُدُ وَ يَنْصَرِفُ هُوَ وَ قَدْ تَمَّتْ صَلاَتُهُمْ».

Ahmad ibn Muhammad from Musa ibn Al-Qasim from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Him {a.s} about an imam (of prayer) who recites a verse of prostration and then becomes impure (loses his ablution) before he performs the prostration, what should he do?

Imam {a.s} said: "He should appoint another person to lead; that person should perform the tashahhud, prostrate, and then they should all finish their prayer, and the Imam (of prayer) who became impure should withdraw, and the prayer of the congregation is complete."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.255 • Qurb Al-Isnad, Vol.1 p.205 • Tahdib Al-Ahkam, Vol.2 p.293 • Al-Wafi, Vol.8 p.687 • Wasa'il Al-Shi'ah, Vol.6 p.106 • Wasa'il Al-Shi'ah, Vol.6 p.240 • Wasa'il Al-Shi'ah, Vol.8 p.427 • Bihar Al-Anwar, Vol.8 2 p.15

HADITH

HADITH.1179

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُعَلَّمُ اَلسُّورَةَ مِنَ اَلْعَزَائِمِ فَتُعَادُ عَلَيْهِ مِرَاراً فِي اَلْمَقْعَدِ اَلْوَاحِدِ قَالَ «عَلَيْهِ أَنْ يَسْجُدَ كُلَّمَا سَمِعَهَا وَ عَلَى اَلَّذِي يُعَلِّمُهُ أَيْضاً أَنْ يَسْجُدَ».

From him, from Al-Hasan ibn Mahbub, from Al-Ala' ibn Razin, from Muhammad ibn Muslim, from Abu Ja'far {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who is being taught a Surah that contains an obligatory prostration (from the 'Aza'im), and it is repeated to him several times in a single sitting.
Imam {a.s} said: "It is obligatory upon him to prostrate each time he hears it, and it is also obligatory upon the one teaching him to prostrate."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.293 • Al-Wafi, Vol.9 p.1750 • Wasa'il Al-Shi'ah, Vol.6 p.245 • Al-Fusul Al-Muhimmah, Vol.3 p.320 • Bihar Al-Anwar, Vol.8 2 p.179

HADITH

HADITH.1180

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُرِيدُ أَنْ يَقْرَأَ اَلسُّورَةَ فَيَقْرَأُ غَيْرَهَا فَقَالَ «لَهُ أَنْ يَرْجِعَ مَا بَيْنَهُ وَ بَيْنَ أَنْ يَقْرَأَ ثُلُثَيْهَا».

Al-Husayn ibn Sa'id from Muhammad ibn Abi Umayr from Abdullah ibn Bukayr from Ubayd ibn Zurarah:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who intends to recite a Surah but then recites another one instead.
Imam {a.s} said: "He is allowed to return (to the intended Surah) as long as he has not recited two-thirds of it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.293 • Al-Wafi, Vol.8 p.674 • Wasa'il Al-Shi'ah, Vol.6 p.101 • Bihar Al-Anwar, Vol.8 2 p.17

HADITH

HADITH.1181

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ قَرَأَ سُورَةً فِي رَكْعَةٍ فَغَلِطَ أَ يَدَعُ اَلْمَكَانَ اَلَّذِي غَلِطَ فِيهِ وَ يَمْضِي فِي قِرَاءَتِهِ أَوْ يَدَعُ تِلْكَ اَلسُّورَةَ وَ يَتَحَوَّلُ مِنْهَا إِلَى غَيْرِهَا فَقَالَ «كُلُّ ذَلِكَ لاَ بَأْسَ بِهِ وَ إِنْ قَرَأَ آيَةً وَاحِدَةً فَشَاءَ أَنْ يَرْكَعَ بِهَا رَكَعَ».

محمد بن الحسن : هذا الخبر محمول على النافلة لانا قد بينا ان الفريضة لا يجوز فيها أقل من سورة مع الحمد :

From him, from Hammad ibn Isa, from Hariz ibn Abdullah, from Zurarah who said:

I said to Abu Ja'far {a.s}, peace be upon him: "A man recites a Surah in a rak'ah and makes a mistake, should he leave the place where he made the mistake and continue in his recitation, or should he leave that Surah and move to another Surah?"
Imam {a.s} said: "All of that is permissible; and if he recites even a single verse and then wishes to bow with it, he may bow."

[AL TUSI]

Muhammad ibn Al-Hasan said: “This narration is to be understood as referring to the supererogatory (nafl) prayers, because we have already explained that in the obligatory (fard) prayer, it is not permissible to recite less than a complete Surah along with Al-Hamd.” As for what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.293 • Al-Wafi, Vol.8 p.923 • Wasa’il Al-Shi’ah, Vol.6 p.45 • Wasa’il Al-Shi’ah, Vol.6 p.100

HADITH

HADITH.1182

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَاسِينَ اَلْبَصْرِيِّ عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلسُّورَةِ أَ يُصَلِّي اَلرَّجُلُ بِهَا فِي اَلرَّكْعَتَيْنِ مِنَ اَلْفَرِيضَةِ فَقَالَ «نَعَمْ إِذَا كَانَتْ سِتَّ آيَاتٍ قَرَأَ بِالنِّصْفِ مِنْهَا فِي اَلرَّكْعَةِ اَلْأُولَى وَ اَلنِّصْفِ اَلْآخَرِ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ».

فهذا الخبر محمول على ضرب من التقية لانه موافق لمذهب العامة ، والذي يدل على ذلك ما رواه :

Sa'd from Muhammad ibn Isa from Yasin Al-Basri from Hariz ibn Abdullah from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, was asked about a Surah, can a man pray with it in the two rak'ahs of an obligatory prayer?

Imam {a.s} said: "Yes, if it consists of six verses, he may recite half of it in the first rak'ah and the other half in the second rak'ah."

[AL TUSI]

Thus, this narration is to be understood as referring to a situation of taqiyya (dissimulation), because it agrees with the view of the general public (al-‘amma). What indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.294 • Al-Istibsar, Vol.1 p.315 • Al-Wafi, Vol.8 p.676 • Wasa’il Al-Shi’ah, Vol.6 p.46

HADITH

HADITH.1183

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ بْنِ اَلْفَضْلِ قَالَ: صَلَّى بِنَا أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فَقَرَأَ بِفَاتِحَةِ اَلْكِتَابِ وَ آخِرِ سُورَةِ اَلْمَائِدَةِ فَلَمَّا سَلَّمَ اِلْتَفَتَ إِلَيْنَا فَقَالَ «أَمَا إِنِّي إِنَّمَا أَرَدْتُ أَنْ أُعَلِّمَكُمْ ».

Al-Husayn ibn Sa'id from Muhammad ibn Abi Umayr from Aban ibn Uthman from Isma'il ibn Al-Fadl:

Abu Abdillah {a.s}, peace be upon him, and Abu Ja’far {a.s}, peace be upon him, prayed with us, and they {a.s} recited the ‘Opening of the Book’ (Surah Al-Fatiha) and the end of Surah Al-Ma'idah.

When they finished and gave the salam, they turned to us and said:

"Indeed, I only intended to teach you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.294 • Al-Istibsar, Vol.1 p.316 • Al-Wafi, Vol.8 p.677 • Wasa’il Al-Shi’ah, Vol.6 p.46 • Bihar Al-Anwar, Vol.8 2 p.28

HADITH

HADITH.1184

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ اَلْحَسَنِ بْنِ زِيَادٍ اَلصَّيْقَلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا تَقُولُ فِي اَلرَّجُلِ يُصَلِّي وَ هُوَ يَنْظُرُ فِي اَلْمُصْحَفِ يَقْرَأُ فِيهِ يَضَعُ اَلسِّرَاجَ قَرِيباً مِنْهُ فَقَالَ «لاَ بَأْسَ بِذَلِكَ».

Ahmad ibn Muhammad ibn Isa from Al-Abbas ibn Ma'ruf from Ali ibn Mahziyar from Fadalah ibn Ayyub from Aban ibn Uthman from Al-Hasan ibn Ziyad Al-Sayqal who said:

I said to Abu Abdillah {a.s}: "What do you say about a man who is praying while looking into the Mushaf, reading from it, and placing a lamp close to him?"

Imam {a.s} said: "There is no problem with that."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.294 • Al-Wafi, Vol.8 p.699 • Wasa'il Al-Shi'ah, Vol.6 p.107 • Bihar Al-Anwar, Vol.8 1 p.298

HADITH

HADITH.1185

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقِرَاءَةِ خَلْفَ اَلْإِمَامِ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ فَقَالَ «اَلْإِمَامُ يَقْرَأُ فَاتِحَةَ اَلْكِتَابِ وَ مَنْ خَلْفَهُ يُسَبِّحُ فَإِذَا كُنْتَ وَحْدَكَ فَاقْرَأْ فِيهِمَا وَ إِنْ شِئْتَ فَسَبِّحْ».

Ali ibn Mahziyar from Al-Nadr ibn Suwayd from Muhammad ibn Abi Hamzah from Mu'awiyah ibn Ammar:

I asked Abu Abdillah {a.s}, peace be upon him, about reciting behind the Imam (of prayer) in the last two rak'ahs.

Imam {a.s} said: "The Imam (of prayer) recites the 'Opening of the Book' (Surah Al-Fatiha), and those behind him should glorify (say tasbih). If you are praying alone, then you may either recite (Surah Al-Fatiha) in them or, if you wish, you may glorify."

[REFERENCES] Al-Kafi, Vol.3 p.319 • Tahdib Al-Ahkam, Vol.2 p.294 • Al-Wafi, Vol.8 p.776 • Wasa'il Al-Shi'ah, Vol.6 p.108

HADITH

HADITH.1186

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَمَّا يَقْرَأُ اَلْإِمَامُ فِي اَلرَّكْعَتَيْنِ فِي آخِرِ اَلصَّلاَةِ فَقَالَ « بِفَاتِحَةِ اَلْكِتَابِ وَ لاَ يَقْرَأُ اَلَّذِينَ خَلْفَهُ وَ يَقْرَأُ اَلرَّجُلُ فِيهِمَا إِذَا صَلَّى وَحْدَهُ بِفَاتِحَةِ اَلْكِتَابِ ».

Muhammad ibn Ali ibn Mahbub from Ali ibn Al-Sindi from Ibn Abi Umayr from Jamil ibn Darraj who said:

I asked Abu Abdillah {a.s}, peace be upon him, about what the Imam (of prayer) recites in the last two rak'ahs of the prayer.

Imam {a.s} said: "He recites the 'Opening of the Book' (Surah Al-Fatiha), and those behind him do not recite. And a man who is praying alone recites Al-Fatiha in them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.295 • Al-Wafi, Vol.8 p.777 • Wasa'il Al-Shi'ah, Vol.6 p.108

HADITH

HADITH.1187

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ غَلِطَ فِي سُورَةٍ فَلْيَقْرَأْ «قُلْ هُوَ اَللَّهُ أَحَدٌ» ثُمَّ لْيَرْكَعْ».

From him, from Ya'qub ibn Yazid, from Ibn Abi Umayr, from Mu'awiyah ibn Ammar:
Abu Abdillah {a.s}, peace be upon him, said: "Whoever makes a mistake in a Surah, let him recite 'Surah Al Ikhlas' and then bow."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.295 • Al-Wafi, Vol.8 p.697 • Wasa'il Al-Shi'ah, Vol.6 p.110

HADITH

HADITH.1188

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَدْ يَشْتَدُّ عَلَيَّ اَلْقِيَامُ فِي اَلصَّلاَةِ فَقَالَ «إِذَا أَرَدْتَ أَنْ تُدْرِكَ صَلاَةَ اَلْقَائِمِ فَاقْرَأْ وَ أَنْتَ جَالِسٌ فَإِذَا بَقِيَ مِنَ اَلسُّورَةِ آيَتَانِ فَقُمْ فَأَتِمَّ مَا بَقِيَ وَ اِرْكَعْ وَ اُسْجُدْ فَذَلِكَ صَلاَةُ اَلْقَائِمِ».

From him, from Muhammad ibn Al-Husayn, from Al-Hasan ibn Ali, from Hammad ibn Uthman who said:
I said to Abu Abdillah {a.s}, peace be upon him: "Sometimes standing in prayer becomes difficult for me."
Imam {a.s} said: "If you want to attain the reward of the one who stands in prayer, then recite while you are sitting, and when only two verses remain from the Surah, then stand up, complete what remains, bow, and prostrate, that will be counted as the prayer of one who stood."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.364 • Tahdib Al-Ahkam, Vol.2 p.295 • Al-Wafi, Vol.7 p.113 • Wasa'il Al-Shi'ah, Vol.5 p.498

HADITH

HADITH.1189

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَامِرِ بْنِ عَبْدِ اَللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «مَنْ قَرَأَ شَيْئاً مِنَ اَلْحَوَامِيمِ فِي صَلاَةِ اَلْفَجْرِ فَاتَهُ اَلْوَقْتُ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam from Sayf ibn Umayrah from Amir ibn Abdullah who said:
I heard Abu Abdillah {a.s}, peace be upon him, say: "Whoever recites something from the Hawamim (the Surahs beginning with 'Ha Mim') in the Fajr prayer, for he will miss the time (of the prayer due to length of the Surahs)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.295

HADITH

HADITH.1190

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اَلْخَالِقِ عَنْ مُحَمَّدِ بْنِ أَبِي طَلْحَةَ عَنْ عَبْدِ اَلْخَالِقِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ كَانَ يَقْرَأُ فِي اَلرَّكْعَتَيْنِ بَعْدَ اَلْعَتَمَةِ بِالْوَاقِعَةِ وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ».

From him, from Isma'il ibn Abd Al-Khaliq, from Muhammad ibn Abi Talhah, from Abd Al-Khaliq:

Abu Abdillah {a.s}, peace be upon him, used to recite in the two rak'ahs after the night prayer (Al-Atamah) 'Surah Al-Waqi'ah' and 'Surah Al Ikhlas'.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.295 • Al-Wafi, Vol.8 p.667 • Wasa'il Al-Shi'ah, Vol.6 p.112

HADITH

HADITH.1191

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ قَرَأَ فِي رَكْعَةٍ اَلْحَمْدَ وَ نِصْفَ سُورَةٍ هَلْ يُجْزِيهِ فِي اَلثَّانِيَةِ أَنْ لاَ يَقْرَأَ اَلْحَمْدَ وَ يَقْرَأَ مَا بَقِيَ مِنَ اَلسُّورَةِ فَقَالَ «يَقْرَأُ اَلْحَمْدَ ثُمَّ يَقْرَأُ مَا بَقِيَ مِنَ اَلسُّورَةِ».

قال محمد بن الحسن : هذا الخبر محمول على صلاة النوافل لانا قد بينا ان الفريضة لا يقرأ فيها بأقل من سورة مع الحمد.

From him, from Al-Barqi, from Sa'd ibn Sa'd Al-Ash'ari, from Abu Al-Hasan Al-Ridha {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who recited Al-Hamd and half of a Surah in one rak'ah, would it suffice in the second rak'ah not to recite Al-Hamd and only recite what remains of the Surah?

Imam {a.s} said: "He should recite Al-Hamd, then recite what remains of the Surah."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This narration is to be understood as referring to the supererogatory (nafl) prayers, because we have already explained that in the obligatory (fard) prayer, it is not permissible to recite less than a complete Surah along with Al-Hamd."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.295 • Al-Istibsar, Vol.1 p.316 • Al-Wafi, Vol.8 p.676 • Wasa'il Al-Shi'ah, Vol.6 p.45

HADITH

HADITH.1192

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقِرَانِ بَيْنَ اَلسُّورَتَيْنِ فِي اَلْمَكْتُوبَةِ وَ اَلنَّافِلَةِ قَالَ «لاَ بَأْسَ» وَ عَنْ تَبْعِيضِ اَلسُّورَةِ قَالَ «أَكْرَهُ ذَلِكَ وَ لاَ بَأْسَ بِهِ فِي اَلنَّافِلَةِ» وَ عَنِ اَلرَّكْعَتَيْنِ اَللَّتَيْنِ يَصْمُتُ فِيهِمَا اَلْإِمَامُ أَ يُقْرَأُ فِيهِمَا بِالْحَمْدِ وَ هُوَ إِمَامٌ يُقْتَدَى بِهِ قَالَ «إِنْ قَرَأْتَ فَلاَ بَأْسَ وَ إِنْ سَكَتَّ فَلاَ بَأْسَ».

قال محمد بن الحسن : قوله عليه‌السلام لا بأس بالقران بين السورتين في المكتوبة محمول على انه إذا كان احدى السورتين الحمد وليس في الظاهر انه لا بأس بقرائتهما بعد قراءة الحمد ، وإذا لم يكن ذلك في ظاهره حملناه على ما قلناه لئلا ينافي ما قدمناه من الاخبار.

From him, from Al-Hasan ibn Ali ibn Yaqtin, from his brother Al-Husayn ibn Ali, from their father Ali ibn Yaqtin who said:

I asked Abu Al-Hasan {a.s}, peace be upon him, about combining two Surahs in the obligatory and the supererogatory prayers.

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

And (Imam {a.s} was asked) about reciting part of a Surah.

Imam {a.s} said: "I dislike that, but there is no harm in it for the supererogatory prayers."

And (Imam {a.s} was asked) about the two rak'ahs in which the Imam (of prayer) remains silent, should 'Surah Al-Hamd' be recited in them when one is following an Imam (of prayer)?

Imam {a.s} said: "If you recite, there is no harm; and if you remain silent, there is no harm."

[AL TUSI]

Muhammad ibn Al-Hasan said: "His {a.s} statement, peace be upon him; "There is no harm in combining two Surahs in the obligatory prayer," is to be understood as meaning when one of the two Surahs is Al-Hamd.

And there is nothing apparent in the wording to suggest that it is permissible to recite two Surahs after the recitation of Al-Hamd. And if it were not apparent in its wording, we would interpret it according to what we have said, so as not to contradict the previous narrations we have mentioned.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.296

HADITH

HADITH.1193

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَقْرَأُ فِي اَلْفَرِيضَةِ - بِفَاتِحَةِ اَلْكِتَابِ وَ سُورَةٍ أُخْرَى فِي اَلنَّفَسِ اَلْوَاحِدِ قَالَ «إِنْ شَاءَ قَرَأَ فِي نَفَسٍ وَ إِنْ شَاءَ فِي غَيْرِهِ».

Muhammad ibn Ahmad ibn Yahya from Al-'Amraki from Ali ibn Ja'far from his brother (Imam) Musa {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man who recites in an obligatory prayer the 'Opening of the Book' (Surah Al-Fatiha) and another Surah in one breath.

Imam {a.s} said: "If he wishes, he may recite them in one breath, and if he wishes, he may recite them in separate breaths."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.236 • Tahdib Al-Ahkam, Vol.2 p.296 • Al-Wafi, Vol.8 p.699 • Wasa'il Al-Shi'ah, Vol.6 p.113

HADITH

HADITH.1194

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ دُخُولِي مَعَ مَنْ أَقْرَأُ خَلْفَهُ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ فَيَرْكَعُ عِنْدَ فَرَاغِي مِنْ قِرَاءَةِ أُمِّ اَلْكِتَابِ فَقَالَ «تَقْرَأُ فِي اَلْأُخْرَاوَيْنِ كَيْ تَكُونَ قَدْ قَرَأْتَ فِي رَكْعَتَيْنِ».

From him, from Abu Ishaq, from Amr ibn Uthman, from Muhammad ibn Udhafir, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Him {a.s} about joining the prayer behind someone while I am reciting behind him in the second rak'ah, and he bows just as I finish reciting the 'Opening of the Book' (Surah Al-Fatiha).

Imam {a.s} said: "Recite in the last two rak'ahs so that you will have recited in two rak'ahs."

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.340 • Tahdib Al-Ahkam, Vol.2 p.296 • Al-Wafi, Vol.8 p.1211 • Wasa'il Al-Shi'ah, Vol.8 p.363 • Wasa'il Al-Shi'ah, Vol.8 p.369 • Bihar Al-Anwar, Vol.8 5 p.87

HADITH

HADITH.1195

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَنْسَى حَرْفاً مِنَ اَلْقُرْآنِ فَذَكَرَ وَ هُوَ رَاكِعٌ هَلْ يَجُوزُ لَهُ أَنْ يَقْرَأَهُ قَالَ «لاَ وَ لَكِنْ إِذَا سَجَدَ فَلْيَقْرَأْهُ» - وَ قَالَ «اَلرَّجُلُ إِذَا قَرَأَ «وَ اَلشَّمْسِ وَ ضُحاٰها» فَيَخْتِمُهَا أَنْ يَقُولَ صَدَقَ اَللَّهُ وَ صَدَقَ رَسُولُهُ وَ اَلرَّجُلُ إِذَا قَرَأَ «آللّٰهُ خَيْرٌ أَمّٰا يُشْرِكُونَ» أَنْ يَقُولَ اَللَّهُ خَيْرٌ اَللَّهُ أَكْبَرُ وَ إِذَا قَرَأَ «ثُمَّ اَلَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ» أَنْ يَقُولَ كَذَبَ اَلْعَادِلُونَ بِاللَّهِ وَ اَلرَّجُلُ إِذَا قَرَأَ «اَلْحَمْدُ لِلَّهِ اَلَّذِي لَمْ يَتَّخِذْ وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي اَلْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ اَلذُّلِّ وَ كَبِّرْهُ تَكْبِيراً» أَنْ يَقُولَ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ» قُلْتُ فَإِنْ لَمْ يَقُلِ اَلرَّجُلُ شَيْئاً مِنْ هَذَا إِذَا قَرَأَ قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ».

From him, from Ahmad ibn Al-Husayn, from Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from Ammar ibn Musa:

Abu Abdillah {a.s}, peace be upon him, said regarding a man who forgets a letter from the Qur'an and remembers it while he is bowing, is it permissible for him to recite it?

Imam {a.s} said: "No, but when he prostrates, let him recite it."

And Imam {a.s} said: "When a man recites '*By the sun and its brightness'* (Surah Al-Shams), upon completing it, he should say: 'Allah {SWT} and His Messenger {saws} have spoken the truth.'

And when a man recites '*Is Allah {SWT} better, or what they associate with Him?'* (Surah An-Naml 27:59), he should say: 'Allah {SWT} is better, Allah {SWT} is better, Allah {SWT} is greater.'

And when he recites '*Then those who disbelieve set equals with their Lord'* (Surah Al-An'am 6:1), he should say: 'Those who set equals with Allah {SWT} have lied.'

And when he recites '*Praise be to Allah {SWT}, who has not taken a son, and who has no partner in His dominion, nor any protector out of weakness, and glorify Him with great glorification'* (Surah Al-Isra' 17:111), he should say: 'Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, Allah {SWT} is the Greatest.'"

I asked: "What if a man does not say anything of this when he recites?"

Imam {a.s} said: "There is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.297 • Tafsir Al-Burhan, Vol.5 p.674

HADITH

HADITH.1196

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ مُوسَى اَلْخَشَّابِ عَنْ غِيَاثِ بْنِ كَلُّوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ : «أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اِخْتَلَفَا فِي صَلاَةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَكَتَبَا إِلَى أُبَيِّ بْنِ كَعْبٍ كَمْ كَانَتْ - لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنْ سَكْتَةٍ قَالَ كَانَتْ لَهُ سَكْتَتَانِ إِذَا فَرَغَ مِنْ أُمِّ اَلْقُرْآنِ وَ إِذَا فَرَغَ مِنَ اَلسُّورَةِ».

From him, from Al-Hasan ibn Musa Al-Khashshab, from Ghiyath ibn Kallub, from Ishaq ibn Ammar, from (Imam) Ja'far {a.s}, from his father {a.s}, peace be upon them both:

(Imam {a.s} said) "Two men from among the companions of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, differed regarding the prayer of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family.

So they wrote to Ubayy ibn Ka'b asking: "How many pauses did the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, have in his prayer?"

He said: "He had two pauses, one when he finished reciting the 'Opening of the Book' (Surah Al-Fatiha) and another when he finished the Surah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.297 • Al-Wafi, Vol.8 p.700 • Wasa'il Al-Shi'ah, Vol.6 p.114 • Tafsir Nur Al-Thaqalayn, Vol.1 p.25 • Tafsir Kanz Al-Daqaiq, Vol.1 p.83

HADITH

HADITH.1197

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِذَا أَرَدْتَ أَنْ تَرْكَعَ وَ تَسْجُدَ فَارْفَعْ يَدَيْكَ ثُمَّ اِرْكَعْ وَ اُسْجُدْ».

Ali ibn Ibrahim from his father from Hammad ibn Isa from Hariz from Zurarah who said:

Abu Ja'far {a.s}, peace be upon him, said: "When you intend to bow and to prostrate, raise your hands and then bow and prostrate."

[REFERENCES] Al-Kafi, Vol.3 p.320 • Tahdib Al-Ahkam, Vol.2 p.297 • Al-Wafi, Vol.8 p.702 • Wasa'il Al-Shi'ah, Vol.6 p.296

HADITH

HADITH.1198

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُوسَى بْنِ يَسَارٍ اَلْمِنْقَرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ اَلسَّكُونِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ اَلشَّعِيرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ اَلسَّلاَمُ أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: «ضَعُوا اَلْيَدَيْنِ حَيْثُ تَضَعُونَ اَلْوَجْهَ فَإِنَّهُمَا يَسْجُدَانِ كَمَا يَسْجُدُ اَلْوَجْهُ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Musa ibn Yasar Al-Minqari from Ali ibn Ja'far Al-Sakuni from Isma'il ibn Muslim Al-Sha'iri from Abu Abdillah {a.s}, from his father {a.s}, from his forefathers {a.s}, peace be upon them:

The Prophet {saws}, may Allah {SWT} bless him and his family, said:

"Place the two hands where you place the face, for indeed they both prostrate just as the face prostrates."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.297 • Al-Wafi, Vol.8 p.719 • Wasa'il Al-Shi'ah, Vol.6 p.357

HADITH

HADITH.1199

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُوسَى بْنِ عُمَرَ عَنِ اَلْحَسَنِ بْنِ فَضَّالٍ عَنِ اِبْنِ بُكَيْرٍ وَ ثَعْلَبَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْجَبْهَةُ إِلَى اَلْأَنْفِ أَيُّ ذَلِكَ أَصَبْتَ بِهِ اَلْأَرْضَ فِي اَلسُّجُودِ أَجْزَأَكَ وَ اَلسُّجُودُ عَلَيْهِ كُلِّهِ أَفْضَلُ».

From him, from Musa ibn Umar, from Al-Hasan ibn Faddal, from Ibn Bukayr and Tha'labah, from Burayd:

Abu Ja'far {a.s}, peace be upon him, said: "The forehead to the nose, whichever of them you place upon the ground in prostration, it suffices you, and prostrating with all of it (the entire forehead and nose) is better."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.298 • Al-Istibsar, Vol.1 p.326 • Al-Wafi, Vol.8 p.716 • Wasa'il Al-Shi'ah, Vol.6 p.356

HADITH

HADITH.1200

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اَللَّهِ اَلْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ مُصَادِفٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّمَا اَلسُّجُودُ عَلَى اَلْجَبْهَةِ وَ لَيْسَ عَلَى اَلْأَنْفِ سُجُودٌ».

Ahmad ibn Muhammad ibn Isa from Abu Abdillah Al-Barqi from Muhammad ibn Musadif, who said:
I heard Abu Abdillah {a.s} say: "Indeed, the prostration is upon the forehead, and there is no prostration upon the nose."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.298 • Al-Istibsar, Vol.1 p.326 • Al-Wafi, Vol.8 p.717 • Wasa'il Al-Shi'ah, Vol.6 p.343

HADITH

HADITH.1201

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ وَ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: «مَا بَيْنَ قُصَاصِ اَلشَّعْرِ إِلَى طَرَفِ اَلْأَنْفِ مَسْجِدٌ أَيُّ ذَلِكَ أَصَبْتَ بِهِ اَلْأَرْضَ أَجْزَأَكَ».

From him, from Al-Hasan ibn Ali ibn Faddal, from Marwan ibn Muslim and Ammar Al-Sabati:
(Imam {a.s}) said: "The area between the hairline and the tip of the nose is a place of prostration; whichever part of that you place on the ground suffices you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.271 • Tahdib Al-Ahkam, Vol.2 p.298 • Al-Istibsar, Vol.1 p.327 • Al-Wafi, Vol.8 p.716 • Wasa'il Al-Shi'ah, Vol.6 p.356

HADITH

HADITH.1202

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَمَّارٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ قَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «لاَ تُجْزِي صَلاَةٌ لاَ يُصِيبُ اَلْأَنْفُ مَا يُصِيبُ اَلْجَبِينُ».

فهذه الرواية محمولة على ضرب من الكراهية دون الفرض لان الفرض هو السجود على الجبهة والارغام بالانف سنة على ما بيناه ، والذي يدل على كراهيته أيضا ما رواه :

As for what was narrated by Ahmad ibn Muhammad from Muhammad ibn Yahya from Ammar from (Imam) Ja'far {a.s} from his father {a.s}, peace be upon them both:
(Imam {a.s}) said: "(Imam) Ali {a.s}, peace be upon him, said: 'The prayer is not sufficient if the nose does not touch what the forehead touches'."

[AL TUSI]
Thus, this narration is to be understood as indicating a kind of disliked (action) and not an obligation, because the obligation is the prostration upon the forehead, and pressing the nose is a recommended act, as we have explained. What also indicates its being disliked is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.298

HADITH

HADITH.1203

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ كَرِهَ تَنْظِيمَ اَلْحَصَى فِي اَلصَّلاَةِ وَ كَانَ يَكْرَهُ أَنْ يُصَلِّيَ عَلَى قُصَاصِ شَعْرِهِ حَتَّى يُرْسِلَهُ إِرْسَالاً».

وقد بينا في رواية محمد بن مصادف وغيره انه ليس على الانف سجود ، ويدل على ذلك أيضا ما رواه :

Ahmad ibn Muhammad from Muhammad ibn Yahya from Talhah ibn Zayd from (Imam) Ja'far {a.s} from his father {a.s}, peace be upon them both:
(Imam {a.s}) said: "Indeed, (Imam) Ali {a.s}, peace be upon him, disliked arranging the pebbles during the prayer, and He {a.s} used to dislike that one should pray upon the hairline until he lets it fall naturally."

[AL TUSI]

And we have explained in the narration of Muhammad ibn Musadif and others that there is no prostration upon the nose, and what also indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.298 • Wasa'il Al-Shi'ah, Vol.5 p.363 • Wasa'il Al-Shi'ah, Vol.6 p.344

HADITH

HADITH.1204

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «اَلسُّجُودُ عَلَى سَبْعَةِ أَعْظُمٍ اَلْجَبْهَةِ وَ اَلْيَدَيْنِ وَ اَلرُّكْبَتَيْنِ وَ اَلْإِبْهَامَيْنِ وَ تُرْغِمُ بِأَنْفِكَ إِرْغَاماً فَأَمَّا اَلْفَرْضُ فَهَذِهِ اَلسَّبْعَةُ وَ أَمَّا اَلْإِرْغَامُ بِالْأَنْفِ فَسُنَّةٌ مِنَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ».

Muhammad ibn Ali ibn Mahbub from Ahmad ibn Muhammad from Ibn Abi Najran from Hammad ibn Isa from Hariz from Zurarah, who said:

Abu Ja'far, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said: 'Prostration is upon seven bones: the forehead, the two hands, the two knees, and the two big toes, and you press your nose firmly in humility. As for the obligation, it is these seven, and as for pressing the nose, it is a Sunnah from the Prophet {saws}, may Allah {SWT} bless him and his family."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.299 • Al-Istibsar, Vol.1 p.329 • Al-Wafi, Vol.8 p.718 • Wasa'il Al-Shi'ah, Vol.6 p.343

HADITH

HADITH.1205

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ اَلْحَلَبِيِّ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ يُصَلِّي فَعَدَدْتُ لَهُ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ سِتِّينَ تَسْبِيحَةً.

Ahmad ibn Muhammad from Ahmad ibn Umar Al-Halabi from Aban ibn Taghlib, who said:
I entered upon Abu Abdillah {a.s}, while He {a.s} was praying, and I counted for Him {a.s} in the bowing and the prostration sixty tasbihat.

[REFERENCES] Al-Kafi, Vol.3 p.329 • Tahdib Al-Ahkam, Vol.2 p.299 • Awali Al-La'ali, Vol.3 p.93 • Al-Wafi, Vol.8 p.708 • Wasa'il Al-Shi'ah, Vol.6 p.304 • Bihar Al-Anwar, Vol.4 7 p.50 • Awalim Al-Uloom, Vol.2 0 p.138

HADITH

HADITH.1206

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَذْكُرُ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ فِي اَلصَّلاَةِ اَلْمَكْتُوبَةِ إِمَّا رَاكِعاً وَ إِمَّا سَاجِداً فَيُصَلِّي عَلَيْهِ وَ هُوَ عَلَى تِلْكَ اَلْحَالِ فَقَالَ «نَعَمْ إِنَّ اَلصَّلاَةَ عَلَى نَبِيِّ اَللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ كَهَيْئَةِ اَلتَّكْبِيرِ وَ اَلتَّسْبِيحِ وَ هِيَ عَشْرُ حَسَنَاتٍ يَبْتَدِرُهَا ثَمَانِيَةَ عَشَرَ مَلَكاً أَيُّهُمْ يُبَلِّغُهَا إِيَّاهُ».

Al-Husayn ibn Sa'id from Al-Nadr ibn Suwayd from Abdullah ibn Sinan, who said:
I asked Abu Abdillah {a.s}, about a man who remembers the Prophet {saws}, may Allah {SWT} bless him and his family, while he is in the obligatory prayer, whether bowing or prostrating, and he sends blessings upon Him {saws} while in that state.
Imam {a.s} said: "Yes, indeed, sending blessings upon the Prophet of Allah {SWT}, may Allah {SWT} bless him and his family, is like the takbir and the tasbih, and it is ten good deeds, and eighteen angels hasten to deliver it to him, each vying as to who will convey it to him."

[REFERENCES] Al-Kafi, Vol.3 p.322 • Tahdib Al-Ahkam, Vol.2 p.299 • Al-Wafi, Vol.8 p.885 • Wasa'il Al-Shi'ah, Vol.6 p.326

HADITH

HADITH.1207

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ سَيَابَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَدْعُو اَللَّهَ وَ أَنَا سَاجِدٌ فَقَالَ «نَعَمْ فَادْعُ لِلدُّنْيَا وَ اَلْآخِرَةِ فَإِنَّهُ رَبُّ اَلدُّنْيَا وَ اَلْآخِرَةِ».

From him, from Fadalah from Aban from Abdurrahman ibn Sayabah, who said:
I said to Abu Abdillah {a.s}: "Shall I supplicate to Allah {SWT} while I am in prostration?"
Imam {a.s} said: "Yes, so supplicate for the world and the Hereafter, for indeed He {AZJ} is the Lord {AZJ} of the world and the Hereafter."

[REFERENCES] Al-Kafi, Vol.3 p.323 • Tahdib Al-Ahkam, Vol.2 p.299 • Awali Al-La'ali, Vol.2 p.44 • Al-Wafi, Vol.8 p.881 • Wasa'il Al-Shi'ah, Vol.6 p.371

HADITH

HADITH.1208

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: صَلَّى بِنَا أَبُو بَصِيرٍ فِي طَرِيقِ مَكَّةَ فَقَالَ وَ هُوَ سَاجِدٌ وَ قَدْ كَانَتْ ضَاعَتْ نَاقَةٌ لَهُمْ اَللَّهُمَّ رُدَّ عَلَى فُلاَنٍ نَاقَتَهُ قَالَ مُحَمَّدٌ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَأَخْبَرْتُهُ فَقَالَ «وَ فَعَلَ » فَقُلْتُ نَعَمْ قَالَ فَسَكَتَ قُلْتُ أَ فَأُعِيدُ اَلصَّلاَةَ قَالَ «لاَ».

Ahmad ibn Muhammad from Ibn Abi Umayr from Hisham ibn Salim from Muhammad ibn Muslim, who said:
Abu Basir led us in prayer on the way to Mecca, and while he was in prostration, and their camel had been lost, he said: "O Allah {SWT}, return so-and-so's camel to him."
Muhammad (ibn Muslim) said: "Then I entered upon Abu Abdillah {a.s}, and informed him, and Imam {a.s} said: "And he did that?"
I said: "Yes".
Imam {a.s} then remained silent.
I asked: "Should I repeat the prayer?"
Imam {a.s} said: "No."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.300

HADITH

HADITH.1209

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنِ اِبْنِ مَحْبُوبٍ عَنْ أَبِي جَرِيرٍ اَلرَّوَّاسِيِّ قَالَ سَمِعْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ يَقُولُ : « اَللَّهُمَّ إِنِّي أَسْأَلُكَ اَلرَّاحَةَ عِنْدَ اَلْمَوْتِ وَ اَلْعَفْوَ عِنْدَ اَلْحِسَابِ » يُرَدِّدُهَا.

From him, from Ibn Mahbub from Abu Jarir Al-Rawasi, who said:
I heard Abu Al-Hasan {a.s}, while He {a.s} was saying:
"O Allah {SWT}, I ask You {AZJ} for comfort at the time of death and pardon at the time of the reckoning," and He {a.s} kept repeating it.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.300 • Al-Wafi, Vol.9 p.1670 • Bihar Al-Anwar, Vol.8 3 p.216

HADITH

HADITH.1210

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ فَضَّالٍ عَنِ اِبْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ وَ اَلْحَسَنِ بْنِ زِيَادٍ قَالاَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ عِنْدَهُ قَوْمٌ فَصَلَّى بِهِمُ اَلْعَصْرَ وَ قَدْ كُنَّا صَلَّيْنَا فَعَدَدْنَا لَهُ فِي رُكُوعِهِ « سُبْحَانَ رَبِّيَ اَلْعَظِيمِ » أَرْبَعاً أَوْ ثَلاَثاً وَ ثَلاَثِينَ مَرَّةً وَ قَالَ أَحَدُهُمَا فِي حَدِيثِهِ «وَ بِحَمْدِهِ» فِي اَلرُّكُوعِ وَ اَلسُّجُودِ.

قال محمد بن الحسن : الاصل في صلاة الجماعة التخفيف وهذه الرواية يمكن أن يكون الوجه فيها ان القوم الذين صلى بهم كانوا مطيقين للاطالة واقوياء عليه فلاجل ذلك فعل عليه‌السلام ذلك.

Ahmad ibn Muhammad from Ibn Faddal from Ibn Bukayr from Hamzah ibn Humran and Al-Hasan ibn Ziyad, who said:

We entered upon Abu Abdillah {a.s}, and with Him {a.s} were a group of people.
He {a.s} led them in the Asr prayer, and we had already prayed, so we counted for Him {a.s} in his bowing "Glory be to my Lord {AZJ}, the Great" either four or thirty-three times, and one of them mentioned in his narration "and with His {AZJ} praise" in the bowing and the prostration.

[AL TUSI]

Muhammad ibn Al-Hasan said: “The basis in the congregational prayer is lightness, and this narration can be understood in that the group with whom he prayed were capable of enduring lengthiness and strong in bearing it, and for that reason, He {a.s}, peace be upon him, did so.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.300 • Al-Istibsar, Vol.1 p.325 • Al-Wafi, Vol.8 p.708 • Wasa’il Al-Shi’ah, Vol.6 p.304 • Bihar Al-Anwar, Vol.4 7 p.50 • Awalim Al-Uloom, Vol.2 0 p.138

HADITH

HADITH.1211

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ إِذَا رَكَعَ ثُمَّ رَفَعَ رَأْسَهُ أَ يَبْدَأُ فَيَضَعُ يَدَيْهِ عَلَى اَلْأَرْضِ أَمْ رُكْبَتَيْهِ قَالَ «لاَ يَضُرُّهُ بِأَيِّ ذَلِكَ بَدَأَ هُوَ مَقْبُولٌ مِنْهُ».

قال محمد بن الحسن : قوله عليه‌السلام لا يضره ذلك بايهما بدأ معناه انه لا يبطل صلاته وان كان الافضل ما قدمناه من انه ينبغي ان يتلقى الارض بيديه الا عند الضرورة.

Al-Husayn ibn Sa'id from Fadalah from Aban ibn Uthman from Abdurrahman ibn Abi Abdillah from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about a man, when he bows and then raises his head, should he first place his hands on the ground or his knees?
Imam {a.s} said: "It does not harm him whichever of them he begins with; it is accepted from him."

[AL TUSI]

Muhammad ibn Al-Hasan said: “His {a.s}, peace be upon him, saying; "It does not harm him whichever of them he begins with," means that his prayer is not invalidated, although the preferable way is what we have previously mentioned, that he should receive the ground with his hands, except in a case of necessity.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.300 • Al-Istibsar, Vol.1 p.326 • Al-Wafi, Vol.8 p.714 • Wasa’il Al-Shi’ah, Vol.6 p.337

HADITH

HADITH.1212

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالْإِقْعَاءِ فِي اَلصَّلاَةِ فِيمَا بَيْنَ اَلسَّجْدَتَيْنِ».

قال محمد بن الحسن : هذه الرواية رخصة والافضل ما قدمناه من انه لا يقعي بين السجدتين ، ويؤكد ذلك ما رواه :

Ahmad ibn Muhammad from Muhammad from Ibn Abi Umayr from Hammad ibn Uthman from Ubaydullah Al-Halabi:

Abu Abdillah {a.s}, who said: "There is no harm in sitting in the Iq'a' position during the prayer between the two prostrations." (sitting back on the heels with the bottom of the toes, and the knees, upon the ground)

[AL TUSI]

Muhammad ibn Al-Hasan said: "This narration is a concession, and the preferable way is what we have previously mentioned, that he should not sit in the Iq'a' position between the two prostrations".

And what confirms this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.301 • Al-Istibsar, Vol.1 p.327 • Al-Wafi, Vol.8 p.724 • Wasa'il Al-Shi'ah, Vol.6 p.348

HADITH

HADITH.1213

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تُقْعِ بَيْنَ اَلسَّجْدَتَيْنِ إِقْعَاءً».

Ahmad ibn Muhammad from Al-Husayn ibn Sa'id from Fadalah from Al-Husayn ibn Uthman from Sama'ah from Abu Basir:

Abu Abdillah {a.s} said: "Do not sit in the Iq'a' position between the two prostrations."

[REFERENCES] Al-Kafi, Vol.3 p.336 • Tahdib Al-Ahkam, Vol.2 p.301 • Al-Istibsar, Vol.1 p.327 • Al-Wafi, Vol.8 p.723 • Wasa'il Al-Shi'ah, Vol.6 p.348 • Bihar Al-Anwar, Vol.8 1 p.198

HADITH

HADITH.1214

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي إِسْمَاعِيلَ اَلسَّرَّاجِ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ سَاجِدٌ وَ قَدْ رَفَعَ قَدَمَيْهِ مِنَ اَلْأَرْضِ وَ إِحْدَى قَدَمَيْهِ عَلَى اَلْأُخْرَى.

قال محمد بن الحسن : يجوز أن يكون إنما فعل ذلك لضرورة لان الافضل ما قدمناه من وضع الابهامين على الارض.

Ahmad ibn Muhammad from Muhammad ibn Isma'il ibn Bazi' from Abu Isma'il Al-Sarraj from Harun ibn Kharijah, who said:

I saw Abu Abdillah {a.s} while He {a.s} was in prostration, and He {a.s} had lifted his feet from the ground, with one of his feet placed upon the other.

[AL TUSI]

Muhammad ibn Al-Hasan said: "It is possible that He, peace be upon him, only did that out of necessity, because the preferable way is what we have previously mentioned, which is placing the two big toes upon the ground."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.301 • Al-Istibsar, Vol.1 p.329 • Al-Wafi, Vol.8 p.723

HADITH

HADITH.1215

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُسَوِّي اَلْحَصَى فِي مَوْضِعِ سُجُودِهِ بَيْنَ اَلسَّجْدَتَيْنِ.

Ahmad ibn Muhammad from Al-Hasan ibn Ali ibn Faddal from Yunus ibn Ya'qub, who said:

I saw Abu Abdillah {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 • Tahdib Al-Ahkam, Vol.2 p.301 • Al-Wafi, Vol.8 p.908 • Wasa'il Al-Shi'ah, Vol.6 p.373

HADITH

HADITH.1216

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ أَ يَمْسَحُ اَلرَّجُلُ جَبْهَتَهُ فِي اَلصَّلاَةِ إِذَا لَصِقَ بِهَا تُرَابٌ فَقَالَ «نَعَمْ قَدْ كَانَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَمْسَحُ جَبْهَتَهُ فِي اَلصَّلاَةِ إِذَا لَصِقَ بِهَا اَلتُّرَابُ».

From him, from Ibn Abi Umayr from Hammad ibn Uthman from Ubaydullah Al-Halabi from Abu Abdillah {a.s}, who said:

I asked Imam {a.s}: "Should a man wipe his forehead during the prayer if dust sticks to it?"

Imam {a.s} said: "Yes, indeed Abu Ja'far, peace be upon him, used to wipe his forehead during the prayer if dust stuck to it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.301 • Al-Wafi, Vol.8 p.908 • Wasa'il Al-Shi'ah, Vol.6 p.373

HADITH

HADITH.1217

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ يُجْزِي أَنْ أَقُولَ مَكَانَ اَلتَّسْبِيحِ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ - لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَلْحَمْدُ لِلَّهِ وَ اَللَّهُ أَكْبَرُ فَقَالَ «نَعَمْ كُلُّ هَذَا ذِكْرُ اَللَّهِ».

Al-Husayn ibn Sa'id from Ibn Abi Umayr from Hisham ibn Al-Hakam from Abu Abdillah {a.s}, who said:

I said to Imam {a.s}: "Is it sufficient that I say instead of the tasbih in bowing and prostration, '*There is no god but Allah {SWT}, and praise be to Allah {SWT}, and Allah {SWT} is the Greatest*?'

Imam {a.s} said: "Yes, all of this is remembrance of Allah {SWT}."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.302 • Awali Al-La'ali, Vol.1 p.331 • Awali Al-La'ali, Vol.2 p.36 • Awali Al-La'ali, Vol.3 p.92 • Wasa'il Al-Shi'ah, Vol.6 p.307

HADITH

HADITH.1218

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : مِثْلَهُ.

Sa'd from Muhammad ibn Al-Husayn ibn Abi Al-Khattab from Ja'far ibn Bashir from Hammad ibn Uthman from Hisham ibn Salim from Abu Abdillah {a.s}: similar to it.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.302 • Awali Al-La'ali, Vol.1 p.331 • Awali Al-La'ali, Vol.2 p.36 • Awali Al-La'ali, Vol.3 p.92 • Wasa'il Al-Shi'ah, Vol.6 p.307

HADITH

HADITH.1219

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ أَبِي مَالِكٍ اَلْحَضْرَمِيِّ عَنِ اَلْحُسَيْنِ بْنِ حَمَّادٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَسْجُدُ فَتَقَعُ جَبْهَتِي عَلَى اَلْمَوْضِعِ اَلْمُرْتَفِعِ قَالَ «اِرْفَعْ رَأْسَكَ ثُمَّ ضَعْهُ».

Ahmad ibn Muhammad from Mu'awiyah ibn Hakim from Abu Malik Al-Hadrami from Al-Husayn ibn Hammad, who said:

I said to Abu Abdillah {a.s}: "I prostrate and my forehead falls upon a raised surface."

Imam {a.s} said: "Raise your head and then place it (properly)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.302 • Al-Istibsar, Vol.1 p.330 • Al-Wafi, Vol.8 p.720 • Wasa'il Al-Shi'ah, Vol.6 p.354 • Bihar Al-Anwar, Vol.8 2 p.129

HADITH

HADITH.1220

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلٍ مِنْ بَنِي عِجْلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَكَانِ يَكُونُ فِيهِ اَلْغُبَارُ فَأَنْفُخُهُ إِذَا أَرَدْتُ اَلسُّجُودَ فَقَالَ «لاَ بَأْسَ».

Al-Husayn ibn Sa'id from Safwan from Ishaq ibn Ammar from a man from Banu Ijl, who said:

I asked Abu Abdillah {a.s} about a place that has dust in it, so I blow on it when I want to prostrate.

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.302 • Al-Istibsar, Vol.1 p.329 • Al-Wafi, Vol.8 p.907 • Wasa'il Al-Shi'ah, Vol.6 p.350

HADITH

HADITH.1221

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا وَضَعْتَ جَبْهَتَكَ عَلَى نَبَكَةٍ فَلاَ تَرْفَعْهَا وَ لَكِنْ جُرَّهَا عَلَى اَلْأَرْضِ».

Muhammad ibn Isma'il from Al-Fadl ibn Shadhan from Safwan ibn Yahya from Mu'awiyah ibn Ammar, who said:

Abu Abdillah {a.s} said: "When you place your forehead upon a clod of earth, do not lift it, but rather drag it along the ground."

[REFERENCES] Al-Kafi, Vol.3 p.333 • Tahdib Al-Ahkam, Vol.2 p.302 • Al-Istibsar, Vol.1 p.330 • Al-Wafi, Vol.8 p.720 • Wasa'il Al-Shi'ah, Vol.6 p.353 • Bihar Al-Anwar, Vol.8 2 p.129

HADITH

HADITH.1222

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدٌ عَنِ اَلْفَضْلِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يَنْفُخُ فِي اَلصَّلاَةِ مَوْضِعَ جَبْهَتِهِ فَقَالَ «لاَ».

قال محمد بن الحسن : هذا الخبر محمول على الكراهية بدلالة ما قدمناه من الاخبار.

Muhammad from Al-Fadl from Hammad ibn Isa from Hariz from Muhammad ibn Muslim from Abu Abdillah {a.s}, who said:

I said to Him {a.s}: "A man blows during the prayer upon the place of his forehead."

Imam {a.s} said: "No."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This report is to be understood as indicating dislike, based on the evidence of the reports we have previously presented."

[REFERENCES] Al-Kafi, Vol.3 p.334 • Tahdib Al-Ahkam, Vol.2 p.302 • Al-Istibsar, Vol.1 p.329 • Al-Wafi, Vol.8 p.907 • Wasa'il Al-Shi'ah, Vol.6 p.350

HADITH

HADITH.1223

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا سَجَدَ اَلرَّجُلُ ثُمَّ أَرَادَ أَنْ يَنْهَضَ فَلاَ يَعْجِنْ بِيَدَيْهِ فِي اَلْأَرْضِ وَ لَكِنْ يَبْسُطُ كَفَّيْهِ مِنْ غَيْرِ أَنْ يَضَعَ مَقْعَدَتَهُ فِي اَلْأَرْضِ».

Ali from his father from Ibn Abi Umayr from Hammad from Al-Halabi:

Abu Abdillah {a.s} said: "When a man prostrates and then wants to rise, he should not knead the ground with his hands, but rather he should spread his palms without placing his buttocks on the ground."

[REFERENCES] Al-Kafi, Vol.3 p.336 • Tahdib Al-Ahkam, Vol.2 p.303 • Al-Wafi, Vol.8 p.726 • Wasa'il Al-Shi'ah, Vol.6 p.374

HADITH

HADITH.1224

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلَ اَلْمُعَلَّى بْنُ خُنَيْسٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا عِنْدَهُ عَنِ اَلسُّجُودِ عَلَى اَلْقُفْرِ وَ عَلَى اَلْقِيرِ فَقَالَ «لاَ بَأْسَ بِهِ».

فانه محمول على حال الضرورة أو التقية ولا يجوز ذلك مع الاختيار ، والذي يدل على ذلك ما رواه :

As for what was narrated by Al-Husayn ibn Sa'id from Al-Nadr from Muhammad ibn Abi Hamzah from Mu'awiyah ibn Ammar, who said:

Al-Mu'alla ibn Khunays asked Abu Abdillah {a.s}, while I was with Imam {a.s}, about prostrating upon a barren land and upon tar.

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

[AL TUSI]

For it is to be understood as referring to a situation of necessity or dissimulation (taqiyyah), and it is not permissible in the case of choice, and what indicates this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.303 • Al-Istibsar, Vol.1 p.334 • Al-Wafi, Vol.8 p.736 • Wasa'il Al-Shi'ah, Vol.5 p.354

HADITH

HADITH.1225

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ اَلْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي اَلْعَبَّاسِ اَلْفَضْلِ بْنِ عَبْدِ اَلْمَلِكِ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «لاَ تَسْجُدْ إِلاَّ عَلَى اَلْأَرْضِ أَوْ مَا أَنْبَتَتِ اَلْأَرْضُ إِلاَّ اَلْقُطْنَ وَ اَلْكَتَّانَ».

Ahmad ibn Muhammad from Muhammad ibn Khalid from Al-Qasim ibn Urwah from Abu Al-Abbas Al-Fadl ibn Abd Al-Malik, who said:

Abu Abdillah {a.s} said: "Do not prostrate except upon the earth or what the earth grows, except for cotton and linen."

[REFERENCES] Al-Kafi, Vol.3 p.330 • Tahdib Al-Ahkam, Vol.2 p.303 • Al-Istibsar, Vol.1 p.331 • Al-Wafi, Vol.8 p.729 • Wasa'il Al-Shi'ah, Vol.5 p.344 • Wasa'il Al-Shi'ah, Vol.5 p.344 • Bihar Al-Anwar, Vol.8 2 p.149

HADITH

HADITH.1226

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أَسْجُدُ عَلَى اَلزِّفْتِ يَعْنِي اَلْقِيرَ فَقَالَ «لاَ وَ لاَ عَلَى اَلثَّوْبِ اَلْكُرْسُفِ وَ لاَ عَلَى اَلصُّوفِ وَ لاَ عَلَى شَيْءٍ مِنَ اَلْحَيَوَانِ وَ لاَ عَلَى طَعَامٍ وَ لاَ عَلَى شَيْءٍ مِنْ ثِمَارِ اَلْأَرْضِ وَ لاَ عَلَى شَيْءٍ مِنَ اَلرِّيَاشِ».

Ali from his father from Hammad ibn Isa from Hariz from Zurarah from Abu Ja'far {a.s}, peace be upon him, who said:

I said to Him {a.s}: "Shall I prostrate upon zift, meaning tar?"

Imam {a.s} said: "No, and not upon a garment of cotton, nor upon wool, nor upon anything from an animal, nor upon food, nor upon anything from the fruits of the earth, nor upon anything from feathers."

[REFERENCES] Al-Kafi, Vol.3 p.330 • Tahdib Al-Ahkam, Vol.2 p.303 • Al-Istibsar, Vol.1 p.331 • Al-Wafi, Vol.8 p.730 • Wasa'il Al-Shi'ah, Vol.5 p.346 • Al-Fusul Al-Muhimmah, Vol.2 p.86

HADITH

HADITH.1227

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْجِصِّ يُوقَدُ عَلَيْهِ بِالْعَذِرَةِ وَ عِظَامِ اَلْمَوْتَى وَ يُجَصَّصُ بِهِ اَلْمَسْجِدُ أَ يُسْجَدُ عَلَيْهِ فَكَتَبَ إِلَيَّ بِخَطِّهِ «إِنَّ اَلْمَاءَ وَ اَلنَّارَ قَدْ طَهَّرَاهُ».

Ahmad ibn Muhammad from Al-Hasan ibn Mahbub, who said:

I asked Abu Al-Hasan {a.s}, about plaster (Gypsum) that had been burned with dung and the bones of the dead, and with which the mosque was plastered, is it permissible to prostrate upon it?

So Imam {a.s} wrote to me in his own handwriting: "Indeed, the water and the fire have purified it."

[REFERENCES] Al-Kafi, Vol.3 p.330 • Tahdib Al-Ahkam, Vol.2 p.304 • Tahdib Al-Ahkam, Vol.2 p.306 • Al-Wafi, Vol.6 p.234 • Al-Wafi, Vol.8 p.738 • Wasa'il Al-Shi'ah, Vol.3 p.527 • Wasa'il Al-Shi'ah, Vol.5 p.358

HADITH

HADITH.1228

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تَسْجُدْ عَلَى اَلْقُفْرِ وَ لاَ عَلَى اَلْقِيرِ وَ لاَ عَلَى اَلصَّارُوجِ».

From him, from Ali ibn Isma'il from Muhammad ibn Amr ibn Sa'id:

Abu Al-Hasan Al-Ridha, peace be upon him, said: "Do not prostrate upon barren land, nor upon tar, nor upon plaster."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.304 • Al-Istibsar, Vol.1 p.334 • Wasa'il Al-Shi'ah, Vol.5 p.353

HADITH

HADITH.1229

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ اَلْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تَسْجُدْ عَلَى اَلذَّهَبِ وَ لاَ عَلَى اَلْفِضَّةِ».

Sahl ibn Ziyad from Muhammad ibn Al-Walid from Yunus ibn Ya'qub:
Abu Abdillah {a.s} said: "Do not prostrate upon gold nor upon silver."

[REFERENCES] Al-Kafi, Vol.3 p.332 • Tahdib Al-Ahkam, Vol.2 p.304 • Al-Wafi, Vol.8 p.736 • Wasa'il Al-Shi'ah, Vol.5 p.361

HADITH

HADITH.1230

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي عَلَى اَلرَّطْبَةِ اَلنَّابِتَةِ قَالَ فَقَالَ «إِذَا أَلْصَقَ جَبْهَتَهُ بِالْأَرْضِ فَلاَ بَأْسَ» وَ عَلَى اَلْحَشِيشِ اَلنَّابِتِ اَلثَّيِّلِ وَ هُوَ يُصِيبُ أَرْضاً جَدَداً قَالَ «لاَ بَأْسَ».

Muhammad ibn Yahya from Al-Amraki from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s} said:
I asked Imam {a.s} about a man praying upon fresh grass that has grown.
Imam {a.s} said: "If he presses his forehead to the ground, then there is no harm."
And about praying upon thick grown grass (thayyil) that covers solid ground.
Imam {a.s} said: "There is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.332 • Tahdib Al-Ahkam, Vol.2 p.304 • Al-Wafi, Vol.8 p.734 • Wasa'il Al-Shi'ah, Vol.5 p.361

HADITH

HADITH.1231

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ : أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ إِلَى أَبِي اَلْحَسَنِ اَلْمَاضِي عَ يَسْأَلُهُ عَنِ اَلصَّلاَةِ عَلَى اَلزُّجَاجِ قَالَ فَلَمَّا نَفَذَ كِتَابِي إِلَيْهِ تَفَكَّرْتُ وَ قُلْتُ هُوَ مِمَّا أَنْبَتَتِ اَلْأَرْضُ وَ مَا كَانَ لِي أَنْ أَسْأَلَ عَنْهُ فَكَتَبَ إِلَيْهِ «لاَ تُصَلِّ عَلَى اَلزُّجَاجِ وَ إِنْ حَدَّثَتْكَ نَفْسُكَ أَنَّهُ مِمَّا أَنْبَتَتِ اَلْأَرْضُ وَ لَكِنَّهُ مِنَ اَلْمِلْحِ وَ اَلرَّمْلِ وَ هُمَا مَمْسُوخَانِ».

Muhammad ibn Yahya from Muhammad ibn Al-Husayn:
Some of our companions wrote to Abu Al-Hasan Al-Madi, peace be upon him, asking him about praying upon glass.
He said: "When my letter reached Imam {a.s}, I reflected and said to myself: 'it is from what the earth has produced, and I should not have asked about it.'"
So Imam {a.s} wrote back to him: "Do not pray upon glass, even if your soul suggests to you that it is from what the earth has produced, for it is from salt and sand, and both are transformed (altered)."

[REFERENCES] Al-Kafi, Vol.3 p.332 • Tahdib Al-Ahkam, Vol.2 p.304 • Al-Manaqib, Vol.4 p.304 • Al-Wafi, Vol.8 p.737 • Wasa'il Al-Shi'ah, Vol.5 p.360 • Madinat Ma'ajiz Al-A'immah, Vol.6 p.345 • Bihar Al-Anwar, Vol.4 8 p.37 • Awalim Al-Uloom, Vol.2 1 p.78

HADITH

HADITH.1232

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ: «أَنَّهُ كَرِهَ أَنْ يَسْجُدَ عَلَى قِرْطَاسٍ عَلَيْهِ كِتَابَةٌ».

Al-Husayn ibn Sa'id from Fadalah from Jamil ibn Darraj about Abu Abdillah {a.s}:

"Imam {a.s} disliked prostrating upon paper that has writing on it."

[REFERENCES] Al-Kafi, Vol.3 p.332 • Tahdib Al-Ahkam, Vol.2 p.304 • Al-Istibsar, Vol.1 p.334 • Al-Wafi, Vol.8 p.737 • Wasa'il Al-Shi'ah, Vol.5 p.356

HADITH

HADITH.1233

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ يَسْجُدُ اَلرَّجُلُ عَلَى شَيْءٍ لَيْسَ عَلَيْهِ سَائِرُ جَسَدِهِ».

قال محمد بن الحسن : هذا الخبر موافق لبعض العامة وليس عليه العمل لانه يجوز أن يقف الانسان على ما لم يسجد عليه ، والذي يدل على ذلك :

Ali ibn Ibrahim from his father from Muhammad ibn Yahya from Ghiyath ibn Ibrahim from (Imam) Ja'far {a.s}, from his father {a.s}, from (Imam) Ali {a.s}, peace be upon him:

Imam {a.s} said: "A man should not prostrate upon something that the rest of his body is not upon."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This report agrees with the view of some of the general public and is not acted upon, because it is permissible for a person to stand on what he does not prostrate upon" And what indicates that is:

[REFERENCES] Al-Kafi, Vol.3 p.332 • Tahdib Al-Ahkam, Vol.2 p.305 • Al-Istibsar, Vol.1 p.335 • Al-Wafi, Vol.8 p.739 • Wasa'il Al-Shi'ah, Vol.5 p.357

HADITH

HADITH.1234

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عُقْبَةَ عَنْ حُمْرَانَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «كَانَ أَبِي يُصَلِّي عَلَى اَلْخُمْرَةِ يَجْعَلُهَا عَلَى اَلطُّنْفِسَةِ وَ يَسْجُدُ عَلَيْهَا فَإِذَا لَمْ تَكُنْ خُمْرَةٌ جَعَلَ حَصًى عَلَى اَلطُّنْفِسَةِ حَيْثُ يَسْجُدُ».

What was narrated by Al-Husayn ibn Sa'id from Fadalah from Jamil ibn Darraj from Aban from Abdurrahman ibn Abi Uqbah from Humran from one of the two (Imams {a.s}), peace be upon them both:

(Imam {a.s}) said: "My father {a.s} used to pray upon the khumrah (a small mat) placing it upon the carpet and would prostrate upon it, and if there was no khumrah, He {a.s} would place pebbles on the carpet where He {a.s} would prostrate."

[REFERENCES] Al-Kafi, Vol.3 p.332 • Tahdib Al-Ahkam, Vol.2 p.305 • Al-Istibsar, Vol.1 p.335 • Al-Wafi, Vol.8 p.732 • Wasa'il Al-Shi'ah, Vol.5 p.347

HADITH

HADITH.1235

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «دَعَا أَبِي بِخُمْرَةٍ فَأَبْطَأْتُ عَلَيْهِ فَأَخَذَ كَفّاً مِنْ حَصًى فَجَعَلَهُ عَلَى اَلْبِسَاطِ ثُمَّ سَجَدَ».

Ahmad ibn Muhammad from Muhammad ibn Sinan from Ibn Muskan from Al-Halabi, who said:
Abu Abdillah {a.s} said: "My father {a.s} requested a khumrah (small prayer mat), but I delayed in bringing it to Him {a.s}, so He {a.s} took a handful of pebbles and placed them on the carpet, then prostrated upon them."

[REFERENCES] Al-Kafi, Vol.3 p.331 • Tahdib Al-Ahkam, Vol.2 p.305 • Al-Wafi, Vol.8 p.731 • Wasa'il Al-Shi'ah, Vol.5 p.347

HADITH

HADITH.1236

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالْقِيَامِ عَلَى اَلْمُصَلَّى مِنَ اَلشَّعْرِ وَ اَلصُّوفِ إِذَا كَانَ يَسْجُدُ عَلَى اَلْأَرْضِ فَإِنْ كَانَ مِنْ نَبَاتِ اَلْأَرْضِ فَلاَ بَأْسَ بِالْقِيَامِ عَلَيْهِ وَ اَلسُّجُودِ عَلَيْهِ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Umar ibn Udhaynah from Al-Fudayl ibn Yasar and Burayd ibn Mu'awiyah from one of them (Imams {a.s}), peace be upon them both:
(Imam {a.s}) said: "There is no harm in standing upon a prayer mat made of hair or wool if one prostrates upon the earth; but if it is from the plants of the earth, then there is no harm in standing upon it and prostrating upon it."

[REFERENCES] Al-Kafi, Vol.3 p.331 • Tahdib Al-Ahkam, Vol.2 p.305 • Al-Istibsar, Vol.1 p.335 • Al-Wafi, Vol.8 p.731 • Wasa'il Al-Shi'ah, Vol.5 p.344

HADITH

HADITH.1237

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

احمد بن محمد عن الحسن بن محبوب قال سألت أبا الحسن عليه‌السلام : عن الجص يوقد عليه بالعذرة وعظام الموتى ويجصص به المسجد يسجد عليه؟ فكتب إلي بخطه : إن الماء والنار قد طهراه.

Ahmad ibn Muhammad from Al-Hasan ibn Mahbub, who said:
I asked Abu Al-Hasan {a.s}, about plaster (Gypsum) that had been burned with dung and the bones of the dead, and with which the mosque was plastered, is it permissible to prostrate upon it?
So He {a.s} wrote to me in his own handwriting: "Indeed, the water and the fire have purified it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1238

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلرَّيَّانِ قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا بِيَدِ إِبْرَاهِيمَ بْنِ عُقْبَةَ إِلَيْهِ يَعْنِي أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَسْأَلُهُ عَنِ اَلصَّلاَةِ عَلَى اَلْخُمْرَةِ اَلْمَدَنِيَّةِ فَكَتَبَ «صَلِّ فِيهَا مَا كَانَ مَعْمُولاً بِخُيُوطَةٍ وَ لاَ تُصَلِّ عَلَى مَا كَانَ بِسُيُورَةٍ» قَالَ فَتَوَقَّفَ أَصْحَابُنَا فَأَنْشَدْتُهُمْ بَيْتَ شِعْرٍ لِتَأَبَّطَ شَرّاً اَلْفَهْمِيِّ -) كَأَنَّهَا خُيُوطَةُ مَارِيٍّ تُغَارُ وَ تُفْتَلُ) وَ مَارِيٌّ رَجُلٌ حَبَّالٌ يَفْتِلُ اَلْخُيُوطَ.

Ali ibn Muhammad from Ali ibn Al-Rayan, who said:

Some of our companions wrote with the hand of Ibrahim ibn Uqbah to Imam {a.s}, meaning Abu Ja'far, peace be upon him, asking Him {a.s} about prayer upon the khumrah of Madinah.

So He {a.s} wrote: "Pray upon it as long as it is made with threadwork, and do not pray upon that which is made with leather straps."

He said: Then our companions hesitated, so I recited to them a line of poetry by Ta'abbata Sharran Al-Fihmi: "As if it were the threadwork of a Mari, twisted and spun," and Mari is a man who makes ropes and twists threads.

[REFERENCES] Al-Kafi, Vol.3 p.331 • Tahdib Al-Ahkam, Vol.2 p.306 • Al-Wafi, Vol.8 p.733 • Awalim Al-Uloom, Vol.2 3 p.394

HADITH

HADITH.1239

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ اَلْمُثَنَّى اَلْحَنَّاطِ عَنْ عُيَيْنَةَ بَيَّاعِ اَلْقَصَبِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَدْخُلُ اَلْمَسْجِدَ فِي اَلْيَوْمِ اَلشَّدِيدِ اَلْحَرِّ فَأَكْرَهُ أَنْ أُصَلِّيَ عَلَى اَلْحَصَى فَأَبْسُطُ ثَوْبِي فَأَسْجُدُ عَلَيْهِ فَقَالَ «نَعَمْ لَيْسَ بِهِ بَأْسٌ».

Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn Abi Nasr from Al-Muthanna Al-Hannat from Uyaynah, the seller of reeds, who said:

I said to Abu Abdillah {a.s}: "I enter the mosque on a day of extreme heat and dislike to pray upon the pebbles, so I spread my garment and prostrate upon it."

Imam {a.s} said: "Yes, there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.306 • Al-Istibsar, Vol.1 p.332 • Al-Wafi, Vol.8 p.739 • Wasa'il Al-Shi'ah, Vol.5 p.350

HADITH

HADITH.1240

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أَكُونُ فِي اَلسَّفَرِ فَتَحْضُرُ اَلصَّلاَةُ وَ أَخَافُ اَلرِّمْضَاءَ عَلَى وَجْهِي كَيْفَ أَصْنَعُ قَالَ «تَسْجُدُ عَلَى بَعْضِ ثَوْبِكَ» قُلْتُ لَيْسَ عَلَيَّ ثَوْبٌ يُمْكِنُنِي أَنْ أَسْجُدَ عَلَى طَرَفِهِ وَ لاَ ذَيْلِهِ قَالَ «اُسْجُدْ عَلَى ظَهْرِ كَفِّكَ فَإِنَّهَا إِحْدَى اَلْمَسَاجِدِ».

Al-Husayn ibn Sa'id from Al-Qasim ibn Muhammad from Ali ibn Abi Hamzah from Abu Basir from Abu Ja'far, peace be upon him, who said:

I said to Imam {a.s}: "I am on a journey and the time for prayer arrives, and I fear the scorching ground for my face. What should I do?"

Imam {a.s} said: "Prostrate upon part of your garment."

I asked: "I do not have a garment with me whose edge or hem I can prostrate upon."

Imam {a.s} said: "Prostrate on back of your hand, for it is one of places of prostration."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.306 • Al-Istibsar, Vol.1 p.333 • Al-Wafi, Vol.8 p.740 • Wasa'il Al-Shi'ah, Vol.5 p.351

HADITH

HADITH.1241

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِي طَالِبِ بْنِ اَلصَّلْتِ عَنِ اَلْقَاسِمِ بْنِ اَلْفُضَيْلِ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ اَلرَّجُلُ يَسْجُدُ عَلَى كُمِّهِ مِنْ أَذَى اَلْحَرِّ وَ اَلْبَرْدِ قَالَ «لاَ بَأْسَ بِهِ».

Ahmad ibn Muhammad from Abu Talib ibn Al-Salt from Al-Qasim ibn Al-Fudayl, who said:

I said to (Imam) Al-Ridha {a.s}, peace be upon him: "May I be your ransom, a man prostrates upon his sleeve due to the harm of heat or cold."

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.306 • Al-Istibsar, Vol.1 p.333 • Al-Wafi, Vol.8 p.740 • Wasa'il Al-Shi'ah, Vol.5 p.350

HADITH

HADITH.1242

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ اَلْقَاسِمِ بْنِ اَلْفُضَيْلِ عَنْ أَحْمَدَ بْنِ عُمَرَ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَسْجُدُ عَلَى كُمِّ قَمِيصِهِ مِنْ أَذَى اَلْحَرِّ وَ اَلْبَرْدِ أَوْ عَلَى رِدَائِهِ إِذَا كَانَ تَحْتَهُ مِسْحٌ أَوْ غَيْرُهُ مِمَّا لاَ يُسْجَدُ عَلَيْهِ فَقَالَ «لاَ بَأْسَ بِهِ».

From him, from Abbad ibn Sulayman from Sa'd ibn Sa'd from Muhammad ibn Al-Qasim ibn Al-Fudayl from Ahmad ibn Umar, who said:

I asked Abu Al-Hasan {a.s}, about a man who prostrates upon the sleeve of his shirt due to the harm of heat or cold, or upon his cloak when there is beneath it a mat or something else upon which prostration is not permitted.

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.307 • Al-Wafi, Vol.8 p.740 • Wasa'il Al-Shi'ah, Vol.5 p.350

HADITH

HADITH.1243

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ اَلْقَاسِمِ بْنِ اَلْفُضَيْلِ بْنِ يَسَارٍ قَالَ: كَتَبَ رَجُلٌ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ هَلْ يَسْجُدُ اَلرَّجُلُ عَلَى اَلثَّوْبِ يَتَّقِي بِهِ وَجْهَهُ مِنَ اَلْحَرِّ وَ اَلْبَرْدِ وَ مِنَ اَلشَّيْءِ يَكْرَهُ اَلسُّجُودَ عَلَيْهِ فَقَالَ «نَعَمْ لاَ بَأْسَ بِهِ».

From him, from Abbad ibn Sulayman from Sa'd ibn Sa'd from Muhammad ibn Al-Qasim ibn Al-Fudayl ibn Yasar, who said:

A man wrote to Abu Al-Hasan {a.s}, asking: “Should a man prostrate upon a cloth to protect his face from heat and cold, or from something he dislikes to prostrate upon?”
Imam {a.s} said: "Yes, there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.307 • Al-Istibsar, Vol.1 p.333 • Al-Wafi, Vol.8 p.741 • Wasa’il Al-Shi’ah, Vol.5 p.350

HADITH

HADITH.1244

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْخَطَّابِ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَسْجُدُ عَلَى اَلْمِسْحِ فَقَالَ «إِذَا كَانَ فِي تَقِيَّةٍ فَلاَ بَأْسَ بِهِ».

Sa'd from Muhammad ibn Al-Husayn ibn Abi Al-Khattab from Wuhaib ibn Hafs from Abu Basir, who said:

I asked Abu Abdillah {a.s}, about a man who prostrates upon a mat.
Imam {a.s} said: "If it is out of dissimulation (taqiyyah), then there is no harm in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.307 • Al-Istibsar, Vol.1 p.332 • Al-Wafi, Vol.8 p.741 • Wasa’il Al-Shi’ah, Vol.5 p.349

HADITH

HADITH.1245

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ بْنِ عَلِيِّ عَنْ أَبِيهِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْمَاضِيَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَسْجُدُ عَلَى اَلْمِسْحِ وَ اَلْبِسَاطِ فَقَالَ «لاَ بَأْسَ إِذَا كَانَ فِي حَالِ تَقِيَّةٍ».

Ahmad ibn Muhammad from Al-Hasan ibn Ali ibn Yaqtin from his brother Al-Husayn ibn Ali from their father Ali ibn Yaqtin, who said:

I asked Abu Al-Hasan Al-Madi, peace be upon him, about a man who prostrates upon a mat or a carpet.
Imam {a.s} said: "There is no harm if it is in a state of dissimulation (taqiyyah)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.307 • Al-Istibsar, Vol.1 p.332 • Al-Wafi, Vol.8 p.741 • Wasa’il Al-Shi’ah, Vol.5 p.349

HADITH

HADITH.1246

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ اَلصَّرْمِيِّ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلثَّالِثَ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ هَلْ يَجُوزُ اَلسُّجُودُ عَلَى اَلْكَتَّانِ وَ اَلْقُطْنِ مِنْ غَيْرِ تَقِيَّةٍ فَقَالَ «جَائِزٌ».

فالوجه في هذا الخبر انه يجوز السجود على هذين الشيئين وان لم يكن هناك تقية إذا كان هناك ضرورة اخرى من حر أو برد وما يجري مجراهما ، والذي يبين ذلك ما رواه :

As for what was narrated by Sa'd ibn Abdullah from Ahmad ibn Muhammad from Dawud Al-Sarmi, who said:
I asked Abu Al-Hasan Al-Thalith, peace be upon him, and said: “Is it permissible to prostrate upon linen and cotton without dissimulation (taqiyyah)?”
Imam {a.s} said: "It is permissible."

[AL TUSI]

Thus, the interpretation of this report is that it is permissible to prostrate upon these two materials even if there is no dissimulation (taqiyyah), provided there is another necessity such as heat or cold or what is similar to them, and what clarifies this is what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.307

HADITH

HADITH.1247

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ إِنَّا نَكُونُ بِأَرْضٍ بَارِدَةٍ يَكُونُ فِيهَا اَلثَّلْجُ أَ فَنَسْجُدُ عَلَيْهِ فَقَالَ «لاَ وَ لَكِنِ اِجْعَلْ بَيْنَكَ وَ بَيْنَهُ شَيْئاً قُطْناً أَوْ كَتَّاناً».

ولا ينافي هذا التأويل ما رواه :

Muhammad ibn Ahmad ibn Yahya from Muhammad ibn Abd Al-Hamid from Sayf ibn Umayrah from Mansur ibn Hazim from more than one of our companions, who said:
I said to Abu Ja'far, peace be upon him: “We are in a cold land where there is snow; should we prostrate upon it?”
Imam {a.s} said: "No, but place something between you and it, such as cotton or linen."

[AL TUSI]

And this interpretation is not contradicted by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.308 • Al-Istibsar, Vol.1 p.332 • Al-Wafi, Vol.8 p.742 • Wasa’il Al-Shi’ah, Vol.5 p.351

HADITH

HADITH.1248

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

سَعْدٌ عَنْ عَبْدِ اَللَّهِ بْنِ جَعْفَرٍ عَنِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ كَيْسَانَ اَلصَّنْعَانِيِّ قَالَ: كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ اَلثَّالِثِ عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ عَنِ اَلسُّجُودِ عَلَى اَلْقُطْنِ وَ اَلْكَتَّانِ مِنْ غَيْرِ تَقِيَّةٍ وَ لاَ ضَرُورَةٍ فَكَتَبَ إِلَيَّ «ذَلِكَ جَائِزٌ».

لانه يجوز أن يكون إنما اجاز مع نفي ضرورة تبلغ هلاك النفس ، وان كان هناك ضرورة دون ذلك من حر أو برد وما اشبه ذلك على ما بيناه ، فاما ما رواه :

Sa'd from Abdullah ibn Ja'far from Al-Husayn ibn Ali ibn Kaysan Al-San'ani, who said:

I wrote to Abu Al-Hasan Al-Thalith, peace be upon him, asking Him {a.s} about prostrating upon cotton and linen without dissimulation (taqiyyah) and without necessity.

So Imam {a.s} wrote back to me: "That is permissible."

[AL TUSI]

Because it is possible that he only permitted it with the absence of a necessity that would reach the level of danger to life, while there may still be a lesser necessity such as heat or cold and what resembles that, as we have explained. As for what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.308 • Al-Istibsar, Vol.1 p.333 • Al-Wafi, Vol.8 p.742 • Wasa'il Al-Shi'ah, Vol.5 p.348

HADITH

HADITH.1249

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

أحمد بن محمد عن أحمد بن اسحاق عن ياسر الخادم قال مر بي أبو الحسن عليه‌السلام وانا اصلي على الطبري وقد القيت عليه شيئا اسجد عليه فقال لي مالك لا تسجد عليه؟ أليس هو من نبات الارض؟

فهذا الخبر محمول على حال التقية.

Ahmad ibn Muhammad from Ahmad ibn Ishaq from Yasir the servant, who said:

Abu Al-Hasan {a.s}, passed by me while I was praying on the Tabari mat, and I had placed something upon it to prostrate on, so Imam {a.s} said to me:

"Why do you not prostrate upon it? Is it not from what the earth has produced?"

[AL TUSI]

This report is to be understood as referring to a situation of dissimulation (taqiyyah).

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1250

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: سَأَلَ دَاوُدُ بْنُ يَزِيدَ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقَرَاطِيسِ وَ اَلْكَوَاغِدِ اَلْمَكْتُوبَةِ عَلَيْهَا هَلْ يَجُوزُ اَلسُّجُودُ عَلَيْهَا أَمْ لاَ فَكَتَبَ «يَجُوزُ».

قال محمد بن الحسن : لا تنافي بين هذا الخبر وبين خبر جميل بن دراج عن أبي عبد الله عليه‌السلام لان ذلك الخبر محمول على الكراهية وهو صريح فيها وليس فيه شئ من الفاظ الحظر.

Ahmad ibn Muhammad from Ali ibn Mahziyar, who said:

Dawud ibn Yazid asked Abu Al-Hasan {a.s}, about papers and parchment that have writing on them, is it permissible to prostrate upon them or not?

So Imam {a.s} wrote: "It is permissible."

[AL TUSI]

Muhammad ibn Al-Hasan said: “There is no contradiction between this report and the report of Jamil ibn Darraj from Abu Abdillah {a.s}, because that report is to be understood as indicating dislike, and it is explicit in that, and it does not contain any wording of prohibition.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.309 • Al-Istibsar, Vol.1 p.334 • Al-Wafi, Vol.8 p.737

HADITH

HADITH.1251

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ اَلْجَمَّالِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي اَلْمَحْمِلِ يَسْجُدُ عَلَى قِرْطَاسٍ وَ أَكْثَرَ ذَلِكَ يُومِئُ إِيمَاءً.

Ahmad ibn Muhammad from Abdurrahman ibn Abi Najran from Safwan Al-Jammal, who said:

I saw Abu Abdillah {a.s}, in the howdah prostrating upon paper, and most of the time Imam {a.s} would gesture with a slight indication.

[REFERENCES] Al-Muhasin, Vol.2 p.373 • Tahdib Al-Ahkam, Vol.2 p.309 • Al-Istibsar, Vol.1 p.334 • Al-Wafi, Vol.8 p.738 • Wasa’il Al-Shi’ah, Vol.4 p.332 • Wasa’il Al-Shi’ah, Vol.5 p.355 • Bihar Al-Anwar, Vol.8 1 p.91 • Bihar Al-Anwar, Vol.8 2 p.154

HADITH

HADITH.1252

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُضَارِبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ كُدْسِ حِنْطَةٍ مُطَيَّنٍ أُصَلِّي فَوْقَهُ فَقَالَ «لاَ تُصَلِّ فَوْقَهُ» قُلْتُ فَإِنَّهُ مِثْلُ اَلسَّطْحِ مُسْتَوٍ فَقَالَ «لاَ تُصَلِّ عَلَيْهِ ».

ولا ينافي هذا الخبر ما رواه :

Muhammad ibn Ali ibn Mahbub from Ahmad from Al-Husayn ibn Sa'id from Fadalah from Husayn ibn Uthman from Ibn Muskan from Muhammad ibn Mudarib from Abu Abdillah {a.s}, who said:

I asked Him {a.s} about a mound of wheat covered with clay, may I pray upon it?

Imam {a.s} said: "Do not pray upon it."

I asked: "But it is like a leveled surface."

Imam {a.s} said: "Do not pray upon it."

[AL TUSI]

And this report is not contradicted by what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.309 • Al-Istibsar, Vol.1 p.400 • Al-Wafi, Vol.7 p.453 • Wasa'il Al-Shi'ah, Vol.5 p.182

HADITH

HADITH.1253

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَكُونُ اَلْكُدْسُ مِنَ اَلطَّعَامِ مُطَيَّناً مِثْلَ اَلسَّطْحِ قَالَ «صَلِّ عَلَيْهِ».

لان الخبر الاول محمول على الكراهية دون الحظر.

Ahmad ibn Muhammad from Al-Hasan ibn Ali Al-Washsha from Ahmad ibn A'id from Umar ibn Hanzalah, who said:

I said to Abu Abdillah {a.s}: "There is a mound of food covered with clay, levelled like a surface, may I pray upon it?"

He said: "Pray upon it."

[AL TUSI]

Because the first report is to be understood as indicating dislike, not prohibition.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.309 • Al-Istibsar, Vol.1 p.400 • Al-Wafi, Vol.7 p.453 • Wasa'il Al-Shi'ah, Vol.5 p.182

HADITH

HADITH.1254

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «لاَ بَأْسَ أَنْ تَسْجُدَ وَ بَيْنَ كَفَّيْكَ وَ بَيْنَ اَلْأَرْضِ ثَوْبُكَ».

Ahmad ibn Muhammad from Muhammad ibn Sinan from Abu Khalid from Abu Hamzah, who said:
Abu Ja'far {a.s}, peace be upon him, said: "There is no harm in prostrating while there is your garment between your palms and the ground."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.309 • Al-Wafi, Vol.8 p.719 • Wasa'il Al-Shi'ah, Vol.5 p.353

HADITH

HADITH.1255

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ : «أَنَّهُ كَانَ لاَ يَسْجُدُ عَلَى اَلْكُمَّيْنِ وَ لاَ عَلَى اَلْعِمَامَةِ».

From him, from Muhammad ibn Yahya from Talhah ibn Zayd from (Imam {a.s}) Ja'far {a.s}, from his father {a.s}, about (Imam) Ali {a.s}, peace be upon him:
"That He (Imam Ali {a.s}) would not prostrate upon the sleeves nor upon the turban."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.310 • Al-Wafi, Vol.8 p.743 • Wasa'il Al-Shi'ah, Vol.5 p.363

HADITH

HADITH.1256

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ اَلصَّرْمِيِّ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قُلْتُ لَهُ إِنِّي أَخْرُجُ فِي هَذَا اَلْوَجْهِ وَ رُبَّمَا لَمْ يَكُنْ مَوْضِعٌ أُصَلِّي فِيهِ مِنَ اَلثَّلْجِ فَكَيْفَ أَصْنَعُ فَقَالَ «إِنْ أَمْكَنَكَ أَنْ لاَ تَسْجُدَ عَلَى اَلثَّلْجِ فَلاَ تَسْجُدْ عَلَيْهِ وَ إِنْ لَمْ يُمْكِنْكَ فَسَوِّهِ وَ اُسْجُدْ عَلَيْهِ».

ولا ينافي هذا الخبر ما رواه :

Ahmad ibn Muhammad from Dawud Al-Sarmi, who said:
I asked Abu Al-Hasan {a.s}, and said to Him {a.s}: "I go out on this journey, and sometimes there is no place to pray except upon snow, what should I do?"
Imam {a.s} said: "If it is possible for you not to prostrate upon the snow, then do not prostrate upon it, but if it is not possible, then level it and prostrate upon it."

[AL TUSI]
And this report is not contradicted by what was narrated:

[REFERENCES] Al-Kafi, Vol.3 p.390 • Man La Yahduruhu Al-Faqih, Vol.1 p.261 • Tahdib Al-Ahkam, Vol.2 p.310 • Al-Istibsar, Vol.1 p.336 • Al-Wafi, Vol.7 p.452 • Al-Wafi, Vol.8 p.1051 • Wasa'il Al-Shi'ah, Vol.5 p.164

HADITH

HADITH.1257

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلسُّجُودِ عَلَى اَلثَّلْجِ فَقَالَ «لاَ تَسْجُدْ فِي اَلسَّبَخَةِ وَ لاَ عَلَى اَلثَّلْجِ».

لان هذا الخبر محمول على حال الاختيار أو مع وجود شئ يستر به الثلج ويسجد عليه على ما بيناه في خبر منصور بن حازم.

Ahmad ibn Muhammad from Mu'ammar ibn Khallad, who said:
I asked Abu Al-Hasan {a.s}, about prostrating upon snow.
Imam {a.s} said: "Do not prostrate in the salt marsh nor upon snow."

[AL TUSI]
Because this report is to be understood as referring to the situation of choice, or when there is something available to cover the snow and prostrate upon it, as we have explained in the report of Mansur ibn Hazim.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.310 • Al-Istibsar, Vol.1 p.335 • Al-Wafi, Vol.8 p.743 • Wasa'il Al-Shi'ah, Vol.5 p.164 • Wasa'il Al-Shi'ah, Vol.5 p.358

HADITH

HADITH.1258

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ اَلْحُضَيْنِيِّ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي عَلَى اَلسَّرِيرِ وَ هُوَ يَقْدِرُ عَلَى اَلْأَرْضِ فَكَتَبَ «لاَ بَأْسَ صَلِّ فِيهِ».

Ahmad ibn Muhammad from Ali ibn Ahmad ibn Ashyam from Muhammad ibn Ibrahim Al-Hudayni, who said:
I asked Imam {a.s} about a man who prays upon a bed while he is able to pray on the ground.
So Imam {a.s} wrote: "There is no harm; pray upon it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.310 • Al-Wafi, Vol.7 p.453 • Wasa'il Al-Shi'ah, Vol.5 p.179

HADITH

HADITH.1259

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يُصَلِّي عَلَى سَرِيرٍ مِنْ سَاجٍ وَ يَسْجُدُ عَلَى اَلسَّاجِ قَالَ «نَعَمْ».

From him, from Ibrahim ibn Abi Mahmood, who said:
I said to (Imam) Al-Ridha {a.s}, peace be upon him: "A man prays upon a bed made of teakwood and prostrates upon the teakwood, is that permissible?"
Imam {a.s} said: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.261 • Tahdib Al-Ahkam, Vol.2 p.310 • Al-Wafi, Vol.8 p.744 • Wasa'il Al-Shi'ah, Vol.5 p.178 • Wasa'il Al-Shi'ah, Vol.5 p.364

HADITH

HADITH.1260

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْمُفَضَّلُ بْنُ صَالِحٍ عَنِ اَلْحُسَيْنِ بْنِ حَمَّادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَسْجُدُ عَلَى اَلْحَصَى قَالَ «يَرْفَعُ رَأْسَهُ حَتَّى يَسْتَمْكِنَ».

Al-Mufaddal ibn Salih from Al-Husayn ibn Hammad, who said:

I asked Abu Abdillah {a.s}, about a man who prostrates upon pebbles.

Imam {a.s} said: "He should raise his head until he becomes firmly settled."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.310 • Al-Wafi, Vol.8 p.720 • Wasa'il Al-Shi'ah, Vol.6 p.354

HADITH

HADITH.1261

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: ذَكَرَ أَنَّ رَجُلاً أَتَى أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ سَأَلَهُ عَنِ اَلسُّجُودِ عَلَى اَلْبُورِيَاءِ وَ اَلْخَصَفَةِ وَ اَلنَّبَاتِ قَالَ «نَعَمْ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam from Al-Husayn ibn Abi Al-'Ala from Abu Abdillah {a.s}, who said:

It was mentioned that a man came to Abu Ja'far, peace be upon him, and asked Imam {a.s} about prostrating upon woven mats, palm-leaf mats, and plants.

Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.311 • Al-Wafi, Vol.8 p.744 • Wasa'il Al-Shi'ah, Vol.5 p.346

HADITH

HADITH.1262

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ إِبْرَاهِيمَ اَلْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالصَّلاَةِ عَلَى اَلْبُورِيَاءِ وَ اَلْخَصَفَةِ وَ كُلِّ نَبَاتٍ إِلاَّ اَلتَّمَرَةِ».

From him, from Ibrahim Al-Khazzaz from Muhammad ibn Muslim:

Abu Ja'far, peace be upon him, said: "There is no harm in praying upon woven mats, palm-leaf mats, and every plant except the fruit."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.261 • Tahdib Al-Ahkam, Vol.2 p.311 • Al-Wafi, Vol.8 p.744 • Wasa'il Al-Shi'ah, Vol.5 p.345

HADITH

HADITH.1263

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ إِسْحَاقَ بْنِ اَلْفَضْلِ : أَنَّهُ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلسُّجُودِ عَلَى اَلْحُصُرِ وَ اَلْبَوَارِي فَقَالَ «لاَ بَأْسَ وَ أَنْ يَسْجُدَ عَلَى اَلْأَرْضِ أَحَبُّ إِلَيَّ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يُحِبُّ ذَلِكَ أَنْ يُمَكِّنَ جَبْهَتَهُ مِنَ اَلْأَرْضِ فَأَنَا أُحِبُّ لَكَ مَا كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُحِبُّهُ».

Al-Husayn ibn Sa'id from Ibn Abi Umayr from Umar ibn Udhaynah from Ishaq ibn Al-Fadl, who said:

He asked Abu Abdillah {a.s}, about prostrating upon mats and woven reed mats.

Imam {a.s} said: "There is no harm, but that one prostrates upon the earth is more beloved to me, for the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to love that, to firmly place his forehead upon the earth, so I love for you what the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to love."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.311 • Al-Wafi, Vol.8 p.744 • Wasa'il Al-Shi'ah, Vol.5 p.368

HADITH

HADITH.1264

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرِيضِ فَقَالَ «يَسْجُدُ عَلَى اَلْأَرْضِ أَوْ عَلَى اَلْمِرْوَحَةِ أَوْ عَلَى سِوَاكٍ يَرْفَعُهُ 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 فَاسْجُدْ عَلَى اَلْمِرْوَحَةِ أَوْ عَلَى عُودٍ أَوْ عَلَى سِوَاكٍ».

Muhammad ibn Ali ibn Mahbub from Ibn Abi Umayr from Umar ibn Udhaynah from Zurarah from Abu Ja'far, peace be upon him, who said:

I asked Imam {a.s} about the sick person.

Imam {a.s} said: "He should prostrate upon the earth or on a hand fan (mirwaha) or upon a tooth-stick that he raises, this is better than gesturing.

The one who disliked prostrating on a hand fan only did so because of the idols that were once worshipped besides Allah {SWT}, but we have never worshipped other than Allah {SWT} at all. So prostrate on a hand fan, or on a stick, or on a tooth-stick (miswak)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.311 • Tahdib Al-Ahkam, Vol.3 p.177 • Al-Wafi, Vol.8 p.745

HADITH

HADITH.1265

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُومِئُ فِي اَلْمَكْتُوبَةِ وَ اَلنَّوَافِلِ إِذَا لَمْ يَجِدْ مَا يَسْجُدُ عَلَيْهِ وَ لَمْ يَكُنْ لَهُ مَوْضِعٌ يَسْجُدُ فِيهِ قَالَ «إِذَا كَانَ هَكَذَا فَلْيُومِ فِي اَلصَّلاَةِ كُلِّهَا».

From him, from Ahmad ibn Al-Hasan from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar Al-Sabati, who said:

I asked Abu Abdillah {a.s}, about a man who gestures during the obligatory and supererogatory prayers when he does not find anything to prostrate upon and has no place to prostrate.

Imam {a.s} said: "If it is like that, then let him gesture throughout the entire prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.311 • Al-Wafi, Vol.8 p.1052 • Wasa'il Al-Shi'ah, Vol.6 p.375

HADITH

HADITH.1266

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ بِهَذَا اَلْإِسْنَادِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي عَلَى اَلثَّلْجِ قَالَ «لاَ فَإِنْ لَمْ يَقْدِرْ عَلَى اَلْأَرْضِ بَسَطَ ثَوْبَهُ وَ صَلَّى عَلَيْهِ» وَ عَنِ اَلرَّجُلِ يُصِيبُهُ مَطَرٌ وَ هُوَ فِي مَوْضِعٍ لاَ يَقْدِرُ أَنْ يَسْجُدَ فِيهِ مِنَ اَلطِّينِ وَ لاَ يَجِدُ مَوْضِعاً جَافّاً قَالَ «يَفْتَتِحُ اَلصَّلاَةَ فَإِذَا رَكَعَ فَلْيَرْكَعْ كَمَا رَكَعَ إِذَا صَلَّى فَإِذَا رَفَعَ رَأْسَهُ مِنَ اَلرُّكُوعِ فَلْيُومِ بِالسُّجُودِ إِيمَاءً وَ هُوَ قَائِمٌ يَفْعَلُ ذَلِكَ حَتَّى يَفْرُغَ مِنَ اَلصَّلاَةِ وَ يَتَشَهَّدُ وَ هُوَ قَائِمٌ ثُمَّ يُسَلِّمُ».

And from him with this same chain of transmission, he said:

I asked Abu Abdillah {a.s}, about a man who prays upon snow.

Imam {a.s} said: "No, but if he is unable to find earth, he should spread his garment and pray upon it."

And (Imam {a.s} was asked) about a man who is caught by rain and is in a place where he cannot prostrate due to the mud and cannot find a dry place.

Imam {a.s} said: "He should begin the prayer, and when he bows, let him bow as usual in prayer, and when he raises his head from bowing, he should gesture for the prostration while standing. He should do that until he completes the prayer, and he should recite the testimony (tashahhud) while standing, then he should conclude with the taslim."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.312 • Al-Sarair, Vol.3 p.603 • Bihar Al-Anwar, Vol.8 1 p.101

HADITH

HADITH.1267

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ بِهَذَا اَلْإِسْنَادِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ حَدِّ اَلطِّينِ اَلَّذِي لاَ يُسْجَدُ عَلَيْهِ مَا هُوَ قَالَ «إِذَا غَرِقَتِ اَلْجَبْهَةُ فِيهِ وَ لَمْ تَثْبُتْ عَلَى اَلْأَرْضِ».

And with this same chain of transmission from Abu Abdillah {a.s}, who said:

I asked Imam {a.s} about the extent of mud upon which it is not permissible to prostrate, what is it?

Imam {a.s} said: "When forehead sinks into it and does not remain stable on the ground."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.447 • Tahdib Al-Ahkam, Vol.2 p.312 • Tahdib Al-Ahkam, Vol.2 p.376 • Wasa'il Al-Shi'ah, Vol.5 p.143 • Bihar Al-Anwar, Vol.80 p.306

HADITH

HADITH.1268

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ عَلاَءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِأَنْ تُصَلِّيَ عَلَى اَلْمِثَالِ إِذَا جَعَلْتَهُ تَحْتَكَ».

Muhammad ibn Ali ibn Mahbub by Al-Abbas by Abdullah ibn Al-Mughira by Alaa by Muhammad ibn Muslim:

Abu Ja'far, peace be upon him, said: "There is no harm in praying upon a patterned cloth if you place it beneath you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.312 • Al-Wafi, Vol.7 p.464 • Wasa'il Al-Shi'ah, Vol.4 p.439

HADITH

HADITH.1269

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اِبْنِ مُسْكَانَ عَنْ حُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أَضَعُ وَجْهِي لِلسُّجُودِ فَيَقَعُ وَجْهِي عَلَى حَجَرٍ أَوْ عَلَى شَيْءٍ مُرْتَفِعٍ أُحَوِّلُ وَجْهِي إِلَى مَكَانٍ مُسْتَوٍ قَالَ «نَعَمْ جُرَّ وَجْهَكَ عَلَى اَلْأَرْضِ مِنْ غَيْرِ أَنْ تَرْفَعَهُ».

From him, from Ahmad from his father from Abdullah ibn Al-Mughira from Ibn Muskan from Husayn ibn Hammad from Abu Abdillah {a.s}, who said:

I said to Imam {a.s}: "I lower my face for prostration, and my face falls upon a stone or something elevated, should I move my face to a level place?"

Imam {a.s} said: "Yes, drag your face upon the ground without lifting it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.312 • Al-Istibsar, Vol.1 p.330 • Al-Wafi, Vol.8 p.722 • Wasa'il Al-Shi'ah, Vol.6 p.353

HADITH

HADITH.1270

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ أَحْمَدَ عَنْ مُوسَى بْنِ اَلْقَاسِمِ وَ أَبِي قَتَادَةَ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَسْجُدُ عَلَى اَلْحَصَى وَ لاَ يُمَكِّنُ جَبْهَتَهُ مِنَ اَلْأَرْضِ قَالَ «يُحَرِّكُ جَبْهَتَهُ حَتَّى يَتَمَكَّنَ فَيُنَحِّي اَلْحَصَى عَنْ جَبْهَتِهِ وَ لاَ يَرْفَعُ رَأْسَهُ».

From him, from Ahmad from Musa ibn Al-Qasim and Abu Qatadah together from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a man who prostrates upon pebbles but does not firmly place his forehead upon the ground.

Imam {a.s} said: "He should move his forehead until he becomes firmly settled, pushing the pebbles away from under his forehead without lifting his head."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.239 • Qurb Al-Isnad, Vol.1 p.202 • Tahdib Al-Ahkam, Vol.2 p.312 • Al-Istibsar, Vol.1 p.331 • Al-Wafi, Vol.8 p.722 • Wasa'il Al-Shi'ah, Vol.6 p.353 • Bihar Al-Anwar, Vol.8 2 p.129

HADITH

HADITH.1271

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلنَّهْدِيِّ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلسُّجُودِ عَلَى اَلْأَرْضِ اَلْمُرْتَفِعَةِ فَقَالَ «إِذَا كَانَ مَوْضِعُ جَبْهَتِكَ مُرْتَفِعاً عَنْ مَوْضِعِ بَدَنِكَ قَدْرَ لَبِنَةٍ فَلاَ بَأْسَ».

From him, from Al-Nahdi from Ibn Abi Umayr from Abdullah ibn Sinan from Abu Abdillah {a.s}, who said:

I asked Imam {a.s} about prostrating upon elevated ground.

Imam {a.s} said: "If the place of your forehead is elevated above the place of your body by the height of a brick, then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.313

HADITH

HADITH.1272

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ لَهُ أَنْ يَجْهَرَ بِالتَّشَهُّدِ وَ اَلْقَوْلِ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ وَ اَلْقُنُوتِ قَالَ «إِنْ شَاءَ جَهَرَ وَ إِنْ شَاءَ لَمْ يَجْهَرْ».

Muhammad ibn Ahmad ibn Yahya from Al-Amraki from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a man, is it permissible for him to raise his voice in the tashahhud, and in what is said during bowing, prostration, and qunoot?

Imam {a.s} said: "If he wishes, he may raise his voice, and if he wishes, he may not raise it."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.237 • Qurb Al-Isnad, Vol.1 p.198 • Tahdib Al-Ahkam, Vol.2 p.313 • Al-Wafi, Vol.8 p.694 • Wasa'il Al-Shi'ah, Vol.6 p.290 • Wasa'il Al-Shi'ah, Vol.6 p.332

HADITH

HADITH.1273

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ يُوسُفَ بْنِ اَلْحَارِثِ عَنْ عَبْدِ اَللَّهِ بْنِ يَزِيدَ اَلْمِنْقَرِيِّ عَنْ مُوسَى بْنِ أَيُّوبَ اَلْغَافِقِيِّ عَنْ عَمِّهِ إِيَاسِ بْنِ عَامِرٍ اَلْغَافِقِيِّ عَنْ عُقْبَةَ بْنِ عَامِرٍ اَلْجُهَنِيِّ أَنَّهُ قَالَ: لَمَّا نَزَلَتْ «فَسَبِّحْ بِاسْمِ رَبِّكَ اَلْعَظِيمِ» قَالَ لَنَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «اِجْعَلُوهَا فِي رُكُوعِكُمْ» فَلَمَّا نَزَلَتْ «سَبِّحِ اِسْمَ رَبِّكَ اَلْأَعْلَى» قَالَ لَنَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «اِجْعَلُوهَا فِي سُجُودِكُمْ».

From him, from Yusuf ibn Al-Harith from Abdullah ibn Yazid Al-Minqari from Musa ibn Ayyub Al-Ghafiqi from his uncle Iyas ibn Amir Al-Ghafiqi from Uqbah ibn Amir Al-Juhani, who said:

When the verse *"So glorify the Name of your Lord, the Most Great"* (Surah Waqi'ah 56:96) was revealed, the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said to us (companions): "Place it in your bowing."

Then when the verse *"Glorify the Name of your Lord, the Most High"* (Surah A'la 87:1) was revealed, the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said to us (companions): "Place it in your prostration."

[REFERENCES] 'Ilal Al-Shara'i', Vol.2 p.333 • Tahdib Al-Ahkam, Vol.2 p.313 • Al-Wafi, Vol.8 p.704 • Wasa'il Al-Shi'ah, Vol.6 p.327 • Tafsir Al-Burhan, Vol.5 p.635 • Bihar Al-Anwar, Vol.8 2 p.105

HADITH

HADITH.1274

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن العباس بن معروف عن محمد بن يحيى الصيرفي عن حماد بن عثمان عن أبي عبد الله عليه‌السلام قال : سمعته يقول : السجود على ما انبتت الارض إلا ما أكل أو لبس.

From him, from Al-Abbas ibn Ma'ruf from Muhammad ibn Yahya Al-Sayrafi from Hammad ibn Uthman from Abu Abdillah {a.s}, who said:

I heard Imam {a.s} say: "Prostration is upon what the earth has produced, except for what is eaten or worn."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1275

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ اَلرَّازِيِّ عَنِ اَلنَّوْفَلِيِّ عَنِ اَلسَّكُونِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ لِي عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ : «إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ أَرَى جَبْهَتَهُ جَلْحَاءَ لَيْسَ فِيهَا أَثَرُ اَلسُّجُودِ».

From him, from Muhammad ibn Hassan from Abu Muhammad Al-Razi from Al-Nawfali from Al-Sakuni from Abu Abdillah {a.s} said:

(Imam) Ali {a.s}, peace be upon him, said to me: "Indeed, I dislike that I see a man whose forehead is bare and has no trace of prostration upon it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.313 • Wasa'il Al-Shi'ah, Vol.6 p.376 • Bihar Al-Anwar, Vol.8 2 p.160

HADITH

HADITH.1276

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرْأَةِ تَطُولُ قُصَّتُهَا فَإِذَا سَجَدَتْ وَقَعَ بَعْضُ جَبْهَتِهَا عَلَى اَلْأَرْضِ وَ بَعْضٌ يُغَطِّيهِ اَلشَّعْرُ هَلْ يَجُوزُ ذَلِكَ قَالَ «لاَ حَتَّى تَضَعَ جَبْهَتَهَا عَلَى اَلْأَرْضِ».

From him, from Al-Amraki from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a woman whose forelock grows long, so when she prostrates, part of her forehead touches the ground while part of it is covered by her hair, is that permissible?

Imam {a.s} said: "No, until she places her forehead fully upon the ground."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.239 • Qurb Al-Isnad, Vol.1 p.224 • Tahdib Al-Ahkam, Vol.2 p.313 • Al-Wafi, Vol.8 p.717 • Wasa'il Al-Shi'ah, Vol.5 p.363 • Bihar Al-Anwar, Vol.8 2 p.130 • Mustadrak Al-Wasa'il, Vol.4 p.12

HADITH

HADITH.1277

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ اَلْحَزَوَّرِ عَنِ اَلْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ إِذَا رَفَعَ رَأْسَهُ مِنَ اَلسُّجُودِ قَعَدَ حَتَّى يَطْمَئِنَّ ثُمَّ يَقُومُ فَقِيلَ لَهُ يَا أَمِيرَ اَلْمُؤْمِنِينَ كَانَ مِنْ قَبْلِكَ أَبُو بَكْرٍ وَ عُمَرُ إِذَا رَفَعُوا رُءُوسَهُمْ عَنِ اَلسُّجُودِ نَهَضُوا عَلَى صُدُورِ أَقْدَامِهِمْ كَمَا تَنْهَضُ اَلْإِبِلُ فَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ «إِنَّمَا يَفْعَلُ ذَلِكَ أَهْلُ اَلْجَفَاءِ مِنَ اَلنَّاسِ إِنَّ هَذَا مِنْ تَوْقِيرِ اَلصَّلاَةِ».

From him, from Ya'qub ibn Yazid from Muhammad ibn Al-Hasan ibn Ziyad from Muhammad ibn Abi Hamzah from Ali ibn Al-Hazawwar from Al-Asbagh ibn Nubatah, who said:

When the Commander of the Faithful, peace be upon him, would raise his head from prostration, He {a.s} would sit until He {a.s} became calm, then He {a.s} would stand.

So it was said to Imam {a.s}: “O Commander of the Faithful {a.s}, Abu Bakr and Umar before you, when they raised their heads from prostration, they would rise on the balls of their feet as camels rise.

Commander of the Faithful (Imam Ali Ibn Abi Talib {a.s}), peace be upon him, said: "Indeed, only the coarse people (Ahl al-Jafa) do that; rather, this calmness is part of showing reverence for the prayer."

(‘coarse people - Ahl al-Jafa)’; harsh, rough, or lacking refinement in behavior and indifferent to the deeper etiquettes of worship)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.314 • Al-Wafi, Vol.8 p.725 • Wasa’il Al-Shi’ah, Vol.6 p.347

HADITH

HADITH.1278

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ ذِكْرِ اَلسُّورَةِ مِنَ اَلْكِتَابِ يَدْعُو بِهَا فِي اَلصَّلاَةِ مِثْلِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» فَقَالَ «إِذَا كُنْتَ تَدْعُو بِهَا فَلاَ بَأْسَ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Safwan from Ibn Bukayr from Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s}, about mentioning a chapter from the Book (the Qur'an) and supplicating with it in prayer, like ‘Surah Al-Ikhlas’.

Imam {a.s} said: "If you are supplicating with it, then there is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.302 • Tahdib Al-Ahkam, Vol.2 p.314 • Al-Wafi, Vol.8 p.882 • Wasa’il Al-Shi’ah, Vol.6 p.53 • Tafsir Nur Al-Thaqalayn, Vol.5 p.703 • Tafsir Kanz Al-Daqaiq, Vol.1 4 p.502

HADITH

HADITH.1279

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ عَنْ يَحْيَى اَلْحَلَبِيِّ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُصَلِّي عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا سَاجِدٌ فَقَالَ «نَعَمْ هُوَ مِثْلُ سُبْحَانَ اَللَّهِ وَ اَللَّهُ أَكْبَرُ ».

Al-Husayn ibn Sa'id from Al-Nadr from Yahya Al-Halabi from Ishaq ibn Ammar from Abu Basir, who said:
I said to Abu Abdillah {a.s}: "I send blessings upon the Prophet, may Allah {SWT} bless him and his family, while I am in prostration, is that permissible?"
Imam {a.s} said: "Yes, it is like saying *SubhanAllah* and *Allahu Akbar*."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.314 • Wasa'il Al-Shi'ah, Vol.6 p.326

HADITH

HADITH.1280

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلرَّيَّانِ عَنِ اَلْحُسَيْنِ بْنِ رَاشِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ نَهَى أَنْ يُغَمِّضَ اَلرَّجُلُ عَيْنَيْهِ فِي اَلصَّلاَةِ».

Muhammad ibn Ali ibn Mahbub from Ali ibn Al-Rayan from Al-Husayn ibn Rashid from some of his companions from Misma' from Abu Abdillah {a.s}:
The Commander of the Faithful (Imam Ali Ibn Abi Talib {a.s}), peace be upon him:
"The Prophet, may Allah {SWT} bless him and his family, forbade a man from closing his eyes during the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.314 • Al-Wafi, Vol.8 p.838 • Wasa'il Al-Shi'ah, Vol.7 p.249 • Bihar Al-Anwar, Vol.8 1 p.228 • Bihar Al-Anwar, Vol.8 1 p.266

HADITH

HADITH.1281

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ بْنِ اَلْفَضْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقُنُوتِ وَ مَا يُقَالُ فِيهِ فَقَالَ «مَا قَضَى اَللَّهُ عَلَى لِسَانِكَ وَ لاَ أَعْلَمُ فِيهِ شَيْئاً مُوَقَّتاً ».

Al-Husayn ibn Sa'id from Fadalah from Aban from Isma'il ibn Al-Fadl, who said:
I asked Abu Abdillah {a.s}, about the qunoot and what should be said in it.
Imam {a.s} said: "Whatever Allah {SWT} causes to flow from your tongue, and I do not know of anything specifically fixed for it."

[REFERENCES] Al-Kafi, Vol.3 p.340 • Tahdib Al-Ahkam, Vol.2 p.314 • Al-Wafi, Vol.8 p.755 • Wasa'il Al-Shi'ah, Vol.6 p.277 • Al-Fusul Al-Muhimmah, Vol.2 p.98

HADITH

HADITH.1282

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَدْنَى اَلْقُنُوتِ فَقَالَ «خَمْسُ تَسْبِيحَاتٍ».

From him, from Al-Qasim ibn Muhammad from Ali ibn Abi Hamzah from Abu Basir, who said:
I asked Abu Abdillah {a.s}, about the minimum of the qunoot.
Imam {a.s} said: "Five tasbihat (saying *SubhanAllah* five times)."

[REFERENCES] Al-Kafi, Vol.3 p.340 • Tahdib Al-Ahkam, Vol.2 p.315 • Al-Wafi, Vol.8 p.756 • Wasa'il Al-Shi'ah, Vol.6 p.273

HADITH

HADITH.1283

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ نَسِيَ اَلْقُنُوتَ وَ هُوَ فِي بَعْضِ اَلطَّرِيقِ فَقَالَ «يَسْتَقْبِلُ اَلْقِبْلَةَ ثُمَّ لْيَقُلْهُ» ثُمَّ قَالَ «إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يَرْغَبَ عَنْ سُنَّةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَوْ يَدَعَهَا».

Muhammad ibn Isma'il from Al-Fadl ibn Shadhan from Hammad ibn Isa from Hariz from Zurarah, who said:
I said to Abu Ja'far, peace be upon him: "A man forgets the qunoot while on his way (after the prayer)."
Imam {a.s} said: "He should face the qiblah and then say it."
Then Imam {a.s} said: "Indeed, I dislike for a man to turn away from the Sunnah of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, or to abandon it (Qunoot)."

[REFERENCES] Al-Kafi, Vol.3 p.340 • Tahdib Al-Ahkam, Vol.2 p.315 • Al-Wafi, Vol.8 p.935 • Wasa'il Al-Shi'ah, Vol.6 p.286

HADITH

HADITH.1284

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْحُسَيْنِ بْنِ عَلِيٍّ اَلْكُوفِيِّ عَنْ أَبِي دَاوُدَ سُلَيْمَانَ بْنِ سُفْيَانَ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «قُلْ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ بَعْدَ اَلتَّشَهُّدِ قَبْلَ أَنْ تَنْهَضَ - سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ سَبْعَ مَرَّاتٍ».

Muhammad ibn Ali ibn Mahbub from Al-Husayn ibn Ali Al-Kufi from Abu Dawud Sulayman ibn Sufyan from Amr ibn Hurayth, who said:
Abu Abdillah {a.s}, said to me: "Say in the first two rak'ahs, after the tashahhud and before you rise, *Subhan Allah {SWT}, Subhan Allah {SWT}* seven times."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.315 • Wasa'il Al-Shi'ah, Vol.6 p.409

HADITH

HADITH.1285

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ نَسِيَ اَلرَّجُلُ اَلْقُنُوتَ فِي شَيْءٍ مِنَ اَلصَّلاَةِ حَتَّى يَرْكَعَ فَقَدْ جَازَتْ صَلاَتُهُ وَ لَيْسَ عَلَيْهِ شَيْءٌ وَ لَيْسَ لَهُ أَنْ يَدَعَهُ مُتَعَمِّداً».

Ahmad ibn Al-Hasan from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar Al-Sabati:
Abu Abdillah {a.s} said: "If a man forgets the qunoot in any part of the prayer until he bows, his prayer is still valid and there is nothing upon him, but it is not permissible for him to deliberately abandon it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.315 • Al-Wafi, Vol.8 p.936 • Wasa'il Al-Shi'ah, Vol.6 p.286

HADITH

HADITH.1286

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ قَالَ: كَتَبْتُ إِلَى اَلْفَقِيهِ عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ عَنِ اَلْقُنُوتِ فَكَتَبَ إِلَيَّ «إِذَا كَانَتْ ضَرُورَةٌ شَدِيدَةٌ فَلاَ تَرْفَعِ اَلْيَدَيْنِ وَ قُلْ ثَلاَثَ مَرَّاتٍ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» ».

Muhammad ibn Ali ibn Mahbub from Ali ibn Muhammad ibn Sulayman, who said:
I wrote to the Al Faqih (Jurist), peace be upon him, asking Imam {a.s} about the qunoot. He {a.s} wrote back to me: "If there is a severe necessity, then do not raise your hands, and say three times: '*Bismillah Hir Rahman Nir Rahim*.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.315 • Al-Wafi, Vol.8 p.753 • Wasa'il Al-Shi'ah, Vol.6 p.274 • Wasa'il Al-Shi'ah, Vol.6 p.282

HADITH

HADITH.1287

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْوَلِيدِ اَلْخَزَّازِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَدْخُلُ فِي اَلرَّكْعَةِ اَلْأَخِيرَةِ مِنَ اَلْغَدَاةِ مَعَ اَلْإِمَامِ فَيَقْنُتُ اَلْإِمَامُ أَ يَقْنُتُ مَعَهُ قَالَ «نَعَمْ وَ يُجْزِيهِ مِنَ اَلْقُنُوتِ لِنَفْسِهِ».

Sa'd from Muhammad ibn Al-Walid Al-Khazzaz from Aban ibn Uthman from Abdurrahman ibn Abi Abdillah:
Abu Abdillah {a.s} (was asked) regarding a man who joins the last rak'ah of the Fajr prayer with the imam (of prayer), and the imam performs qunoot, should he perform qunoot with him?
Imam {a.s} said: "Yes, and it suffices him for the qunoot for himself."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.315 • Al-Wafi, Vol.8 p.753 • Wasa'il Al-Shi'ah, Vol.6 p.287

HADITH

HADITH.1288

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ اَلْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَخَافُ أَنْ أَقْنُتَ وَ خَلْفِي مُخَالِفُونَ فَقَالَ «رَفْعُكَ يَدَيْكَ يُجْزِي» يَعْنِي رَفْعَهُمَا كَأَنَّكَ تَرْكَعُ.

From him, from Muhammad ibn Al-Husayn from Ali ibn Asbat from Al-Hakam ibn Miskin from Ammar Al-Sabati, who said:

I said to Abu Abdillah {a.s}: "I fear to perform qunoot while there are opponents (non-followers) behind me".

Imam {a.s} said: "Raising your hands suffices," meaning raising them as if you are bowing.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.316 • Al-Wafi, Vol.8 p.753 • Wasa'il Al-Shi'ah, Vol.6 p.282

HADITH

HADITH.1289

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلتَّشَهُّدُ فِي اَلنَّافِلَةِ بَعْضُ تَشَهُّدِ اَلْفَرِيضَةِ».

Ahmad ibn Muhammad from his father from Abdullah ibn Al-Mughira from Abdullah ibn Bukayr:

Abu Abdillah {a.s} said: "The tashahhud in the supererogatory prayer is part of the tashahhud of the obligatory prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.316 • Al-Wafi, Vol.8 p.772 • Wasa'il Al-Shi'ah, Vol.6 p.394

HADITH

HADITH.1290

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اِبْنِ أَبِي نَصْرٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُيَسِّرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «شَيْئَانِ يُفْسِدُ اَلنَّاسُ بِهِمَا صَلاَتَهُمْ قَوْلُ اَلرَّجُلِ تَبَارَكَ اِسْمُكَ وَ تَعَالَى جَدُّكَ وَ لاَ إِلَهَ غَيْرُكَ وَ إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ اَلْجِنُّ بِجَهَالَةٍ فَحَكَى اَللَّهُ عَزَّ وَ جَلَّ عَنْهُمْ وَ قَوْلُ اَلرَّجُلِ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ ».

From him, from Ibn Abi Nasr from Tha'labah ibn Maymun from Muyassar:

Abu Ja'far, peace be upon him, said: "Two things by which people corrupt their prayer are: a man saying '*Tabarakasmuka wa ta'ala jadduka wa la ilaha ghayruka'* (Blessed is Your {AZJ} Name, exalted is Your {AZJ} Majesty, and there is no god besides You {AZJ}),

And this is something the jinn said out of ignorance, and Allah {SWT}, Mighty and Majestic, related it from them, and a man saying '*As-salamu 'alayna wa 'ala 'ibadillah as-salihin'* (Peace be upon us and upon the righteous servants of Allah {SWT})."

[REFERENCES] Al-Khisal, Vol.1 p.50 • Tahdib Al-Ahkam, Vol.2 p.316 • Al-Wafi, Vol.8 p.772 • Wasa'il Al-Shi'ah, Vol.6 p.409 • Wasa'il Al-Shi'ah, Vol.7 p.286 • Tafsir Al-Burhan, Vol.5 p.506 • Bihar Al-Anwar, Vol.8 1 p.320 • Bihar Al-Anwar, Vol.8 2 p.304 • Tafsir Nur Al-Thaqalayn, Vol.5 p.435

HADITH

HADITH.1291

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ أَبِي شُعَيْبٍ عَنْ أَبِي جَمِيلَةَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ عَبْدِ اَللَّهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا مَعْنَى قَوْلِ اَلرَّجُلِ اَلتَّحِيَّاتُ لِلَّهِ قَالَ «اَلْمُلْكُ لِلَّهِ».

Muhammad ibn Ali ibn Mahbub by Al-Abbas by Abu Shu'ayb by Abu Jamilah by Abdurrahman ibn Abdullah:
I said to Abu Abdillah {a.s}: "What is the meaning of a man's saying *At-tahiyyatu lillah* (greetings are for Allah {SWT})?"
Imam {a.s} said: "It means sovereignty belongs to Allah {SWT}."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.316 • Al-Wafi, Vol.8 p.772 • Wasa'il Al-Shi'ah, Vol.6 p.394

HADITH

HADITH.1292

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ اَلْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي كَهْمَسٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ إِذَا جَلَسْتُ فِيهِمَا لِلتَّشَهُّدِ فَقُلْتُ وَ أَنَا جَالِسٌ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلنَّبِيُّ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اِنْصِرَافاً هُوَ قَالَ «لاَ وَ لَكِنْ إِذَا قُلْتَ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ فَهُوَ اَلاِنْصِرَافُ».

From him, from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Ali ibn Ya'qub Al-Hashimi from Marwan ibn Muslim from Abu Kahmas from Abu Abdillah {a.s}, who said:
I asked Imam {a.s} about the first two rak'ahs, when I sit for the tashahhud and while sitting I say, '*Peace be upon you, O Prophet {saws}, and the mercy of Allah {SWT} and His blessings'*, is that considered the dismissal (end of prayer)?"
Imam {a.s} said: "No, but when you say, '*Peace be upon us and upon the righteous servants of Allah {SWT}',* that is the dismissal (end of prayer)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.348 • Tahdib Al-Ahkam, Vol.2 p.316 • Al-Sarair, Vol.3 p.604 • Awali Al-La'ali, Vol.2 p.41 • Al-Wafi, Vol.8 p.773 • Wasa'il Al-Shi'ah, Vol.6 p.426 • Bihar Al-Anwar, Vol.8 2 p.309

HADITH

HADITH.1293

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنِ اَلْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: «كُلُّ مَا ذَكَرْتَ اَللَّهَ عَزَّ وَ جَلَّ بِهِ وَ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَهُوَ مِنَ اَلصَّلاَةِ وَ إِنْ قُلْتَ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ فَقَدِ اِنْصَرَفْتَ».

Al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Al-Husayn ibn Uthman from Al-Halabi, who said:
Abu Abdillah {a.s} said: "Everything by which you mention Allah {SWT}, Mighty and Majestic, and the Prophet {saws}, is part of the prayer, and if you say '*Peace be upon us and upon the righteous servants of Allah {SWT}',* then you have concluded (the prayer)."

[REFERENCES] Al-Kafi, Vol.3 p.337 • Tahdib Al-Ahkam, Vol.2 p.316 • Awali Al-La'ali, Vol.2 p.42 • Al-Wafi, Vol.8 p.766 • Wasa'il Al-Shi'ah, Vol.6 p.426

HADITH

HADITH.1294

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِنْصَرَفْتَ عَنِ اَلصَّلاَةِ فَانْصَرِفْ عَنْ يَمِينِكَ».

Ahmad ibn Muhammad from Uthman ibn Isa from Sama'ah:

Abu Abdillah {a.s} said: "When you conclude the prayer, then turn to your right side."

[REFERENCES] Al-Kafi, Vol.3 p.338 • Man La Yahduruhu Al-Faqih, Vol.1 p.375 • Tahdib Al-Ahkam, Vol.2 p.317 • Al-Wafi, Vol.8 p.782 • Wasa'il Al-Shi'ah, Vol.6 p.421 • Wasa'il Al-Shi'ah, Vol.6 p.422 • Wasa'il Al-Shi'ah, Vol.6 p.500 • Wasa'il Al-Shi'ah, Vol.6 p.500 • Bihar Al-Anwar, Vol.8 2 p.303 • Bihar Al-Anwar, Vol.8 2 p.326

HADITH

HADITH.1295

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنِ اَلنُّعْمَانِ بْنِ عَبْدِ اَلسَّلاَمِ عَنْ أَبِي حَنِيفَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْبُكَاءِ فِي اَلصَّلاَةِ أَ يَقْطَعُ اَلصَّلاَةَ قَالَ «إِنْ بَكَى لِذِكْرِ جَنَّةٍ أَوْ نَارٍ فَذَلِكَ هُوَ أَفْضَلُ اَلْأَعْمَالِ فِي اَلصَّلاَةِ وَ إِنْ كَانَ ذَكَرَ مَيِّتاً لَهُ فَصَلاَتُهُ فَاسِدَةٌ».

Muhammad ibn Ali ibn Mahbub from Ali ibn Muhammad from Al-Qasim ibn Muhammad from Sulayman ibn Dawud from Al-Nu'man ibn Abd Al-Salam from Abu Hanifah, who said:

I asked Abu Abdillah {a.s}, about crying during prayer, does it invalidate the prayer?
Imam {a.s} said: "If he cries due to the remembrance of Paradise or Hellfire, then that is the best of deeds in prayer, but if he cries because of remembering a deceased person of his, then his prayer is invalid."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.317 • Al-Istibsar, Vol.1 p.408 • Al-Wafi, Vol.8 p.880 • Wasa'il Al-Shi'ah, Vol.7 p.247 • Bihar Al-Anwar, Vol.8 1 p.313

HADITH

HADITH.1296

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّسْلِيمِ مَا هُوَ فَقَالَ «هُوَ إِذْنٌ».

Ahmad ibn Al-Hasan from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar ibn Musa Al-Sabati, who said:

I asked Abu Abdillah {a.s}, about the taslim, what is it?
Imam {a.s} said: "It is permission (to end the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.317 • Al-Wafi, Vol.8 p.782 • Wasa'il Al-Shi'ah, Vol.6 p.416 • Bihar Al-Anwar, Vol.8 2 p.311

HADITH

HADITH.1297

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: رَأَيْتُ إِخْوَتِي مُوسَى وَ إِسْحَاقَ وَ مُحَمَّداً بَنِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يُسَلِّمُونَ فِي اَلصَّلاَةِ عَنِ اَلْيَمِينِ وَ اَلشِّمَالِ - « اَلسَّلاَمُ عَلَيْكُمْ وَ رَحْمَةُ اَللَّهِ اَلسَّلاَمُ عَلَيْكُمْ وَ رَحْمَةُ اَللَّهِ ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Ahmad from Al-Amraki from Ali ibn Ja'far, peace be upon him, who said:

I saw my brothers (Imam) Musa {a.s}, Ishaq, and Muhammad, the sons of Ja'far, peace be upon him, giving taslim (salutation) in prayer to the right and to the left, saying: "Peace be upon you and the mercy of Allah {SWT}, peace be upon you and the mercy of Allah {SWT}."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.309 • Tahdib Al-Ahkam, Vol.2 p.317 • Al-Wafi, Vol.8 p.779 • Wasa'il Al-Shi'ah, Vol.6 p.419

HADITH

HADITH.1298

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ اِبْنِ أُذَيْنَةَ عَنِ اَلْفُضَيْلِ وَ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا فَرَغَ رَجُلٌ مِنَ اَلشَّهَادَتَيْنِ فَقَدْ مَضَتْ صَلاَتُهُ فَإِنْ كَانَ مُسْتَعْجِلاً فِي أَمْرٍ يَخَافُ أَنْ يَفُوتَهُ فَسَلَّمَ وَ اِنْصَرَفَ أَجْزَأَهُ».

From him, from Ya'qub ibn Yazid from Ibn Abi Umayr from Umar ibn Udhaynah from Al-Fudayl, Zurarah, and Muhammad ibn Muslim:

Abu Ja'far, peace be upon him, said: "When a man completes the two testimonies (shahadatayn), his prayer is complete. So if he is in a hurry for something he fears may be missed, and he says the taslim and departs, it suffices him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.317 • Al-Wafi, Vol.8 p.774 • Wasa'il Al-Shi'ah, Vol.6 p.397 • Wasa'il Al-Shi'ah, Vol.6 p.416 • Bihar Al-Anwar, Vol.8 2 p.301

HADITH

HADITH.1299

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَكُونُ خَلْفَ اَلْإِمَامِ فَيُطِيلُ اَلْإِمَامُ اَلتَّشَهُّدَ قَالَ «يُسَلِّمُ مَنْ خَلْفَهُ وَ يَمْضِي فِي حَاجَتِهِ إِنْ أَحَبَّ».

Ahmad ibn Muhammad from Ibn Abi Umayr from Hammad from Al-Halabi:

Abu Abdillah {a.s} (was asked) regarding a man who is behind the imam (of prayer) and the imam (of prayer) prolongs the tashahhud.

Imam {a.s} said: "Those behind him may say the taslim and proceed to their needs if they wish."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.393 • Tahdib Al-Ahkam, Vol.2 p.317 • Tahdib Al-Ahkam, Vol.2 p.349 • Al-Wafi, Vol.8 p.1273 • Wasa'il Al-Shi'ah, Vol.6 p.416 • Wasa'il Al-Shi'ah, Vol.8 p.413

HADITH

HADITH.1300

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يُحْدِثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ اَلسُّجُودِ اَلْأَخِيرِ فَقَالَ «تَمَّتْ صَلاَتُهُ وَ إِنَّمَا اَلتَّشَهُّدُ سُنَّةٌ فِي اَلصَّلاَةِ فَيَتَوَضَّأُ وَ يَجْلِسُ مَكَانَهُ أَوْ مَكَاناً نَظِيفاً فَيَتَشَهَّدُ».

قال محمد بن الحسن : يحتمل أن يكون إنما سأل عمن أحدث بعد الشهادتين وإن لم يستوف باقي تشهده فلاجل ذلك قال: تمت صلاته ، ولو كان قبل ذلك لكان يجب عليه اعادة الصلاة على ما بيناه ، وأما قوله : وإنما التشهد سنة معناه ما زاد على الشهادتين على ما بيناه فيما مضى ويكون ما أمره به من اعادته بعد أن يتوضأ محمولا على الاستحباب ، فأما ما رواه:

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Safwan from Abdullah ibn Bukayr from Zurarah who said:

I said to Abu Abdillah {a.s}, peace be upon him: "A man experiences a hadath (minor ritual impurity) after he raises his head from the final prostration."

Imam {a.s} said: "His prayer is complete, and indeed the tashahhud is a sunnah within the prayer, so he should perform ablution and sit in his place or in a clean place and then recite the tashahhud."

[AL TUSI]

Muhammad ibn Al-Hasan said: "It is possible that the question was regarding one who experiences a hadath after the two testimonies, even if he did not complete the rest of his tashahhud, and for that reason he said: His prayer is complete. And if it had been before that, it would have been obligatory upon him to repeat the prayer, as we have explained. As for his statement: "And indeed the tashahhud is a sunnah," its meaning is what is beyond the two testimonies, as we have explained previously, and what he commanded him to do, to repeat it after performing ablution, is to be understood as recommended." As for what he narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.318 • Al-Istibsar, Vol.1 p.342 • Al-Istibsar, Vol.1 p.402 • Al-Wafi, Vol.8 p.866 • Wasa'il Al-Shi'ah, Vol.6 p.411

HADITH

HADITH.1301

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدٌ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ اَلْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُحْدِثُ بَعْدَ أَنْ يَرْفَعَ رَأْسَهُ فِي اَلسَّجْدَةِ اَلْأَخِيرَةِ وَ قَبْلَ أَنْ يَتَشَهَّدَ قَالَ «يَنْصَرِفُ فَيَتَوَضَّأُ فَإِنْ شَاءَ رَجَعَ إِلَى اَلْمَسْجِدِ وَ إِنْ شَاءَ فَفِي بَيْتِهِ وَ إِنْ شَاءَ حَيْثُ شَاءَ قَعَدَ فَتَشَهَّدَ ثُمَّ يُسَلِّمُ وَ إِنْ كَانَ اَلْحَدَثُ بَعْدَ اَلشَّهَادَتَيْنِ فَقَدْ مَضَتْ صَلاَتُهُ».

فالوجه في هذا الخبر ان نحمله على من دخل في صلاته بتيمم ثم أحدث ناسيا قبل الشهادتين فانه يتوضأ إذا كان قد وجد الماء ويتمم الصلاة بالشهادتين وليس عليه اعادتها كما أن عليه اتمامها لو أحدث قبل ذلك على ما بيناه في كتاب الطهارة.

Sa'd from Abu Ja'far from his father from Muhammad ibn Isa and Al-Husayn ibn Sa'id and Muhammad ibn Abi Umayr from Umar ibn Udhaynah from Zurarah:

Abu Ja'far, peace be upon him, (was asked) regarding a man who experiences a hadath after he raises his head from the final prostration and before he recites the tashahhud. Imam {a.s} said: "He should leave, perform ablution, and if he wishes, he may return to the mosque, and if he wishes, then in his house, and if he wishes, wherever he wishes, he may sit and recite the tashahhud and then offer the taslim. And if the hadath occurs after the two testimonies, then his prayer has been completed."

[AL TUSI]

The interpretation of this narration is that we carry it upon the one who entered his prayer with tayammum and then experienced a hadath forgetfully before the two testimonies; in that case, he should perform ablution if he has found water and complete the prayer with the two testimonies, and it is not obligatory upon him to repeat it, just as it is obligatory upon him to complete it if he experiences a hadath before that, as we have explained in the Book of Purity.

[REFERENCES] Al-Kafi, Vol.3 p.347 • Tahdib Al-Ahkam, Vol.2 p.318 • Al-Istibsar, Vol.1 p.343 • Al-Istibsar, Vol.1 p.402 • Al-Wafi, Vol.8 p.866 • Wasa'il Al-Shi'ah, Vol.6 p.410

HADITH

HADITH.1302

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُوسَى بْنِ اَلْحَسَنِ عَنِ اَلسِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ اَلْعَلاَءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَأْخُذُهُ اَلرُّعَافُ أَوِ اَلْقَيْءُ فِي اَلصَّلاَةِ كَيْفَ يَصْنَعُ قَالَ «يَنْفَتِلُ فَيَغْسِلُ أَنْفَهُ وَ يَعُودُ فِي اَلصَّلاَةِ فَإِنْ تَكَلَّمَ فَلْيُعِدِ اَلصَّلاَةَ».

Sa'd ibn Abdullah from Musa ibn Al-Hasan from Al-Sindi ibn Muhammad from Al-Ala' ibn Razin from Muhammad ibn Muslim from Abu Ja'far, peace be upon him, who said:

I asked Imam {a.s} about a man who is overtaken by nosebleed or vomiting during the prayer; what should he do?

Imam {a.s} said: "He should leave, wash his nose, and return to the prayer, and if he speaks, then he must repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.318 • Al-Istibsar, Vol.1 p.403 • Wasa'il Al-Shi'ah, Vol.7 p.240

HADITH

HADITH.1303

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ نَسِيَ اَلرَّجُلُ اَلتَّشَهُّدَ فِي اَلصَّلاَةِ فَذَكَرَ أَنَّهُ قَالَ بِسْمِ اَللَّهِ فَقَطْ فَقَدْ جَازَتْ صَلاَتُهُ وَ إِنْ لَمْ يَذْكُرْ شَيْئاً مِنَ اَلتَّشَهُّدِ أَعَادَ اَلصَّلاَةَ».

قال محمد بن الحسن : الوجه في هذا الخبر انه إذا ذكر انه قال : بسم الله فقد تمت صلاته ويتمم الشهادتين على جهة القضاء ولا يعيد الصلاة ، وإذا لم يذكر شيئا من التشهد اعاد الصلاة إذا كان تركه له متعمدا ، وليس في الخبر أنه إذا لم يذكره ناسيا أو متعمدا ، ولو تركه ناسيا ثم ذكر كان يجب عليه قضاء التشهد على ما بيناه.

Muhammad ibn Ali ibn Mahbub from Ali ibn Khalid from Ahmad ibn Al-Hasan ibn Ali ibn Faddal from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar ibn Musa Al-Sabati:

Abu Abdillah {a.s}, peace be upon him, said: "If a man forgets the tashahhud in the prayer and remembers that he only said 'In the name of Allah {SWT},' then his prayer is valid. But if he does not remember anything from the tashahhud, he must repeat the prayer."

[AL TUSI]

Muhammad ibn Al-Hasan said: "The interpretation of this narration is that if he remembers that he said: " Bismillah," then his prayer is complete, and he should complete the two testimonies in the manner of fulfillment and does not repeat the prayer. And if he does not remember anything from the tashahhud, he must repeat the prayer if he left it intentionally. And there is nothing in the narration indicating whether he left it forgetfully or intentionally. But if he left it forgetfully and then remembered, it would be obligatory upon him to fulfill the tashahhud as we have explained."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.319 • Al-Istibsar, Vol.1 p.343 • Al-Wafi, Vol.8 p.943 • Wasa'il Al-Shi'ah, Vol.6 p.403 • Bihar Al-Anwar, Vol.8 5 p.155

HADITH

HADITH.1304

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْكُوفِيِّ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي اَلْمَكْتُوبَةَ فَتَنْقَضِي صَلاَتُهُ وَ يَتَشَهَّدُ ثُمَّ يَنَامُ قَبْلَ أَنْ يُسَلِّمَ قَالَ «قَدْ تَمَّتْ صَلاَتُهُ وَ إِنْ كَانَ رُعَافاً غَسَلَهُ ثُمَّ رَجَعَ فَسَلَّمَ».

Muhammad ibn Ali ibn Mahbub from Al-Hasan ibn Ali Al-Kufi from Al-Hasan ibn Ali ibn Faddal from Ghalib ibn Uthman from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who performs the obligatory prayer, and his prayer concludes and he recites the tashahhud, then he falls asleep before offering the taslim.

Imam {a.s} said: "His prayer is complete, and if it was a nosebleed, he should wash it and then return and offer the taslim."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.319 • Al-Wafi, Vol.8 p.868 • Wasa'il Al-Shi'ah, Vol.6 p.425

HADITH

HADITH.1305

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أحمد بن محمد عن ابن أبي عمير عن سعد بن بكر عن حبيب الخثعمي عن أبي جعفر عليه‌السلام قال سمعته يقول : إذا جلس الرجل للتشهد فحمد الله أجزأه.

قال محمد بن الحسن : الوجه في هذا الخبر التقية لانه مذهب العامة ونحن قد بينا وجوب الشهادتين والصلاة على محمد وآله.

Ahmad ibn Muhammad from Ibn Abi Umayr from Sa'd ibn Bakr from Habib Al-Khath'ami from Abu Ja'far, peace be upon him, who said:

I heard Imam {a.s} say: "When a man sits for the tashahhud and praises Allah {SWT}, it suffices him."

[AL TUSI]

Muhammad ibn Al-Hasan said: "The interpretation of this narration is that it is due to taqiyyah, because it is the doctrine of the general public, and we have already explained the obligation of the two testimonies and the sending of blessings upon Muhammad {saws} and his family {a.s}."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1306

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي ثُمَّ يَجْلِسُ فَيُحْدِثُ قَبْلَ أَنْ يُسَلِّمَ قَالَ «قَدْ تَمَّتْ صَلاَتُهُ وَ إِنْ كَانَ مَعَ إِمَامٍ فَوَجَدَ فِي بَطْنِهِ أَذًى فَسَلَّمَ فِي نَفْسِهِ وَ قَامَ فَقَدْ تَمَّتْ صَلاَتُهُ».

قال محمد بن الحسن : هذا الخبر يدل على ان التسليم ليس بفرض لانه لو كان فرضا لكان يجب عليه اعادة الصلاة ، فأما ما رواه :

Al-Husayn ibn Sa'id from Fadalah from Aban ibn Uthman from Zurarah from Abu Ja'far, peace be upon him, who said:

I asked Imam {a.s} about a man who is praying, then sits and experiences a hadath before offering the taslim.

Imam {a.s} said: "His prayer is complete, and if he is praying with an imam (of prayer) and he feels discomfort in his stomach and offers the taslim to himself and stands up, then his prayer is complete."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This narration indicates that the taslim is not an obligation, because if it were an obligation, it would be necessary for him to repeat the prayer." As for what he narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.320 • Al-Wafi, Vol.8 p.867 • Wasa'il Al-Shi'ah, Vol.6 p.424

HADITH

HADITH.1307

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: فِي رَجُلٍ صَلَّى اَلصُّبْحَ فَلَمَّا جَلَسَ فِي اَلرَّكْعَتَيْنِ قَبْلَ أَنْ يَتَشَهَّدَ رَعَفَ قَالَ «فَلْيَخْرُجْ فَلْيَغْسِلْ أَنْفَهُ ثُمَّ لْيَرْجِعْ فَلْيُتِمَّ صَلاَتَهُ فَإِنَّ آخِرَ اَلصَّلاَةِ اَلتَّسْلِيمُ».

قوله عليه‌السلام : آخر الصلاة التسليم محمول على الافضل ، واما اتمام الصلاة فلا بد منه لان من اتمامها الاتيان بالشهادتين على ما بيناه :

Al-Husayn ibn Sa'id from Uthman ibn Isa from Sama'ah from Abu Basir who said:

I heard Abu Abdillah {a.s}, peace be upon him, say regarding a man who prayed the morning prayer, and when he sat in the two units before reciting the tashahhud, he experienced a nosebleed.

Imam {a.s} said: "He should leave, wash his nose, then return and complete his prayer, for the end of the prayer is the taslim."

[AL TUSI]

His statement, peace be upon him, "the end of the prayer is the taslim," is to be understood as referring to what is preferable. As for the completion of the prayer, it is necessary, because part of completing it is the recitation of the two testimonies, as we have explained.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.320 • Al-Istibsar, Vol.1 p.345 • Al-Wafi, Vol.8 p.872 • Wasa'il Al-Shi'ah, Vol.6 p.416

HADITH

HADITH.1308

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْعَبَّاسِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِي دَاوُدَ اَلْمُسْتَرِقِّ عَنْ هِشَامٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أَخْرُجُ فِي اَلْحَاجَةِ وَ أُحِبُّ أَنْ أَكُونَ مُعَقِّباً فَقَالَ «إِنْ كُنْتَ عَلَى وُضُوءٍ فَأَنْتَ مُعَقِّبٌ».

Ahmad ibn Muhammad from Al-Abbas from Ali ibn Mahziyar from Abu Dawud Al-Mustariq from Hisham who said:

I said to Abu Abdillah {a.s}, peace be upon him: "I go out for a need, and I like to be among those who perform ta'qib (post-prayer supplication)."

Imam {a.s} said: "If you are in a state of ablution, then you are among those who perform ta'qib."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.320 • Al-Wafi, Vol.8 p.786 • Wasa'il Al-Shi'ah, Vol.6 p.457 • Bihar Al-Anwar, Vol.8 2 p.316

HADITH

HADITH.1309

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُعَمَّرِ بْنِ خَلاَّدٍ قَالَ: أَرْسَلَ إِلَيَّ أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ فِي حَاجَةٍ فَدَخَلْتُ عَلَيْهِ فَقَالَ «اِنْصَرِفْ فَإِذَا كَانَ غَداً فَتَعَالَ وَ لاَ تَجِئْ إِلاَّ بَعْدَ طُلُوعِ اَلشَّمْسِ فَإِنِّي أَنَامُ إِذَا صَلَّيْتُ اَلْفَجْرَ».

قال محمد بن الحسن : هذه الرواية وردت رخصة والافضل ان لا ينام الانسان بعد الفجر الى طلوع الشمس ، ويجوز أن يكون عليه‌السلام إنما نام لعذر كان به.

Muhammad ibn Ali ibn Mahbub from Musa ibn Umar from Mu'ammar ibn Khallad who said:

Abu Al-Hasan Al-Ridha, peace be upon him, sent for me regarding a need, so I entered upon Imam {a.s}.

Imam {a.s} said: "Leave, and when tomorrow comes, then come, but do not come except after the sun has risen, for I sleep after I have prayed the Fajr prayer."

[AL TUSI]

Muhammad ibn Al-Hasan said: “This narration has been reported as a concession, and it is preferable that a person does not sleep after the Fajr prayer until the rising of the sun, and it is permissible that Imam {a.s}, peace be upon him, only slept due to an excuse that He {a.s} had.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.320 • Al-Istibsar, Vol.1 p.350 • Al-Wafi, Vol.2 6 p.544 • Wasa’il Al-Shi’ah, Vol.6 p.497 • Awalim Al-Uloom, Vol.2 2 p.176

HADITH

HADITH.1310

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu Muhammad Imam Hasan Ibn Ali al-Mujtaba {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اَلسَّكُونِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ صَلَّى فَجَلَسَ فِي مُصَلاَّهُ إِلَى طُلُوعِ اَلشَّمْسِ كَانَ لَهُ سِتْراً مِنَ اَلنَّارِ».

Muhammad ibn Ali ibn Mahbub from Ahmad from his father from Abdullah ibn Al-Mughira from Al-Sakuni from Abu Abdillah {a.s}, peace be upon him, from his father {a.s}:

(Imam) Al-Hasan ibn Ali {a.s}, peace be upon him, said: "Whoever prays and sits in his prayer place until the rising of the sun, there will be for him a covering from the Fire."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.321 • Awali Al-La’ali, Vol.1 p.332 • Miftah Al-Falah, Vol.1 p.117 • Al-Wafi, Vol.9 p.1553 • Wasa’il Al-Shi’ah, Vol.6 p.458 • Bihar Al-Anwar, Vol.8 2 p.315

HADITH

HADITH.1311

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَهُ رَجُلٌ وَ أَنَا أَسْمَعُ فَقَالَ إِنِّي أُصَلِّي اَلْفَجْرَ ثُمَّ أَذْكُرُ اَللَّهَ بِكُلِّ مَا أُرِيدُ أَنْ أَذْكُرَهُ مِمَّا يَجِبُ عَلَيَّ فَأُرِيدُ أَنْ أَضَعَ جَنْبِي فَأَنَامَ قَبْلَ طُلُوعِ اَلشَّمْسِ فَأَكْرَهُ ذَلِكَ فَقَالَ «وَ لِمَ» قَالَ أَكْرَهُ أَنْ تَطْلُعَ اَلشَّمْسُ مِنْ غَيْرِ مَطْلَعِهَا قَالَ «لَيْسَ بِذَلِكَ خَفَاءٌ اُنْظُرْ مِنْ حَيْثُ يَطْلُعُ اَلْفَجْرُ فَمِنْ ثَمَّ تَطْلُعُ اَلشَّمْسُ وَ لَيْسَ عَلَيْكَ مِنْ حَرَجٍ أَنْ تَنَامَ إِذَا كُنْتَ قَدْ ذَكَرْتَ اَللَّهَ عَزَّ وَ جَلَّ».

From him from Muhammad ibn Al-Husayn from Abdur-Rahman ibn Abi Hashim from Salim ibn Abi Khadijah from Abu Abdillah {a.s}, peace be upon him, who said:

A man asked Imam {a.s} while I was listening, and said: "I pray the Fajr prayer, then I engage in the remembrance of Allah {SWT} with all that I wish to remember of what is obligatory upon me, then I desire to lay down my side and sleep before the rising of the sun, but I dislike that."

Imam {a.s} said: "And why?"

(the man) said: "I dislike that the sun should rise from other than its usual place."

Imam {a.s} said: "There is no ambiguity in that. Look from where the Fajr rises, for from there the sun rises, and there is no harm upon you to sleep if you have already engaged in the remembrance of Allah {SWT}, Mighty and Majestic."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.321 • Al-Istibsar, Vol.1 p.350 • Al-Wafi, Vol.2 6 p.544 • Wasa'il Al-Shi'ah, Vol.6 p.498 • Bihar Al-Anwar, Vol.5 2 p.268

HADITH

HADITH.1312

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

محمد بن علي بن محبوب عن محمد بن الحسين عن محمد ابن سنان عن عمار بن مروان عن المنخل بن جميل عن جابر عن أبي جعفر عليه‌السلام قال : إذا انحرفت عن صلاة مكتوبة فلا تنحرف إلا بانصراف لعن بني امية.

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Muhammad ibn Sinan from Ammar ibn Marwan from Al-Munakhkhal ibn Jamil from Jabir:

Abu Ja'far, peace be upon him, said: "When you turn away from an obligatory prayer, do not turn away except with a supplication for the curse upon the sons of Umayyah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1313

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنِ اَلْحُسَيْنِ بْنِ ثُوَيْرٍ وَ أَبِي سَلَمَةَ اَلسَّرَّاجِ قَالاَ: سَمِعْنَا أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ يَلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ اَلرِّجَالِ وَ أَرْبَعاً مِنَ اَلنِّسَاءِ - اَلتَّيْمِيَّ وَ اَلْعَدَوِيَّ وَ فُعْلاَنَ وَ مُعَاوِيَةَ وَ يُسَمِّيهِمْ وَ فُلاَنَةَ وَ فُلاَنَةَ «وَ هِنْدَ وَ أُمَّ اَلْحَكَمِ أُخْتَ مُعَاوِيَةَ ».

Muhammad ibn Yahya from Muhammad ibn Al-Husayn from Muhammad ibn Isma'il ibn Bazi' from Al-Husayn ibn Thuwair and Abu Salamah Al-Sarraj who said:

We heard Abu Abdillah {a.s}, peace be upon him, while Imam {a.s} was cursing after every obligatory prayer four men and four women; the Taymi, the Adawi, so-and-so, and Mu'awiyah. And Imam {a.s} would name them, and so-and-so and so-and-so and Hind and Umm Al-Hakam, the sister of Mu'awiyah."

(The Four Men: al-Taymi; Abu Bakr ibn Abi Quhafa from Banu Taym of Quraysh, al-Adawi; Umar ibn al-Khattab from the Banu 'Adi clan, 'so-and-so'; Uthman ibn 'Affan & Mu'awiyah ibn Abi Sufyan of Banu Umayyah.

The Four Women: 'so-and-so and so-and-so'; Aisha bint Abi Bakr and Hafsa bint Umar, Hind bint 'Utbah; mother of Mu'awiyah and wife of Abu Sufyan, Umm al-Hakam bint Abi Sufyan; the sister of Mu'awiyah)

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.321 • Al-Wafi, Vol.8 p.803 • Bihar Al-Anwar, Vol.3 0 p.397 • Bihar Al-Anwar, Vol.8 3 p.58

HADITH

HADITH.1314

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا اِنْصَرَفَ اَلْإِمَامُ فَلاَ يُصَلِّي فِي مَقَامِهِ رَكْعَتَيْنِ حَتَّى يَنْحَرِفَ عَنْ مَقَامِهِ ذَلِكَ».

Ahmad ibn Muhammad from Al-Husayn ibn Sa'id from Al-Nadr ibn Suwayd from Hisham ibn Salim from Sulayman ibn Khalid who said:

Abu Abdillah {a.s}, peace be upon him, said: "When the imam (of prayer) finishes the prayer, he should not perform two units of prayer in his place until he moves away from his position."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.321 • Tahdib Al-Ahkam, Vol.2 p.382 • Tahdib Al-Ahkam, Vol.3 p.284 • Al-Wafi, Vol.8 p.1267 • Al-Wafi, Vol.8 p.1267 • Wasa'il Al-Shi'ah, Vol.5 p.186

HADITH

HADITH.1315

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

أَحْمَدُ بْنُ أَبِي عَبْدِ اَللَّهِ عَنِ اَلْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ اَلْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ آبَائِهِ عَلَيْهِمُ اَلسَّلاَمُ أَنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ اَلصَّلاَةِ فَلْيَرْفَعْ يَدَيْهِ إِلَى اَلسَّمَاءِ وَ لْيَنْصَبْ فِي اَلدُّعَاءِ» فَقَالَ اِبْنُ سَبَإٍ يَا أَمِيرَ اَلْمُؤْمِنِينَ أَ لَيْسَ اَللَّهُ فِي كُلِّ مَكَانٍ فَقَالَ «بَلَى» قَالَ فَلِمَ يَرْفَعُ يَدَيْهِ إِلَى اَلسَّمَاءِ قَالَ «أَ مَا تَقْرَأُ فِي اَلْقُرْآنِ «وَ فِي اَلسَّمٰاءِ رِزْقُكُمْ وَ مٰا تُوعَدُونَ» فَمِنْ أَيْنَ يُطْلَبُ اَلرِّزْقُ إِلاَّ مِنْ مَوْضِعِهِ وَ مَوْضِعُ اَلرِّزْقِ وَ مَا وَعَدَ اَللَّهُ اَلسَّمَاءَ».

Ahmad ibn Abi Abdullah from Al-Qasim ibn Yahya from his grandfather Al-Hasan ibn Rashid from Abu Basir from Abu Abdillah {a.s}, peace be upon him, from his forefathers {a.s}, peace be upon them:

The Commander of the Faithful (Imam Ali Ibn Abi Talib {a.s}), peace be upon him, said: "When one of you finishes the prayer, let him raise his hands toward the sky and devote himself to supplication."

Ibn Saba said: "O Commander of the Faithful, is not Allah {SWT} in every place?"

Imam {a.s} said: "Yes."

He asked: "Then why does he raise his hands toward the sky?"

Imam {a.s} said: "Do you not read in the Qur'an: *'And in the heaven is your sustenance and that which you are promised'*? (Surah Dhariyat 51:22)

So from where is sustenance sought except from its place? And the place of sustenance and what Allah {SWT} has promised is the heaven."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.325 • 'Ilal Al-Shara'i', Vol.2 p.344 • Tahdib Al-Ahkam, Vol.2 p.322 • Al-Wafi, Vol.8 p.785 • Wasa'il Al-Shi'ah, Vol.6 p.487 • Tafsir Al-Burhan, Vol.5 p.161 • Bihar Al-Anwar, Vol.9 0 p.308 • Tafsir Nur Al-Thaqalayn, Vol.5 p.124 • Tafsir Kanz Al-Daqaiq, Vol.1 2 p.417 • Mustadrak Al-Wasa'il, Vol.5 p.184

HADITH

HADITH.1316

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَجْعَلُ اَلْعَنَزَةَ بَيْنَ يَدَيْهِ إِذَا صَلَّى».

Ahmad ibn Muhammad from Al-Hasan ibn Mahbub from Mu'awiyah ibn Wahb:

Abu Abdillah {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, used to place the spear in front of him when he prayed."

[REFERENCES] Al-Kafi, Vol.3 p.296 • Tahdib Al-Ahkam, Vol.2 p.322 • Al-Istibsar, Vol.1 p.406 • Al-Wafi, Vol.7 p.481 • Wasa'il Al-Shi'ah, Vol.5 p.136 • Bihar Al-Anwar, Vol.1 6 p.263 • Bihar Al-Anwar, Vol.80 p.300

HADITH

HADITH.1317

[SOURCE] Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ قَالَ: «كَانَ طُولُ رَحْلِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ذِرَاعاً وَ كَانَ إِذَا صَلَّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَتِرُ بِهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ».

قال محمد بن الحسن : هذه الاخبار محمولة على الاستحباب لا ان من لم يفعله فسدت صلاته ، والذي يدل على ذلك رواه:

Al-Husayn ibn Sa'id from Ibn Sinan from Ibn Muskan from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, said: "The length of the saddle of the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was one cubit, and when He {saws} prayed, He {saws} would place it in front of Him and shield himself with it from those who would pass in front of Him {saws}."

[AL TUSI]

Muhammad ibn Al-Hasan said: "These narrations are to be understood as recommending the act, not that whoever does not do it, his prayer is invalid." What indicates this is what has been narrated:

[REFERENCES] Al-Kafi, Vol.3 p.296 • Tahdib Al-Ahkam, Vol.2 p.322 • Al-Istibsar, Vol.1 p.406 • Al-Wafi, Vol.7 p.481 • Wasa'il Al-Shi'ah, Vol.5 p.136 • Bihar Al-Anwar, Vol.1 6 p.263

HADITH

HADITH.1318

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ اِبْنِ مُسْكَانَ عَنِ اِبْنِ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ هَلْ يَقْطَعُ صَلاَتَهُ شَيْءٌ مِمَّا يَمُرُّ بِهِ فَقَالَ «لاَ يَقْطَعُ صَلاَةَ اَلْمُسْلِمِ شَيْءٌ وَ لَكِنِ اِدْرَءُوا مَا اِسْتَطَعْتُمْ».

Ahmad ibn Muhammad from Uthman ibn Isa from Ibn Muskan from Ibn Abi Ya'fur who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man, does anything that passes in front of him break his prayer?

Imam {a.s} said: "Nothing breaks the prayer of a Muslim, but repel as much as you are able."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.322 • Al-Istibsar, Vol.1 p.406 • Al-Wafi, Vol.7 p.483

HADITH

HADITH.1319

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَقْطَعُ اَلصَّلاَةَ شَيْءٌ كَلْبٌ وَ لاَ حِمَارٌ وَ لاَ اِمْرَأَةٌ وَ لَكِنِ اِسْتَتِرُوا بِشَيْءٍ فَإِنْ كَانَ بَيْنَ يَدَيْكَ قَدْرَ ذِرَاعٍ رَافِعٌ مِنَ اَلْأَرْضِ فَقَدِ اِسْتَتَرْتَ».

And Ibn Muskan narrated from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, said: "Nothing breaks the prayer, neither a dog, nor a donkey, nor a woman, but seek to shield yourselves with something. If there is in front of you the measure of a cubit raised from the ground, then you have shielded yourself."

[REFERENCES] Al-Kafi, Vol.3 p.297 • Tahdib Al-Ahkam, Vol.2 p.323 • Al-Istibsar, Vol.1 p.406 • Al-Wafi, Vol.7 p.483 • Wasa'il Al-Shi'ah, Vol.5 p.134 • Wasa'il Al-Shi'ah, Vol.7 p.246 • Bihar Al-Anwar, Vol.80 p.299

HADITH

HADITH.1320

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ غِيَاثٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَضَعَ قَلَنْسُوَةً وَ صَلَّى إِلَيْهَا».

Ahmad ibn Muhammad from his father from Abdullah ibn Al-Mughira from Ghiyath: Abu Abdillah {a.s}, peace be upon him, said: "The Prophet {saws}, may Allah {SWT} bless him and his family, placed a cap (qalansuwah) and prayed facing it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.323 • Tahdib Al-Ahkam, Vol.2 p.379 • Al-Istibsar, Vol.1 p.406 • Al-Wafi, Vol.7 p.482 • Wasa'il Al-Shi'ah, Vol.5 p.137 • Bihar Al-Anwar, Vol.80 p.301

HADITH

HADITH.1321

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ سُفْيَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ كَانَ يُصَلِّي ذَاتَ يَوْمٍ إِذْ مَرَّ رَجُلٌ قُدَّامَهُ وَ اِبْنُهُ مُوسَى عَلَيْهِ اَلسَّلاَمُ جَالِسٌ فَلَمَّا اِنْصَرَفَ قَالَ لَهُ اِبْنُهُ «يَا أَبَتِ مَا رَأَيتَ اَلرَّجُلَ مَرَّ قُدَّامَكَ» فَقَالَ «يَا بُنَيَّ إِنَّ اَلَّذِي أُصَلِّي لَهُ أَقْرَبُ إِلَيَّ مِنَ اَلَّذِي مَرَّ قُدَّامِي».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Amr ibn Khalid from Sufyan ibn Khalid from Abu Abdillah {a.s}, peace be upon him:

Imam {a.s} was praying one day when a man passed in front of him while his son (Imam) Musa {a.s}, peace be upon him, was sitting.

When (Imam al-Sadiq {a.s}) finished, his son (Imam al-Kadhim {a.s}) said:

"O my father, did you not see the man who passed in front of you?"

Imam {a.s} said: "O my son, the One {AZJ} for whom I was praying is closer to me than the one who passed in front of me."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.323 • Al-Istibsar, Vol.1 p.407 • Al-Wafi, Vol.7 p.485 • Wasa'il Al-Shi'ah, Vol.5 p.133

HADITH

HADITH.1322

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ أَ يَقْطَعُ صَلاَتَهُ شَيْءٌ مِمَّا يَمُرُّ بِهِ بَيْنَ يَدَيْهِ فَقَالَ «لاَ يَقْطَعُ صَلاَةَ اَلْمُسْلِمِ شَيْءٌ وَ لَكِنِ اِدْرَأْ مَا اِسْتَطَعْتَ» قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ وَ لَمْ يَرْقَ رُعَافُهُ حَتَّى دَخَلَ وَقْتُ اَلصَّلاَةِ قَالَ «يَحْشُو أَنْفَهُ بِشَيْءٍ ثُمَّ يُصَلِّي وَ لاَ يُطِيلُ إِنْ خَشِيَ أَنْ يَسْبِقَهُ اَلدَّمُ» قَالَ وَ قَالَ «إِذَا اِلْتَفَتَّ فِي صَلاَةٍ مَكْتُوبَةٍ مِنْ غَيْرِ فَرَاغٍ فَأَعِدِ اَلصَّلاَةَ إِذَا كَانَ اَلاِلْتِفَاتُ فَاحِشاً وَ إِنْ كُنْتَ قَدْ تَشَهَّدْتَ فَلاَ تُعِدْ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad from Al-Halabi from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man, does anything that passes in front of him cut off his prayer?

Imam {a.s} said: "Nothing cuts the prayer of a Muslim, but repel as much as you are able." He (al Halabi) said: “And I asked Imam {a.s} about a man who experiences a nosebleed and the bleeding does not stop until the time of prayer enters.”

Imam {a.s} said: "He should stuff his nose with something and then pray, and he should not prolong the prayer if he fears that the blood will precede him."

He (al Halabi) said: “And Imam {a.s} said: ‘If you turn away during an obligatory prayer without completing it, then repeat the prayer if the turning was excessive; but if you have already recited the tashahhud, then do not repeat.’"

[REFERENCES] Al-Kafi, Vol.3 p.365 • Tahdib Al-Ahkam, Vol.2 p.323

HADITH

HADITH.1323

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَأْخُذُهُ اَلرُّعَافُ وَ اَلْقَيْءُ فِي اَلصَّلاَةِ كَيْفَ يَصْنَعُ قَالَ «يَنْفَتِلُ فَيَغْسِلُ أَنْفَهُ وَ يَعُودُ فِي صَلاَتِهِ وَ إِنْ تَكَلَّمَ فَلْيُعِدْ صَلاَتَهُ وَ لَيْسَ عَلَيْهِ وُضُوءٌ».

Al-Husayn ibn Muhammad from Abdullah ibn Amir from Ali ibn Mahziyar from Fadalah from Al-Ala' from Muhammad ibn Muslim who said:

I asked Abu Ja'far, peace be upon him, about a man who experiences nosebleed and vomiting during the prayer, what should he do?

Imam {a.s} said: "He should turn away, wash his nose, and return to his prayer. But if he speaks, then he must repeat his prayer, and he is not required to perform ablution."

[REFERENCES] Al-Kafi, Vol.3 p.365 • Tahdib Al-Ahkam, Vol.2 p.323 • Al-Wafi, Vol.8 p.870 • Wasa’il Al-Shi’ah, Vol.1 p.264 • Wasa’il Al-Shi’ah, Vol.7 p.238

HADITH

HADITH.1324

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْقَهْقَهَةُ لاَ تَنْقُضُ اَلْوُضُوءَ وَ لَكِنْ تَنْقُضُ اَلصَّلاَةَ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Jamil ibn Darraj from Zurarah:

Abu Abdillah {a.s}, peace be upon him, said: "Loud laughter does not invalidate the ablution, but it does invalidate the prayer."

[REFERENCES] Al-Kafi, Vol.3 p.364 • Tahdib Al-Ahkam, Vol.2 p.324 • Al-Wafi, Vol.8 p.891 • Wasa’il Al-Shi’ah, Vol.1 p.261 • Wasa’il Al-Shi’ah, Vol.7 p.250

HADITH

HADITH.1325

[SOURCE] Implicit (Muzmar)

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ عَنْ أَخِيهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلضَّحِكِ هَلْ يَقْطَعُ اَلصَّلاَةَ قَالَ «أَمَّا اَلتَّبَسُّمُ فَلاَ يَقْطَعُ اَلصَّلاَةَ وَ أَمَّا اَلْقَهْقَهَةُ فَهِيَ تَقْطَعُ اَلصَّلاَةَ».

Al-Husayn ibn Sa'id from Al-Hasan from his brother from Zur'ah from Sama'ah who said:

I asked Him about laughter, does it break the prayer?

He said: "As for smiling, it does not break the prayer, but as for loud laughter, it does break the prayer."

[REFERENCES] Al-Kafi, Vol.3 p.364 • Tahdib Al-Ahkam, Vol.2 p.324 • Al-Wafi, Vol.8 p.891 • Wasa'il Al-Shi'ah, Vol.7 p.250

HADITH

HADITH.1326

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصِيبُهُ اَلْغَمْزُ فِي بَطْنِهِ وَ هُوَ يَسْتَطِيعُ أَنْ يَصْبِرَ عَلَيْهِ أَ يُصَلِّي عَلَى تِلْكَ اَلْحَالِ أَوْ لاَ يُصَلِّي قَالَ فَقَالَ «إِنِ اِحْتَمَلَ اَلصَّبْرَ وَ لَمْ يَخَفْ إِعْجَالاً عَنِ اَلصَّلاَةِ فَلْيُصَلِّ وَ لْيَصْبِرْ».

Muhammad ibn Yahya from Muhammad ibn Al-Husayn from Safwan from Abdullah ibn Al-Hajjaj who said:

I asked Abu Al-Hasan {a.s}, about a man who experiences cramping in his stomach and is able to endure it, should he pray in that condition or not?

Imam {a.s} said: "If he can bear the endurance and does not fear being rushed in his prayer, then he should pray and be patient."

[REFERENCES] Al-Kafi, Vol.3 p.364 • Tahdib Al-Ahkam, Vol.2 p.324 • Al-Wafi, Vol.8 p.863 • Wasa'il Al-Shi'ah, Vol.7 p.251

HADITH

HADITH.1327

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي اَلرَّجُلِ يَمَسُّ أَنْفَهُ فِي اَلصَّلاَةِ فَيَرَى دَماً كَيْفَ يَصْنَعُ أَ يَنْصَرِفُ فَقَالَ «إِنْ كَانَ يَابِساً فَلْيَرْمِ بِهِ وَ لاَ بَأْسَ».

Ali ibn Ibrahim from Muhammad ibn Isa from Yunus from Al-Ala' from Muhammad ibn Muslim from one of them (Imams {a.s}), peace be upon them:

Imam {a.s} (was asked) regarding a man who touches his nose during the prayer and sees blood, what should he do, should he leave?

Imam {a.s} said: "If it is dry, then he should throw it away and there is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.364 • Tahdib Al-Ahkam, Vol.2 p.324 • Al-Wafi, Vol.8 p.871 • Wasa'il Al-Shi'ah, Vol.3 p.437 • Wasa'il Al-Shi'ah, Vol.7 p.239

HADITH

HADITH.1328

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يُرِيدُ اَلْحَاجَةَ وَ هُوَ فِي اَلصَّلاَةِ فَقَالَ «يُومِئُ بِرَأْسِهِ وَ يُشِيرُ بِيَدِهِ وَ اَلْمَرْأَةُ إِذَا أَرَادَتِ اَلْحَاجَةَ وَ هِيَ تُصَلِّي تُصَفِّقُ بِيَدِهَا» قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يَتَثَأَّبُ فِي اَلصَّلاَةِ وَ يَتَمَطَّى قَالَ «هُوَ مِنَ اَلشَّيْطَانِ وَ لَنْ يَمْلِكَهُ».

Ali from his father from Ibn Abi Umayr from Hammad from Al-Halabi from Abu Abdillah {a.s}:

Imam {a.s} was asked about a man who needs something while he is in prayer.

Imam {a.s} said: "He should gesture with his head and signal with his hand. And a woman, if she needs something while she is praying, should clap with her hands."

He (al Halabi) said: "And I asked Imam {a.s} about a man who yawns and stretches during the prayer".

Imam {a.s} said: "It is from Shaytan, and he will not be able to control it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.324

HADITH

HADITH.1329

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي نَصْرٍ عَنْ أَبِي اَلْوَلِيدِ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلَهُ نَاجِيَةُ أَبُو حَبِيبٍ فَقَالَ لَهُ جَعَلَنِيَ اَللَّهُ فِدَاكَ إِنَّ لِي رَحًى أَطْحَنُ فِيهَا فَرُبَّمَا قُمْتُ فِي سَاعَةٍ مِنَ اَللَّيْلِ فَأَعْرِفُ مِنَ اَلرَّحَى أَنَّ اَلْغُلاَمَ قَدْ نَامَ فَأَضْرِبُ اَلْحَائِطَ لِأُوقِظَهُ فَقَالَ «نَعَمْ أَنْتَ فِي طَاعَةِ اَللَّهِ عَزَّ وَ جَلَّ تَطْلُبُ رِزْقَهُ».

Ahmad ibn Muhammad from Ibn Abi Nasr from Abu Al-Walid who said:

I was sitting with Abu Abdillah {a.s}, peace be upon him, when Najiyah Abu Habib asked Imam {a.s} and said: "May I be your ransom, I have a mill in which I grind, and sometimes I rise during a part of the night and know from the sound of the mill that the servant has fallen asleep, so I strike the wall to wake him up."

Imam {a.s} said: "Yes, you are in obedience to Allah {SWT}, Mighty and Majestic, seeking His sustenance."

[REFERENCES] Al-Kafi, Vol.3 p.301 • Tahdib Al-Ahkam, Vol.2 p.325 • Al-Wafi, Vol.8 p.896 • Wasa'il Al-Shi'ah, Vol.7 p.256

HADITH

HADITH.1330

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «كُلُّ مَا كَلَّمْتَ اَللَّهَ بِهِ فِي صَلاَةِ اَلْفَرِيضَةِ فَلاَ بَأْسَ وَ لَيْسَ بِكَلاَمٍ».

Ali from his father from Hammad ibn Isa from some of his companions:

Abu Abdillah {a.s}, peace be upon him, said: "Everything with which you speak to Allah {SWT} during the obligatory prayer, there is no harm in it, and it is not considered speech (that invalidates the prayer)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.325

HADITH

HADITH.1331

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ سَلَمَةَ عَنْ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ: «لاَ يَقْطَعُ اَلصَّلاَةَ اَلرُّعَافُ وَ لاَ اَلدَّمُ وَ لاَ اَلْقَيْءُ فَمَنْ وَجَدَ أَذًى فَلْيَأْخُذْ بِيَدِ رَجُلٍ مِنَ اَلْقَوْمِ مِنَ اَلصَّفِّ فَلْيُقَدِّمْهُ يَعْنِي إِذَا كَانَ إِمَاماً».

Ali ibn Mahziyar from Fadalah from Aban from Salamah from Abu Hafs:

Abu Abdillah {a.s}, peace be upon him, said that (Imam) Ali {a.s}, peace be upon him, used to say: "Nosebleed, blood, and vomiting do not cut off the prayer. So whoever experiences discomfort should take the hand of a man from the people in the row and bring him forward, meaning if he is the imam (of prayer)."

[REFERENCES] Al-Kafi, Vol.3 p.366 • Tahdib Al-Ahkam, Vol.2 p.325 • Al-Istibsar, Vol.1 p.404 • Al-Wafi, Vol.8 p.870 • Al-Wafi, Vol.8 p.1238 • Wasa'il Al-Shi'ah, Vol.7 p.240

HADITH

HADITH.1332

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ دَاوُدَ اَلْخَنْدَقِيِّ [اَلْخَنْدَقِيِّ خ ل] عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا قُمْتَ فِي اَلصَّلاَةِ فَاعْلَمْ أَنَّكَ بَيْنَ يَدَيِ اَللَّهِ فَإِنْ كُنْتَ لاَ تَرَاهُ فَاعْلَمْ أَنَّهُ يَرَاكَ فَأَقْبِلْ قِبَلَ صَلاَتِكَ وَ لاَ تَمْتَخِطْ وَ لاَ تَبْزُقْ وَ لاَ تَنْقُضْ أَصَابِعَكَ وَ لاَ تَوَرَّكْ فَإِنَّ قَوْماً قَدْ عُذِّبُوا بِنَقْضِ اَلْأَصَابِعِ وَ اَلتَّوَرُّكِ فِي اَلصَّلاَةِ فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ اَلرُّكُوعِ فَأَقِمْ صُلْبَكَ حَتَّى تَرْجِعَ مَفَاصِلُكَ وَ إِذَا سَجَدْتَ فَافْعَلْ مِثْلَ ذَلِكَ وَ إِذَا كُنْتَ فِي اَلرَّكْعَةِ اَلْأُولَى وَ اَلثَّانِيَةِ فَرَفَعْتَ رَأْسَكَ مِنَ اَلسُّجُودِ فَاسْتَتِمَّ جَالِساً حَتَّى تَرْجِعَ مَفَاصِلُكَ فَإِذَا نَهَضْتَ فَقُلْ بِحَوْلِ اَللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ فَإِنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ هَكَذَا كَانَ يَفْعَلُ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam from Dawud Al-Khandaqi from Abu Basir who said:

Abu Abdillah {a.s}, peace be upon him, said: "When you stand for prayer, know that you are before Allah {SWT}; if you do not see Him {AZJ}, then know that He {AZJ} sees you. So turn fully toward your prayer and do not blow your nose, nor spit, nor crack your fingers, nor sit in a sprawling manner, for a people were punished for cracking their fingers and sprawling during the prayer.

When you raise your head from bowing (ruku'), straighten your back until your joints return to their places. And when you prostrate, do the same. And when you are in the first and second rak'ahs and raise your head from prostration, sit properly until your joints return to their places.

When you stand up, say: 'By the power and strength of Allah {SWT} I stand and sit,' for indeed (Imam) Ali {a.s}, peace be upon him, used to do so."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.325 • Al-Wafi, Vol.8 p.850 • Wasa'il Al-Shi'ah, Vol.5 p.465

HADITH

HADITH.1333

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: «لاَ تُصَلِّ وَ أَنْتَ تَجِدُ شَيْئاً مِنَ اَلْأَخْبَثَيْنِ».

From him from Ali ibn Al-Hakam from Sayf ibn Umayrah from Abu Bakr Al-Hadrami from his father from Abu Abdillah {a.s}, peace be upon him, who said:

Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:
"Do not pray while you feel anything from the two impurities."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.326 • Al-Wafi, Vol.8 p.864 • Wasa'il Al-Shi'ah, Vol.7 p.252

HADITH

HADITH.1334

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ - عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تُجَاوِزْ بِطَرْفِكَ فِي اَلصَّلاَةِ مَوْضِعَ سُجُودِكَ» وَ قَالَ «لاَ يُصَلِّي اَلرَّجُلُ مَحْلُولَ اَلْأَزْرَارِ إِذَا لَمْ يَكُنْ عَلَيْهِ إِزَارٌ».

قال محمد بن الحسن : هذا الخبر محمول على الاستحباب ، والذي يدل على ذلك ما رواه :

From him from Muhammad ibn Yahya from Ghiyath ibn Ibrahim from (Imam) Ja'far {a.s} from his father {a.s}:
(Imam) Ali {a.s}, peace be upon him, said: "Do not let your gaze go beyond the place of your prostration during the prayer."
And Imam {a.s} said: "A man should not pray with his buttons undone if he is not wearing an izar (waist wrap)."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This narration is to be understood as recommending the act", and what indicates that is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.326

HADITH

HADITH.1335

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ رَجُلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ اَلنَّاسَ يَقُولُونَ إِنَّ اَلرَّجُلَ إِذَا صَلَّى وَ أَزْرَارُهُ مَحْلُولَةٌ وَ يَدَاهُ دَاخِلَةٌ فِي اَلْقَمِيصِ إِنَّمَا يُصَلِّي عُرْيَاناً قَالَ «لاَ بَأْسَ».

Ahmad ibn Muhammad from Al-Hasan ibn Ali ibn Faddal from a man who said:
I said to Abu Abdillah {a.s}, peace be upon him: "The people say that if a man prays while his buttons are undone and his hands are inside his shirt, it is as if he is praying naked."
Imam {a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.326 • Al-Istibsar, Vol.1 p.392 • Al-Wafi, Vol.7 p.374 • Wasa'il Al-Shi'ah, Vol.4 p.394 • Wasa'il Al-Shi'ah, Vol.4 p.432

HADITH

HADITH.1336

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ قَالَ سَمِعْتُ عَبْدَ اَلرَّحْمَنِ بْنَ اَلْحَجَّاجِ يَقُولُ: رَأَيْتُ أَبَا عَبْدِ اَلْمَلِكِ اَلْقُمِّيَّ يَسْأَلُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ إِدْخَالِ يَدِهِ فِي اَلثَّوْبِ فِي اَلصَّلاَةِ فِي اَلسُّجُودِ قَالَ «إِنْ شِئْتَ فَعَلْتَ لَيْسَ مِنْ هَذَا أَخَافُ عَلَيْكُمْ».

From him from Ibn Abi Umayr who said: I heard Abdur-Rahman ibn Al-Hajjaj say:
I saw Abu Abdul Malik Al-Qummi asking Abu Abdillah {a.s}, peace be upon him, about placing one's hand inside the garment during prayer in prostration.
Imam {a.s} said: "If you wish, you may do so; it is not from this that I fear for you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.326

HADITH

HADITH.1337

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَتَكَلَّمُ فِي صَلاَةِ اَلْفَرِيضَةِ بِكُلِّ شَيْءٍ يُنَاجِي رَبَّهُ قَالَ «نَعَمْ».

Ahmad ibn Muhammad from Ali ibn Mahziyar who said:
I asked Abu Ja'far, peace be upon him, about a man who speaks during the obligatory prayer with anything by which he converses with his Lord {AZJ}.
Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.326 • Al-Wafi, Vol.8 p.879 • Wasa'il Al-Shi'ah, Vol.6 p.289 • Wasa'il Al-Shi'ah, Vol.7 p.263 • Awalim Al-Uloom, Vol.2 3 p.398

HADITH

HADITH.1338

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن بكر بن محمد الازدي عن أبان بن عثمان عن الحلبي قال قلت : لابي عبد الله عليه‌السلام أسمي الائمة عليهم‌السلام في الصلاة؟ قال : اجملهم.

From him from Bakr ibn Muhammad Al-Azdi from Aban ibn Uthman from Al-Halabi who said:
I said to Abu Abdillah {a.s}, peace be upon him: "Should I name the Imams, peace be upon them, individually in the prayer?"
Imam {a.s} said: "Mention them collectively."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1339

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ 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 صَلاَةِ فَرِيضَةٍ فَيَقُومُ فِي اَلرَّكْعَتَيْنِ اَلْأُولَيَيْنِ هَلْ يَصْلُحُ لَهُ أَنْ يَتَنَاوَلَ جَانِبَ اَلْمَسْجِدِ فَيَنْهَضَ يَسْتَعِينُ بِهِ عَلَى اَلْقِيَامِ مِنْ غَيْرِ ضَعْفٍ وَ لاَ عِلَّةٍ قَالَ «لاَ بَأْسَ بِهِ».

Ahmad ibn Muhammad from Musa ibn Al-Qasim from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a man, is it permissible for him to lean against the wall of the mosque while praying, or to place his hand on the wall while standing without illness or weakness?

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

And I asked Imam {a.s} about a man who is in the obligatory prayer and stands during the first two rak'ahs, is it permissible for him to reach toward the side of the mosque and use it to help himself rise without weakness or illness?

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

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.364 • Tahdib Al-Ahkam, Vol.2 p.326 • Al-Wafi, Vol.8 p.899 • Wasa'il Al-Shi'ah, Vol.5 p.499

HADITH

HADITH.1340

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنِ اَلْحُسَيْنِ بْنِ اَلْحَسَنِ بْنِ اَلْجَهْمِ عَنِ اَلْحُسَيْنِ بْنِ مُوسَى عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتُّكَأَةِ فِي اَلصَّلاَةِ عَلَى اَلْحَائِطِ يَمِيناً وَ شِمَالاً فَقَالَ «لاَ بَأْسَ».

Sa'd from Ahmad ibn Al-Hasan ibn Ali from his father from Al-Husayn ibn Al-Hasan ibn Al-Jahm from Al-Husayn ibn Musa from Sa'id ibn Yasar who said:

I asked Abu Abdillah {a.s}, peace be upon him, about leaning during the prayer against the wall, whether to the right or the left.

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.327 • Al-Wafi, Vol.8 p.900 • Wasa'il Al-Shi'ah, Vol.5 p.500

HADITH

HADITH.1341

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي مُتَوَكِّئاً عَلَى عَصًا أَوْ عَلَى حَائِطٍ فَقَالَ «لاَ بَأْسَ بِالتَّوَكِّي عَلَى عَصًا وَ اَلاِتِّكَاءِ عَلَى اَلْحَائِطِ».

From him from Ahmad ibn Muhammad from Al-Hasan ibn Ali ibn Faddal from Abdullah ibn Bukayr from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who prays leaning on a staff or on a wall.

Imam {a.s} said: "There is no harm in leaning on a staff or resting against a wall."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.327 • Al-Wafi, Vol.8 p.900 • Wasa'il Al-Shi'ah, Vol.5 p.500

HADITH

HADITH.1342

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلْحَسَنِ بْنِ رِبَاطٍ عَنْ مُحَمَّدِ بْنِ بَجِيلٍ أَخِي عَلِيِّ بْنِ بَجِيلٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي فَمَرَّ بِهِ رَجُلٌ وَ هُوَ بَيْنَ اَلسَّجْدَتَيْنِ فَرَمَاهُ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِحَصَاةٍ فَأَقْبَلَ إِلَيْهِ اَلرَّجُلُ.

From him from Ahmad from Al-Hasan ibn Mahbub from Ali ibn Al-Hasan ibn Ribbat from Muhammad ibn Bajil, the brother of Ali ibn Bajil, who said:

I saw Abu Abdillah {a.s}, peace be upon him, praying, and a man passed in front of Him {a.s} while He {a.s} was between the two prostrations, so Abu Abdillah {a.s}, peace be upon him, threw a pebble at him, and the man turned toward him.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.371 • Tahdib Al-Ahkam, Vol.2 p.327 • Al-Wafi, Vol.8 p.897 • Wasa'il Al-Shi'ah, Vol.7 p.258

HADITH

HADITH.1343

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «إِنْ أَدْخَلْتَ يَدَكَ فِي أَنْفِكَ وَ أَنْتَ تُصَلِّي فَوَجَدْتَ دَماً سَائِلاً لَيْسَ بِرُعَافٍ فَفُتَّهُ بِيَدِكَ».

From him from Muhammad ibn Sinan from Abu Khalid from Abu Hamzah who said:

Abu Ja'far, peace be upon him, said: "If you insert your hand into your nose while you are praying and you find flowing blood that is not a nosebleed, then break your prayer with your hand."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.327 • Al-Wafi, Vol.8 p.872 • Wasa'il Al-Shi'ah, Vol.7 p.242

HADITH

HADITH.1344

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ اَلْبَجَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرُّعَافِ أَ يَنْقُضُ اَلْوُضُوءَ قَالَ «لَوْ أَنَّ رَجُلاً رَعَفَ فِي صَلاَتِهِ وَ كَانَ عِنْدَهُ مَاءٌ أَوْ مَنْ يُشِيرُ إِلَيْهِ بِمَاءٍ فَيُنَاوِلُهُ فَقَالَ بِرَأْسِهِ فَغَسَلَهُ فَلْيَبْنِ عَلَى صَلاَتِهِ وَ لاَ يَقْطَعْهَا».

From him from Ibn Abi Najran from Mu'awiyah ibn Wahb Al-Bajali who said:

I asked Abu Abdillah {a.s}, peace be upon him, about nosebleed, does it invalidate the ablution?

Imam {a.s} said: "If a man experiences a nosebleed during his prayer, and he has water with him or someone nearby who can signal to him and hand him water, and he gestures with his head and washes it, then let him continue his prayer and not cut it off."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.327 • Al-Wafi, Vol.8 p.870 • Wasa'il Al-Shi'ah, Vol.7 p.241

HADITH

HADITH.1345

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اَلْخَالِقِ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ فِي جَمَاعَةٍ مِنَ اَلْقَوْمِ يُصَلِّي بِهِمُ اَلْمَكْتُوبَةَ فَيَعْرِضُ لَهُ رُعَافٌ كَيْفَ يَصْنَعُ قَالَ «يَخْرُجُ فَإِنْ وَجَدَ مَاءً قَبْلَ أَنْ يَتَكَلَّمَ فَلْيَغْسِلِ اَلرُّعَافَ ثُمَّ لْيَعُدْ فَلْيَبْنِ عَلَى صَلاَتِهِ».

From him from Ali ibn Al-Hakam from Isma'il ibn Abd Al-Khaliq who said:

I asked Imam {a.s} about a man who is among a group of people leading them in the obligatory prayer, and he experiences a nosebleed, what should he do?

Imam {a.s} said: "He should leave, and if he finds water before speaking, he should wash the blood from the nosebleed, then return and continue with his prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.328 • Al-Istibsar, Vol.1 p.403 • Al-Wafi, Vol.8 p.870 • Wasa'il Al-Shi'ah, Vol.7 p.241

HADITH

HADITH.1346

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

فَأَمَّا مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرُّعَافِ وَ اَلْحِجَامَةِ وَ اَلْقَيْءِ قَالَ «لاَ يَنْقُضُ هَذَا شَيْئاً مِنَ اَلْوُضُوءِ وَ لَكِنْ يَنْقُضُ اَلصَّلاَةَ».

As for what was narrated by Ahmad ibn Muhammad from Al-Hasan ibn Ali ibn Yaqtin from his brother Al-Husayn ibn Ali ibn Yaqtin who said:

I asked Abu Al-Hasan {a.s}, about nosebleed, cupping, and vomiting.

Imam {a.s} said: "None of these invalidate the ablution, but they do invalidate the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.328 • Al-Istibsar, Vol.1 p.403 • Al-Wafi, Vol.6 p.253 • Al-Wafi, Vol.8 p.872 • Wasa'il Al-Shi'ah, Vol.1 p.262

HADITH

HADITH.1347

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

وَ مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَقْطَعُ اَلصَّلاَةَ إِلاَّ رُعَافٌ وَ أَزٌّ فِي اَلْبَطْنِ فَبَادِرُوا بِهِنَّ مَا اِسْتَطَعْتُمْ».

فالوجه في هذين الخبرين ان نحملهما على رعاف يحتاج صاحبهما الى الانصراف عن القبلة أو الى الكلام ، فأما مع عدم ذلك فلا يقطع الصلاة على ما قدمناه في الاخبار المتقدمة.

And what was narrated by Ahmad ibn Muhammad from Muhammad ibn Sinan from Abu Khalid from Abu Hamzah:

Abu Ja'far, peace be upon him, said: "Nothing interrupts the prayer except a nosebleed and severe discomfort in the stomach, so hasten to address them as much as you are able."

[AL TUSI]

The interpretation of these two narrations is that we carry them upon the case where the nosebleed requires its person to turn away from the qiblah or to speak. As for when neither of these occurs, then it does not interrupt the prayer, as we have explained previously in the earlier narrations.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.328 • Al-Wafi, Vol.8 p.872

HADITH

HADITH.1348

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُسَلِّمُ عَلَيْهِ وَ هُوَ فِي اَلصَّلاَةِ قَالَ «يَرُدُّ يَقُولُ «سَلاَمٌ عَلَيْكُمْ» وَ لاَ يَقُولُ عَلَيْكُمُ اَلسَّلاَمُ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ قَائِماً يُصَلِّي فَمَرَّ بِهِ عَمَّارُ بْنُ يَاسِرٍ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ - اَلنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ هَكَذَا».

Ahmad ibn Muhammad from Uthman ibn Isa from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who is greeted with salam while he is in prayer.

Imam {a.s} said: "He should respond by saying, 'Salamun alaykum,' and he should not say, 'Alaykumu as-salam,' for the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, was once standing in prayer when Ammar ibn Yasir passed by Him {saws} and greeted Him {saws} with salam, so the Prophet {saws}, may Allah {SWT} bless him and his family, responded to him in this manner."

[REFERENCES] Al-Kafi, Vol.3 p.366 • Tahdib Al-Ahkam, Vol.2 p.328 • Al-Wafi, Vol.8 p.887 • Wasa'il Al-Shi'ah, Vol.7 p.267 • Tafsir Al-Burhan, Vol.2 p.143

HADITH

HADITH.1349

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ فِي اَلصَّلاَةِ فَقُلْتُ اَلسَّلاَمُ عَلَيْكَ فَقَالَ «اَلسَّلاَمُ عَلَيْكَ» قُلْتُ كَيْفَ أَصْبَحْتَ فَسَكَتَ فَلَمَّا اِنْصَرَفَ قُلْتُ لَهُ أَ يَرُدُّ اَلسَّلاَمَ وَ هُوَ فِي اَلصَّلاَةِ فَقَالَ «نَعَمْ مِثْلَ مَا قِيلَ لَهُ».

From him from Muhammad ibn Abi Umayr from Hisham ibn Salim from Muhammad ibn Muslim who said:
I entered upon Abu Ja'far, peace be upon him, while He {a.s} was in prayer.
I said: "Peace be upon you,"
And Imam {a.s} replied: "Peace be upon you."
I asked: "How did you wake up?"
But Imam {a.s} remained silent, and when He {a.s} finished, I said to Imam {a.s}:
"Does one return the salam while in prayer?"
Imam {a.s} said: "Yes, in the manner it was said to him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.329 • Al-Wafi, Vol.8 p.887 • Wasa'il Al-Shi'ah, Vol.7 p.267 • Tafsir Al-Burhan, Vol.2 p.143

HADITH

HADITH.1350

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مِسْمَعٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ أَكُونُ أُصَلِّي فَتَمُرُّ بِي جَارِيَةٌ فَرُبَّمَا ضَمَمْتُهَا إِلَيَّ قَالَ «لاَ بَأْسَ».

Al-Husayn ibn Sa'id from Ibn Abi Umayr from Misma' who said:
I asked Abu Al-Hasan {a.s}: "I might be praying and a slave-girl passes by me, and I might draw her toward me."
Imam {a.s} said: "There is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.329 • Al-Wafi, Vol.8 p.892 • Wasa'il Al-Shi'ah, Vol.7 p.278

HADITH

HADITH.1351

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَبِي مُحَمَّدٍ اَلْحَجَّالِ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالنَّفْخِ فِي اَلصَّلاَةِ فِي مَوْضِعِ اَلسُّجُودِ مَا لَمْ يُؤْذِ أَحَداً».

From him from Abu Muhammad Al-Hajjal from Abu Ishaq from Abu Bakr Al-Hadrami:
Abu Abdillah {a.s}, peace be upon him, said: "There is no harm in blowing during the prayer at the place of prostration as long as it does not harm anyone."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.329 • Al-Istibsar, Vol.1 p.330 • Al-Wafi, Vol.8 p.908 • Wasa'il Al-Shi'ah, Vol.6 p.350

HADITH

HADITH.1352

[SOURCE] Implicit (Muzmar)

عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ عَنْ أَبِي حَمْزَةَ قَالَ: «إِنْ وَجَدْتَ قَمْلَةً وَ أَنْتَ فِي اَلصَّلاَةِ فَادْفِنْهَا فِي اَلْحَصَى».

From him from Muhammad ibn Sinan from Abu Khalid from Abu Hamzah who said:
"If you find a louse while you are in prayer, then bury it in the pebbles."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.329 • Wasa'il Al-Shi'ah, Vol.7 p.275

HADITH

HADITH.1353

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يَقُومُ فِي اَلصَّلاَةِ فَيَرَى اَلْقَمْلَةَ قَالَ «فَلْيَدْفِنْهَا فِي اَلْحَصَى فَإِنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ «إِذَا رَأَيْتَهَا فَادْفِنْهَا فِي اَلْبَطْحَاءِ» ».

From him from Ali ibn Al-Hakam from Al-Husayn ibn Abi Al-Ala who said:
I asked Abu Abdillah {a.s}, peace be upon him, about a man who stands in prayer and sees a louse.
Imam {a.s} said: "Let him bury it in the gravel, for (Imam) Ali {a.s}, peace be upon him, used to say: 'If you see it, then bury it in the pebbles.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.329 • Al-Wafi, Vol.8 p.906 • Wasa'il Al-Shi'ah, Vol.7 p.276

HADITH

HADITH.1354

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ اَلنَّهْدِيِّ عَنْ مُحَمَّدِ بْنِ هَيْثَمٍ اَلتَّمِيمِيِّ عَنْ سَعِيدٍ اَلْأَعْرَجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أَبِيتُ وَ أُرِيدُ اَلصَّوْمَ فَأَكُونُ فِي اَلْوَتْرِ فَأَعْطَشُ فَأَكْرَهُ أَنْ أَقْطَعَ اَلدُّعَاءَ فَأَشْرَبَ وَ أَكْرَهُ أَنْ أُصْبِحَ وَ أَنَا عَطْشَانُ وَ أَمَامِي قُلَّةٌ بَيْنِي وَ بَيْنَهَا خُطْوَتَانِ أَوْ ثَلاَثَةٌ قَالَ «تَسْعَى إِلَيْهَا وَ تَشْرَبُ مِنْهَا حَاجَتَكَ وَ تَعُودُ فِي اَلدُّعَاءِ».

Ahmad ibn Muhammad from Al-Haytham ibn Abi Masruq Al-Nahdi from Muhammad ibn Haytham Al-Tamimi from Sa'id Al-A'raj who said:
I said to Abu Abdillah {a.s}, peace be upon him: "I spend the night intending to fast, and while I am in the witr prayer I become thirsty, but I dislike cutting off the supplication to drink, and I also dislike reaching morning while I am thirsty. In front of me there is a water container, two or three steps away."
Imam {a.s} said: "Go to it, drink what you need from it, and then return to your supplication."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.329 • Awali Al-La'ali, Vol.3 p.95 • Al-Wafi, Vol.8 p.902 • Wasa'il Al-Shi'ah, Vol.7 p.279 • Bihar Al-Anwar, Vol.8 1 p.312

HADITH

HADITH.1355

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ اَلْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ اَلْمَدَائِنِيِّ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ تَحْمِلَ اَلْمَرْأَةُ صَبِيَّهَا وَ هِيَ تُصَلِّي أَوْ تُرْضِعَهُ وَ هِيَ تَتَشَهَّدُ».

From him from Al-Hasan ibn Ali from Amr ibn Sa'id Al-Mada'ini from Musaddiq ibn Sadaqah Al-Mada'ini from Ammar Al-Sabati:

Abu Abdillah {a.s} said: "There is no harm if a woman carries her child while she is praying, or if she breastfeeds him while she is reciting the tashahhud."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.330 • Al-Wafi, Vol.8 p.902 • Wasa'il Al-Shi'ah, Vol.7 p.280

HADITH

HADITH.1356

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ أَنَّ فِي صَلاَتِهِ فَقَدْ تَكَلَّمَ».

Ahmad ibn Muhammad from Muhammad ibn Yahya from Talhah ibn Zayd from Ja'far from his father:

(Imam) Ali {a.s} said: "Whoever groans during his prayer has indeed spoken."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.330 • Al-Wafi, Vol.8 p.876 • Wasa'il Al-Shi'ah, Vol.7 p.281

HADITH

HADITH.1357

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْحُسَيْنِ بْنِ أَبِي اَلْعَلاَءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَرَى اَلْحَيَّةَ وَ اَلْعَقْرَبَ وَ هُوَ يُصَلِّي اَلْمَكْتُوبَةَ قَالَ «يَقْتُلُهُمَا».

From him from Ali ibn Al-Hakam from Al-Husayn ibn Abi Al-Ala who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who sees a snake or a scorpion while he is praying the obligatory prayer.

Imam {a.s} said: "He should kill them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.330 • Al-Wafi, Vol.8 p.905 • Wasa'il Al-Shi'ah, Vol.7 p.273

HADITH

HADITH.1358

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ فِي اَلصَّلاَةِ فَيَرَى اَلْحَيَّةَ أَوِ اَلْعَقْرَبَ يَقْتُلُهُمَا إِنْ آذَيَاهُ قَالَ «نَعَمْ».

From him from Hammad from Hariz from Muhammad ibn Muslim who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who is in prayer and sees a snake or a scorpion, should he kill them if they harm him?

Imam {a.s} said: "Yes."

[REFERENCES] Al-Kafi, Vol.3 p.367 • Tahdib Al-Ahkam, Vol.2 p.330 • Al-Wafi, Vol.8 p.905

HADITH

HADITH.1359

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَقْتُلُ اَلْبَقَّةَ وَ اَلْبَرْغُوثَ وَ اَلْقَمْلَةَ وَ اَلذُّبَابَ فِي اَلصَّلاَةِ أَ يَنْقُضُ صَلاَتَهُ وَ وُضُوءَهُ قَالَ «لاَ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad from Al-Halabi:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who kills a bug, a flea, a louse, or a fly during prayer, does it invalidate his prayer or his ablution?

Imam {a.s} said: "No."

[REFERENCES] Al-Kafi, Vol.3 p.367 • Man La Yahduruhu Al-Faqih, Vol.1 p.368 • Tahdib Al-Ahkam, Vol.2 p.330 • Al-Wafi, Vol.8 p.905 • Wasa'il Al-Shi'ah, Vol.1 p.293

HADITH

HADITH.1360

[SOURCE] Implicit (Muzmar)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ قَائِماً فِي اَلصَّلاَةِ اَلْفَرِيضَةِ فَيَنْسَى كِيسَهُ أَوْ مَتَاعاً لَهُ يَتَخَوَّفُ ضَيْعَتَهُ أَوْ هَلاَكَهُ قَالَ «يَقْطَعُ صَلاَتَهُ وَ يُحْرِزُ مَتَاعَهُ ثُمَّ يَسْتَقْبِلُ اَلصَّلاَةَ» قُلْتُ فَيَكُونُ فِي اَلصَّلاَةِ اَلْفَرِيضَةِ فَتَفَلَّتُ دَابَّتُهُ فَيَخَافُ أَنْ تَذْهَبَ أَوْ يُصِيبَ مِنْهَا عَنَتاً فَقَالَ «لاَ بَأْسَ بِأَنْ يَقْطَعَ صَلاَتَهُ».

Ahmad ibn Muhammad from Uthman ibn Isa from Sama'ah who said:

I asked Imam {a.s} about a man who is standing in obligatory prayer and remembers his pouch or some of his belongings, fearing their loss or ruin.

Imam {a.s} said: "He should cut off his prayer, secure his belongings, and then start his prayer anew."

I asked: "If he is in obligatory prayer and his animal breaks loose and he fears it might be lost or cause harm"

Imam {a.s} said: "There is no harm if he cuts off his prayer."

[REFERENCES] Al-Kafi, Vol.3 p.367 • Tahdib Al-Ahkam, Vol.2 p.330 • Al-Wafi, Vol.8 p.903 • Wasa'il Al-Shi'ah, Vol.7 p.277 • Bihar Al-Anwar, Vol.8 1 p.289

HADITH

HADITH.1361

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كُنْتَ فِي صَلاَةِ اَلْفَرِيضَةِ فَرَأَيْتَ غُلاَماً لَكَ قَدْ أَبَقَ أَوْ غَرِيماً لَكَ عَلَيْهِ مَالٌ أَوْ حَيَّةً تَخَافُهَا عَلَى نَفْسِكَ فَاقْطَعِ اَلصَّلاَةَ وَ اِتْبَعِ اَلْغُلاَمَ أَوْ غَرِيماً لَكَ وَ اُقْتُلِ اَلْحَيَّةَ».

Muhammad ibn Isma'il by Al-Fadl ibn Shadhan by Hammad by Hariz by someone from Abu Abdillah {a.s}:

(Imam {a.s}) said: "If you are in obligatory prayer and you see your servant running away, or a debtor upon whom you have a debt, or a snake that you fear for yourself, then cut off the prayer and pursue your servant or your debtor and kill the snake."

[REFERENCES] Al-Kafi, Vol.3 p.367 • Man La Yahduruhu Al-Faqih, Vol.1 p.369 • Tahdib Al-Ahkam, Vol.2 p.331 • Al-Wafi, Vol.8 p.903 • Wasa'il Al-Shi'ah, Vol.7 p.276 • Bihar Al-Anwar, Vol.8 1 p.289

HADITH

HADITH.1362

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُمَا قَالاَ: «لاَ يَقْطَعُ اَلصَّلاَةَ إِلاَّ أَرْبَعٌ اَلْخَلاَءُ وَ اَلْبَوْلُ وَ اَلرِّيحُ وَ اَلصَّوْتُ».

Ahmad ibn Muhammad from Muhammad ibn Isma'il from Mansur ibn Yunus from Abu Bakr Al-Hadrami from Abu Ja'far and Abu Abdullah, peace be upon them both:

The Imam {a.s} said: "Nothing invalidates the prayer except four things: relieving oneself, urination, passing wind, and speaking."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.331 • Al-Istibsar, Vol.1 p.400

HADITH

HADITH.1363

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ فِي صَلاَتِهِ فَيَسْتَأْذِنُ إِنْسَانٌ عَلَى اَلْبَابِ فَيُسَبِّحُ وَ يَرْفَعُ صَوْتَهُ وَ يُسْمِعُ جَارِيَتَهُ فَتَأْتِيهِ فَيُرِيهَا بِيَدِهِ أَنَّ عَلَى اَلْبَابِ إِنْسَاناً هَلْ يَقْطَعُ ذَلِكَ صَلاَتَهُ وَ مَا عَلَيْهِ فَقَالَ «لاَ بَأْسَ لاَ يَقْطَعُ ذَلِكَ صَلاَتَهُ».

From him from Musa ibn Al-Qasim from Ali ibn Ja'far from his brother (Imam) Musa {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who is in his prayer and someone seeks permission at the door, so he glorifies (says tasbih) and raises his voice and lets his servant girl hear, and she comes to him, and he gestures with his hand to show her that there is someone at the door, does that action invalidate his prayer and what is required of him?

Imam {a.s} said: "There is no harm; that does not invalidate his prayer."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.182 • Tahdib Al-Ahkam, Vol.2 p.331 • Al-Wafi, Vol.8 p.896 • Wasa'il Al-Shi'ah, Vol.7 p.256

HADITH

HADITH.1364

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ فِي اَلصَّلاَةِ فَيَرَى حَيَّةً بِحِيَالِهِ يَجُوزُ لَهُ أَنْ يَتَنَاوَلَهَا فَيَقْتُلَهَا فَقَالَ «إِنْ كَانَ بَيْنَهُ وَ بَيْنَهَا خُطْوَةٌ وَاحِدَةٌ فَلْيَخْطُ وَ لْيَقْتُلْهَا وَ إِلاَّ فَلاَ».

Sa'd from Ahmad ibn Al-Hasan from Amr ibn Sa'id from Musaddiq ibn Sadaqah from Ammar Al-Sabati who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who is in prayer and sees a snake nearby, is it permissible for him to reach out and kill it?

Imam {a.s} said: "If there is only one step between him and it, then he should step and kill it; otherwise, he should not."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.331 • Al-Wafi, Vol.8 p.904 • Wasa'il Al-Shi'ah, Vol.7 p.273

HADITH

HADITH.1365

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ بِهَذَا اَلْإِسْنَادِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمُصَلِّي فَقَالَ «إِذَا سَلَّمَ عَلَيْكَ رَجُلٌ مِنَ اَلْمُسْلِمِينَ وَ أَنْتَ فِي اَلصَّلاَةِ فَرُدَّ عَلَيْهِ فِيمَا بَيْنَكَ وَ بَيْنَ نَفْسِكَ وَ لاَ تَرْفَعْ صَوْتَكَ».

And with this same chain of narration, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a person who is praying.

Imam {a.s} said: "If a man from among the Muslims greets you with salam while you are in prayer, then return the greeting to him within yourself without raising your voice."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.368 • Tahdib Al-Ahkam, Vol.2 p.331 • Al-Wafi, Vol.8 p.888 • Wasa'il Al-Shi'ah, Vol.7 p.268 • Tafsir Al-Burhan, Vol.2 p.143

HADITH

HADITH.1366

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: إِذَا سَلَّمَ عَلَيْكَ اَلرَّجُلُ وَ أَنْتَ تُصَلِّي قَالَ «تَرُدُّ عَلَيْهِ خَفِيّاً كَمَا قَالَ».

Sa'd from Muhammad ibn Abd Al-Hamid from Muhammad ibn Isma'il ibn Bazi' from Ali ibn Al-Nu'man from Mansur ibn Hazim:

Abu Abdillah {a.s}, peace be upon him, said: "If a man greets you with salam while you are praying, he said: 'You should return the greeting quietly, just as he said it.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.368 • Tahdib Al-Ahkam, Vol.2 p.332 • Al-Wafi, Vol.8 p.888 • Wasa'il Al-Shi'ah, Vol.7 p.268 • Tafsir Al-Burhan, Vol.2 p.143

HADITH

HADITH.1367

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا عَطَسَ اَلرَّجُلُ فِي اَلصَّلاَةِ فَلْيَقُلِ اَلْحَمْدُ لِلَّهِ ».

Al-Husayn ibn Sa'id from Fadalah from Al-Husayn ibn Uthman from Abdullah ibn Muskan from Al-Halabi:

Abu Abdillah {a.s}, peace be upon him, said: "If a man sneezes during the prayer, he should say, 'All praise is due to Allah {SWT}' (Alhamdulillah)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.332 • Al-Wafi, Vol.8 p.890 • Wasa'il Al-Shi'ah, Vol.7 p.271

HADITH

HADITH.1368

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَكَمِ بْنِ مِسْكِينٍ عَنِ اَلْمُعَلَّى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لَهُ أَسْمَعُ اَلْعَطْسَةَ فَأَحْمَدُ اَللَّهَ وَ أُصَلِّي عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا فِي اَلصَّلاَةِ قَالَ «نَعَمْ وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَ صَاحِبِكَ اَلْيَمُّ».

Sa'd from Muhammad ibn Al-Husayn from Al-Hakam ibn Miskin from Al-Mu'alla Abu Uthman from Abu Basir who said:

I said to Imam {a.s}: “I hear someone sneeze, so I praise Allah {SWT} and send blessings upon the Prophet {saws}, may Allah {SWT} bless him and his family, while I am in prayer.”
Imam {a.s} said: "Yes, even if there is an ocean between you and your companion."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.367 • Tahdib Al-Ahkam, Vol.2 p.332 • Wasa’il Al-Shi’ah, Vol.7 p.272

HADITH

HADITH.1369

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ اَلْحَسَنِ اَلرِّبَاطِيِّ عَنْ 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 صَلاَتِهِ.

Ahmad ibn Muhammad from Al-Hasan ibn Mahbub from Ali ibn Al-Hasan Al-Ribati from Zakariyya Al-A'war who said:

I saw Abu Al-Hasan {a.s}, praying while standing, and next to Him {a.s} was an elderly man who wanted to stand up and had a staff with him.
He wanted to reach for it, so Abu Al-Hasan {a.s}, bent down while he was still standing in his prayer and handed the man the staff, then returned to His {a.s} prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.371 • Tahdib Al-Ahkam, Vol.2 p.332 • Al-Wafi, Vol.8 p.901 • Wasa’il Al-Shi’ah, Vol.5 p.503 • Bihar Al-Anwar, Vol.8 1 p.304

HADITH

HADITH.1370

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَكُونُ فِي اَلصَّلاَةِ فَأَجِدُ غَمْزاً فِي بَطْنِي أَوْ أَذًى أَوْ ضَرَبَاناً فَقَالَ «اِنْصَرِفْ ثُمَّ تَوَضَّأْ وَ اِبْنِ عَلَى مَا مَضَى مِنْ صَلاَتِكَ مَا لَمْ تَنْقُضِ اَلصَّلاَةَ بِالْكَلاَمِ مُتَعَمِّداً فَإِنْ تَكَلَّمْتَ نَاسِياً فَلاَ شَيْءَ عَلَيْكَ فَهُوَ بِمَنْزِلَةِ مَنْ تَكَلَّمَ فِي اَلصَّلاَةِ نَاسِياً» قُلْتُ وَ إِنْ قَلَبَ وَجْهَهُ عَنِ اَلْقِبْلَةِ قَالَ «نَعَمْ وَ إِنْ قَلَبَ وَجْهَهُ عَنِ اَلْقِبْلَةِ».

Ali ibn Mahziyar from Hammad ibn Isa from Hariz from Al-Fudayl ibn Yasar who said:

I said to Abu Ja'far, peace be upon him: “I might be in prayer and experience cramping in my stomach, or discomfort, or throbbing.”
Imam {a.s} said: "Leave, then perform ablution, and continue from where you left off in your prayer, as long as you have not invalidated the prayer by speaking deliberately. But if you spoke forgetfully, there is no harm upon you, for it is like one who speaks in prayer forgetfully."
I asked: “Even if he turns his face away from the qiblah?”
Imam {a.s} said: "Yes, even if he turns his face away from the qiblah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.367 • Tahdib Al-Ahkam, Vol.2 p.332 • Al-Istibsar, Vol.1 p.401 • Al-Wafi, Vol.8 p.865 • Wasa’il Al-Shi’ah, Vol.7 p.235

HADITH

HADITH.1371

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ رَعَفَ فَلَمْ يَزَلْ يَرْعُفُ حَتَّى دَخَلَ وَقْتُ صَلاَةٍ أُخْرَى قَالَ «يَحْشُو أَنْفَهُ ثُمَّ يُصَلِّي وَ لاَ يُطَوِّلُ إِنْ خَشِيَ أَنْ يَسْبِقَهُ اَلدَّمُ».

Ahmad ibn Muhammad from Uthman ibn Isa from Sama'ah who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who experiences a nosebleed and it continues until the time of another prayer enters.

Imam {a.s} said: "He should stuff his nose and then pray, and he should not prolong the prayer if he fears that the blood will precede him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.333

HADITH

HADITH.1372

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْبَرْقِيِّ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ صَلاَةَ لِحَاقِنٍ وَ لاَ لِحَاقِنَةٍ وَ هُوَ بِمَنْزِلَةِ مَنْ هُوَ فِي ثَوْبِهِ».

From him from Al-Barqi from Ibn Abi Umayr from Hisham ibn Al-Hakam:

Abu Abdillah {a.s}, peace be upon him, said: "There is no prayer for one who is holding in urine or one who is holding in feces, and he is in the position of someone who is relieving himself in his garment."

[REFERENCES] Al-Muhasin, Vol.1 p.83 • Tahdib Al-Ahkam, Vol.2 p.333 • Al-Wafi, Vol.8 p.864 • Wasa'il Al-Shi'ah, Vol.7 p.251 • Bihar Al-Anwar, Vol.8 1 p.323

HADITH

HADITH.1373

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ حَدَّثَنِي أَبُو اَلْقَاسِمِ مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يَعْبَثُ بِذَكَرِهِ فِي اَلصَّلاَةِ اَلْمَكْتُوبَةِ قَالَ «وَ مَا لَهُ فِعْلٌ» قُلْتُ عَبِثَ بِهِ حَتَّى مَسَّهُ بِيَدِهِ فَقَالَ «لاَ بَأْسَ».

Muhammad ibn Ali ibn Mahbub from Al-Abbas ibn Ma'ruf from Abdullah ibn Al-Mughira who said: Abu Al-Qasim Mu'awiyah ibn Ammar narrated to me from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Imam {a.s}: "A man plays with his private part during the obligatory prayer."

Imam {a.s} said: "And what action is that?"

I said: "He played with it until he touched it with his hand."

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.333 • Al-Wafi, Vol.8 p.892 • Wasa'il Al-Shi'ah, Vol.7 p.283

HADITH

HADITH.1374

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ وَ أَبِي قَتَادَةَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ فِي صَلاَتِهِ فَيَظُنُّ أَنَّ ثَوْبَهُ قَدِ اِنْخَرَقَ أَوْ أَصَابَهُ شَيْءٌ هَلْ يَصْلُحُ لَهُ أَنْ يَنْظُرَ فِيهِ أَوْ يَمَسَّهُ قَالَ «إِنْ كَانَ فِي مُقَدَّمِ ثَوْبِهِ أَوْ جَانِبَيْهِ فَلاَ بَأْسَ وَ إِنْ كَانَ فِي مُؤَخَّرِهِ فَلاَ يَلْتَفِتْ فَإِنَّهُ لاَ يَصْلُحُ».

Ahmad ibn Muhammad by Musa ibn Al-Qasim and Abu Qatadah by Ali ibn Ja'far by (Imam) Musa {a.s} said:
I asked Imam {a.s} about a man who is in his prayer and thinks that his garment might have been torn or that something has soiled it, is it permissible for him to look at it or touch it?
Imam {a.s} said: "If it is at the front of his garment or on its sides, there is no harm; but if it is at the back, he should not turn around, for that is not appropriate."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.186 • Tahdib Al-Ahkam, Vol.2 p.333 • Al-Wafi, Vol.8 p.901 • Wasa'il Al-Shi'ah, Vol.7 p.245

HADITH

HADITH.1375

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ اَلْحُسَيْنِ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: فِي رَجُلٍ يُصَلِّي وَ يَرَى اَلصَّبِيَّ يَحْبُو إِلَى اَلنَّارِ أَوِ اَلشَّاةَ تَدْخُلُ اَلْبَيْتَ لِتُفْسِدَ اَلشَّيْءَ قَالَ «فَلْيَنْصَرِفْ وَ لْيُحْرِزْ مَا يَتَخَوَّفُ وَ يَبْنِي عَلَى صَلاَتِهِ مَا لَمْ يَتَكَلَّمْ».

Muhammad ibn Ali ibn Mahbub from Al-Abbas ibn Ma'ruf from Al-Husayn ibn Yazid from Isma'il ibn Abi Ziyad from Ja'far from his father:
(Imam) Ali {a.s}, peace be upon him, said regarding a man who is praying and sees a child crawling toward a fire or a sheep entering the house to cause damage.
Imam {a.s} said: "He should leave, secure what he fears for, and continue with his prayer as long as he has not spoken."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.333 • Al-Wafi, Vol.8 p.904 • Wasa'il Al-Shi'ah, Vol.7 p.278

HADITH

HADITH.1376

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ 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 قَالَ «لاَ بَأْسَ».

From him from Muhammad ibn Ahmad from Al-Amraki from Ali ibn Ja'far from his brother (Imam) Musa {a.s}:
I asked Imam {a.s} about a man who is in an obligatory prayer and rises during the first two rak'ahs, is it permissible for him to reach toward the side of the mosque and use it to help himself stand, without weakness or illness?
Imam {a.s} said: "There is no harm."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.164 • Qurb Al-Isnad, Vl.1 p.206 • Tahdib Al-Ahkam, Vol.2 p.333

HADITH

HADITH.1377

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: وَذَكَرَ صَلاَةَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: «كَانَ يُؤْتَى بِطَهُورٍ فَيُخَمَّرُ عِنْدَ رَأْسِهِ وَ يُوضَعُ سِوَاكُهُ تَحْتَ فِرَاشِهِ ثُمَّ يَنَامُ مَا شَاءَ اَللَّهُ فَإِذَا اِسْتَيْقَظَ جَلَسَ ثُمَّ قَلَّبَ بَصَرَهُ فِي اَلسَّمَاءِ ثُمَّ تَلاَ اَلْآيَاتِ مِنْ آلِ عِمْرَانَ « «إِنَّ فِي خَلْقِ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضِ وَ اِخْتِلاٰفِ اَللَّيْلِ وَ اَلنَّهٰارِ» » اَلْآيَةَ ثُمَّ يَسْتَنُّ وَ يَتَطَهَّرُ ثُمَّ يَقُومُ إِلَى اَلْمَسْجِدِ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ عَلَى قَدْرِ قِرَاءَتِهِ رُكُوعُهُ وَ سُجُودُهُ عَلَى قَدْرِ رُكُوعِهِ يَرْكَعُ حَتَّى يُقَالَ مَتَى يَرْفَعُ رَأْسَهُ وَ يَسْجُدُ حَتَّى يُقَالَ مَتَى يَرْفَعُ رَأْسَهُ ثُمَّ يَعُودُ إِلَى فِرَاشِهِ فَيَنَامُ مَا شَاءَ اَللَّهُ ثُمَّ يَسْتَيْقِظُ فَيَجْلِسُ فَيَتْلُو اَلْآيَاتِ مِنْ آلِ عِمْرَانَ وَ يُقَلِّبُ بَصَرَهُ فِي اَلسَّمَاءِ ثُمَّ يَسْتَنُّ وَ يَتَطَهَّرُ وَ يَقُومُ إِلَى اَلْمَسْجِدِ فَيُصَلِّي أَرْبَعَ رَكَعَاتٍ كَمَا رَكَعَ قَبْلَ ذَلِكَ ثُمَّ يَعُودُ إِلَى فِرَاشِهِ فَيَنَامُ مَا شَاءَ اَللَّهُ ثُمَّ يَسْتَيْقِظُ فَيَجْلِسُ فَيَتْلُو اَلْآيَاتِ مِنْ آلِ عِمْرَانَ وَ يُقَلِّبُ بَصَرَهُ فِي اَلسَّمَاءِ ثُمَّ يَسْتَنُّ وَ يَتَطَهَّرُ وَ يَقُومُ إِلَى اَلْمَسْجِدِ فَيُوتِرُ وَ يُصَلِّي اَلرَّكْعَتَيْنِ ثُمَّ يَخْرُجُ إِلَى اَلصَّلاَةِ».

Muhammad ibn Ali ibn Mahbub from Al-Abbas ibn Ma'ruf from Abdullah ibn Al-Mughira from Mu'awiyah ibn Wahb who said:

I heard Abu Abdillah {a.s}, peace be upon him, say, and He {a.s} mentioned the prayer of the Prophet {saws}, may Allah {SWT} bless him and his family.

Imam {a.s} said: " A vessel of water for purification would be brought and placed covered near His {saws} head, and His {saws} siwak (tooth-stick) would be placed under His {saws} bed. Then He {saws} would sleep as long as Allah {SWT} willed.

When He {saws} awoke, He {saws} would sit and turn his gaze toward the sky, then recite the verses from (Surah Ale Imran) *'Indeed, in the creation of the heavens and the earth and the alternation of night and day'* (Surah Al 'Imran 3:190).

Then He {saws} would use the siwak and perform purification, then stand and go to the mosque and pray four rak'ahs, with his bowing and prostration proportionate to his recitation. He {saws} would bow so long that it would be said, 'When will He {saws} raise his head?'

And He {saws} would prostrate so long that it would be said, 'When will he raise his head?'

Then He {saws} would return to his bed and sleep as long as Allah {SWT} willed. Then He {saws} would awaken, sit, recite the verses from (Surah Ale Imran), turn His {saws} gaze toward the sky, use the siwak, purify himself, and stand and go to the mosque and pray four rak'ahs as He {saws} had prayed before.

Then He {saws} would return to His {saws} bed and sleep as long as Allah {SWT} willed. Then He {saws} would awaken, sit, recite the verses from (Surah Ale Imran), turn His {saws} gaze toward the sky, use the siwak, purify himself, and stand and go to the mosque to pray the witr and the two rak'ahs, then go out to the (obligatory) prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.334 • Al-Wafi, Vol.7 p.342 • Wasa'il Al-Shi'ah, Vol.4 p.269 • Bihar Al-Anwar, Vol.1 6 p.276 • Bihar Al-Anwar, Vol.8 4 p.228 • Tafsir Nur Al-Thaqalayn, Vol.1 p.422 • Tafsir Kanz Al-Daqaiq, Vol.3 p.290

HADITH

HADITH.1378

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لَيْسَ مِنْ عَبْدٍ إِلاَّ يُوقَظُ فِي كُلِّ لَيْلَةٍ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ مِرَاراً فَإِنْ قَامَ كَانَ ذَلِكَ وَ إِلاَّ فَحَّجَ اَلشَّيْطَانُ فَبَالَ فِي أُذُنِهِ أَ وَ لاَ يَرَى أَحَدُكُمْ أَنَّهُ إِذَا قَامَ وَ لَمْ يَكُنْ ذَلِكَ مِنْهُ قَامَ وَ هُوَ مُتَخَثِّرٌ ثَقِيلٌ كَسْلاَنُ».

From him from Muhammad ibn Al-Husayn from Safwan ibn Yahya from Al-Ala' from Muhammad ibn Muslim:
Abu Abdillah {a.s}, peace be upon him, said: "There is no servant except that he is awakened every night once, or twice, or several times. If he gets up, then that is good; otherwise, Shaytan snorts and urinates in his ear. Do you not see that if one of you gets up without responding to this call, he gets up sluggish, heavy, and lazy?"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.334 • Miftah Al-Falah, Vol.1 p.290 • Wasa'il Al-Shi'ah, Vol.8 p.159 • Bihar Al-Anwar, Vol.6 0 p.262

HADITH

HADITH.1379

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ كَامِلٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِسْتَفْتَحْتَ صَلاَةَ اَللَّيْلِ وَ فَرَغْتَ مِنَ اَلاِسْتِفْتَاحِ فَاقْرَأْ آيَةَ اَلْكُرْسِيِّ وَ اَلْمُعَوِّذَتَيْنِ ثُمَّ اِقْرَأْ فَاتِحَةَ اَلْكِتَابِ وَ سُورَةً».

From him by Muhammad ibn Al-Husayn by Safwan from Ibn Bukayr from Muhammad ibn Muslim from Kamil:
Abu Ja'far, peace be upon him, said: "When you begin the night prayer and finish the opening supplication, then recite Ayat al-Kursi and the two surahs of seeking refuge (Al-Falaq and Al-Nas), then recite the Opening of the Book (Al-Fatiha) and a surah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.334 • Al-Wafi, Vol.8 p.668 • Wasa'il Al-Shi'ah, Vol.6 p.32

HADITH

HADITH.1380

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اَللَّهِ تَعَالَى «قُمِ اَللَّيْلَ إِلاَّ قَلِيلاً » قَالَ «أَمَرَهُ اَللَّهُ أَنْ يُصَلِّيَ كُلَّ لَيْلَةٍ إِلاَّ أَنْ يَأْتِيَ عَلَيْهِ لَيْلَةٌ مِنَ اَللَّيَالِي لاَ يُصَلِّي فِيهَا شَيْئاً».

Muhammad ibn Al-Husayn from Muhammad ibn Isma'il from Mansur from Umar ibn Udhaynah from Muhammad ibn Muslim from Abu Ja'far, peace be upon him, who said:
I asked Imam {a.s} about the saying of Allah {SWT}, the Exalted: *"Stand (in prayer) at night except a little."* (Surah Muzzammil 73:2)
Imam {a.s} said: "Allah {SWT} commanded Him {saws} to pray every night except that there might come upon him a night among the nights in which he does not pray anything."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.335 • Al-Wafi, Vol.7 p.99 • Wasa'il Al-Shi'ah, Vol.8 p.147 • Tafsir Al-Burhan, Vol.5 p.516 • Bihar Al-Anwar, Vol.80 p.126 • Bihar Al-Anwar, Vol.8 4 p.127 • Tafsir Nur Al-Thaqalayn, Vol.5 p.446 • Tafsir Kanz Al-Daqaiq, Vol.1 3 p.496

HADITH

HADITH.1381

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَبْدِ اَللَّهِ بْنِ عَلِيٍّ اَلزَّرَّادِ قَالَ: سَأَلَ أَبُو كَهْمَسٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ يُصَلِّي اَلرَّجُلُ نَوَافِلَهُ فِي مَوْضِعٍ أَوْ يُفَرِّقُهَا قَالَ «لاَ بَلْ هَاهُنَا وَ هَاهُنَا فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ اَلْقِيَامَةِ ».

From him from Al-Hakam ibn Miskin from Abdullah ibn Ali Al-Zarrad who said:

Abu Kahmas asked Abu Abdillah {a.s}, peace be upon him, saying: "Should a man perform his nawafil prayers (supererogatory prayers) in one place or should he distribute them in different places?"

Imam {a.s} said: "No, rather here and there, for indeed they will bear witness for him on the Day of Resurrection."

[REFERENCES] Al-Kafi, Vol.3 p.455 • 'Ilal Al-Shara'i', Vol.2 p.343 • Tahdib Al-Ahkam, Vol.2 p.335 • Al-Wafi, Vol.7 p.627 • Bihar Al-Anwar, Vol.7 p.318 • Bihar Al-Anwar, Vol.8 4 p.35

HADITH

HADITH.1382

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ هَارُونَ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ مَتَى أُصَلِّي صَلاَةَ اَللَّيْلِ فَقَالَ «صَلِّهَا آخِرَ اَللَّيْلِ» قَالَ فَقُلْتُ فَإِنِّي لاَ أَسْتَنْبِهُ فَقَالَ «تَسْتَنْبِهُ مَرَّةً فَتُصَلِّيهَا وَ تَنَامُ فَتَقْضِيهَا فَإِذَا اِهْتَمَمْتَ بِقَضَائِهَا بِالنَّهَارِ اِسْتَنْبَهْتَ».

Ahmad ibn Muhammad from Ali ibn Al-Hakam from Harun from Murazim from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Him {a.s}: "When should I pray the night prayer?"

Imam {a.s} said: "Pray it at the end of the night."

I said: "But I do not wake up."

Imam {a.s} said: "You will wake up once, so pray it, then if you sleep, you can make it up. When you become concerned with making it up during the day, you will wake up (at night)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.335 • Al-Wafi, Vol.7 p.314 • Wasa'il Al-Shi'ah, Vol.4 p.256

HADITH

HADITH.1383

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ عِيسَى اَلْعُبَيْدِيِّ عَنْ عَلِيٍّ وَ إِسْحَاقَ اِبْنَيْ سُلَيْمَانَ بْنِ دَاوُدَ أَنَّ إِبْرَاهِيمَ بْنَ مُحَمَّدٍ أَخْبَرَهُمَا قَالَ: كَتَبْتُ إِلَى اَلْفَقِيهِ يَا مَوْلاَيَ نَذَرْتُ أَنْ يَكُونَ مَتَى فَاتَتْنِي صَلاَةُ اَللَّيْلِ صُمْتُ فِي صَبِيحَتِهَا فَفَاتَهُ ذَلِكَ كَيْفَ يَصْنَعُ فَهَلْ لَهُ مِنْ ذَلِكَ مَخْرَجٌ وَ كَمْ يَجِبُ عَلَيْهِ مِنَ اَلْكَفَّارَةِ فِي صَوْمِ كُلِّ يَوْمٍ تَرَكَهُ إِنْ كَفَّرَ إِنْ أَرَادَ ذَلِكَ فَكَتَبَ «يُفَرِّقُ عَنْ كُلِّ يَوْمٍ بِمُدٍّ مِنْ طَعَامٍ كَفَّارَةً».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Isa Al-Ubaydi from Ali and Ishaq, the two sons of Sulayman ibn Dawud, that Ibrahim ibn Muhammad informed them, saying:

I wrote to the Faqih (jurist): "O my master, I made a vow that whenever I miss the night prayer, I would fast the following morning. If he misses it, what should he do? Is there a way out for him, and how much expiation is due upon him for each day he misses if he chooses to offer expiation?"

So He wrote: "For each day, he should give a mudd of food as expiation."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.335 • Wasa'il Al-Shi'ah, Vol.2 2 p.394

HADITH

HADITH.1384

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنِ اَلْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: « «كَانُوا قَلِيلاً مِنَ اَللَّيْلِ مٰا يَهْجَعُونَ» » قَالَ «كَانَ اَلْقَوْمُ يَنَامُونَ وَ لَكِنْ كُلَّمَا اِنْقَلَبَ أَحَدُهُمْ قَالَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ ».

From him from Al-Hasan ibn Ali from Al-Abbas ibn Amir from Jabir from Abu Basir:

Abu Ja'far, peace be upon him, said regarding the verse: *"They used to sleep but little of the night"* (Surah Adh-Dhariyat 51:17)

Imam {a.s} said: "The people used to sleep, but whenever one of them turned over, he would say, 'Praise be to Allah {SWT}, there is no god but Allah {SWT}, and Allah {SWT} is the Greatest.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.335 • Al-Wafi, Vol.9 p.1594 • Wasa'il Al-Shi'ah, Vol.6 p.449 • Tafsir Al-Burhan, Vol.5 p.159 • Bihar Al-Anwar, Vol.8 4 p.125 • Tafsir Nur Al-Thaqalayn, Vol.5 p.123 • Tafsir Kanz Al-Daqaiq, Vol.1 2 p.413

HADITH

HADITH.1385

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «إِنَّ نٰاشِئَةَ اَللَّيْلِ هِيَ أَشَدُّ وَطْئاً وَ أَقْوَمُ قِيلاً» قَالَ «يَعْنِي بِقَوْلِهِ «وَ أَقْوَمُ قِيلاً» قِيَامَ اَلرَّجُلِ عَنْ فِرَاشِهِ يُرِيدُ بِهِ اَللَّهَ عَزَّ وَ جَلَّ لاَ يُرِيدُ بِهِ غَيْرَهُ».

Ahmad ibn Muhammad from Ibn Abi Umayr from Hisham ibn Salim:

Abu Abdillah {a.s}, peace be upon him, said regarding the saying of Allah {SWT}, the Mighty and Majestic: *"Indeed, the rising by night is the firmest way to tread and the best in speech,"* (Surah Muzzammil 73:6).

Imam {a.s} said: "By His {AZJ} saying *'and the best in speech',* He {AZJ} means the rising of a man from his bed intending by it Allah {SWT}, the Mighty and Majestic, and intending no one other than Him {AZJ}."

[REFERENCES] Al-Kafi, Vol.3 p.446 • 'Ilal Al-Shara'i', Vol.2 p.363 • Tahdib Al-Ahkam, Vol.2 p.336 • Al-Wafi, Vol.7 p.98 • Wasa'il Al-Shi'ah, Vol.8 p.146 • Tafsir Al-Burhan, Vol.5 p.517 • Bihar Al-Anwar, Vol.8 4 p.132 • Bihar Al-Anwar, Vol.8 4 p.148 • Tafsir Nur Al-Thaqalayn, Vol.5 p.448 • Tafsir Nur Al-Thaqalayn, Vol.5 p.448

HADITH

HADITH.1386

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «كٰانُوا قَلِيلاً مِنَ اَللَّيْلِ مٰا يَهْجَعُونَ» قَالَ «كَانُوا أَقَلَّ اَللَّيَالِي تَفُوتُهُمْ لاٰ يَقُومُونَ فِيهَا».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Abu Ayyub Al-Khazzaz from Muhammad ibn Muslim who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the saying of Allah {SWT}, the Mighty and Majestic: *"They used to sleep but little of the night" (Surah Adh-Dhariyat 51:17)*

Imam {a.s} said: "The nights in which they missed getting up were very few; they would stand in prayer in most of the nights."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.336

HADITH

HADITH.1387

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

علي بن ابراهيم عن أبيه عن عبد الله بن المغيرة عن ابن مسكان عن الحسن الصيقل عن أبي عبد الله عليه‌السلام قال قلت له : الرجل يصلي الركعتين من الوتر ثم يقوم فينسى التشهد حتى يركع فيذكر وهو راكع قال : يجلس من ركوعه ويتشهد ثم يقوم فيتم ، قال قلت : أليس قلت في الفريضة إذا ذكره بعدما ركع مضى ثم سجد سجدتي السهو بعدما ينصرف يتشهد فيهما؟ قال : ليس النافلة مثل الفريضة.

Ali ibn Ibrahim from his father from Abdullah ibn Al-Mughira from Ibn Muskan from Al-Hasan Al-Sayqal from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Him {a.s}: "A man prays the two rak'ahs of witr, then he stands and forgets the tashahhud until he bows, and remembers while bowing."

Imam {a.s} said: "He should sit from his bowing, perform the tashahhud, then stand and complete (his prayer)."

I asked: "Did you not say regarding the obligatory prayer that if he remembers after bowing, he should continue, then perform the two prostrations of forgetfulness after he finishes and recite the tashahhud in them?"

Imam {a.s} said: "The supererogatory prayer (nafila) is not like the obligatory prayer (faridah)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1388

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ وَ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَفْضَلِ سَاعَاتِ اَلْوَتْرِ فَقَالَ «اَلْفَجْرُ أَوَّلُ ذَلِكَ».

Ali ibn Mahziyar from Fadalah and Hammad ibn Isa from Mu'awiyah ibn Wahb who said:

I asked Abu Abdillah {a.s}, peace be upon him, about the best time for the witr prayer. Imam {a.s} said: "The beginning of dawn is the best for that."

[REFERENCES] Al-Kafi, Vol.3 p.448 • Tahdib Al-Ahkam, Vol.2 p.336 • Al-Wafi, Vol.7 p.314 • Wasa'il Al-Shi'ah, Vol.4 p.271

HADITH

HADITH.1389

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

علي عن أبيه عن ابن أبي عمير عن ابن اذينة عن زرارة قال قلت : لابي جعفر عليه‌السلام الركعتان اللتان قبل الغداة أين موضعهما؟ فقال : قبل طلوع الفجر فإذا طلع الفجر فقد دخل وقت الغداة.

Ali from his father from Ibn Abi Umayr from Ibn Udhaynah from Zurarah who said:

I said to Abu Ja'far, peace be upon him: "The two rak'ahs before the morning prayer (Fajr), when is their time?"

Imam {a.s} said: "Before the rising of the dawn; and when the dawn rises, then the time for the morning prayer has entered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1390

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

اَلْحُسَيْنُ عَنِ اَلنَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي اَلْجَارُودِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يُوتِرُ بِتِسْعِ سُوَرٍ».

Al-Husayn from Al-Nadr from Muhammad ibn Abi Hamzah from Abu Al-Jarud from Abu Abdillah {a.s}, peace be upon him, who said:

I heard Him {a.s} say: "(Imam) Ali {a.s}, peace be upon him, used to perform the witr prayer with nine surahs."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.337 • Al-Wafi, Vol.8 p.670 • Wasa'il Al-Shi'ah, Vol.6 p.52

HADITH

HADITH.1391

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «أَ مَا يَرْضَى أَحَدُكُمْ أَنْ يَقُومَ قَبْلَ اَلصُّبْحِ فَيُوتِرَ وَ يُصَلِّيَ رَكْعَتَيِ اَلْفَجْرِ وَ يُكْتَبَ لَهُ بِصَلاَةِ اَللَّيْلِ».

Al-Hasan ibn Mahbub from Mu'awiyah ibn Wahb who said:

I heard Abu Abdillah {a.s}, peace be upon him, say: "Is it not enough for one of you to stand before dawn, perform the witr prayer, and pray the two rak'ahs of Fajr, and have it written for him as the prayer of the night?"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.337 • Tahdib Al-Ahkam, Vol.2 p.341 • Al-Wafi, Vol.7 p.337 • Wasa'il Al-Shi'ah, Vol.4 p.258

HADITH

HADITH.1392

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنِ اَلْحُسَيْنِ بْنِ عَلِيِّ بْنِ بِلاَلٍ قَالَ: كَتَبْتُ إِلَيْهِ فِي وَقْتِ صَلاَةِ اَللَّيْلِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «عِنْدَ زَوَالِ اَللَّيْلِ وَ هُوَ نِصْفُهُ أَفْضَلُ فَإِنْ فَاتَ فَأَوَّلَهُ وَ آخِرَهُ جَائِزٌ».

Muhammad ibn Ali ibn Mahbub from Ibrahim ibn Mahziyar from Al-Husayn ibn Ali ibn Bilal who said:

I wrote to Him {a.s} regarding the time of the night prayer.

He {a.s}, peace be upon him, wrote back: "At the decline of the night, which is its middle, is best; but if that is missed, then its beginning and its end are both permissible."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.337 • Al-Wafi, Vol.7 p.333 • Wasa'il Al-Shi'ah, Vol.4 p.253 • Bihar Al-Anwar, Vol.80 p.123

HADITH

HADITH.1393

[SOURCE] Implicit (Muzmar)

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى قَالَ: كَتَبْتُ إِلَيْهِ أَسْأَلُهُ يَا سَيِّدِي رُوِيَ عَنْ جَدِّكَ أَنَّهُ قَالَ «لاَ بَأْسَ بِأَنْ يُصَلِّيَ اَلرَّجُلُ صَلاَةَ اَللَّيْلِ فِي أَوَّلِ اَللَّيْلِ» فَكَتَبَ «فِي أَيِّ وَقْتٍ صَلَّى فَهُوَ جَائِزٌ إِنْ شَاءَ اَللَّهُ ».

From him from Muhammad ibn Isa who said:

I wrote to Him asking: "O my master, it has been narrated from your grandfather that he said, "There is no harm if a man prays the night prayer at the beginning of the night." So He wrote: "At whatever time he prays, it is permissible, Allah {SWT} willing."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.337 • Al-Wafi, Vol.7 p.334 • Wasa'il Al-Shi'ah, Vol.4 p.253

HADITH

HADITH.1394

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِصَلاَةِ اَللَّيْلِ مِنْ أَوَّلِ اَللَّيْلِ إِلَى آخِرِهِ إِلاَّ أَنَّ أَفْضَلَ ذَلِكَ إِذَا اِنْتَصَفَ اَللَّيْلُ».

قال محمد بن الحسن : قد بينا الوجه في امثال هذه الاخبار ، وجملته ان صلاة الليل وقتها بعد نصف الليل الى طلوع الفجر ، فما روي من الرخصة في تقديمها في أول الليل فانما هو للمسافر والعليل ومن يعلم انه إن لم يصل في اول الليل شغل عنه ولم يتمكن من قضائه ، فاما مع ارتفاع سائر الاعذار فلا يجوز على ما بيناه ، والذي يؤكد ذلك ايضا ما رواه :

From him from Muhammad ibn Isa from Ibn Abi Umayr from Ja'far ibn Uthman from Sama'ah:

Abu Abdillah {a.s}, peace be upon him, said: "There is no harm in performing the night prayer from the beginning of the night until its end, except that the best of that is when the night has reached its midpoint."

[AL TUSI]

Muhammad ibn Al-Hasan said: “We have already explained the interpretation regarding the likes of these narrations, and in summary, the time for the night prayer is after midnight until the rising of the dawn. As for what has been narrated regarding the concession to perform it at the beginning of the night, it is only for the traveler, the sick person, and the one who knows that if he does not pray at the beginning of the night, he will be preoccupied and will not be able to make it up. As for when all other excuses are removed, it is not permissible, as we have explained.” What further confirms this is also what was narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.337 • Tahdib Al-Ahkam, Vol.3 p.233 • Al-Wafi, Vol.7 p.334 • Wasa’il Al-Shi’ah, Vol.4 p.252 • Bihar Al-Anwar, Vol.80 p.120 • Bihar Al-Anwar, Vol.80 p.122

HADITH

HADITH.1395

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ مِنْ أَمْرِهِ اَلْقِيَامُ بِاللَّيْلِ تَمْضِي عَلَيْهِ اَللَّيْلَةُ وَ اَللَّيْلَتَانِ وَ اَلثَّلاَثُ لاَ يَقُومُ فَيَقْضِي أَحَبُّ إِلَيْكَ أَمْ يُعَجِّلُ اَلْوَتْرَ أَوَّلَ اَللَّيْلِ قَالَ «لاَ بَلْ يَقْضِي وَ إِنْ كَانَ ثَلاَثِينَ لَيْلَةً».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn Al-Husayn from Safwan from Al-Ala' from Muhammad from one of the two (Imams {a.s}), peace be upon them, who said:

I said to Imam {a.s}: “A man who is accustomed to standing for the night prayer, a night, two nights, or three pass and he does not stand; is it more beloved to you that he performs the witr prayer early at the beginning of the night, or that he makes it up?” Imam {a.s} said: "No, rather he should make it up, even if it is for thirty nights."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.338 • Al-Wafi, Vol.7 p.330 • Wasa’il Al-Shi’ah, Vol.4 p.256

HADITH

HADITH.1396

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَظُنُّهُ إِسْحَاقَ بْنَ غَالِبٍ قَالَ قَالَ: إِذَا قَامَ اَلرَّجُلُ فِي اَللَّيْلِ فَظَنَّ أَنَّ اَلصُّبْحَ قَدْ أَضَاءَ فَأَوْتَرَ ثُمَّ نَظَرَ فَرَأَى أَنَّ عَلَيْهِ لَيْلاً قَالَ «يُضِيفُ إِلَى اَلْوَتْرِ رَكْعَةً ثُمَّ يَسْتَقْبِلُ صَلاَةَ اَللَّيْلِ ثُمَّ يُوتِرُ بَعْدَهُ».

From him from Ya'qub ibn Yazid from Ibn Abi Umayr from Ibrahim ibn Abd Al-Hamid from some of our companions from Abu Abdillah {a.s}, peace be upon him, and I think it was Ishaq ibn Ghalib, who said:

He (ibn Ghalib) said: "When a man stands up during the night and thinks that dawn has arrived, so he performs the witr prayer, then he looks and realizes that it is still night"

Imam {a.s} said: "He should add a rak'ah to the witr, then resume the night prayer, and then perform the witr prayer after it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.338 • Al-Wafi, Vol.7 p.338 • Wasa'il Al-Shi'ah, Vol.4 p.258 • Bihar Al-Anwar, Vol.80 p.120

HADITH

HADITH.1397

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ بُنَانِ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ اَلسِّنْدِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ اَللَّهِ بْنِ عِمْرَانَ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : «إِذَا كُنْتَ فِي صَلاَةِ اَلْفَجْرِ فَخَرَجْتَ وَ رَأَيْتَ اَلصُّبْحَ فَزِدْ رَكْعَةً إِلَى اَلرَّكْعَتَيْنِ اَللَّتَيْنِ صَلَّيْتَهُمَا قَبْلُ وَ اِجْعَلْهُ وَتْراً».

From him by Bunan ibn Muhammad by Sa'd ibn Al-Sindi by Ali ibn Abdullah ibn Imran by Imam Al-Ridha {a.s}:

(Imam) Al-Ridha {a.s} said: "If you are in Fajr prayer and you went out and saw the dawn, then add a rak'ah to the two rak'ahs you prayed before, and make it the witr prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.338 • Al-Wafi, Vol.7 p.338 • Wasa'il Al-Shi'ah, Vol.4 p.258 • Bihar Al-Anwar, Vol.8 4 p.219

HADITH

HADITH.1398

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْحَمِيدِ عَنْ مُحَمَّدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِنْ خِفْتَ اَلشُّهْرَةَ فِي اَلتُّكَأَةِ فَقَدْ يُجْزِيكَ أَنْ تَضَعَ يَدَكَ عَلَى اَلْأَرْضِ وَ لاَ تَضْطَجِعَ وَ أَوْمَأَ بِأَطْرَافِ أَصَابِعِهِ مِنْ كَفِّهِ اَلْيُمْنَى فَوَضَعَهَا فِي اَلْأَرْضِ قَلِيلاً» وَ حَكَى أَبُو جَعْفَرٍ ذَلِكَ.

From him from Muhammad ibn Abd Al-Hamid from Muhammad ibn Umar ibn Yazid from Muhammad ibn Udhafir from Umar ibn Yazid who said:

Abu Abdillah {a.s}, peace be upon him, said: "If you fear being noticed (public attention) when leaning (in prayer), it is sufficient for you to place your hand on the ground without lying down."

Then He {a.s} gestured with the tips of his fingers from his right hand and placed them lightly on the ground. And Abu Ja'far {a.s} also narrated that.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.338 • Al-Wafi, Vol.9 p.1598 • Wasa'il Al-Shi'ah, Vol.6 p.493

HADITH

HADITH.1399

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ عَنْ مُوسَى بْنِ اَلْقَاسِمِ وَ أَبِي قَتَادَةَ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ نَسِيَ أَنْ يَضْطَجِعَ عَلَى يَمِينِهِ بَعْدَ رَكْعَتَيِ اَلْفَجْرِ فَذَكَرَ حِينَ أَخَذَ فِي اَلْإِقَامَةِ كَيْفَ يَصْنَعُ قَالَ «يُقِيمُ وَ يُصَلِّي وَ يَدَعُ ذَلِكَ فَلاَ بَأْسَ».

Ahmad from Musa ibn Al-Qasim and Abu Qatadah from Ali ibn Ja'far from his brother (Imam) Musa {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who forgot to lie down on his right side after the two rak'ahs of Fajr and remembered when the iqamah (call to prayer) had already begun, what should he do?

Imam {a.s} said: "He should proceed with the iqamah and perform the prayer, and leave that (lying on the right side); there is no harm."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.182 • Qurb Al-Isnad, Vol.1 p.202 • Tahdib Al-Ahkam, Vol.2 p.338 • Al-Wafi, Vol.9 p.1599 • Wasa'il Al-Shi'ah, Vol.6 p.493

HADITH

HADITH.1400

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أحمد بن محمد عن علي بن الحكم عن عبد الله بن بكير عن زرارة عن أبي جعفر عليه‌السلام قال : إنما على أحدكم إذا انتصف الليل أن يقوم فيصلي صلاته جملة واحدة ثلاث عشرة ركعة ، ثم إن شاء جلس فدعا ، وإن شاء نام ، وإن شاء ذهب حيث شاء.

Ahmad ibn Muhammad from Ali ibn al-Hakam from Abdullah ibn Bukayr from Zurarah:

Abu Ja'far {a.s}, peace be upon him, said: "It is only required of one of you, when midnight has passed, to rise and perform his prayer all at once, thirteen rak'ahs in total. Then, if he wishes, he may sit and supplicate, or if he wishes, he may sleep, or if he wishes, he may go wherever he wants."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1401

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدٍ اَلْأَشْعَرِيِّ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ عَنْ سَاعَاتِ اَلْوَتْرِ قَالَ «أَحَبُّهَا إِلَيَّ اَلْفَجْرُ اَلْأَوَّلُ» وَ سَأَلْتُهُ عَنْ أَفْضَلِ سَاعَاتِ اَللَّيْلِ قَالَ «اَلثُّلُثُ اَلْبَاقِي» وَ سَأَلْتُهُ عَنِ اَلْوَتْرِ بَعْدَ فَجْرِ اَلصُّبْحِ قَالَ «نَعَمْ قَدْ كَانَ أَبِي رُبَّمَا أَوْتَرَ بَعْدَ مَا اِنْفَجَرَ اَلصُّبْحُ».

Ahmad ibn Muhammad from Isma'il ibn Sa'd al-Ash'ari, who said:
I asked Abu al-Hasan al-Ridha {a.s}, peace be upon him, about the times for Witr.
Imam {a.s} said: "The most beloved of them to me is the first dawn."
And I asked Him {a.s} about the best hours of the night.
Imam {a.s} said: "The last third."
And I asked Him {a.s} about performing Witr after the dawn of morning has broken.
Imam {a.s} said: "Yes, my father would sometimes perform Witr after the dawn had broken."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.339 • Al-Wafi, Vol.7 p.313

HADITH

HADITH.1402

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ زُرْعَةَ عَنْ اَلْمُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقُومُ وَ أَنَا أَشُكُّ فِي اَلْفَجْرِ فَقَالَ «صَلِّ عَلَى شَكِّكَ فَإِذَا طَلَعَ اَلْفَجْرُ فَأَوْتِرْ وَ صَلِّ اَلرَّكْعَتَيْنِ وَ إِذَا أَنْتَ قُمْتَ وَ قَدْ طَلَعَ اَلْفَجْرُ فَابْدَأْ بِالْفَرِيضَةِ وَ لاَ تُصَلِّ غَيْرَهَا فَإِذَا فَرَغْتَ فَاقْضِ مَا فَاتَكَ وَ لاَ تَكُونُ هَذِهِ عَادَةً وَ إِيَّاكَ أَنْ تُطْلِعَ عَلَى هَذَا أَهْلَكَ فَيُصَلُّونَ عَلَى ذَلِكَ وَ لاَ يُصَلُّونَ بِاللَّيْلِ».

From him, from Ali ibn al-Hakam, from Zur'ah, from al-Mufaddal ibn 'Umar, who said:
I said to Abu Abdillah {a.s}, peace be upon him: "I rise while I am uncertain about the time of dawn."
Imam {a.s} said: "Pray based on your uncertainty. Then, when dawn appears, perform the Witr, and pray the two rak'ahs. And if you rise and the dawn has already appeared, then begin with the obligatory prayer and do not perform anything else.
Then, once you have finished, make up what you missed. And do not make this a habit. And beware of letting your family become aware of this, so that they pray in this manner and abandon the night prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.339 • Al-Wafi, Vol.7 p.338 • Wasa'il Al-Shi'ah, Vol.4 p.262

HADITH

HADITH.1403

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْبَرْقِيِّ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «رُبَّمَا قُمْتُ وَ قَدْ طَلَعَ اَلْفَجْرُ فَأُصَلِّي صَلاَةَ اَللَّيْلِ وَ اَلْوَتْرَ وَ اَلرَّكْعَتَيْنِ قَبْلَ اَلْفَجْرِ ثُمَّ أُصَلِّي اَلْفَجْرَ» قَالَ قُلْتُ أَفْعَلُ أَنَا ذَا قَالَ «نَعَمْ وَ لاَ يَكُونُ مِنْكَ عَادَةً».

From him, from al-Barqi, from Safwan, from Abu Ayyub, from Sulayman ibn Khalid, who said:
Abu Abdillah {a.s}, peace be upon him, said to me: "It may happen that I rise and the dawn has already appeared, so I perform the night prayer, and the Witr, and the two rak'ahs before Fajr, then I perform the Fajr prayer."
He (narrator) said: "I asked, 'May I do the same?'"
Imam {a.s} said: "Yes, but do not make it a habit."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.339 • Al-Wafi, Vol.7 p.335 • Wasa'il Al-Shi'ah, Vol.4 p.261

HADITH

HADITH.1404

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

وَ عَنْهُ عَنِ اَلْبَرْقِيِّ عَنْ سَعْدٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ فِي بَيْتِهِ وَ هُوَ يُصَلِّي وَ هُوَ يَرَى أَنْ عَلَيْهِ لَيْلاً ثُمَّ يَدْخُلُ عَلَيْهِ اَلْآخَرُ مِنَ اَلْبَابِ فَقَالَ قَدْ أَصْبَحْتَ هَلْ يُعِيدُ اَلْوَتْرَ أَمْ لاَ أَوْ يُعِيدُ شَيْئاً مِنْ صَلاَتِهِ قَالَ «يُعِيدُ إِنْ صَلاَّهَا مُصْبِحاً».

قال محمد بن الحسن : إنما ينبغي له الاعادة إذا صلاها مصبحا لانه إذا أصبح فيكون قد تضيق وقت الفرض فلا يجوز له أن يصلي نافلة ، فإذا صلاها كان عليه اعادتها لانه صلاها في غير وقتها ، والذي يبين ما قدمناه :

And from him, from al-Barqi, from Sa'd, from Abu al-Hasan al-Ridha {a.s}, peace be upon him, who said:
I asked Him {a.s} about a man who is in his house, praying, while he believes it is still night.
Then another person enters upon him from the door and says, "The morning has come." Should he repeat the Witr or not, or should he repeat any part of his prayer?
Imam {a.s} said: "He should repeat it if he prayed it after morning had arrived."

[AL TUSI]
Muhammad ibn al-Hasan said: "It is only appropriate for him to repeat it if he prayed it after morning had arrived, because when the morning has come, the time for the obligatory prayer becomes constrained, and it is not permissible for him to perform a supererogatory prayer. So if he performs it, he is required to repeat it because he has prayed it outside of its proper time." That which clarifies what we have presented is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.339 • Al-Istibsar, Vol.1 p.292 • Al-Wafi, Vol.7 p.364 • Wasa'il Al-Shi'ah, Vol.4 p.259 • Bihar Al-Anwar, Vol.80 p.123

HADITH

HADITH.1405

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

ما رواه أحمد بن محمد عن علي بن الحكم عن سيف بن عميرة عن أبي بكر عن جعفر بن محمد عليه‌السلام قال : إذا دخل وقت صلاة مفروضة فلا تطوع.

What was narrated by Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn Umayrah from Abu Bakr from (Imam) Ja'far ibn Muhammad {a.s}, peace be upon him:

Imam {a.s} said: "When the time for an obligatory prayer enters, do not perform supererogatory prayers."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1406

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ عَلِيِّ بْنِ عَبْدِ اَلْعَزِيزِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقُومُ وَ أَنَا أَتَخَوَّفُ اَلْفَجْرَ قَالَ «فَأَوْتِرْ» قُلْتُ فَأَنْظُرُ وَ إِذَا عَلَيَّ لَيْلٌ قَالَ «فَصَلِّ صَلاَةَ اَللَّيْلِ».

Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn Abdul-Aziz, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "I rise while I fear that dawn may have arrived."

Imam {a.s} said: "Then perform the Witr."

I asked: "Then I look and find that it is still night upon me."

Imam {a.s} said: "Then perform the night prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.340 • Al-Wafi, Vol.7 p.339 • Wasa'il Al-Shi'ah, Vol.4 p.259 • Bihar Al-Anwar, Vol.80 p.120

HADITH

HADITH.1407

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ بِنْتِ إِلْيَاسَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِذَا قُمْتَ وَ قَدْ طَلَعَ اَلْفَجْرُ فَابْدَأْ بِالْوَتْرِ ثُمَّ صَلِّ اَلرَّكْعَتَيْنِ ثُمَّ صَلِّ اَلرَّكَعَاتِ إِذَا أَصْبَحْتَ».

From him, from al-Hasan ibn Ali ibn Bint Ilyas, from Abdullah ibn Sinan, who said:

I heard Abu Abdillah {a.s}, peace be upon him, say: "If you rise and the dawn has already appeared, then begin with the Witr, then pray the two rak'ahs, then pray the rak'ahs when the morning has come."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.340 • Al-Wafi, Vol.7 p.335 • Wasa'il Al-Shi'ah, Vol.4 p.259

HADITH

HADITH.1408

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحَسَنِ بْنِ عَلاَّنٍ قَالَ حَدَّثَنِي إِسْحَاقُ بْنُ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّكْعَتَيْنِ اَللَّتَيْنِ قَبْلَ اَلْفَجْرِ قَالَ «قُبَيْلَ اَلْفَجْرِ وَ مَعَهُ وَ بَعْدَهُ» قُلْتُ فَمَتَى أَدَعُهَا حَتَّى أَقْضِيَهَا قَالَ قَالَ «إِذَا قَالَ اَلْمُؤَذِّنُ قَدْ قَامَتِ اَلصَّلاَةُ ».

From him, from Muhammad ibn al-Hasan ibn 'Allan, who said: Ishaq ibn 'Ammar narrated to me, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about the two rak'ahs before Fajr.
Imam {a.s} said: "Just before Fajr, with it, and after it."
I asked: "When do I leave them in order to make them up later?"
Imam {a.s} said: "When the mu'adhdhin says: '*Qad qamatis salah'* (The prayer has been established)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.340 • Al-Wafi, Vol.7 p.317 • Wasa'il Al-Shi'ah, Vol.4 p.269

HADITH

HADITH.1409

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ أَخِيهِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ لاَ يُصَلِّي اَلْغَدَاةَ حَتَّى تُسْفِرَ وَ تَظْهَرَ اَلْحُمْرَةُ وَ لَمْ يَرْكَعْ رَكْعَتَيِ اَلْفَجْرِ أَ يَرْكَعُهُمَا أَوْ يُؤَخِّرُهُمَا قَالَ «يُؤَخِّرُهُمَا».

From him, from al-Hasan ibn Ali ibn Yaqtin, from his brother al-Husayn, from Ali ibn Yaqtin, who said:
I asked Abu al-Hasan {a.s}, peace be upon him. about a man who does not pray the morning prayer until it becomes bright and the redness appears, and he has not yet performed the two rak'ahs of Fajr. Should he perform them or delay them?
Imam {a.s} said: "He should delay them."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.340 • Al-Wafi, Vol.7 p.317 • Wasa'il Al-Shi'ah, Vol.4 p.266

HADITH

HADITH.1410

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَجَّالِ عَنْ أَبِي عَبْدِ اَللَّهِ قَالَ: كَانَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي رَكْعَتَيْنِ بَعْدَ اَلْعِشَاءِ يَقْرَأُ فِيهِمَا بِمِائَةِ آيَةٍ وَ لاَ يَحْتَسِبُ بِهِمَا وَ رَكْعَتَيْنِ وَ هُوَ جَالِسٌ يَقْرَأُ فِيهِمَا بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يا أَيُّهَا اَلْكافِرُونَ» فَإِنِ اِسْتَيْقَظَ مِنَ اَللَّيْلِ صَلَّى صَلاَةَ اَللَّيْلِ وَ أَوْتَرَ وَ إِنْ لَمْ يَسْتَيْقِظْ حَتَّى يَطْلُعَ اَلْفَجْرُ صَلَّى رَكْعَتَيْنِ فَصَارَتْ شَفْعاً وَ اِحْتَسَبَ بِالرَّكْعَتَيْنِ اَللَّتَيْنِ صَلاَّهُمَا بَعْدَ اَلْعِشَاءِ وَتْراً.

Muhammad ibn Ahmad ibn Yahya from Ahmad ibn Muhammad from al-Hajjal from Abu Abdullah, who said:
Abu Abdillah {a.s}, peace be upon him, would perform two rak'ahs after the 'Isha prayer, in which He {a.s} would recite one hundred verses, and He {a.s} would not count them as part of anything.
And He {a.s} would perform two rak'ahs while sitting, in which He {a.s} would recite (Surah Al Ikhlas) and (Surah Al Kafirun). Then if He {a.s} woke up during the night, He {a.s} would perform the night prayer and the Witr.
And if He {a.s} did not wake up until the dawn had risen, He {a.s} would perform two rak'ahs, and they would count as the Shaf', and He {a.s} would count the two rak'ahs He {a.s} had prayed after 'Isha as the Witr.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.341 • Al-Wafi, Vol.7 p.340 • Wasa'il Al-Shi'ah, Vol.4 p.253 • Wasa'il Al-Shi'ah, Vol.8 p.121 • Bihar Al-Anwar, Vol.80 p.120

HADITH

HADITH.1411

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن محمد بن الحسين عن ابن محبوب عن معاوية ابن وهب قال : سمعت أبا عبد الله عليه‌السلام يقول : أما يرضى أحدكم أن يقوم قبيل الصبح ويوتر ويصلي ركعتي الفجر وتكتب له صلاة الليل.

From him, from Muhammad ibn al-Husayn, from Ibn Mahbub, from Mu'awiyah ibn Wahb, who said:
I heard Abu Abdillah {a.s}, peace be upon him, say: "Is it not sufficient for one of you to rise shortly before dawn, perform the Witr, and pray the two rak'ahs of Fajr, and it will be recorded for him as the night prayer?"

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1412

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : « «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ اَلْيَوْمِ اَلْآخِرِ» فَلاَ يَبِيتَنَّ إِلاَّ بِوَتْرٍ ».

Muhammad ibn Abi Umayr from Hammad from Hariz from Zurarah, who said:
Abu Ja'far {a.s} said: "Whoever believes in Allah {SWT} and the Last Day (Qiyama) should not pass the night without performing Witr."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.200 • 'Ilal Al-Shara'i', Vol.2 p.330 • Tahdib Al-Ahkam, Vol.2 p.341 • Al-Wafi, Vol.7 p.98 • Wasa'il Al-Shi'ah, Vol.4 p.94 • Wasa'il Al-Shi'ah, Vol.4 p.95 • Wasa'il Al-Shi'ah, Vol.4 p.95 • Bihar Al-Anwar, Vol.8 4 p.145

CHAPTER ON THE RULINGS ON FORGETFULNESS (AHKAM AL-SAHW)

١٦ ـ باب احكام السهو

HADITH 1413 – 1468

HADITH.1413

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ اَلْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلاَتِهِ نِصْفُهَا وَ ثُلُثُهَا وَ رُبُعُهَا وَ خُمُسُهَا فَمَا يُرْفَعُ إِلاَّ مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ وَ إِنَّمَا أُمِرُوا بِالنَّوَافِلِ لِيُتَمَّمَ لَهُمْ بِهَا مَا نَقَصُوا مِنَ اَلْفَرِيضَةِ».

Al-Husayn ibn Sa'id from Ibn Abi Umayr from Hisham ibn Salim from Muhammad ibn Muslim:

Abu Ja'far {a.s}, peace be upon him, said: "Indeed, a servant's prayer may be raised up for him as half of it, or a third of it, or a fourth of it, or a fifth of it. Only that part of it is raised up in which his heart is truly present.

And they were commanded to perform supererogatory prayers so that with them, what was lacking from the obligatory prayers could be completed."

[REFERENCES] Al-Kafi, Vol.3 p.363 • 'Ilal Al-Shara'i', Vol.2 p.328 • Tahdib Al-Ahkam, Vol.2 p.341 • Al-Wafi, Vol.8 p.847 • Wasa'il Al-Shi'ah, Vol.4 p.71 • Al-Fusul Al-Muhimmah, Vol.2 p.66 • Bihar Al-Anwar, Vol.8 1 p.238 • Bihar Al-Anwar, Vol.8 4 p.28

HADITH

HADITH.1414

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ فَضَالَةَ عَمَّنْ رَوَاهُ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «يُرْفَعُ لِلرَّجُلِ مِنَ اَلصَّلاَةِ رُبُعُهَا أَوْ ثُمُنُهَا أَوْ نِصْفُهَا أَوْ أَكْثَرُ بِقَدْرِ مَا سَهَا وَ لَكِنَّ اَللَّهَ تَعَالَى يُتِمُّ ذَلِكَ بِالنَّوَافِلِ».

From him, from Faddalah from someone who narrated it from Abu Basir, who said:

Abu Abdillah {a.s}, peace be upon him said: "A man's prayer may be raised up for him as a fourth of it, or an eighth of it, or a half of it, or more, according to how much he was heedless. But Allah {SWT}, the Exalted, completes that through the supererogatory prayers."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.341 • Al-Wafi, Vol.8 p.847 • Wasa'il Al-Shi'ah, Vol.4 p.74 • Wasa'il Al-Shi'ah, Vol.8 p.235

HADITH

HADITH.1415

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

عَنْهُ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا عَنْ أَبِي حَمْزَةَ اَلثُّمَالِيِّ قَالَ: رَأَيْتُ عَلِيَّ بْنَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يُصَلِّي فَسَقَطَ رِدَاهُ عَنْ مَنْكِبَيْهِ قَالَ فَلَمْ يُسَوِّهِ حَتَّى فَرَغَ مِنْ صَلاَتِهِ قَالَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ «وَيْحَكَ أَ تَدْرِي بَيْنَ يَدَيْ مَنْ كُنْتُ إِنَّ اَلْعَبْدَ لاَ تُقْبَلُ مِنْهُ صَلاَةٌ إِلاَّ مَا أَقْبَلَ مِنْهَا» فَقُلْتُ جُعِلْتُ فِدَاكَ هَلَكْنَا فَقَالَ «كَلاَّ إِنَّ اَللَّهَ تَعَالَى يُتَمِّمُ ذَلِكَ بِالنَّوَافِلِ».

From him, by Hammad ibn ‘Isa, said: One of our companions narrated to me from Abu Hamzah al-Thumali:
I (Abu Hamza) saw (Imam) Ali ibn al-Husayn {a.s}, peace be upon them both, praying, and His {a.s} cloak fell from His {a.s} shoulders.
Imam {a.s} did not adjust it until He {a.s} had completed His {a.s} prayer.
I asked Imam {a.s} about that, and Imam {a.s} said:
"Woe to you! Do you know before whom I was standing? Indeed, a servant’s prayer is not accepted from him except that part of it in which he was fully attentive."
I (Abu Hamza) asked: “May I be your ransom! Then we are doomed.”
Imam {a.s} said: "No, indeed Allah {SWT}, the Exalted, completes that with the supererogatory prayers."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.341 • Al-Wafi, Vol.8 p.847 • Wasa’il Al-Shi’ah, Vol.5 p.478

HADITH

HADITH.1416

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا أَسْمَعُ جُعِلْتُ فِدَاكَ إِنِّي كَثِيرُ اَلسَّهْوِ فِي اَلصَّلاَةِ فَقَالَ «وَ هَلْ يَسْلَمُ مِنْهُ أَحَدٌ» فَقُلْتُ مَا أَظُنُّ أَحَداً أَكْثَرَ سَهْواً مِنِّي فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «يَا أَبَا مُحَمَّدٍ إِنَّ اَلْعَبْدَ يُرْفَعُ لَهُ ثُلُثُ صَلاَتِهِ وَ نِصْفُهَا وَ ثَلاَثَةُ أَرْبَاعِهَا وَ أَقَلُّ وَ أَكْثَرُ عَلَى قَدْرِ سَهْوِهِ فِيهِ وَ لَكِنَّهُ يُتَمُّ لَهُ مِنَ اَلنَّوَافِلِ» فَقَالَ لَهُ أَبُو بَصِيرٍ مَا أَرَى اَلنَّوَافِلَ يَنْبَغِي أَنْ تُتْرَكَ عَلَى حَالٍ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَجَلْ لاَ».

From him, from al-Qasim ibn Muhammad from Ali ibn Abi Hamzah from Abu Basir, who said:
A man said to Abu Abdillah {a.s}, peace be upon him, while I was listening:
"May I be your ransom! I am very forgetful in prayer."
Imam {a.s} said: "And is there anyone who is safe from it?"
I said: "I do not think anyone is more forgetful than I am."
Abu Abdillah {a.s}, peace be upon him, said: "O Aba Muhammad, a servant’s prayer may be raised for him as a third, or a half, or three-quarters, or less, or more, according to the extent of his forgetfulness in it. But it is completed for him through the supererogatory prayers."
Then Abu Basir said to Imam {a.s}: "I see that the supererogatory prayers should never be abandoned under any circumstance."
Abu Abdillah {a.s}, peace be upon him, said: "Yes, indeed."

[REFERENCES] Al-Kafi, Vol.3 p.363 • Tahdib Al-Ahkam, Vol.2 p.342 • Al-Wafi, Vol.8 p.848

HADITH

HADITH.1417

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُمَا قَالاَ: «إِنَّمَا لَكَ مِنْ صَلاَتِكَ مَا أَقْبَلْتَ عَلَيْهِ مِنْهَا فَإِنْ أَوْهَمَهَا كُلَّهَا أَوْ غَفَلَ عَنْ أَدَائِهَا لُفَّتْ فَضُرِبَ بِهَا وَجْهُ صَاحِبِهَا».

Muhammad ibn Isma'il from al-Fadl ibn Shadhan from Hammad ibn Isa from Hariz from al-Fudayl ibn Yasar from Abu Ja'far {a.s} and Abu Abdillah {a.s}, peace be upon them both:

(Imam {a.s}) said: "You are granted from your prayer only that portion of it to which you give your attention. So if you are heedless of it entirely, or neglect its performance, it is wrapped up and struck against the face of its performer."

[REFERENCES] Al-Kafi, Vol.3 p.363 • Tahdib Al-Ahkam, Vol.2 p.342 • Wasa'il Al-Shi'ah, Vol.5 p.476 • Bihar Al-Anwar, Vol.8 1 p.260

HADITH

HADITH.1418

[SOURCE] Implicit (Muzmar)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ قَالَ فِي كِتَابِ حَرِيزٍ أَنَّهُ قَالَ: إِنِّي نَسِيتُ أَنِّي فِي صَلاَةٍ فَرِيضَةٍ حَتَّى رَكَعْتُ وَ أَنَا أَنْوِيهَا تَطَوُّعاً قَالَ فَقَالَ «هِيَ اَلَّتِي قُمْتَ فِيهَا إِنْ كُنْتَ قُمْتَ وَ أَنْتَ تَنْوِي فَرِيضَةً ثُمَّ دَخَلَكَ اَلشَّكُّ فَأَنْتَ فِي اَلْفَرِيضَةِ وَ إِنْ كُنْتَ دَخَلْتَ فِي نَافِلَةٍ فَتَنْوِيهَا فَرِيضَةً فَأَنْتَ فِي اَلنَّافِلَةِ وَ إِنْ كُنْتَ دَخَلْتَ فِي فَرِيضَةٍ ثُمَّ ذَكَرْتَ نَافِلَةً كَانَتْ عَلَيْكَ فَامْضِ فِي اَلْفَرِيضَةِ».

Ali ibn Ibrahim from his father from Abdullah ibn al-Mughirah, who said:

In the book of Hariz, he said: "I forgot that I was in an obligatory prayer until I had already bowed, and I had intended it as a supererogatory prayer."

He said: "It is according to what you stood for, if you stood with the intention of an obligatory prayer and then doubt entered upon you, then you are in the obligatory prayer. But if you began with the intention of a supererogatory prayer and then intended it to be obligatory, then you are in the supererogatory prayer. And if you began in an obligatory prayer and then remembered a supererogatory prayer that was due upon you, then proceed with the obligatory prayer."

[REFERENCES] Al-Kafi, Vol.3 p.363 • Tahdib Al-Ahkam, Vol.2 p.342 • Al-Wafi, Vol.8 p.911 • Wasa'il Al-Shi'ah, Vol.6 p.6

HADITH

HADITH.1419

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

محمد بن مسعود العياشي عن جعفر بن أحمد عن علي بن الحسن عن محمد بن عيسى عن يونس عن معاوية قال سألت أبا عبد الله عليه‌السلام : عن رجل قام في الصلاة المكتوبة فسها فظن انها نافلة ، أو كان في النافلة فظن انها مكتوبة قال : هي ما أفتتح الصلاة عليه.

Muhammad ibn Mas'ud al-'Ayyashi from Ja'far ibn Ahmad from Ali ibn al-Hasan from Muhammad ibn Isa from Yunus from Mu'awiyah, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who stood for an obligatory prayer but due to forgetfulness thought it was a supererogatory one, or was in a supererogatory prayer and thought it was an obligatory one.

Imam {a.s} said: "It is according to what he began the prayer upon."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1420

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اَلْعَزِيزِ عَنْ عَبْدِ اَللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ قَامَ فِي صَلاَةٍ فَرِيضَةٍ فَصَلَّى رَكْعَةً وَ هُوَ يَنْوِي أَنَّهَا نَافِلَةٌ قَالَ «هِيَ اَلَّتِي قُمْتَ فِيهَا وَ لَهَا» وَ قَالَ «إِذَا قُمْتَ وَ أَنْتَ تَنْوِي اَلْفَرِيضَةَ فَدَخَلَكَ اَلشَّكُّ بَعْدُ فَأَنْتَ فِي اَلْفَرِيضَةِ عَلَى اَلَّذِي قُمْتَ لَهُ وَ إِنْ كُنْتَ دَخَلْتَ فِيهَا وَ أَنْتَ تَنْوِي نَافِلَةً ثُمَّ إِنَّكَ تَنْوِيهَا بَعْدُ فَرِيضَةً فَأَنْتَ فِي اَلنَّافِلَةِ وَ إِنَّمَا يُحْسَبُ لِلْعَبْدِ مِنْ صَلاَتِهِ اَلَّتِي اِبْتَدَأَ فِي أَوَّلِ صَلاَتِهِ».

From him, from Hamdawayh, from Muhammad ibn al-Husayn, from al-Hasan ibn Mahbub, from Abdul-Aziz, from Abdullah ibn Abi Ya'fur, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who stood for an obligatory prayer and prayed one rak'ah while intending it to be a supererogatory prayer.

Imam {a.s} said: "It is according to what you stood for and intended."

And Imam {a.s} said: "If you stood while intending an obligatory prayer, and then doubt entered upon you afterward, then you are in the obligatory prayer according to what you stood for. But if you began it while intending it as a supererogatory prayer, and then afterward you intend it as obligatory, then you are in the supererogatory prayer. Indeed, what is counted for the servant from his prayer is what he began with at the start of his prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.343 • Tahdib Al-Ahkam, Vol.2 p.382 • Al-Wafi, Vol.8 p.912 • Wasa'il Al-Shi'ah, Vol.6 p.7

HADITH

HADITH.1421

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُرِيدُ أَنْ يُصَلِّيَ ثَمَانِيَ رَكَعَاتٍ فَيُصَلِّي عَشْرَ رَكَعَاتٍ أَ يَحْتَسِبُ بِالرَّكْعَتَيْنِ مِنْ صَلاَةٍ عَلَيْهِ قَالَ «لاَ إِلاَّ أَنْ يُصَلِّيَهَا عَمْداً فَإِنْ لَمْ يَنْوِ ذَلِكَ فَلاَ».

Muhammad ibn Ahmad ibn Yahya from Ahmad ibn al-Hasan from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa al-Sabati:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who intends to pray eight rak'ahs but ends up praying ten rak'ahs, are the two extra rak'ahs counted as part of another prayer upon him?

Imam {a.s} said: "No, unless he deliberately intends that. But if he did not intend it, then no."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.343 • Al-Wafi, Vol.8 p.1010 • Wasa'il Al-Shi'ah, Vol.6 p.7

HADITH

HADITH.1422

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ وَ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلسَّهْوِ فِي اَلنَّافِلَةِ فَقَالَ «لَيْسَ عَلَيْكَ شَيْءٌ».

Al-Husayn ibn Sa'id from Faddalah and Safwan from al-'Ala' from Muhammad ibn Muslim from one of the two (Imams {a.s}), peace be upon them, who said:

I asked Imam {a.s} about forgetfulness in the supererogatory prayer.

Imam {a.s} said: "There is nothing upon you."

[REFERENCES] Al-Kafi, Vol.3 p.359 • Tahdib Al-Ahkam, Vol.2 p.343 • Al-Wafi, Vol.8 p.1000 • Wasa'il Al-Shi'ah, Vol.8 p.230

HADITH

HADITH.1423

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ فَضَالَةَ عَنِ اِبْنِ سِنَانٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كَثُرَ عَلَيْكَ اَلسَّهْوُ فَامْضِ فِي صَلاَتِكَ».

From him, from Faddalah, from Ibn Sinan, from more than one person:

Abu Abdillah {a.s}, peace be upon him, said: "If forgetfulness becomes frequent for you, then proceed with your prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.343 • Al-Wafi, Vol.8 p.999 • Wasa'il Al-Shi'ah, Vol.8 p.228 • Bihar Al-Anwar, Vol.8 5 p.272

HADITH

HADITH.1424

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كَثُرَ عَلَيْكَ اَلسَّهْوُ فَامْضِ عَلَى صَلاَتِكَ فَإِنَّهُ يُوشِكُ أَنْ يَدَعَكَ إِنَّمَا هُوَ مِنَ اَلشَّيْطَانِ».

From him, from Faddalah, from al-'Ala', from Muhammad ibn Muslim:

Abu Ja'far {a.s}, peace be upon him, said: "If forgetfulness becomes frequent for you, then proceed with your prayer, for it is likely to leave you. Indeed, it is from Shaytan."

[REFERENCES] Al-Kafi, Vol.3 p.359 • Tahdib Al-Ahkam, Vol.2 p.343 • Al-Wafi, Vol.8 p.998 • Wasa'il Al-Shi'ah, Vol.8 p.227 • Bihar Al-Anwar, Vol.8 5 p.272

HADITH

HADITH.1425

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ بُكَيْرٍ عَنْ عُبَيْدِ اَللَّهِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلسَّهْوِ فَإِنَّهُ يَكْثُرُ عَلَيَّ فَقَالَ «أَدْرِجْ صَلاَتَكَ إِدْرَاجاً» قُلْتُ وَ أَيُّ شَيْءٍ اَلْإِدْرَاجُ قَالَ «ثَلاَثُ تَسْبِيحَاتٍ فِي اَلرُّكُوعِ وَ اَلسُّجُودِ».

Ahmad ibn Muhammad from Ibn Bukayr from Ubaydullah al-Halabi, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about forgetfulness (in prayer), for it occurs frequently with me.

Imam {a.s} said: "Merge your prayer with merging (idraj)."

I asked: "What is merging?"

Imam {a.s} said: "Three tasbihat (glorifications) in the bowing and prostration."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.344 • Al-Wafi, Vol.8 p.1001 • Wasa'il Al-Shi'ah, Vol.8 p.236

HADITH

HADITH.1426

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ اِبْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كُلُّ مَا شَكَكْتَ فِيهِ مِمَّا قَدْ مَضَى فَامْضِهِ كَمَا هُوَ».

Al-Husayn ibn Sa'id from Safwan from Ibn Bukayr from Muhammad ibn Muslim:

Abu Ja'far {a.s}, peace be upon him, said: "Everything you doubt from what has already passed, proceed with it as it is."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.344 • Al-Wafi, Vol.8 p.949 • Wasa'il Al-Shi'ah, Vol.8 p.237

HADITH

HADITH.1427

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنِ اَلنَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ وَ عَلِيٍّ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ : فِي اَلسَّهْوِ فِي اَلصَّلاَةِ فَقَالَ «تَبْنِي عَلَى اَلْيَقِينِ وَ تَأْخُذُ بِالْجَزْمِ وَ تَحْتَاطُ بِالصَّلاَةِ كُلِّهَا».

From him, from al-Nadr, from Muhammad ibn Abi Hamzah, from Abdur-Rahman ibn al-Hajjaj and Ali:
Abu Ibrahim {a.s}, peace be upon him, (was asked) regarding forgetfulness in prayer. Imam {a.s} said: "You build upon certainty, act upon what is firm, and apply precaution to the entire prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.344 • Al-Wafi, Vol.8 p.987 • Wasa'il Al-Shi'ah, Vol.8 p.213 • Wasa'il Al-Shi'ah, Vol.8 p.237

HADITH

HADITH.1428

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ عَلَى اَلْإِمَامِ سَهْوٌ وَ لاَ عَلَى مَنْ خَلْفَ اَلْإِمَامِ سَهْوٌ وَ لاَ عَلَى اَلسَّهْوِ سَهْوٌ وَ لاَ عَلَى اَلْإِعَادَةِ إِعَادَةٌ».

Ali from his father from Ibn Abi Umayr from Hafs ibn al-Bukhtari:
Abu Abdillah {a.s}, peace be upon him, said: "There is no forgetfulness upon the Imam (of prayer), nor upon the one who is behind the Imam (of prayer). There is no forgetfulness upon forgetfulness, and there is no repetition upon repetition."

[REFERENCES] Al-Kafi, Vol.3 p.359 • Tahdib Al-Ahkam, Vol.2 p.344 • Al-Wafi, Vol.8 p.999 • Bihar Al-Anwar, Vol.8 5 p.239

HADITH

HADITH.1429

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قُمْتَ فِي اَلرَّكْعَتَيْنِ مِنَ اَلظُّهْرِ أَوْ غَيْرِهِمَا وَ لَمْ تَتَشَهَّدْ فِيهِمَا فَذَكَرْتَ ذَلِكَ فِي اَلرَّكْعَةِ اَلثَّالِثَةِ قَبْلَ أَنْ تَرْكَعَ فَاجْلِسْ فَتَشَهَّدْ وَ قُمْ فَأَتِمَّ صَلاَتَكَ وَ إِنْ أَنْتَ لَمْ تَذْكُرْ حَتَّى تَرْكَعَ فَامْضِ فِي صَلاَتِكَ حَتَّى تَفْرُغَ فَإِذَا فَرَغْتَ فَاسْجُدْ سَجْدَتَيِ اَلسَّهْوِ بَعْدَ اَلتَّسْلِيمِ قَبْلَ أَنْ تَتَكَلَّمَ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from Hammad ibn Uthman from al-Halabi:
Abu Abdillah {a.s}, peace be upon him, said: "If you stand up after the two rak'ahs of Dhuhr or any other prayer and did not recite the tashahhud in them, and you remember that in the third rak'ah before bowing, then sit and recite the tashahhud, then stand and complete your prayer. But if you do not remember until after you have bowed, then proceed with your prayer until you complete it. Once you have finished, perform the two prostrations of forgetfulness after the taslim and before you speak."

[REFERENCES] Al-Kafi, Vol.3 p.357 • Tahdib Al-Ahkam, Vol.2 p.344 • Al-Wafi, Vol.8 p.939 • Wasa'il Al-Shi'ah, Vol.6 p.406

HADITH

HADITH.1430

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «إِذَا قُمْتَ فِي اَلرَّكْعَتَيْنِ اَلْأُوَّلَتَيْنِ وَ لَمْ تَتَشَهَّدْ فَذَكَرْتَ قَبْلَ أَنْ تَرْكَعَ فَاقْعُدْ فَتَشَهَّدْ وَ إِنْ لَمْ تَذْكُرْ حَتَّى تَرْكَعَ فَامْضِ فِي صَلاَتِكَ كَمَا أَنْتَ فَإِذَا اِنْصَرَفْتَ سَجَدْتَ سَجْدَتَيْنِ لاَ رُكُوعَ فِيهِمَا ثُمَّ تَتَشَهَّدُ اَلتَّشَهُّدَ اَلَّذِي فَاتَكَ».

Al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn Abi Hamzah, who said:

Abu Abdillah {a.s}, peace be upon him, said: "If you stand up after the first two rak'ahs and did not recite the tashahhud, and you remember before you bow, then sit and recite the tashahhud. But if you do not remember until after you have bowed, then proceed with your prayer as you are. Then, when you have finished, perform two prostrations in which there is no bowing, then recite the tashahhud that you missed."

[REFERENCES] Al-Kafi, Vol.3 p.357 • Tahdib Al-Ahkam, Vol.2 p.344 • Al-Wafi, Vol.8 p.939 • Wasa'il Al-Shi'ah, Vol.8 p.244

HADITH

HADITH.1431

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي اَلرَّكْعَتَيْنِ مِنَ اَلْمَكْتُوبَةِ ثُمَّ يَنْسَى فَيَقُومُ قَبْلَ أَنْ يَجْلِسَ بَيْنَهُمَا قَالَ «فَلْيَجْلِسْ مَا لَمْ يَرْكَعْ وَ قَدْ تَمَّتْ صَلاَتُهُ وَ إِنْ لَمْ يَذْكُرْ حَتَّى يَرْكَعَ فَلْيَمْضِ فِي صَلاَتِهِ فَإِذَا سَلَّمَ نَقَرَ تِنْتَيْنِ وَ هُوَ جَالِسٌ».

Ali ibn Ibrahim from his father from Ibn Abi Umayr from 'Umar ibn Udhaynah from al-Fudayl ibn Yasar:

Abu Ja'far {a.s}, peace be upon him, (was asked) regarding a man who prays the first two rak'ahs of an obligatory prayer, then forgets and stands up before sitting between them.

Imam {a.s} said: "Then let him sit down as long as he has not yet bowed, and his prayer is complete. But if he does not remember until after he has bowed, then let him continue in his prayer. When he finishes with the salam, he should peck out (quickly perform) two (rak'ahs) while sitting."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.345

HADITH

HADITH.1432

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدٍ اَلْبَرْقِيُّ عَنْ مَنْصُورِ بْنِ اَلْعَبَّاسِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ اَلْحَسَنِ بْنِ صَدَقَةَ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ أَ سَلَّمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ فَقَالَ «نَعَمْ» قُلْتُ وَ حَالُهُ حَالُهُ قَالَ «إِنَّمَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُفَقِّهَهُمْ».

Ahmad ibn Muhammad al-Barqi from Mansur ibn al-'Abbas from 'Amr ibn Sa'id from al-Hasan ibn Sadaqah:
I said to Abu al-Hasan al-Awwal {a.s}, peace be upon him: "Did the Messenger of Allah {SWT}, peace be upon him and his family, ever end his prayer with the taslīm after only the first two rak'ahs?"
Imam {a.s} said: "Yes."
I asked: "Even in his state, as he was?"
Imam {a.s} said: "Indeed, Allah {SWT}, the Mighty and Majestic, only intended to teach them (people around Him {saws}) jurisprudence."

[REFERENCES] Al-Kafi, Vol.3 p.356 • Tahdib Al-Ahkam, Vol.2 p.345 • Al-Wafi, Vol.8 p.955 • Bihar Al-Anwar, Vol.1 7 p.105

HADITH

HADITH.1433

[SOURCE] Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ اَلنُّعْمَانِ عَنْ سَعِيدٍ اَلْأَعْرَجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثُمَّ سَلَّمَ فِي رَكْعَتَيْنِ فَسَأَلَهُ مَنْ خَلْفَهُ يَا رَسُولَ اَللَّهِ أَ حَدَثَ فِي اَلصَّلاَةِ شَيْءٌ قَالَ «وَ مَا ذَاكَ» قَالُوا إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ فَقَالَ «أَ كَذَاكَ يَا ذَا اَلْيَدَيْنِ » وَ كَانَ يُدْعَى ذَا اَلشِّمَالَيْنِ فَقَالَ نَعَمْ فَبَنَى عَلَى صَلاَتِهِ فَأَتَمَّ اَلصَّلاَةَ أَرْبَعاً وَ قَالَ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ هُوَ اَلَّذِي أَنْسَاهُ رَحْمَةً لِلْأُمَّةِ أَ لاَ تَرَى لَوْ أَنَّ رَجُلاً صَنَعَ هَذَا لَعُيِّرَ» » وَ قِيلَ مَا تُقْبَلُ صَلاَتُكَ فَمَنْ دَخَلَ عَلَيْهِ اَلْيَوْمَ ذَلِكَ قَالَ «قَدْ سَنَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ صَارَتْ أُسْوَةً وَ سَجَدَ سَجْدَتَيْنِ لِمَكَانِ اَلْكَلاَمِ».

Ahmad ibn Muhammad ibn Isa from Ali ibn al-Nu'man from Sa'id al-A'raj, who said:
I heard Abu Abdillah {a.s} say: "The Messenger of Allah {SWT}, peace be upon him and his family, once prayed and then performed the salam after two rak'ahs.
Those behind Him {saws} said: 'O Messenger of Allah {SWT}, has something occurred in the prayer?'
He {saws} said: 'What is that?'
They said: 'You only prayed two rak'ahs.'
He {saws} said: 'Is that so, O Dhu al-Yadayn?', as he used to be called Dhu al-Shimalayn.
He (Dhu al-Shimalayn) replied: 'Yes.'
So the Prophet {saws} continued from where He {saws} had left off, completed the prayer as four rak'ahs, and said: 'Indeed, Allah {SWT}, the Mighty and Majestic, is the One {AZJ} who made me forget, as a mercy to the ummah. Do you not see that if a man were to do this, he would be reproached, and it would be said to him: 'Your prayer is not accepted?'
But whoever experiences this now, let him know that the Messenger of Allah {SWT}, peace be upon him and his family, has already established the precedent and it has become a model to follow.'
And He {saws} performed two prostrations (sajdatayn) because of the speech that took place."

[REFERENCES] Al-Kafi, Vol.3 p.357 • Tahdib Al-Ahkam, Vol.2 p.345 • Al-Wafi, Vol.8 p.954 • Bihar Al-Anwar, Vol.1 7 p.105 • Bihar Al-Anwar, Vol.8 5 p.217 • Tafsir Nur Al-Thaqalayn, Vol.4 p.257

HADITH

HADITH.1434

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى رَكْعَتَيْنِ ثُمَّ قَامَ قَالَ «يَسْتَقْبِلُ» قُلْتُ فَمَا يَرْوِي اَلنَّاسُ فَذَكَرَ لَهُ حَدِيثَ ذِي اَلشِّمَالَيْنِ فَقَالَ «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَبْرَحْ مِنْ مَكَانِهِ وَ لَوْ بَرِحَ اِسْتَقْبَلَ».

Al-Husayn ibn Sa'id from Ibn Abi Umayr from Jamil, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who had prayed two rak'ahs and then stood up.

Imam {a.s} said: "He must start over."

I asked: "What about what people narrate, then I mentioned to him the narration of Dhu al-Shimalayn."

Imam {a.s} said: "The Messenger of Allah {SWT}, peace be upon him and his family, did not leave His {saws} place, and had He {saws} left it, He {saws} would have had to start over."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.345 • Nuzhat Al-Nazir, Vol.1 p.39 • Al-Wafi, Vol.8 p.957 • Wasa'il Al-Shi'ah, Vol.8 p.200

HADITH

HADITH.1435

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى رَكْعَتَيْنِ ثُمَّ قَامَ فَذَهَبَ فِي حَاجَتِهِ قَالَ «يَسْتَقْبِلُ اَلصَّلاَةَ» فَقُلْتُ مَا بَالُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَسْتَقْبِلْ حِينَ صَلَّى رَكْعَتَيْنِ فَقَالَ «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَنْفَتِلْ مِنْ مَوْضِعِهِ».

From him, from Faddalah, from al-Husayn ibn 'Uthman, from Sama'ah, from Abu Basir, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who prayed two rak'ahs and then got up and went about his need.

Imam {a.s} said: "He must begin the prayer anew."

I asked: "Why is it that the Messenger of Allah {SWT}, peace be upon him and his family, did not restart the prayer when He {saws} had prayed two rak'ahs?"

Imam {a.s} said: "The Messenger of Allah {SWT}, peace be upon him and his family, had not left his place."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.345 • Al-Wafi, Vol.8 p.957 • Wasa'il Al-Shi'ah, Vol.8 p.201 • Bihar Al-Anwar, Vol.1 7 p.100

HADITH

HADITH.1436

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سُئِلَ عَنْ رَجُلٍ دَخَلَ مَعَ اَلْإِمَامِ فِي صَلاَتِهِ وَ قَدْ سَبَقَهُ بِرَكْعَةٍ فَلَمَّا فَرَغَ اَلْإِمَامُ خَرَجَ مَعَ اَلنَّاسِ ثُمَّ ذَكَرَ بَعْدَ ذَلِكَ أَنَّهُ فَاتَتْهُ رَكْعَةٌ قَالَ «يُعِيدُهَا رَكْعَةً وَاحِدَةً».

As for what was narrated by al-Husayn ibn Sa'id from Safwan by al-'Ala' from Muhammad by Abu Ja'far {a.s}, peace be upon him, who said:

Imam {a.s} was asked about a man who joined the Imam (of prayer) in prayer while the Imam (of prayer) had already performed one rak'ah before him. When the Imam completed the prayer, the man left with the people, then afterward remembered that he had missed a rak'ah.

Imam {a.s} said: "He should repeat it as one rak'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.350 • Man La Yahduruhu Al-Faqih, Vol.1 p.405 • Tahdib Al-Ahkam, Vol.2 p.346 • Al-Istibsar, Vol.1 p.367 • Wasa'il Al-Shi'ah, Vol.8 p.198 • Wasa'il Al-Shi'ah, Vol.8 p.202

HADITH

HADITH.1437

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ ع عَنِ اَلرَّجُلِ يُصَلِّي اَلْغَدَاةَ رَكْعَةً وَ يَتَشَهَّدُ ثُمَّ يَنْصَرِفُ وَ يَذْهَبُ وَ يَجِيءُ ثُمَّ يَذْكُرُ بَعْدُ أَنَّهُ إِنَّمَا صَلَّى رَكْعَةً قَالَ «يُضِيفُ إِلَيْهَا رَكْعَةً».

فلا تنافي بين هذين الخبرين والخبر الاول الذي قدمناه عن عمار الساباطي وبين الاخبار الاولة لان الوجه في هذه الاخبار أن نحملها على انه إذا انصرف وذهب وجاء من غير أن يستدبر القبلة جاز له حينئذ البناء على ما مضى ، والاخبار الاولة محمولة على انه إذا استدبر القبلة وجب عليه استيناف الصلاة فلا تنافي بينهما على حال ، والذي يزيد ذلك بيانا ما رواه:

From him, from Ibn Abi Umayr, from Abdullah ibn Bukayr, from Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who performs the morning prayer as one rak'ah, recites the tashahhud, then finishes, leaves, and goes about, and afterward remembers that he had only prayed one rak'ah.

Imam {a.s} said: "He should add one rak'ah to it."

[AL TUSI]

So there is no contradiction between these two reports and the first report which we presented earlier from 'Ammar al-Sabati, nor with the earlier reports, because the interpretation of these reports is that if the person finishes (the prayer) and goes and returns without having turned his back to the qiblah, then it is permissible for him at that point to continue building upon what has already been performed. As for the earlier reports, they are to be understood as applying to the case where he turned his back to the qiblah, in which case it becomes obligatory upon him to begin the prayer anew. So there is no contradiction between them in any case. What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.346 • Al-Istibsar, Vol.1 p.367 • Al-Sarair, Vol.3 p.605 • Al-Wafi, Vol.8 p.961 • Wasa'il Al-Shi'ah, Vol.8 p.210 • Bihar Al-Anwar, Vol.8 5 p.197

HADITH

HADITH.1438

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ حَفِظَ سَهْوَهُ فَأَتَمَّهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا اَلسَّهْوِ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى بِالنَّاسِ اَلظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَهَا فَقَالَ لَهُ ذُو اَلشِّمَالَيْنِ يَا رَسُولَ اَللَّهِ أَ نَزَلَ فِي اَلصَّلاَةِ شَيْءٌ فَقَالَ «وَ مَا ذَاكَ» قَالَ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «أَ تَقُولُونَ مِثْلَ قَوْلِهِ» قَالُوا نَعَمْ فَقَامَ فَأَتَمَّ بِهِمُ اَلصَّلاَةَ وَ سَجَدَ سَجْدَتَيِ اَلسَّهْوِ» قَالَ قُلْتُ أَ رَأَيْتَ مَنْ صَلَّى رَكْعَتَيْنِ وَ ظَنَّ أَنَّهَا أَرْبَعٌ فَسَلَّمَ وَ اِنْصَرَفَ ثُمَّ ذَكَرَ بَعْدَ مَا ذَهَبَ أَنَّهُ إِنَّمَا صَلَّى رَكْعَتَيْنِ قَالَ «يَسْتَقْبِلُ اَلصَّلاَةَ مِنْ أَوَّلِهَا» قَالَ قُلْتُ فَمَا بَالُ اَلرَّسُولِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَسْتَقْبِلِ اَلصَّلاَةَ وَ إِنَّمَا أَتَمَّ مَا بَقِيَ مِنْ صَلاَتِهِ فَقَالَ «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَبْرَحْ مِنْ مَجْلِسِهِ فَإِنْ كَانَ لَمْ يَبْرَحْ مِنْ مَجْلِسِهِ فَلْيُتِمَّ مَا نَقَصَ مِنْ صَلاَتِهِ إِذَا كَانَ قَدْ حَفِظَ اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ».

Al-Husayn ibn Sa'id from al-Hasan from Zur'ah from Sama'ah:

Abu Abdillah {a.s}, peace be upon him, said: "Whoever remembers his forgetfulness and completes the prayer, then there are no two prostrations of forgetfulness (sajdatay al-sahw) required upon him.

Indeed, the Messenger of Allah {SWT}, peace be upon him and his family, once led the people in Dhuhr prayer, prayed two rak'ahs, then due to forgetfulness stopped.

Dhu al-Shimalayn said to Him {saws}: 'O Messenger of Allah {SWT}, has something new been revealed in the prayer?'

He {saws} said: 'What is that?'

He (Dhu al-Shimalayn) said: 'You only prayed two rak'ahs.'

The Messenger of Allah {SWT}, peace be upon him and his family, said: 'Do you all say what he (Dhu al-Shimalayn) is saying?'

They said: 'Yes.'

So He {saws} stood up and completed the prayer with them and performed two prostrations of forgetfulness."

He (Sama'ah) said: "I asked, 'What about someone who prays two rak'ahs and thinks they were four, so he gives salam and leaves, then afterward remembers that he only prayed two rak'ahs?'"

Imam {a.s} said: "He must begin the prayer from the start."

I (Sama'ah) asked: "Then why did the Messenger of Allah {SWT}, peace be upon him and his family, not restart the prayer, and instead just completed what remained of it?"

Imam {a.s} said: "The Messenger of Allah {SWT}, peace be upon him and his family, had not left His {saws} place. So if one has not left his place, then let him complete what is missing from his prayer, so long as he has retained the two initial rak'ahs."

[REFERENCES] Al-Kafi, Vol.3 p.355 • Tahdib Al-Ahkam, Vol.2 p.346 • Al-Istibsar, Vol.1 p.369 • Al-Wafi, Vol.8 p.953 • Wasa'il Al-Shi'ah, Vol.8 p.201 • Bihar Al-Anwar, Vol.1 7 p.104

HADITH

HADITH.1439

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى رَكْعَةً مِنَ اَلْغَدَاةِ ثُمَّ اِنْصَرَفَ وَ خَرَجَ فِي حَوَائِجِهِ ثُمَّ ذَكَرَ أَنَّهُ صَلَّى رَكْعَةً قَالَ «فَلْيُتِمَّ مَا بَقِيَ».

فقد بينا الوجه في مثله فيما مضى ، ويحتمل أن يكون الخبر مخصوصا بالنوافل دون الفرايض.

As for what was narrated by Sa'd from Muhammad ibn al-Husayn from Ja'far ibn Bashir from Hammad ibn Uthman from Ubayd ibn Zurarah, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who performed one rak'ah of the morning prayer, then finished and went out to attend to his needs, then remembered that he had only prayed one rak'ah.

Imam {a.s} said: "Then let him complete what remains."

[AL TUSI]

We have already clarified the interpretation of such a case previously, and it is also possible that this report is specific to supererogatory (nafilah) prayers and not to the obligatory (fard) prayers.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.347 • Al-Istibsar, Vol.1 p.368 • Al-Wafi, Vol.8 p.961 • Wasa'il Al-Shi'ah, Vol.8 p.210

HADITH

HADITH.1440

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنِ اِبْنِ أَبِي نَجْرَانَ عَنِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى بِالْكُوفَةِ رَكْعَتَيْنِ ثُمَّ ذَكَرَ وَ هُوَ بِمَكَّةَ أَوْ بِالْمَدِينَةِ أَوِ اَلْبَصْرَةِ أَوْ بِبَلْدَةٍ مِنَ اَلْبُلْدَانِ أَنَّهُ صَلَّى رَكْعَتَيْنِ قَالَ «يُصَلِّي رَكْعَتَيْنِ».

فهذا الخبر وخبر عمار الذي قال فيه لا يعيد ولو بلغ الصين الوجه فيهما ان نحملهما على انه إذا لم يذكر ذلك علما يقينا وإنما يذكر ظنا ويعتريه مع ذلك شك ، فحينئذ يضيف إليه تمام الصلاة استظهارا لا وجوبا ، لانا قد بينا أن بعد الانصراف من حال الصلاة لا يلتفت الى شئ من الشك ، ويحتمل الخبر أيضا أن يكون إنما ذكر ترك ركعتين من النوافل وليس فيه أنه ترك ركعتين من الفرايض ، ويزيد ما قدمناه بيانا :

As for what was narrated by Sa'd ibn Abdullah from Ibn Abi Najran from al-Husayn ibn Sa'id from Hammad from Hariz from Abu Ja'far {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who prayed two rak'ahs in Kufa, then remembered, while he was in Mecca, or in Medina, or in Basra, or in another town among the towns, that he had only prayed two rak'ahs.

Imam {a.s} said: "He should pray two rak'ahs."

[AL TUSI]

So this report and the report of 'Ammar, in which he said, "He does not repeat even if he reaches China," can be interpreted as applying to a case where the person does not remember with certain knowledge, but rather recalls it with suspicion and is overcome by doubt. In such a case, he may add the remaining part of the prayer as a

precaution, not as an obligation. For we have already clarified that once a person has finished and exited the state of prayer, no attention is given to any subsequent doubt. It is also possible that the report refers to having omitted two rak'ahs of a supererogatory prayer, and it does not specify that they were from an obligatory prayer. What further clarifies what we have presented is:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.347 • Al-Istibsar, Vol.1 p.368 • Al-Wafi, Vol.8 p.960 • Wasa'il Al-Shi'ah, Vol.8 p.204

HADITH

HADITH.1441

[SOURCE] Implicit (Muzmar)

ما رواه محمد بن مسعود عن جعفر بن أحمد قال حدثني علي ابن الحسن وعلي بن محمد عن العبيدي عن يونس عن العلا عن محمد بن مسلم عن احدهما عليهماالسلام قال : سئل عن رجل دخل مع الامام في صلاته وقد سبقه بركعة فلما فرغ الامام خرج مع الناس ثم ذكر أنه قد فاتته ركعة قال : يعيد ركعة واحدة يجوز له ذلك إذا لم يحول وجهه عن القبلة فإذا حول وجهه فعليه أن يستقبل الصلاة استقبالا.

Muhammad ibn Mas'ud from Ja'far ibn Ahmad, who said: Ali ibn al-Hasan and Ali ibn Muhammad narrated to me by al-'Ubaydi from Yunus from al-'Ala' from Muhammad ibn Muslim from one of the two (Imams {a.s}):
He was asked about a man who joined the Imam (of prayer) in prayer after the Imam (of prayer) had already completed one rak'ah. When the Imam (of prayer) finished, the man left with the people, then remembered that he had missed a rak'ah.
He said: "He should repeat one rak'ah, it is permissible for him to do so as long as he has not turned his face away from the qiblah. But if he has turned his face away, then he must begin the prayer anew from the start."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1442

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ صَلَّيْتُ بِقَوْمٍ صَلاَةً فَقَعَدْتُ لِلتَّشَهُّدِ ثُمَّ قُمْتُ وَ نَسِيتُ أَنْ أُسَلِّمَ عَلَيْهِمْ فَقَالُوا مَا سَلَّمْتَ عَلَيْنَا فَقَالَ «أَ لَمْ تُسَلِّمْ وَ أَنْتَ جَالِسٌ» قُلْتُ بَلَى فَقَالَ «فَلاَ بَأْسَ عَلَيْكَ وَ لَوْ نَسِيتَ حِينَ قَالُوا لَكَ ذَلِكَ اِسْتَقْبَلْتَهُمْ بِوَجْهِكَ فَقُلْتَ اَلسَّلاَمُ عَلَيْكُمْ».

Ali ibn Mahziyar from al-Hasan ibn Ali ibn Faddal from Yunus ibn Ya'qub, who said:
I said to Abu al-Hasan {a.s}, peace be upon him: "I led a group in prayer, and I sat for the tashahhud, then stood up and forgot to offer the salam to them."
So they said (to narrator): "You did not offer salam to us."
Imam {a.s} said: "Did you not offer salam while you were sitting?"
I said: "Yes."
Imam {a.s} said: "Then there is no harm upon you. And even if you had forgotten, when they said that to you, and you turned your face to them and said, 'Peace be upon you,' it would have been acceptable."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.348 • Al-Wafi, Vol.8 p.945 • Wasa'il Al-Shi'ah, Vol.6 p.425

HADITH

HADITH.1443

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ اَلْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَشُكُّ بَعْدَ مَا يَنْصَرِفُ مِنْ صَلاَتِهِ قَالَ فَقَالَ «لاَ يُعِيدُ وَ لاَ شَيْءَ عَلَيْهِ».

Al-Husayn ibn Sa'id from Ibn Abi Umayr from Abu Ayyub al-Khazzaz from Muhammad ibn Muslim:
Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who has doubt after he has finished his prayer.
Imam {a.s} said: "He does not repeat it, and there is nothing upon him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.348 • Al-Istibsar, Vol.1 p.369 • Al-Wafi, Vol.8 p.949 • Wasa'il Al-Shi'ah, Vol.8 p.246

HADITH

HADITH.1444

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ اَلسَّرَّاجِ عَنْ حَبِيبٍ اَلْخَثْعَمِيِّ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ كَثْرَةَ اَلسَّهْوِ فِي اَلصَّلاَةِ فَقَالَ «أَحْصِ صَلاَتَكَ بِالْحَصَى» أَوْ قَالَ «اِحْفَظْهَا بِالْحَصَى».

From him, from Muhammad ibn Isma'il from Abu Isma'il al-Sarraj from Habib al-Khath'ami, who said:
I complained to Abu Abdillah {a.s}, peace be upon him, about frequent forgetfulness in prayer.
Imam {a.s} said: "Count your prayers with pebbles,"
or Imam {a.s} said: "Keep track of them with pebbles."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.348 • Al-Wafi, Vol.8 p.1002 • Wasa'il Al-Shi'ah, Vol.8 p.247

HADITH

HADITH.1445

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أحمد بن محمد عن ابن أبي عمير عن حماد بن عثمان عن عبيد الله الحلبي عن أبي عبد الله عليه‌السلام في الرجل يكون خلف الامام فيطيل الامام التشهد فقال : يسلم من خلفه ويمضي في حاجته ان أحب.

Ahmad ibn Muhammad from Ibn Abi Umayr from Hammad ibn Uthman from Ubaydullah al-Halabi:
Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who is standing behind the Imam (of prayer) and the Imam (of prayer) prolongs the tashahhud.
Imam {a.s} said: "He may give salam behind him and go about his need if he wishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1446

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ خَلْفَ اَلْإِمَامِ فَيُطَوِّلُ اَلْإِمَامُ اَلتَّشَهُّدَ فَيَأْخُذُ اَلرَّجُلَ اَلْبَوْلُ أَوْ يَتَخَوَّفُ عَلَى شَيْءٍ يَفُوتُ أَوْ يَعْرِضُ لَهُ وَجَعٌ كَيْفَ يَصْنَعُ قَالَ «يَتَشَهَّدُ هُوَ وَ يَنْصَرِفُ وَ يَدَعُ اَلْإِمَامَ».

From him, from Musa ibn al-Qasim from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a man who is behind the Imam (of prayer), and the Imam (of prayer) prolongs the tashahhud, and the man is taken by the need to urinate, or he fears something may be missed, or he experiences pain, what should he do?

Imam {a.s} said: "He should recite the tashahhud himself and leave, and leave the Imam."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.255 • Qurb Al-Isnad, Vol.1 p.207 • Tahdib Al-Ahkam, Vol.2 p.349 • Al-Wafi, Vol.8 p.1273 • Wasa'il Al-Shi'ah, Vol.8 p.413

HADITH

HADITH.1447

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِي اَلْمَغْرَاءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ خَلْفَ اَلْإِمَامِ فَيَسْهُو فَيُسَلِّمُ قَبْلَ أَنْ يُسَلِّمَ اَلْإِمَامُ قَالَ «لاَ بَأْسَ».

Al-Husayn ibn Sa'id from Faddalah from Abu al-Maghra, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who is behind the Imam (of prayer) and, due to forgetfulness, gives salam before the Imam (of prayer) does.

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.349 • Al-Wafi, Vol.8 p.946 • Wasa'il Al-Shi'ah, Vol.8 p.414

HADITH

HADITH.1448

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُوسَى بْنِ عِيسَى عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ شَيْءٍ مِنَ اَلسَّهْوِ فِي اَلصَّلاَةِ فَقَالَ «أَ لاَ أُعَلِّمُكَ شَيْئاً إِذَا فَعَلْتَهُ ثُمَّ ذَكَرْتَ أَنَّكَ أَتْمَمْتَ أَوْ نَقَصْتَ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ» قُلْتُ بَلَى قَالَ «إِذَا سَهَوْتَ فَابْنِ عَلَى اَلْأَكْثَرِ فَإِذَا فَرَغْتَ وَ سَلَّمْتَ فَقُمْ فَصَلِّ مَا ظَنَنْتَ أَنَّكَ نَقَصْتَ فَإِنْ كُنْتَ قَدْ أَتْمَمْتَ لَمْ يَكُنْ عَلَيْكَ فِي هَذِهِ شَيْءٌ وَ إِنْ ذَكَرْتَ أَنَّكَ كُنْتَ نَقَصْتَ كَانَ مَا صَلَّيْتَ تَمَامَ مَا نَقَصْتَ».

Sa'd from Muhammad ibn al-Husayn from Musa ibn 'Umar from Musa ibn Isa from Marwan ibn Muslim from 'Ammar ibn Musa al-Sabati, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about something regarding forgetfulness in prayer.

Imam {a.s} said: "Shall I not teach you something that, if you do it, and then afterward remember that you either completed or left something out, there will be nothing upon you?"

I said: "Yes."

Imam {a.s} said: "If you forget, then build upon the greater number (of rak'ahs). Then, when you finish and give salam, stand and pray what you thought you had left out. If it turns out that you had completed the prayer, then what you prayed afterward is not counted against you. And if you remember that you had actually missed something, then what you prayed afterward completes what was missing."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.349 • Al-Wafi, Vol.8 p.985 • Wasa'il Al-Shi'ah, Vol.8 p.213

HADITH

HADITH.1449

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

سَعْدٌ عَنْ أَبِي اَلْجَوْزَاءِ عَنِ اَلْحُسَيْنِ بْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلَّى بِنَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلظُّهْرَ خَمْسَ رَكَعَاتٍ ثُمَّ اِنْفَتَلَ فَقَالَ لَهُ بَعْضُ اَلْقَوْمِ يَا رَسُولَ اَللَّهِ هَلْ زِيدَ فِي اَلصَّلاَةِ شَيْءٌ فَقَالَ «وَ مَا ذَاكَ» قَالَ صَلَّيْتَ بِنَا خَمْسَ رَكَعَاتٍ قَالَ فَاسْتَقْبَلَ اَلْقِبْلَةَ وَ كَبَّرَ وَ هُوَ جَالِسٌ ثُمَّ سَجَدَ سَجْدَتَيْنِ لَيْسَ فِيهِمَا قِرَاءَةٌ وَ لاَ رُكُوعٌ ثُمَّ سَلَّمَ وَ كَانَ يَقُولُ «هُمَا اَلْمُرْغِمَتَانِ» ».

قال محمد بن الحسن : هذا خبر شاذ لا يعمل عليه لانا قد بينا أن من زاد في الصلاة وعلم ذلك يجب عليه استيناف الصلاة ، وإذا شك في الزيادة فانه يسجد السجدتين المرغمتين ، ويجوز أن يكون عليه‌السلام إنما فعل ذلك لان قول واحد له لم يكن مما يقطع به ، ويجوز أن يكون كان غلطا منه وإنما سجد السجدتين احتياطا.

Sa'd from Abu al-Jawza' from al-Husayn ibn 'Alwan from 'Amr ibn Khalid from Zayd ibn Ali from his forefathers:

(Imam) Ali {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, peace be upon him and his family, led us in the Dhuhr prayer and prayed five rak'ahs.

Then He {saws} finished, and one of the people said to Him {saws},

'O Messenger of Allah {SWT}, has something been added to the prayer?'

He {saws} said: 'What is that?'

He (the man) said: 'You {saws} prayed five rak'ahs with us.'

So He {saws} turned to face the qiblah, said takbir while seated, then performed two prostrations in which there was no recitation and no bowing, then gave salam.

And He {saws} used to say: "They (sajda tu sahw) are the two that humiliate Satan (al-murghimatan).'"

[AL TUSI]

Muhammad ibn al-Hasan said: “This is an isolated (shadh) report which is not acted upon, because we have already clarified that whoever adds to the prayer and is certain of it must begin the prayer anew. And if he doubts whether he added something, then he performs the two prostrations known as *al-marghimatan* (the two humiliators (f satan)). It is also possible that the Imam {a.s}, peace be upon him, only did so because the statement of a single individual was not sufficient to establish certainty. And it is possible that the report involves a mistake, and he only performed the two prostrations as a precaution.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.349 • Al-Istibsar, Vol.1 p.377 • Al-Wafi, Vol.8 p.965 • Wasa’il Al-Shi’ah, Vol.8 p.233 • Bihar Al-Anwar, Vol.1 7 p.101

HADITH

HADITH.1450

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا نَسِيتَ شَيْئاً مِنَ اَلصَّلاَةِ رُكُوعاً أَوْ سُجُوداً أَوْ تَكْبِيراً ثُمَّ ذَكَرْتَ فَاصْنَعِ اَلَّذِي فَاتَكَ سَوَاءً».

Al-Husayn ibn Sa‘id from Faddalah from Abdullah ibn Sinan:

Abu Abdillah {a.s}, peace be upon him, said: "If you forget something from the prayer, whether bowing, prostration, or takbir, and then you remember it, then perform whatever you missed, just the same."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.350 • Al-Wafi, Vol.8 p.927 • Wasa’il Al-Shi’ah, Vol.6 p.316 • Wasa’il Al-Shi’ah, Vol.8 p.244

HADITH

HADITH.1451

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عنه عن عبد الرحمن بن أبي نجران عن صفوان عن العيص قال سألت أبا عبد الله عليه‌السلام : عن رجل نسي ركعة من صلاته حتى فرغ منها ثم ذكر انه لم يركع قال : يقوم فيركع ويسجد سجدتين.

From him, from Abdur-Rahman ibn Abi Najran from Safwan from al-‘Ayyas, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who forgot a rak‘ah from his prayer until he finished it, then remembered that he had not bowed.

Imam {a.s} said: "He should stand, perform the bowing, and then perform two prostrations."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1452

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ حَمْزَةَ بْنِ يَعْلَى عَنْ عَلِيِّ بْنِ إِدْرِيسَ عَنْ مُحَمَّدٍ عَنْ أَخِيهِ أَبِي جَرِيرٍ عَنْ أَبِي اَلْحَسَنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ: «إِنَّ اَلرَّجُلَ إِذَا كَانَ فِي اَلصَّلاَةِ فَدَعَاهُ اَلْوَالِدُ فَلْيُسَبِّحْ وَ إِذَا دَعَتْهُ اَلْوَالِدَةُ فَلْيَقُلْ لَبَّيْكِ».

Muhammad ibn Ali ibn Mahbub from Hamzah ibn Ya'la from Ali ibn Idris from Muhammad from his brother Abu Jarir:

Abu al-Hasan (Imam) Musa {a.s}, peace be upon him, said: "When a man is in prayer and his father calls him, he should glorify (say tasbih); but if his mother calls him, he should respond by saying, 'Here I am (labbayk).'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.350 • Al-Wafi, Vol.8 p.877 • Wasa'il Al-Shi'ah, Vol.7 p.256 • Bihar Al-Anwar, Vol.8 2 p.34

HADITH

HADITH.1453

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يُصَلِّي خَلْفَ إِمَامٍ لاَ يَدْرِي كَمْ صَلَّى هَلْ عَلَيْهِ سَهْوٌ قَالَ «لاَ».

From him, from Muhammad ibn al-Husayn from Musa ibn al-Qasim from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a man who is praying behind an Imam (of prayer) and does not know how many rak'ahs have been prayed, does he have to perform anything for forgetfulness?

Imam {a.s} said: "No."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.256 • Tahdib Al-Ahkam, Vol.2 p.350 • Al-Wafi, Vol.8 p.1001 • Al-Wafi, Vol.8 p.1252 • Wasa'il Al-Shi'ah, Vol.8 p.239 • Bihar Al-Anwar, Vol.8 5 p.239

HADITH

HADITH.1454

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ هَلْ سَجَدَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَجْدَتَيِ اَلسَّهْوِ قَطُّ فَقَالَ «لاَ وَ لاَ يَسْجُدُهُمَا فَقِيهٌ».

قال محمد بن الحسن : الذي أفتي به ما تضمنه هذا الخبر ، فأما الاخبار التي قدمناها من أن النبي صلى الله عليه وآله سها فسجد فانها موافقة للعامة وإنما ذكرناها لان ما تتضمنه من الاحكام معمول بها على ما بيناه.

From him, from Ahmad ibn Muhammad from al-Hasan ibn Mahbub from Abdullah ibn Bukayr from Zurarah:

I asked Abu Ja'far {a.s}, peace be upon him: "Did the Messenger of Allah {SWT}, peace be upon him and his family, ever perform the two prostrations of forgetfulness?

Imam {a.s} said: "No, and no Faqih (Jurist) performs them."

[AL TUSI]

Muhammad ibn al-Hasan said: "The ruling I issue is according to what this report contains. As for the reports we presented earlier stating that the Prophet, peace be upon him and his family, experienced forgetfulness and then performed prostrations, they are in agreement with the reports of the general public ('ammah). We only mentioned them because the legal rulings they contain are acted upon, as we have clarified."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.350 • Al-Wafi, Vol.8 p.966 • Wasa'il Al-Shi'ah, Vol.8 p.202 • Bihar Al-Anwar, Vol.2 5 p.350 • Bihar Al-Anwar, Vol.8 5 p.219

HADITH

HADITH.1455

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْحَجَّالِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ اَلْأَشْعَرِيِّ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اَللَّهِ ع قَالَ: «مَا أَعَادَ اَلصَّلاَةَ فَقِيهٌ قَطُّ يَحْتَالُ لَهَا وَ يُدَبِّرُهَا حَتَّى لاَ يُعِيدَهَا».

قال محمد بن الحسن : هذا الخبر مخصوص باحكام بعينها لانا قد بينا ان في السهو ما لا يمكن تلافيه ولا يجوز فيه غير اعادة الصلاة.

Muhammad ibn Ali ibn Mahbub from Muhammad ibn al-Husayn from Abdullah ibn al-Hajjal from Ibrahim ibn Muhammad al-Ash'ari from Hamzah ibn Humran:

Abu Abdillah {a.s} said: "No Faqih (Jurist) has ever repeated a prayer; rather, he finds a solution and manages it so that he does not have to repeat it."

[AL TUSI]

Muhammad ibn al-Hasan said: "This report is specific to certain rulings, because we have already clarified that in cases of forgetfulness (sahw) there are situations where it is not possible to rectify the mistake, and in such cases, repeating the prayer is obligatory and there is no alternative to it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.351 • Al-Wafi, Vol.8 p.1001 • Wasa'il Al-Shi'ah, Vol.8 p.247

HADITH

HADITH.1456

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ بْنِ هِلاَلٍ عَنْ عُقْبَةَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي رَجُلٍ دَعَاهُ رَجُلٌ وَ هُوَ يُصَلِّي فَسَهَا فَأَجَابَهُ لِحَاجَتِهِ كَيْفَ يَصْنَعُ قَالَ «يَمْضِي عَلَى صَلاَتِهِ وَ يُكَبِّرُ تَكْبِيراً كَثِيراً».

محمد بن الحسن: وهذا الخبر لا ينافي ما قدمناه من أنه إذا تكلم ساهيا كان عليه سجدتا السهو لانه ليس في هذا الخبر انه ليس عليه ذلك، ولا يمتنع أن يكون أراد يكبر تكبيرا كثيرا ثم يسجد سجدتي السهو بعد الفراغ من الصلاة على ما بيناه.

Muhammad ibn Ali ibn Mahbub from Muhammad ibn al-Husayn from Muhammad ibn Abdullah ibn Hilal from 'Uqbah ibn Khalid:

Abu Abdillah {a.s} (said) regarding a man who was called by someone while he was praying, and due to forgetfulness, he answered him for his need, what should he do? Imam {a.s} said: "He should continue with his prayer and perform a lot of takbirs (saying 'Allahu Akbar')."

[AL TUSI]

Muhammad ibn al-Hasan said: "And this report does not contradict what we have presented earlier, that if someone speaks out of forgetfulness, two prostrations of forgetfulness (sajdatay al-sahw) are required, because there is nothing in this report stating that they are not required. It is possible that what was meant is that he should perform a lot of takbir, and then after completing the prayer, he should perform the two prostrations of forgetfulness, as we have explained."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.351 • Al-Istibsar, Vol.1 p.378 • Al-Wafi, Vol.8 p.877 • Wasa'il Al-Shi'ah, Vol.8 p.206

HADITH

HADITH.1457

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ بَكْرِ بْنِ أَبِي بَكْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي رُبَّمَا شَكَكْتُ فِي اَلسُّورَةِ فَلاَ أَدْرِي قَرَأْتُهَا أَمْ لاَ فَأُعِيدُهَا قَالَ «إِنْ كَانَتْ طَوِيلَةً فَلاَ وَ إِنْ كَانَتْ قَصِيرَةً فَأَعِدْهَا».

Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn Umayrah from Bakr ibn Abi Bakr, who said:
I said to Abu Abdillah {a.s}, peace be upon him: "Sometimes I doubt in the surah, I do not know whether I have recited it or not, so I repeat it."
Imam {a.s} said: "If it is a long surah, then no, do not repeat it. But if it is a short surah, then repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.351 • Al-Wafi, Vol.8 p.952 • Wasa'il Al-Shi'ah, Vol.6 p.96

HADITH

HADITH.1458

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَقْرَأُ سُورَةً فَأَسْهُو فَأَنْتَبِهُ وَ أَنَا فِي آخِرِهَا فَأَرْجِعُ إِلَى أَوَّلِ اَلسُّورَةِ أَوْ أَمْضِي قَالَ «بَلِ اِمْضِ».

Muhammad ibn Ali ibn Mahbub from al-'Abbas from Abdullah ibn al-Mughirah from Mu'awiyah ibn Wahb, who said:
I said to Abu Abdillah {a.s}, peace be upon him: "I recite a surah and then, due to forgetfulness, realize it when I am at its end, should I return to the beginning of the surah or continue?"
Imam {a.s} said: "Rather, continue."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.351 • Al-Wafi, Vol.8 p.923 • Wasa'il Al-Shi'ah, Vol.6 p.95

HADITH

HADITH.1459

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ شَكَّ فِي اَلْأَذَانِ وَ قَدْ دَخَلَ فِي اَلْإِقَامَةِ قَالَ «يَمْضِي» قُلْتُ رَجُلٌ شَكَّ فِي اَلْأَذَانِ وَ اَلْإِقَامَةِ وَ قَدْ كَبَّرَ قَالَ «يَمْضِي» قُلْتُ رَجُلٌ شَكَّ فِي اَلتَّكْبِيرِ وَ قَدْ قَرَأَ قَالَ «يَمْضِي» قُلْتُ شَكَّ فِي اَلْقِرَاءَةِ وَ قَدْ رَكَعَ قَالَ «يَمْضِي» قُلْتُ شَكَّ فِي اَلرُّكُوعِ وَ قَدْ سَجَدَ قَالَ «يَمْضِي عَلَى صَلاَتِهِ» ثُمَّ قَالَ «يَا زُرَارَةُ إِذَا خَرَجْتَ مِنْ شَيْءٍ ثُمَّ دَخَلْتَ فِي غَيْرِهِ فَشَكُّكَ لَيْسَ بِشَيْءٍ».

Ahmad ibn Muhammad from Ahmad ibn Abi Nasr from Hammad ibn Isa from Hariz ibn Abdullah from Zurarah, who said:

I said to Abu Abdillah {a.s}, peace be upon him: “A man doubts about the adhan while he has already entered into the iqamah.”

Imam {a.s} said: "He continues."

I asked: “A man doubts about the adhan and the iqamah and he has already said the takbir.”

Imam {a.s} said: "He continues."

I asked: “A man doubts about the takbir and he has already begun the recitation.”

Imam {a.s} said: "He continues."

I asked: “He doubts about the recitation and he has already bowed.”

Imam {a.s} said: "He continues."

I asked: “He doubts about the bowing and he has already prostrated.”

Imam {a.s} said: "He continues with his prayer."

Then Imam {a.s} said: "O Zurarah, when you have left something and moved on to something else, your doubt regarding the former is of no consequence."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.352 • Al-Wafi, Vol.8 p.948 • Wasa’il Al-Shi’ah, Vol.8 p.237 • Bihar Al-Anwar, Vol.8 5 p.157

HADITH

HADITH.1460

[SOURCE] Abu Ja’far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كُلُّمَا شَكَكْتَ فِيهِ بَعْدَ مَا تَفْرُغُ مِنْ صَلاَتِكَ فَامْضِ وَ لاَ تَعُدْ».

From him, from al-Hasan ibn Mahbub from Ali ibn Ri'ab from Muhammad ibn Muslim:

Abu Ja‘far {a.s}, peace be upon him, said: "Whenever you have doubt about something after you have finished your prayer, proceed and do not repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.352 • Al-Fusul Al-Muhimmah, Vol.2 p.117

HADITH

HADITH.1461

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ زَيْدٍ اَلشَّحَّامِ أَبِي أُسَامَةَ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ صَلَّى اَلْعَصْرَ سِتَّ رَكَعَاتٍ أَوْ خَمْسَ رَكَعَاتٍ قَالَ «إِنِ اِسْتَيْقَنَ أَنَّهُ صَلَّى خَمْساً أَوْ سِتّاً فَلْيُعِدْ وَ إِنْ كَانَ لاَ يَدْرِي أَ زَادَ أَمْ نَقَصَ فَلْيُكَبِّرْ وَ هُوَ جَالِسٌ ثُمَّ لْيَرْكَعْ رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ اَلْكِتَابِ فِي آخِرِ صَلاَتِهِ ثُمَّ يَتَشَهَّدْ وَ إِنْ هُوَ اِسْتَيْقَنَ أَنَّهُ صَلَّى رَكْعَتَيْنِ أَوْ ثَلاَثاً ثُمَّ اِنْصَرَفَ فَتَكَلَّمَ فَلَمْ يَعْلَمْ أَنَّهُ لَمْ يُتِمَّ اَلصَّلاَةَ قَائِماً عَلَيْهِ أَنْ يُتِمَّ اَلصَّلاَةَ مَا بَقِيَ مِنْهَا فَإِنَّ نَبِيَّ اَللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى بِالنَّاسِ رَكْعَتَيْنِ ثُمَّ نَسِيَ حَتَّى اِنْصَرَفَ فَقَالَ لَهُ ذُو اَلشِّمَالَيْنِ يَا رَسُولَ اَللَّهِ أَ حَدَثَ فِي اَلصَّلاَةِ شَيْءٌ فَقَالَ «أَيُّهَا اَلنَّاسُ أَ صَدَقَ ذُو اَلشِّمَالَيْنِ » فَقَالُوا نَعَمْ لَمْ تُصَلِّ إِلاَّ رَكْعَتَيْنِ فَقَامَ فَأَتَمَّ مَا بَقِيَ مِنْ صَلاَتِهِ».

Ahmad ibn Muhammad from al-Hasan ibn Ali ibn Faddal from Abu Jamilah from Zayd al-Shahham Abu Usamah, who said:

I asked Imam {a.s} about a man who prayed ‘Asr with six rak‘ahs or five rak‘ahs.

Imam {a.s} said: "If he is certain that he prayed five or six, then he must repeat it. But if he does not know whether he added or shortened, then he should say the takbir while sitting, then perform two rak‘ahs, reciting in them the Opening of the Book (Al-Fatihah), at the end of his prayer, then perform the tashahhud.

And if he is certain that he prayed only two or three rak‘ahs, and then left and spoke without realizing that he had not completed the prayer, then he must complete what remains of the prayer.

For indeed, the Prophet of Allah {SWT}, peace be upon him and his family, once prayed two rak‘ahs with the people, then forgot until He {saws} finished.

Dhu al-Shimalayn said to Him {saws}: 'O Messenger of Allah {SWT}, has something happened in the prayer?'

So He {saws} said: 'O people, did Dhu al-Shimalayn speak the truth?'

They said: 'Yes, you only prayed two rak‘ahs.'

So He {saws} stood and completed what remained of His {saws} prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.352 • Al-Wafi, Vol.8 p.963

HADITH

HADITH.1462

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ اَلْوَشَّاءِ عَنْ رَجُلٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ يَفُوتُ اَلرَّجُلَ اَلْأُولَى وَ اَلْعَصْرُ وَ اَلْمَغْرِبُ وَ ذَكَرَهَا عِنْدَ اَلْعِشَاءِ اَلْآخِرَةِ قَالَ «يَبْدَأُ بِالْوَقْتِ اَلَّذِي هُوَ فِيهِ فَإِنَّهُ لاَ يَأْمَنُ اَلْمَوْتَ فَيَكُونُ قَدْ تَرَكَ صَلاَةً فَرِيضَةً فِي وَقْتٍ قَدْ دَخَلَتْ ثُمَّ يَقْضِي مَا فَاتَهُ اَلْأُولَى فَالْأُولَى».

From him, from al-Hasan ibn Ali al-Washsha’ from a man from Jamil ibn Darraj from Abu Abdillah {a.s}, peace be upon him, who said:

I said to Imam {a.s}: “A man misses the Dhuhr, ‘Asr, and Maghrib prayers, and he remembers them at the time of the last Isha prayer.”

Imam {a.s} said: "He should begin with the prayer whose time he is currently in, because he does not know if death might come to him and he would have left an obligatory prayer within its time. Then he should make up what he missed, starting with the earliest first."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.352 • Al-Wafi, Vol.8 p.1015 • Wasa’il Al-Shi’ah, Vol.4 p.289 • Wasa’il Al-Shi’ah, Vol.8 p.257 • Bihar Al-Anwar, Vol.8 5 p.325

HADITH

HADITH.1463

[SOURCE] Implicit (Muzmar)

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنْ عَنْبَسَةَ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ لاَ يَدْرِي رَكْعَتَيْنِ رَكَعَ أَوْ وَاحِدَةً أَوْ ثَلاَثاً قَالَ «يَبْنِي صَلاَتَهُ عَلَى رَكْعَةٍ وَاحِدَةٍ يَقْرَأُ فِيهَا بِفَاتِحَةِ اَلْكِتَابِ وَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ».

قال محمد بن الحسن : الوجه في هذا الخبر أن نحمله على النوافل لان النوافل حكمها ان تبنى على الاقل احتياطا على ما بيناه ، فأما الفرايض فانها تبنى على الاكثر ويتم بعد الفراغ من الصلاة على ما بيناه.

Muhammad ibn Ahmad ibn Yahya from Ayyub ibn Nuh from Safwan from ‘Anbasah, who said:

I asked Imam {a.s} about a man who does not know whether he performed two rak‘ahs, one rak‘ah, or three.

Imam {a.s} said: "He should build his prayer upon one rak‘ah, recite in it the Opening of the Book (Al-Fatihah), and perform two prostrations of forgetfulness (sajdatay al-sahw)."

[AL TUSI]

Muhammad ibn al-Hasan said: “The interpretation of this report is that we should apply it to supererogatory (nafilah) prayers, because the ruling for supererogatory prayers is that they are to be built upon the lesser number out of precaution, as we have explained. As for obligatory (fard) prayers, they are to be built upon the greater number, and then completed after finishing the prayer, as we have clarified.”

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.353 • Al-Istibsar, Vol.1 p.376 • Al-Wafi, Vol.8 p.976 • Wasa’il Al-Shi’ah, Vol.8 p.193

HADITH

HADITH.1464

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ يُونُسَ عَنْ مِنْهَالٍ اَلْقَصَّابِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَسْهُو فِي اَلصَّلاَةِ وَ أَنَا خَلْفَ اَلْإِمَامِ قَالَ فَقَالَ «إِذَا سَلَّمَ فَاسْجُدْ سَجْدَتَيْنِ وَ لاَ تَهُبَّ».

Muhammad ibn Ahmad ibn Yahya from Muhammad ibn al-Husayn from Ja‘far ibn Bashir from Yunus from Minhal al-Qassab, who said:

I said to Abu Abdillah {a.s}, peace be upon him: “I experience forgetfulness in prayer while I am behind the Imam (of prayer)”.

Imam {a.s} said: "When the Imam gives salam, then perform two prostrations of forgetfulness, and do not worry."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.353 • Al-Wafi, Vol.8 p.994 • Wasa’il Al-Shi’ah, Vol.8 p.241 • Bihar Al-Anwar, Vol.8 5 p.224 • Bihar Al-Anwar, Vol.8 5 p.250

HADITH

HADITH.1465

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اَلْكَرِيمِ عَنِ اَلْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَحَسّ اَلرَّجُلُ أَنّ بِثَوْبِهِ بَلَلاً وَ هُوَ يُصَلِّي فَلْيَأْخُذْ ذَكَرَهُ بِطَرَفِ ثَوْبِهِ فَيَمْسَحُهُ بِفَخِذِهِ فَإِنْ كَانَ بَلَلاً يَعْرِفُ فَلْيَتَوَضَّأْ وَ لْيُعِدِ اَلصَّلاَةَ وَ إِنْ لَمْ يَكُنْ بَلَلاً فَذَلِكَ مِنَ اَلشَّيْطَانِ».

From him, from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn Abi Nasr from Abdul-Karim from al-Husayn ibn Hammad:

Abu Abdillah {a.s}, peace be upon him, said: "If a man senses moisture on his garment while he is praying, then let him take hold of his private part with the edge of his garment and wipe it against his thigh. If it turns out to be a moisture he recognizes (actual impurity), then let him perform ablution and repeat the prayer. But if it is not a known moisture, then that is from Shaytan."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.353 • Al-Wafi, Vol.8 p.900 • Wasa'il Al-Shi'ah, Vol.7 p.234

HADITH

HADITH.1466

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلسَّهْوِ مَا يَجِبُ فِيهِ سَجْدَتَا اَلسَّهْوِ فَقَالَ «إِذَا أَرَدْتَ أَنْ تَقْعُدَ فَقُمْتَ أَوْ أَرَدْتَ أَنْ تَقُومَ فَقَعَدْتَ أَوْ أَرَدْتَ أَنْ تَقْرَأَ فَسَبَّحْتَ أَوْ أَرَدْتَ أَنْ تُسَبِّحَ فَقَرَأْتَ فَعَلَيْكَ سَجْدَتَا اَلسَّهْوِ وَ لَيْسَ فِي شَيْءٍ مِمَّا يَتِمُّ بِهِ اَلصَّلاَةُ سَهْوٌ» وَ عَنِ اَلرَّجُلِ إِذَا أَرَادَ أَنْ يَقْعُدَ فَقَامَ ثُمَّ ذَكَرَ مِنْ قَبْلِ أَنْ يُقَدِّمَ شَيْئاً أَوْ يُحْدِثَ شَيْئاً قَالَ «لَيْسَ عَلَيْهِ سَجْدَتَا اَلسَّهْوِ حَتَّى يَتَكَلَّمَ بِشَيْءٍ» وَ عَنِ اَلرَّجُلِ إِذَا سَهَا فِي اَلصَّلاَةِ فَيَنْسَى أَنْ يَسْجُدَ سَجْدَتَيِ اَلسَّهْوِ قَالَ «يَسْجُدُهُمَا مَتَى ذَكَرَ» وَ عَنْ رَجُلٍ صَلَّى ثَلاَثَ رَكَعَاتٍ وَ هُوَ يَظُنُّ أَنَّهَا أَرْبَعٌ فَلَمَّا سَلَّمَ ذَكَرَ أَنَّهَا ثَلاَثٌ قَالَ «يَبْنِي عَلَى صَلاَتِهِ مَتَى مَا ذَكَرَ وَ يُصَلِّي رَكْعَةً وَ يَتَشَهَّدُ وَ يُسَلِّمُ وَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ وَ قَدْ جَازَتْ صَلاَتُهُ» وَ سُئِلَ عَنِ اَلرَّجُلِ يَنْسَى اَلرُّكُوعَ أَوْ يَنْسَى سَجْدَةً هَلْ عَلَيْهِ سَجْدَةُ اَلسَّهْوِ قَالَ «لاَ قَدْ أَتَمَّ اَلصَّلاَةَ» وَ عَنِ اَلرَّجُلِ يَدْخُلُ مَعَ اَلْإِمَامِ وَ قَدْ صَلَّى اَلْإِمَامُ رَكْعَةً أَوْ أَكْثَرَ فَسَهَا اَلْإِمَامُ كَيْفَ يَصْنَعُ اَلرَّجُلُ قَالَ «إِذَا سَلَّمَ اَلْإِمَامُ فَسَجَدَ سَجْدَتَيِ اَلسَّهْوِ فَلاَ يَسْجُدُ اَلرَّجُلُ اَلَّذِي دَخَلَ مَعَهُ وَ إِذَا قَامَ وَ بَنَى عَلَى صَلاَتِهِ وَ أَتَمَّهَا وَ سَلَّمَ سَجَدَ اَلرَّجُلُ سَجْدَتَيِ اَلسَّهْوِ» وَ عَنِ اَلرَّجُلِ يَسْهُو فِي صَلاَتِهِ فَلاَ يَذْكُرُ ذَلِكَ حَتَّى يُصَلِّيَ اَلْفَجْرَ كَيْفَ يَصْنَعُ قَالَ «لاَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ حَتَّى تَطْلُعَ اَلشَّمْسُ وَ يَذْهَبَ شُعَاعُهَا» وَ عَنْ رَجُلٍ سَهَا خَلْفَ اَلْإِمَامِ فَلَمْ يَفْتَتِحِ اَلصَّلاَةَ قَالَ «يُعِيدُ اَلصَّلاَةَ وَ لاَ صَلاَةَ بِغَيْرِ اِفْتِتَاحٍ» وَ عَنْ رَجُلٍ وَجَبَتْ عَلَيْهِ صَلاَةٌ مِنْ قُعُودٍ فَنَسِيَ حَتَّى قَامَ وَ اِفْتَتَحَ اَلصَّلاَةَ وَ هُوَ قَائِمٌ ثُمَّ ذَكَرَ قَالَ «يَقْعُدُ وَ يَفْتَتِحُ اَلصَّلاَةَ وَ هُوَ قَاعِدٌ وَ كَذَلِكَ إِنْ وَجَبَتْ عَلَيْهِ اَلصَّلاَةُ مِنْ قِيَامٍ فَنَسِيَ حَتَّى اِفْتَتَحَ اَلصَّلاَةَ وَ هُوَ قَاعِدٌ فَعَلَيْهِ أَنْ يَقْطَعَ صَلاَتَهُ وَ يَقُومَ فَيَفْتَتِحَ اَلصَّلاَةَ وَ هُوَ قَائِمٌ وَ لاَ يَعْتَدَّ بِافْتِتَاحِهِ وَ هُوَ قَاعِدٌ».

By him, by Ahmad ibn al-Hasan by ‘Amr ibn Sa‘id by Musaddiq ibn Sadaqah by ‘Ammar ibn Musa al-Sabati:

I asked Abu Abdillah {a.s}, peace be upon him, about forgetfulness, what cases require two prostrations of forgetfulness.

Imam {a.s} said: "If you intended to sit but stood, or intended to stand but sat, or intended to recite but instead glorified, or intended to glorify but instead recited, then you must perform two prostrations of forgetfulness. But in anything that completes the prayer, there is no forgetfulness."

And (Imam {a.s} was asked) regarding a man who intended to sit but stood up, and then remembered before initiating anything further or committing any additional act.

Imam {a.s} said: "There are no two prostrations of forgetfulness upon him until he speaks something."

And (Imam {a.s} was asked) about a man who forgets to perform the two prostrations of forgetfulness in the prayer.

Imam {a.s} said: "He should perform them whenever he remembers."

And (Imam {a.s} was asked) regarding a man who prayed three rak‘ahs thinking that they were four, and after giving salam remembered that they were only three.

Imam {a.s} said: "He builds upon his prayer whenever he remembers, performs one more rak‘ah, then recites the tashahhud, gives salam, and performs two prostrations of forgetfulness, and his prayer is valid."

And Imam {a.s} was asked about a man who forgets the bowing or forgets a prostration, whether he must perform a prostration of forgetfulness.

Imam {a.s} said: "No, he has completed the prayer."

And (Imam {a.s} was asked) regarding a man who joins the Imam (of prayer) in prayer after the Imam (of prayer) has already prayed one rak‘ah or more, and then the Imam (of prayer) makes a mistake, what should the man do?

Imam {a.s} said: "When the Imam (of prayer) gives salam and performs the two prostrations of forgetfulness, the man who joined him does not perform the prostrations. But when the man stands, continues his prayer, completes it, and gives salam, then he must perform two prostrations of forgetfulness."

And (Imam {a.s} was asked) regarding a man who makes a mistake in his prayer and does not remember it until he has prayed the Fajr prayer, what should he do?

Imam {a.s} said: "He should not perform the two prostrations of forgetfulness until the sun rises and its glare disappears."

And (Imam {a.s} was asked) regarding a man who makes a mistake behind the Imam (of prayer) and does not perform the opening takbir of prayer.

Imam {a.s} said: "He must repeat prayer, for there is no prayer without opening takbir."

And (Imam {a.s} was asked) regarding a man upon whom prayer is obligatory in a sitting position, but he forgets and stands to initiates prayer while standing, then remembers.

Imam {a.s} said: "He must sit down and initiate the prayer while sitting. Likewise, if the prayer was obligatory upon him while standing, but he forgot and initiated the prayer while sitting, then he must cut off his prayer, stand, and initiate the prayer while standing. The initial opening (takbir) he made while sitting is not counted."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.353

HADITH

HADITH.1467

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ عَبَّادِ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ اَلْقَاسِمِ بْنِ اَلْفُضَيْلِ بْنِ يَسَارٍ عَنِ اَلْحَسَنِ بْنِ اَلْجَهْمِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى اَلظُّهْرَ أَوِ اَلْعَصْرَ فَأَحْدَثَ حِينَ جَلَسَ فِي اَلرَّابِعَةِ فَقَالَ «إِنْ كَانَ قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ فَلاَ يُعِيدُ وَ إِنْ كَانَ لَمْ يَتَشَهَّدْ قَبْلَ أَنْ يُحْدِثَ فَلْيُعِدْ».

Muhammad ibn Ahmad ibn Yahya from 'Abbad ibn Sulayman from Sa'd ibn Sa'd from Muhammad ibn al-Qasim ibn al-Fudayl ibn Yasar from al-Hasan ibn al-Jahm, who said:

I asked Abu al-Hasan {a.s}, peace be upon him, about a man who prayed Dhuhr or 'Asr and experienced an invalidating event (hadath) while sitting in the fourth rak'ah.

Imam {a.s} said: "If he had already said *"Ashhadu an la ilaha illa Allah wa anna Muhammada Rasulullah"* (I bear witness that there is no god but Allah {SWT} and that Muhammad {saws} is the Messenger of Allah {SWT}), then he does not need to repeat the prayer. But if he had not yet recited the tashahhud before the invalidating event occurred, then he must repeat the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.205 • Tahdib Al-Ahkam, Vol.2 p.354 • Al-Wafi, Vol.8 p.867 • Wasa'il Al-Shi'ah, Vol.7 p.234

HADITH

HADITH.1468

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُوسَى بْنِ عُمَرَ بْنِ يَزِيدَ عَنِ اِبْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ اَلْقَمَّاطِ قَالَ: سَمِعْتُ رَجُلاً يَسْأَلُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ وَجَدَ غَمْزاً فِي بَطْنِهِ أَوْ أَذًى أَوْ عَصْراً مِنَ اَلْبَوْلِ وَ هُوَ فِي اَلصَّلاَةِ اَلْمَكْتُوبَةِ فِي اَلرَّكْعَةِ اَلْأُولَى أَوِ اَلثَّانِيَةِ أَوِ اَلثَّالِثَةِ أَوِ اَلرَّابِعَةِ قَالَ فَقَالَ «إِذَا أَصَابَ شَيْئاً مِنْ ذَلِكَ فَلاَ بَأْسَ بِأَنْ يَخْرُجَ لِحَاجَتِهِ تِلْكَ فَيَتَوَضَّأَ ثُمَّ يَنْصَرِفَ إِلَى مُصَلاَّهُ اَلَّذِي كَانَ يُصَلِّي فِيهِ فَيَبْنِيَ عَلَى صَلاَتِهِ مِنَ اَلْمَوْضِعِ اَلَّذِي خَرَجَ مِنْهُ لِحَاجَتِهِ مَا لَمْ يَنْقُضِ اَلصَّلاَةَ بِكَلاَمٍ» قَالَ قُلْتُ وَ إِنِ اِلْتَفَتَ يَمِيناً أَوْ شِمَالاً أَوْ وَلَّى عَنِ اَلْقِبْلَةِ قَالَ «نَعَمْ كُلُّ ذَلِكَ وَاسِعٌ إِنَّمَا هُوَ بِمَنْزِلَةِ رَجُلٍ سَهَا فَانْصَرَفَ فِي رَكْعَةٍ أَوْ رَكْعَتَيْنِ أَوْ ثَلاَثٍ مِنَ اَلْمَكْتُوبَةِ فَإِنَّمَا عَلَيْهِ أَنْ يَبْنِيَ عَلَى صَلاَتِهِ» ثُمَّ ذَكَرَ سَهْوَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

وقد مضى معنى هذا الخبر.

From him, from Musa ibn 'Umar ibn Yazid from Ibn Sinan from Abu Sa'id al-Qammat, who said:

I heard a man asking Abu Abdillah {a.s}, peace be upon him, about a man who experiences cramping in his stomach, discomfort, or pressure from urine while he is in an obligatory prayer during the first, second, third, or fourth rak'ah.

Imam {a.s} said: "If something like that happens to him, there is no harm in him leaving for his need, then performing ablution, and returning to his place of prayer where he was praying, and he should continue his prayer from the point where he left for his need, as long as he has not invalidated the prayer by speaking."

He (narrator) said: “I asked, ‘Even if he turned to the right or left, or turned away from the qiblah?’"

Imam {a.s} said: "Yes, all of that is permissible. It is like the case of a man who forgets and leaves during one rak‘ah, or two, or three of an obligatory prayer. All that is required of him is to continue his prayer based on what he had already prayed."

Then Imam {a.s} mentioned the forgetfulness of the Prophet {saws}. peace be upon him and his family.

[AL TUSI]

And the meaning of this report has already been explained previously.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.355 • Al-Wafi, Vol.8 p.864 • Wasa’il Al-Shi’ah, Vol.7 p.237

CHAPTER ON WHAT IS PERMISSIBLE AND IMPERMISSIBLE TO PRAY IN - OF CLOTHING AND PLACE

١٧ ـ باب ما يجوز الصلاة فيه من اللباس والمكان وما لا يجوز

HADITH 1469 – 1583

HADITH.1469

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي وَ عَلَيْهِ خِضَابُهُ فَقَالَ «لاَ يُصَلِّي وَ هُوَ عَلَيْهِ وَ لَكِنْ يَنْزِعُهُ إِذَا أَرَادَ أَنْ يُصَلِّيَ» قُلْتُ إِنَّ حِنَّاءَهُ وَ خِرْقَتَهُ نَظِيفَةٌ فَقَالَ «لاَ يُصَلِّي وَ هُوَ عَلَيْهِ وَ اَلْمَرْأَةُ أَيْضاً لاَ تُصَلِّي وَ عَلَيْهَا خِضَابُهَا».

قال محمد بن الحسن : هذا الخبر محمول على الاستحباب دون الوجوب ، والذي يدل على ذلك ما رواه :

Al-Husayn ibn Sa'id from Faddalah from Husayn ibn Uthman from Ibn Muskan from Abu Bakr al-Hadrami, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who is praying while wearing his dye (khidab).

Imam {a.s} said: "He should not pray while it is on him, but he should remove it when he wants to pray."

I said: "His henna and cloth are clean."

Imam {a.s} said: "He should not pray while it is on him. Likewise, a woman also should not pray while her dye (khidab) is on her."

[AL TUSI]

Muhammad ibn al-Hasan said: "This report is to be understood as recommending (istihbab) and not as an obligation (wujub)." What indicates this is what has been narrated:

[REFERENCES] Al-Kafi, Vol.3 p.408 • Tahdib Al-Ahkam, Vol.2 p.355 • Al-Istibsar, Vol.1 p.390 • Al-Wafi, Vol.7 p.394 • Wasa'il Al-Shi'ah, Vol.4 p.430

HADITH

HADITH.1470

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ رِفَاعَةَ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمُخْتَضِبِ إِذَا تَمَكَّنَ مِنَ اَلسُّجُودِ وَ اَلْقِرَاءَةِ أَيُصَلِّي فِي حِنَّائِهِ قَالَ «نَعَمْ إِذَا كَانَ خِرْقَتُهُ طَاهِرَةً وَ كَانَ مُتَوَضِّئاً».

Sa'd from Ahmad ibn Muhammad from al-Hasan ibn Mahbub from Rifa'ah, who said:

I asked Abu al-Hasan {a.s}, peace be upon him, about a person who is dyed with henna, if he is able to perform sujud and recite properly, can he pray while wearing his henna?

Imam {a.s} said: "Yes, if his cloth is pure and he is in a state of ablution."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.356 • Al-Istibsar, Vol.1 p.391 • Wasa'il Al-Shi'ah, Vol.4 p.429

HADITH

HADITH.1471

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s} & Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ اَلْيَسَعِ اَلْأَشْعَرِيِّ عَنْ أَبِيهِ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ أَ يُصَلِّي اَلرَّجُلُ فِي خِضَابِهِ إِذَا كَانَ عَلَى طُهْرٍ فَقَالَ «نَعَمْ».

From him, from Ahmad from Muhammad ibn Sahl ibn al-Yasa' al-Ash'ari from his father from Abu al-Hasan {a.s}, peace be upon him, who said:

I asked Imam {a.s}: "May a man pray while wearing his dye (khidab) if he is in a state of purity?"

Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.356 • Al-Istibsar, Vol.1 p.391 • Al-Wafi, Vol.7 p.395 • Wasa'il Al-Shi'ah, Vol.4 p.430

HADITH

HADITH.1472

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَرْأَةِ تُصَلِّي وَ يَدَاهَا مَرْبُوطَتَانِ بِالْحِنَّاءِ فَقَالَ «إِنْ كَانَتْ تَوَضَّأَتْ لِلصَّلاَةِ قَبْلَ ذَلِكَ فَلاَ بَأْسَ بِالصَّلاَةِ وَ هِيَ مُخْتَضِبَةٌ وَ يَدَاهَا مَرْبُوطَتَانِ».

Sa'd from Ahmad ibn al-Hasan from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa al-Sabati, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a woman who prays while her hands are tied with henna.

Imam {a.s} said: "If she had performed ablution for the prayer before that, then there is no harm in her praying while she is dyed with henna and her hands are tied."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.356 • Al-Istibsar, Vol.1 p.391 • Al-Wafi, Vol.7 p.395 • Wasa'il Al-Shi'ah, Vol.4 p.430

HADITH

HADITH.1473

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ أَبِي جَعْفَرٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ وَ اَلْمَرْأَةِ يَخْتَضِبَانِ أَ يُصَلِّيَانِ وَ هُمَا بِالْحِنَّاءِ وَ اَلْوَسِمَةِ فَقَالَ «إِذَا أَبْرَزَا اَلْفَمَ وَ اَلْمَنْخِرَ فَلاَ بَأْسَ».

From him, from Abu Ja'far from Musa ibn al-Qasim from Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a man and a woman who apply henna or wasmah (a type of dye), can they pray while having it on?

Imam {a.s} said: "If they leave the mouth and the nostrils uncovered, then there is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.2 p.356 • Al-Istibsar, Vol.1 p.391 • Al-Wafi, Vol.7 p.396 • Wasa'il Al-Shi'ah, Vol.4 p.429

HADITH

HADITH.1474

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي وَ لاَ يُخْرِجُ يَدَيْهِ مِنْ ثَوْبِهِ فَقَالَ «إِنْ أَخْرَجَ يَدَيْهِ فَحَسَنٌ وَ إِنْ لَمْ يُخْرِجْ فَلاَ بَأْسَ».

Al-Husayn ibn Sa'id from Faddalah from al-'Ala' from Muhammad ibn Muslim from Abu Ja'far {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who prays without taking his hands out from his garment.

Imam {a.s} said: "If he takes his hands out, it is good; but if he does not, there is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.267 • Tahdib Al-Ahkam, Vol.2 p.356 • Al-Istibsar, Vol.1 p.391 • Al-Wafi, Vol.7 p.398 • Wasa'il Al-Shi'ah, Vol.4 p.431 • Bihar Al-Anwar, Vol.80 p.202

HADITH

HADITH.1475

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي فَيُدْخِلُ يَدَيْهِ فِي ثَوْبِهِ فَقَالَ «إِنْ كَانَ عَلَيْهِ ثَوْبٌ آخَرُ إِزَارٌ أَوْ سَرَاوِيلُ فَلاَ بَأْسَ وَ إِنْ لَمْ يَكُنْ فَلاَ يَجُوزُ لَهُ ذَلِكَ وَ إِنْ أَدْخَلَ يَداً وَاحِدَةً وَ لَمْ يُدْخِلِ اَلْأُخْرَى فَلاَ بَأْسَ».

As for what was narrated by Muhammad ibn Ali ibn Mahbub from Ahmad ibn al-Hasan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar ibn Musa al-Sabati from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who prays while inserting his hands into his garment. Imam {a.s} said: "If he is wearing another garment, such as an izar (a waist wrap) or trousers, then there is no harm. But if he is not, then it is not permissible for him to do so. And if he inserts one hand and not the other, there is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.395 • Tahdib Al-Ahkam, Vol.2 p.356 • Al-Istibsar, Vol.1 p.392 • Al-Wafi, Vol.7 p.398 • Wasa'il Al-Shi'ah, Vol.4 p.432 • Bihar Al-Anwar, Vol.80 p.202

HADITH

HADITH.1476

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ يُصَلِّي اَلرَّجُلُ مَحْلُولَ اَلْأَزْرَارِ إِذَا لَمْ يَكُنْ عَلَيْهِ إِزَارٌ».

فالوجه في هذين الخبرين أن نحملهما على ضرب من الاستحباب بدلالة ما قدمناه من الاخبار ، ويزيد ذلك بيانا ما رواه :

From him, from Muhammad ibn al-Husayn from Muhammad ibn Yahya from Ghiyath ibn Ibrahim from (Imam) Ja'far {a.s} from his father {a.s}, peace be upon them both:

(Imam {a.s}) said: "A man should not pray with his buttons undone if he is not wearing an izar (waist wrap)."

[AL TUSI]

Thus, the interpretation of these two reports is that they should be understood as recommending (istihbab) a preferred practice, rather than an obligation, based on the earlier reports we have presented. What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.357 • Al-Istibsar, Vol.1 p.392 • Al-Wafi, Vol.7 p.375 • Wasa'il Al-Shi'ah, Vol.4 p.394 • Bihar Al-Anwar, Vol.80 p.185

HADITH

HADITH.1477

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

سعد عن أحمد بن محمد عن الحسن بن محبوب عن علي ابن رئاب عن زياد بن سوقة عن أبي جعفر عليه‌السلام قال قال : لا بأس أن يصلي أحدكم في الثوب الواحد وازراره محلولة إن دين محمد صلى الله عليه وآله حنيف.

Sa'd from Ahmad ibn Muhammad from al-Hasan ibn Mahbub from Ali ibn Ri'ab from Ziyad ibn Suwayqah: Abu Ja'far {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, peace be upon him and his family, said: "There is no harm if one of you prays in a single garment with its buttons undone. Indeed, the religion of Muhammad {saws}, peace be upon him and his family, is upright and easy (hanif)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1478

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُوسَى بْنِ اَلْحَسَنِ عَنْ أَحْمَدَ بْنِ هِلاَلٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «كُلُّ مَا لاَ تَجُوزُ اَلصَّلاَةُ فِيهِ وَحْدَهُ فَلاَ بَأْسَ بِالصَّلاَةِ فِيهِ مِثْلُ اَلتِّكَّةِ اَلْإِبْرِيسَمِ وَ اَلْقَلَنْسُوَةِ وَ اَلْخُفِّ وَ اَلزُّنَّارِ يَكُونُ فِي اَلسَّرَاوِيلِ وَ يُصَلِّي فِيهِ».

Sa'd from Musa ibn al-Hasan from Ahmad ibn Hilal from Ibn Abi 'Umayr from Hammad from al-Halabi: Abu Abdillah {a.s}, peace be upon him, said: "Everything in which prayer is not valid if worn alone, there is no harm in praying while wearing it along with other garments, such as a silk belt, a cap (qalansuwah), leather socks (khuff), and a belt (zunnar) that may be in trousers, and he may pray while wearing it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.357 • Al-Wafi, Vol.7 p.424 • Wasa'il Al-Shi'ah, Vol.4 p.376 • Al-Fusul Al-Muhimmah, Vol.2 p.76

HADITH

HADITH.1479

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ مُحَمَّدِ بْنِ يَحْيَى اَلصَّيْرَفِيِّ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي فِي اَلْخُفِّ اَلَّذِي قَدْ أَصَابَهُ قَذَرٌ فَقَالَ «إِذَا كَانَ مِمَّا لاَ يَتِمُّ فِيهِ اَلصَّلاَةُ فَلاَ بَأْسَ».

Sa'd from Muhammad ibn al-Husayn from Ayyub ibn Nuh from Safwan ibn Yahya and Muhammad ibn Yahya al-Sayrafi from Hammad ibn Uthman from someone who narrated it from Abu Abdillah {a.s}, peace be upon him:

(Imam {a.s} was asked) regarding a man who prays in leather socks (khuff) that have been soiled.

Imam {a.s} said: "If it is something in which the prayer is not completed (meaning it is not considered a complete garment by itself), then there is no harm."

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.274 • Tahdib Al-Ahkam, Vol.2 p.357 • Al-Wafi, Vol.6 p.228 • Wasa'il Al-Shi'ah, Vol.3 p.456

HADITH

HADITH.1480

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اَلْحَسَنِ بْنِ مُوسَى اَلْخَشَّابِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ اِبْنِ أَبِي لَيْلَى عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنَّ قَلَنْسُوَتِي وَقَعَتْ فِي بَوْلٍ فَأَخَذْتُهَا فَوَضَعْتُهَا عَلَى رَأْسِي ثُمَّ صَلَّيْتُ فَقَالَ «لاَ بَأْسَ».

From him, from al-Hasan ibn Ali from Abdullah ibn al-Mughirah from al-Hasan ibn Musa al-Khashshab from Ali ibn Asbat from Ibn Abi Layla from Zurarah, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "My cap (qalansuwah) fell into urine, so I picked it up and placed it on my head, and then I prayed."

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

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.357 • Al-Wafi, Vol.6 p.228 • Wasa'il Al-Shi'ah, Vol.3 p.456

HADITH

HADITH.1481

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي اَلْبِلاَدِ عَمَّنْ حَدَّثَهُمْ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالصَّلاَةِ فِي اَلشَّيْءِ اَلَّذِي لاَ تَجُوزُ اَلصَّلاَةُ فِيهِ وَحْدَهُ يُصِيبُهُ اَلْقَذَرُ مِثْلِ اَلْقَلَنْسُوَةِ وَ اَلتِّكَّةِ وَ اَلْجَوْرَبِ».

From him, from Muhammad ibn al-Husayn from Ali ibn Asbat from Ibrahim ibn Abi al-Bilad from someone who narrated to them:

Abu Abdillah {a.s}, peace be upon him, said: "There is no harm in praying in something that, if worn alone, prayer is not valid in it, even if it is soiled, such as a cap (qalansuwah), a belt (tikkah), or socks (jawrab)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.358 • Al-Wafi, Vol.6 p.228 • Wasa'il Al-Shi'ah, Vol.3 p.456

HADITH

HADITH.1482

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «كُلُّ مَا كَانَ لاَ تَجُوزُ فِيهِ اَلصَّلاَةُ وَحْدَهُ فَلاَ بَأْسَ بِأَنْ يَكُونَ عَلَيْهِ اَلشَّيْءُ مِثْلِ اَلْقَلَنْسُوَةِ وَ اَلتِّكَّةِ وَ اَلْجَوْرَبِ».

Muhammad ibn Ali ibn Mahbub from Muhammad ibn al-Husayn from Ali ibn Asbat from Ali ibn 'Uqbah from Zurarah from one of the two (Imam {a.s} Abu Ja'far or Abu Abdullah, peace be upon them):

(Imam {a.s}) said: "Everything in which prayer is not valid if worn alone, there is no harm if such a thing is worn during prayer, such as a cap (qalansuwah), a belt (tikkah), or socks (jawrab)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.358 • Al-Wafi, Vol.6 p.229 • Wasa'il Al-Shi'ah, Vol.3 p.455

HADITH

HADITH.1483

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Jawad {a.s}

اَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَللَّهِ اَلْوَاسِطِيِّ عَنْ قَاسِمٍ اَلصَّيْقَلِ قَالَ: كَتَبْتُ إِلَى اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ إِنِّي أَعْمَلُ أَغْمَادَ اَلسُّيُوفِ مِنْ جُلُودِ اَلْحُمُرِ اَلْمَيْتَةِ فَتُصِيبُ ثِيَابِي أَ فَأُصَلِّي فِيهَا فَكَتَبَ إِلَيَّ «اِتَّخِذْ ثَوْباً لِصَلاَتِكَ» فَكَتَبْتُ إِلَى أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ كُنْتُ كَتَبْتُ إِلَى أَبِيكَ عَلَيْهِ اَلسَّلاَمُ بِكَذَا وَ كَذَا فَصَعَّبَ عَلَيَّ ذَلِكَ فَصِرْتُ أَعْمَلُهَا مِنْ جُلُودِ اَلْحُمُرِ اَلْوَحْشِيَّةِ اَلذَّكِيَّةِ فَكَتَبَ إِلَيَّ «كُلُّ أَعْمَالِ اَلْبِرِّ بِالصَّبْرِ يَرْحَمُكَ اَللَّهُ فَإِنْ كَانَ مِمَّا تَعْمَلُ وَحْشِيّاً ذَكِيّاً فَلاَ بَأْسَ».

Al-Husayn ibn Muhammad from Mu'alla ibn Muhammad from Muhammad ibn Abdullah al-Wasiti from Qasim al-Sayqal, who said:

I wrote to (Imam) al-Ridha {a.s}, peace be upon him, saying: "I work in making scabbards for swords from the skins of dead donkeys, and these skins touch my clothes, can I pray in them?"

Imam {a.s} wrote back to me: "Designate a specific garment for your prayer."

Then I wrote to Abu Ja'far {a.s}, peace be upon him, saying: "I had written to your father {a.s}, peace be upon him, about such-and-such, and it was difficult for me, so I began to make them from the skins of wild donkeys that had been slaughtered according to proper Islamic method (dhakiyyah)."

Imam {a.s} wrote back to me: "All righteous deeds are accompanied by patience, may Allah {SWT} have mercy on you. If what you work with is from wild animals properly slaughtered (dhakiyyah), then there is no harm."

[REFERENCES] Al-Kafi, Vol.3 p.407 • Tahdib Al-Ahkam, Vol.2 p.358 • Al-Wafi, Vol.6 p.206 • Wasa'il Al-Shi'ah, Vol.3 p.462 • Wasa'il Al-Shi'ah, Vol.3 p.489 • Awalim Al-Uloom, Vol.2 3 p.373

HADITH

HADITH.1484

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَتَقَيَّأُ فِي ثَوْبِهِ أَ يَجُوزُ أَنْ يُصَلِّيَ فِيهِ وَ لاَ يَغْسِلَهُ قَالَ «لاَ بَأْسَ».

Muhammad ibn Ahmad by Ahmad ibn al-Hasan by 'Amr ibn Sa'id by Musaddiq ibn Sadaqah by 'Ammar:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who vomits on his garment, can he pray in it without washing it?

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

[REFERENCES] Al-Kafi, Vol.3 p.406 • Tahdib Al-Ahkam, Vol.2 p.358 • Al-Wafi, Vol.6 p.235 • Wasa'il Al-Shi'ah, Vol.3 p.488

HADITH

HADITH.1485

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

سَهْلُ بْنُ زِيَادٍ عَنْ خَيْرَانَ اَلْخَادِمِ قَالَ: كَتَبْتُ إِلَى اَلرَّجُلِ أَسْأَلُهُ عَنِ اَلثَّوْبِ يُصِيبُهُ اَلْخَمْرُ وَ لَحْمُ اَلْخِنْزِيرِ أَ يُصَلَّى فِيهِ أَمْ لاَ فَإِنَّ أَصْحَابَنَا قَدِ اِخْتَلَفُوا فِيهِ فَقَالَ بَعْضُهُمْ صَلِّ فِيهِ فَإِنَّ اَللَّهَ إِنَّمَا حَرَّمَ شُرْبَهَا وَ قَالَ بَعْضُهُمْ لاَ تُصَلِّ فِيهِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «لاَ تُصَلِّ فِيهِ فَإِنَّهُ رِجْسٌ».

Sahl ibn Ziyad from Khayran the servant, who said:

I wrote to Him {a.s} asking about a garment that is soiled by wine or the flesh of swine, should one pray in it or not? For indeed our companions have differed about it; some of them said: "Pray in it, for Allah {SWT} has only forbidden drinking it," and some said: "Do not pray in it."

So Imam {a.s}, peace be upon him, wrote back: "Do not pray in it, for it is impurity (rijs)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.358 • Al-Wafi, Vol.6 p.215 • Wasa'il Al-Shi'ah, Vol.3 p.469

HADITH

HADITH.1486

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ اِبْنِ مُسْكَانَ قَالَ: بَعَثْتُ بِمَسْأَلَةٍ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَعَ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قُلْتُ سَلْهُ عَنِ اَلرَّجُلِ يَبُولُ فَيُصِيبُ فَخِذَهُ قَدْرُ نُكْتَةٍ مِنْ بَوْلِهِ فَيُصَلِّي وَ يَذْكُرُهُ بَعْدَ ذَلِكَ أَنَّهُ لَمْ يَغْسِلْهَا قَالَ «يَغْسِلُهَا وَ يُعِيدُ صَلاَتَهُ».

ولا ينافي هذا الخبر ما رواه :

Ahmad ibn Muhammad from Muhammad ibn Sinan from Ibn Muskan, who said:

I sent a question to Abu Abdillah {a.s}, peace be upon him, through Ibrahim ibn Maymun. I said to (ibn Maymun): "Ask Imam {a.s} about a man who urinates and small drop of his urine touches his thigh, and he prays, then after remembers that he did not wash it."

Imam {a.s}, peace be upon him, said: "He must wash it and repeat his prayer."

[AL TUSI]

And this report does not contradict what has been narrated:

[REFERENCES] Al-Kafi, Vol.3 p.406 • Tahdib Al-Ahkam, Vol.2 p.359 • Al-Istibsar, Vol.1 p.181

HADITH

HADITH.1487

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي وَ فِي ثَوْبِهِ عَذِرَةٌ مِنْ إِنْسَانٍ أَوْ سِنَّوْرٍ أَوْ كَلْبٍ أَ يُعِيدُ صَلاَتَهُ قَالَ «إِنْ كَانَ لَمْ يَعْلَمْ فَلاَ يُعِيدُ».

لان الوجه في هذا الخبر أنه إذا لم يعلم في حال حصول النجاسة ذلك وصلى ثم علم فلا يجب عليه اعادة الصلاة ، والخبر الاول يتناول من علم حصول النجاسة في الثوب فلم يغسله اما تعمدا أو نسيانا لزمه بعد ذلك اعادة الصلاة ، وقد استوفينا ذلك في كتاب الطهارة وأوردنا فيه الاخبار ، منها خبر زرارة وغيره ، ويزيد ذلك بيانا ما رواه :

Ali ibn Mahziyar from Faddalah from Aban from Abdul-Rahman ibn Abi Abdullah, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who prays while there is excrement ('adhirah) of a human, or a cat, or a dog on his garment, does he have to repeat his prayer?

Imam {a.s} said: "If he did not know about it, then he does not have to repeat."

[AL TUSI]

Because the interpretation of this report is that if a person did not know about the occurrence of impurity at the time of the prayer and then discovered it afterward, it is not obligatory for him to repeat the prayer. As for the first report, it concerns one who knew about the impurity on his garment and did not wash it, whether deliberately or out of forgetfulness, thus he must repeat the prayer afterward. We have fully detailed this in the Book of Purity and have cited therein the relevant narrations, including the report of Zurarah and others. What further clarifies this is what has been narrated:

[REFERENCES] Al-Kafi, Vol.3 p.404 • Al-Kafi, Vol.3 p.406 • Tahdib Al-Ahkam, Vol.2 p.359 • Al-Istibsar, Vol.1 p.180 • Awali Al-La'ali, Vol.3 p.57 • Al-Wafi, Vol.6 p.197 • Wasa'il Al-Shi'ah, Vol.3 p.475

HADITH

HADITH.1488

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أَصَابَ ثَوْبَهُ جَنَابَةٌ أَوْ دَمٌ قَالَ «إِنْ كَانَ عَلِمَ أَنَّهُ أَصَابَ ثَوْبَهُ جَنَابَةٌ أَوْ دَمٌ قَبْلَ أَنْ يُصَلِّيَ ثُمَّ صَلَّى فِيهِ وَ لَمْ يَغْسِلْهُ فَعَلَيْهِ أَنْ يُعِيدَ مَا صَلَّى وَ إِنْ كَانَ يَرَى أَنَّهُ أَصَابَهُ شَيْءٌ فَنَظَرَ فَلَمْ يَرَ شَيْئاً أَجْزَأَهُ أَنْ يَنْضَحَهُ بِالْمَاءِ».

Ali ibn Ibrahim from Abdullah ibn al-Mughirah from Abdullah ibn Sinan, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man whose garment was soiled by janabah (semen) or blood.

Imam {a.s} said: "If he knew that janabah or blood had touched his garment before he prayed, and then he prayed in it without washing it, he must repeat whatever prayers he performed. But if he suspected that something had touched him and he inspected it and did not see anything, it suffices for him to sprinkle it with water."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.359 • Al-Istibsar, Vol.1 p.182 • Bihar Al-Anwar, Vol.7 7 p.62

HADITH

HADITH.1489

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ اَلرَّحْمَنِ عَنِ اِبْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : عَنْ رَجُلٍ صَلَّى فِي ثَوْبٍ فِيهِ جَنَابَةٌ رَكْعَتَيْنِ ثُمَّ عَلِمَ بِهِ قَالَ «عَلَيْهِ أَنْ يَبْتَدِئَ اَلصَّلاَةَ» قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يُصَلِّي وَ فِي ثَوْبِهِ جَنَابَةٌ أَوْ دَمٌ حَتَّى فَرَغَ مِنْ صَلاَتِهِ ثُمَّ عَلِمَ قَالَ «قَدْ مَضَتْ صَلاَتُهُ وَ لاَ شَيْءَ عَلَيْهِ».

Ali from Muhammad ibn Isa from Yunus ibn Abd al-Rahman from Ibn Muskan from Abu Basir:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who prayed two rak'ahs in a garment that had janabah on it, and then he became aware of it.

Imam {a.s} said: "He must begin the prayer anew."

He (Abu Basir) said: "I also asked Imam {a.s} about a man who prays while there is janabah or blood on his garment, and he only realizes it after he finishes his prayer."

Imam {a.s} said: "His prayer is valid and nothing is required of him."

[REFERENCES] Al-Kafi, Vol.3 p.405 • Tahdib Al-Ahkam, Vol.2 p.360 • Al-Istibsar, Vol.1 p.181 • Al-Wafi, Vol.6 p.163 • Wasa'il Al-Shi'ah, Vol.3 p.474

HADITH

HADITH.1490

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ صَفْوَانَ عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ صَلَّى فِي ثَوْبِ رَجُلٍ أَيَّاماً ثُمَّ إِنَّ صَاحِبَ اَلثَّوْبِ أَخْبَرَهُ أَنَّهُ لاَ يُصَلَّى فِيهِ قَالَ «لاَ يُعِيدُ شَيْئاً مِنْ صَلاَتِهِ».

Ali ibn Mahziyar from Safwan from al-'Ayyas ibn al-Qasim, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who prayed for several days wearing another man's garment, and then the owner of the garment informed him that it was not suitable for prayer.

Imam {a.s} said: "He does not have to repeat any of his prayers."

[REFERENCES] Al-Kafi, Vol.3 p.404 • Tahdib Al-Ahkam, Vol.2 p.360 • Al-Istibsar, Vol.1 p.180 • Al-Wafi, Vol.7 p.433 • Wasa'il Al-Shi'ah, Vol.3 p.475 • Bihar Al-Anwar, Vol.80 p.267

HADITH

HADITH.1491

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْجَنَابَةِ تُصِيبُ اَلثَّوْبَ وَ لاَ يَعْلَمُ بِهَا صَاحِبُهُ فَيُصَلِّي فِيهِ ثُمَّ يَعْلَمُ بَعْدَ ذَلِكَ قَالَ «لاَ يُعِيدُ إِذَا لَمْ يَكُنْ عَلِمَ».

فلا ينافي التأويل الذي ذكرناه لان هذا الخبر محمول على انه إذا لم يعلم في حال الصلاة وكان قد سبقه العلم بحصول النجاسة في الثوب وجب عليه حينئذ إعادة الصلاة.

As for what was narrated by Sa'd from Muhammad ibn al-Husayn from Ibn Abi Umayr from Wahb ibn Abd Rabbih:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding janabah that affects a garment and its owner is unaware of it, and then he prays in it and learns of it afterward.

Imam {a.s} said: "He does not have to repeat the prayer if he was not aware of it."

[AL TUSI]

So this does not contradict the interpretation we have mentioned, because this report is to be understood as referring to a case where the person was unaware of the impurity at the time of prayer. However, if he had known previously that impurity had affected the garment, then it would be obligatory for him to repeat the prayer.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.360 • Al-Istibsar, Vol.1 p.181 • Awali Al-La'ali, Vol.3 p.57 • Al-Wafi, Vol.6 p.164 • Wasa'il Al-Shi'ah, Vol.3 p.476

HADITH

HADITH.1492

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

فَأَمَّا مَا رَوَاهُ سَعْدٌ عَنْ أَحْمَدَ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنِ اَلْعَلاَءِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصِيبُ ثَوْبَهُ اَلشَّيْءُ فَيُنَجِّسُهُ فَيَنْسَى أَنْ يَغْسِلَهُ فَيُصَلِّي فِيهِ ثُمَّ يَذْكُرُ أَنَّهُ لَمْ يَكُنْ غَسَلَهُ أَ يُعِيدُ اَلصَّلاَةَ فَقَالَ «لاَ يُعِيدُ قَدْ مَضَتْ صَلاَتُهُ وَ كُتِبَتْ لَهُ».

فانه خبر شاذ لا يعارض به الاخبار التي ذكرناها هاهنا وفيما مضى من كتاب الطهارة ويجوز أن يكون الخبر مخصوصا بنجاسة معفو عنها مثل دم البراغيث والجراح اللازمة أو دم السمك وما يجري مجرى ذلك.

As for what was narrated by Sa'd from Ahmad from al-Hasan ibn Mahbub from al-'Ala', who said:

I asked Abu Abdillah {a.s} about a man whose garment is soiled by something that renders it impure, and he forgets to wash it, then he prays in it, and afterward remembers that he had not washed it, does he have to repeat the prayer?

Imam {a.s} said: "He does not repeat it. His prayer has passed and has been recorded for him."

[AL TUSI]

For it is an isolated (shadhdh) report that is not to be used in opposition to the other narrations we have mentioned here and earlier in the Book of Purity. It is also possible that this report is specific to an impurity that is excused, such as the blood of fleas, unavoidable wounds, or fish blood, and what is similar to that.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.360 • Al-Wafi, Vol.6 p.165

HADITH

HADITH.1493

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَرَى فِي ثَوْبِ أَخِيهِ دَماً وَ هُوَ يُصَلِّي قَالَ «لاَ يُؤْذِيهِ حَتَّى يَنْصَرِفَ».

Ahmad ibn Muhammad from Ali ibn al-Hakam from al-'Ala' from Muhammad ibn Muslim from one of the two (Imam Abu Ja'far {a.s} or Imam Abu Abdullah {a.s}, peace be upon them, who said:

I asked Imam {a.s} about a man who sees blood on the garment of his brother while he is praying.

Imam {a.s} said: "He should not disturb him until he finishes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.361

HADITH

HADITH.1494

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلَ أَبِي أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلَّذِي يُعِيرُ ثَوْبَهُ لِمَنْ يَعْلَمُ أَنَّهُ يَأْكُلُ اَلْجِرِّيَّ وَ يَشْرَبُ اَلْخَمْرَ فَيَرُدُّهُ أَ يُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ قَالَ «لاَ يُصَلِّي فِيهِ حَتَّى يَغْسِلَهُ».

قال محمد بن الحسن : هذا الخبر محمول على الاستحباب لان الاصل في الاشياء كلها الطهارة ، ولا يجب غسل شئ من الثياب إلا بعد العلم بان فيها نجاسة ، وقد روى هذا الراوي بعينه خلاف هذا الخبر روى :

Ali ibn Mahziyar from Faddalah from Abdullah ibn Sinan, who said:

My father asked Abu Abdillah {a.s}, peace be upon him, about someone who lends his garment to a person whom he knows eats catfish (jirri) and drinks wine, and then the garment is returned, should he pray in it before washing it?

Imam {a.s} said: "He should not pray in it until he washes it."

[AL TUSI]

Muhammad ibn al-Hasan said: "This report is to be understood as referring to recommendation (mustahabb), because the default ruling regarding all things is purity, and it is not obligatory to wash any garment unless one has knowledge that it is impure." Moreover, the same narrator has reported a narration that contradicts this one, as he reported:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.361 • Al-Istibsar, Vol.1 p.393 • Al-Wafi, Vol.6 p.218 • Wasa'il Al-Shi'ah, Vol.3 p.521

HADITH

HADITH.1495

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

رَوَى سَعْدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلَ أَبِي أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا حَاضِرٌ أَنِّي أُعِيرُ اَلذِّمِّيَّ ثَوْبِي وَ أَنَا أَعْلَمُ أَنَّهُ يَشْرَبُ اَلْخَمْرَ وَ يَأْكُلُ لَحْمَ اَلْخِنْزِيرِ فَيَرُدُّ عَلَيَّ فَأَغْسِلُهُ قَبْلَ أَنْ أُصَلِّيَ فِيهِ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «صَلِّ فِيهِ وَ لاَ تَغْسِلْهُ مِنْ أَجْلِ ذَلِكَ فَإِنَّكَ أَعَرْتَهُ إِيَّاهُ وَ هُوَ طَاهِرٌ وَ لَمْ تَسْتَيْقِنْ أَنَّهُ نَجَّسَهُ فَلاَ بَأْسَ أَنْ تُصَلِّيَ فِيهِ حَتَّى تَسْتَيْقِنَ أَنَّهُ نَجَّسَهُ».

Sa'd narrated from Ahmad ibn Muhammad from al-Hasan ibn Mahbub from Abdullah ibn Sinan, who said:
My father asked Abu Abdillah {a.s}, and I was present, saying: "I lend my garment to a dhimmi (non-Muslim under protection), and I know that he drinks wine and eats pork. When he returns it to me, I wash it before praying in it."
Abu Abdillah {a.s} said: "Pray in it and do not wash it because of that. You lent it to him while it was pure, and you have no certainty that he made it impure. So there is no harm in praying in it until you are certain that he has made it impure."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.361 • Al-Istibsar, Vol.1 p.392 • Al-Wafi, Vol.6 p.219 • Wasa'il Al-Shi'ah, Vol.3 p.521 • Al-Fusul Al-Muhimmah, Vol.2 p.60 • Bihar Al-Anwar, Vol.2 p.282

HADITH

HADITH.1496

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ اَلْمُعَلَّى بْنِ خُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ بَأْسَ بِالصَّلاَةِ فِي اَلثِّيَابِ اَلَّتِي يَعْمَلُهَا اَلْمَجُوسُ وَ اَلنَّصَارَى وَ اَلْيَهُودُ ».

Al-Husayn ibn Sa'id from Faddalah from Jamil ibn Darraj from al-Mu'alla ibn Khunays, who said:
I heard Abu Abdillah {a.s} say: "There is no harm in praying in garments made by the Magians, the Christians, and the Jews."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.361 • Al-Wafi, Vol.6 p.210 • Wasa'il Al-Shi'ah, Vol.3 p.519 • Al-Fusul Al-Muhimmah, Vol.2 p.59

HADITH

HADITH.1497

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحُسَيْنِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي اَلْبِلاَدِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلثِّيَابِ اَلسَّابِرِيَّةِ يَعْمَلُهَا اَلْمَجُوسُ وَ هُمْ أَخْبَاثٌ وَ هُمْ يَشْرَبُونَ اَلْخَمْرَ وَ نِسَاؤُهُمْ عَلَى تِلْكَ اَلْحَالِ أَلْبَسُهَا - وَ لاَ أَغْسِلُهَا وَ أُصَلِّي فِيهَا قَالَ «نَعَمْ» قَالَ مُعَاوِيَةُ فَقَطَعْتُ لَهُ قَمِيصاً وَ خِطْتُهُ وَ فَتَلْتُ لَهُ أَزْرَاراً وَ رِدَاءً مِنَ اَلسَّابِرِيِّ ثُمَّ بَعَثْتُ بِهَا إِلَيْهِ فِي يَوْمِ جُمُعَةٍ حِينَ اِرْتَفَعَ اَلنَّهَارُ فَكَأَنَّهُ عَرَفَ مَا أُرِيدُ فَخَرَجَ فِيهَا إِلَى اَلْجُمُعَةِ.

Ahmad ibn Muhammad from al-Husayn from Ibrahim ibn Abi al-Bilad from Mu'awiyah ibn 'Ammar, who said:
I asked Abu Abdillah {a.s} about Sabiriyyah garments (a type of fabric) made by the Magians, while they are impure and they drink wine, and their women are also in that state, can I wear such clothes without washing them and pray in them?
Imam {a.s} said: "Yes."
Mu'awiyah (ibn Ammar) asked: "So I made a shirt for Imam {a.s}, sewed it, fashioned buttons for it, and a cloak from the Sabiriyyah cloth, then sent it to Imam {a.s} on a Friday during the day. It was as if Imam {a.s} knew what I intended, so He {a.s} came out for Friday prayer wearing it.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.362 • Al-Wafi, Vol.6 p.219 • Wasa'il Al-Shi'ah, Vol.3 p.518

HADITH

HADITH.1498

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عُبَيْدِ اَللَّهِ بْنِ عَلِيٍّ اَلْحَلَبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي ثَوْبٍ اَلْمَجُوسِيِّ فَقَالَ «يُرَشُّ بِالْمَاءِ».

Al-Husayn ibn Sa‘id from Aban ibn Uthman from Hammad ibn Uthman from ‘Ubaydullah ibn Ali al-Halabi, who said:

I asked Abu Abdillah {a.s} about praying in the garment of a Magian.
Imam {a.s} said: "It should be sprinkled with water."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.362 • Al-Wafi, Vol.6 p.210 • Wasa’il Al-Shi’ah, Vol.3 p.519 • Bihar Al-Anwar, Vol.7 7 p.60

HADITH

HADITH.1499

[SOURCE] Abu al-Hasan Imam Musa ibn Ja’far al-Kadhim {a.s}

سَعْدُ بْنُ عَبْدِ اَللَّهِ عَنْ مُوسَى بْنِ اَلْحَسَنِ وَ أَحْمَدَ بْنِ هِلاَلٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ فَأْرَةِ اَلْمِسْكِ تَكُونُ مَعَ اَلرَّجُلِ يُصَلِّي وَ هِيَ مَعَهُ فِي جَيْبِهِ أَوْ ثِيَابِهِ فَقَالَ «لاَ بَأْسَ بِذَلِكَ».

Sa'd ibn 'Abdillah from Musa ibn al-Hasan and Ahmad ibn Hilal from Musa ibn al-Qasim from 'Ali ibn Ja'far from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them, who said:

I asked Imam {a.s} about the musk pod (fa'rat al-misk) that a man may have with him while praying, in his pocket or in his clothes.
Imam {a.s} said: "There is no harm in that."

[REFERENCES] Masa’il Ali Ibn Ja’far, Vol.1 p.216 • Tahdib Al-Ahkam, Vol.2 p.362 • Al-Wafi, Vol.7 p.432 • Bihar Al-Anwar, Vol.6 3 p.55

HADITH

HADITH.1500

[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ جَعْفَرٍ قَالَ: كَتَبْتُ إِلَيْهِ يَعْنِي أَبَا مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ يَجُوزُ لِلرَّجُلِ أَنْ يُصَلِّيَ وَ مَعَهُ فَأْرَةُ مِسْكٍ فَكَتَبَ «لاَ بَأْسَ بِهِ إِذَا كَانَ ذَكِيّاً».

Muhammad ibn Ali ibn Mahbub, from Abdullah ibn Ja'far, said:

I wrote to Imam {a.s}, meaning Abu Muhammad, peace be upon him, asking: “Is it permissible for a man to pray while he has with him a musk pod?”
So Imam {a.s} wrote: "There is no problem with it if it has been purified (slaughtered according to Islamic law)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.362 • Al-Wafi, Vol.7 p.433 • Wasa’il Al-Shi’ah, Vol.4 p.433 • Bihar Al-Anwar, Vol.6 3 p.55

HADITH

HADITH.1501

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي وَ عَلَيْهِ اَلْبُرْطُلَةُ فَقَالَ «لاَ يَضُرُّهُ».

Ahmad ibn Muhammad, from Al-Hasan ibn Ali ibn Faddal, from Yunus ibn Ya'qub, said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who prays while wearing a burtulah (a type of garment or woolen cloak).

Imam {a.s} said: "It does not harm him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.362 • Al-Wafi, Vol.7 p.397 • Wasa'il Al-Shi'ah, Vol.4 p.434

HADITH

HADITH.1502

[SOURCE] Abu Muhammad Imam Hasan ibn Ali al-Askari {a.s}

سَعْدٌ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ أَسْأَلُهُ عَنِ اَلصَّلاَةِ فِي اَلْقِرْمِزِ وَ أَنَّ أَصْحَابَنَا يَتَوَقَّفُونَ عَنِ اَلصَّلاَةِ فِيهِ فَكَتَبَ «لاَ بَأْسَ بِهِ مُطْلَقٌ «وَ اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعالَمِينَ» ».

Sa'd, from Al-Hasan ibn Ali ibn Mahziyar, from Ali ibn Mahziyar, said:

I wrote to Abu Muhammad, peace be upon him, asking Him {a.s} about praying in crimson-dyed cloth, and that our companions refrain from praying in it.

So Imam {a.s} wrote: "There is no problem with it at all. 'And all praise is due to Allah {SWT}, the Lord {AZJ} of the worlds.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.363 • Al-Wafi, Vol.7 p.433 • Wasa'il Al-Shi'ah, Vol.4 p.375 • Wasa'il Al-Shi'ah, Vol.4 p.435

HADITH

HADITH.1503

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَبْدِ اَللَّهِ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ تَكُونَ اَلتَّمَاثِيلُ فِي اَلثَّوْبِ إِذَا غُيِّرَتِ اَلصُّورَةُ مِنْهُ».

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Al-Husayn, from Abdullah, from Al-'Ala', from Muhammad ibn Muslim:

Abu Ja'far, peace be upon him, said: "There is no problem if there are figures on the cloth, as long as the image has been altered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.363 • Al-Wafi, Vol.7 p.391 • Wasa'il Al-Shi'ah, Vol.4 p.440 • Bihar Al-Anwar, Vol.80 p.245

HADITH

HADITH.1504

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اَللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثٍ اَلْمُرَادِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْوَسَائِدُ تَكُونُ فِي اَلْبَيْتِ فِيهَا اَلتَّمَاثِيلُ عَنْ يَمِينٍ أَوْ شِمَالٍ فَقَالَ «لاَ بَأْسَ مَا لَمْ تَكُنْ تُجَاهَ اَلْقِبْلَةِ فَإِنْ كَانَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْكَ مِمَّا يَلِي اَلْقِبْلَةَ فَغَطِّهِ وَ صَلِّ فَإِذَا كَانَتْ مَعَكَ دَرَاهِمُ سُودٌ فِيهَا تَمَاثِيلُ فَلاَ تَجْعَلْهَا مِنْ بَيْنِ يَدَيْكَ وَ اِجْعَلْهَا مِنْ خَلْفِكَ».

Al-Husayn ibn Sa'id, from Muhammad ibn Sinan, from Abdullah ibn Muskan, from Layth al-Muradi, said:
I said to Abu Abdillah {a.s}, peace be upon him: "The cushions that are in the house which have figures on them, whether on the right or the left"
So Imam {a.s} said: "There is no problem as long as they are not facing the Qiblah. But if any of them is in front of you, in the direction of the Qiblah, then cover it and pray. And if you have with you black coins that have figures on them, then do not place them in front of you; rather, place them behind you."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.363 • Al-Wafi, Vol.7 p.464 • Wasa'il Al-Shi'ah, Vol.4 p.439

HADITH

HADITH.1505

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ تُصَلِّيَ عَلَى كُلِّ اَلتَّمَاثِيلِ إِذَا جَعَلْتَهَا تَحْتَكَ».

From him, from Fadalah, from Al-'Ala', from Muhammad ibn Muslim:
Abu Ja'far, peace be upon him, said: "There is no problem in praying over all kinds of figures if you place them beneath you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.245 • Tahdib Al-Ahkam, Vol.2 p.363 • Al-Wafi, Vol.7 p.464 • Wasa'il Al-Shi'ah, Vol.4 p.439 • Wasa'il Al-Shi'ah, Vol.5 p.171

HADITH

HADITH.1506

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلتَّمَاثِيلِ تَكُونُ فِي اَلْبِسَاطِ لَهَا عَيْنَانِ وَ أَنْتَ تُصَلِّي فَقَالَ «إِنْ كَانَتْ لَهَا عَيْنٌ وَاحِدَةٌ فَلاَ بَأْسَ وَ إِنْ كَانَتْ عَيْنَانِ فَلاَ».

Ahmad ibn Muhammad, from Musa ibn 'Umar, from Muhammad ibn Abi Umayr, from some of his companions, from Abu Abdillah {a.s}, peace be upon him, said:
I asked Imam {a.s} about figures that are on a rug, which have two eyes, while you are praying.
Imam {a.s} said: "If it has one eye, there is no problem; but if it has two eyes, then no."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.245 • Tahdib Al-Ahkam, Vol.2 p.363 • Wasa'il Al-Shi'ah, Vol.4 p.438 • Bihar Al-Anwar, Vol.80 p.245

HADITH

HADITH.1507

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي وَ فِي ثَوْبِهِ دَرَاهِمُ فِيهَا تَمَاثِيلُ فَقَالَ «لاَ بَأْسَ بِذَلِكَ».

Al-Husayn ibn Sa'id, from Safwan, from Al-'Ala', from Muhammad ibn Muslim, said:

I asked Abu Ja'far, peace be upon him, about a man who prays while in his garment there are coins that have figures on them.

Imam {a.s} said: "There is no problem with that."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.363 • Al-Wafi, Vol.7 p.429 • Wasa'il Al-Shi'ah, Vol.4 p.439 • Bihar Al-Anwar, Vol.80 p.246

HADITH

HADITH.1508

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلدَّرَاهِمِ اَلسُّودِ فِيهَا اَلتَّمَاثِيلُ أَ يُصَلِّي اَلرَّجُلُ وَ هِيَ مَعَهُ فَقَالَ «لاَ بَأْسَ بِذَلِكَ إِذَا كَانَتْ مُوَارَاةً».

Ali ibn Mahziyar, from Fadalah, from Hammad ibn 'Uthman, said:

I asked Abu Abdillah {a.s}, peace be upon him, about black coins (oxidised silver dirhams during that time) that have figures on them, may a man pray while they are with him?

Imam {a.s} said: "There is no problem with that if they are concealed."

[REFERENCES] Al-Kafi, Vol.3 p.402 • Tahdib Al-Ahkam, Vol.2 p.364 • Wasa'il Al-Shi'ah, Vol.4 p.439 • Bihar Al-Anwar, Vol.80 p.247

HADITH

HADITH.1509

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ قَالَ: قَرَأْتُ كِتَابَ مُحَمَّدِ بْنِ إِبْرَاهِيمَ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ يَسْأَلُهُ عَنِ اَلصَّلاَةِ فِي ثَوْبٍ حَشْوُهُ قَزٌّ فَكَتَبَ إِلَيْهِ «قَرَأْتُهُ لاَ بَأْسَ بِالصَّلاَةِ فِيهِ».

قال محمد بن الحسن : ذكر محمد بن علي بن الحسين بن بابويه ان المعنى في هذا الخبر قز الماعز دون قز الابريسم.

Al-Husayn ibn Sa'id said: I read the letter of Muhammad ibn Ibrahim to Abu Al-Hasan Al-Ridha, peace be upon him, in which he asked Imam {a.s} about praying in a garment whose lining is made of silk.

So Imam {a.s} wrote to him: "I have read it. There is no problem in praying in it."

[AL TUSI]

Muhammad ibn Al-Hasan said: "Muhammad ibn Ali ibn Al-Husayn ibn Babawayh mentioned that the meaning in this narration is the silk of goats, not the silk of abrisim (silkworm silk)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.364 • Al-Wafi, Vol.7 p.426 • Wasa'il Al-Shi'ah, Vol.4 p.444

HADITH

HADITH.1510

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ اَلْبَرْقِيُّ عَنْ أَبِيهِ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنِ اَلْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ اَلْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : «أَنَّهُ كَانَ يَكْرَهُ أَنْ يَلْبَسَ اَلْقَمِيصَ اَلْمَكْفُوفَ بِالدِّيبَاجِ وَ يَكْرَهُ لِبَاسَ اَلْحَرِيرِ وَ لِبَاسَ اَلْوَشْيِ وَ يَكْرَهُ اَلْمِيثَرَةَ اَلْحَمْرَاءَ فَإِنَّهَا مِيثَرَةُ إِبْلِيسَ ».

Ahmad ibn Muhammad Al-Barqi, from his father, from Al-Nadr ibn Suwayd, from Al-Qasim ibn Sulayman, from Jarrah Al-Mada'ini, from Abu Abdillah {a.s}, peace be upon him:

"He used to dislike wearing a shirt trimmed with brocade, and he disliked wearing silk and wearing embroidered garments, and he disliked the red saddle-cloth ('mitharah'), for it is the saddle-cloth of Iblis."

[REFERENCES] Al-Kafi, Vol.3 p.403 • Al-Kafi, Vol.6 p.454 • Tahdib Al-Ahkam, Vol.2 p.364 • Al-Wafi, Vol.2 0 p.727 • Wasa'il Al-Shi'ah, Vol.4 p.370 • Wasa'il Al-Shi'ah, Vol.4 p.445

HADITH

HADITH.1511

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ اَلْعِيصِ بْنِ اَلْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي فِي ثَوْبِ اَلْمَرْأَةِ وَ فِي إِزَارِهَا وَ يَعْتَمُّ بِخِمَارِهَا قَالَ «نَعَمْ إِذَا كَانَتْ مَأْمُونَةً».

Muhammad ibn Isma'il, from Al-Fadl ibn Shadhan, from Safwan ibn Yahya, from Al-'Ayyas ibn Al-Qasim, said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who prays in a woman's garment, or in her izar (lower wrap), and wraps himself with her khimar (head covering).

Imam {a.s} said: "Yes, if she is trustworthy (in her cleanliness)."

[REFERENCES] Al-Kafi, Vol.3 p.402 • Tahdib Al-Ahkam, Vol.2 p.364 • Al-Wafi, Vol.7 p.434 • Wasa'il Al-Shi'ah, Vol.3 p.449

HADITH

HADITH.1512

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ خَرَجَ مِنْ سَفِينَةٍ عُرْيَاناً أَوْ سُلِبَ ثِيَابُهُ وَ لَمْ يَجِدْ شَيْئاً يُصَلِّي فِيهِ قَالَ «يُصَلِّي إِيمَاءً وَ إِنْ كَانَتِ اِمْرَأَةً جَعَلَتْ يَدَهَا عَلَى فَرْجِهَا وَ إِنْ كَانَ رَجُلاً وَضَعَ يَدَهُ عَلَى سَوْأَتِهِ ثُمَّ يَجْلِسَانِ فَيُومِئَانِ إِيمَاءً وَ لاَ يَرْكَعَانِ وَ لاَ يَسْجُدَانِ فَيَبْدُوَ مَا خَلْفَهُمَا تَكُونُ صَلاَتُهُمَا إِيمَاءً بِرُءُوسِهِمَا» قَالَ «وَ إِنْ كَانَا فِي مَاءٍ أَوْ بَحْرٍ لُجِّيٍّ لَمْ يَسْجُدَا عَلَيْهِ وَ مَوْضُوعٌ عَنْهُمَا اَلتَّوَجُّهُ فِيهِ فَيُومِئَانِ فِي ذَلِكَ إِيمَاءً رَفْعُهُمَا تَوَجُّهٌ وَ وَضْعُهُمَا تَوَجُّهٌ ».

Ali ibn Ibrahim, from his father, from Hammad, from Hariz, from Zurarah, said:

I said to Abu Ja'far, peace be upon him: "A man came out of a ship naked, or his clothes were taken from him, and he did not find anything to pray in."

Imam {a.s} said: "He should pray by signaling (with gestures), and if it is a woman, she should place her hand over her private part, and if it is a man, he should place his hand over his private part. Then they both should sit and perform prayer by gesturing, without bowing and without prostrating, so that what is behind them does not become exposed. Their prayer should be by gesturing with their heads."

Imam {a.s} said: "And if they are in water or in a deep sea, they should not prostrate upon it, and the requirement of facing the Qiblah is lifted from them in that situation. They should gesture therein, raising their heads counts as turning (toward Qiblah), and lowering them counts as turning (toward Qiblah)."

[REFERENCES] Al-Kafi, Vol.3 p.396 • Tahdib Al-Ahkam, Vol.2 p.364 • Tahdib Al-Ahkam, Vol.3 p.178 • Al-Wafi, Vol.7 p.437 • Wasa'il Al-Shi'ah, Vol.4 p.449

HADITH

HADITH.1513

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ قَوْمٍ صَلَّوْا جَمَاعَةً وَ هُمْ عُرَاةٌ قَالَ «يَتَقَدَّمُهُمُ اَلْإِمَامُ بِرُكْبَتَيْهِ وَ يُصَلِّي بِهِمْ جُلُوساً وَ هُوَ جَالِسٌ».

Al-Husayn ibn Sa'id, from Al-Nadr ibn Suwayd, from Abdullah ibn Sinan, from Abu Abdillah {a.s}, said:

I asked Imam {a.s} of a group of people who prayed congregation while they were naked. Imam {a.s} said: "The imam should go ahead of them on his knees and lead them in prayer sitting, while he is also sitting."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.365 • Tahdib Al-Ahkam, Vol.3 p.178 • Al-Wafi, Vol.7 p.439 • Wasa'il Al-Shi'ah, Vol.4 p.450

HADITH

HADITH.1514

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ عَبْدِ اَللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَوْمٌ قُطِعَ عَلَيْهِمُ اَلطَّرِيقُ فَأُخِذَتْ ثِيَابُهُمْ فَبَقُوا عُرَاةً وَ حَضَرَتِ اَلصَّلاَةُ كَيْفَ يَصْنَعُونَ فَقَالَ «يَتَقَدَّمُهُمْ إِمَامُهُمْ فَيَجْلِسُ وَ يَجْلِسُونَ خَلْفَهُ فَيُومِئُ إِيمَاءً بِالرُّكُوعِ وَ اَلسُّجُودِ وَ هُمْ يَرْكَعُونَ وَ يَسْجُدُونَ خَلْفَهُ عَلَى وُجُوهِهِمْ».

Sa'd, from Muhammad ibn Al-Husayn, from Abdullah ibn Jabalah, from Ishaq ibn 'Ammar, said:

I said to Abu Abdillah {a.s}, peace be upon him: "A group of people were ambushed on the road, and their clothes were taken from them, so they remained naked, and the time of prayer arrived, what should they do?"

Imam {a.s} said: "Their imam (of prayer) should go ahead of them and sit, and they should sit behind him. He should gesture with signs for bowing and prostration, and they should perform bowing and prostration behind him by placing their faces on the ground."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.365 • Al-Wafi, Vol.7 p.439 • Wasa'il Al-Shi'ah, Vol.4 p.451

HADITH

HADITH.1515

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَمْرَكِيِّ اَلْبُوفَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ قُطِعَ عَلَيْهِ أَوْ غَرِقَ مَتَاعُهُ فَبَقِيَ عُرْيَاناً وَ حَضَرَتِ اَلصَّلاَةُ كَيْفَ يُصَلِّي قَالَ «إِنْ أَصَابَ حَشِيشاً يَسْتُرُ بِهِ عَوْرَتَهُ أَتَمَّ صَلاَتَهُ بِالرُّكُوعِ وَ اَلسُّجُودِ وَ إِنْ لَمْ يُصِبْ شَيْئاً يَسْتُرُ بِهِ عَوْرَتَهُ أَوْمَأَ وَ هُوَ قَائِمٌ».

Muhammad ibn Ali ibn Mahbub, from Al-'Amraki Al-Bufaki, from Ali ibn Ja'far, from his brother (Imam) Musa {a.s}, peace be upon him, said:

I asked Imam {a.s} about a man whose belongings were either taken from him or drowned, so he remained naked, and the time of prayer arrived, how should he pray?
Imam {a.s} said: "If he finds grass with which he can cover his private parts, then he should complete his prayer with bowing and prostration; but if he does not find anything to cover his private parts, then he should gesture while standing."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.172 • Tahdib Al-Ahkam, Vol.2 p.365 • Al-Wafi, Vol.7 p.438 • Wasa'il Al-Shi'ah, Vol.4 p.448 • Bihar Al-Anwar, Vol.80 p.212

HADITH

HADITH.1516

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اِبْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يَخْرُجُ عُرْيَاناً فَتُدْرِكُهُ اَلصَّلاَةُ قَالَ «يُصَلِّي عُرْيَاناً قَائِماً إِنْ لَمْ يَرَهُ أَحَدٌ فَإِنْ رَآهُ أَحَدٌ صَلَّى جَالِساً».

From him, from Ya'qub ibn Yazid, from Ibn Abi Umayr, from Ibn Muskan, from some of his companions:
Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who goes out naked and the time of prayer comes upon him.
Imam {a.s} said: "He should pray naked while standing if no one sees him; but if someone sees him, then he should pray sitting."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.259 • Tahdib Al-Ahkam, Vol.2 p.365 • Al-Wafi, Vol.7 p.438 • Wasa'il Al-Shi'ah, Vol.4 p.449 • Wasa'il Al-Shi'ah, Vol.4 p.449 • Bihar Al-Anwar, Vol.80 p.213

HADITH

HADITH.1517

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْعَارِي اَلَّذِي لَيْسَ لَهُ ثَوْبٌ إِذَا وَجَدَ حُفْرَةً دَخَلَهَا وَ يَسْجُدُ فِيهَا وَ يَرْكَعُ».

From him, from Ayyub ibn Nuh, from some of his companions:
Abu Abdillah {a.s}, peace be upon him, said: "The naked person who does not have a garment, if he finds a pit, he should enter it and perform prostration and bowing within it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.365 • Tahdib Al-Ahkam, Vol.3 p.179 • Al-Wafi, Vol.7 p.438 • Wasa'il Al-Shi'ah, Vol.4 p.448

HADITH

HADITH.1518

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ قَالَ: سَأَلَ مُرَازِمٌ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا مَعَهُ حَاضِرٌ عَنِ اَلرَّجُلِ اَلْحَاضِرِ يُصَلِّي فِي إِزَارِهِ مُؤْتَزِراً بِهِ قَالَ «يَجْعَلُ عَلَى رَقَبَتِهِ مِنْدِيلاً أَوْ عِمَامَةً يَتَرَدَّى بِهَا».

Ahmad ibn Muhammad, from Ali ibn Hadid, from Jamil, said:

Murazim asked Abu Abdillah {a.s}, peace be upon him, while I was present with Imam {a.s}, about a man who is present (not traveling) and prays wearing only an izar (lower garment), wrapping it around his waist.

Imam {a.s} said: "He can place cloth or turban over his neck and drape it over himself."

[REFERENCES] Al-Kafi, Vol.3 p.395 • Tahdib Al-Ahkam, Vol.2 p.366 • Al-Wafi, Vol.7 p.381 • Wasa'il Al-Shi'ah, Vol.4 p.390 • Wasa'il Al-Shi'ah, Vol.4 p.453 • Bihar Al-Anwar, Vol.80 p.192

HADITH

HADITH.1519

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ لَيْسَ مَعَهُ إِلاَّ سَرَاوِيلُ قَالَ «يَحُلُّ اَلتِّكَّةَ مِنْهُ فَيَطْرَحُهَا عَلَى عَاتِقِهِ وَ يُصَلِّي» وَ قَالَ «وَ إِنْ كَانَ مَعَهُ سَيْفٌ وَ لَيْسَ مَعَهُ ثَوْبٌ فَلْيَتَقَلَّدِ اَلسَّيْفَ وَ يُصَلِّي قَائِماً».

Ahmad ibn Muhammad, from Al-Hasan ibn Mahbub, from Abdullah ibn Sinan, said:

Abu Abdillah {a.s}, peace be upon him, was asked about a man who has nothing with him except trousers.

Imam {a.s} said: "He should untie its waistband and place it over his shoulder and pray."

And Imam {a.s} said: "And if he has a sword with him and no garment, then he should hang the sword around his neck and pray standing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.256 • Tahdib Al-Ahkam, Vol.2 p.366 • Al-Wafi, Vol.7 p.380 • Wasa'il Al-Shi'ah, Vol.4 p.452 • Bihar Al-Anwar, Vol.80 p.191

HADITH

HADITH.1520

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَؤُمَّ فِي سَرَاوِيلَ وَ قَلَنْسُوَةٍ قَالَ «لاَ يَصْلُحُ» وَ سَأَلْتُهُ عَنِ اَلسَّرَاوِيلِ هَلْ يَجُوزُ مَكَانَ اَلْإِزَارِ قَالَ «نَعَمْ».

Muhammad ibn Ali ibn Mahbub, by Al-'Amraki, by Ali ibn Ja'far, by his brother (Imam) Musa ibn Ja'far {a.s}:

I asked Imam {a.s} about a man, does it suffice for him to lead the prayer wearing trousers and a cap?

Imam {a.s} said: "It does not suffice."

And I asked Imam {a.s} about trousers, if they be used in place of izar (lower garment)?

Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.366 • Al-Wafi, Vol.7 p.380 • Wasa'il Al-Shi'ah, Vol.4 p.452

HADITH

HADITH.1521

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنِ اَلنَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ أَمَّ قَوْماً فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ فَقَالَ «لاَ يَنْبَغِي إِلاَّ أَنْ يَكُونَ عَلَيْهِ رِدَاءٌ أَوْ عِمَامَةٌ يَرْتَدِي بِهَا».

Ali ibn Mahziyar, from Al-Nadr ibn Suwayd, from Hisham ibn Salim, from Sulayman ibn Khalid, said:
I asked Abu Abdillah {a.s}, peace be upon him, about a man who leads a group in prayer wearing a shirt without a cloak over it.
Imam {a.s} said: "It is not appropriate unless he has a cloak or a turban with which he drapes himself."

[REFERENCES] Al-Kafi, Vol.3 p.394 • Tahdib Al-Ahkam, Vol.2 p.366 • Al-Wafi, Vol.7 p.383 • Wasa'il Al-Shi'ah, Vol.4 p.452 • Bihar Al-Anwar, Vol.80 p.191 • Bihar Al-Anwar, Vol.8 5 p.91

HADITH

HADITH.1522

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْفَأْرَةِ اَلرَّطْبَةِ قَدْ وَقَعَتْ فِي اَلْمَاءِ فَتَمْشِي عَلَى اَلثِّيَابِ يُصَلَّى فِيهَا قَالَ «اِغْسِلْ مَا رَأَيْتَ مِنْ أَثَرِهَا وَ مَا لَمْ تَرَهُ اِنْضِحْهُ بِالْمَاءِ».

Ahmad ibn Muhammad, from Musa ibn Al-Qasim, from Ali ibn Ja'far, from his brother (Imam) Musa {a.s}, peace be upon him, said:
I asked Imam {a.s} about a wet mouse that fell into water and then walked over clothes, may one pray in them?
Imam {a.s} said: "Wash whatever trace of it you see, and what you do not see, sprinkle it with water."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.348 • Al-Kafi, Vol.3 p.60 • Tahdib Al-Ahkam, Vol.2 p.366 • Al-Wafi, Vol.6 p.206 • Wasa'il Al-Shi'ah, Vol.3 p.460

HADITH

HADITH.1523

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ اَلْعَلَوِيِّ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلدُّودِ يَقَعُ مِنَ اَلْكَنِيفِ عَلَى اَلثَّوْبِ أَ يُصَلَّى فِيهِ قَالَ «لاَ بَأْسَ إِلاَّ أَنْ تَرَى أَثَراً فَتَغْسِلَهُ».

Muhammad ibn Ali, from Muhammad ibn Ahmad Al-'Alawi, from Al-'Amraki, from Ali ibn Ja'far, from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, said:
I asked Imam {a.s} about worms (maggots, parasitic worms, or decomposition worms) that fall from the toilet onto the garment, may one pray in it?
Imam {a.s} said: "There is no problem unless you see a trace (of impurity), then you must wash it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.367 • Al-Wafi, Vol.6 p.236 • Wasa'il Al-Shi'ah, Vol.3 p.526 • Bihar Al-Anwar, Vol.7 7 p.125

HADITH

HADITH.1524

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَنْهَى عَنْ لِبَاسِ اَلْحَرِيرِ لِلرِّجَالِ وَ اَلنِّسَاءِ إِلاَّ مَا كَانَ مِنْ حَرِيرٍ مَخْلُوطٍ بِخَزٍّ لَحْمَتُهُ أَوْ سَدَاهُ خَزٌّ أَوْ كَتَّانٌ أَوْ قُطْنٌ وَ إِنَّمَا يُكْرَهُ اَلْحَرِيرُ اَلْمَحْضُ لِلرِّجَالِ وَ اَلنِّسَاءِ.

Muhammad ibn Ali ibn Mahbub, from Al-'Abbas ibn Ma'ruf, from Ali ibn Mahziyar, from Fadalah ibn Ayyub, from Musa ibn Bakr, from Zurarah, said:

I heard (Imam) Abu Ja'far, peace be upon him, forbid the wearing of silk for both men and women, except for silk mixed with 'khazz' (a kind of fabric), the weft or the warp of which is 'khazz' or linen or cotton. Pure silk alone is disliked for both men and women.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.367 • Al-Istibsar, Vol.1 p.386 • Awali Al-La'ali, Vol.3 p.75 • Al-Wafi, Vol.2 0 p.729 • Wasa'il Al-Shi'ah, Vol.4 p.374

HADITH

HADITH.1525

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنِ اَلْعَبَّاسِ عَنْ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ حُسَيْنِ بْنِ كَثِيرٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُبَّةَ صُوفٍ بَيْنَ ثَوْبَيْنِ غَلِيظَيْنِ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ «رَأَيْتُ أَبِي يَلْبَسُهَا إِنَّا إِذَا أَرَدْنَا أَنْ نُصَلِّيَ لَبِسْنَا أَخْشَنَ ثِيَابِنَا».

From him, from Al-'Abbas, from Ali, from Muhammad ibn Isma'il, from Muhammad ibn Husayn ibn Kathir, from his father, who said:

I saw on Abu Abdillah {a.s}, peace be upon him, a woolen cloak between two coarse garments, so I asked Imam {a.s} about that.

Imam {a.s} said: "I saw my father wearing it. Indeed, when we intend to pray, we wear the roughest of our clothes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.367 • Makarim Al-Akhlaq, Vol.1 p.114 • Al-Wafi, Vol.2 0 p.720 • Wasa'il Al-Shi'ah, Vol.4 p.454 • Bihar Al-Anwar, Vol.7 6 p.314 • Bihar Al-Anwar, Vol.80 p.175 • Mustadrak Al-Wasa'il, Vol.3 p.226

HADITH

HADITH.1526

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

عَنْهُ عَنْ عَلِيِّ بْنِ اَلرَّيَّانِ قَالَ: كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ هَلْ تَجُوزُ اَلصَّلاَةُ فِي ثَوْبٍ يَكُونُ فِيهِ شَعْرٌ مِنْ شَعْرِ اَلْإِنْسَانِ وَ أَظْفَارُهُ مِنْ غَيْرِ أَنْ يَنْفُضَهُ وَ يُلْقِيَهُ عَنْهُ فَوَقَّعَ عَلَيْهِ اَلسَّلاَمُ «يَجُوزُ».

From him, from Ali ibn Al-Rayyan, who said:

I wrote to Abu Al-Hasan {a.s}, asking: "Is it permissible to pray in a garment that has in it human hair or fingernails, without shaking them off or removing them from it?"

So Imam {a.s} wrote in response, peace be upon him: "It is permissible."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.367 • Al-Wafi, Vol.7 p.414 • Wasa'il Al-Shi'ah, Vol.4 p.382 • Bihar Al-Anwar, Vol.80 p.258

HADITH

HADITH.1527

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنْ جَمِيلٍ عَنِ اَلْحَسَنِ بْنِ شِهَابٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ جُلُودِ اَلثَّعَالِبِ إِذَا كَانَتْ ذَكِيَّةً أَ يُصَلَّى فِيهَا قَالَ «نَعَمْ».

Muhammad, from Muhammad ibn Al-Husayn, from Safwan, from Jamil, from Al-Hasan ibn Shihab, said:
I asked Abu Abdillah {a.s}, peace be upon him, about fox skins, if they have been purified (lawfully slaughtered), may one pray in them?
Imam {a.s} said: "Yes."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.367 • Al-Istibsar, Vol.1 p.382 • Al-Wafi, Vol.7 p.407

HADITH

HADITH.1528

[SOURCE] Implicit (Muzmar)

مُحَمَّدٌ عَنْ عَلِيِّ بْنِ اَلسِّنْدِيِّ عَنْ صَفْوَانَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ اَلْحَجَّاجِ قَالَ: سَأَلْتُهُ عَنِ اَلْخِفَافِ مِنَ اَلثَّعَالِبِ أَوِ اَلْجِرْزِ مِنْهُ أَ يُصَلَّى فِيهَا أَمْ لاَ قَالَ «إِذَا كَانَ ذَكِيّاً فَلاَ بَأْسَ بِهِ».

قال محمد بن الحسن : قد بينا الوجه في امثال هذين الخبرين فيما مضى فلا وجه لاعادته.

Muhammad, from Ali ibn Al-Sindi, from Safwan, from Abdur-Rahman ibn Al-Hajjaj, said:
I asked Him {a.s} about footwear made from foxes or garments from them, may one pray in them or not?
Imam {a.s} said: "If it has been purified (lawfully slaughtered), then there is no problem with it."

[AL TUSI]
Muhammad ibn Al-Hasan said: "We have already explained the interpretation of reports like these previously, so there is no need to repeat it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.367

HADITH

HADITH.1529

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَأْتِي اَلسُّوقَ فَيَشْتَرِي جُبَّةَ فِرَاءٍ لاَ يَدْرِي أَ ذَكِيَّةٌ هِيَ أَمْ غَيْرُ ذَكِيَّةٍ أَ يُصَلِّي فِيهَا قَالَ «نَعَمْ لَيْسَ عَلَيْكُمُ اَلْمَسْأَلَةُ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ «إِنَّ اَلْخَوَارِجَ ضَيَّقُوا عَلَى أَنْفُسِهِمْ بِجَهَالَتِهِمْ إِنَّ اَلدِّينَ أَوْسَعُ مِنْ ذَلِكَ» ».

From him, from Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, who said:
I asked Imam {a.s} about a man who goes to the market and buys a fur cloak but does not know whether it is from a lawfully slaughtered animal or not, may he pray in it?
Imam {a.s} said: "Yes. You are not required to ask. Abu Ja'far, peace be upon him, used to say: 'Indeed, the Khawarij imposed restrictions upon themselves out of their ignorance. Surely, the religion is broader than that.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.257 • Tahdib Al-Ahkam, Vol.2 p.368 • Al-Wafi, Vol.7 p.419 • Wasa'il Al-Shi'ah, Vol.3 p.491 • Wasa'il Al-Shi'ah, Vol.4 p.455 • Bihar Al-Anwar, Vol.2 p.281

HADITH

HADITH.1530

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ عَبْدِ اَللَّهِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ بِالصَّلاَةِ فِيمَا كَانَ مِنْ صُوفِ اَلْمَيْتَةِ إِنَّ اَلصُّوفَ لَيْسَ فِيهِ رُوحٌ» قَالَ عَبْدُ اَللَّهِ وَ حَدَّثَنِي عَلِيُّ بْنُ أَبِي حَمْزَةَ أَنَّ رَجُلاً سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا عِنْدَهُ عَنِ اَلرَّجُلِ يَتَقَلَّدُ اَلسَّيْفَ وَ يُصَلِّي فِيهِ قَالَ «نَعَمْ» فَقَالَ اَلرَّجُلُ إِنَّ فِيهِ اَلْكَيْمُخْتَ فَقَالَ «وَ مَا اَلْكَيْمُخْتُ» فَقَالَ جُلُودُ دَوَابَّ مِنْهُ مَا يَكُونُ ذَكِيّاً وَ مِنْهُ مَا يَكُونُ مَيْتَةً فَقَالَ «مَا عَلِمْتَ أَنَّهُ مَيْتَةٌ فَلاَ تُصَلِّ فِيهِ».

Ahmad ibn Muhammad, from his father, from Abdullah ibn Al-Mughirah, from Abdullah ibn Muskan, from Al-Halabi:

Abu Abdillah {a.s}, peace be upon him, said: "There is no problem in praying in what is made from the wool of a carcass, for wool does not have a soul in it."

Abdullah (ibn Muskan) said: "And Ali ibn Abi Hamzah narrated to me that a man asked Abu Abdillah {a.s}, peace be upon him, while I was with Imam {a.s}, about a man who wears a sword around his neck and prays with it."

Imam {a.s} said: "Yes."

So the man said: "There is 'kaymukht' in it."

Imam {a.s} said: "And what is 'kaymukht'?"

The man said: "Skins of animals, some of it is from a lawfully slaughtered animal, and some of it is from a carcass."

So Imam {a.s} said: "What you know to be from a carcass, do not pray in it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.368 • Al-Wafi, Vol.7 p.420

HADITH

HADITH.1531

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنِ اَلْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ هِلاَلٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ مِنْدِيلٌ يُتَمَنْدَلُ بِهِ أَ يَجُوزُ لَهُ أَنْ يَضَعَهُ اَلرَّجُلُ عَلَى مَنْكِبِهِ أَوْ يَتَّزِرَ بِهِ وَ يُصَلِّيَ قَالَ «لاَ بَأْسَ».

Sa'd, from Al-Husayn ibn Ali, from Ahmad ibn Hilal, from Muhammad ibn Abi Umayr, from Hammad ibn 'Uthman, from Al-Halabi, from Abu Abdillah {a.s}, peace be upon him, said:

I said to Imam {a.s}: "A cloth that is used for wiping, may a man place it on his shoulder or wrap it around his waist and pray in it?"

Imam {a.s} said: "There is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.368 • Al-Wafi, Vol.7 p.396 • Wasa'il Al-Shi'ah, Vol.4 p.448

HADITH

HADITH.1532

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

سَعْدٌ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ اَلْعَبْدِ اَلصَّالِحِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ بَأْسَ بِالصَّلاَةِ فِي اَلْقَزِّ اَلْيَمَانِيِّ وَ فِيمَا صُنِعَ فِي أَرْضِ اَلْإِسْلاَمِ » قُلْتُ لَهُ فَإِنْ كَانَ فِيهَا غَيْرُ أَهْلِ اَلْإِسْلاَمِ قَالَ «إِذَا كَانَ اَلْغَالِبَ عَلَيْهَا اَلْمُسْلِمُونَ فَلاَ بَأْسَ».

Sa'd, from Ayyub ibn Nuh, from Abdullah ibn Al-Mughirah, from Ishaq ibn 'Ammar, from the Righteous Servant (Abd al Salih {a.s}), peace be upon him:

Imam {a.s} said: "There is no problem in praying in Yemeni silk and in what is made in the lands of Islam."

I said to Imam {a.s}: "What if there are non-Muslims in it?"

Imam {a.s} said: "If Muslims are predominant in it, then there is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.368 • Al-Wafi, Vol.7 p.420 • Wasa'il Al-Shi'ah, Vol.3 p.491 • Wasa'il Al-Shi'ah, Vol.4 p.456 • Bihar Al-Anwar, Vol.6 2 p.154

HADITH

HADITH.1533

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ اَلرَّيَّانِ بْنِ اَلصَّلْتِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ عَنْ لُبْسِ فِرَاءِ اَلسَّمُّورِ وَ اَلسِّنْجَابِ وَ اَلْحَوَاصِلِ وَ مَا أَشْبَهَهَا وَ اَلْمَنَاطِقِ وَ اَلْكَيْمُخْتِ وَ اَلْمَحْشُوِّ بِالْقَزِّ وَ اَلْخِفَافِ مِنْ أَصْنَافِ اَلْجُلُودِ فَقَالَ «لاَ بَأْسَ بِهَذَا كُلِّهِ إِلاَّ بِالثَّعَالِبِ».

Ahmad ibn Muhammad, from Muhammad ibn Ziyad, from Al-Rayyan ibn Al-Salt, said:

I asked Abu Al-Hasan Al-Ridha, peace be upon him, about wearing furs of samur (sable), sinjab (squirrel), 'hawasil' (small animals with gathered pelts), and what resembles them, and about belts, cloaks (al-kaymukht), clothing padded with silk, and footwear made from various types of leather.

Imam {a.s} said: "There is no problem with all of this, except for (what is made from) foxes (al-tha'alib)."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.369 • Al-Wafi, Vol.2 0 p.721 • Wasa'il Al-Shi'ah, Vol.4 p.352

HADITH

HADITH.1534

[SOURCE] Implicit (Muzmar) & Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنِ اَلْحَلَبِيِّ قَالَ: سَأَلْتُهُ عَنْ لُبْسِ اَلْخَزِّ فَقَالَ «لاَ بَأْسَ بِهِ إِنَّ عَلِيَّ بْنَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ كَانَ يَلْبَسُ اَلْكِسَاءَ اَلْخَزَّ فِي اَلشَّتَاءِ فَإِذَا جَاءَ اَلصَّيْفُ بَاعَهُ وَ تَصَدَّقَ بِثَمَنِهِ وَ كَانَ يَقُولُ «إِنِّي لَأَسْتَحْيِي مِنْ رَبِّي أَنْ آكُلَ ثَمَنَ ثَوْبٍ قَدْ عَبَدْتُ اَللَّهَ فِيهِ» ».

Al-Husayn ibn Sa'id, from Fadalah, from Husayn ibn 'Uthman, from Ibn Muskan, from Al-Halabi, said:
I asked Imam {a.s} about wearing 'khazz' (a type of fine fabric).
Imam {a.s} said: "There is no problem with it. Indeed, (Imam) Ali ibn Al-Husayn {a.s}, peace be upon them both, used to wear a 'khazz' cloak in the winter, and when summer came, He {a.s} would sell it and give its price in charity.
And He (Imam Ali ibn Husayn {a.s}) used to say: 'I feel ashamed before my Lord {AZJ} to eat from the price of a garment in which I worshipped Allah {SWT}.'"

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.369 • Al-Wafi, Vol.2 0 p.723 • Wasa'il Al-Shi'ah, Vol.4 p.366 • Bihar Al-Anwar, Vol.4 6 p.105 • Awalim Al-Uloom, Vol.1 8 p.137

HADITH

HADITH.1535

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ صَفْوَانَ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ عَنْ إِبْرَاهِيمَ اَلْأَحْمَرِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ يُصَلِّي وَ أَزْرَارُهُ مُحَلَّلَةٌ قَالَ «لاَ يَنْبَغِي ذَلِكَ».

From him, from Safwan, from Abdullah ibn Bukayr, from Ibrahim Al-Ahmari, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about a man who prays while his buttons are undone.
Imam {a.s} said: "That is not appropriate."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.369 • Al-Istibsar, Vol.1 p.392 • Al-Wafi, Vol.7 p.375 • Wasa'il Al-Shi'ah, Vol.4 p.394

HADITH

HADITH.1536

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ صَفْوَانَ عَنْ عَبْدِ اَللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلشَّاذَكُونَةِ يُصِيبُهَا اَلِاحْتِلاَمُ أَ يُصَلَّى عَلَيْهَا فَقَالَ «لاَ».

قال محمد بن الحسن : هذا الخبر محمول على الاستحباب أو على انه إذا كانت النجاسة ربما كانت رطبة فلا يصلي عليها لئلا يتعدى ذلك إليه ، فاما إذا كانت يابسة يؤمن ذلك عليها فلا بأس بذلك ، والذي يدل على ذلك ما رواه :

From him, from Safwan, from Abdullah ibn Bukayr, who said:
I asked Abu Abdillah {a.s}, peace be upon him, about the 'shadhakunah' (a type of thick woolen or felt garment) that is affected by a wet dream, may one pray upon it?
Imam {a.s} said: "No."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This report is to be understood as recommending precaution (it is mustahabb), or it applies to a case where the impurity might still be wet, so one should not pray upon it lest it transfer to him. But if it is dry and such transfer is not feared, then there is no problem with it."
What indicates this is what has been narrated:

[REFERENCES] Qurb Al-Isnad, Vol.1 p.171 • Tahdib Al-Ahkam, Vol.2 p.369 • Al-Istibsar, Vol.1 p.393 • Al-Wafi, Vol.6 p.230 • Wasa'il Al-Shi'ah, Vol.3 p.455 • Bihar Al-Anwar, Vol.80 p.285

HADITH

HADITH.1537

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلشَّاذَكُونَةِ تَكُونُ عَلَيْهَا اَلْجَنَابَةُ أَ يُصَلَّى عَلَيْهَا فِي اَلْمَحْمِلِ فَقَالَ «لاَ بَأْسَ».

Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Aban ibn 'Uthman, from Zurarah, from Abu Ja'far, peace be upon him, said:

I asked Imam {a.s} about the 'shadhakunah' (a type of felt or coarse cloth) upon which there is janabah (major ritual impurity) on it, is it permissible to pray on it in the litter (mahmil) (a type of carriage or travel seat)?

Imam {a.s} said: "There is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.369 • Al-Istibsar, Vol.1 p.393 • Al-Wafi, Vol.6 p.230 • Wasa'il Al-Shi'ah, Vol.3 p.454

HADITH

HADITH.1538

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ صَفْوَانَ عَنْ صَالِحٍ اَلنِّيلِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُصَلِّي عَلَى اَلشَّاذَكُونَةِ وَ قَدْ أَصَابَتْهَا اَلْجَنَابَةُ فَقَالَ «لاَ بَأْسَ».

From him, from Al-'Abbas ibn Ma'ruf, from Safwan, from Salih Al-Nili, from Muhammad ibn Abi Umayr, who said:

I said to Abu Abdillah {a.s}, peace be upon him: "May I pray upon the 'shadhakunah' (a thick or coarse cloth) while it has been affected by janabah (major ritual impurity)?"

Imam {a.s} said: "There is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.274 • Tahdib Al-Ahkam, Vol.2 p.370 • Al-Istibsar, Vol.1 p.393 • Al-Wafi, Vol.6 p.230 • Wasa'il Al-Shi'ah, Vol.3 p.454 • Wasa'il Al-Shi'ah, Vol.5 p.182

HADITH

HADITH.1539

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سَعْدٌ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْبَارِيَّةِ يُبَلُّ قَصَبُهَا بِمَاءٍ قَذِرٍ هَلْ يَجُوزُ اَلصَّلاَةُ عَلَيْهَا فَقَالَ «إِذَا جَفَّتْ فَلاَ بَأْسَ بِالصَّلاَةِ عَلَيْهَا».

Sa'd, from Ahmad ibn Al-Hasan, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar ibn Musa Al-Sabati, said:

I asked Abu Abdillah {a.s}, peace be upon him, about a 'bariyyah' (a mat) whose reeds were moistened with impure water, does it suffice to pray on it?

Imam {a.s} said: "If it has dried, then there is no problem in praying on it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.370 • Al-Wafi, Vol.6 p.233 • Wasa'il Al-Shi'ah, Vol.3 p.454

HADITH

HADITH.1540

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ سَعْدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمُصَلَّى وَ اَلْبِسَاطِ يَكُونُ عَلَيْهِ تَمَاثِيلُ أَ يَقُومُ عَلَيْهِ فَيُصَلِّي أَمْ لاَ فَقَالَ «وَ اَللَّهِ إِنِّي لَأَكْرَهُ ذَلِكَ» وَ عَنْ رَجُلٍ دَخَلَ عَلَى رَجُلٍ وَ عِنْدَهُ بِسَاطٌ عَلَيْهِ تِمْثَالٌ فَقَالَ «أَ تَجِدُ هَاهُنَا مِثَالاً» فَقَالَ «لاَ تَجْلِسْ عَلَيْهِ وَ لاَ تُصَلِّ عَلَيْهِ».

قال محمد بن الحسن : هذا الخبر محمول على الكراهية بدلالة ما قدمناه من الاخبار وأنه لا بأس بالقعود عليه والوقوف ما لم يسجد عليها ، ويزيد ذلك بيانا ما رواه :

Ahmad ibn Muhammad, from Sa'd ibn Isma'il, from his father, said:

I asked Abu Al-Hasan Al-Ridha, peace be upon him, about a prayer mat or carpet that has figures on it, may one stand on it and pray or not?

Imam {a.s} said: "By Allah {SWT}, I dislike that."

And (Imam {a.s} was asked) regarding a man who entered upon another man who had a carpet with a figure on it.

Imam {a.s} said: "Do you find an image here?"

Then Imam {a.s} said: "Do not sit on it and do not pray on it."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This report is to be understood as indicating 'dislike' (karahah), based on the reports we have already presented which state that there is no problem in sitting or standing upon such items, as long as one does not prostrate on them." What further clarifies this is what has been narrated:

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.370 • Al-Wafi, Vol.7 p.465 • Wasa'il Al-Shi'ah, Vol.4 p.440 • Wasa'il Al-Shi'ah, Vol.5 p.170

HADITH

HADITH.1541

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

محمد بن احمد بن يحيى عن محمد بن الحسين عن الحسن ابن محبوب عن العلا عن محمد بن مسلم قال قلت لابي جعفر عليه‌السلام : أصلي والتماثيل قدامي وانا انظر إليها؟ قال : لا إطرح عليها ثوبا ، ولا بأس بها إذا كانت عن يمينك أو شمالك أو خلفك أو تحت رجلك أو فوق رأسك ، وإن كانت في القبلة فالق عليها ثوبا وصل.

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Al-Husayn, from Al-Hasan ibn Mahbub, from Al-'Ala', from Muhammad ibn Muslim, said:

I said to Abu Ja'far, peace be upon him: "I pray while the figures are in front of me and I am looking at them?"

Imam {a.s} said: "No. Cast a cloth over them. There is no problem if they are to your right, or to your left, or behind you, or beneath your feet, or above your head. But if they are in the direction of the Qiblah, then cover them with a cloth and pray."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1542

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ قَالَ أَخْبَرَنِي زِيَادُ بْنُ اَلْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَهُ رَجُلٌ وَ أَنَا حَاضِرٌ عَنِ اَلرَّجُلِ يَخْرُجُ مِنَ اَلْحَمَّامِ أَوْ يَغْتَسِلُ فَيَتَوَشَّحُ وَ يَلْبَسُ قَمِيصَهُ فَوْقَ اَلْإِزَارِ فَيُصَلِّي وَ هُوَ كَذَلِكَ قَالَ «هَذَا عَمَلُ قَوْمِ لُوطٍ » قَالَ قُلْتُ فَإِنَّهُ يَتَوَشَّحُ فَوْقَ اَلْقَمِيصِ فَقَالَ «هَذَا مِنَ اَلتَّجَبُّرِ» قَالَ قُلْتُ إِنَّ اَلْقَمِيصَ رَقِيقٌ يَلْتَحِفُ بِهِ قَالَ «نَعَمْ» ثُمَّ قَالَ «إِنَّ حَلَّ اَلْأَزْرَارِ فِي اَلصَّلاَةِ وَ اَلْخَذْفَ بِالْحَصَى وَ مَضْغَ اَلْكُنْدُرِ فِي اَلْمَجَالِسِ وَ عَلَى ظَهْرِ اَلطَّرِيقِ مِنْ عَمَلِ قَوْمِ لُوطٍ ».

Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Malik ibn 'Atiyyah, who said: Ziyad ibn Al-Mundhir informed me, from Abu Ja'far, peace be upon him, who said:

A man asked Imam {a.s} while I was present about a man who comes out of the bathhouse or performs ghusl, then drapes a cloth over himself and wears his shirt over the 'izar' (lower garment), and prays in that state.

Imam {a.s} said: "This is the practice of the people of Lot."

I asked: "What if he drapes the cloth over the shirt?"

Imam {a.s} said: "This is from arrogance."

I asked: "The shirt is thin, so he wraps himself with it."

Imam {a.s} said: "Yes (that is acceptable)."

Then Imam {a.s} said: "Indeed, unbuttoning one's shirt in prayer, flicking pebbles, chewing frankincense in gatherings, and sitting on the roadsides, all of this is from the actions of the people of Lot."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.260 • Tahdib Al-Ahkam, Vol.2 p.371 • Al-Wafi, Vol.7 p.385 • Wasa'il Al-Shi'ah, Vol.4 p.396 • Tafsir Al-Burhan, Vol.4 p.312

HADITH

HADITH.1543

[SOURCE] Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تُصَلِّي اَلْمَرْأَةُ عُطُلاً».

From him, from Muhammad ibn Yahya, from Ghiyath ibn Ibrahim, from his father:

(Imam) Ali {a.s}, peace be upon him, said: "A woman should not pray uncovered."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.371 • Awali Al-La'ali, Vol.4 p.15 • Al-Wafi, Vol.7 p.397 • Wasa'il Al-Shi'ah, Vol.4 p.459 • Bihar Al-Anwar, Vol.80 p.176

HADITH

HADITH.1544

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ سَعْدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ إِسْمَاعِيلَ بْنِ عِيسَى قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنْ جُلُودِ اَلْفِرَاءِ يَشْتَرِيهَا اَلرَّجُلُ فِي سُوقٍ مِنْ أَسْوَاقِ اَلْجَبَلِ أَ يَسْأَلُ عَنْ ذَكَاتِهِ إِذَا كَانَ اَلْبَائِعُ مُسْلِماً غَيْرَ عَارِفٍ قَالَ «عَلَيْكُمْ أَنْتُمْ أَنْ تَسْأَلُوا عَنْهُ إِذَا رَأَيْتُمُ اَلْمُشْرِكِينَ يَبِيعُونَ ذَلِكَ وَ إِذَا رَأَيْتُمْ يُصَلُّونَ فِيهِ فَلاَ تَسْأَلُوا عَنْهُ».

From him, from Sa'd ibn Isma'il, from his father Isma'il ibn 'Isa, who said:
I asked Abu Al-Hasan {a.s}, about the fur skins which a man buys in the market from the markets of the mountain region, should he ask about their slaughtering (dhakah) if the seller is a Muslim but not one of the 'Arif' (not a 'shia')?
He said "It is upon you to ask about it if you see that the sellers are polytheists. But if you see that (people) are praying in it, then do not ask about it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.258 • Tahdib Al-Ahkam, Vol.2 p.371 • Al-Wafi, Vol.7 p.420 • Wasa'il Al-Shi'ah, Vol.3 p.492

HADITH

HADITH.1545

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْخَفَّافِ يَأْتِي اَلسُّوقَ فَيَشْتَرِي اَلْخُفَّ لاَ يَدْرِي أَ ذَكِيٌّ هُوَ أَمْ لاَ مَا تَقُولُ فِي اَلصَّلاَةِ فِيهِ وَ هُوَ لاَ يَدْرِي أَ يُصَلِّي فِيهِ قَالَ «نَعَمْ أَنَا أَشْتَرِي اَلْخُفَّ مِنَ اَلسُّوقِ وَ يُصْنَعُ لِي وَ أُصَلِّي فِيهِ وَ لَيْسَ عَلَيْكُمُ اَلْمَسْأَلَةُ».

From him, from Ahmad ibn Muhammad ibn Abi Nasr, from Al-Ridha, peace be upon him, who said:
I asked Imam {a.s} about leather socks, if a man goes to the market and buys leather socks without knowing whether the leather is from a lawfully slaughtered animal or not, what do you say about praying in them while he does not know? Should he pray in them?
Imam {a.s} said: "Yes. I buy leather socks from the market, and they are made for me, and I pray in them. And it is not obligatory upon you to ask."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.371 • Al-Wafi, Vol.7 p.421 • Wasa'il Al-Shi'ah, Vol.3 p.492

HADITH

HADITH.1546

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Commander of the Faithful Imam Ali ibn Abi Talib al-Murtadha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنْ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلسَّيْفُ بِمَنْزِلَةِ اَلرِّدَاءِ تُصَلِّي فِيهِ مَا لَمْ تَرَ فِيهِ دَماً وَ اَلْقَوْسُ بِمَنْزِلَةِ اَلرِّدَاءِ».

Muhammad ibn Ahmad ibn Yahya, by Ahmad, by his father, by Wahb ibn Wahb, from (Imam) Ja'far {a.s}:
(Imam) Ali {a.s}, peace be upon him, said: "The sword is like a cloak, you may pray with it as long as you do not see blood on it. And the bow is like a cloak."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1 p.249 • Tahdib Al-Ahkam, Vol.2 p.371 • Wasa'il Al-Shi'ah, Vol.3 p.529 • Wasa'il Al-Shi'ah, Vol.4 p.458 • Bihar Al-Anwar, Vol.80 p.189 • Bihar Al-Anwar, Vol.80 p.261

HADITH

HADITH.1547

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ اَلْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ جُلُودِ اَلْخَزِّ فَقَالَ «هُوَ ذَا نَحْنُ نَلْبَسُ» فَقُلْتُ ذَاكَ اَلْوَبَرُ جُعِلْتُ فِدَاكَ فَقَالَ «إِذَا حَلَّ وَبَرُهُ حَلَّ جِلْدُهُ».

From him, from Ahmad ibn Muhammad, from Al-Barqi, from Sa‘d ibn Sa‘d, from Al-Ridha, peace be upon him, who said:
I asked Imam {a.s} about the skins of ‘khazz’ (a type of fine cloth or fabric).
Imam {a.s} said: "Here we are, we wear it."
I asked: “That is fur, may I be your ransom.”
Imam {a.s} said: "When its fur is permissible, its skin is also permissible."

[REFERENCES] Al-Kafi, Vol.6 p.452 • Tahdib Al-Ahkam, Vol.2 p.372 • Al-Wafi, Vol.7 p.411 • Al-Wafi, Vol.2 0 p.724 • Wasa’il Al-Shi’ah, Vol.4 p.366

HADITH

HADITH.1548

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اَللَّهِ ع : فِي اَلرَّجُلِ يُصَلِّي وَ عَلَيْهِ خَاتَمُ حَدِيدٍ قَالَ «لاَ وَ لاَ يَتَخَتَّمُ بِهِ اَلرَّجُلُ فَإِنَّهُ مِنْ لِبَاسِ أَهْلِ اَلنَّارِ » وَ قَالَ «لاَ يَلْبَسُ اَلرَّجُلُ اَلذَّهَبَ وَ لاَ يُصَلِّي فِيهِ لِأَنَّهُ مِنْ لِبَاسِ أَهْلِ اَلْجَنَّةِ » وَ عَنِ اَلثَّوْبِ يَكُونُ عَلَمُهُ دِيبَاجاً قَالَ «لاَ يُصَلِّي فِيهِ » وَ عَنِ اَلثَّوْبِ يَكُونُ فِي عَلَمِهِ مِثَالُ طَيْرٍ أَوْ غَيْرِ ذَلِكَ أَ يُصَلِّي فِيهِ قَالَ «لاَ » وَ عَنِ اَلْمَوْضِعِ اَلْقَذِرِ يَكُونُ فِي اَلْبَيْتِ أَوْ غَيْرِهِ فَلاَ تُصِيبُهُ اَلشَّمْسُ وَ لَكِنَّهُ قَدْ يَبِسَ اَلْمَوْضِعُ اَلْقَذِرُ قَالَ «لاَ يُصَلِّي عَلَيْهِ وَ أَعْلَمَ مَوْضِعَهُ حَتَّى يَغْسِلَهُ» وَ عَنِ اَلشَّمْسِ هَلْ تُطَهِّرُ اَلْأَرْضَ قَالَ «إِذَا كَانَ اَلْمَوْضِعُ قَذِراً مِنْ بَوْلٍ أَوْ غَيْرِ ذَلِكَ فَأَصَابَتْهُ اَلشَّمْسُ ثُمَّ يَبِسَ اَلْمَوْضِعُ فَالصَّلاَةُ عَلَى اَلْمَوْضِعِ جَائِزَةٌ وَ إِنْ أَصَابَتْهُ اَلشَّمْسُ وَ لَمْ يَيْبَسِ اَلْمَوْضِعُ اَلْقَذِرُ وَ كَانَ رَطْباً فَلاَ تَجُوزُ اَلصَّلاَةُ عَلَيْهِ حَتَّى يَيْبَسَ وَ إِنْ كَانَتْ رِجْلُكَ رَطْبَةً أَوْ جَبْهَتُكَ رَطْبَةً أَوْ غَيْرُ ذَلِكَ مِنْكَ مَا يُصِيبُ ذَلِكَ اَلْمَوْضِعَ اَلْقَذِرَ فَلاَ تُصَلِّ عَلَى ذَلِكَ اَلْمَوْضِعِ حَتَّى يَيْبَسَ فَإِنَّهُ لاَ يَجُوزُ ذَلِكَ» وَ عَنِ اَلرَّجُلِ يَتَوَضَّأُ وَ يَمْشِي حَافِياً وَ رِجْلُهُ رَطْبَةٌ قَالَ «إِنْ كَانَتْ أَرْضُكُمْ مُبَلَّطَةً أَجْزَأَكُمُ اَلْمَشْيُ عَلَيْهَا» وَ قَالَ «أَمَّا نَحْنُ فَيَجُوزُ لَنَا ذَلِكَ لِأَنَّ أَرْضَنَا مُبَلَّطَةٌ يَعْنِي مَفْرُوشَةً بِالْحَصَى» وَ عَنِ اَلرَّجُلِ يَلْبَسُ اَلْخَاتَمَ فِيهِ نَقْشُ مِثَالِ اَلطَّيْرِ أَوْ غَيْرِ ذَلِكَ قَالَ «لاَ تَجُوزُ اَلصَّلاَةُ فِيهِ».

From him, by Ahmad ibn Al-Hasan, by ‘Amr ibn Sa‘id, by Musaddiq ibn Sadaqah, by ‘Ammar ibn Musa:
Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who prays while wearing an iron ring.
Imam {a.s} said: "No, and a man should not wear it, for it is from the dress of the people of the Fire."
And Imam {a.s} said: "A man should not wear gold nor pray in it, for it is from the dress of the people of Paradise."
And (Imam {a.s} was asked) about a garment that has a border of brocade.
Imam {a.s} said: "He should not pray in it."
And (Imam {a.s} was asked) about a garment whose border has the image of a bird or something else, may one pray in it?

Imam {a.s} said: "No."

And (Imam {a.s} was asked) about a filthy spot that is in the house or elsewhere and is not struck by sunlight but has dried.

Imam {a.s} said: "He should not pray on it, and mark its place until he washes it."

And (Imam {a.s} was asked) about the sun, does it purify the ground?

Imam {a.s} said: "If the place is filthy from urine or something else, and the sun strikes it, and then the place dries, then prayer on that spot is permissible. But if the sun strikes it and the filthy place has not dried and remains wet, then it is not permissible to pray on it until it dries. And if your foot is wet, or your forehead is wet, or any other part of you touches that filthy place, then do not pray on that spot until it dries, for it is not permissible."

And (Imam {a.s} was asked) about a man who performs wudhu and walks barefoot while his foot is wet.

Imam {a.s} said: "If your ground is paved, then it is sufficient for you to walk on it."

And Imam {a.s} said: "As for us, it is permissible for us, because our ground is paved", meaning, covered with gravel.

And (Imam {a.s} was asked) about a man who wears a ring that has the engraved image of a bird or something else.

Imam {a.s} said: "It is not permissible to pray with it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.372

HADITH

HADITH.1549

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ اِبْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تُكْرَهُ اَلصَّلاَةُ فِي اَلثَّوْبِ اَلْمَصْبُوغِ اَلْمُشَبَّعِ اَلْمُفْدَمِ».

Muhammad ibn Ahmad, from Mu'awiyah ibn Hakim, from Ibn Faddal, from Hammad ibn 'Uthman:

Abu Abdillah {a.s}, peace be upon him, said: "Prayer is disliked in a heavily dyed, deeply colored, blood-red garment."

[REFERENCES] Al-Kafi, Vol.3 p.402 • Tahdib Al-Ahkam, Vol.2 p.373 • Al-Wafi, Vol.7 p.391 • Wasa'il Al-Shi'ah, Vol.4 p.460

HADITH

HADITH.1550

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ عَنْ أَبِيهِ عَنْ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَمَّنْ حَدَّثَهُ عَنْ يَزِيدَ بْنِ خَلِيفَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ كَرِهَ اَلصَّلاَةَ فِي اَلْمُشَبَّعِ بِالْعُصْفُرِ اَلْمُضَرَّجِ بِالزَّعْفَرَانِ.

Muhammad ibn Ahmad, from his father, from Abdullah ibn Al-Mughirah, from someone who narrated to him, from Yazid ibn Khalifah, from Abu Abdillah {a.s}, peace be upon him:

Imam {a.s} disliked prayer in a garment saturated with safflower and dyed with saffron.

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.373 • Al-Wafi, Vol.7 p.391 • Wasa'il Al-Shi'ah, Vol.4 p.461 • Mustadrak Al-Wasa'il, Vol.3 p.230

HADITH

HADITH.1551

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَجْمَعَ طَرَفَيْ رِدَائِهِ عَلَى يَسَارِهِ قَالَ «لاَ يَصْلُحُ جَمْعُهُمَا عَلَى اَلْيَسَارِ وَ لَكِنِ اِجْمَعْهُمَا عَلَى يَمِينِكَ أَوْ دَعْهُمَا » قَالَ وَ سَأَلْتُهُ عَنِ اَلْبَوَارِي يُصِيبُهَا اَلْبَوْلُ هَلْ تَصْلُحُ اَلصَّلاَةُ عَلَيْهَا إِذَا جَفَّتْ مِنْ غَيْرِ أَنْ تُغْسَلَ قَالَ «نَعَمْ لاَ بَأْسَ» قَالَ وَ سَأَلْتُهُ عَنِ اَلصَّلاَةِ عَلَى بَوَارِي اَلنَّصَارَى وَ اَلْيَهُودِ اَلَّذِينَ يَقْعُدُونَ عَلَيْهَا فِي بُيُوتِهِمْ أَ يَصْلُحُ قَالَ «لاَ تُصَلِّ عَلَيْهَا » وَ سَأَلْتُهُ عَنِ اَلسَّيْفِ هَلْ يَجْرِي مَجْرَى اَلرِّدَاءِ يُؤَمُّ اَلْقَوْمُ فِي اَلسَّيْفِ قَالَ «لاَ يَصْلُحُ أَنْ يُؤَمَّ اَلْقَوْمُ فِي اَلسَّيْفِ إِلاَّ فِي حَرْبٍ».

From him, from Al-'Amraki, from Ali ibn Ja'far, from his brother (Imam) Musa {a.s}, peace be upon him, who said:

I asked Him {a.s} about a man, does it suffice for him to gather the two ends of his cloak over his left shoulder?

Imam {a.s} said: "It is not appropriate to gather them over the left shoulder; rather, gather them over your right shoulder, or leave them."

He (narrator) said: "And I asked Imam {a.s} about reed mats (al-bawari') that have been soiled with urine, does prayer on them suffice if they have dried without being washed?"

Imam {a.s} said: "Yes, there is no problem."

He (narrator) said: "And I asked Imam {a.s} about praying on the reed mats of Christians and Jews, upon which they sit in their homes, does it suffice?"

Imam {a.s} said: "Do not pray on them."

And I asked Imam {a.s} about the sword, does it take the place of the cloak, such that one may lead the people in prayer wearing only the sword?

Imam {a.s} said: "It is not appropriate to lead people in prayer while wearing only the sword, except in battle."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.373

HADITH

HADITH.1552

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ عَنِ اَلسَّيَّارِيِّ عَنْ أَبِي يَزِيدَ اَلْقَسْمِيِّ وَ قَسْمٌ حَيٌّ مِنَ اَلْيَمَنِ بِالْبَصْرَةِ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : أَنَّهُ سَأَلَهُ عَنْ جُلُودِ اَلدَّارِشِ اَلَّتِي يُتَّخَذُ مِنْهَا اَلْخِفَافُ فَقَالَ «لاَ تُصَلِّ فِيهَا فَإِنَّهَا تُدْبَغُ بِخُزْءِ اَلْكِلاَبِ».

Muhammad ibn Ahmad, from Al-Sayyari, from Abu Yazid Al-Qasmi, and Qasm is a tribe from Yemen residing in Basrah, from Abu Al-Hasan Al-Ridha, peace be upon him:

He (narrator) asked Imam {a.s} about the skins of 'al-Darish' (a type of animal) from which leather socks are made.

Imam {a.s} said: "Do not pray in them, for they are tanned using dog feces."

[REFERENCES] Al-Kafi, Vol.3 p.403 • 'Ilal Al-Shara'i', Vol.2 p.344 • Tahdib Al-Ahkam, Vol.2 p.373 • Al-Wafi, Vol.7 p.413 • Wasa'il Al-Shi'ah, Vol.3 p.440 • Wasa'il Al-Shi'ah, Vol.3 p.516 • Bihar Al-Anwar, Vol.7 7 p.109 • Bihar Al-Anwar, Vol.80 p.217

HADITH

HADITH.1553

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ مُوسَى بْنِ اَلْقَاسِمِ وَ أَبِي قَتَادَةَ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ عَلَى اَلرَّفِّ اَلْمُعَلَّقِ بَيْنَ نَخْلَتَيْنِ قَالَ «إِنْ كَانَ مُسْتَوِياً يَقْدِرُ عَلَى اَلصَّلاَةِ عَلَيْهِ فَلاَ بَأْسَ» قَالَ وَ سَأَلْتُهُ عَنْ فِرَاشِ حَرِيرٍ وَ مِثْلِهِ مِنَ اَلدِّيبَاجِ وَ مُصَلًّى حَرِيرٍ وَ مِثْلِهِ مِنَ اَلدِّيبَاجِ يَصْلُحُ لِلرَّجُلِ اَلنَّوْمُ عَلَيْهِ وَ اَلتُّكَأَةُ وَ اَلصَّلاَةُ عَلَيْهِ قَالَ «يَفْرُشُهُ وَ يَقُومُ عَلَيْهِ وَ لاَ يَسْجُدُ عَلَيْهِ» وَ سَأَلْتُهُ عَنِ اَلرَّجُلِ يُصَلِّي فِي مَسْجِدٍ حِيطَانُهُ كِوَاءٌ كُلُّهُ قِبْلَتُهُ وَ جَانِبَاهُ وَ اِمْرَأَتُهُ تُصَلِّي حِيَالَهُ يَرَاهَا وَ لاَ تَرَاهُ قَالَ «لاَ بَأْسَ» وَ سَأَلْتُهُ عَنِ اَلْبَوَارِي يُبَلُّ قَصَبُهَا بِمَاءٍ قَذِرٍ أَ يُصَلَّى عَلَيْهَا قَالَ «إِذَا يَبِسَتْ فَلاَ بَأْسَ» وَ سَأَلْتُهُ عَنِ اَلرَّجُلِ صَلَّى وَ مَعَهُ دَبَّةٌ مِنْ جِلْدِ حِمَارٍ وَ عَلَيْهِ نَعْلٌ مِنْ جِلْدِ حِمَارٍ هَلْ تُجْزِيهِ صَلاَتُهُ أَوْ عَلَيْهِ إِعَادَةٌ قَالَ «لاَ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ هِيَ مَعَهُ إِلاَّ أَنْ يَتَخَوَّفَ عَلَيْهَا ذَهَابَهَا فَلاَ بَأْسَ أَنْ يُصَلِّيَ وَ هِيَ مَعَهُ».

Ahmad ibn Muhammad, from Musa ibn Al-Qasim and Abu Qatadah together, from Ali ibn Ja'far, from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, said:

I asked Imam {a.s} about a man, may he pray on a platform (raf) suspended between two palm trees?

Imam {a.s} said: "If it is level, and he is able to perform the prayer on it, then there is no harm."

He (narrator) said: "And I asked Imam {a.s} about beds or rugs made of silk or its like from dibaj (brocade), and a prayer mat of silk or brocade, is it permissible for a man to sleep on it, recline on it, and pray on it?"

Imam {a.s} said: "He may lay it out and stand on it, but he should not prostrate on it."

And I asked Imam {a.s} about a man who prays in a mosque whose walls are all covered with embroidery (kiwa), the qiblah wall and both side walls, and his wife prays in front of him, so that he sees her but she does not see him.

Imam {a.s} said: "There is no problem."

And I asked Imam {a.s} about mats whose reeds were wetted with impure water, may one pray on them?

Imam {a.s} said: "If they have dried, then there is no problem."

And I asked Imam {a.s} about a man who prayed while having with him a saddle or other item made from donkey skin, and he was wearing sandals made from donkey skin, does his prayer suffice him or must he repeat it?

Imam {a.s} said: "It is not proper for him to pray while it is with him unless he fears that it might be lost, then there is no problem in praying while it is with him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.373

HADITH

HADITH.1554

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَحْمَدَ بْنِ اَلْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي بَيْتِ اَلْحَمَّامِ قَالَ «إِذَا كَانَ مَوْضِعاً نَظِيفاً فَلاَ بَأْسَ ».

قال محمد بن الحسن : الوجه في هذا الخبر أن نحمله على بيت المسلخ دون غيره من البيوت بدلالة ما قدمناه من الاخبار.

Muhammad ibn Ali ibn Mahbub, from Ahmad ibn Al-Hasan, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar Al-Sabati, said:

I asked Abu Abdillah {a.s}, peace be upon him, about praying in the bathhouse.

Imam {a.s} said: "If it is a clean place, then there is no problem."

[AL TUSI]

Muhammad ibn Al-Hasan said: "The interpretation of this report is that it refers specifically to the changing room of the bathhouse, not to other areas within it, based on the indication of previously mentioned reports."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.374 • Al-Istibsar, Vol.1 p.395 • Al-Wafi, Vol.7 p.449 • Wasa'il Al-Shi'ah, Vol.5 p.177

HADITH

HADITH.1555

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى اَلْعُبَيْدِيِّ عَنِ اَلْحُسَيْنِ بْنِ يَقْطِينٍ عَنْ أَبِيهِ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلْمَاضِيَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ بَيْنَ اَلْقُبُورِ هَلْ تَصْلُحُ قَالَ «لاَ بَأْسَ».

From him, from Muhammad ibn Isa Al-'Ubaydi, from Al-Husayn ibn Yaqtin, from his father Ali ibn Yaqtin, who said:

I asked Abu Al-Hasan Al-Madi, peace be upon him, about praying between graves, does it suffice?

Imam {a.s} said: "There is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.374 • Al-Istibsar, Vol.1 p.397 • Al-Wafi, Vol.7 p.450 • Wasa'il Al-Shi'ah, Vol.5 p.159 • Bihar Al-Anwar, Vol.80 p.307

HADITH

HADITH.1556

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَامِرِ بْنِ نُعَيْمٍ اَلْقُمِّيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْمَنَازِلُ اَلَّتِي يَنْزِلُهَا اَلنَّاسُ فِيهَا أَبْوَالُ اَلدَّوَابِّ وَ اَلسِّرْجِينُ وَ يَدْخُلُهَا اَلْيَهُودُ وَ اَلنَّصَارَى كَيْفَ يُصْنَعُ بِالصَّلاَةِ فِيهَا قَالَ «صَلِّ عَلَى ثَوْبِكَ».

Al-Husayn, from Fadalah, from Hammad ibn 'Uthman, from 'Amir ibn Nu'aym Al-Qummi, said:

I said to Abu Abdillah {a.s}, peace be upon him: "The places where people lodge, there are the urines of animals and manure, and Jews and Christians enter them, what should be done about praying in them?"

Imam {a.s} said: "Pray upon your garment."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.374 • Wasa'il Al-Shi'ah, Vol.5 p.154

HADITH

HADITH.1557

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَلِيٌّ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَخُوضُ اَلْمَاءَ فَتُدْرِكُهُ اَلصَّلاَةُ فَقَالَ «إِنْ كَانَ فِي حَرْبٍ فَإِنَّهُ يُجْزِيهِ اَلْإِيمَاءُ وَ إِنْ كَانَ تَاجِراً فَلْيُقِمْ وَ لاَ يَدْخُلْهُ حَتَّى يُصَلِّيَ».

Ali, from his father, from Ibn Abi Umayr, from Hammad, from Al-Halabi, from Abu Abdillah {a.s}, peace be upon him, said:

I asked Imam {a.s} about a man who wades into water and the time of prayer comes upon him.

Imam {a.s} said: "If he is in battle, then gesturing suffices him; But if he is a merchant, then let him stop and not enter (the water) until he has prayed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.375 • Al-Wafi, Vol.8 p.1052 • Wasa'il Al-Shi'ah, Vol.5 p.143

HADITH

HADITH.1558

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ إِنَّا كُنَّا فِي اَلْبَيْدَاءِ فِي آخِرِ اَللَّيْلِ فَتَوَضَّأْتُ وَ اِسْتَكْتُ وَ أَنَا أَهُمُّ بِالصَّلاَةِ ثُمَّ كَأَنَّهُ دَخَلَ قَلْبِي شَيْءٌ فَهَلْ يُصَلَّى فِي اَلْبَيْدَاءِ فِي اَلْمَحْمِلِ فَقَالَ «لاَ تُصَلِّ فِي اَلْبَيْدَاءِ » قُلْتُ وَ أَيْنَ حَدُّ اَلْبَيْدَاءِ فَقَالَ «كَانَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ إِذَا بَلَغَ ذَاتَ اَلْجَيْشِ جَدَّ فِي اَلْمَسِيرِ وَ لاَ يُصَلِّي حَتَّى يَأْتِيَ مُعَرَّسَ اَلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ » قُلْتُ لَهُ وَ أَيْنَ ذَاتُ اَلْجَيْشِ فَقَالَ «دُونَ اَلْحَفِيرَةِ بِثَلاَثَةِ أَمْيَالٍ».

Ahmad ibn Muhammad, from Ahmad ibn Muhammad ibn Abi Nasr, said:

I said to Abu Al-Hasan {a.s}: "We were in Al-Bayda' at the end of the night, so I performed wudu and used a tooth-stick (siwak), and I was about to pray, then something entered my heart (caused doubt), is it permissible to pray in Al-Bayda' while in the litter (on the camel)?"

Imam {a.s} said: "Do not pray in Al-Bayda'."

I asked: "Where is the boundary of Al-Bayda'?"

Imam {a.s} said: "Abu Ja'far, peace be upon him, when He {a.s} reached Dhat Al-Jaysh, He {a.s} would quicken his pace and would not pray until He {a.s} reached the resting place of the Prophet {saws}, peace be upon him and his family."

I said to Imam {a.s}: "And where is Dhat Al-Jaysh?"

Imam {a.s} said: "Three miles before Al-Hafirah."

[REFERENCES] Al-Kafi, Vol.3 p.389 • Tahdib Al-Ahkam, Vol.2 p.375 • Al-Wafi, Vol.7 p.467 • Wasa'il Al-Shi'ah, Vol.5 p.155

HADITH

HADITH.1559

[SOURCE] Abu al-Hasan Imam Ali ibn Muhammad al-Hadi {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَبِي اَلْحَسَنِ اَلْأَخِيرِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ تَحْضُرُ اَلصَّلاَةُ وَ اَلرَّجُلُ بِالْبَيْدَاءِ قَالَ «يَتَنَحَّى عَنِ اَلْجَوَادِّ يَمْنَةً وَ يَسْرَةً وَ يُصَلِّي».

Muhammad ibn Ahmad ibn Yahya, from Ayyub ibn Nuh, from Abu Al-Hasan Al-Akhir, peace be upon him, said:

I said to Imam {a.s}: “The time of prayer comes while a man is at Al-Bayda”.

Imam {a.s} said: "Let him move away from the main paths to the right or the left, and then pray."

[REFERENCES] Al-Kafi, Vol.3 p.389 • Tahdib Al-Ahkam, Vol.2 p.375 • Al-Wafi, Vol.7 p.468 • Wasa’il Al-Shi’ah, Vol.5 p.156

HADITH

HADITH.1560

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلصَّلاَةُ تُكْرَهُ فِي ثَلاَثَةِ مَوَاطِنَ مِنَ اَلطَّرِيقِ - اَلْبَيْدَاءِ وَ هِيَ ذَاتُ اَلْجَيْشِ وَ ذَاتِ اَلصَّلاَصِلِ وَ ضَجْنَانَ » وَ قَالَ «لاَ بَأْسَ بِأَنْ يُصَلَّى بَيْنَ اَلظَّوَاهِرِ وَ هِيَ اَلْجَوَادُّ جَوَادُّ اَلطُّرُقِ وَ يُكْرَهُ أَنْ يُصَلَّى فِي اَلْجَوَادِّ».

Ali ibn Mahziyar, from Fadalah, from Mu‘awiyah ibn ‘Ammar:

Abu Abdillah {a.s}, peace be upon him, said: "Prayer is disliked in three places along the road: Al-Bayda’, which is Dhat Al-Jaysh, and Dhat Al-Salasil, and Dajnan."

And Imam {a.s} said: "There is no problem in praying between the side roads (zawahir), meaning the side paths of the roads, but it is discouraged to pray on the main thoroughfares (al-jawad)"

[REFERENCES] Al-Kafi, Vol.3 p.389 • Tahdib Al-Ahkam, Vol.2 p.375 • Al-Wafi, Vol.7 p.468

HADITH

HADITH.1561

[SOURCE] Abu Abdillah Imam Ja’far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ اِبْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تُصَلِّ فِي وَادِي اَلشُّقْرَةِ».

Ahmad ibn Muhammad, from Ibn Faddal, from some of our companions:

Abu Abdillah {a.s}, peace be upon him, said: "Do not pray in the Valley of Al-Shuqrah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.375

HADITH

HADITH.1562

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

محمد بن أحمد عن أحمد بن الحسن عن عمرو بن سعيد عن مصدق بن صدقة عن عمار الساباطي عن أبي عبد الله عليه‌السلام قال سألته عن حد الطين الذي لا يسجد عليه ما هو؟ قال : إذا غرق الجبهة ولم تثبت على الارض.

Muhammad ibn Ahmad, from Ahmad ibn Al-Hasan, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar Al-Sabati, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s}: "What is the extent of wet mud upon which prostration is not valid?"
Imam {a.s} said: "When the forehead sinks into it and does not remain firmly upon the ground."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1563

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

سهل بن زياد عن ابن محبوب عن ابن رئاب عن جميل ابن صالح عن الفضيل بن يسار قال قلت لابي عبد الله عليه‌السلام : أقوم في الصلاة فأرى قدامي في القبلة العذرة قال : تنح عنها ما استطعت ولاتصل على الجواد.

Sahl ibn Ziyad, from Ibn Mahbub, from Ibn Ri'ab, from Jamil ibn Salih, from Al-Fudayl ibn Yasar, said:

I said to Abu Abdillah {a.s}, peace be upon him: "I stand in prayer and I see in front of me, in the direction of the Qiblah, excrement."
Imam {a.s} said: "Move away from it as much as you can, and do not pray on the roads."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1564

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ فَضَالَةَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ تُصَلِّ اَلْمَكْتُوبَةَ فِي اَلْكَعْبَةِ ».

Al-Husayn ibn Sa'id, from Fadalah, from Al-'Ala', from Muhammad ibn Muslim, from one of the two (Imams {a.s}), peace be upon them:

Imam {a.s} said: "Do not perform the obligatory prayer inside the Ka'bah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.376 • Al-Wafi, Vol.7 p.470 • Wasa'il Al-Shi'ah, Vol.4 p.336

HADITH

HADITH.1565

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ فَضَالَةَ عَنِ اَلْحُسَيْنِ بْنِ عُثْمَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ خَالِدِ بْنِ أَبِي إِسْمَاعِيلَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلرَّجُلُ يُصَلِّي عَلَى أَبِي قُبَيْسٍ مُسْتَقْبِلَ اَلْقِبْلَةِ فَقَالَ «لاَ بَأْسَ».

From him, from Fadalah, from Al-Husayn ibn 'Uthman, from Ibn Muskan, from Khalid ibn Abi Isma'il, said:
I said to Abu Abdillah {a.s}, peace be upon him: "A man prays on top of Abu Qubays (mountain), facing the Qiblah"
Imam {a.s} said: "There is no problem."

[REFERENCES] Al-Kafi, Vol.3 p.391 • Tahdib Al-Ahkam, Vol.2 p.376 • Al-Wafi, Vol.7 p.544 • Wasa'il Al-Shi'ah, Vol.4 p.339

HADITH

HADITH.1566

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اَلسَّلاَمِ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: فِي اَلَّذِي تُدْرِكُهُ اَلصَّلاَةُ وَ هُوَ فَوْقَ اَلْكَعْبَةِ فَقَالَ «إِنْ قَامَ لَمْ تَكُنْ لَهُ قِبْلَةٌ وَ لَكِنْ يَسْتَلْقِي عَلَى قَفَاهُ وَ يَفْتَحُ عَيْنَيْهِ إِلَى اَلسَّمَاءِ وَ يَعْقِدُ بِقَلْبِهِ اَلْقِبْلَةَ اَلَّتِي فِي اَلسَّمَاءِ اَلْبَيْتَ اَلْمَعْمُورَ وَ يَقْرَأُ فَإِذَا أَرَادَ أَنْ يَرْكَعَ غَمَّضَ عَيْنَيْهِ وَ إِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ اَلرُّكُوعِ فَتَحَ عَيْنَيْهِ وَ اَلسُّجُودُ عَلَى نَحْوِ ذَلِكَ».

Ali ibn Muhammad, from Ishaq ibn Muhammad, from Abd Al-Salam:
(Imam) Al-Ridha, peace be upon him, (was asked) regarding one who is overtaken by the time of prayer while he is above the Ka'bah.
Imam {a.s} said: "If he stands, he will have no Qiblah; rather, he should lie on his back and raise his eyes toward the sky and direct his heart toward the Qiblah that is in the heavens, the 'Bayt al-Ma'mur', and recite. When he intends to bow, he should close his eyes, and when he wants to raise his head from bowing, he should open his eyes. And the prostration is to be done in the same manner."

[REFERENCES] Al-Kafi, Vol.3 p.392 • Tahdib Al-Ahkam, Vol.2 p.376 • Awali Al-La'ali, Vol.3 p.72 • Al-Wafi, Vol.7 p.544 • Wasa'il Al-Shi'ah, Vol.4 p.340

HADITH

HADITH.1567

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ حَدِيدِ بْنِ حَكِيمٍ اَلْأَزْدِيِّ قَالاَ: قُلْنَا لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلسَّطْحُ يُصِيبُهُ اَلْبَوْلُ وَ يُبَالُ عَلَيْهِ أَ يُصَلَّى فِي ذَلِكَ اَلْمَوْضِعِ فَقَالَ «إِنْ كَانَ تُصِيبُهُ اَلشَّمْسُ وَ اَلرِّيحُ وَ كَانَ جَافّاً فَلاَ بَأْسَ بِهِ إِلاَّ أَنْ يَكُونَ يُتَّخَذُ مَبَالاً».

Ahmad ibn Muhammad, from Hammad, from Hariz, from Zurarah and Hadid ibn Hakim Al-Azdi, who said:
We said to Abu Abdillah {a.s}, peace be upon him: "The rooftop upon which urine has fallen and people urinate on it, may one pray in that place?"
Imam {a.s} said: "If the sun and wind reach it and it is dry, then there is no problem with it, unless it is a place that is habitually used as a urinal."

[REFERENCES] Al-Kafi, Vol.3 p.392 • Tahdib Al-Ahkam, Vol.2 p.376 • Al-Wafi, Vol.6 p.231 • Wasa'il Al-Shi'ah, Vol.3 p.451

HADITH

HADITH.1568

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

محمد بن يحيى عن أحمد بن الحسن عن عمرو بن سعيد عن مصدق بن صدقة عن عمار الساباطي عن أبى عبد الله عليه‌السلام قال : لا تصل في بيت فيه خمر أو مسكر.

Muhammad ibn Yahya, from Ahmad ibn Al-Hasan, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar Al-Sabati:
Abu Abdillah {a.s}, peace be upon him, said: "Do not pray in a house that contains wine or an intoxicant."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1569

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ اَلْوَشَّاءِ عَنْ أَبَانٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «قَالَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ يَا رَسُولَ اَللَّهِ إِنَّا لاَ نَدْخُلُ بَيْتاً فِيهِ صُورَةُ إِنْسَانٍ وَ لاَ بَيْتاً يُبَالُ فِيهِ وَ لاَ بَيْتاً فِيهِ كَلْبٌ».

Al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Al-Washsha', from Aban, from 'Amr ibn Khalid:
Abu Ja'far, peace be upon him, said: "Jibra'il, peace be upon him, said:
'O Messenger of Allah {SWT}, we do not enter a house in which there is an image of a human being (image-making of animate beings), nor a house in which there is urination (filth left exposed), nor a house in which there is a dog (ritually impure, najis al-ʿayn).'"

[REFERENCES] Al-Muhasin, Vol.2 p.615 • Al-Kafi, Vol.3 p.393 • Al-Kafi, Vol.6 p.528 • Tahdib Al-Ahkam, Vol.2 p.377 • Al-Wafi, Vol.7 p.458 • Al-Wafi, Vol.2 0 p.798 • Wasa'il Al-Shi'ah, Vol.5 p.175 • Bihar Al-Anwar, Vol.5 6 p.188 • Bihar Al-Anwar, Vol.7 3 p.159 • Bihar Al-Anwar, Vol.80 p.291

HADITH

HADITH.1570

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أَبُو عَلِيٍّ اَلْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنْ صَفْوَانَ عَنِ اِبْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِنَّ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ أَتَانِي فَقَالَ إِنَّا مَعَاشِرَ اَلْمَلاَئِكَةِ لاَ نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَ لاَ تِمْثَالُ جَسَدٍ وَ لاَ إِنَاءٌ يُبَالُ فِيهِ».

Abu Ali Al-Ash'ari, from Muhammad ibn Abd Al-Jabbar, from Safwan, from Ibn Muskan, from Muhammad ibn Marwan:

Abu Abdillah {a.s}, peace be upon him, said: "The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said: 'Indeed, Jibra'il, peace be upon him, came to Me {saws} and said:

'We, the company of angels, do not enter a house in which there is a dog (ritually impure, najis al-ʿayn), or a statue with a body (image-making of animate beings), or a vessel in which there is urination (filth left exposed).'"

[REFERENCES] Al-Kafi, Vol.6 p.526 • Tahdib Al-Ahkam, Vol.2 p.377 • Wasa'il Al-Shi'ah, Vol.5 p.174 • Bihar Al-Anwar, Vol.6 2 p.53

HADITH

HADITH.1571

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اَلْجَبَّارِ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تُصَلِّ فِي بَيْتٍ فِيهِ مَجُوسِيٌّ وَ لاَ بَأْسَ أَنْ تُصَلِّيَ فِي بَيْتٍ فِيهِ يَهُودِيٌّ أَوْ نَصْرَانِيٌّ ».

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Abd Al-Jabbar, from Al-Hasan ibn Ali, from Abu Jamilah:

Abu Abdillah {a.s}, peace be upon him, said: "Do not pray in a house in which there is a Magian, and there is no problem in praying in a house in which there is a Jew or a Christian."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.377

HADITH

HADITH.1572

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ اَلْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ اَلْمَلِكِ اَلْحَضْرَمِيِّ عَنْ أَبِي بَكْرٍ اَلْحَضْرَمِيِّ قَالَ قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : «يَا أَبَا بَكْرٍ كُلُّ مَا أَشْرَقَتْ عَلَيْهِ اَلشَّمْسُ فَهُوَ طَاهِرٌ».

Ahmad ibn Muhammad, from Ali ibn Al-Hakam, from Uthman ibn Abd Al-Malik Al-Hadrami, from Abu Bakr Al-Hadrami, who said:

Abu Ja'far, peace be upon him, said to me: "O Abu Bakr (Al Hadrami), everything upon which the sun shines is pure."

[REFERENCES] Tahdib Al-Ahkam, Vol.1 p.273 • Tahdib Al-Ahkam, Vol.2 p.377 • Al-Istibsar, Vol.1 p.193 • Awali Al-La'ali, Vol.3 p.59 • Wasa'il Al-Shi'ah, Vol.3 p.452

HADITH

HADITH.1573

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى اَلْمُعَاذِيِّ عَنِ اَلطَّيَالِسِيِّ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ إِسْحَاقَ عَنْ سَعْدِ بْنِ عَبْدِ اَللَّهِ : أَنَّهُ قَالَ لِجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ إِنِّي أُصَلِّي فِي اَلْمَسْجِدِ اَلْحَرَامِ فَأَقْعُدُ عَلَى رِجْلِيَ اَلْيُسْرَى مِنْ أَجْلِ اَلنَّدَى فَقَالَ «اُقْعُدْ عَلَى أَلْيَتَيْكَ وَ إِنْ كُنْتَ فِي اَلطِّينِ».

Muhammad ibn Ahmad ibn Yahya, from Muhammad ibn Yahya Al-Mu'adhi, from Al-Tayalisi, from Sayf ibn Umayrah, from Ishaq, from Sa'd ibn Abdullah, who said:

He (ibn Abdullah) said to (Imam) Ja'far ibn Muhammad {a.s}, peace be upon him:

"I pray in Al-Masjid Al-Haram and I sit on my left leg because of the dampness (al-nada)."

Imam {a.s} said: "Sit on your buttocks (al-yatayn), even if you are in the mud."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.377 • Al-Wafi, Vol.8 p.839 • Wasa'il Al-Shi'ah, Vol.6 p.348

HADITH

HADITH.1574

[SOURCE] Abu al-Hasan Imam Ali ibn Musa al-Ridha {a.s}

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي قَالَ «يَكُونُ بَيْنَ يَدَيْهِ كُومَةٌ مِنْ تُرَابٍ أَوْ يَخُطُّ بَيْنَ يَدَيْهِ بِخَطٍّ».

Muhammad ibn Ahmad ibn Yahya, from Musa ibn 'Amr, from Muhammad ibn Isma'il:

(Imam) Al-Ridha {a.s}, peace be upon him, (was asked) regarding a man who is praying.

Imam {a.s} said: "There should be in front of him a small mound of soil, or he should draw a line in front of himself."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.378 • Al-Istibsar, Vol.1 p.407 • Al-Wafi, Vol.7 p.483 • Wasa'il Al-Shi'ah, Vol.5 p.137

HADITH

HADITH.1575

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ بُنَانِ بْنِ مُحَمَّدٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَسْلَمَةَ بْنِ عَطَاءٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَيُّ شَيْءٍ يَقْطَعُ اَلصَّلاَةَ قَالَ «عَبَثُ اَلرَّجُلِ بِلِحْيَتِهِ».

قال محمد بن الحسن : هذا الخبر محمول على التغليظ لانا قد بينا ان العبث باللحية مما ينقص الصلاة لا مما ينقضها.

From him, from Bunan ibn Muhammad, from Muhassin ibn Ahmad, from Yunus ibn Ya'qub, from Maslamah ibn 'Ata', who said:

I said to Abu Abdillah {a.s}: "What thing cuts (invalidates) the prayer?"

Imam {a.s} said: "A man's fiddling with his beard."

[AL TUSI]

Muhammad ibn Al-Hasan said: "This report is to be understood as severe discouragement (taghliz), because we have already clarified that fiddling with the beard diminishes the quality of the prayer, but does not invalidate it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.378 • Al-Wafi, Vol.8 p.892 • Wasa'il Al-Shi'ah, Vol.7 p.262

HADITH

HADITH.1576

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

عَنْهُ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ بِهِ اَلثُّؤْلُولُ أَوِ اَلْجُرْحُ هَلْ يَصْلُحُ لَهُ أَنْ يَقْطَعَ اَلثُّؤْلُولَ 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 فَغَسَلَهُ وَ لَمْ يَتَكَلَّمْ حَتَّى رَجَعَ إِلَى اَلْمَسْجِدِ هَلْ يَعْتَدُّ بِمَا صَلَّى أَوْ يَسْتَقْبِلُ اَلصَّلاَةَ قَالَ «يَسْتَقْبِلُ اَلصَّلاَةَ وَ لاَ يَعْتَدُّ بِشَيْءٍ مِمَّا صَلَّى».

From him, from Al-'Amraki, from Ali ibn Ja'far, from his brother (Imam) Musa ibn Ja'far {a.s}, peace be upon them both, who said:

I asked Imam {a.s} about a man who has a wart or a wound, may he remove the wart during his prayer or pluck some flesh from that wound and throw it away?

Imam {a.s} said: "If he does not fear that blood will flow, then there is no problem. But if he fears that blood will flow, then he should not do it."

And I asked Imam {a.s} about a man who, while in prayer, was struck by someone who caused a gash and blood flowed, so he left the prayer, washed it, and did not speak until he returned to the mosque, does he count what he already prayed or must he start over?

Imam {a.s} said: "He must start the prayer from the beginning and not count anything of what he already prayed."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.378 • Al-Istibsar, Vol.1 p.404 • Al-Wafi, Vol.8 p.873 • Wasa'il Al-Shi'ah, Vol.7 p.242

HADITH

HADITH.1577

[SOURCE] Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ اَلنَّوْفَلِيِّ عَنِ اَلسَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ اَلسَّلاَمُ قَالَ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ : «إِذَا صَلَّى أَحَدُكُمْ بِأَرْضٍ فَلاَةٍ فَلْيَجْعَلْ بَيْنَ يَدَيْهِ مِثْلَ مُؤْخِرَةِ اَلرَّحْلِ فَإِنْ لَمْ يَجِدْ فَحَجَراً فَإِنْ لَمْ يَجِدْ فَسَهْماً فَإِنْ لَمْ يَجِدْ فَلْيَخُطَّ فِي اَلْأَرْضِ بَيْنَ يَدَيْهِ».

From him, from Ibrahim ibn Hashim, from Al-Nawfali, from Al-Sakuni, from (Imam) Ja'far {a.s}, from his father {a.s}, from his forefathers {a.s}, peace be upon them, who said:

The Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, said:

"If one of you prays in an open desert, let him place in front of him something like the rear of a saddle. If he does not find that, then a stone; if he does not find that, then an arrow; and if he does not find that, then let him draw a line in the ground in front of him."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.378 • Al-Wafi, Vol.7 p.482 • Wasa'il Al-Shi'ah, Vol.5 p.137 • Bihar Al-Anwar, Vol.80 p.301

HADITH

HADITH.1578

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

أحمد بن محمد عن أبيه عن عبد الله بن سنان عن غياث عن أبي عبد الله عليه‌السلام ان النبي صلى الله عليه وآله وضع قلنسوة وصلى إليها.

Ahmad ibn Muhammad, from his father, from Abdullah ibn Sinan, from Ghiyath:

Abu Abdillah {a.s}, peace be upon him, narrated that the Prophet {saws}, may Allah {SWT} bless him and his family, placed a cap ('qalansuwah') and prayed facing it.

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1579

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنِ اَلْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلْمَرْأَةُ تُصَلِّي خَلْفَ زَوْجِهَا اَلْفَرِيضَةَ وَ اَلتَّطَوُّعَ وَ تَأْتَمُّ بِهِ فِي اَلصَّلاَةِ».

Ali ibn Mahziyar, from Hammad ibn 'Isa, from Hariz, from Al-Fudayl:

Abu Ja'far, peace be upon him, said: "A woman may pray behind her husband, both the obligatory and the recommended prayers, and she may follow him in the prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.379 • Al-Wafi, Vol.7 p.479 • Wasa'il Al-Shi'ah, Vol.5 p.127 • Wasa'il Al-Shi'ah, Vol.8 p.332

HADITH

HADITH.1580

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

أَحْمَدُ عَنِ اَلْحَجَّالِ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ : فِي اَلْمَرْأَةِ تُصَلِّي عِنْدَ اَلرَّجُلِ قَالَ «إِذَا كَانَ بَيْنَهُمَا حَاجِزٌ فَلاَ بَأْسَ».

Ahmad, from Al-Hajjal, from Al-'Ala', from Muhammad ibn Muslim:

Abu Ja'far, peace be upon him, (was asked) regarding a woman who prays near a man. Imam {a.s} said: "If there is a barrier between them, then there is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.379 • Al-Wafi, Vol.7 p.478 • Wasa'il Al-Shi'ah, Vol.5 p.129

HADITH

HADITH.1581

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اِبْنِ فَضَّالٍ عَمَّنْ أَخْبَرَهُ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ : فِي اَلرَّجُلِ يُصَلِّي وَ اَلْمَرْأَةُ بِحِذَاهُ أَوْ إِلَى جَنْبِهِ فَقَالَ «إِذَا كَانَ سُجُودُهَا مَعَ رُكُوعِهِ فَلاَ بَأْسَ».

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Al-Husayn, from Ibn Faddal, from someone who informed him, from Jamil:

Abu Abdillah {a.s}, peace be upon him, (was asked) regarding a man who is praying and a woman is beside him or next to him.

Imam {a.s} said: "If her prostration occurs at the time of his bowing, then there is no problem."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.379 • Al-Istibsar, Vol.1 p.399 • Wasa'il Al-Shi'ah, Vol.5 p.127

HADITH

HADITH.1582

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرْأَةِ تُصَلِّي عِنْدَ اَلرَّجُلِ فَقَالَ «لاَ تُصَلِّي اَلْمَرْأَةُ بِحِيَالِ اَلرَّجُلِ إِلاَّ أَنْ يَكُونَ قُدَّامَهَا وَ لَوْ بِصَدْرِهِ».

From him, from Ya'qub ibn Yazid, from Ibn Abi Umayr, from 'Umar ibn Udhaynah, from Zurarah, from Abu Ja'far, peace be upon him, who said:

I asked Imam {a.s} about a woman praying near a man.

Imam {a.s} said: "A woman should not pray directly in line with a man, unless he is in front of her, even if only by the length of his chest."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.379 • Al-Istibsar, Vol.1 p.399 • Al-Wafi, Vol.7 p.476 • Wasa'il Al-Shi'ah, Vol.5 p.127

HADITH

HADITH.1583

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

محمد بن مسعود العياشي عن جعفر بن محمد قال حدثني العمركي عن علي بن جعفر عن أخيه موسى قال : سألته عن إمام كان في الظهر فقامت امرأة بحياله تصلي وهي تحسب انها العصر هل يفسد ذلك على القوم؟ وما حال المرأة في صلاتها معهم وقد كانت صلت الظهر؟ قال : لا يفسد ذلك على القوم وتعيد المرأة.

Muhammad ibn Mas'ud Al-'Ayyashi, from Ja'far ibn Muhammad, who said: Al-'Amraki narrated to me from Ali ibn Ja'far, from his brother (Imam) Musa {a.s}, peace be upon him, who said:

I asked Imam {a.s} about an imam (of prayer) who was leading the Dhuhr prayer, and a woman stood beside him praying, thinking it was the 'Asr prayer, does that invalidate the prayer of the group? And what is the ruling for the woman in her prayer with them, given that she had already prayed Dhuhr?

Imam {a.s} said: "It does not invalidate the prayer of the congregation, but the woman must repeat her prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

CHAPTER ON THE AGES THAT CHILDREN ARE COMMANDED TO PRAY

١٨ ـ باب الصبيان متى يؤمرون بالصلاة

HADITH 1584 – 1591

HADITH.1584

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ اَلْحَلَبِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: « إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلاَةِ إِذَا كَانُوا بَنِي خَمْسِ سِنِينَ فَمُرُوا صِبْيَانَكُمْ بِالصَّلاَةِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ وَ نَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَاقُوا مِنْ صِيَامِ اَلْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ اَلنَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ اَلْعَطَشُ وَ اَلْغَرَثُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا اَلصَّوْمَ فَيُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا بَنِي تِسْعِ سِنِينَ بِالصَّوْمِ مَا اِسْتَطَاعُوا مِنْ صِيَامِ اَلْيَوْمِ فَإِذَا غَلَبَهُمُ اَلْعَطَشُ أَفْطَرُوا».

Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad, from Al-Halabi:

Abu Abdillah {a.s}, peace be upon him, narrated from his father {a.s}, peace be upon him, said: "We command our children to pray when they are five years old, so command your children to pray when they are seven years old.

And we command our children to fast when they are seven years old, according to what they can handle of the day's fast, whether it be until midday, or more than that, or less. Then, if thirst and hunger overpower them, they may break their fast, so that they may get used to fasting and become able to bear it. So command your children, when they are nine years old, to fast as much of the day as they can. Then, if thirst overcomes them, they may break their fast."

[REFERENCES] Al-Kafi, Vol.3 p.409 • Tahdib Al-Ahkam, Vol.2 p.380 • Al-Istibsar, Vol.1 p.409

HADITH

HADITH.1585

[SOURCE] Abu Muhammad Imam Ali ibn Husayn Zayn al-Abidin {a.s}

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ اَلْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيٍّ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ قَالَ: كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَأْمُرُ اَلصِّبْيَانَ يَجْمَعُونَ بَيْنَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ اَلْآخِرَةِ وَ يَقُولُ «هُوَ خَيْرٌ مِنْ أَنْ يَنَامُوا عَنْهَا».

Muhammad ibn Isma'il, from Al-Fadl ibn Shadhan, from Hammad ibn 'Isa, from Rib'i, from Al-Fudayl ibn Yasar, said:

(Imam) Ali ibn Al-Husayn {a.s}, peace be upon them both, used to instruct the children to combine between Maghrib and 'Isha (the later night prayer).

Imam {a.s} would say: "It is better than that they sleep through it."

[REFERENCES] Al-Kafi, Vol.3 p.409 • Tahdib Al-Ahkam, Vol.2 p.380 • Al-Wafi, Vol.7 p.285 • Wasa'il Al-Shi'ah, Vol.4 p.21

HADITH

HADITH.1586

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s}

اَلْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ اَلْوَشَّاءِ عَنِ اَلْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصِّبْيَانِ إِذَا صَفُّوا فِي اَلصَّلاَةِ اَلْمَكْتُوبَةِ قَالَ «لاَ تُؤَخِّرُوهُمْ عَنِ اَلصَّلاَةِ وَ فَرِّقُوا بَيْنَهُمْ».

Al-Husayn ibn Muhammad, from Mu'alla ibn Muhammad, from Al-Washsha', from Al-Mufaddal ibn Salih, from Jabir, from Abu Ja'far, peace be upon him, said:

I asked Imam {a.s} about children when they line up in rows for the obligatory prayer. Imam {a.s} said: "Do not keep them back from the prayer, but separate them (do not let them stand together in one continuous row)."

[REFERENCES] Al-Kafi, Vol.3 p.409 • Tahdib Al-Ahkam, Vol.2 p.380 • Al-Wafi, Vol.7 p.196 • Wasa'il Al-Shi'ah, Vol.4 p.21

HADITH

HADITH.1587

[SOURCE] Abu al-Hasan Imam Musa ibn Ja'far al-Kadhim {a.s}

مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ اَلْعَلَوِيِّ عَنِ اَلْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْغُلاَمِ مَتَى يَجِبُ عَلَيْهِ اَلصَّوْمُ وَ اَلصَّلاَةُ قَالَ «إِذَا رَاهَقَ اَلْحُلُمَ وَ عَرَفَ اَلصَّلاَةَ وَ اَلصَّوْمَ».

Muhammad ibn Ali ibn Mahbub, from Muhammad ibn Ahmad Al-'Alawi, from Al-'Amraki, from Ali ibn Ja'far, from his brother Musa, peace be upon him, who said:

I asked Imam {a.s}: "At what point is fasting and prayer obligatory upon a boy?"
Imam {a.s} said: "When he approaches puberty and understands prayer and fasting."

[REFERENCES] Masa'il Ali Ibn Ja'far, Vol.1 p.172 • Tahdib Al-Ahkam, Vol.2 p.380 • Al-Istibsar, Vol.1 p.408 • Al-Wafi, Vol.7 p.193 • Wasa'il Al-Shi'ah, Vol.4 p.19 • Bihar Al-Anwar, Vol.8 5 p.131

HADITH

HADITH.1588

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْغُلاَمِ مَتَى تَجِبُ عَلَيْهِ اَلصَّلاَةُ قَالَ «إِذَا أَتَى عَلَيْهِ ثَلاَثَ عَشْرَةَ سَنَةً فَإِنِ اِحْتَلَمَ قَبْلَ ذَلِكَ فَقَدْ وَجَبَتْ عَلَيْهِ اَلصَّلاَةُ وَ جَرَى عَلَيْهِ اَلْقَلَمُ وَ اَلْجَارِيَةُ مِثْلُ ذَلِكَ إِنْ أَتَى لَهَا ثَلاَثَ عَشْرَةَ سَنَةً أَوْ حَاضَتْ قَبْلَ ذَلِكَ فَقَدْ وَجَبَتْ عَلَيْهَا اَلصَّلاَةُ وَ جَرَى عَلَيْهَا اَلْقَلَمُ».

From him, from Muhammad ibn Al-Husayn, from Al-Hasan ibn Ali, from 'Amr ibn Sa'id, from Musaddiq ibn Sadaqah, from 'Ammar Al-Sabati, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s}: "At what age is prayer obligatory upon a boy?"
Imam {a.s} said: "When he reaches thirteen years of age. But if he experiences a wet dream before that, then prayer becomes obligatory upon him and the pen (of accountability) is applied to him. And the same is the case for the girl, if she reaches thirteen years of age or menstruates before that, then prayer becomes obligatory upon her and the pen (of accountability) is applied to her."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.380 • Al-Istibsar, Vol.1 p.408 • Al-Wafi, Vol.7 p.194 • Wasa'il Al-Shi'ah, Vol.1 p.45

HADITH

HADITH.1589

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنْ صَفْوَانَ عَنِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ : فِي اَلصَّبِيِّ مَتَى يُصَلِّي فَقَالَ إِذَا عَقَلَ اَلصَّلاَةَ قُلْتُ مَتَى يَعْقِلُ اَلصَّلاَةَ وَ تَجِبُ عَلَيْهِ فَقَالَ لِسِتِّ سِنِينَ.

From him, from Muhammad ibn Al-Husayn, from Safwan, from Al-'Ala', from Muhammad ibn Muslim, from one of the two (Imams {a.s}), peace be upon them:

Imam {a.s} (was asked) regarding when a child should begin to pray.

Imam {a.s} said: "When he understands the prayer."

I asked: "When does he understand the prayer and it becomes obligatory upon him?"

Imam {a.s} said: "At six years old."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.381 • Al-Istibsar, Vol.1 p.408 • Al-Wafi, Vol.7 p.194 • Wasa'il Al-Shi'ah, Vol.4 p.18

HADITH

HADITH.1590

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنِ اَلْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي كَمْ يُؤْخَذُ اَلصَّبِيُّ بِالصَّلاَةِ فَقَالَ «فِيمَا بَيْنَ سَبْعِ سِنِينَ وَ سِتِّ سِنِينَ» قُلْتُ فِي كَمْ يُؤْخَذُ بِالصِّيَامِ فَقَالَ «فِيمَا بَيْنَ خَمْسَ عَشْرَةَ أَوْ أَرْبَعَ عَشْرَةَ وَ إِنْ صَامَ قَبْلَ ذَلِكَ فَدَعْهُ فَقَدْ صَامَ اِبْنِي فُلاَنٌ قَبْلَ ذَلِكَ وَ تَرَكْتُهُ».

From him, from Al-'Abbas ibn Ma'ruf, from Hammad ibn 'Isa, from Mu'awiyah ibn Wahb, who said:

I asked Abu Abdillah {a.s}, peace be upon him: "At what age should a child be made to observe the prayer?"

Imam {a.s} said: "Between six and seven years of age."

I asked: "At what age should he be made to fast?"

Imam {a.s} said: "Between fourteen or fifteen years of age. And if he fasts before that, then let him be, my son so-and-so fasted before that, and I let him do so."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.381 • Al-Istibsar, Vol.1 p.409 • Al-Wafi, Vol.7 p.194

HADITH

HADITH.1591

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ اَلْحُصَيْنِ عَنْ مُحَمَّدِ بْنِ اَلْفُضَيْلِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَتَى عَلَى اَلصَّبِيِّ سِتُّ سِنِينَ وَجَبَتْ عَلَيْهِ اَلصَّلاَةُ وَ إِذَا أَطَاقَ اَلصَّوْمَ وَجَبَ عَلَيْهِ اَلصِّيَامُ».

قال محمد بن الحسن : قوله عليه‌السلام إذا أطاق وجب عليه الصيام محمول على التأديب دون الفرض ، لان الفرض إنما يتعلق وجوبه بحال الكمال على ما بيناه ، وكذلك قوله عليه‌السلام : إذا أتى عليه ست سنين وفي الخبر الآخر أو سبع سنين وجب عليه الصلاة محمول على الاستحباب والتأديب لان الفرض يتعلق بحال الكمال على ما بيناه.

Al-Husayn ibn Sa'id, from Muhammad ibn Al-Husayn, from Muhammad ibn Al-Fudayl, from Ishaq ibn 'Ammar:

Abu Abdillah {a.s}, peace be upon him, said: "When a child reaches six years of age, prayer becomes obligatory upon him, and when he is able to fast, fasting becomes obligatory upon him."

[AL TUSI]

Muhammad ibn Al-Hasan said: "The statement of the Imam, peace be upon him, 'When he is able to fast, fasting becomes obligatory upon him,' is to be understood as referring to disciplinary training (ta'dib), not obligation (fardh), because the obligation of fasting is only established upon reaching the state of maturity and completeness, as we have clarified.

Likewise, the statement of the Imam {a.s}, peace be upon him, 'When he reaches six years' or 'seven years, prayer becomes obligatory upon him' as mentioned in another narration, is to be understood as referring to recommendation and discipline, not obligation, because the obligation applies upon reaching the state of maturity, as we have explained."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.381 • Al-Istibsar, Vol.1 p.408 • Al-Wafi, Vol.7 p.194 • Wasa'il Al-Shi'ah, Vol.4 p.19

CHAPTER ON THE ADDITIONAL REPORTS

١٩ ـ باب من الزيادات

HADITH 1592 – 49

HADITH.1592

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

اَلْعَيَّاشِيُّ عَنْ حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَأْخُذُهُ اَلْمُشْرِكُونَ فَتَحْضُرُهُ اَلصَّلاَةُ فَيَخَافُ مِنْهُمْ أَنْ يَمْنَعُوهُ فَيُومِئُ إِيمَاءً قَالَ «يُومِئُ إِيمَاءً».

Al-'Ayyashi, from Hamdawayh, from Muhammad ibn Al-Husayn, from Al-Hasan ibn Mahbub, from Sama'ah, who said:

I asked Abu Abdillah {a.s}, peace be upon him, about a man who is captured by the polytheists and the time for prayer comes upon him, but he fears that they will prevent him, so he gestures with signs (yumiʾu ima'an) in prayer.

Imam {a.s} said: "He should gesture with signs (yumiʾu ima'an) in prayer."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.382 • Al-Wafi, Vol.8 p.1071 • Wasa'il Al-Shi'ah, Vol.8 p.448 • Wasa'il Al-Shi'ah, Vol.8 p.449

HADITH

HADITH.1593

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ قَالَ حَدَّثَنَا حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ اَلْحُسَيْنِ عَنِ اَلْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ سَأَلَهُ إِنْسَانٌ عَنِ اَلرَّجُلِ تُدْرِكُهُ اَلصَّلاَةُ وَ هُوَ فِي مَاءٍ يَخُوضُهُ لاَ يَقْدِرُ عَلَى اَلْأَرْضِ قَالَ «إِنْ كَانَ فِي حَرْبٍ أَوْ فِي سَبِيلٍ مِنْ سُبُلِ اَللَّهِ فَلْيُومِ إِيمَاءً وَ إِنْ كَانَ فِي تِجَارَةٍ فَلَمْ يَكُ يَنْبَغِي لَهُ أَنْ يَخُوضَ اَلْمَاءَ حَتَّى يُصَلِّيَ» قَالَ قُلْتُ وَ كَيْفَ يَصْنَعُ قَالَ «يَقْضِيهَا إِذَا خَرَجَ مِنَ اَلْمَاءِ وَ قَدْ ضَيَّعَ».

From him, he said: Hamdawayh narrated to us, from Muhammad ibn Al-Husayn, from Al-Hasan ibn Mahbub, from Abu Ayyub, from Isma'il ibn Jabir, who said:

I heard Abu Abdillah {a.s}, peace be upon him, and a man asked Imam {a.s} about a person who is overtaken by the time of prayer while he is wading through water and is unable to reach dry ground.

Imam {a.s} said: "If he is in battle or on a path of Allah {SWT} cause, then let him gesture in prayer. But if he is engaged in trade, then it was not proper for him to wade into the water until he had prayed."

I asked: "And what should he do?"

Imam {a.s} said: "He should make up the prayer when he comes out of the water, and he has indeed neglected it."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.382 • Tahdib Al-Ahkam, Vol.3 p.307 • Wasa'il Al-Shi'ah, Vol.5 p.141

HADITH

HADITH.1594

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن حمدويه عن محمد بن الحسين عن الحسن بن محبوب عن عبد العزيز عن عبد الله بن أبي يعفور عن أبى عبد الله عليه‌السلام قال : سألته عن رجل قام في صلاة فريضة فصلى ركعة وهو ينوي أنها نافلة قال : هي التي قمت فيها ولها وقال : إذا قمت وأنت تنو الفريضة فدخلك الشك بعد فانت في الفريضة على الذي قمت له ، وان كنت دخلت فيها تنوي نافلة ثم انك تنويها بعد فريضة فانت في النافلة ، وإنما يحسب للعبد من صلاته التي ابتدأ في أول صلاته.

From him, from Hamdawayh, from Muhammad ibn Al-Husayn, from Al-Hasan ibn Mahbub, from Abd Al-'Aziz, from Abdullah ibn Abi Ya'fur, from Abu Abdillah {a.s}, peace be upon him, who said:

I asked Imam {a.s} about a man who stands for an obligatory prayer and prays one rak'ah while intending it as a recommended (nafilah) prayer.

Imam {a.s} said: "It is according to what you stood up for and intended."

And Imam {a.s} said: "If you stand intending an obligatory prayer and doubt enters you afterward, then you are in the obligatory prayer based on the intention you stood with. But if you entered it intending a recommended prayer, and then afterward changed the intention to an obligatory prayer, then you are still in the recommended prayer. Only that part of the prayer is counted for the servant which he began with the original intention."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1595

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عنه عن محمد بن نصير عن محمد بن الحسين عن جعفر بن بشير عن هشام بن سالم عن أبي عبد الله عليه‌السلام قال : سمعته يقول : إذا انصرف الامام فلا يصلى في مقامه حتى ينحرف عن مقامه ذلك.

From him, from Muhammad ibn Nasir, from Muhammad ibn Al-Husayn, from Ja'far ibn Bashir, from Hisham ibn Salim, from Abu Abdillah {a.s}, peace be upon him, who said:

I heard Imam {a.s} say: "When the imam (of prayer) finishes the prayer, no one should pray in his place until he has turned away from that spot."

[REFERENCES] Tahdib Al-Ahkam, Vol.2

HADITH

HADITH.1596

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s} & Abu al-Qasim Prophet Muhammad ibn Abdullah {saws}

اَلطَّاطَرِيُّ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ قَالَ سَمِعْتُهُ يَقُولُ: «لاَ تُصَلِّ اَلْمَكْتُوبَةَ فِي جَوْفِ اَلْكَعْبَةِ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمْ يَدْخُلْهَا فِي حَجٍّ وَ لاَ عُمْرَةٍ وَ لَكِنْ دَخَلَهَا فِي فَتْحِ مَكَّةَ فَصَلَّى فِيهَا رَكْعَتَيْنِ بَيْنَ اَلْعَمُودَيْنِ وَ مَعَهُ أُسَامَةُ ».

Al-Tatari, from Muhammad ibn Abi Hamzah, from Mu'awiyah ibn 'Ammar, from Abu Abdillah {a.s}, peace be upon him, said:

I heard Imam {a.s} say: "Do not perform the obligatory prayer inside the Ka'bah, for the Messenger of Allah {SWT}, may Allah {SWT} bless him and his family, never entered it during Hajj or 'Umrah, but He {saws} entered it during the Conquest of Mecca and prayed two rak'ahs inside it between the two pillars, and with Him {saws} was Usamah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.382 • Al-Wafi, Vol.7 p.470 • Bihar Al-Anwar, Vol.2 1 p.136

HADITH

HADITH.1597

[SOURCE] Abu Ja'far Imam Muhammad ibn Ali al-Baqir {a.s} & Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ أَبِي جَمِيلَةَ عَنْ عَلاَءٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ تَصْلُحُ صَلاَةُ اَلْمَكْتُوبَةِ فِي جَوْفِ اَلْكَعْبَةِ ».

From him, from Abu Jamilah, from 'Ala', from Muhammad ibn Muslim, from one of the two (Imams {a.s}), peace be upon them:

Imam {a.s} said: "The obligatory prayer is not valid inside the Ka'bah."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.383 • Tahdib Al-Ahkam, Vol.5 p.279 • Al-Istibsar, Vol.1 p.298 • Al-Wafi, Vol.7 p.471 • Wasa'il Al-Shi'ah, Vol.4 p.337 • Wasa'il Al-Shi'ah, Vol.4 p.337

HADITH

HADITH.1598

[SOURCE] Abu Abdillah Imam Ja'far ibn Muhammad al-Sadiq {a.s}

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلَهُ رَجُلٌ قَالَ صَلَّيْتُ فَوْقَ أَبِي قُبَيْسٍ اَلْعَصْرَ فَهَلْ يُجْزِي ذَلِكَ وَ اَلْكَعْبَةُ تَحْتِي قَالَ «نَعَمْ إِنَّهَا قِبْلَةٌ مِنْ مَوْضِعِهَا إِلَى اَلسَّمَاءِ».

تم جزء الاول من كتاب الصلاة مع الزيادات من كتاب تهذيب الاحكام ويتلوه في الجزء الثاني باب العمل في ليلة الجمعة ويومها والحمد لله رب العالمين وصلى الله على محمد وآله الطيبين الطاهرين وحسبنا الله ونعم الوكيل.

From him, from Muhammad ibn Abi Hamzah, from Abdullah ibn Sinan, from Abu Abdillah {a.s}, peace be upon him:

A man asked Imam {a.s}, saying: "I prayed 'Asr on top of Abu Qubays (Mount which overlooks the Kaʿbah), does that suffice, while the Ka'bah was lower (than) me?"
Imam {a.s} said: "Yes. Indeed, it is a qiblah from its location up to the sky."

[REFERENCES] Tahdib Al-Ahkam, Vol.2 p.383 • Al-Wafi, Vol.7 p.543 • Wasa'il Al-Shi'ah, Vol.4 p.339

[AL TUSI]

The first part of the 'Book of Prayer' along with the additions from the book 'Tahdhib al-Ahkam' is completed, and following it in the second part is the chapter on deeds for the night and day of Friday. All praise is due to Allah {SWT}, the Lord {AZJ} of the worlds, and may Allah {SWT} send blessings upon Muhammad {saws} and his pure, immaculate family {a.s}. And sufficient for us is Allah {SWT}, and He {AZJ} is the best disposer of affairs.

COMPLETION OF VOLUME TWO

والحمد لله {عز وجل} رب العالمين

Praise be to Allah {SWT}, the Lord {AZJ} of the worlds.

ACKNOWLEDGEMENT

التجميع الإنجليزي للجزء الثاني - الطبعة الأولى [2025] من كتاب
"تهذيب الأحكام" قد اكتمل، من تأليف
الشيخ السعيد أبو جعفر محمد بن الحسن الطوسي،
قدس الله روحه ونور الله قبره

نقدم جهودنا في هذا التجميع في خدمة إمامنا الزمان، الإمام محمد بن الحسن
المهدي؛ القائم؛ الحجة؛ المنتظر؛ الخلف الصالح؛ الموعود؛ بقية الله؛ صاحب الزمان
وأسلافه المعصومين. والحمد لله رب العالمين،
والصلاة والسلام على سيدنا النبي محمد وعلى ذريته الطاهرة،
وخليفته أمير المؤمنين الإمام علي بن أبي طالب

هنا نختتم كلمتنا في هذا الجزء الثاني – الطبعة الأولى [2025]،
والحمد لله {عز وجل} رب العالمين

English translation of Volume 2 - Edition 1 [2025] of the book "Tahdib Al Ahkam" has been completed, authored by Shaykh Al-Saeed Abu Ja'far Muhammad ibn Al-Hasan Al-Tusi, 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 {a.s}.
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 2 - Edition 1 [2025].
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 Murtaza {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 Kazim {a.s}

Ya Allah {SWT} - You are Ar-Ra'oof (The Most Kind) & Ar-Razzaq (The Provider);
by the waseelah of Ali Ibn Musa Al 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 Mehdi 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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Tahdib Al Ahkam

Volume 2



BAB UL QAIM
PUBLICATIONS