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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

**Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi**

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باب 6 الحث على المحافظة على الصلوات و أدائها في أوقاتها و ذم إضاعتها و الاستهانة بها

CHAPTER 6 – THE URGING UPON PRESERVING UPON THE SALATS, AND PERFORMING THESE DURING THEIR TIMINGS, AND CONDEMNATION OF WASTING THESE AND TAKING LIGHTLY WITH THESE

الآيات

The Verses

البقرة حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى

(Surah) Al Baqarah: **Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238].**

الأنعام وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

(Surah) Al Anaam: **And those who are believing in the Hereafter are believing in it, and they are preserving upon their Salats [6:92].**

مريم فَخَلَفَ مِنْ بَغْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا

(Surah) Maryam^{as}: **Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]**

الأنبياء إِنَّهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

(Surah) Al Anbiya^{as}: **They were being swift in the good deeds [21:90].**

المؤمنون وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

(Surah) Al Mominoon: **And those who are preserving upon their Salat(s) [23:9]**

و قال تعالى أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ هُمْ لَهَا سَابِقُونَ

And the Exalted Said: **They are hastening in the good deeds, and they are being foremost to these [23:61]**

النور فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ -

(Surah) Al Nour: **(The Light is) in houses which Allah has Allowed to be Exalted and His Name is being Mentioned in these; Glorifying Him therein in the mornings and the evenings [24:36]**

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ -

Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. They are fearing a Day in which the hearts and the sights would be overturned [24:37]

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَ يَزِيدَهُم مِّن فَضْلِهِ وَ اللَّهُ يَزِدُّ مَن يَشَاءُ بِعَظِيمٍ حِسَابٍ

For Allah to Recompense them excellently for what they are doing and Increase (for) them from His Grace, and Allah Graces one He so Desires to, without measure [24:38]

المعارج إِلَّا الْمُصَلِّينَ - الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ إِلَى قَوْلِهِ تَعَالَى وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

(Surah) Al Ma'arij: **Except the ones praying Salat [70:22] Those who are constant upon their Salat [70:23]** – up to Words of the Exalted: **And those who are preserving upon their Salats [70:34].**

الماعون قَوْلًا لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ.

(Surah) Al Maoun: **So woe be unto the Musalleen [107:4] Those who are neglectful of their Salats [107:5].**

تفسير وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ وَ فِي الْكَافِي عَنِ الْبَاقِرِ ع أَنَّهُ سَأَلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ هِيَ الْفَرِيضَةُ.

Tafseer (Ahadeeth only) - **And those who are preserving upon their Salats [70:34]** – And in 'Al-Kafi', from Al-Baqir^{asws}, he^{asws} had been asked about this Verse. He^{asws} said: 'It is the obligatory (Salats)''.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ رُويَ ذَلِكَ مَرْفُوعاً أَنَّهُ سَأَلَ النَّبِيَّ ص لَمَّا قَرَأَ الْآيَةَ أَيُّ بُيُوتٍ هَذِهِ فَقَالَ بُيُوتُ الْأَنْبِيَاءِ

(The Light is) in houses which Allah has Allowed to be Exalted [24:36] – That is reported with an unbroken chain, the Prophet^{saww} was asked when he^{saww} had recited the Verse, 'Which houses are these?' He^{saww} said: 'Houses of the Prophets^{as}'.

فَقَامَ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ هَذَا الْبَيْتُ مِنْهَا يَعْنِي بَيْتَ عَلِيٍّ وَ فَاطِمَةَ ع

Abu Bakr stood up. He said, 'O Rasool-Allah^{saww}! Is this house from these?' – meaning house of Ali^{asws} and (Syeda) Fatima^{asws}?'

قَالَ نَعَمْ مِنْ أَفْضَلِهَا

He^{saww} said: 'Yes, from their best ones''.

و روي عن أبي جعفر و أبي عبد الله ع أَنَّهُمْ قَوْمٌ إِذَا حَضَرَتِ الصَّلَاةُ تَرَكُوا التِّجَارَةَ وَ انْطَلَقُوا إِلَى الصَّلَاةِ وَ هُمْ أَكْثَرُ أَجْرًا مِمَّنْ لَمْ يَتَجَرَّ.

Men whom neither trading nor selling diverts them from the Zikr of Allah and establishing the Salat and giving the Zakat. [24:37] – and it is reported from Abu Ja'far^{asws} and Abu Abdullah^{asws}: ‘They are a people, whenever the Salat presents, they leave the trading and they go to the Salat, and they are of mightiest of Reward than the ones who do not trade’.

و فِي الْفَقِيهِ عَنِ الصَّادِقِ ع وَ فِي هَذِهِ الْآيَةِ قَالَ كَانُوا أَصْحَابَ تِجَارَةٍ فَإِذَا حَضَرَتِ الصَّلَاةُ تَرَكُوا التِّجَارَةَ وَ انْطَلَقُوا إِلَى الصَّلَاةِ وَ هُمْ أَكْبَرُ أَجْرًا مِمَّنْ لَا يَتَّجِرُونَ.

And in (the book) ‘Al-Faqeeh’ – from Al-Sadiq^{asws}: ‘And regarding this Verse, he^{asws} said: ‘They were traders. Whenever the Salat presented, they left the trading and went to the Salat, and they are of mightier Reward than the ones who did not trade’.

و فِي الْكَافِي رَفَعَهُ قَالَ: هُمْ التَّجَارُ الَّذِينَ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ إِذَا دَخَلَ مَوَاقِيتُ الصَّلَوَاتِ أَذْوًا إِلَى اللَّهِ حَقَّهُ فِيهَا.

And in ‘Al-Kafi’, raising it, he^{asws} said: ‘They are the traders, those neither trading nor selling distracts them from Zikr of Allah^{azwj}. When timings of the Salats enter, they fulfil to Allah^{azwj} His^{azwj} Right regarding it’.

وَ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ تاجرٍ مَا فَعَلَ فَقِيلَ صَالِحٌ وَ لَكِنَّهُ قَدْ تَرَكَ التِّجَارَةَ

And from Al-Sadiq^{asws}, he^{asws} had asked about a trader: ‘What happened?’ It was said, ‘He is righteous, but he has left the trading’.

فَقَالَ ع عَمَلُ الشَّيْطَانِ ثَلَاثًا أَمَا عَلِمَ أَنَّ رَسُولَ اللَّهِ ص اشْتَرَى عِبْرًا أَتَتْ مِنَ الشَّامِ فَاسْتَقْضَلَ مِنْهَا مَا قَضَى ذَنْبَهُ وَ قَسَمَ فِي قَرَابَتِهِ

He^{asws} said: ‘The deed of Satan^{la}’ – thrice – ‘Does he not know that Rasool-Allah^{saww} had purchased a caravan load which had come from Syria, so he^{saww} used the surplus (profit) from it what paid off his^{saww} debts and distributed among his^{saww} relatives?’

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ رَجُلًا لَا تُلْهِيهِمْ الْآيَةُ يَقُولُ الْقَصَاصُ إِنَّ الْقَوْمَ لَمْ يَكُونُوا يَتَّجِرُونَ كَذَبُوا وَ لَكِنَّهُمْ لَمْ يَكُونُوا يَدْعُونَ الصَّلَاةَ فِي مِيقَاتِهَا وَ هُوَ أَفْضَلُ مِمَّنْ حَضَرَ الصَّلَاةَ وَ لَمْ يَتَّجِرْ.

Allah^{azwj} Mighty and Majestic Says: **Men whom neither trading nor selling diverts them [24:37]** – the Verse. The story-tellers are saying that the people cannot be traders. They are lying. But, they cannot be leaving the Salat during its timings, and he is better than the ones the Salat presents, and they don’t trade’.

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ وَ قَالَ الطَّبْرَسِيُّ رَه زُيِّي عَنْ أَبِي جَعْفَرٍ ع أَنَّ هَذَا فِي التَّوَاتُفِ وَ قَوْلُهُ وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ فِي الْفَرَائِضِ وَ الْوَاجِبَاتِ.

Those who are constant upon their Salat [70:23] – And Al-Tabarsy said, ‘It is reported from Abu Ja'far^{asws}: ‘This is regarding the optional Salats, and His^{azwj} Words: **And those who are preserving upon their Salats [70:34]**, is regarding the Impositions and the obligatory Salats’.

وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ قَالَ الطَّبْرَسِيُّ رَه زُيِّي مُحَمَّدُ بْنُ الْمُصْطَلِ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ: أُولَئِكَ أَصْحَابُ الْحَمْسِينَ صَلَاةً مِنْ شِيعَتِنَا.

And those who are preserving upon their Salats [70:34] – Al-Tabarsy said, ‘It is reported by Muhammad Bin Al-Fuzeyl, from Abu Al-Hassan^{-asws} having said: ‘They are from our^{-asws} Shias who are performing fifty Salats’.

وَرَوَى زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: هَذِهِ الْفَرِيضَةُ مِنْ صَلَاتِهَا عَارِفًا بِحَقِّهَا - لَا يُؤْثِرُ عَلَيْهَا غَيْرَهَا كَتَبَ اللَّهُ لَهُ بِهَا بَرَاءَةً لَا يُعَذِّبُهُ وَ مَنْ صَلَّاهَا لِغَيْرِ وَفْتِهَا مُؤَثِّرًا عَلَيْهَا غَيْرَهَا فَإِنَّ ذَلِكَ إِلَيْهِ إِنْ شَاءَ عَفَرَ لَهُ وَ إِنْ شَاءَ عَذَّبَهُ.

And it is reported by Zurara, from Abu Ja'far^{-asws} having said: ‘These are the Impositions. One who prays these Salat, knowing their rights, not preferring upon these anything other, Allah^{-azwj} will Write a freedom pass for him due to it that He^{-azwj} will not Punish him; and the one who prays these at other than their timings, preferring something else over these, that would be up to Him^{-azwj}. If He^{-azwj} so Desires, He^{-azwj} will Forgive him, and if He^{-azwj} so Desires, He^{-azwj} Punishes him’.

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَأْخِيرُ الصَّلَاةِ عَنْ أَوَّلِ وَفْتِهَا لِغَيْرِ عُدْرٍ.

Those who are neglectful of their Salats [107:5] – Abu Abdullah^{-asws} said: ‘Delaying the Salat from beginning of its timing without an excuse’.

وَرَوَى الْعَبَّاسِيُّ بِإِسْنَادٍ عَنْ يُونسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ أَيْ هِيَ وَسُوسَةُ الشَّيْطَانِ قَالَ لَا كُلُّ أَحَدٍ يُصِيبُهُ هَذَا وَ لَكِنْ أَنْ يُغْفَلَهَا وَ يَدَّعِ أَنْ يُصَلِّيَ فِي أَوَّلِ وَفْتِهَا.

And it is reported by Al-Ayyashi – by the chain from Yunus Bin Ammar, from Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about His^{-azwj} Words: **Those who are neglectful of their Salats [107:5]**, ‘Is it the insinuation of Satan^{-la}?’ He^{-asws} said: ‘No, every one is hit by this (insinuation). But, (it is) his being heedless of it and leave praying Salat during beginning of its timing’.

وَعَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَامِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ قَالَ هُوَ التَّرَكُّ لَهَا وَ التَّوَانِي عَنْهَا.

And from Abu Usama Zayd Al-Shahham who said, ‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} the Exalted: **Those who are neglectful of their Salats [107:5]**. He^{-asws} said: ‘It is the leaving of it and the refraining from it’.

وَعَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع قَالَ: هُوَ التَّضْيِيعُ لَهَا.

And from Muhammad Bin Al-Fuzeyl, from Abu Al-Hassan^{-asws} having said: ‘It is the wasting of it’.

1- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع عَلِمَ أَنَّ أَوَّلَ الْوَقْتِ أَبَدًا أَفْضَلُ فَتَعَجَّلِ الْخَيْرَ أَبَدًا مَا اسْتَطَعْتَ وَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى مَا دَامَ عَلَيْهِ الْعَبْدُ وَ إِنْ قَلَّ.

(The book) ‘Al Saraair’ – copying from the book of Hareyz, from Zurara who said,

'Abu Ja'far^{-asws} said: 'Know that the beginning of the time (of Salat) is always the best, so you should always be quick to the good deed whatever you can, and most Beloved of the deeds to Allah^{-azwj} the Exalted is what the servant is constant upon it, and even if it is little".¹

2- كِتَابُ حُسَيْنِ بْنِ عُثْمَانَ، عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ إِذَا صَلَّى الصَّلَاةَ لَوْفَتْهَا وَ حَافِظٌ عَلَيْهَا ارْتَفَعَتْ بَيْضَاءُ نَبِيَّةٌ تَقُولُ حِفْظَنِي حِفْظَكَ اللَّهُ

The book of Husayn Bin Usman, from a man,

'From Abu Abdullah^{-asws} having said: 'When the servant prays Salat at its timings and preserves upon it, a white spot is raised saying, 'You have protected me, may Allah^{-azwj} Protect you!'

وَ إِذَا لَمْ يُصَلِّهَا لَوْفَتْهَا وَ لَمْ يُحَافِظْ عَلَيْهَا رَجَعَتْ سَوْدَاءَ مُظْلِمَةٍ تَقُولُ ضَيَعْتَنِي ضَيَعَكَ اللَّهُ.

And when he does not pray it at its timings, and does not preserve upon it, it returns to be black, dark, saying, 'You have wasted me, may Allah^{-azwj} Waste you!"²

3- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادٍ عَنْ خَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تُخْتَفَرَنَّ بِالْبَوْلِ وَ لَا تَنْتَهَاوُنَّ بِهِ وَ لَا بِصَلَاتِكُمْ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ عِنْدَ مَوْتِهِ لَيْسَ مِنِّي مَنْ اسْتَحَفَّ بِصَلَاتِهِ- لَا يَرُدُّ عَلَى الْخَوْضِ لَا وَ اللَّهِ لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِرًا لَا يَرُدُّ عَلَى الْخَوْضِ لَا وَ اللَّهِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, and Ibn Abu Najran, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Neither deem the urine as insignificant nor underestimate it, nor you Salat, for Rasool-Allah^{-saww} said at his^{-saww} expiry: 'He isn't from me^{-saww}, one who takes lightly with his Salat. He will not return to me^{-asws} at the Fountain. No, by Allah^{-azwj}! He isn't from me^{-saww}, one who drinks intoxicant. He will not return to me^{-saww} at the Fountain. No, by Allah^{-azwj}!"³

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ الْعَطَّارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنِّي مَنْ اسْتَحَفَّ بِالصَّلَاةِ لَا يَرُدُّ عَلَى الْخَوْضِ لَا وَ اللَّهِ.

And from him, from his father, from Sa'ad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Al-Hassan Bin Ziyad Al Attar,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'He isn't from me^{-saww}, the one who takes lightly with the Salat. He will not return to me^{-saww} at the Fountain. No, by Allah^{-azwj}!"⁴

¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 1

² Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 2

³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 3

⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 4

5- مجالس المفيد، عن محمد بن عمر الجعفي عن ابن عوف عن أحمد بن يحيى عن محمد بن علي عن أبي بدر عن عمرو عن يزيد بن مرة عن سويد بن غفلة عن علي بن أبي طالب ع قال قال رسول الله ص ما من عبد اهتم بمواقيت الصلاة و مواضع الشمس إلا ضمنت له الروح عند الموت و انقطاع الهوم و الأحران و النجاة من النار كذا مرة رعاة الإبل فصيرنا اليوم رعاة الشمس.

(The book) 'Majaalis' of Al Mufeed – from Muhammad Bin Umar Al Jiany, from Ibn Uqdah, from Ahmad Bin Yahya, from Muhammad Bin Ali, from Abu Bade, from Amro, from Yazeed Bin Murrah, from Suweyd Bin Gafrah,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is no servant who takes care of the timings of Salat and positions of the sun, except I^{-saww} guarantee for him the comfort at the death, and termination of the worries and the griefs, and salvation from the Fire. One time we were care-takers of the camels, and today we have come to be caretakers of the sun (timings of Salat)!''⁵

6- مجالس الصدوق، فيما كلم موسى ع ربه إلهي ما جزاء من صلى الصلاة يوفيتها

(The book) 'Majaalis' of Al-Sadouq –

'Among what Musa^{-asws} had whispered to his^{-as} Lord^{-azwj}: 'My^{-as} God^{-azwj}! What is a Recompense of the one who prays Salat at its timings?'

قال أعطيه سؤله و أبعده جنتي.

He^{-azwj} said: "I^{-azwj} shall Grant him his request and Legalise My^{-azwj} Paradise for him!"⁶

7- و منه، عن الحسين بن إبراهيم بن نائنة عن علي بن إبراهيم عن أبيه عن الحسن بن محبوب عن هشام بن سالم عن عمار الساباطي عن أبي عبد الله ع قال: من صلى الصلوات المفروضات في أول وقتها فأقام حدودها رفعها الملك إلى السماء بيضاء نقية و هي تكتب به حفظك الله كما حفظني أستودعك الله كما استودعني ملكاً كريماً

And from him, from Al Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty,

'From Abu Abdullah^{-asws} having said: 'One who prays the obligatory Salat during the beginning of its timing and establishes its limits, the Angels raises it to the sky as white, pure, and it exclaims at him: 'May Allah^{-saww} Protect you just as you have protected me! May Allah^{-azwj} Entrust you just as you have entrusted me to an honourable Angel!'

و من صلاها بعد وقتها من غير علة فلم يقيم حدودها رفعها الملك سوداء مظلمة و هي تكتب به ضيعتني ضيعك الله كما ضيعتني و لا رعاك الله كما لم ترعني

And the one who prays it after its timing from without a reason and does not establish its limits, the Angel raises it as black, dark, and it exclaims at him: 'You have wasted me, may Allah^{-azwj} Waste you just as you have wasted me, and my Allah^{-azwj} not Take care of you just as you did not take care of me!'

⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 5

⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 6

ثُمَّ قَالَ الصَّادِقُ ع إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ إِذَا وَقَفَ بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ عَنِ الصَّلَوَاتِ الْمَفْرُوضَاتِ وَ عَنِ الزَّكَاةِ الْمَفْرُوضَةِ وَ عَنِ الصِّيَامِ الْمَفْرُوضِ وَ عَنِ الْحَجِّ الْمَفْرُوضِ وَ عَنْ وَلَدَيْنَا أَهْلِ الْبَيْتِ

Then Al-Sadiq^{asws} said: ‘The first of what the servant will be Questioned about when he pauses in front of Allah^{azwj}, Majestic is His^{azwj} Majesty, is about the obligatory Salats, and about the obligatory Zakat, and about the obligatory fasts, and about the obligatory Hajj, and about our^{asws} Wilayah, People^{asws} of the Household.

فَإِنْ أَقَرَّ بِوَلَدَيْنَا ثُمَّ مَاتَ عَلَيْهَا فُهِلَّتْ مِنْهُ صَلَاتُهُ وَ صَوْمُهُ وَ زَكَاةُ وَ حُجُّهُ وَ إِنْ لَمْ يُقَرَّ بِوَلَدَيْنَا بَيْنَ يَدَيِ اللَّهِ جَلَّ جَلَالُهُ لَمْ يَقْبَلِ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ شَيْئاً مِنْ أَعْمَالِهِ.

If he acknowledges with our^{asws} Wilayah, then dies upon it, his Salat, and his Fasts, and his Zakat, and his Hajj will be Accepted from him; and if he does not acknowledge with our^{asws} Wilayah in front of Allah^{azwj}, Majestic is His^{azwj} Majesty, Allah^{azwj} will not Accepted anything from his deeds”.⁷

8- وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنِ ابْنِ مُحَبُّوبٍ عَنْ عَبْدِ الْعَزِيزِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا صَلَّيْتَ صَلَاةً فَرِيضَةً فَصَلِّهَا لَوْفَتِهَا صَلَاةً مُودِعَ يَخَافُ أَنْ لَا يَعُودَ إِلَيْهَا أَبَدًا ثُمَّ اصْرِفْ بَصْرَكَ إِلَى مَوْضِعِ سُجُودِكَ فَلَوْ تَعَلَّمْ مَنْ عَنْ يَمِينِكَ وَ شِمَالِكَ لَأَحْسَنْتَ صَلَاتَكَ وَ اعْلَمْ أَنَّكَ بَيْنَ يَدَيِ مَنْ يَرَاكَ وَ لَا تَرَاهُ.

And from him, by this chain, from Ibn Mahboub, from Abdul Aziz, from Ibn Abu Yafour,

‘Abu Abdullah^{asws} said: ‘When you pray an obligatory Salat, pray it at its timing as a farewell Salat (last Salat before you die), that you will not be returning to it, ever! Then turn your sight to the place of your Sajdah, as if there is someone on your right and your left, you will be excellent in your Salat. And know, if you are in front of Allah^{azwj}, One^{azwj} Who Does See you, and you cannot see Him^{azwj}’.⁸

9- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ مُحَبُّوبٍ مِثْلَهُ.

And from him, from Al Husayn Bin Ahmad Bin Idrees, from his father, from Ibrahim Bin Hashim, from Ibn Mahboub – similar to it.⁹

10- بِمَجَالِسِ الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ آدَمَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْخَزَّازِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ الصَّادِقِ ع قَالَ: أَحَبُّ الْعِبَادِ إِلَى اللَّهِ عَزَّ وَ جَلَّ رَجُلٌ صَدُوقٌ فِي حَدِيثِهِ مُحَافِظٌ عَلَى صَلَوَاتِهِ وَ مَا افْتَرَضَ اللَّهُ عَلَيْهِ مَعَ آدَائِهِ الْأَمَانَةَ.

(The book) ‘Majaalis’ of Al Sadouq – from Al Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Adam, from Al-Hassan Bin Ali Al Khazzaz, from Al Husayn Bin Abu Al’ala,

⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 7

⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 8

⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 9

‘From Al-Sadiq^{-asws} having said: ‘The servant most Beloved to Allah^{-azwj} Mighty and Majestic is a man being truthful in his narrations, preserving upon his Salats and whatever Allah^{-azwj} has Imposed upon him, along with his paying back the entrustments’¹⁰.

11- مجالس الصدوق، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ خَالِدِ بْنِ جَرِيرٍ عَنْ أَبِي الرَّبِيعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَنْأَلُ شَفَاعَتِي عَدَا مَنْ أَخَّرَ الصَّلَاةَ الْمَفْرُوضَةَ بَعْدَ وَقْتِهَا.

(The book) ‘Al Majaalis’ of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Khalid Bin Jubeyr, from Abu Al Rabie,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘My^{-saww} intercession cannot be achieved tomorrow by the one who delays the obligatory Salat after its timing’¹¹.

12- مجالس الصدوق، وَ ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرَفِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ سَعِيدِ بْنِ غَزْوَانَ عَنْ السَّكُونِيِّ عَنْ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الشَّيْطَانُ هَائِبًا لِابْنِ آدَمَ دَعِرًا مِنْهُ مَا صَلَّى الصَّلَاةَ الْحَمْسَ لَوْ قَتَلَتْهُ فَإِذَا ضَيَّعَهُنَّ اجْتَرَأَ عَلَيْهِ فَأَدْخَلَهُ فِي الْعُظَائِمِ.

(The book) ‘Majaalis’ of Al Sadouq, and ‘Sawaab Al Amaal’ – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Sayrafi, from Al-Hassan Bin Ali Bin Fazzal, from Saeed Bin Gazwan, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Satan^{-la} does not cease to be awed to a son of Adam^{-as}, dreading from him for as long as he prays the five (daily) Salats at its timings. When he wastes these, he is audacious upon him, so he causes him to enter into the major sins’¹².

13- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَفَضْلُ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ خَيْرٌ لِلْمُؤْمِنِ مِنْ وَلَدِهِ وَ مَالِهِ.

(The book) ‘Qurb Al-Isnad’ – from Ahmad Bin Is’haq Bin Sa’ad, from Bakr Bin Muhammad Al-Azdy who said,

‘Abu Abdullah^{-asws} said: ‘The merit of the beginning of the time (of Salat) over the end is better for the Momin than his children and his wealth’¹³.

14- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبَّاسٍ بْنِ مَعْرُوفٍ عَنْ الْأَزْدِيِّ مِثْلَهُ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Al Azdy – similar to it.¹⁴

15- ثُمَّ قَالَ وَ فِي حَدِيثٍ آخَرَ قَالَ الصَّادِقُ ع فَضْلُ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ كَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا.

¹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 10

¹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 11

¹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 12

¹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 13

¹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 14

Then he said in another Hadeeth – Merit of the beginning timing over the end is like merit of the Hereafter over the world”.¹⁵

16- الْحِصَالُ، عَنِ الْعَطَّارِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْهَمِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْحَيْثَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ وَ الْمُفَضَّلِ بْنِ عُمَرَ مَعًا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَصَلَتَانِ مَنْ كَانَتَا فِيهِ وَ إِلَّا فَاعْزُبْ ثُمَّ اعْزُبْ ثُمَّ اعْزُبْ

(The book) ‘Al-Khisaal’ – from Al Attar, from his father, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Sinan, from Umar Bin Abdul Aziz, from Al Khaybari, from Yunus Bin Zabyan, and Al Mufazzal Bin Umar, both together,

‘From Abu Abdullah^{-asws} having said: ‘Two traits, one who has these in him (fine) or else he is remote, then remote, then remote!’

قِيلَ وَ مَا هُمَا

It was said, ‘And what are these two?’

قَالَ الصَّلَاةُ فِي مَوَاقِيتِهَا وَ الْمُحَافَظَةُ عَلَيْهَا وَ الْمُوَاسَاةُ.

He^{-asws} said: ‘The Salat in its timings and the preservation upon it, and the consoling’”.¹⁶

17- كِتَابُ الْإِخْوَانِ، لِلصَّدُوقِ بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ مِثْلَهُ.

‘Kitab Al-Ikhwan’ of Al-Sadouq – by his chain, from Al-Mufazzal Bin Umar – similar to it.¹⁷

18 الْحِصَالُ، عَنِ الْخَلِيلِ بْنِ أَحْمَدَ عَنْ أَبِي الْقَاسِمِ الْبَغَوِيِّ عَنْ عَلِيِّ بْنِ الْمُجَدِّ عَنْ شُعْبَةَ عَنِ الْوَلِيدِ بْنِ الْعِيزَارِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ

(The book) ‘Al Khisaal’ – from Al Khaleel Bin Ahmad, from Abu Al Qasim Al Bagawy, from Ali Bin Al Ja’ad, from Shu’ba, from Al Waleed Bin Al Izar, from Abu Amro Al Shaybani, from Ibn Masoud who said,

‘I asked Rasool-Allah^{-saww}, ‘Which of the deeds is most Beloved to Allah^{-azwj} Mighty and Majestic?’

قَالَ الصَّلَاةُ لَوْفَتِهَا.

He^{-saww} said: ‘The Salat at its timings’”.¹⁸

19- وَ مِنْهُ، فِي خَبَرِ الْأَعْمَشِ بِإِسْنَادِ الْمُتَّقِدِّمِ عَنِ الصَّادِقِ ع قَالَ: الصَّلَاةُ تُسْتَحَبُّ فِي أَوَّلِ الْأَوْقَاتِ.

And from him, in a report of Al Amash, by the previous chain,

¹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 15

¹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 16

¹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 17

¹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 18

‘From Al-Sadiq^{asws} having said: ‘The Salat is recommended in the beginning of the timings’’.¹⁹

20- الْعِيُونُ، فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ الصَّلَاةُ فِي أَوَّلِ الْوَقْتِ أَفْضَلُ.

(The book) ‘Al-Uyoun’ –

‘Among what Al-Reza^{asws} had written for Al-Mamoun: ‘The Salat prayed in the beginning of the timing is superior’’.²⁰

21- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْبُقَاطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ عَمَلٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ فَلَا يَسْغَلُكُمْ عَنْ أَوْقَاتِهَا شَيْءٌ مِنْ أُمُورِ الدُّنْيَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ ذَمَّ أَقْوَامًا فَقَالَ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ يَعْنِي أَنَّهُمْ غَافِلُونَ اسْتَهَانُوا بِأَوْقَاتِهَا.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhamad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘There isn’t any deed more Beloved to Allah^{azwj} Mighty and Majestic than the Salat, so nothing from matters of the world should pre-occupy you from its timings. Allah^{azwj} Mighty and Majestic has Condemned a people. He^{azwj} Said: **‘Those who are neglectful of their Salats [107:5]** – meaning they are heedless, underestimating (importance of) its timings’’.²¹

22- الْعِيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْحَوْزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْثَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ جَمِيعاً عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الشَّيْطَانُ دَعَاً مِنَ الْمُؤْمِنِ مَا حَافِظٌ عَلَى الصَّلَوَاتِ الْخَمْسِ فَإِذَا ضَيَعَهُنَّ تَجَرَّأَ عَلَيْهِ وَ أَوْفَعَهُ فِي الْعِظَائِمِ.

(The book) ‘Al Uyoun’ – from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah Al Neshapuri, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja’far Bin Ziyad, from Ahmad Bin Abdullah Al Harawy, and from Al Husayn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, Altogether,

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The Satan^{la} does not cease to dread from the Momin for as long as he preserves upon the five (daily) Salats. When he wastes these, he^{la} is audacious upon him, and makes him fall into the major sins’’.²²

23- وَ مِنْهُ، بِحِذِّهِ الْأَسَانِيدُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُضَيِّعُوا صَلَاتَكُمْ فَإِنَّ مَنْ ضَيَّعَ صَلَاتَهُ خُسِرَ مَعَ قَارُونَ وَ هَامَانَ وَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ النَّارَ مَعَ الْمُنَافِقِينَ قَالُوا لَيْلُ لِمَنْ لَمْ يُحَافِظْ عَلَى صَلَاتِهِ وَ أَدَاءِ سُنَّةِ نَبِيِّهِ ص.

And from him, by these chains who said,

¹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 19

²⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 20

²¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 21

²² Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 22

‘Rasool-Allah^{-saww} said: ‘Do not waste your Salat, for the one who wastes his Salat will be Resurrected with Qaroun^{-la}, and Haman^{-la}, and there would be a right upon Allah^{-saww} to Enter him into the Fire with the hypocrites. So, the woe is for the one who does not preserve upon his Salat and (does not) fulfil Sunnah of his Prophet^{-saww}’.²³

24- **مَجَالِسُ ابْنِ الشَّيْخِ، بِإِسْنَادِهِ فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ أُوصِيكَ يَا بُنَيَّ بِالصَّلَاةِ عِنْدَ وَقْتِهَا وَ الزَّكَاةِ فِي أَهْلِهَا عِنْدَ مَحَلِّهَا.**

(The book) ‘Majaalis’ of Ibn Al Sheykh, by his chain –

‘Among what Amir Al-Momineen^{-asws} had bequeathed with at his^{-asws} expiry: ‘O my^{-asws} son^{-asws}! I^{-asws} bequeath you^{-asws} with the Salat to be prayed at its timing, and Zakat (paid) among its people with its (rightful) places’.²⁴

25- **وَمِنْهُ، فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ اِزْتَمَبَ وَقْتُ الصَّلَاةِ فَصَلَّاهَا لَوْفَهَا وَ لَا تَعْجَلْ بِهَا قَبْلَهُ لِفَرَاغٍ وَ لَا تُؤَخِّرْهَا عَنْهُ لِشُغْلٍ**

And from him,

‘Among what Amir Al-Momineen^{-asws} wrote to Muhammad Bin Abu Bakr: ‘Watch out for time of the Salat and pray it at its timings, and do not be hasty with it before it to be free, nor delay from it for any pre-occupation.

فَإِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ص عَنْ أَوْقَاتِ الصَّلَاةِ فَقَالَ رَسُولُ اللَّهِ ص أَتَانِي جَبْرِئِيلُ ع وَقْتُ الصَّلَاةِ حِينَ زَالَتِ الشَّمْسُ فَكَانَتْ عَلَى حَاجِبِهِ الْأَيْمَنِ نُورٌ أَتَانِي وَقْتُ الْعَصْرِ فَكَانَ ظِلُّ كُلِّ شَيْءٍ مِثْلَهُ

A man had asked Rasool-Allah^{-saww} about timings of the Salat. Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} came to be at time of the Salat when the sun declined (midday), so it was (shining) upon his^{-as} right eyebrow. Then he^{-as} came to me at the time of Al-Asr, and the shadow of all things were similar to it (in height).

ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى الصُّبْحَ فَأَعْلَسَ بَيْنَهُ وَ النُّجُومِ مُشْتَبِكَةً فَصَلَّاهُنَّ لِهَذِهِ الْأَوْقَاتِ وَ الزَّمَنِ السُّنَّةَ الْمَعْرُوفَةَ وَ الطَّرِيقَ الْوَاضِحَ

Then pray Al-Maghrib when the sun sets, then pray Al-Isha the last when the twilight disappears, then pray the morning, and be at the twilight with it while the stars are intertwined. So, pray at these timings and necessitate the well-known Sunnah and the clear path.

ثُمَّ انْظُرْ رُكُوعَكَ وَ سُجُودَكَ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ أَتَمَّ النَّاسِ صَلَاةً وَ أَحَقَّهُمْ عَمَلًا فِيهَا وَ اعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَبِعَ لِصَلَاتِكَ فَمَنْ ضَيَعَ الصَّلَاةَ فَإِنَّهُ لَعَبْرَهَا أَضْيَعُ.

Then look at your Ruk’u(s) and your Sajdah(s), for Rasool-Allah^{-saww} used to be the most complete of the people of Salat, and their lightest in performing in it. And know that all things

²³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 23

²⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 24

from your deeds follow your Salat. The one who wastes the Salat, so he is more wasteful of other (deeds)".²⁵

26- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي هَارُونَ بْنِ الْجَهْمِ عَنْ أَبِي جَبِيلَةَ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثَلَاثُ كَفَّارَاتٍ إِسْتِغَاغُ الْوُضُوءِ فِي السَّيَرَاتِ وَالْمَشْيُ بِاللَّيْلِ وَالنَّهَارِ إِلَى الْجَمَاعَاتِ وَالْمُحَافَظَةُ عَلَى الصَّلَوَاتِ.

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Al Barqy, from Haroun Bin Al Jahm, from Abu Jameela, from Sa'ad Al Iskaf,

'From Abu Ja'far^{-asws} having said: 'Three are atonements – Perfecting the Wud'u in the extreme cold, and the walking at night and day to the congregational Salat, and the preserving upon the Salats''.²⁶

27- الْعِلَلُ، عَنْ أَبِي الْهَيْثَمِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عَلِيٍّ الصَّائِغِ عَنْ سَعِيدِ بْنِ مَنْصُورٍ عَنْ سُفْيَانَ بْنِ الرَّهَرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ وَاشْتَكَبَ النَّارُ إِلَى رَجَمَا فَأَذِنَ لَهَا فِي نَفْسَيْنِ نَفْسٍ فِي الشِّتَاءِ وَنَفْسٍ فِي الصَّيْفِ فَبَشِدَّةٌ مَا يَجِدُونَ مِنَ الْحَرِّ مِنْ فَيْحِهَا وَ مَا يَجِدُونَ مِنَ الْبَرْدِ مِنْ زَمْهَرِيرِهَا.

(The book) 'Al Ilal' – from Abu Al Haysam Abdullah Bin Muhammad, from Muhammad Bin Ali Al Saig, from Saeed Bin Mansour, from Sufyan, from Al Zuhry, from Saeed Bin Al Musayyab, from Abu Hureyra (well-known fabricator) who said,

'When the heat is severe, then cool down (hasten) with the Salat, for the heat is from the sighs of Hell, and the Fire had complained to its Lord^{-azwj}, so He^{-azwj} Permitted for it regarding breathing twice – a breath during the winter and a breath during the summer. Thus the severity what you are feeling from the Fire is from its sighing, and what you are feeling from the cold is from its frost''.²⁷

قال الصدوق رحمه الله معنى قوله فأبردوا بالصلاة أي اعجلوا بها

Note – Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'The meaning of his^{-asws} words, 'Cool down with the Salat', i.e., hasten with it.

رَوَى الصَّدُوقُ فِي الْفَقِيهِ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْمُؤَذِّنُ يَأْتِي النَّبِيَّ ص فِي الْحَرِّ فِي صَلَاةِ الظُّهْرِ فَيَقُولُ لَهُ رَسُولُ اللَّهِ ص أَبْرِدْ أَبْرِدْ.

It is reported by Al-Sadouq in 'Al-Faqeeh', in 'Al-Saheeh' – from Muawiya Bin Wahb, from Abu Abdullah^{-asws} having said: 'The Muezzin used to come to the Prophet^{-saww} during the heat regarding Al-Zohr Salat. Rasool-Allah^{-saww} would say to him: 'Cool down! Cool down!''

²⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 25

²⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 26

²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 27

28- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَانُ هَذِهِ الصَّلَوَاتُ الْخَمْسُ الْمَفْرُوضَاتُ مَنْ أَقَامَهُنَّ وَحَافِظَ عَلَى مَوَاقِيتِهِنَّ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ لَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ وَ مَنْ لَمْ يُصَلِّهِنَّ لِمَوَاقِيتِهِنَّ فَذَلِكَ إِلَيْهِ إِنْ شَاءَ عَفَرَ لَهُ وَ إِنْ شَاءَ عَذَّبَهُ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj, from Aban Bin Taghlib who said,

'O Aban! These five (daily) Salats are obligatory. One who establishes these and preserves upon its timings would meet Allah^{-azwj} on the Day of Qiyamah, and for him would be a Pact with Him^{-azwj} that He^{-azwj} Admits him into the Paradise due to it; and the one who prays these at its timings, that would be up to Him^{-azwj}, if He^{-azwj} so Desires, He^{-azwj} Forgives him, and if He^{-azwj} so Desires, Punishes him"²⁸

29- وَ مِنْهُ، بِالْإِسْنَادِ الْمُتَّفَقِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص الْمَسْجِدَ وَ فِيهِ نَاسٌ مِنْ أَصْحَابِهِ قَالَ تَدْرُونَ مَا قَالَ رَبُّكُمْ

And from him, by the previous chain from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ismail Al-Basry, from Al-Fuzeyl,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} entered the Masjid and therein were some people from his^{-saww} companions. He^{-saww} said: 'Do you know what your Lord^{-azwj} has Said?'

قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ إِنَّ رَبَّكُمْ يَقُولُ هَذِهِ الصَّلَوَاتُ الْخَمْسُ الْمَفْرُوضَاتُ فَمَنْ صَلَّى لَوْفَتِهِنَّ وَ حَافِظَ عَلَيْهِنَّ لَقِيتَنِي يَوْمَ الْقِيَامَةِ وَ لَهُ عِنْدِي عَهْدٌ أُدْخِلُهُ بِهِ الْجَنَّةَ وَ مَنْ لَمْ يُصَلِّهِنَّ لَوْفَتِهِنَّ وَ لَمْ يُحَافِظْ عَلَيْهِنَّ فَذَلِكَ إِلَيَّ إِنْ شِئْتُ عَذَّبْتُهُ وَ إِنْ شِئْتُ عَفَرْتُ لَهُ.

He^{-saww} said: 'Your Lord^{-azwj} Said: "These five (daily) Salats are obligatory. The one prays these at their timings and preserves upon these will meet Me^{-azwj} on the Day of Qiyamah and there would pact for him with Me^{-azwj} to Admit him into the Paradise; and the one who does not pray these at its timings and does not preserve upon these, that will be up to Me^{-azwj}. If I^{-azwj} so Desire, I^{-azwj} will Punish him, and if I^{-azwj} so Desire, I^{-azwj} will Forgive him!"²⁹

30- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: الصَّلَوَاتُ الْمَفْرُوضَاتُ فِي أَوَّلِ وَقْتِهَا إِذَا أُقِيمَ حَدُودُهَا أَطْيَبُ رِيحاً مِنْ قَضِيبِ الْأَسِّ حِينَ يُؤْخَذُ مِنْ شَجَرِهِ فِي طَيِّبِهِ وَ رِيحِهِ وَ طَرَاوَتِهِ فَعَلَيْكُمْ بِالْوَقْتِ الْأَوَّلِ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Ibn Mahboub, from Sa'ad Bin Abu Khalaf,

²⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 28

²⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 29

'From Abu Al-Hassan Musa^{-asws} having said: 'The obligatory Salats in the beginning of its timings when its limits are established, are of more aromatic smell than a branch of the myrtle when it is taken from its tree, in its freshness and its smell and its tenderness, therefore upon you all is with the beginning of the timings!''³⁰

31- مَجَالِسُ الصَّدُوقِ، وَ ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلُونِي عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِي سُمَيْئَةَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ الْمِثْمِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أُمِّ حَمِيدَةَ أُعْزِيهَا بِأَبِي عَبْدِ اللَّهِ عَ فَبَكَتْ وَ بَكَيتُ لِيَكَاثِهَا ثُمَّ قَالَتْ يَا بَا مُحَمَّدٍ لَوْ رَأَيْتَ أَبَا عَبْدِ اللَّهِ عَ عِنْدَ الْمَوْتِ لَرَأَيْتَ عَجَباً فَتَحَ عَيْنَيْهِ ثُمَّ قَالَ اجْمَعُوا لِي كُلَّ مَنْ بَنِي وَ بَيْنَهُ قَرَابَةٌ

(The books) 'Majaalis' of Al Sadouq, and 'Sawaab Al Amaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Abu Sumeyna, from Al-Hassan Bin Ali Bin Fazzal, from Al Maysami, from Abu Baseer who said,

'I entered to see Umm Hameeda^{-ra} to console her about Abu Abdullah^{-asws} (Imam Hussain^{-asws}'s martyrdom at Karbala) She^{-ra} cried and I cried at her^{-ra} crying. Then she^{-ra} said, 'O Abu Muhammad! If you had seen Abu Abdullah^{-asws} at the death, you would have seen a wonder! He^{-asws} had opened his^{-asws} eyes, then said: 'Gather to me^{-asws} every one there is kinship between me^{-asws} and him!'

قَالَتْ فَلَمْ تَذَرْ أَحَدًا إِلَّا جَمَعْنَاهُ

She^{-ra} said, 'We did not leave out anyone except we gathered him'.

قَالَتْ فَتَنَظَّرَ إِلَيْهِمْ ثُمَّ قَالَ إِنَّ شَفَاعَتَنَا لَا تَنَالُ مُسْتَحَقًّا بِالصَّلَاةِ.

She said^{-asws}, 'He^{-asws} looked at them, then said: 'Our^{-asws} intercession cannot be achieved by one taking lightly with the Salat!''³¹

32- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِي عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّهْطِيِّ عَنْ أَبِي عِمْرَانَ الْأَرْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ الْجَوَالِقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الصَّلَاةَ لَغَيْرِ وَفِيهَا رُفِعَتْ لَهُ سَوْدَاءُ مُظْلِمَةً تَقُولُ ضَيِّعَكَ اللَّهُ كَمَا ضَيَّعَنِي

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa'dabady, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Imran Al Armany, from Abdullah Bin Abdul Rahman, from Hisham Al Jawaleeqy,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who prays the Salat at other than its timings, it will be raised for him as black, dark. It will say, 'May Allah^{-azwj} Waster you just as you have wasted me!'

وَ أَوَّلُ مَا يُسْأَلُ الْعَبْدُ إِذَا وَقَفَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ عَنِ الصَّلَاةِ فَإِنْ زَكَّتْ صَلَاتُهُ زَكَّى سَائِرَ عَمَلِهِ وَ إِنْ لَمْ تَزَكْ صَلَاتُهُ لَمْ يَزَكْ عَمَلُهُ.

And the first of what the servant will be Questioned when he stands in front of Allah^{-azwj} Mighty and Majestic, is about the Salat. If his Salat is Purified (Accepted), rest of his deeds

³⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 30

³¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 31

would be Purified (Accepted), and if his Salat is not Purified (Accepted), his (other) deeds will not be Purified (Accepted)".³²

33- الْمَحَاسِنُ، عَنْ أَبِي عِمْرَانَ الدُّهْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنْ هِشَامِ الْجَوَالِيقِيِّ مِثْلَهُ وَ فِيهِ لَمْ تَزُكْ سَائِرُ أَعْمَالِهِ.

(The book) 'Al Mahasin' – from Abu Imran Al duhny, from Abdullah Bin Abdul Rahman Al Ansari, from Hisham Al Jawaleeqy,

'Similar to it, and in it: 'Rest of his deeds will not be Purified (Accepted)'.³³

34- الْمَحَاسِنُ، عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَّا مُؤْمِنٌ حَافِظٌ عَلَى صَلَاةِ الْفَرِيضَةِ فَصَلَّاهَا لَوْ قُبِلَتْ فَلَيْسَ هُوَ مِنَ الْغَافِلِينَ فَإِنْ قَرَأَ فِيهَا بِمِائَةِ آيَةٍ فَهُوَ مِنَ الذَّاكِرِينَ.

(The book) 'Al Mahasin' – from Ibn Mahboub, from Jameel,

'From Abu Ja'far^{asws} having said: 'Whichever Momin preserves upon the obligatory Salats, so he prays these at its timings, then he isn't from the heedless ones. If he were to recite one hundred Verses in it, he is from the Zakirs'.³⁴

35- وَ مِنْهُ، عَنْ ابْنِ مَحْبُوبٍ رَفَعَ الْحَدِيثَ إِلَى [أَبِي جَعْفَرٍ ع] أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُؤْبَى فِيهِ وَ أُعْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ لَا يَنَالُ شَفَاعَتِي مَنْ أَخَّرَ الصَّلَاةَ بَعْدَ وَقْتِهَا.

And from him, from Ibn Mahboub,

'Raising the Hadeeth to Abu Ja'far^{asws} (or) Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said during his^{saww} illness which he^{saww} had passed away in, and there was fainting upon him^{saww}, then he^{saww} woke up. He^{saww} said: 'My^{saww} intercession will not be achieved by the one who delays the Salat to after its time'.³⁵

36- وَ مِنْهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ الْكُوفِيِّ عَنْ مُبَشَّرِ بْنِ سَعِيدٍ الْقَصِيرِ الْجَوْهَرِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُعْرَفُ مَنْ يَصِفُ الْحَقَّ بِثَلَاثٍ خِصَالٍ يُنْظَرُ إِلَى أَصْحَابِهِ مَنْ هُمْ وَ إِلَى صَلَاتِهِ كَيْفَ هِيَ وَ فِي أَيِّ وَقْتٍ يُصَلِّيَهَا فَإِنْ كَانَ ذَا مَالٍ نُظِرَ أَيْنَ يَضَعُ مَالَهُ.

And from him, from Abdul Rahman Bin Hammad Al Kufi, from Muyassir Bin Saeed Al Qaseyr Al Jawhari, from a man,

'From Abu Abdullah^{asws} having said: 'One who describes the truth is recognise by three characteristics – it will be looked at his companions who they are, and to his Salat how it is and in which time he is praying these, and if he were to be with wealth it would be looked where he places his wealth'.³⁶

³² Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 32

³³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 33

³⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 34

³⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 35

³⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 36

37- **فَقَهُ الرِّضَا، قَالَ ع** خَافُوا عَلَى مَوَاقِيتِ الصَّلَاةِ فَإِنَّ الْعَبْدَ لَا يَأْمَنُ الْحَوَادِثَ وَ مَنْ دَخَلَ عَلَيْهِ وَقْتُ فَرِيضَةٍ فَقَصَّرَ عَنْهَا عَمْدًا مُتَعَمِّدًا فَهُوَ خَاطِئٌ مِنْ قَوْلِ اللَّهِ قَوْلًا لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ يَقُولُ عَنْ وَقْتِهِمْ يَتَغَافَلُونَ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Be preserving upon timings of the Salats, for the servant is not safe from newly occurring events; and the one a time of an obligatory Salat enters, so he is deficient from it deliberately, so he is a sinner, from Words of Allah^{-azwj}: **So, woe be unto the Musalleen [107:4] Those who are neglectful of their Salats [107:5]** – He^{-azwj} is Saying they are heedless about their timings.

وَ اعْلَمْ أَنَّ أَفْضَلَ الْفَرَائِضِ بَعْدَ مَعْرِفَةِ اللَّهِ جَلَّ وَ عَزَّ الصَّلَاةُ الْخَمْسُ وَ أَوَّلُ الصَّلَاةِ الطُّهُرُ وَ أَوَّلُ مَا يُجَاسِبُ الْعَبْدُ عَلَيْهِ الصَّلَاةُ فَإِنْ صَحَّتْ لَهُ الصَّلَاةُ صَحَّتْ لَهُ مَا سِوَاهَا وَ إِنْ رُدَّتْ رُدَّتْ مَا سِوَاهَا

And know! Most superior of the obligatory acts after recognition of Allah^{-azwj}, Majestic and Mighty, are the five (daily) Salats; and the first Salat is Al-Zohr; and first of what the servant will be Reckoned upon is the Salat. If the Salat is correct for him, whatever besides it will be correct for him, and if it is rejected, whatever besides it will be rejected.

وَ إِيَّاكَ أَنْ تُكْسَلَ عَنْهَا أَوْ تَتَوَانَى فِيهَا أَوْ تَتَهَاوَنَ بِحَقِّهَا أَوْ تُضَيِّعَ حَقَّهَا وَ حُدُودَهَا أَوْ تَنْفَرَهَا نَفَرِ الدَّلِيلِ أَوْ تَسْتَحِفَّ بِهَا أَوْ تَشْتَغِلَ عَنْهَا بِشَيْءٍ مِنْ غَرَضِ الدُّنْيَا أَوْ تُصَلِّيَ بِغَيْرِ وَقْتِهَا.

And beware of be lazy from it, or slackening regarding it, or being negligent of its right, or wasting its limits and its limitations, or pecking in it (during Sajdah) like pecking by the rooster, or taking lightly with it, or be pre-occupied from it with anything from the displays of the world, or praying to other than its timings".³⁷

وَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنِّي مَنْ اسْتَحَفَّ بِصَلَاتِهِ - لَا يَرُدُّ عَلَى الْخَوْضِ لَا وَ اللَّهِ.

And Rasool-Allah^{-saww} said: 'He isn't from me, one who takes lightly with his Salat. He will not return to me^{-saww} at the Fountain. No, by Allah^{-azwj}!"³⁸

وَ قَالَ الْعَالِمُ ع إِنَّ الرَّجُلَ يُصَلِّي فِي وَقْتٍ وَ مَا فَاتَهُ مِنَ الْوَقْتِ الْأَوَّلِ خَيْرٌ مِنْ مَالِهِ وَ وَلَدِهِ.

And the Scholar^{-asws} said: 'A man prays Salat in time and does not miss beginning of the time, it is better (for him) than his wealth and his children".³⁹

38- **الْخَرَائِجُ، عَنْ إِبْرَاهِيمَ بْنِ مُوسَى الْقَزَّازِ قَالَ:** خَرَجَ الرِّضَا ع يَسْتَقْبِلُ بَعْضَ الطَّالِبِينَ وَ جَاءَ وَقْتُ الصَّلَاةِ فَمَالَ إِلَى قَصْرِ هُنَاكَ فَنَزَلَ تَحْتَ صَخْرَةٍ فَقَالَ أَدْرُنْ

(The book) 'Al Kharaij' – from Ibrahim Bin Musa Al Qazzaz who said,

³⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 37 a

³⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 37 b

³⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 37 c

'Al-Reza^{-asws} came out to receive one of the seekers (wanting to see him^{-asws}), and the time of Salat came. He^{-asws} inclined to a tower over there. He^{-asws} descended beneath a rock. He^{-asws} said: 'Proclaim Azaan!'

فَقُلْتُ نَتَّظِرُ يَلْحَقُ بِنَا أَصْحَابُنَا

I said, 'We are waiting for our companions to join us!'

فَقَالَ غَفَرَ اللَّهُ لَكَ - لَا تُؤَخِّرَنَّ صَلَاةً عَنْ أَوَّلِ وَقْتِهَا إِلَى آخِرِ وَقْتِهَا مِنْ غَيْرِ عِلَّةٍ عَلَيْكَ أَبَدًا بِأَوَّلِ الْوَقْتِ

He^{-asws} said: 'May Allah^{-azwj} Forgive (sins) for you! Do not delay a Salat from beginning of its timing to end of its timing, from without a (valid) reason (illness) upon you! Upon you always is with the beginning of the time!'

فَأَذَنْتُ وَ صَلَّيْنَا تَمَامَ الْحَتْرِ .

So, I proclaimed Azaan and we prayed the complete' – the Hadeeth''⁴⁰

بيان: يدل على أنه لا ينبغي التأخير عن أول الوقت لانتظار الرفقة للجماعة أيضا.

Explanation – It evidence's upon that it is not appropriate to delay from the beginning of the time in order to away friends for the congregation as well.

39- فَلَاحُ السَّائِلِ، أَرْوَى بِحَدِّفِ الْإِسْنَادِ عَنْ سَيِّدَةِ النِّسَاءِ فَاطِمَةَ ابْنَةِ سَيِّدِ الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهَا وَ عَلَى أَبِيهَا وَ عَلَى بَغْلِهَا وَ عَلَى أَنْبَائِهَا الْأَوْصِيَاءِ أَهْمًا سَأَلَتْ أَبَاهَا مُحَمَّدًا ص فَقَالَتْ يَا أَبَتَاهُ مَا لِمَنْ تَهَاوَنَ بِصَلَاتِهِ مِنَ الرِّجَالِ وَ النِّسَاءِ

(The book) 'Falah Al Sa'ail' – It is reported with the deleted chain,

'From Chieftess of the women (Syeda) Fatima^{-asws}, daughter^{-asws} of Chief of the Prophets^{-saww}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, and upon her^{-asws} father^{-saww}, and upon her^{-asws} husband, and upon her^{-asws} two sons^{-asws}, the successors^{-asws}. She^{-asws} asked her^{-asws} father^{-saww} Muhammad^{-saww}. She^{-asws} said: 'O father^{-saww}! What is for the one who is negligent with his Salat, from the men and the women?'

قَالَ يَا فَاطِمَةُ مَنْ تَهَاوَنَ بِصَلَاتِهِ مِنَ الرِّجَالِ وَ النِّسَاءِ ابْتَلَاهُ اللَّهُ بِخَمْسِ عَشْرَةَ خَصْلَةً سِتُّ مِنْهَا فِي دَارِ الدُّنْيَا وَ ثَلَاثٌ عِنْدَ مَوْتِهِ وَ ثَلَاثٌ فِي قَبْرِهِ وَ ثَلَاثٌ فِي الْقِيَامَةِ إِذَا خَرَجَ مِنْ قَبْرِهِ

He^{-saww} said: 'O Fatima^{-asws}! One who neglects his Salat, from the men and the women, Allah^{-azwj} will Afflict him with fifteen matters – six from these in house of the world, and three at his death, and three in his grave, and three during the Qiyamah when he comes out from his grave.

⁴⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 38

فَأَمَّا اللَّوَاتِي تُصِيبُهُ فِي دَارِ الدُّنْيَا فَأُولَئِي يَرْفَعُ اللَّهُ الْبَرَكَاتِ مِنْ عُمْرِهِ وَ يَرْفَعُ اللَّهُ الْبَرَكَاتِ مِنْ رِزْقِهِ وَ يَمْحُو اللَّهُ عَزَّ وَ جَلَّ سِيمَاءَ الصَّالِحِينَ مِنْ وَجْهِهِ وَ كُلُّ عَمَلٍ يَعْمَلُهُ لَا يُؤْجِرُ عَلَيْهِ وَ لَا يَرْتَفِعُ دُعَاؤُهُ إِلَى السَّمَاءِ وَ السَّادِسَةُ لَيْسَ لَهُ حَظٌّ فِي دُعَاءِ الصَّالِحِينَ

As for those hitting him in house of the world, the first, Allah^{-azwj} will Raise the Blessings away from his lifespan, and Allah^{-azwj} will Raise the Blessings away from his sustenance, and Allah^{-azwj} Mighty and Majestic will Delete markings of the righteous ones from his face, and every deed that he does will not be Rewarded upon, nor will his supplications will be Raised to the sky, and the sixth, there will be no share for him in supplications of the righteous ones.

وَ أَمَّا اللَّوَاتِي تُصِيبُهُ عِنْدَ مَوْتِهِ فَأُولَئِهِنَّ أَنَّهُ يَمُوتُ ذَلِيلًا وَ الثَّانِيَةُ يَمُوتُ جَائِعًا وَ الثَّالِثَةُ يَمُوتُ عَطْشَانًا فَلَوْ سَقِيَ مِنْ أَنْهَارِ الدُّنْيَا لَمْ يَرَوْ عَطْشُهُ

And as for those hitting him at his death, the first of these is the he will be dying disgraced, and the second he will be dying hungry, and the third he will be dying thirsty, and even if he were to be quenched from rivers of the world, his thirst will not be saturated.

وَ أَمَّا اللَّوَاتِي تُصِيبُهُ فِي قَبْرِهِ فَأُولَئِهِنَّ يُؤَكَّلُ اللَّهُ بِهِ مَلَكًا يُزَعِّجُهُ فِي قَبْرِهِ وَ الثَّانِيَةُ يُصِيقُ عَلَيْهِ قَبْرُهُ وَ الثَّالِثَةُ تَكُونُ الظُّلْمَةُ فِي قَبْرِهِ

And as for those hitting him in his grave, the first of these is, Allah^{-azwj} will Allocate and Angel with him troubling him in his grave, and the second is his grave will be constricted upon him, and the third is there will be darkness in his grave.

وَ أَمَّا اللَّوَاتِي تُصِيبُهُ يَوْمَ الْقِيَامَةِ إِذَا خَرَجَ مِنْ قَبْرِهِ فَأُولَئِهِنَّ أَنْ يُؤَكَّلَ اللَّهُ بِهِ مَلَكًا يَسْحَبُهُ عَلَى وَجْهِهِ وَ الْخَالِثُ يَنْظُرُونَ إِلَيْهِ وَ الثَّانِيَةُ يُحَاسَبُ حِسَابًا شَدِيدًا وَ الثَّالِثَةُ لَا يَنْظُرُ اللَّهُ إِلَيْهِ وَ لَا يُرَكِّبُهُ وَ لَهُ عَذَابٌ أَلِيمٌ.

And as for those hitting him on the Day of Qiyamah when he comes out from his grave, the first of these, Allah^{-azwj} will Allocate an Angel with him shoving upon his face while the people will be looking at him; and the second is he will be Reckoned a severe Reckoning; and the third, Allah^{-azwj} will not Look at him nor Purify him (from his sins), and there will be painful Punishment for him”.⁴¹

وَ رَوَى ابْنُ بَابُوَيْهِ فِي كِتَابِ مَدِينَةِ الْعِلْمِ فِيمَا رَوَاهُ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَنَالُ شَفَاعَتِي عَدَاً مَنْ أَخَّرَ الصَّلَاةَ الْمَفْرُوضَةَ بَعْدَ وَقْتِهَا.

And it is reported by Ibn Babuwayh in the book ‘Madinat Al Ilm’ –

‘Among what is reported from Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘My^{-saww} intercession will not be achieved tomorrow by the one who delays the obligatory Salat after its timing”.⁴²

40- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِيهِ عَنْ مُحَمَّدَ بْنِ أَحْمَدَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ اللَّيْثِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: امْتَحِنُوا شِعَتَنَا عِنْدَ ثَلَاثٍ عِنْدَ مَوَاقِيتِ الصَّلَوَاتِ كَيْفَ مُحَافَظَتُهُمْ عَلَيْهَا وَ عِنْدَ أَسْرَارِهِمْ كَيْفَ حِفْظُهُمْ لَهَا عَنْ عَدُوِّنَا وَ إِلَى أَمْوَالِهِمْ كَيْفَ مُوَاسَاةُكُمْ لِإِخْوَانِهِمْ فِيهَا.

(The book) ‘Al Khisaal’ – from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Muhammad Bin Ahmad, from Haroun Bin Muslim, from Al Laysi,

⁴¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 39 a

⁴² Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 39 b

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Our^{-asws} Shias are Tested at three – at the timing of the Salats how they are preserving upon these, and at their secrets how they are guarding of these from our^{-asws} enemies, and to their wealth how they are consoling (helping) their brothers regarding it’^{.43}

41- وَ مِنْهُ، وَ مِنَ الْعُيُونِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ حَمَّوَيْهِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنِ الرِّضَا ع قَالَ: فِي الدِّيكِ الْأَبْيَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الْأَنْبِيَاءِ ع مَعْرِفَتُهُ بِأَوْقَاتِ الصَّلَاةِ وَالْعِزَّةِ وَالسَّخَاءِ وَالشَّجَاعَةِ وَكَثْرَةُ الطُّرُقَةِ.

And from it, and from (the book) ‘Al Uyoun’ – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ibrahim Bin Hamawiya, from Muhammad Bin Isa Bin Ubeyd,

‘From Al-Reza^{-asws} having said: ‘In the white rooster there are five characteristics from the Prophets^{-as} – It’s recognition of the timings of the Salats, and the self-esteem (not to get humiliated), and the generosity, and the bravery, and many marriages’^{.44}

42- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اَمْتَحِنُوا شِيعَتَنَا عِنْدَ مَوَاقِيتِ الصَّلَاةِ كَيْفَ مُحَافِظَتُهُمْ عَلَيْهَا.

(The book) ‘Qurb Al Isnaad’ – from Haroun Bin Muslim, from Mas’ada Bin Sadaqa who said,

‘Abu Abdullah^{-asws} said: ‘Our^{-asws} Shias are Tested at the timings of the Salat how they are preserving upon these’^{.45}

43- إِرْشَادُ الْقُلُوبِ لِلدَّيْلَمِيِّ، قَالَ: كَانَ عَلِيٌّ ع يَوْمًا فِي حَرْبٍ صِفِيٍّ مُشْتَغَلًا بِالْحَرْبِ وَالْقِتَالِ وَهُوَ مَعَ ذَلِكَ بَيْنَ الصَّفَّيْنِ يُرَاقِبُ الشَّمْسَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذَا الْفِعْلُ

(The book) ‘Irshad al Quloub’ of Al Daylami who said,

‘One day during the battle of Siffeen, Ali^{-asws} was busy with the war and the fighting, and along that he^{-asws} was between the two rows watching the sun. Ibn Abbas said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! What is this deed (you^{-asws} are doing)?’

قَالَ أَنْظُرْ إِلَى الزَّوَالِ حَتَّى تُصَلِّيَ

He^{-asws} said: ‘I^{-asws} am looking at the decline (midday) so we can pray Salat’.

فَقَالَ لَهُ ابْنُ عَبَّاسٍ وَ هَلْ هَذَا وَقْتُ صَلَاةٍ إِنَّ عِنْدَنَا لَشُغْلًا بِالْقِتَالِ عَنِ الصَّلَاةِ

Ibn Abbas said to him^{-asws}, ‘And is this time of Salat and we are too pre-occupied with the fighting from the Salat?’

فَقَالَ ع عَلَى مَا نُقَاتِلُهُمْ إِنَّمَا نُقَاتِلُهُمْ عَلَى الصَّلَاةِ

⁴³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 40

⁴⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 41

⁴⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 42

He^{-asws} said: 'Upon what are we fighting? But rather we are fighting upon the Salat!'

قَالَ وَ لَمْ يَتْرُكْ صَلَاةَ اللَّيْلِ قَطُّ حَتَّى لَيْلَةِ الْهَرِيرِ .

He said, 'And he^{-asws} did not leave the night Salat at all until 'Laylat Al-Hareer'" (during which fighting continued from the dawn until the late night).⁴⁶

44- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقَفِيِّ عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ مَالِكِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عُبَايَةَ قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ انْظُرْ صَلَاةَ الظُّهْرِ فَصَلِّهَا لَوْفَتِهَا- لَا تَعْجَلْ بِهَا عَنِ الْوَقْتِ لِفَرَاغٍ وَ لَا تُؤَخِّرْهَا عَنِ الْوَقْتِ لِشُغْلٍ

'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, from Yahya Bin Salih, from Malik Bin Khalid, from Abdullah Bin Al-Hassan, from Abaya who said,

'Amir Al-Momineen^{-asws} wrote to Muhammad Bin Abu Bakr: 'Look out for time of the Salat and pray it at its timings, and do not be hasty with it before it to be free, nor delay from it for any pre-occupation.

فَإِنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ ص أَتَانِي جَبْرِئِيلُ ع فَأَرَانِي وَقْتِ الصَّلَاةِ فَصَلَّى الظُّهْرَ حِينَ زَالَتْ الشَّمْسُ ثُمَّ صَلَّى الْعَصْرَ وَ هِيَ بَيْضَاءُ نَقِيَّةٌ ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَتِ الشَّمْسُ ثُمَّ صَلَّى الصُّبْحَ فَأَعْلَسَ بِهِ وَ النُّجُومُ مُشْتَبِكَةٌ

A man had come to Rasool-Allah^{-saww} and asked him^{-saww} about times of the Salat. He^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} and showed me^{-saww} times of the Salat. Pray Al-Zohr when the sun declines (midday), then pray Al-Asr, and it is pure white, then pray Al-Maghrib Salat when the sun disappears, then pray Al-Isha when the twilight disappears, then pray the morning and be at the twilight with it while the stars are intertwined'.

كَانَ النَّبِيُّ ص كَذَا يُصَلِّي قَبْلَكَ فَإِنْ اسْتَطَعْتَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَنْ تَلْتَزِمَ السُّنَّةَ الْمَعْرُوفَةَ وَ تَسْلُكَ الطَّرِيقَ الْوَاضِعَ الَّذِي أَخَذُوا فَافْعَلْ لَعَلَّكَ تَقْدَمُ عَلَيْهِمْ غَدًا

The Prophet^{-saww} used to pray like that before you. If you are capable, and there is no strength except with Allah^{-azwj}, to adhere to the well-known Sunnah and travel the clear path which they had taken with, then do so, perhaps you will proceed to them tomorrow'.

ثُمَّ قَالَ وَ اعْلَمْ يَا مُحَمَّدُ أَنَّ كُلَّ شَيْءٍ تَتَّبِعُ لِصَلَاتِكَ وَ اعْلَمْ أَنَّ مَنْ صَبَحَ الصَّلَاةَ فَهُوَ لَعَبْرَهَا أَصْبَحَ.

Then he (Jibraeel^{-as}) said: 'And know, O Muhammad^{-saww}! All things follow your^{-saww} Salat, and know that the one who wastes the Salat, he is more wasting of other (deeds)'.⁴⁷

45- وَ مِنْهُ، بِإِسْنَادِهِ عَنِ ابْنِ ثُبَّانَةَ قَالَ قَالَ عَلِيُّ ع فِي حُطْبَتِهِ الصَّلَاةَ لَهَا وَقْتُ فَرَضِهِ رَسُولُ اللَّهِ ص لَا تَصْلُحُ إِلَّا بِهِ فَوَقْتُ صَلَاةِ الْفَجْرِ حِينَ يُزَالِلُ الْمَرْءُ لَيْلَهُ وَ يَحْرُمُ عَلَى الصَّائِمِ طَعَامُهُ وَ شَرَابُهُ

And from him, by his chain from Ibn Nubata who said,

⁴⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 43

⁴⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 44

'Ali-asws said in his-asws sermon: 'The Salat, there is a timing which Rasool-Allah-saww had imposed. It is not correct except with it. The time of Al-Fajr Salat is when the man spends his night and it is Prohibited unto the fasting one, his food and his drink.

وَوَقْتُ صَلَاةِ الظُّهْرِ إِذَا كَانَ الْقَيْظُ يَكُونُ ظِلُّكَ مِثْلَكَ وَ إِذَا كَانَ الشِّتَاءُ حِينَ تَرُوءُ الشَّمْسُ مِنَ الْفَلَكَ وَ ذَلِكَ حِينَ تَكُونُ عَلَى حَاجِبِكَ الْأَيْمَنِ مَعَ شُرُوطِ اللَّهِ فِي الرُّكُوعِ وَ السُّجُودِ

And time of Al-Zohr Salat is when there were to be heat, your shadow (length) will be like you, and when it were to be the winter, when the sun declines from the sky (midday), and that is when it will be upon your right eyebrow, with Conditions of Allah-azwj regarding the Ruk'u and the Sajdah.

وَوَقْتُ الْعَصْرِ تُصَلِّي وَ الشَّمْسُ بَيَضَاءُ نَفِيَّةٌ قَدَرُ مَا يَسْلُكُ الرَّجُلُ عَلَى الْجَمَلِ الثَّقِيلِ فَرَسَخَيْنِ قَبْلَ غُرُوبِهَا

And time of Al-Asr, you should pray while the sun is pure white (bright), what the man can travel upon the loaded camel for two Farsakh(s) before its setting.

وَوَقْتُ صَلَاةِ الْمَغْرِبِ إِذَا غَرَبَتِ الشَّمْسُ وَ أَفْطَرَ الصَّائِمُ

And time of Al-Maghrib Salat is when the sun has set and the fasting one breaks (his fast).

وَوَقْتُ صَلَاةِ الْعِشَاءِ الْآخِرَةِ حِينَ يَسِقُّ اللَّيْلُ وَ تَذْهَبُ حُمْرَةُ الْأَفُقِ إِلَى ثُلُثِ اللَّيْلِ فَمَنْ نَامَ عِنْدَ ذَلِكَ فَلَا أَنَامَ اللَّهُ عَيْنَهُ

And time of Al-Isha the last Salat is when the night ushers and the redness of the horizon goes away, up to a third of the night. The one who sleeps during it, may Allah-azwj not Cause his eyes to sleep!

فَهَذِهِ مَوَاقِيتُ الصَّلَاةِ - إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا.

So, these are timings of the Salat. ***Surely the Salat was always a timed Ordinance for the Momineen [4:103]'***.⁴⁸

46- أَسْرَارُ الصَّلَاةِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةَ فَإِنْ قِيلَتْ قُبِلَ مَا سِوَاهَا وَ إِنَّ الصَّلَاةَ إِذَا ارْتَفَعَتْ فِي وَفَّيْهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ بَيَضَاءُ مُشْرِقَةٌ تَقُولُ حَفِظْتَنِي حَفِظَكَ اللَّهُ

(The book) 'Israr Al-Salaat' –

'From Abu Ja'far-asws having said: 'The first of what the servant will be Reckoned with is the Salat. If it is Accepted, whatever is besides it will be Accepted; and the Salat, when it is raised during its timing, it is returned to its performer and it is shining white. It says, 'You have preserved me, may Allah-azwj Protect you!'

وَ إِذَا ارْتَفَعَتْ فِي غَيْرِ وَفَّيْهَا بَعَثَ خُلُودُهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ سَوْدَاءُ مُظْلِمَةٌ تَقُولُ ضَيَّعْتَنِي ضَيَّعَكَ اللَّهُ.

⁴⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 45

And when it is raised in other than its timing, without its limits, it is returned to its performed and it is black, dark. It says, 'You wasted me, may Allah^{-azwj} Waste you!'⁴⁹

47- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَوْفُوتًا قَالَ مَفْرُوضًا.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **timed** [4:103], he^{-asws} said: 'Obligated''⁵⁰

وَعَنْهُ ع قَالَ: لِكُلِّ صَلَاةٍ وَقْتَانِ أَوَّلٌ وَ آخِرٌ فَأَوَّلُ الْوَقْتِ أَفْضَلُهُ وَ لَيْسَ لِأَحَدٍ أَنْ يَتَّخِذَ آخِرَ الْوَقْتَيْنِ وَقْتًا إِلَّا مِنْ عِلَّةٍ وَ إِنَّمَا جُعِلَ آخِرُ الْوَقْتِ لِلْمَرِيضِ وَ الْمُعْتَلِّ وَ لِمَنْ لَهُ عُذْرٌ وَ أَوَّلُ الْوَقْتِ رِضْوَانُ اللَّهِ وَ آخِرُ الْوَقْتِ عَفْوُ اللَّهِ

And from him^{-asws} having said: 'For every Salat there are two timings – the first and last. The first of the time is its best, and it isn't for anyone that he takes the last of the two timings as a time except from an illness. But rather, the last time has been Made for the sick and the disabled, and for the one having an excuse for him, while the first of the timing is Satisfaction of Allah^{-azwj} and last of the timing is Pardon of Allah^{-azwj}.

وَ إِنَّ الرَّجُلَ لَيُصَلِّي فِي الْوَقْتِ وَ إِنَّ مَا فَاتَهُ مِنَ الْوَقْتِ خَيْرٌ لَهُ مِنْ أَهْلِهِ وَ مَالِهِ.

And let the man during the timing, and what time he has missed (the first of the timing) is better for him than his family and his wealth''⁵¹

⁴⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 46

⁵⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 47 a

⁵¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 6 H 47 b

CHAPTER 7 – TIME OF THE OBLIGATORY TWO MIDDAY SALATS AND THEIR OPTIONAL

1- مجالس الصدوق، عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن ابن أبي عمير عن ابن أذينة عن زرارة عن أبي جعفر الباقر ع قال قال رسول الله ص إذا زالت الشمس فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ أَبْوَابُ الْجَنَانِ وَ اسْتُجِيبَ الدُّعَاءُ فَطُوبَى لِمَنْ رُفِعَ لَهُ عِنْدَ ذَلِكَ عَمَلٌ صَالِحٌ.

(The book) 'Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the sun declines, doors of the sky and door of the Gardens are opened, and the supplication is recommended. Beatitude is for the one whose righteous deed is raised for him during that''.⁵²

2- الخصال، عن محمد بن موسى بن المنوكل عن علي بن الحسين السغدادي عن أحمد بن أبي عبد الله البرقي عن أبيه عن ابن أبي عمير عن أبان عن أبي عبد الله ع قال: سَاعَاتُ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً وَ سَاعَاتُ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً وَ أَفْضَلُ سَاعَاتِ اللَّيْلِ وَ النَّهَارِ أَوْقَاتُ الصَّلَوَاتِ

(The book) 'Al Khisaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa'dabady, from Ahmad Bin Abdu Abdullah^{-asws} Al Barqu, from his father, from Ibn Abu Umeyr, from Aban,

From Abu Abdullah^{-asws} having said: 'Hours of the night are twelve hours, and hours of the day are twelve hours, and superior hours of the night and the day are times of the Salats'.

ثُمَّ قَالَ ع إِنَّهُ إِذَا زَالَتِ الشَّمْسُ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ هَبَّتِ الرِّيَاحُ وَ نَظَرَ اللَّهُ عَزَّ وَ جَلَّ إِلَى خَلْقِهِ وَ إِنِّي لَأُحِبُّ أَنْ يَصْعَدَ لِي عِنْدَ ذَلِكَ إِلَى السَّمَاءِ عَمَلٌ صَالِحٌ

Then he^{-asws} said: 'When the sun declines (midday), doors of the sky are opened and the winds come down, and Allah^{-azwj} Mighty and Majestic Looks at His^{-azwj} creatures, and I^{-asws} would love it if a righteous deed of mine^{-asws} were to ascend to the sky during that'.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ بِالدُّعَاءِ فِي أَذْبَارِ الصَّلَوَاتِ فَإِنَّهُ مُسْتَجَابٌ.

Then he^{-asws} said: 'Upon you all is with the supplication after the Salat, for it is recommended''.⁵³

3- و منه، عن أبيه عن سعد بن عبد الله عن محمد بن عيسى النبطي عن القاسم بن يحيى عن جده الحسن عن أبي بصير و محمد بن مسلم عن الصادق ع عن آبائه ع قال قال أمير المؤمنين ع مَنْ كَانَتْ لَهُ إِلَى رَبِّهِ عَزَّ وَ جَلَّ حَاجَةٌ فَلْيَطْلُبْهَا فِي ثَلَاثِ سَاعَاتٍ سَاعَةٍ فِي يَوْمِ الْجُمُعَةِ وَ سَاعَةٍ تَرُؤُلُ الشَّمْسُ حِينَ هَبَّتِ الرِّيَاحُ وَ تُفْتَحُ أَبْوَابُ السَّمَاءِ وَ تَنْزِلُ الرَّحْمَةُ وَ يَصُوتُ الطَّيْرُ

⁵² Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 1

⁵³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 2

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who has a request for him to his Lord^{-azwj} Mighty and Majestic, let him seek it in three timings – a time during the day of Friday, and time of decline of the sun (midday) when the winds come down, and doors of the sky are opened, and the Mercy descends, and the birds make noise.

وَسَاعَةً فِي آخِرِ اللَّيْلِ عِنْدَ طُلُوعِ الْفَجْرِ فَإِنَّ مَلَكََيْنِ يُنَادِيَانِ هَلْ مِنْ تَائِبٍ يُتَابُ عَلَيْهِ هَلْ مِنْ سَائِلٍ يُعْطَى هَلْ مِنْ مُسْتَغْفِرٍ فَيُغْفَرُ لَهُ هَلْ مِنْ طَالِبٍ حَاجَةٍ فَتُقْضَى لَهُ فَأَجِيبُوا دَاعِيَ اللَّهِ.

And a time at the end of the night at the emergence of dawn, for two Angels call out, 'Is there any one (seeking) to repent so He^{-azwj} can Turn to him? Is there anyone asking so He^{-azwj} can Give? Is there anyone seeking Forgiveness so He^{-azwj} can Forgive (sins) for him? Is there seeking a need so He^{-azwj} can Fulfil for him?' So answer the caller of Allah^{-azwj}'.⁵⁴

4- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ وَقْتِ الظُّهْرِ قَالَ نَعَمْ إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُهَا فَصَلِّ إِذَا شِئْتَ بَعْدَ أَنْ تَفْرُغَ مِنْ تَسْبِيحِكَ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan,

From his grandfather Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the timing of Al-Zohr Salat. He^{-asws} said: 'Yes. When the sun declines (midday), the time (of Al-Zohr Salat) has entered, so pray Salat whenever you like after you are free from the glorifications''.

وَسَأَلْتُهُ عَنْ وَقْتِ الْعَصْرِ مَتَى هُوَ قَالَ إِذَا زَالَتِ الشَّمْسُ قَدَمَيْنِ وَ صَلَّيْتَ الظُّهْرَ وَ السُّبْحَةَ بَعْدَ الظُّهْرِ فَصَلِّ الْعَصْرَ إِذَا شِئْتَ.

And I asked him^{-asws} about timing of Al-Asr Salat, 'When is it?' He^{-asws} said: 'When the sun declined by two steps and you have prayed Al-Zohr, and the glorifications after Al-Zohr Salat, then pray Al-Asr whenever you like to'.⁵⁵

5- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ الْفَضْلِ بْنِ يُوسُفَ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ مُوسَى ع قُلْتُ الْمَرْأَةُ تَرَى الظُّهْرَ قَبْلَ غُرُوبِ الشَّمْسِ كَيْفَ تَصْنَعُ بِالصَّلَاةِ

And from him, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Fazl Bin Yunus who said,

'I asked Abu Al-Hassan Musa^{-asws}. I said, 'The woman sees the cleanliness (after menstruation) before setting of the sun, how should she deal with the Salat?'

قَالَ فَقَالَ إِذَا رَأَتْ الظُّهْرَ بَعْدَ مَا يَمْضِي مِنْ زَوَالِ الشَّمْسِ أَرْبَعَةَ أَقْدَامٍ فَلَا تُصَلِّي إِلَّا الْعَصْرَ لِأَنَّ وَقْتَ الظُّهْرِ دَخَلَ عَلَيْهَا وَ هِيَ فِي الدَّمِ وَ خَرَجَ عَنْهَا الْوَقْتُ وَ هِيَ فِي الدَّمِ فَلَمْ يَجِبْ عَلَيْهَا أَنْ تُصَلِّيَ الظُّهْرَ وَ مَا طَرَحَ اللَّهُ عَنْهَا مِنَ الصَّلَاةِ وَ هِيَ فِي الدَّمِ أَكْثَرَ.

⁵⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 3

⁵⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 4

He (the narrator) said, 'When she sees the cleanliness after the passing from decline of the sun (midday) by four steps, she should not pray except Al-Asr, because the time of Al-Zohr had entered upon her while she was in the blood, and the time exited from her while she was in the blood, therefore it is not obligatory upon her that she prays Al-Zohr, and whatever Allah^{-azwj} has Dropped from her of the Salats while she had been in the blood, is more".⁵⁶

بيان: مُوثَّقُ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا طَهَّرَتِ الْمَرْأَةُ قَبْلَ غُرُوبِ الشَّمْسِ فَلْتُصَلِّ الظُّهْرَ وَالْعَصْرَ وَإِنْ طَهَّرَتْ فِي آخِرِ اللَّيْلِ فَلْتُصَلِّ الْمَغْرِبَ وَالْعِشَاءَ.

Explanation (Hadeeth only) – The trusted Abdullah Bin Sinan, from Abu Abdullah^{-asws} having said: 'When the woman is clean before setting of the sun, let her pray Al-Zohr and Al-Asr, and if she is clean at the end of the night, let her pray Salat Al-Maghrib and Al-Isha'.

6- الْعِلَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: الْمُؤْتُوْرُ أَهْلُهُ وَ مَالُهُ مَنْ صَبَّحَ صَلَاةَ الْعَصْرِ

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Ubeydullah Al Halby,

'From Abu Abdullah^{-asws}: 'Rasool-Allah^{-saww} said: 'The 'Mowtoor' (stripped) of his family and his wealth is one who wastes Salat Al-Asr'.

فُلْتُ مَا الْمُؤْتُوْرُ أَهْلُهُ وَ مَالُهُ

I said, 'What is 'Al-Mowtoor'?'

قَالَ لَا يَكُونُ لَهُ فِي الْجَنَّةِ أَهْلٌ وَ لَا مَالٌ

He^{-asws} said: 'There neither happens to be any family for him in the Paradise nor any wealth'.

قِيلَ وَ مَا تَضْيَعُهَا

It was said, 'And what is 'wasting it'?'

قَالَ يُضْيَعُهَا فَيَدَعُهَا مُتَعَدِّدًا حَتَّى تَصْفَرَّ الشَّمْسُ وَ تَغِيبَ.

He^{-asws} said: 'Leaving it deliberately until the sun turns yellow and sets".⁵⁷

7- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ جَدَّائِ مَسْجِدَ رَسُولِ اللَّهِ ص قَبْلَ أَنْ يُظْلَلَّ قَدَرُ قَامَةِ فَكَانَ إِذَا كَانَ الْقِيَاءُ ذِرَاعًا وَ هُوَ قَدَرُ مَرِيضٍ عَنَزٍ صَلَّى الظُّهْرَ فَإِذَا كَانَ الْقِيَاءُ ذِرَاعَيْنِ وَ هُوَ ضِعْفُ ذَلِكَ صَلَّى الْعَصْرَ.

⁵⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 5

⁵⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 6

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, and Ayoub Bin Nuh, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The walls of the Masjid of Rasool-Allah^{-saww} before it was shaded a measurement of a stature. It was so that whenever it's shade was a cubit and it is a measurement of a resting of a goat, he^{-saww} would pray Al-Zohr. When the shade was of two cubits, and it is double that, he^{-saww} would pray Al-Asr'.⁵⁸

8- ثَوَابُ الْأَعْمَالِ، وَ مَعَايِنِ الْأَجْبَارِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ عَبْدِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِي سُمَيْنَةَ عَنْ عَلِيِّ بْنِ الثُّعْمَانِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا حَدَّثَكُمْ عَنْ شَيْءٍ فَلَا يَحْدُثُ فِي الْعَصْرِ صَلَاحًا وَ الشَّمْسُ بَيَضَاءُ نَقِيَّةٌ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ الْمُؤْتُورُ أَهْلُهُ وَ مَالُهُ مَنْ ضَيَّعَ صَلَاةَ الْعَصْرِ

(The book) 'Sawaab Al Amaal', and 'Ma'any Al Akhbaar' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Abu Sumeiran, from Ali Bin Al Numan, from Ibn Muskan, from Abu Baseer,

'Abu Ja'far^{-asws} having said: 'Whatever a thing deceives you, do not let it deceive you regarding Al-Asr Salat. Pray it while the sun is bright, pure, for Rasool-Allah^{-saww} said: 'The one stripped of his family and his wealth is one who wastes Al-Asr Salat'.

قُلْتُ وَ مَا الْمُؤْتُورُ أَهْلُهُ وَ مَالُهُ

I said, 'And what is the 'stripped' of his family and his wealth?'

قَالَ لَا يَكُونُ لَهُ أَهْلٌ وَ لَا مَالٌ فِي الْجَنَّةِ

He^{-saww} said: 'There would neither be for him any family nor any wealth in the Paradise'.

قُلْتُ وَ مَا تَضْيَعُهَا

I said, 'And what is 'wasting it'?'

قَالَ يَدْعُهَا وَ اللَّهُ حَتَّى تَصْفَرَّ الشَّمْسُ أَوْ تَغِيبَ.

He^{-saww} said: 'By Allah^{-azwj}! He leaves it until the sun becomes yellow or sets'.⁵⁹

9- ثَوَابُ الْأَعْمَالِ، بِإِسْنَادِ الْمُقَدَّمِ عَنْ أَبِي سُمَيْنَةَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي سَلَامٍ الْعَبْدِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ مَا تَقُولُ فِي رَجُلٍ يُؤَخِّرُ الْعَصْرَ مُتَعَمِّدًا

(The book) 'Sawaab Al Amaal' – By the previous chain, from Abu Sumeina, from Hanan Bin Sadeyr, from Abu Sallam Al Abdy who said,

'I entered to see Abu Abdullah^{-asws}. I said to him^{-asws}, 'What are you saying regarding a man who delays Al-Asr Salat deliberately?'

⁵⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 7

⁵⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 8

قَالَ يَأْتِي يَوْمَ الْقِيَامَةِ مَوْثُورًا أَهْلُهُ وَ مَالُهُ

He^{-asws} said: 'He will come on the Day of Qiyamah having been stripped of his family and his wealth'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, and even though he maybe from the people of Paradise?'

قَالَ وَإِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ

He^{-asws} said: 'And even if he were to be from the people of Paradise'.

قُلْتُ فَمَا مَنَزِلَتُهُ فِي الْجَنَّةِ مَوْثُورًا بِأَهْلِهِ وَ مَالِهِ

I said, 'So what would be his status in the Paradise having been stripped of his family and his wealth?'

قَالَ يَتَضَيَّفُ أَهْلَهَا لَيْسَ لَهُ فِيهَا مَنْزِلٌ.

He^{-asws} said: 'He will be a guest of its people. There wouldn't be a house for him in it'.⁶⁰

10- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَرَكَ صَلَاةَ الْعَصْرِ غَيْرَ نَاسٍ لَهَا حَتَّى تَقُوتَهُ وَتَرَهُ اللَّهُ أَهْلُهُ وَ مَالُهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Mahasin' – from his father, from Al-Hassan Bin Ali Bin Fazzal, from Abdullah Bin Bukeyr, from Muhammad Bin Haroun who said,

'I heard Abu Abdullah^{-asws} saying: 'One who neglects Salat Al-Asr not having forgotten it until he misses it, Allah^{-azwj} will Strip him of his family and his wealth on the Day of Qiyamah''.⁶¹

11- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنٍ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ: قَالَ لِي أَتَدْرِي لِمَ جُعِلَ الذِّرَاعُ وَ الذِّرَاعَانِ

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Husayn Bin Al-Hassan Bin Aban, from Al Husayn Bin Saeed, from Fazalat, from Husayn, from Ibn Muskan, from Zurara who said,

'He^{-asws} said to me: 'Do you know why the cubit and the two cubits have been made to be?'

قُلْتُ لِمَ

I said, 'Why?'

⁶⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 9

⁶¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 10

قَالَ لِمَكَانِ الْفَرِيضَةِ لِأَنَّكَ أَنْ تَنْقَلِ مِنْ زَوَالِ الشَّمْسِ إِلَى أَنْ يَبْلُغَ فَيْتُكَ ذِرَاعاً فَإِذَا بَلَغَ ذِرَاعاً بَدَأْتَ بِالْفَرِيضَةِ وَتَرَكْتَ النَّافِلَةَ وَ إِذَا بَلَغَ فَيْتُكَ ذِرَاعَيْنِ بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكْتَ النَّافِلَةَ.

He^{-asws} said: 'For placing the obligatory (Salats), because for you are the optional Salats from decline of the sun (midday) up to your shadow reaches a cubit. When it reaches a cubit, begin with the obligatory and leave the optional, and when your shadow reaches two cubits, begin with the obligatory and leave the optional'.⁶²

12- فَقَهُ الرِّضَا، قَالَ عَ أُوَّلُ صَلَاةٍ فَرَضَهَا اللَّهُ عَلَى الْعِبَادِ صَلَاةُ يَوْمِ الْجُمُعَةِ الظُّهْرُ فَهُوَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'The first Salat Allah^{-azwj} Obligated upon the servants was Salat on the day of Friday, Al-Zohr. It is Word of the Blessed and Exalted: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78].** Angels of the night and Angels of the day witness it'.

وَ قَالَ أُوَّلُ وَقْتِ الظُّهْرِ زَوَالُ الشَّمْسِ وَ آخِرُهُ أَنْ يَبْلُغَ الظِّلُّ ذِرَاعاً أَوْ قَدَمَيْنِ مِنْ زَوَالِ الشَّمْسِ فِي كُلِّ زَمَانٍ

And he^{-asws} said: 'The beginning time of Al-Zohr is decline of the sun (midday), and its end is when the shadow reaches a cubit, or two steps from decline of the sun (midday), in every time (season).

وَ وَقْتُ الْعَصْرِ بَعْدَ الْقَدَمَيْنِ الْأُولَيْنِ إِلَى قَدَمَيْنِ آخَرَيْنِ وَ ذِرَاعَيْنِ لِمَنْ كَانَ مَرِيضاً أَوْ مُعْتَلِلاً أَوْ مُقَصِّراً فَصَارَ قَدَمَانِ لِلظُّهْرِ وَ قَدَمَانِ لِلْعَصْرِ فَإِنْ لَمْ يَكُنْ مُعْتَلِلاً مِنْ مَرَضٍ أَوْ مِنْ غَيْرِهِ وَ لَا تَقْصِيرٍ وَ لَا يُرِيدُ أَنْ يُطِيلَ التَّنَقُّلَ

And time of Al-Asr is after the first two steps up to the last two feed, and two cubits for the one who were to be sick, or disabled, or reducer (due to travelling). So it became as two steps for Al-Zohr and two steps for Al-Asr, if he does not happen to be afflicted from a sickness, or from something else, and he is not reducing, nor does he want to prolong the optional Salats.

فَإِذَا زَالَتْ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ وَ لَيْسَ يَمْنَعُهُ مِنْهَا إِلَّا السُّبْحَةُ بَيْنَهُمَا وَ الثَّمَانُ رَكَعَاتٍ قَبْلَ الْفَرِيضَةِ وَ الثَّمَانُ بَعْدَهَا

When the sun declines (midday), the time of the two Salats has entered, and nothing prevents him from it except the glorifying (Allah^{-azwj}) between the two, and the eight Cycles before the obligatory, and the eight after it.

فَإِنْ شَاءَ طَوَّلَ إِلَى الْقَدَمَيْنِ وَ إِنْ شَاءَ قَصَّرَ وَ الْحَدُّ لِمَنْ أَرَادَ أَنْ يُطَوِّلَ فِي الثَّمَانِي وَ الثَّمَانِي أَنْ يَقْرَأَ مِائَةَ آيَةٍ فَمَا دُونََ وَ إِنْ أَحَبَّ أَنْ يَزِدَّ فَذَاكَ إِلَيْهِ

If he so desires he can prolong up to the two steps, and if he so desires he can reduce, and the limit is for the one who wants to prolong regarding the eight and the eight, reciting one hundred Verses and what is less, and if he likes he can increase. That is up to him.

وَ إِنْ عَرَضَ لَهُ شُغْلٌ أَوْ حَاجَةٌ أَوْ عِلَّةٌ يَمْنَعُهُ مِنَ التَّحَامِي وَ التَّحَامِي إِذَا زَالَتِ الشَّمْسُ صَلَّى الْفَرِيضَتَيْنِ وَ قَضَى التَّوَافِلَ مَتَى مَا فَرَغَ مِنْ لَيْلٍ أَوْ نَهَارٍ فِي أَيِّ وَقْتٍ أَحَبَّ غَيْرَ مَمْنُوعٍ مِنَ الْقَضَاءِ وَ وَقْتٍ مِنَ الْأَوْقَاتِ

And if a pre-occupation presents to him, or a need, or an illness preventing him from the eight and the eight, when the sun declines (midday), he should pray the two obligatory Salat and fulfil the optional whenever he is free, from night or day, in whichever time he like, apart from being prevented from the fulfilment, and timing from the timings.

وَ إِنْ كَانَ مَعْلُولًا حَتَّى يَبْلُغَ ظِلُّ الْقَامَةِ قَدَمَيْنِ أَوْ أَرْبَعَةَ أَقْدَامٍ صَلَّى الْفَرِيضَةَ وَ قَضَى التَّوَافِلَ مَتَى مَا تيسَّرَ لَهُ الْقَضَاءُ وَ تَفْسِيرُ الْقَدَمَيْنِ وَ الْأَرْبَعَةِ أَقْدَامٍ أَهْمًا بَعْدَ زَوَالِ الشَّمْسِ فِي أَيِّ زَمَانٍ كَانَ شِتَاءً أَوْ صَيْفًا طَالَ الظِّلُّ أَمْ قَصُرَ فَالْوَقْتُ وَاحِدٌ أَبَدًا

And if he were to be crippled, until the shadow reaches the stature of two steps or four steps. He should pray the obligatory and fulfil the optional whenever the fulfilling is easy for him; and interpretation of the two steps and the four steps, these are after decline (midday) of the sun, in whichever time (season) it may be, winter or summer, the shadows are long or short. The timing is one, forever.

وَ الزَّوَالُ يَكُونُ فِي نِصْفِ النَّهَارِ سَوَاءً قَصُرَ النَّهَارُ أَمْ طَالَ فَإِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاةِ وَ لَهُ مُهْلَةٌ فِي التَّنْفِيلِ وَ الْقَضَاءِ وَ النَّوْمِ وَ الشُّغْلِ إِلَى أَنْ يَبْلُغَ ظِلُّ قَامَتِهِ قَدَمَيْنِ بَعْدَ الزَّوَالِ فَإِذَا بَلَغَ ظِلُّ قَامَتِهِ قَدَمَيْنِ بَعْدَ الزَّوَالِ فَقَدْ وَجِبَ عَلَيْهِ أَنْ يُصَلِّيَ الظُّهْرَ فِي اسْتِقْبَالِ الْقَدَمِ الثَّالِثِ

And the decline happens in middle of the day. It is the same whether the day is short or long. When the sun declines, the time of the Salat has entered, and there is a respite for it regarding the optional, and the fulfilment (of previously missed Salats), and the sleeping, and the pre-occupations up to the shadow reaches its stature of two steps after the midday. When the shadow, its stature reaches two steps after the midday, it becomes obligatory upon him to be praying Al-Zohr in reception of the third step.

وَ كَذَلِكَ يُصَلِّي الْعَصْرَ إِذَا صَلَّى فِي آخِرِ الْوَقْتِ فِي اسْتِقْبَالِ الْقَدَمِ الْخَامِسِ فَإِذَا صَلَّى بَعْدَ ذَلِكَ فَقَدْ صَبَحَ الصَّلَاةَ وَ هُوَ قَاضٍ لِلصَّلَاةِ بَعْدَ الْوَقْتِ

And like that, he should pray Al-Asr when he prays in the end of the timing, in reception of the fifth step. When he prays after that, so he has wasted the Salat, and he has to be a fulfiller of the Salat after the timing.

وَ أَوَّلُ وَقْتِ الْمَغْرِبِ سُحُوطُ الْفُرْصَةِ وَ عَلَامَةُ سُحُوطِهِ أَنْ يَسْوَدَ أَفْقُ الْمَشْرِقِ وَ آخِرُ وَقْتِهَا غُرُوبُ الشَّفَقِ وَ هُوَ أَوَّلُ وَقْتِ الْعَتَمَةِ وَ سُحُوطُ الشَّفَقِ ذَهَابُ الْحُمْرَةِ وَ آخِرُ وَقْتِ الْعَتَمَةِ نِصْفُ اللَّيْلِ وَ هُوَ زَوَالُ اللَّيْلِ

And the first time of Al-Maghrib is fall of the disc (sun), and a sign of its falling is that the eastern horizon darkens, and end of its timing is disappearance of the twilight, and it is beginning time of 'Al-Atma'; and fall of the twilight is the redness going away; and end time of 'Al-Atma' is midnight, and it is the decline (point) of the night.

وَ أَوَّلُ وَقْتِ الْفَجْرِ اعْتِرَاضُ الْفَجْرِ فِي أَفْقِ الْمَشْرِقِ وَ هُوَ بَيَاضُ كَبْيَاضِ النَّهَارِ وَ آخِرُ وَقْتِ الْفَجْرِ أَنْ تَبْدُو الْحُمْرَةُ فِي أَفْقِ الْمَغْرِبِ

And beginning time of Al-Fajr is the display of dawn in the eastern horizon, and it is white like brightness of the day; and end time of Al-Fajr is appearance of the redness in the western horizon.

وَ إِنَّمَا يَمْتَدُّ وَقْتُ الْفَرِيضَةِ بِالنَّوَافِلِ فَلَوْ لَا النَّوَافِلُ وَ عَلَهُ الْمَعْلُولُ لَمْ يَكُنْ أَوْقَاتُ الصَّلَاةِ مَمْدُودَةً عَلَى قَدْرِ أَوْقَاتِهَا فَلِذَلِكَ تُؤَخَّرُ الظُّهْرُ إِنْ أَحْبَبْتَ وَ تُعَجَّلُ الْعَصْرُ إِنْ لَمْ يَكُنْ هُنَاكَ نَوَافِلُ وَ لَا عَلَهُ تَمْنَعُكَ أَنْ تُصَلِّيَهُمَا فِي أَوَّلِ وَقْتِهِمَا

And rather time of the obligatory is extended with the option. Had it not been for the option, and illness of the crippled, there would not be extended timings of the Salat upon a measurement of its timings. For that (reason), you can delay Al-Zohr if you like to and hasten Al-Asr if there do not happen to be optional over these nor any illness preventing you to be praying these in the beginning of their timings.

وَ يَجْمَعُ بَيْنَهُمَا فِي السَّفَرِ إِذَا لَا نَافِلَةَ تَمْنَعُكَ مِنَ الْجَمْعِ

And you can gather between the two during the journey when there is no optional preventing you from the gathering’.

وَ قَدْ جَاءَتْ أَحَادِيثُ مُخْتَلِفَةٌ فِي الْأَوْقَاتِ وَ لِكُلِّ حَدِيثٍ مَعْنَى وَ تَفْسِيرٌ-

And it has come in different Ahadeeth regarding the timings, and for each Hadeeth there is a meaning and an interpretation.

إِنَّ أَوَّلَ وَقْتِ الظُّهْرِ زَوَالُ الشَّمْسِ وَ آخِرَ وَقْتِهَا قَامَةُ رَجُلٍ قَدَمٌ وَ قَدَمَانِ وَ جَاءَ عَلَى الْبَصْفِ مِنْ ذَلِكَ وَ هُوَ أَحَبُّ إِلَيَّ وَ جَاءَ آخِرُ وَقْتِهَا إِذَا تَمَّ قَامَتَيْنِ وَ جَاءَ أَوَّلُ وَقْتِ الْعَصْرِ إِذَا تَمَّ الظِّلُّ قَدَمَيْنِ وَ آخِرَ وَقْتِهَا إِذَا تَمَّ أَرْبَعَةَ أَقْدَامٍ

The beginning of time of Al-Zohr is decline of the sun, and last of its timing is stature of a man, a step and two steps, and it has come upon the half of that, and it is more beloved to me^{-asws}, and end of its timing has come when two statures are complete, and the beginning time of Al-Asr comes when the complete shadow is of two steps, and end of its timing is when four steps are complete.

وَ جَاءَ أَوَّلُ وَقْتِ الْعَصْرِ إِذَا تَمَّ الظِّلُّ ذِرَاعًا وَ آخِرَ وَقْتِهَا إِذَا تَمَّ ذِرَاعَتَيْنِ وَ جَاءَ لهُمَا جَمِيعًا وَقْتُ وَاحِدٍ مُرْسَلٍ قَوْلُهُ إِذَا زَالَتْ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ

And beginning time of Al-Asr comes when the complete shadow is a cubit, and end of its time is when two cubits are complete, and one time has come for them all, with an unbroken chain, his^{-asws} words: ‘When the sun declines, the time of the two Salats has entered’ .

وَ جَاءَ أَنَّ رَسُولَ اللَّهِ ص جَمَعَ بَيْنَ الظُّهْرِ وَ الْعَصْرِ ثُمَّ بِالْعِشَاءِ وَ الْعَتَمَةِ مِنْ غَيْرِ سَفَرٍ وَ لَا مَرَضٍ وَ جَاءَ أَنَّ لِكُلِّ صَلَاةٍ وَقْتَيْنِ أَوَّلٌ وَ آخِرٌ كَمَا ذَكَرْنَاهُ فِي أَوَّلِ النَّبَابِ وَ أَوَّلُ الْوَقْتِ أَفْضَلُهَا وَ إِنَّمَا جُعِلَ آخِرُ الْوَقْتِ لِلْمَعْلُولِ فَصَارَ آخِرُ الْوَقْتِ رُخْصَةً لِلضَّعِيفِ لِجَالِ عَلَيْهِ وَ نَفْسِهِ وَ مَالِهِ وَ هِيَ رَحْمَةٌ لِلْقَوِيِّ الْفَارِغِ لِجَلَّةِ الضَّعِيفِ وَ الْمَعْلُولِ

And it has come that Rasool-Allah^{-saww} has gathered between Al-Zohr and Al-Asr, then with Al-Isha and Al Atma, from without a journey, nor sickness; and it has come that for every Salat

there are two timings, first and last, like what we have mentioned it in the first chapter, and the first timing is it's best, and rather the last timing has been made for the crippled, so the end timing has become an allowance for the weak due to the state of his illness, and his self, and his wealth, and it is a mercy for the strong for the reason of the weak and the crippled.

وَذَلِكَ أَنَّ اللَّهَ فَرَضَ الْفَرَائِضَ عَلَى أَوْعَفِ الْقَوْمِ قُوَّةً لِيَسْتَوِيَ فِيهَا الضَّعِيفُ وَالْقَوِيُّ كَمَا قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَ قَالَ فَأَتَوْهُمَا
اللَّهُ مَا اسْتَطَعْتُمْ

And that is because Allah^{-azwj} has Imposed the obligation upon weakest among the strong people in order to equalise the weak and the strong, just as Allah^{-azwj} Blessed and Exalted Said: **then whatever is easy from the sacrifice. [2:196]**. And Said: **Therefore fear Allah as per your capacity; [64:16]**.

فَاسْتَوَى الضَّعِيفُ الَّذِي لَا يَقْدِرُ عَلَى أَكْثَرِ مِنْ شَاةٍ وَالْقَوِيُّ الَّذِي يَقْدِرُ عَلَى أَكْثَرِ مِنْ شَاةٍ إِلَى أَكْثَرِ الْقُدْرَةِ فِي الْفَرَائِضِ وَ ذَلِكَ لِأَنَّ لَا تَحْتَلِفَ الْفَرَائِضُ
وَ لَا تُقَامُ عَلَى حَدٍّ وَ قَدْ فَرَضَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَلَى الضَّعِيفِ مَا فَرَضَ عَلَى الْقَوِيِّ وَ لَا يُفَرَّقُ عِنْدَ ذَلِكَ بَيْنَ الْقَوِيِّ وَالضَّعِيفِ

He^{-azwj} Equalised the weak who cannot afford more than a sheep, and the strong who is able upon more than a sheep to more ability regarding the obligations, and that is because the obligations do not differ nor are the based upon a limit, and Allah^{-azwj} Blessed and Exalted has Obligated upon the weak what He^{-azwj} has Obligated upon the strong, and He^{-azwj} has not Obligated during that between the strong and the weak.

فَلَمَّا أَنَّ لَمْ يَجُزْ أَنْ يُفْرَضَ عَلَى الضَّعِيفِ الْمَغْلُولِ فَرَضَ الْقَوِيُّ الَّذِي هُوَ غَيْرُ مَغْلُولٍ وَ لَمْ يَجُزْ أَنْ يُفْرَضَ عَلَى الْقَوِيِّ غَيْرُ الضَّعِيفِ فَيَكُونُ الْفَرَضُ
مُحْمُولًا ثَبَتَ الْفَرَضُ عِنْدَ ذَلِكَ عَلَى أَوْعَفِ الْقَوْمِ لِيَسْتَوِيَ فِيهَا الْقَوِيُّ وَالضَّعِيفُ رَحْمَةً مِنَ اللَّهِ لِلضَّعِيفِ لِعَلَّاهُ فِي نَفْسِهِ وَ رَحْمَةً مِنْهُ لِلْقَوِيِّ لِعَلَّاهُ الضَّعِيفُ
وَ يُسْتَمُّ الْفَرَضُ الْمَعْرُوفُ الْمُسْتَقِيمُ عِنْدَ الْقَوِيِّ وَالضَّعِيفِ

When it is not allowed to obligated upon the weak, the crippled, the obligation of the strong who is not crippled, and it is not allowed to obligate upon the strong with other than obligation of the weak, so the obligation would become carrying the proof of the obligation during that upon weakest of the people in order to equalised in it the strong and the weak, as being a Mercy from Allah^{-azwj} for the weak one due to his illness in himself, and Mercy from Him^{-azwj} for the strong due to illness of the weak, and complete the well-known obligation, the established with the strong and the weak.

وَ إِنَّمَا سُمِّيَ ظِلُّ الْقَامَةِ قَامَةً لِأَنَّ حَائِطَ رَسُولِ اللَّهِ ص قَامَةً إِنْسَانٍ فَسُمِّيَ ظِلُّ الْحَائِطِ ظِلُّ قَامَةٍ وَ ظِلُّ قَامَتَيْنِ وَ ظِلُّ قَدَمٍ وَ ظِلُّ قَدَمَيْنِ وَ ظِلُّ أَرْبَعَةِ
أَقْدَامٍ وَ ذِرَاعٍ

And rather, the shadow of the stature (figure) has been named as 'stature' because the wall of Rasool-Allah^{-saww} were of a stature of a person. Thus, the shadow of the walls were named as 'shadow of the stature', and 'shadow of the two statures', and 'shadow of a step', and 'shadow of two steps', and 'shadow of four steps', and 'a cubit'.

وَ ذَلِكَ أَنَّهُ إِذَا مُسِحَ بِالْقَدَمَيْنِ كَانَ قَدَمَيْنِ وَ إِذَا مُسِحَ بِالذَّرَاعَيْنِ كَانَ ذِرَاعَيْنِ وَ إِذَا مُسِحَ بِالْقَامَةِ كَانَ قَامَةً أَيْ هُوَ ظِلُّ
الْقَامَةِ وَ لَيْسَ هُوَ بِطَوِيلِ الْقَامَةِ سِوَاءٍ مِثْلَهُ لِأَنَّ ظِلَّ الْقَامَةِ زَيْمًا كَانَ قَدَمًا وَ زَيْمًا كَانَ قَدَمَيْنِ

And that is because, when it is laid with the two steps, it would be two steps, and when it is laid with the cubit, it would be a cubit, and when it is laid with the two cubits it would be two cubits, and when laid with the stature it would be a stature, i.e. the shadow would be a stature, and it isn't with height of the stature besides it, similar to it, because shadow of the stature sometimes would be a step, and sometimes it would be two steps.

ظِلٌّ مُخْتَلِفٌ عَلَى قَدْرِ الْأُزْمَةِ وَ اخْتِلَافِهَا بِاخْتِلَافِهِمَا لِأَنَّ الظِّلَّ قَدْ يَطُولُ وَ يَنْقُصُ لِاخْتِلَافِ الْأُزْمَةِ وَ الحَائِطُ الْمُنْسُوبُ إِلَى قَامَةِ إِنْسَانٍ قَائِمٍ مَعَهُ غَيْرُ مُخْتَلِفٍ وَ لَا زَائِدٍ وَ لَا نَاقِصٍ فَلْيُثْبِتِ الحَائِطُ الْمُقِيمُ الْمُنْسُوبُ إِلَى الْقَامَةِ كَانَ الظِّلُّ مُنْسُوباً إِلَيْهِ مُسَوَّحاً بِهِ طَالَ الظِّلُّ أَمْ قَصُرَ

And the shadows are different based upon a measure of the seasons, and its differing would be with its differing, because the shadow would be long and shorter at the differing seasons, while the wall is attributed to a stature of a person standing with it, not different, neither more nor less. The established wall stands attributed to the stature, the shadow would be attributed to it, whether the shadow would be long or short.

فَإِنْ قَالَ لَمْ يَصَارَ وَقْتُ الظُّهْرِ وَ الْعَصْرِ أَرْبَعَةَ أَقْدَامٍ وَ لَمْ يَكُنِ الْوَقْتُ أَكْثَرَ مِنَ الْأَرْبَعَةِ وَ لَا أَقَلَّ مِنَ الْقَدَمَيْنِ وَ هَلْ كَانَ يُجُوزُ أَنْ يَصِيرَ أَوْقَاتُهَا أَوْسَعَ مِنْ هَذَيْنِ الْوَقْتَيْنِ أَوْ أَضْيَقَ

If he said, 'Why has time of Al-Zohr and Al-Asr come to be four steps, and the time would not be more than the four nor less than the two steps; and would it be allowed that its timings become vaster than these two timings, or narrower?'

قِيلَ لَهُ يُجُوزُ الْوَقْتُ أَكْثَرَ مِمَّا قُدِّرَ لِأَنَّهُ إِنَّمَا صُبِّرَ الْوَقْتُ عَلَى مَقَادِيرِ قُوَّةِ أَهْلِ الضَّعْفِ وَ اخْتِمَالِهِمْ لِمَكَانِ آدَاءِ الْفَرَائِضِ وَ لَوْ كَانَتْ قُوَّتُهُمْ أَكْثَرَ مِمَّا قُدِّرَ لَهُمْ مِنَ الْوَقْتِ لَقُدِّرَ لَهُمْ وَقْتُ أَضْيَقَ وَ لَوْ كَانَتْ قُوَّتُهُمْ أَضْعَفَ مِنْ هَذَا لَخَفَّفَ عَنْهُمْ مِنَ الْوَقْتِ وَ صُبِّرَ أَكْثَرُهَا

It will be said to him, 'The time is allowed more than what is measured because it has rather become the timing based upon ability of strength of the weak people and their endurance, for the place of fulfilling the obligations; and had their strength been more than what time has been measured out for them, it would have been measured for them times most restrictive; and had their strength would have been weaker than this, it would have been lightened from them from the timing, and it would have been more than these two.

وَ لَكِنْ لَمَّا قُدِّرَتْ قُوَّةُ الْخَلْقِ عَلَى مَا قُدِّرَ لَهُمْ الْوَقْتُ الْمَمْدُودُ بِمَا يَقْدِرُ الْفَرِيقَيْنِ قُدِّرَ لِآدَاءِ الْفَرَائِضِ وَ النَّافِلَةِ وَقْتُ لِيَكُونَ الضَّعِيفُ مَعْدُوراً فِي تَأْخِيرِهِ الصَّلَاةَ إِلَى آخِرِ الْوَقْتِ لِعَلَّةَ ضَعْفِهِ وَ كَذَلِكَ الْقَوِيُّ مَعْدُوراً بِتَأْخِيرِهِ الصَّلَاةَ إِلَى آخِرِ الْوَقْتِ لِأَهْلِ الضَّعْفِ لِعَلَّةَ الْمَعْلُولِ مُؤَدِّياً لِلْفَرْضِ وَ إِنْ كَانَ مُضْطَرِعاً لِلْفَرْضِ بِتَرْكِهِ لِلصَّلَاةِ فِي أَوَّلِ الْوَقْتِ

But, when the strong people were enabled upon what timing had been measured out for them, the extended with it in accordance to the two differences, they are enabled to fulfil the obligatory and the optional time, for the weak one would be excused regarding his delaying the Salat up to end of the timing due to reason of his weakness, and like what, the strong would be excuse with his delaying the Salat to the end of the timing for the weak people for the reason of the crippled to fulfil the obligation, and even if he were to waste the obligation by leaving it for the Salat in the beginning of the time'.

وَ قَدْ قِيلَ أَوَّلُ الْوَقْتِ رِضْوَانُ اللَّهِ وَ آخِرُ الْوَقْتِ عَفْوُ اللَّهِ

And it has been said, the first timing is Satisfaction of Allah^{-azwj} and the end timing is Pardon of Allah^{-azwj}.

وَقِيلَ فَرَضَ الصَّلَاةُ الْخُمْسُ الَّتِي هِيَ مَفْرُوضَةٌ عَلَى أضعفِ الْخَلْقِ قُوَّةً لِيَسْتَوِيَ بَيْنَ الضَّعِيفِ وَالْقَوِيِّ كَمَا اسْتَوَى فِي الْهَدْيِ شَاةٌ وَكَذَلِكَ جَمِيعُ الْفَرَائِضِ الْمَفْرُوضَةِ عَلَى جَمِيعِ الْخَلْقِ

And it is said, 'The five (daily) Salats have been obligated, which these are Imposed upon the weakest of the people in strength in order to equalised between the weak and the strong, just as there is equalisation regarding the sacrificial animal as being a sheep, and like that are entirety of the obligations Imposed upon entirety of the people.

وَإِنَّمَا فَرَضَهَا اللَّهُ عَلَى أضعفِ الْخَلْقِ قُوَّةً مَعَ مَا حَصَّ أَهْلُ الْقُوَّةِ عَلَى آدَاءِ الْفَرَائِضِ فِي أَفْضَلِ الْأَوْقَاتِ وَ أَكْمَلِ الْفَرَضِ كَمَا قَالَ اللَّهُ - وَ مَنْ يُعْظَمِ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

And rather, Allah^{-azwj} has Imposed upon weakest of the people in strength with what He^{-azwj} has Specialised the people of strength upon fulfilling the obligations in the superior timings and perfecting the obligation, like what Allah^{-azwj} Said: **and one who magnifies the rituals of Allah, so it is from the piety of the hearts [22:32].**

وَ جَاءَ أَنَّ آخِرَ وَقْتِ الْمَغْرِبِ إِلَى رُبْعِ اللَّيْلِ لِلْمُقِيمِ الْمَغْلُولِ وَالْمُسَافِرِ كَمَا جازَ أَنْ يُصَلِّيَ الْعَتَمَةَ فِي وَقْتِ الْمَغْرِبِ الْمَمْدُودِ كَذَلِكَ جازَ أَنْ يُصَلِّيَ الْعَصْرَ فِي أَوَّلِ وَقْتِ الْمَمْدُودِ لِلظُّهْرِ

And it has come that end time of Al-Maghrib Salat is up to quarter of the night for the one staying (not travelling), the crippled, and the traveller, just as it is allowed for him to pray Al-Atma in the extended time of Al-Maghrib. Similar to that, he can pray Al-Asr in the beginning of the extended timing of Al-Zohr.

وَقَالَ ع فِي مَوْضِعٍ آخَرَ أَوَّلُ وَقْتِ الظُّهْرِ زَوَالُ الشَّمْسِ إِلَى أَنْ يَبْلُغَ الظِّلُّ قَدَمَيْنِ وَأَوَّلُ وَقْتِ الْعَصْرِ الْفَرَاغُ مِنَ الظُّهْرِ ثُمَّ إِلَى أَنْ يَبْلُغَ الظِّلُّ أَرْبَعَةَ أَقْدَامٍ وَقَدْ رُخِصَ لِلْعَلِيلِ وَالْمُسَافِرِ مِنْهُمَا إِلَى أَنْ يَبْلُغَ سِتَّةَ أَقْدَامٍ وَلِلْمُضْطَرِّ إِلَى مَغِيبِ الشَّمْسِ.

And in another place, 'The first time of Al-Zohr is decline of the sun (midday) up to the shadow reaching two steps, and the first time of Al-Asr is being free from Al-Zohr, then up to the shadow reaching the four steps, and there is allowance for the crippled, and the traveller from these two up to it reaching six steps, and for the desperate one, up to disappearance of the sun".⁶³

تَوْضِيحٌ رُوِيَ فِي الْكَافِي وَالتَّهْذِيبِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَمَّا جَاءَ فِي الْحَدِيثِ أَنَّ صَلَاةَ الظُّهْرِ إِذَا كَانَتِ الشَّمْسُ قَامَةً وَ قَامَتَيْنِ وَ ذِرَاعاً وَ ذِرَاعَيْنِ وَ قَدَمًا وَ قَدَمَيْنِ مِنْ هَذَا وَ مِنْ هَذَا فَمَتَى هَذَا وَ كَيْفَ هَذَا وَ قَدْ يَكُونُ الظِّلُّ فِي بَعْضِ الْأَوْقَاتِ نِصْفَ قَدَمٍ

Clarification (Hadeeth only) – It is reported in (the books) 'Al-Kafi', and 'Al-Tahzeeb' – from Ali Bin Ibrahim, from his father, from Salih Bin Saeed, from Yunus, from one of his men, from Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about what has come in the Hadeeth,

⁶³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 12

that one should pray Al-Zohr when the sun were to be a stature and two statures, and a cubit and two cubits, and a step and two steps, from this and from this. So when would this be, and the shadow would be half a step in some of the timings?’

قَالَ إِنَّمَا قَالَ ظِلُّ الْقَامَةِ وَ لَمْ يَقُلْ قَامَةَ الظِّلِّ وَ ذَلِكَ أَنَّ ظِلَّ الْقَامَةِ يَخْتَلِفُ مَرَّةً يَكْثُرُ وَ مَرَّةً يَقِلُّ وَ الْقَامَةُ قَامَةٌ أَبَدًا لَا تَخْتَلِفُ

He^{-asws} said: ‘But rather it is said, ‘the stature’, and it is not said, ‘Stature of the shadow’, and that is because stature of the shadow differs, at times it is more and at times it reduces, while the stature (of the wall) is a stature for ever, not differing’.

ثُمَّ قَالَ ذِرَاعٌ وَ ذِرَاعَانِ وَ قَدَمٌ وَ قَدَمَانِ فَصَارَ ذِرَاعٌ وَ ذِرَاعَانِ تَفْسِيرُ الْقَامَةِ وَ الْقَامَتَيْنِ فِي الزَّمَانِ الَّذِي يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعًا وَ ظِلُّ الْقَامَتَيْنِ ذِرَاعَيْنِ وَ يَكُونُ ظِلُّ الْقَامَةِ وَ الْقَامَتَيْنِ وَ الذِّرَاعِ وَ الذِّرَاعَيْنِ مُتَّفَقَيْنِ فِي كُلِّ زَمَانٍ مَعْرُوفَيْنِ مُفَسَّرًا إِحْدَاهُمَا بِالْآخَرِ مُسَدَّدًا أَبَدًا

Then he^{-asws} said: ‘A cubit and two cubits, and a step and two steps, interpret the stature and the two statues in the seasons which the shadow of the stature would be a cubit, and shadow of the two statures would be two cubits, and shadow of the stature and the two statures, and the cubit and the two cubits would be co-incidental in every well known season. One of these interprets the other, correct for ever.

فَإِذَا كَانَ الزَّمَانُ يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعًا كَانَ الْوَقْتُ ذِرَاعًا مِنْ ظِلِّ الْقَامَةِ وَ كَانَتْ الْقَامَةُ ذِرَاعًا مِنَ الظِّلِّ وَ إِذَا كَانَ ظِلُّ الْقَامَةِ أَقْلًا أَوْ أَكْثَرَ كَانَ الْوَقْتُ مُحْصُورًا بِالذِّرَاعِ وَ الذِّرَاعَيْنِ

When it were to be the season during which the shadow of the stature would be a cubit, the timing would be a cubit from shadow of the stature, and the stature would be a cubit from the shadow; and when the shadow of the stature would be less or more, it would be the time contained by the cubit and the two cubits.

فَهَذَا تَفْسِيرُ الْقَامَةِ وَ الْقَامَتَيْنِ وَ الذِّرَاعِ وَ الذِّرَاعَيْنِ.

So this is interpretation of the stature, and the two statures, and the cubit, and the two cubits’.

و يُؤَيِّدُهُ مَا رَوَاهُ الشَّيْخُ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ لَهُ أَبُو بَصِيرٍ كَمْ الْقَامَةُ فَقَالَ ذِرَاعٌ إِنَّ قَامَةَ رَجُلٍ رَسُولِ اللَّهِ ص كَانَتْ ذِرَاعًا.

And it is supported by what is reported by the sheykh from Al-Sadiq^{-asws}, Abu Baseer had said to him^{-asws}, ‘How much is the stature?’ He^{-asws} said: ‘A cubit. The stature of a saddlebag of Rasool-Allah^{-saww} was a cubit’.

وَ عَنْهُ ع قَالَ: الْقَامَةُ هِيَ الذِّرَاعُ.

And from him^{-asws} having said: ‘The stature, it is the cubit’.

وَ عَنْهُ ع قَالَ: الْقَامَةُ وَ الْقَامَتَيْنِ الذِّرَاعُ وَ الذِّرَاعَيْنِ فِي كِتَابِ عَلِيِّ ع.

And from him^{-asws} having said: ‘The stature, and the statures, are the cubit and the cubits in the book of Ali^{-asws}’.

13- إِيْتِيَارُ الرِّجَالِ، لِلْكَشِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْوَرَّاقِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ يَزِيدَ عَنْ بُنَانٍ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ كَيْفَ تَرَكْتَ زُرَّارَةَ

(The book) 'Ikhtiyar Al Rijal' of Al Kashi – from Muhammad Bin Ibrahim Al Warraq, from Ali Bin Muhammad Bin Yazeed, from Bunan Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Abu Umeyr who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} said: 'How did you leave Zurara?'

فَقُلْتُ تَرَكْتُهُ لَا يُصَلِّي الْعَصْرَ حَتَّى تَغِيبَ الشَّمْسُ

I said, 'I left him not praying Al-Asr Salat until the sun disappears!'

قَالَ فَأَنْتَ رَسُولِي إِلَيْهِ فَقُلْ لَهُ فَلْيُصَلِّ فِي مَوَاقِيتِ أَصْحَابِهِ فَإِنِّي قَدْ خَرَفْتُ

He^{-asws} said: 'Then you are my^{-asws} messenger to him. Tell him, let him pray Salat in the timings of his companions, for I^{-asws} have been burnt (offended)'.

قَالَ فَأَبْلَغْتُهُ ذَلِكَ فَقَالَ أَنَا وَاللَّهِ أَعْلَمُ أَنَّكَ لَمْ تُكْذِبْ عَلَيْهِ وَ لَكِنْ أَمَرَنِي بِشَيْءٍ فَأَكْرَهُ أَنْ أَدْعُهُ.

He (the narrator) said, 'I delivered that (message) to him. He said, 'By Allah^{-azwj}! I am more knowing you are not lying upon him^{-asws}, but he^{-asws} had instructed me with something, so I disliked to leave it''.⁶⁴

14- الإِيْتِيَارُ، عَنْ حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْقَاسِمِ بْنِ عُثْوَةَ عَنِ ابْنِ بُكَيرٍ قَالَ: دَخَلَ زُرَّارَةُ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّكُمْ قُلْتُمْ لَنَا فِي الظُّهْرِ وَالْعَصْرِ عَلَى ذِرَاعٍ وَ ذِرَاعَيْنِ ثُمَّ قُلْتُمْ أُرِيدُوا بِمَا فِي الصَّيْفِ فَكَيْفَ الْإِبْرَادُ بِمَا وَ فَتَحَ الْوَاحَةَ لِيَكْتُبَ مَا يَقُولُ

(The book) 'Al Ikhtiyar' – from Hamdawiya, from Muhammad Bin Isa, from Al Qasim Bin Urwah, from Ibn Bukeyr who said,

'Zurara entered to see Abu Abdullah^{-asws}. He said, 'You (Imams^{-asws}) have said to us regarding Al-Zohr and Al-Asr are upon a cubit and two cubits. Then you^{-asws} said: 'Delay a bit in the summer. How can the delaying be with it and the Tablets are opened in order to write what he is saying?'

فَلَمْ يُجِبْهُ أَبُو عَبْدِ اللَّهِ ع بِشَيْءٍ فَأَطْبَقَ الْوَاحَةَ فَقَالَ إِنَّمَا عَلَيْنَا أَنْ نَسْأَلَكُمْ وَ أَنْتُمْ أَعْلَمُ بِمَا عَلَيْكُمْ

Abu Abdullah^{-asws} did not answer him with anything. He^{-asws} closed the tablets. He^{-asws} said: 'But rather it is upon us^{-asws} that we^{-asws} ask you all and you are more knowing with what is upon you!'

وَ خَرَجَ وَ دَخَلَ أَبُو بَصِيرٍ عَلَى أَبِي عَبْدِ اللَّهِ فَقَالَ ع إِنَّ زُرَّارَةَ سَأَلَنِي عَنْ شَيْءٍ فَلَمْ أُجِبْهُ وَ قَدْ ضِغْتُ مِنْ ذَلِكَ فَادْهَبْ أَنْتَ رَسُولِي إِلَيْهِ فَقُلْ صَلِّ الظُّهْرَ فِي الصَّيْفِ إِذَا كَانَ ظِلُّكَ مِنْكَ وَ الْعَصْرَ إِذَا كَانَ مِنْكَ

⁶⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 13

And he went out, and Abu Baseer entered to see Abu Abdullah^{-asws}. He^{-asws} said: ‘Zurara asked me^{-asws} about something, but I^{-asws} did not answer him, and he has been constricted from that, so you go as my^{-asws} messenger to him and say, ‘Pray Al-Zohr in the summer when your shadow is like you (in height), and Al-Asr when it were to be twice you (your height)’.

وَكَانَ زُرَّارَةُ هَكَذَا يُصَلِّي فِي الصَّيْفِ وَلَمْ أَسْمَعْ أَحَدًا مِنْ أَصْحَابِنَا يَفْعَلُ ذَلِكَ غَيْرُهُ وَغَيْرُ ابْنِ بُكَيْرٍ .

And Zurara used to pray like this in the summer, no one from our companions heard of anyone doing that apart from him and apart from Ibn Bukeyr”⁶⁵.

بيان: رَوَى عَنْ أَبِي هُرَيْرَةَ بِإِسْنَادٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ

Explanation (Ahadeeth only) – *It is reported from Abu Hureyra (a well-known fabricator), by (various) chains that Rasool-Allah^{-saww} said: ‘When the heat is severe, then delay (for it to cool down) with the Salat, for the severe heat is from sighs of Hell’.*

وَقَالَ اشْتَكَبَ النَّارُ إِلَى رَبِّهَا فَقَالَتْ رَبِّ أَكُلْ بَعْضِي بَعْضًا فَأَذِنَ لَهَا بِنَفْسَيْنِ نَفْسٍ فِي الشِّتَاءِ وَ نَفْسٍ فِي الصَّيْفِ فَأَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ فَمِنْ حَرِّهَا وَ أَشَدُّ مَا تَجِدُونَ مِنَ الْبَرَدِ فَمِنْ زَمْهَرِيرِهَا.

And the Fire complained to its Lord^{-azwj}. It said, ‘Part of me is consuming the other!’ He^{-azwj} Permitted for it for two breaths – a breath in the winter and a breath in the summer. Thus, the severity what you are feeling from the heat, it is from its heat, and severity of the cold what you are feeling is from its frost”.

ثُمَّ رَوَى عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ بِإِسْنَادٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ص فِي سَفَرٍ فَأَرَادَ الْمُؤَذِّنُ أَنْ يُؤَذِّنَ لِلظُّهْرِ فَقَالَ النَّبِيُّ ص أَبْرِدْ ثُمَّ أَرَادَ أَنْ يُؤَذِّنَ فَقَالَ لَهُ أَبْرِدْ حَتَّى رَأَيْنَا فِيَاءَ التَّلَوَّلِ

Then it is reported from Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, by the (various) chains, he^{-ra} said, ‘We were with the Prophet in a journey. The Muezzin wanted to proclaim Azaan for Al-Zohr. The Prophet^{-saww} said: ‘Cool down!’ (delay a while). Then he wanted to proclaim Azaan. He^{-saww} said to him: ‘Cool down! (delay a while) until we see shade of the hills!’

فَقَالَ النَّبِيُّ ص إِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ فَإِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ.

The Prophet^{-saww} said: ‘The severe heat is from sighs of Hell. When the heat is severe, then cool down (delay a while) with the Salat”.

15- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ ابْنِ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ عَبَّادٍ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ جَابِرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ غَفَلَةَ عَنْ عَلِيٍّ وَ عُمَرَ وَ أَبِي بَكْرٍ وَ ابْنِ عَبَّاسٍ قَالُوا كُلُّهُمْ صَلَّيَ الْعَصْرَ وَ الْفَجَّاجُ مُسْتَفِزَّةٌ فَإِنَّمَا كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ص.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Ibn Al Salt, from Ibn Uqdah, from Abbad, from his uncle, from his father, from Jabir, from Ibrahim Bin Abdul A’ala, from Suweyd Bin Gafilah,

‘From Ali^{-asws}, and Umar, and Abu Bakr, and Ibn Abbas, all of them said, ‘Pray Al-Asr Salat while the mountain pass is yellow, for it was Salat of Rasool-Allah^{-saww}’.⁶⁶

16- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِنَا إِنَّهُ زَيْمًا اشْتَبَهَ عَلَيْنَا الْوَقْتُ فِي يَوْمٍ غَيَمٍ

(The book) ‘Al Saraair’ – from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad, from Ibn Abu Umeyr, from Abu Abdullah Al Fara’a,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘A man from our companions said to him^{-asws}, ‘Sometimes the timing is confusing upon us during a cloudy day’.

فَقَالَ تَعْرِفُ هَذِهِ الطُّيُورَ الَّتِي عِنْدَكُمْ بِالْعِرَاقِ يُقَالُ لَهَا الدُّيُوكُ

He^{-asws} said: ‘Do you know these birds which are with you in Al-Iraq, called the roosters?’

فَقَالَ نَعَمْ

He said, ‘Yes’.

قَالَ إِذَا ارْتَفَعَتْ أَصْوَاتُهَا وَتَجَاوَيْتَ فَعِنْدَ ذَلِكَ فَصَلِّ.

He^{-asws} said: ‘When their voices rise and answered in response (by other roosters), pray during that’.⁶⁷

17- مُنْتَهَى الْمَطْلَبِ، رَوَى ابْنُ بَابُوَيْهِ فِي كِتَابِ مَدِينَةِ الْعِلْمِ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْمُؤَذِّنُ يَأْتِي النَّبِيَّ ص فِي الْحَرِّ فِي صَلَاةِ الظُّهْرِ فَيَقُولُ ص أَبْرِدْ أَبْرِدْ.

(The book) ‘Muntaha Al Matlab’ – It is reported by Ibn Babuwayh in the book ‘Madinat Al Ilm’ in ‘Al Saheeh’ from Muawiya Bin Wahb,

‘From Abu Abdullah^{-asws} having said: ‘The Muezzin had come to the Prophet during the (severe) heat regarding Salat Al-Zohr. He^{-saww} said: ‘Cool down! Cool down!’⁶⁸

18- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنْ وَالِدِهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُعَاوِيَةَ مِثْلَهُ.

(The book) ‘Arbaeen’ of Al Shaheed – by his chain from Al Sadouq, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muawiya – similar to it.⁶⁹

19- مُنْتَهَى الْمَطْلَبِ، رَوَى ابْنُ بَابُوَيْهِ فِي كِتَابِ مَدِينَةِ الْعِلْمِ فِي الصَّحِيحِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَاءِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ كَانَ أَبِي زَيْمًا صَلَّى الظُّهْرَ عَلَى خَمْسَةِ أَقْدَامٍ.

⁶⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 15

⁶⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 16

⁶⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 17

⁶⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 18

(The book) 'Muntaha Al Matlab' – It is reported by Ibn Babuwayh in the book 'Madinat Al Ilam' in 'Al Saheeh', from Hassan Bin Ali Al Washa who said,

'I heard Al-Reza^{-asws} saying: 'Sometimes my^{-asws} father^{-asws} would pray based upon five steps (of shadow height)'".⁷⁰

20- الْعَيَّاشِيُّ، عَنْ إِدْرِيسَ الْقُمِّيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْبَاقِيَّاتِ الصَّالِحَاتِ فَقَالَ هِيَ الصَّلَاةُ فَحَافِظُوا عَلَيْهَا

(The book) 'Al Ayyashi' – from Idrees Al Qummi who said,

'I asked Abu Abdullah^{-asws} about: **the lasting righteous deeds [18:46]**. He^{-asws} said: 'It is the Salat, therefore preserve upon it'.

وَقَالَ لَا تُصَلِّي الظُّهْرَ أَبَدًا حَتَّى تَزُولَ الشَّمْسُ.

And he^{-asws} said: 'Do not pray Al-Zohr Salat ever, until the sun declines (midday)'".⁷¹

21- وَمِنْهُ، عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَهُوَ مُعْضَبٌ وَعِنْدَهُ نَفَرٌ مِنْ أَصْحَابِنَا وَهُوَ يَقُولُ تُصَلُّونَ قَبْلَ أَنْ تَزُولَ الشَّمْسُ

And from him, from Saeed Al A'araj who said,

'I entered to see Abu Abdullah^{-asws} and he^{-asws} was angry, and there were a number of our companions in his^{-asws} presence, and he^{-asws} was saying: 'You are praying before decline of the sun!'

قَالَ وَهُمْ سَكُوتٌ

He (the narrator) said, 'And they were silent'.

قَالَ فَقُلْتُ أَصْلَحَكَ اللَّهُ مَا تُصَلِّي حَتَّى يُؤَدِّنَ مُؤَدِّنُ مَكَّةَ

He (the narrator) said, 'I said, 'May Allah^{-azwj} Keep you^{-asws} well! We do not pray until Muezzin of Makkah proclaims Azaan!'

قَالَ فَلَا بَأْسَ أَمَا إِنَّهُ إِذَا أَدَّنَ فَقَدْ زَالَتْ الشَّمْسُ

He^{-asws} said: 'There is no problem! But surely when he proclaims Azaan, the sun has declined (midday)'.

ثُمَّ قَالَ إِنَّ اللَّهَ يَقُولُ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ فَقَدْ دَخَلَتْ أَرْبَعُ صَلَوَاتٍ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ وَ أَفَرَدَ صَلَاةَ الْفَجْرِ فَقَالَ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَمَنْ صَلَّى قَبْلَ أَنْ تَزُولَ الشَّمْسُ فَلَا صَلَاةَ لَهُ.

Then he^{-asws} said: '**Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, and recitation at dawn.** – four Salat have entered in what is between these two

⁷⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 19

⁷¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 20

timings, and Al-Fajr Salat is individualised - ***Surely the recitation at dawn was always witnessed [17:78]***. The one prays before decline of the sun (midday), there is no Salat for him".⁷²

22- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا زَالَتْ الشَّمْسُ دَخَلَ وَفْتُ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ وَ لَيْسَ يَمْنَعُ مِنْ صَلَاةِ الْعَصْرِ بَعْدَ صَلَاةِ الظُّهْرِ إِلَّا قَضَاءُ السُّبْحَةِ الَّتِي بَعْدَ الظُّهْرِ وَ قَبْلَ الْعَصْرِ فَإِنْ شَاءَ طَوَّلَ إِلَى أَنْ يَمْضِيَ قَدَمَانِ وَ إِنْ شَاءَ قَصَّرَ.

(The book) 'Da'aim Al Islam' –

'From Ja'far Bin Muhammad^{-asws} having said: 'When the sun declines (midday), the time of two Salats has entered – Al-Zohr and Al-Asr, and nothing prevents from Salat Al-Asr, after Salat Al-Zohr except fulfilling the glorifications which are after Al-Zohr and before Al-Asr. If he so desires, he can prolong up to two steps are gone (shadow), and if he so desires, he can shorten".⁷³

و عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ خَرَجَ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ إِلَى مَشْرِئَةٍ أَمَّ إِبْرَاهِيمَ فَصَعِدَ الْمَشْرِئَةَ ثُمَّ نَزَلَ فَقَالَ لِلرَّجُلِ زَالَتْ الشَّمْسُ

And from Abu Ja'far^{-asws}, he^{-asws} went out and with him^{-asws} was a man from our companions, to the spring of Umm Ibrahim^{-as} (Mariah the Coptic). He^{-asws} ascended the spring, then descended. He^{-asws} said to the man: 'The sun has declined!'

قَالَ أَنْتَ أَعْلَمُ جُعِلْتُ فِدَاكَ

He said, 'You are more knowing, may I be sacrificed for you^{-asws}!'

فَنَظَرَ فَقَالَ قَدْ زَالَتْ وَ أَذَّنَ وَ قَامَ إِلَى نَخْلَةٍ فَصَلَّى صَلَاةَ الزَّوَالِ وَ هِيَ صَلَاةُ السُّنَّةِ قَبْلَ الظُّهْرِ

He^{-asws} looked. He^{-asws} said: 'It has declined!' And he^{-asws} proclaimed Azaan and stood by a date tree. He^{-asws} prayed the midday Salat, and it is the Sunnah Salat before Al-Zohr.

ثُمَّ أَقَامَ الصَّلَاةَ وَ تَحَوَّلَ إِلَى نَخْلَةٍ أُخْرَى وَ أَقَامَ الرَّجُلُ عَنْ يَمِينِهِ فَصَلَّى الظُّهْرَ أَرْبَعًا

Then he^{-asws} proclaimed Iqama of the Salat and transferred to another date tree, and the man proclaimed Iqama on his^{-asws} right. He^{-asws} prayed Al-Zohr.

ثُمَّ تَحَوَّلَ إِلَى نَخْلَةٍ أُخْرَى فَصَلَّى صَلَاةَ السُّنَّةِ بَعْدَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ ثُمَّ أَذَّنَ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ ثُمَّ أَقَامَ الصَّلَاةَ وَ صَلَّى الْعَصْرَ أَرْبَعًا وَ لَمْ تَكُنْ بَيْنَ الظُّهْرِ وَالْعَصْرِ إِلَّا السُّبْحَةُ.

Then he^{-asws} transferred to another date tree. He^{-asws} prayed the Sunnah Salat after Al-Zohr, four Cycles, then proclaimed Azaan and prayed four Cycles. Then he^{-asws} proclaimed Iqama of the Salat and prayed Al-Asr, four Cycles, and there was not between Al-Zohr and Al-Asr except the glorification".⁷⁴

⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 21

⁷³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 22 a

⁷⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 22 b

23- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: آخِرُ وَقْتِ الْعَصْرِ أَنْ تَصْفَرُ الشَّمْسُ.

(The book) 'Al Da'aim' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Last time of Al-Asr is the sun turning yellow'.⁷⁵

وَعَنِ النَّبِيِّ ص قَالَ: صَلُّوا الْعَصْرَ وَ الشَّمْسُ بَيضاء نَبِيَّةً.

And from the Prophet^{-saww} having said: 'Pray Al-Asr while the sun is white, pure'.⁷⁶

وَعَنْهُ ع أَنَّهُ كَانَ يَأْمُرُ بِالْإِبْرَادِ بِصَلَاةِ الظُّهْرِ فِي شِدَّةِ الْحَرِّ وَ ذَلِكَ أَنْ تُؤَخَّرَ بَعْدَ الزَّوَالِ شَيْئًا.

And from him^{-asws}, he^{-asws} used to instruct with the cooling down (delaying) Al-Zohr Salat during severe heat, and that is delaying something after the midday'.⁷⁷

24- الْهِدَايَةُ، قَالَ الصَّادِقُ ع إِذَا زَالَتْ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ إِلَّا أَنْ بَيْنَ يَدَيْهَا سُبْحَةٌ فَإِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ.

(The book) 'Al Hidaya' –

'Al-Sadiq^{-asws} said: 'When the sun declines, the time of two Salats has entered, except that in front of it is glorifications. If you like you can prolong, and if you like you can shorten'.⁷⁸

وَ قَالَ الصَّادِقُ ع أَوَّلُ الْوَقْتِ زَوَالُ الشَّمْسِ وَ هُوَ وَقْتُ اللَّهِ الْأَوَّلُ وَ هُوَ أَفْضَلُهُمَا.

And Al-Sadiq^{-asws} said: 'The first time is decline of sun (midday), and it is the first timing by Allah^{-azwj} and it is their superior'.⁷⁹

وَ قَالَ ع إِذَا زَالَتْ الشَّمْسُ فَتَبَحَّتْ أَبْوَابُ السَّمَاءِ فَلَا أَحَبُّ أَنْ يَسْبِقَنِي أَحَدٌ بِالْعَمَلِ إِلَيَّ أَحَبُّ أَنْ تَكُونَ صَحِيفَتِي أَوَّلَ صَحِيفَةٍ يُكْتَبُ فِيهَا الْعَمَلُ الصَّالِحُ.

And he^{-asws} said: 'When the sun declines (midday), doors of the sky are opened, so I^{-asws} do not like anyone to precede me^{-asws} with the deed. I^{-asws} love for my^{-asws} book (register of deeds) to be the first book the righteous deeds is written in'.⁸⁰

وَ قَالَ ع مَا يَأْمُرُ أَحَدُكُمْ الْحَدَّثَ فِي تَرْكِ الصَّلَاةِ وَ قَدْ دَخَلَ وَقْتُهَا وَ هُوَ فَارِعٌ فَأَوَّلُ وَقْتِ الظُّهْرِ مِنْ زَوَالِ الشَّمْسِ إِلَى أَنْ تَمُضِيَ قَدَمَانِ وَ وَقْتُ الْعَصْرِ مِنْ جَيْنِ تَمُضِي قَدَمَانِ مِنْ زَوَالِ الشَّمْسِ إِلَى أَنْ تَغِيبَ

And he^{-asws} said: 'Not one of you is safe from the action of neglecting the Salat and its timing has already entered, and he is free. The first time of Al-Zohr is from decline of the sun (midday)

⁷⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 23 a

⁷⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 23 b

⁷⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 23 c

⁷⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 24 a

⁷⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 24 b

⁸⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 24 c

up to the going of two steps (shadow); and the time of Al-Asr is from the time two steps are gone from decline of the sun up to it's disappearance'.

وَقَالَ لَفَضْلُ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ كَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا.

And he^{-asws} said: 'The merit of the first time over the last is like merit of the Hereafter over the world'.⁸¹

25- تَفْسِيرُ سَعْدِ بْنِ عَبْدِ اللَّهِ، بِرِوَايَةِ ابْنِ قُؤْلُوبَيْهِ عَنْهُ بِإِسْنَادِهِ عَنْهُمْ ع قَالَ: مَنْ كَانَ مُقِيمًا عَلَى الْإِفْرَارِ بِالْأَيْمَةِ عَ كُلِّهِمْ وَ بِإِمَامِ زَمَانِهِ وَ وَلَايَتِهِ وَ أَنَّهُ قَائِمُ الْعَيْنِ وَ مَسْتَوْرٌ مِنْ عَقِبِ الْمَاضِي قَبْلَهُ وَ قَدْ خَفِيَ عَلَيْهِ اسْمُ الْحُجَّةِ وَ مَوْضِعُهُ فِي هَذَا الْوَقْتِ

Tafseer Sa'ad Bin Abdullah, by a report of Ibn Qawlawayi, from him, by his chain,

'From them^{-asws} having said: 'One who were to stay upon acknowledgment with the Imams^{-asws}, all of them^{-asws}, and with the Imam^{-asws} of his time and his^{-asws} Wilayah, and he^{-asws} is present and is veiled, being posterity of the past (Imam^{-asws}) before him^{-asws}, and his^{-asws} name is hidden unto him, name of the Divine Authority, and his^{-asws} whereabouts in this time.

فَمَعْدُورٌ فِي إِذْرَاكِ الْإِسْمِ وَ الْمَوْضِعِ حَتَّى يَأْتِيَهُ الْخَبَرُ الَّذِي يُمَثِّلُهُ تَصَحُّحُ الْأَخْبَارِ وَ يَثْبُتُ الْإِسْمُ وَ الْمَكَانُ

He is excused in realising the name and the whereabouts until the news comes to him of the one^{-asws} similar to him^{-asws}, verifying the news and affirming the name and the place.

وَ مِثْلُ ذَلِكَ إِذَا حَجَبَ اللَّهُ عَزَّ وَ جَلَّ عَنِ الْعِبَادِ عَيْنَ الشَّمْسِ الَّتِي جَعَلَهَا دَلِيلَ الصَّلَاةِ فَمَوْسَعٌ عَلَيْهِمْ تَأْخِيرُهَا حَتَّى يَتَبَيَّنَ لَهُمْ أَوْ يَصِحَّ لَهُمْ دُخُولُ الْوَقْتِ وَ هُمْ عَلَى يَقِينٍ أَنَّ عَيْنَهَا لَمْ تَبْطُلْ وَ قَدْ خَفِيَ عَلَيْهِمْ مَوْضِعُهَا.

And similar to that, when Allah^{-azwj} Mighty and Majestic Veils eye the sun from the servants, which He^{-azwj} has Made it a pointer of the Salat, He^{-azwj} has Expanded upon them to delay until it is either clean to them or verified for them of the entrance of the time, and he is upon certainty that its eye is not nullified and its place is hidden unto them".⁸²

26- الْمَجَازَاتُ النَّبَوِيَّةُ، عَنِ النَّبِيِّ ص قَالَ فِي حَدِيثٍ طَوِيلٍ يُؤَخَّرُونَ الصَّلَاةَ إِلَى شَرْقِ الْمَوْئَى.

(The book) 'Al Majazaat Al Nabawiya' –

'From the Prophet^{-saww} having said in a lengthy Hadeeth: 'They are delaying the Salat up to pangs of death'.⁸³

27- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْمُؤْتَوِّرَ أَهْلَهُ وَ مَالَهُ مِنْ ضَبَعِ صَلَاةِ الْعَصْرِ

The book of Aasim Bin Humeyd, from Abu Baseer who said,

⁸¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 24 d

⁸² Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 25

⁸³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 26

'I heard Abu Ja'far^{-asws} saying: 'The one stripped of his family and his wealth, is the one who wastes Al-Asr Salat'.

قَالَ قُلْتُ أَيُّ أَهْلٍ لَهُ

He (the narrator) said, 'I said, 'Whichever family of his?'

قَالَ لَا يَكُونُ لَهُ أَهْلٌ فِي الْجَنَّةِ.

He^{-asws} said: 'There will not be a family for him in the Paradise'.⁸⁴

28- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ شَرِيحٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ أَنَّهُ كَانَ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ زُرَّارَةُ بْنُ أَعْيَنٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِنِّي أَصَلِّي الْأَوَّلَى إِذَا كَانَ الظِّلُّ قَدَمَيْنِ ثُمَّ أَصَلِّي الْعَصْرَ إِذَا كَانَ الظِّلُّ أَرْبَعَةَ أَقْدَامٍ

The book of Muhammad Bin Al Musanna – from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muharby,

'He was seated in the presence of Abu Abdullah^{-asws}, and Zurara Bin Ayn entered to see him^{-asws}. He said, 'O Abu Abdullah^{-asws}! I tend to pray the first (Al-Zohr) Salat when the shadow were to be two steps, then I pray Al-Asr when the shadow were to be four steps!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ الْوَقْتَ فِي النِّصْفِ مِمَّا ذَكَرْتَ إِنِّي قَدَرْتُ لِلْمَوَالِي جَرِيدَةً فَلَبَسَ يَخْفَى عَلَيْهِمُ الْوَقْتُ.

Abu Abdullah^{-asws} said: 'The time is in the middle of what you have mentioned. I^{-asws} measured out a branch for my^{-asws} friends, so the time would not be hidden unto them'.⁸⁵

⁸⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 27

⁸⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 7 H 28

CHAPTER 8 – TIME OF THE TWO EVENING SALATS

1- مجاليس الصدوق، و الحِصَال، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْقُرَشِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ كَرِهَ لَكُمْ اثْنَتَا أَرْبَعًا وَعِشْرِينَ خَصَلَةً وَ هَكَأُكُمْ عَنْهَا إِلَى أَنْ قَالَ وَ كَرِهَ النَّوْمَ قَبْلَ الْعِشَاءِ الْآخِرَةِ وَ كَرِهَ الْحَدِيثَ بَعْدَ الْعِشَاءِ الْآخِرَةِ.

(The books) 'Majaalis' of Al Sadouq, and 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from al Husayn Bin Al-Hassan Al Qureyshi, from Suleyman Bin Ja'far Al Basri, from Abdullah Bin Al Husayn Bin Yazeed, from his father,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'O community! Allah^{azwj} Dislikes twenty-four traits for you and has Prohibited you from these' – up to he^{asws} said: 'And He^{azwj} Dislikes the sleeping before the Al-Isha the last, and Dislikes the discussions after Al-Isha the last''.⁸⁶

2- أمالي ابن الشيخ، عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ سَالِمٍ الْفَرَّاءِ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا قَصْرًا مِنْ يَاقُوتٍ أَحْمَرَ يُرَى بَاطِنُهُ مِنْ ظَاهِرِهِ لِضِيَائِهِ وَ نُورِهِ وَ فِيهِ قُبَّتَانِ مِنْ دُرٍّ وَ زَبَرْجَدٍ

(The book) 'Al Amaali' of Ibn Al Sheykh – from his father, from a group, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan, from his father, from Yahya Bin Salim Al Fara'a, from Hammad Bin Usman,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'When there was an ascension with me^{saww} to the sky, I^{saww} entered the Paradise. I^{saww} saw in it a castle of red ruby. It's interior could be seen from its exterior due to its illumination and its radiance, and in it were two domes of gems and emeralds'.

فَقُلْتُ يَا جِبْرَائِيلُ لِمَنْ هَذَا الْقَصْرُ

I said, 'O Jibraeel^{as}! For whom is this castle?'

قَالَ هُوَ لِمَنْ أَطَابَ الْكَلَامَ وَ أَدَامَ الصِّيَامَ وَ أَطْعَمَ الطَّعَامَ وَ تَحَجَّدَ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{as} said: 'It is for the one of good speech, and constant fasting, and feeds the food, and holds vigil at night while the people sleep'.

قَالَ عَلِيُّ ع فَقُلْتُ يَا رَسُولَ اللَّهِ وَ فِي أُمَّتِكَ مَنْ يُطِيقُ هَذَا

Ali^{asws} said: 'I^{asws} said: 'O Rasool-Allah^{saww}! And is there anyone in your^{saww} community who can endure this?'

⁸⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 1

فَقَالَ صَ أَ تَدْرِي مَا إِطَابَةُ الْكَلَامِ

He^{-saww} said: 'Do you^{-asws} know what is being of good speech?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَغْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ أَ تَدْرِي مَا إِدَامَةُ الصِّيَامِ

He^{-saww} said: 'One who says, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!' Do you^{-asws} know what is being of constant fasting?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَغْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ صَامَ شَهْرَ الصَّبْرِ شَهْرَ رَمَضَانَ وَ لَمْ يُفْطِرْ مِنْهُ يَوْمًا أَ تَدْرِي مَا إِطْعَامُ الطَّعَامِ

He^{-saww} said: 'One who fasts the month of patience, month of Ramazan and does not break any day from it. Do you^{-asws} know what is feeding the food?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَغْلَمُ

I^{-asws} said: 'Allah^{-saww} and His^{-saww} Rasool^{-saww} are more knowing!'

قَالَ مَنْ طَلَبَ لِعِيَالِهِ مَا يَكْفِي بِهِ وَجُوهَهُمْ عَنِ النَّاسِ أَ تَدْرِي مَا التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-saww} said: 'One who seeks for his dependants, with what he can suffice their faces from the people. Do you^{-asws} know what is holding the vigil at night while the people sleep?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَغْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ لَمْ يَنَمْ حَتَّى يُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَ النَّاسُ مِنَ الْيَهُودِ وَ النَّصَارَى وَ غَيْرِهِمْ مِنَ الْمُشْرِكِينَ نِيَامٌ بَيْنَهُمَا.

He^{-saww} said: 'One who does not sleep until he has prayed Al-Isha the last while the people, from the Jews and the Christians, and others from the Polytheists are sleeping between them''⁸⁷

3- تَفْسِيرُ التُّغْمَانِي، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلُهُ وَ فِيهِ لِأَنَّهُمْ يَنَامُونَ بَيْنَ الصَّلَاتَيْنِ.

⁸⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 2

Tafseer Al Numani –

‘From Amir Al-Momineen^{-asws}, similar to it, and in it: ‘Because they are sleeping between the two Salats’^{.88}

4- السَّارَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حُبُوبٍ عَنِ الْحُسَيْنِ عَنِ أَحْمَدَ الْقُرَوِيِّ عَنِ أَبِي بَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ذَلِكَ الشَّمْسُ زَوَالُهَا وَ عَسَى اللَّيْلُ يَمْتَرِلَةَ الزَّوَالِ مِنَ النَّهَارِ.

(The book) ‘Al Saraair’ – from the book of Muhammad Bin Ali Bin Mahboub, from Al Husayn, from Ahmad Al Qarawy, from Aban, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘The going down (Duluk) of the sun is it’s decline (midday), and the darkness of the night (after mid-night) is like the dusk of the night (midnight) is at the status of the decline from the day (midday)’^{.89}

5- مُنْتَهَى الْمَطْلَبِ، قَالَ رَوَى ابْنُ بَابُوَيْهِ فِي كِتَابِ مَدِينَةِ الْعِلْمِ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا غَرَبَتِ الشَّمْسُ فَعَابَ قُرْصُهَا.

(The book) ‘Muntaha Al Matlab’ – He said, ‘It is reported by Ibn Babuwayh in the book ‘Madinat Al Ilm’, in ‘Al Saheeh’, from Abdullah Bin Muskan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The time of Al-Maghrib is when the sun sets, so its disc disappears’^{.90}

6- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا شِهَابُ إِنِّي أَحْبُّ إِذَا صَلَّيْتُ الْمَغْرِبَ أَنْ أَرَى فِي السَّمَاءِ كَوْكَبًا.

(The book) ‘Al Ilal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, raising it from Muhammad Bin Hakeem, from Shihab Bin Abd Rabbih who said,

‘Abu Abdullah^{-asws} said: ‘O Shihab! I^{-asws} love it when I^{-asws} prayed Al-Maghrib Salat and I^{-asws} can see stars in the sky’^{.91}

7- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَلَكٌ مُوَكَّلٌ يَقُولُ مَنْ نَامَ عَنِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ فَلَا أَنَامَ اللَّهُ عَلَيْهِ.

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Musa Bin Bakr, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘An Allocated Angel says: ‘One who sleeps from Al-Isha Salat up to midnight, may Allah^{-azwj} not Let his eyes sleep!’^{.92}

⁸⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 3

⁸⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 4

⁹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 5

⁹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 6

⁹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 7

8- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَلِيٍّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا أَمَرْتُ أَبَا الْخَطَّابِ أَنْ يُصَلِّيَ الْمَغْرِبَ حِينَ تَغِيبُ الْحُمْرَةُ مِنْ مَطْلَعِ الشَّمْسِ عِنْدَ مَغْرِبِهَا فَجَعَلَهُ هُوَ الْحُمْرَةُ الَّتِي مِنْ قَبْلِ الْمَغْرِبِ وَكَانَ يُصَلِّي حِينَ يَغِيبُ الشَّفَقُ.

(The book) 'Al Saraair' – from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al-Hassan, from Ali Bin Yaqoub Al Hashimy, from Marwan Bin Muslim, from Ammar Al Sabaty,

'From Abu Abdullah^{-asws} having said: 'But rather, I^{-asws} had instructed Abu Al-Khattab to pray Al-Maghrib Salat when the redness disappears from the front of the sun during its setting. But he made it the redness which is from before Al-Maghrib, and he was praying Salat when the twilight disappears".⁹³

9- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنِ التَّلْعُكْرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ الْحِمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِسِيِّ عَنْ زُرَيْقِ الْخُلُقَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ يُصَلِّي الْمَغْرِبَ عِنْدَ سُقُوطِ الْفُرْصِ قَبْلَ أَنْ تَظْهَرَ النُّجُومُ.

(The book) 'Majaalis' of the Sheykh – from Al Husayn Bin Ubeydullah, from Al Talakbury, from Muhammad Bin Hammam, from Abdullah Al Himeyri, from Muhammad Bin Khalid Al Tayalisy, from Zureyq Al Khulqany,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} used to pray Al-Maghrib Salat at the fall of the disc (of the sun), before the stars appeared".⁹⁴

10- الْهِدَايَةُ، قَالَ الصَّادِقُ ع إِذَا غَابَتِ الشَّمْسُ فَقَدْ حَلَّ الْإِفْطَارُ وَوَجَبَتِ الصَّلَاةُ وَوَقْتُ الْمَغْرِبِ أَصْبَحُ الْأَوْقَاتِ وَهُوَ إِلَى حِينَ غَيْبِ الشَّفَقِ وَوَقْتُ الْعِشَاءِ مِنْ غَيْبِ الشَّفَقِ إِلَى ثُلُثِ اللَّيْلِ.

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'When the sun disappears (sets), breaking (of the fast) is Permissible and the Salat is obligated; and the time of Al-Maghrib is narrowest of the timings, and it is up to the time of disappearance of the twilight, while the time of Al-Isha is from disappearance of the twilight up to a third of the night".⁹⁵

11- الْمَحَاسِنُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ صَلَاةِ الْمَغْرِبِ فَقَالَ أَنْخِ إِذَا غَابَتِ الشَّمْسُ

(The book) 'Al Mahasin' – from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} was asked about Al-Maghrib Salat. He^{-asws} said: 'Kneel (the camels) when the sun disappears'.

قَالَ فَإِنَّهُ يَشْتَدُّ عَلَى الْقَوْمِ إِذَا خَنَعَهُ مَرَّتَيْنِ

He said, 'It is difficult upon the people to make it kneel twice'.

⁹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 8

⁹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 9

⁹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 10

قَالَ إِنَّهُ أَصْنُونٌ لِلظَّهْرِ .

He^{-asws} said: 'It is fortification for the back'.⁹⁶

12- مجالس الصدوق، عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن عيسى و موسى بن جعفر البغدادي معاً عن عبد الله بن الصلت عن الحسن بن علي بن فضال عن داود بن أبي يزيد عن الصادق ع قال: إذا غابت الشمس فقد دخل وقت المغرب.

(The book) 'Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa and Musa Bin Ja'far Al Baghdadi, both together from Abdullah Bin Al Salt, from Al-Hassan Bin Ali Bin Fazzal, from Dawood Bin Abu Yazeed,

'From Al-Sadiq^{-asws} having said: 'When the sun disappears, the time of Al-Maghrib has entered'.⁹⁷

13- و منه، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن الحسن بن سعيد عن علي بن النعمان عن داود بن فرقد قال: سمعت أبي يسأل أبا عبد الله ع متى يدخل وقت المغرب

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Ali Bin Al Numan, from Dawood Bin Farqad who said,

'I heard my father asking Abu Abdullah^{-asws}, 'When does the time of Al-Maghrib enter?'

فَقَالَ إِذَا غَابَ كُرْسِيُّهَا

He^{-asws} said: 'When its illumination disappears'.

قَالَ وَ مَا كُرْسِيُّهَا

He said, 'And what is it's illumination?'

قَالَ قُرْصُهَا

He^{-asws} said: 'It's disc'.

قُلْتُ مَتَى يَغِيبُ قُرْصُهَا

I said, 'When does its disc disappear?'

قَالَ إِذَا نَظَرْتَ إِلَيْهِ فَلَمْ تَرَهُ.

He^{-asws} said: 'When you look at it, you cannot see it'.⁹⁸

⁹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 11

⁹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 12

⁹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 13

14- مجاليس الصدوق، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زَيْدِ الشَّحَامِ أَوْ غَيْرِهِ قَالَ: صَعِدْتُ مَرَّةً جَبَلَ أَبِي قُبَيْسٍ وَ النَّاسُ يُصَلُّونَ الْمَغْرِبَ فَرَأَيْتُ الشَّمْسَ لَمْ تَغِبْ وَ إِنَّمَا تَوَارَتْ خَلْفَ الْجَبَلِ عَنِ النَّاسِ فَلَقِيتُ أَبَا عَبْدِ اللَّهِ ع الصَّادِقَ فَأَخْبَرْتُهُ بِذَلِكَ

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Husayn Bin Al-Hassan Bin Aban, from Al Husayn Bin Saeed, from Hammad Bin Hareyz, from Zayd Al Shaham, or someone else who said,

'Once I climbed mount Abu Qubeys while the people were praying Al-Maghrib Salat I saw the sun had not disappeared, and rather it had been covered from the people behind the mountain. I met Abu Abdullah Al-Sadiq^{asws} and informed him^{asws} of that.

فَقَالَ لِي وَ لَمْ فَعَلْتَ ذَلِكَ بِنَفْسٍ مَا صَنَعْتَ إِنَّمَا تُصَلِّيْهَا إِذَا لَمْ تَرَهَا خَلْفَ جَبَلٍ غَابَتْ أَوْ غَارَتْ مَا لَمْ يُجَلِّلْهَا سَحَابٌ أَوْ ظُلُمَةٌ تُظْلِمُهَا فَإِنَّمَا عَلَيْكَ مَشْرِقُكَ وَ مَغْرِبُكَ وَ لَيْسَ عَلَى النَّاسِ أَنْ يَبْحَثُوا.

He^{asws} said to me: 'And why did you do that? Evil is what you have done. But rather, you should have prayed it when you could not see it behind a mountain, disappeared or sunk, for as long as it is not covered by the clouds or darkness. Rather, upon you is your east and your west, and it isn't upon the people that they should be searching'.⁹⁹

15- وَ مِنْهُ، عَنْ أَبِيهِ وَ ابْنِ الْوَلِيدِ مَعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ الْحُسَيْنِ وَ الْحُسَيْنِ بْنِ عَلِيٍّ مَعاً عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع فِي الْمَغْرِبِ إِنَّمَا رُئِيَ صَلَاتُنَا وَ نَحْنُ نَخَافُ أَنْ تَكُونَ الشَّمْسُ خَلْفَ الْجَبَلِ أَوْ قَدْ سَتَرَهَا مِنَّا الْجَبَلُ

And from him, from his father and Ibn Al Waleed, both together from Sa'ad Bin Abdullah, from Musa Bin Al-Hassan and Al Husayn Bin Ali, both together from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Ja'far Bin Usman, from Sama'at who said,

'I said to Abu Abdullah^{asws} regarding Al-Maghrib, 'Sometimes we pray and we are fearing that the sun could be behind the mountain, or the mountain has veiled it from us'.

فَقَالَ لَيْسَ عَلَيْكَ صُعُودُ الْجَبَلِ.

He^{asws} said: 'It isn't upon you to be climbing the mountain'.¹⁰⁰

16- الْمَجَالِيسُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَنْتَعَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي الْمَغْرِبَ وَ يُصَلِّي مَعَهُ حَيٌّ مِنَ الْأَنْصَارِ يُقَالُ لَهُمْ بَنُو سَلِيمَةَ مَنَازِلُهُمْ عَلَى نِصْفِ مِيلٍ فَيُصَلُّونَ مَعَهُ ثُمَّ يَنْصَرِفُونَ إِلَى مَنَازِلِهِمْ وَ هُمْ يَرَوْنَ مَوَاضِعَ نَبْلِهِمْ.

(The book) 'Al Majaalis' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Husayn Bin Al-Hassan Bin Aban, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Muhammad Bin Yahya Al Khash'amy who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{sawww} had prayed Al-Maghrib Salat and a tribe from the Helpers called the clan of Salima prayed with him^{sawww}. Their houses were at half a

⁹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 14

¹⁰⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 15

mile, so they prayed with him^{-saww}, then they left to go to their homes, and they were seeing places of their arrows”^{.101}

بيان: مواضع نبلهم أي سهامهم و يدل على استحباب التعجيل بالمغرب و ظاهره دخول الوقت بغيوبة القرص

Explanation – ‘Places of their arrows’ – i.e., their arrows and it evidence’s upon the recommendation of hastening with Al-Maghrib, and it’s apparent is entrance of the time at the disappearance of the disc (sun).

و هذا الخبر رواه المخالفون أيضاً عن جابر و غيره قال: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ النَّبِيِّ ص ثُمَّ نَخْرُجُ نَتَنَاضَلُ حَتَّى نَدْخُلَ بُيُوتَ بَنِي سَلَمَةَ نَنْظُرُ إِلَى مَوَاقِعِ النَّبْلِ مِنَ الْأَسْفَارِ.

And this Hadeeth, it is reported by the adversaries as well, from Jabir and others who said, ‘We were praying Al-Maghrib with the Prophet^{-saww}. Then we went out. We struggled until we entered houses of the clan of Salima. We looked at the places of the arrows, from the yellowness (of the sun)’.

17- الْمَجَالِسُ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ مُغَيْرَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ عُبيدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ صَحَبَنِي رَجُلٌ كَانَ يُمَيِّسِي بِالْمَغْرِبِ وَ يُعَلِّسُ بِالْفَجْرِ فَكُنْتُ أَنَا أُصَلِّي الْمَغْرِبَ إِذَا وَجِبَتِ الشَّمْسُ وَ أُصَلِّي الْفَجْرَ إِذَا اسْتَبَانَ لِي الْفَجْرُ

(The book) ‘Al Majaalis’ – from Ja’far Bin Ali Bin Al-Hassan Al Kufi, from his grandfather Al-Hassan Bin Ali Bin Abdullah, from his grandfather Abdullah Bin Mugheira, from Ibn Bukeyr, from Ubeyd Bin Zurara,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘A man accompanied me^{-asws}. He used to pray Al-Maghrib after the evening, and pray Al-Fajr at end of the night. I^{-asws} used to pray Al-Maghrib when the sun had set and I^{-asws} prayed Al-Fajr when the dawn was clear to me.

فَقَالَ لِي الرَّجُلُ مَا يَمْنَعُكَ أَنْ تَصْنَعَ مِثْلَ مَا أَصْنَعُ فَإِنَّ الشَّمْسَ تَطْلُعُ عَلَيَّ قَدِمَ قَبْلَنَا وَ تَغْرُبُ عَنَّا وَ هِيَ طَالِعَةٌ عَلَيَّ آخِرِينَ بَعْدَ

The man said to me^{-asws}, ‘What prevents you from doing like what I have done, for the sun emerges upon a people around us, and it sets from us and it emerges upon others afterwards’.

قَالَ فَقُلْتُ إِنَّمَا عَلَيْنَا أَنْ نُصَلِّي إِذَا وَجِبَتِ الشَّمْسُ عَنَّا وَ إِذَا طَلَعَ الْفَجْرُ عِنْدَنَا لَيْسَ عَلَيْنَا إِلَّا ذَلِكَ وَ عَلَيَّ أَوْلِيكَ أَنْ يُصَلُّوا إِذَا غَرَبَتْ عَنْهُمْ.

He^{-asws} said: ‘I^{-asws} said: ‘But rather, upon us is to pray when the sun sets from us, and when the dawn emerges in our presence. It isn’t upon us except that, and upon them is to pray when it sets from them’^{.102}

18- الْمَجَالِسُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ الْغَطَّارِ كُلِّهِمْ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُوسَى بْنِ بَشَّارٍ عَنِ الْمُسْعُودِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زُبَيْرٍ وَ عَنْ أَبَانَ بْنِ تَغْلِبَ وَ الرَّبِيعِ بْنِ سُلَيْمَانَ وَ أَبَانَ بْنِ أَزْقَمَ وَ غَيْرِهِمْ قَالُوا أَقْبَلْنَا مِنْ مَكَّةَ حَتَّى إِذَا كُنَّا

¹⁰¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 16 a

¹⁰² Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 17

يُؤَادِي الْأَجْفَرِ إِذَا نَحْنُ بِرَجُلٍ يُصَلِّي وَنَحْنُ نَنْظُرُ إِلَى شُعَاعِ الشَّمْسِ فَوَجَدْنَا فِي أَنْفُسِنَا فَجَعَلَ يُصَلِّي وَنَحْنُ نَدْعُو عَلَيْهِ حَتَّى صَلَّى رَكْعَةً وَنَحْنُ نَدْعُو عَلَيْهِ وَنَقُولُ هَذَا مِنْ شَبَابِ أَهْلِ الْمَدِينَةِ

(The book) 'Al Majaalis' – from his father and Muhammad Bin Al-Hassan Bin Al Waleed and Ahmad Bin Muhammad Al Attar, all of them from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Musa Bin Bashar, from Al Masoudy, from Abdylah Bin Zubeyr, and from Aban Bin Taghlib, and al Rabie Bin Suleyman, and Aban Bin Arqam and others who said,

'We were coming back from Makkah until when we were at Al-Ajfar valley. There we were with a man praying Salat and we were looking at rays of the sun. We felt within ourselves. He went on to pray and we were calling out at him until he had prayed one Cycle and we were calling out at him and saying, this is from the youths of the people of Al-Medina.

فَلَمَّا أَتَيْنَاهُ إِذَا هُوَ أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ ع فَتَرَلْنَا فَصَلَّيْنَا مَعَهُ وَ قَدْ فَاتَتْنَا رَكْعَةً فَلَمَّا قَضَيْنَا الصَّلَاةَ قُمْنَا إِلَيْهِ فَقُلْنَا جُعِلْنَا فِدَاكَ هَذِهِ السَّاعَةُ تُصَلِّي

When we came to him^{-asws}, behold, it was Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}. We descended and prayed with him^{-asws}, and we had missed one Cycle. When we had fulfilled the Salat, we stood to him^{-asws} and said, 'May we be sacrificed for you^{-asws}! You^{-asws} are praying at this time?'

فَقَالَ إِذَا غَابَتِ الشَّمْسُ فَقَدْ دَخَلَ الْوَقْتُ.

He^{-asws} said: 'When the sun disappears, the time has entered'¹⁰³.

19- الْمَجَالِسُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ زَيْدِ الشَّحَّامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَخَّرَ الْمَغْرِبَ حَتَّى تَشْتَبِكَ النُّجُومُ مِنْ غَيْرِ عِلَّةٍ فَأَنَا إِلَى اللَّهِ مِنْهُ بِرِيءٌ.

(The book) 'Al Majaalis' – from his father, from Muhammad Bin Yahya Al Attar, from Sahl Bin Ziyad, from Haroun Bin Muslim, from Ibn Abu Umeyr, from Ali Bin Ismail, from Zayd Al Shaham who said,

'I heard Abu Abdullah^{-asws} saying: 'One who delays Al-Maghrib until the stars are many, from without any illness, we^{-asws} are disavowed to Allah^{-azwj} from him!'¹⁰⁴

20- الْإِحْتِجَاجُ، عَنِ الْكُلَيْنِيِّ رَفَعَهُ عَنِ الزُّهْرِيِّ قَالَ: طَلَبْتُ هَذَا الْأَمْرَ طَلَبًا شَافِيًا حَتَّى دَخَبَ لِي فِيهِ مَالٌ صَالِحٌ فَوَقَعْتُ إِلَى الْعُمَرِيِّ فَخَدَمْتُهُ وَ لَزِمْتُهُ فَسَأَلْتُهُ بَعْدَ ذَلِكَ عَنْ صَاحِبِ الزَّمَانِ ع فَقَالَ لَيْسَ إِلَى ذَلِكَ وُصُولٌ فَخَضَعْتُ لَهُ فَقَالَ بِكَزٍّ بِالْغَدَاةِ

(The book) 'Al Ihtijaj' – from Al Kulayni, raising it from Al Zuhry who said,

'I searched for this matter (Al-Qaim^{-ajfi}) a satisfactory search until a good proportion of my wealth was gone. I went to Al-Amry and served him and adhered with him. After that I asked him about Master^{-ajfi} of the Time. He said, 'There is no arriving to that'. I humbled to him. He said, 'Come early morning'.

¹⁰³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 18

¹⁰⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 19

فَوَافَيْتُ فَاسْتَقْبَلَنِي شَابٌّ مِنْ أَحْسَنِ النَّاسِ وَجْهًا وَ أَطْيَبِهِمْ رِيحًا وَ فِي كُمِّهِ شَيْءٌ كَهَيْئَةِ التَّجَارِ فَلَمَّا نَظَرْتُ إِلَيْهِ دَنَوْتُ مِنَ الْعَمْرِيِّ فَأَوْمَأَ إِلَيَّ فَعَدَلْتُ إِلَيْهِ وَ سَأَلْتُهُ فَأَجَابَنِي عَنْ كُلِّ شَيْءٍ أَرَدْتُ ثُمَّ مَرَّ لِيَدْخُلَ الدَّارَ وَ كَانَتْ مِنَ الدُّورِ الَّتِي لَا يُكْتَرَتْ بِهَا

I did so. There met me a youth, being from the most handsome of faces of the people, and most aromatic of them in smell, and in his sleeve there was something, appearance of the traders. When I looked at him, I went near Al-Amry. He (the youth) gestured to me. I went to him and asked him. He answered me about all things I wanted. Then he went to enter the house, and it was from the house which had not been cared with.

فَقَالَ الْعَمْرِيُّ إِنَّ أَرَدْتُ أَنْ تَسْأَلَ فَسَلْ فَإِنَّكَ لَا تَرَاهُ بَعْدَ ذَا

Al-Amry said, 'If you want to ask, then ask, for you will not see him^{-ajfi} after that'.

فَدَهَبْتُ لِأَسْأَلَ فَلَمْ يَسْمَعْ وَ دَخَلَ الدَّارَ وَ مَا كَلَّمَنِي بِأَكْثَرٍ مِنْ أَنْ قَالَ مَلْعُونٌ مَلْعُونٌ مِنْ آخِرِ الْعِشَاءِ إِلَى أَنْ تَشْتَبِكَ النُّجُومُ مَلْعُونٌ مَلْعُونٌ مِنْ آخِرِ الْغَدَاةِ إِلَى أَنْ تَنْقُضِيَ النُّجُومُ وَ دَخَلَ الدَّارَ.

I went to ask, but he^{-ajfi} did not listen and entered the house and did not speak to me with more than he^{-ajfi} said: 'Accursed! Accursed is the one who delays Al-Isha (recording error – Al-Maghrib) up to appearance of the stars. Accursed! Accursed is the one who delays the morning (Salat) up to disappearance!' And he^{-ajfi} entered the house".¹⁰⁵

21- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ وَقْتِ صَلَاةِ الْمَغْرِبِ فَقَالَ إِذَا غَابَ الْقُرْصُ

(The book) 'Qurb Al Isnaad' – from Ahmad Bin Is'haq Bin Sa'ad, from Bakr Bin Muhammad Al Azdy who said,

'I asked Abu Abdullah^{-asws} about the time of Al-Maghrib Salat. He^{-asws} said: 'When the disc (sun) disappears'.

ثُمَّ سَأَلْتُهُ عَنْ وَقْتِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ إِذَا غَابَ الشَّفَقُ قَالَ وَ آيَةُ الشَّفَقِ الْحُمْرَةُ

Then I asked him^{-asws} about the time of Al-Isha the last Salat when the twilight disappears. He^{-asws} said: 'And a sign of the twilight is the redness'.

قَالَ وَ قَالَ بِيَدِهِ هَكَذَا.

He (the narrator) said, 'And he^{-asws} said by his^{-asws} hand (gesture): 'Like that'".¹⁰⁶

بيان: قال بيده هكذا أي أشار بيده إلى ناحية المغرب و استعمال القول في الفعل شائع.

Explanation – 'He said by his^{-asws} hand (gesture): 'Like that' – i.e., indicated by his^{-asws} hand to an area of the west, and he (the narrator) used the word regarding the common action.

¹⁰⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 20

¹⁰⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 21

22- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّ مَعِيَ شِبْهَ الْكَرْشِ الْمُنْتَوِرِ فَأَوْجِرُ صَلَاةَ الْمَغْرِبِ حَتَّى عِنْدَ غَيْبَةِ الشَّفَقِ ثُمَّ أُصَلِّيهِمَا جَمِيعاً يَكُونُ ذَلِكَ أَرْفَقَ بِي

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Safwan Al Jammal,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'There are many children with me, so I delay Al-Maghrib Salat until at the disappearance of the twilight. Then I pray both (Al-Maghrib and Al-Isha) together, for it to be gentler with me'.

فَقَالَ إِذَا غَابَ الْفَرْصُ فَصَلِّ الْمَغْرِبَ فَإِنَّمَا أَنْتَ وَمَالُكَ لِلَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: 'When the disc (sun) disappears, then pray Al-Maghrib Salat, for rather, you and your wealth belong to Allah^{-azwj} Mighty and Majestic'.¹⁰⁷

23- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ صَفْوَانَ مِثْلَهُ

And from him, from Muhammad Bin Khalid Al Tayalisy, from Safwan – similar to it.¹⁰⁸

24- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْقَوْمِ يَتَحَدَّثُونَ حَتَّى يَذْهَبَ الثُّلُثُ الْأَوَّلُ مِنَ اللَّيْلِ وَ أَكْثَرُ أَيْمًا أَفْضَلُ يُصَلُّونَ الْعِشَاءَ جَمَاعَةً أَوْ فِي غَيْرِ جَمَاعَةٍ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan Al Alawy, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the people discussing until the first third of the night is gone, and more, 'Which is better, their praying Al-Isha in congregation or not in congregation?'

قَالَ يُصَلُّوهُمَا جَمَاعَةً أَفْضَلُ.

He^{-asws} said: 'Their praying it in congregation is better'.¹⁰⁹

25- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي الْيَمِينِ عَنِ الْحُسَيْنِ [بْنِ] أَبِي الْعَرَنَدَسِيِّ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ مُوسَى ع فِي الْمَسْجِدِ الْحَرَامِ فِي شَهْرِ رَمَضَانَ وَ قَدْ أَتَاهُ غُلَامٌ لَهُ أَسْوَدُ بَيْنَ ثَوْبَيْنِ أَبْيَضَيْنِ وَ مَعَهُ قُلَّةٌ وَ قَدَحٌ فَحِينَ قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ صَبَّ لَهُ فَنَآوَلَهُ وَ شَرِبَ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Husayn, from Ahmad Bin Al Meysam, from Al Husayn Bin Abu Al Arandas who said,

'I saw Abu Al-Hassan Musa^{-asws} in the Sacred Masjid during a month of Ramazan, and a black slave of his^{-asws} had come to him^{-asws} between two white clothes, and with him was a jar and a mug When the Muezzin said, 'Allah^{-azwj} is the Greatest!', he poured for him^{-asws}. He^{-asws} took it and drank'.¹¹⁰

¹⁰⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 22

¹⁰⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 23

¹⁰⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 24

¹¹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 25

26- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ قَالَ: صَلَّيْتُ الْمَغْرِبَ مَعَ أَهْلِ الْمَدِينَةِ فِي الْمَسْجِدِ فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ فَصَلَّيْتُ أَرْبَعَ رَكَعَاتٍ ثُمَّ صَلَّيْتُ الْعَتَمَةَ رَكَعَتَيْنِ ثُمَّ مَضَيْتُ إِلَى أَبِي الْحَسَنِ ع فَدَخَلْتُ عَلَيْهِ بَعْدَ مَا أَعْتَمْتُ

(The book) 'Qurb Al Isnaad' – from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty who said,

'I prayed Al-Maghrib with the people of Al-Medina in the Masjid. When the prayer leader had greeted (finished the Salat), I prayed four Cycles, then I prayed two Cycles of Al-Atma (darkness), then I went to Abu Al-Hassan^{-asws}. I entered to see him^{-asws} after it had become dark.

فَقَالَ لِي صَلَّيْتُ الْعَتَمَةَ فَقُلْتُ لَهُ نَعَمْ قَالَ مَتَى صَلَّيْتُ

He^{-asws} said to me: 'Have you prayed Al-Atma Salat (of darkness)?' I said, 'Yes'. He^{-asws} said: 'When did you pray?'

قُلْتُ صَلَّيْتُ الْمَغْرِبَ وَ أَفْسَيْتُ بِصَلَاتِي مَعَهُمْ فَلَمَّا سَلَّمَ الْإِمَامُ قُمْتُ فَصَلَّيْتُ أَرْبَعَ رَكَعَاتٍ ثُمَّ صَلَّيْتُ الْعَتَمَةَ رَكَعَتَيْنِ ثُمَّ أَتَيْتُكَ

I said, 'I prayed Al-Maghrib and spent the evening with my Salat with them. When the prayer leader had greeted, I stood and prayed four Cycles, then I prayed Al-Atma, two Cycles, then I came to you^{-asws}'.

فَأَخَذَ فِي شَيْءٍ آخَرَ وَ لَمْ يُجِبْنِي فَقُلْتُ لَهُ إِنِّي فَعَلْتُ هَذَا وَ هُوَ عِنْدِي جَائِزٌ فَإِنْ لَمْ يَكُنْ جَائِزاً قُمْتُ السَّاعَةَ فَأَعَدْتُ

He^{-asws} took with (doing) something else and did not answer me. I said to him^{-asws}, 'I have done this, and in my view, it is allowed. If it does not happen to be allowed, I shall stand right now and repeat!'

فَأَخَذَ فِي شَيْءٍ آخَرَ وَ لَمْ يُجِبْنِي.

He^{-asws} took with (doing) something another, and did not answer me".¹¹¹

27- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْقُرَوِيِّ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا أَنْ أَشَقَّ عَلَى أُمَّتِي لَأَخَّرْتُ الْعِشَاءَ إِلَى نِصْفِ اللَّيْلِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Saeed, from Ahmad Bin Abdullah Al Qary, from Aban Bin Usman, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Had it not been grievous upon my^{-saww} community. I^{-asws} would have delayed Al-Isha Salat to midnight".¹¹²

بيان: ويمكن حمله على التقييد لاشتهاره بين العامة كما رواه أحمد و الترمذي و ابن ماجه قال قال رسول الله ص لو لا أن أشق على أمتي لأمرتهم أن يؤخروا العشاء إلى ثلث الليل أو نصفه.

¹¹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 26

¹¹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 27

Explanation (abridged) – And it is possible to carry it upon the Taqiyya (dissimulation) due to it being well known between the general Muslim, just as it is reported by Ahmad (bin Hanbal), and Al-Tirmizi, and Ibn Maja, he said, ‘Rasool-Allah^{-saww} said: ‘Had it not been grievous upon my^{-saww} community, I^{-saww} would have instructed them to delay Al-Isha Salat up to a third of the night or its half’.

قال الناصر أفضل الأوقات أولها في الصلوات كلها هذا صحيح و هو مذهب أصحابنا و الدليل على صحته بعد الإجماع ما رواه ابن مسعود عن النبي ص و سألته عن أفضل الأعمال فقال الصلاة في أول وقتها.

Al-Nasir said, ‘The best of the timings is its beginning regarding all the Salats. This is correct and it is the doctrine of our companions, and the evidence upon its correctness, after the consensus, is what is reported by Ibn Masoud, from the Prophet^{-saww}, and he had asked him^{-asws} about best of the deeds. He^{-saww} said: ‘The Salat being prayed in the beginning of its timing’.

28- العِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَفَتْ الْمَغْرِبَ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ وَ تَدْرِي كَيْفَ ذَلِكَ

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ashri, from Ahmad Bin Muhammad, from Ali Bin Ahmad, from one of our companions raising it, said,

‘I heard Abu Abdullah^{-asws} saying: ‘The time of Al-Maghrib is when the redness is gone from the east, and do you know how that is so?’

قُلْتُ لَا

I said, ‘No’.

قَالَ لِأَنَّ الْمَشْرِقَ مُطْلَقٌ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَ الْحُمْرَةُ مِنْ هَاهُنَا.

He^{-asws} said: ‘Because the east emerges upon the west like this!’ – and he^{-asws} raised his^{-asws} right hand above his^{-asws} left hand – ‘It disappears over here, the redness goes from over here’.¹¹³

29- العِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ الشَّحَامِ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع أَوْجَزَ الْمَغْرِبِ حَتَّى تَسْتَبِينَ النُّجُومُ

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Yaquub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Usama Al Shaham who said,

‘A man said to Abu Abdullah^{-asws}, ‘Can I delay Al-Maghrib Salat until the stars appear?’

قَالَ فَقَالَ خَطَابِيَّةٌ إِنَّ جَبْرِئِيلَ نَزَلَ بِهَا عَلَى مُحَمَّدٍ ص حِينَ سَقَطَ الْقُرْصُ.

He (the narrator) said, 'He^{-asws} said: 'A 'Khatabiya'! Jibraeel^{-as} descended with it unto Muhammad^{-saww} when the disc (sun) fell".¹¹⁴

بيان خطائية أي بدعة ابتدعها أبو الخطاب و هو رجل غال ملعون على لسان الصادق ع اسمه محمد بن مقلاص وكان صاحب بدع و أهواء و سيأتي كيفية ابتداعه.

Explanation – 'Khatabiya' – i.e., an innovation innovated by Abu Al-Khattab, and he is a man, an exaggerator, cursed upon the tongue of Al-Sadiq^{-asws}. His name is Muhammad Bin Maqlas, and he was an innovator and whimsical, and I (Majlisi) will be coming with the method of his innovations.

30- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ السِّنْدِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ عَنْ أَحَدِهِمَا ع أَنَّهُ سُئِلَ عَنْ وَقْتِ الْمَغْرِبِ

(The book) 'Al Ilal' – from Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad Al Ashari, from Muhammad Bin Al Sindy, from Ali Bin Al Hakam raising it,

'From one of the two (5th or 6th Imam^{-asws}) having been asked about time of Al-Maghrib Salat.

فَقَالَ إِذَا غَابَتْ كُرْسِيُّهَا

He^{-asws} said: 'When its illumination disappears'.

قَالَ وَ مَا كُرْسِيُّهَا

He said, 'And what is it's illumination?'

قَالَ قُرْصُهَا

He^{-asws} said: 'It's disc'.

قُلْتُ مَتَى يَغِيبُ قُرْصُهَا

I said, 'When does its disc disappear?'

قَالَ إِذَا نَظَرْتَ إِلَيْهِ فَلَمْ تَرَهُ.

He^{-asws} said: 'When you look at it, you cannot see it".¹¹⁵

31- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّغْفَارِ عَنْ مُعَاوِيَةَ بْنِ حَكِيمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ ابْنِ مُسْكَانَ عَنْ لَيْثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَا يُؤْزِرُ عَلَى صَلَاةِ الْمَغْرِبِ شَيْئاً إِذَا غَرَبَتِ الشَّمْسُ حَتَّى يُصَلِّيَهَا.

¹¹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 29

¹¹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 30

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Lays,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} had not preferred anything over Al-Maghrib Salat when the sun set, until he^{saww} had prayed it’.¹¹⁶

32- وَ مِنْهُ، عَنْ أَبِيهِ وَ ابْنِ الْوَلِيدِ مَعًا عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ قَالَ: مَلْعُونٌ مَنْ أَخَّرَ الْمَغْرِبَ طَلَبًا لِفَضْلِهَا.

And from him, from his father, and Ibn Al Waleed, both together from Muhammad Al Attar, from Muhammad Bin Ahmad Al Ash'ary, from Ahmad Bin Muhammad, from Ali Bi Ahmad, from Muhammad Bin Abu Hamza, from the one who mentioned it,

‘From Abu Abdullah^{asws}, may the Salawaat and the greetings be upon him^{asws}, said: ‘Accursed is the one who delays Al-Maghrib Salat, seeking its (earth's) bounties’.¹¹⁷

33- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا تَوَمُّ الصَّيِّ وَ عَيْلَةُ الضَّعِيفِ لَأَخَّرْتُ الْعَتَمَةَ إِلَى ثُلُثِ اللَّيْلِ.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al-Hassan Bin Ali Bin Fazzal, from Abu Al Mugheira, from Sama'at, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Had it not been for sleep of the child, and illness of the weak, I^{saww} would have delayed Al-Atma (Al-Isha) Salat to a third of the night’.¹¹⁸

34- فَيَقُومُ الرِّضَا، قَالَ عَ أَوَّلُ وَقْتِ الْمَغْرِبِ سُقُوطُ الْقُرْصِ وَ عَلَامَةُ سُقُوطِهِ أَنْ يَسْوَدَ أَفُقُ الْمَشْرِقِ وَ آخِرُ وَقْتِهَا غُرُوبُ الشَّفَقِ وَ هُوَ أَوَّلُ وَقْتِ الْعَتَمَةِ وَ سُقُوطُ الشَّفَقِ ذَهَابُ الْحُمْرَةِ وَ آخِرُ وَقْتِ الْعَتَمَةِ نِصْفُ اللَّيْلِ وَ هُوَ زَوَالُ اللَّيْلِ

(The book) ‘Fiqh Al-Reza^{asws} having said: ‘First time of Al-Maghrib is at falling of the disc (sun), and a sign of its having fallen is that the eastern horizon darkens, and last of its timing is setting of the twilight, and it is the first time of Al-Atma (Al-Isha Salat), and falling of the twilight is the redness going away, and last timing of Al-Atma is midnight, and it is decline (mid-point) of the night’.

وَ قَالَ فِي مَوْضِعٍ آخَرَ وَقْتُ الْمَغْرِبِ سُقُوطُ الْقُرْصِ إِلَى مَغِيبِ الشَّفَقِ وَ وَقْتُ الْعِشَاءِ الْآخِرَةُ الْفَرَاغُ مِنَ الْمَغْرِبِ ثُمَّ إِلَى رُبْعِ اللَّيْلِ وَ قَدْ رُجِّصَ لِلْعَلِيلِ وَ الْمُسَافِرِ فِيهِمَا إِلَى انْتِصَافِ اللَّيْلِ وَ لِلْمُضْطَرِّ إِلَى قَبْلِ طُلُوعِ الْفَجْرِ وَ الدَّلِيلُ عَلَى غُرُوبِ الشَّمْسِ ذَهَابُ الْحُمْرَةِ مِنْ جَانِبِ الْمَشْرِقِ وَ فِي الْعَيْمِ سَوَادُ الْمَحَاجِرِ

And he^{asws} said in another place: ‘Time of Al-Maghrib is falling of the disc up to disappearance of the twilight, and time of Al-Isha the last is being free from Al-Maghrib, then to a quarter of the night, and there is allowance for the sick and the traveller regarding these to up to middle

¹¹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 31

¹¹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 32

¹¹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 33

of the night, and for the desperate one, up to before the emergence of dawn, and the evidence upon setting of the sun is the redness going away from the eastern side, and during the cloudy (days), darkness of the rocks’.

وَقَدْ كَثُرَتِ الرِّوَايَاتُ فِي وَقْتِ الْمَغْرِبِ وَ سُقُوطِ الْفُرْصِ وَالْعَمَلُ مِنْ ذَلِكَ عَلَى سَوَادِ الْمَشْرِقِ إِلَى حَدِّ الرَّأْسِ.

And the reports are many regarding the time of Al-Maghrib and falling of the disc (sun), and the acting from that based upon the eastern darkness up to a limit of the head”¹¹⁹

35- السَّرَائِرُ، مِمَّا اسْتَظَرَّهُ مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ بَرْزَنْطِيٍّ عَنِ الْفَضِيلِ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ أَقِمِ الصَّلَاةَ لِلذُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً قَالَ ذُلُوكُ الشَّمْسِ زَوَاهَا وَ غَسَقُ اللَّيْلِ انْتِصَافُهَا وَ قُرْآنُ الْفَجْرِ رَكْعَتَا الْفَجْرِ.

(The book) ‘Al Saraair’ – from was taken from the book of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Al Fuzeyl, from Muhammad Al Halby,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78].** He^{-asws} said: ‘The going down of the sun is its decline, and darkness of the night it its midpoint, and recitation at dawn is two Cycles of Al-Fajr Salat”¹²⁰

36- وَ مِنْهُ، مِنْ كِتَابِ الْبَرْزَنْطِيِّ عَنْ عَلِيِّ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَخَّرَ رَسُولُ اللَّهِ ص الْعِشَاءَ الْآخِرَةَ لَيْلَةً مِنَ اللَّيَالِي حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ فَجَاءَ عُمَرُ يَدُقُّ الْأَبَابَ فَقَالَ يَا رَسُولَ اللَّهِ ص نَامَتِ الْبَنَاتُ وَ نَامَتِ الصِّبْيَانُ وَ ذَهَبَ اللَّيْلُ

And from him, from the book of Al bazanty, from Ali, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} delay Al-Isha the last Salat in a night from the nights, until there passed from the night whatever Allah^{-azwj} had so Desired. Umar came knocking the door. He said, ‘O Rasool-Allah^{-saww}! The women have slept and the children have slept, and the night has gone!’

فَخَرَجَ رَسُولُ اللَّهِ ص فَقَالَ لَهُ لَيْسَ لَكُمْ أَنْ تُؤْذُونِي وَ لَا تَأْمُرُونِي إِنَّمَا عَلَيْكُمْ أَنْ تَسْمَعُوا وَ تُطِيعُوا.

Rasool-Allah^{-saww} came out. He^{-saww} said to him: ‘It isn’t for you to be hurting me^{-saww} nor instructing me^{-saww}! But rather, upon you is to be listening and obeying”¹²¹

37- السَّرَائِرُ، مِنْ كِتَابِ السَّبَّارِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى ثُمَّ أَتَوْا الصَّبَا إِلَى اللَّيْلِ قَالَ سُقُوطُ الشَّقَقِ.

(The book) ‘Al Saraair’ – From the book of Al Sayyari, from Muhammad Bin Sinan, from a man who heard it,

‘From Abu Abdullah^{-asws} regarding Words of the Exalted: **then complete the Fast up to the night; [2:187].** He^{-asws} said: ‘Fall of the twilight”¹²²

¹¹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 34

¹²⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 35

¹²¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 36

¹²² Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 37

38- وَ مِنْهُ، مِنْ كِتَابِ الْمَسَائِلِ بِرِوَايَةِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيَّاشٍ الْجَوْهَرِيِّ وَ رِوَايَةِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنْ مَسَائِلِ عَلِيِّ بْنِ الرَّثَّانِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع رَجُلٌ يَكُونُ فِي الدَّارِ يَمْنَعُهُ حَيْطَانُهَا مِنَ النَّظَرِ إِلَى حُمْرَةِ الْمَغْرِبِ وَ مَعْرِفَةِ مَغِيبِ الشَّفَقِ وَ وَقْتُ صَلَاةِ الْعِشَاءِ مَتَى يُصَلِّيَهَا وَ كَيْفَ يَصْنَعُ

And from him, from 'Kitab Al Masa'il' – By a report of Ahmad Bin Muhammad Bin Ayyash Al Jowhary, and in a report of Abdullah Bin Ja'far Al Himeyri, from questions by Ali Bin Al Rayaana who said,

'I wrote to Abu Al-Hassan^{-asws}, 'A man happens to be in the house, its walls prevent him from looking at redness of Al-Maghrib and recognising the disappearance of the twilight and time of Al-Isha Salat, when should he pray it, and how should he deal with it?'

فَوَقَّعَ ع يُصَلِّيَهَا إِذَا كَانَتْ عَلَى هَذِهِ الصِّفَةِ عِنْدَ اشْتِبَاكِ النُّجُومِ وَ الْمَغْرِبِ عِنْدَ قَصْرِ النُّجُومِ وَ بَيَاضِ مَغِيبِ الشَّفَقِ.

He^{-asws} wrote: 'When he were to be upon this description, he should pray it at the appearance of a lot of stars, and Al-Maghrib is at appearance of the stars, and disappearance of whiteness is the twilight'.¹²³

39- الْعِيَّاشِيُّ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ قَالَ إِنَّ اللَّهَ افْتَرَضَ أَرْبَعَ صَلَوَاتٍ أَوَّلَ وَفَيْهَا مِنْ زَوَالِ الشَّمْسِ إِلَى انْتِصَافِ اللَّيْلِ

(The book) 'Al Ayyashi' – from Ubeyd Bin Zurara,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **'Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]**. He^{-asws} said: 'Allah^{-azwj} has Imposed four Salats at the first of its timings, from decline of the sun (midday) up to midnight.

مِنْهَا صَلَاتَانِ أَوَّلَ وَفَيْهِمَا مِنْ عِنْدِ زَوَالِ الشَّمْسِ إِلَى غُرُوبِهَا إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ وَ مِنْهَا صَلَاتَانِ أَوَّلَ وَفَيْهِمَا مِنْ غُرُوبِ الشَّمْسِ إِلَى انْتِصَافِ اللَّيْلِ إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ.

From these are two Salats at the first of its timings, from decline of the sun (midday) to its setting, except that this (Al-Zohr) is before this (Al-Asr); and from these are two Salats at the first of its timings, from setting of the sun to middle of the night, except that this (Al-Maghrib) is before this (Al-Isha)".¹²⁴

40- وَ مِنْهُ، عَنْ أَبِي هَاشِمٍ الْخَادِمِ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: مَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى سُقُوطِ الشَّفَقِ عَسَقٌ.

And from him, from Abu Hashim Al Khadi,

'From Abu Al-Hassan Al Maazy (7th Imam^{-asws}) having said: 'What is between setting of the sun up to falling of the twilight is (termed as) 'Gasaq' (dusk)'.¹²⁵

41- الْعِيَّاشِيُّ، عَنْ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدَ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ أَقِمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ قَالَ جُمِعَتِ الصَّلَاةُ كُلُّهَا وَ دُلُوكُ الشَّمْسِ زَوَالُهَا وَ غَسَقُ اللَّيْلِ انْتِصَافُهُ

¹²³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 38

¹²⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 39

¹²⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 40

(The book) 'Al Ayyashi' – from Zurara, and Humran, and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} about His^{-azwj} Words: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]**. He^{-asws} said: 'All of the Salats have been gathered, and going down of the sun is its decline, and darkness of the night it its midpoint'.

وَقَالَ إِنَّهُ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ كُلَّ لَيْلَةٍ إِذَا انْتَصَفَ اللَّيْلُ مَنْ رَقَدَ عَنْ صَلَاةِ الْعِشَاءِ إِلَى هَذِهِ السَّاعَةِ فَلَا نَامَتْ عَيْنَاهُ.

And he^{-asws} said: 'A caller calls out from the sky every night, when it is middle of the night, 'One who sleeps from Al-Isha Salat up to this time, may his eyes not sleep!'"¹²⁶

42- إِيْحْتِيَارُ الرِّجَالِ لِلْكَثْبَةِ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنِ ابْنِ الْمُغِيرَةِ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قَالَ يَعْني أَبَا عَبْدِ اللَّهِ ع إِنَّ أَبَا الْخَطَّابِ كَذَبَ عَلَيَّ وَ قَالَ إِنِّي أَمَرْتُهُ أَنْ لَا يُصَلِّيَ هُوَ وَ أَصْحَابُهُ الْمَغْرِبَ حَتَّى يَرَوْا كَوْكَبَ كَذَا يُقَالُ لَهُ الْفُنْدَانِيُّ وَ اللَّهُ إِنَّ ذَلِكَ لَكَوْكَبٌ مَا أَعْرِفُهُ.

(The book) 'Ikhtiyar Al Rijal' of Al Kashi – from Muhammad Bin Masoud, from Ibn Al Mugheira, from Al Fazl Bin Shazan, from Ibn Umeyr, from Hammad, from Hareyz, from Zurara who said,

'He^{-asws} said (meaning Abu Abdullah^{-asws}): 'Abu Al-Khattab has lied upon me^{-asws}, and he said that I^{-asws} had instructed him that he and his companions should not pray Al-Maghrib Salat until they see a star called Al Qundany (Eltanin). By Allah^{-azwj}, that is a star I^{-asws} don't recognise it'"¹²⁷.

43- الْإِيْحْتِيَارُ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ قَالَ أَبُو الْحُسَيْنِ ع إِنَّ أَبَا الْخَطَّابِ أَفْسَدَ أَهْلَ الْكُوفَةِ فَصَارُوا لَا يُصَلُّونَ الْمَغْرِبَ حَتَّى يَغِيْبَ الشَّمْسُ وَ لَمْ يَكُنْ ذَلِكَ إِثْمًا ذَلِكَ لِلْمُسَافِرِ وَ صَاحِبِ الْعِلَّةِ.

(The book) 'Al Ikhtiyar' – from Muhammad Bin Masoud, from Ali Bin Al-Hassan, from Muammar Bin Khallad who said,

'Abu Al-Hassan^{-asws} said: 'Abu Al-Khattab is corrupting the people of Al-Kufa. They have become not praying Al-Maghrib Salat until the twilight disappears, and that does not happen to be so. But rather that is for the traveller and the one with illness'"¹²⁸.

44- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ أَنَّ أَوَّلَ وَقْتِ الْمَغْرِبِ غِيَابُ الشَّمْسِ وَ هُوَ أَنْ يَتَوَارَى الْفَرْصُ فِي أَفْقِ الْمَغْرِبِ لِعَبْرِ مَانِعٍ مِنْ حَاجِزٍ يَحْجُزُ دُونَ الْأَفْقِ مِثْلَ جَبَلٍ أَوْ حَائِطٍ أَوْ غَيْرِ ذَلِكَ

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, may the greeting be upon him^{-asws} and upon them^{-asws}: 'The first time of Al-Maghrib is disappearance of the sun, and it

¹²⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 41

¹²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 42

¹²⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 43

is that the disc gets covered in the western horizon without a prevention from a barrier blocking it below the horizon, like a mountain, or a wall, or other than that.

فَإِذَا غَابَ الْقُرْصُ فَذَلِكَ أَوَّلُ وَقْتِ صَلَاةِ الْمَغْرِبِ وَإِنْ خَالَ حَائِلٌ دُونَ الْأُفُقِ فَعَلَامَتُهُ أَنْ يَسْوَدَّ أَفُقُ الْمَشْرِقِ وَكَذَلِكَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع.

When the disc disappears, so that is first time of Al-Maghrib Salat, and even if a barrier below the horizon were to block. It's sign is that the east horizon would darken' – and Ja'far Bin Muhammad said like that".¹²⁹

وَرُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: إِذَا أَقْبَلَ اللَّيْلُ مِنْ هَاهُنَا وَ أَوْمَأَ إِلَى جِهَةِ الْمَشْرِقِ.

And it is reported from Rasool-Allah^{-saww} having said: 'When the night comes from over here' – and he^{-saww} gestured to the eastern direction".¹³⁰

وَسَمِعَ أَبُو الْخُطَّابِ أَبَا عَبْدِ اللَّهِ ع وَهُوَ يَقُولُ إِذَا سَقَطَتِ الْحُمْرَةُ مِنْ هَاهُنَا وَ أَوْمَأَ يَدَهُ إِلَى الْمَشْرِقِ فَذَلِكَ وَقْتُ الْمَغْرِبِ

And Abu Al-Khattab heard Abu Abdullah^{-asws} and he^{-asws} was saying: 'When the redness falls' – and he^{-asws} gestured by his^{-asws} hand towards the east – 'so that is the time of Al-Maghrib'.

فَقَالَ أَبُو الْخُطَّابِ لِأَصْحَابِهِ لَمَّا أَخَذَتْ مَا أَخَذَتْهُ وَقْتُ صَلَاةِ الْمَغْرِبِ ذَهَابَ الْحُمْرَةُ مِنْ أَفُقِ الْمَغْرِبِ فَلَا تُصَلُّوهَا حَتَّى تَشْتَبِكَ النُّجُومُ

Abu Al-Khattab said to his companions, 'When I narrate what I narrate (innovate), the time of Al-Maghrib Salat is the redness going away from the western horizon, therefore do not pray it until the stars are many'.

وَرَوَى ذَلِكَ هُؤَمٌ عَنْ أَبِي عَبْدِ اللَّهِ ع فَبَلَغَهُ ع ذَلِكَ فَلَعَنَ أَبَا الْخُطَّابِ وَ قَالَ مَنْ تَرَكَ صَلَاةَ الْمَغْرِبِ غَامِداً إِلَى اشْتِبَاكِ النُّجُومِ فَأَنَا مِنْهُ بَرِيءٌ.

And that is reported to them from Abu Abdullah^{-asws}. That reached Abu Abdullah^{-asws}, so he^{-asws} cursed Abu Al-Khattab, and said: 'One who neglects Al-Maghrib Salat deliberately up to appearance of the stars, I^{-asws} am disavowed from him!"¹³¹

وَرُوَيْنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوَّلُ وَقْتِ الْعِشَاءِ الْآخِرَةِ غِيَابُ الشَّفَقِ وَ الشَّفَقُ الْحُمْرَةُ الَّتِي تَكُونُ فِي أَفُقِ الْمَغْرِبِ بَعْدَ غُرُوبِ الشَّمْسِ وَ آخِرُ وَقْتِهَا أَنْ يَنْتَصِفَ اللَّيْلُ.

And we are reporting from Abu Abdullah^{-asws} having said: 'The first time of Al-Isha the last Salat is disappearance of the twilight, and the twilight is the redness which happens in the western horizon after setting of the sun, and last of its timing is midpoint of the night".¹³²

45- الْمَجَازَاتُ النَّبَوِيَّةُ، سَأَلَ النَّبِيُّ ص رَجُلًا مِنْ جُهَيْنَةَ مَتَى تُصَلِّي الْعِشَاءَ الْآخِرَةَ

(The book) 'Al Majazaat Al Nabawiya' –

¹²⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 44 a

¹³⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 44 b

¹³¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 44 c

¹³² Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 44 d

‘The Prophet^{-saww} was asked by a man from Juheyna, ‘When do you^{-saww} pray Al-Isha the last?’

فَقَالَ إِذَا مَلَأَ اللَّيْلُ بَطْنَ كُلِّ وَادٍ.

He^{-saww} said: ‘When the night fills up interiors of every valley’.¹³³

¹³³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 8 H 44 e

CHAPTER 9 – TIME OF AL-FAJR SALAT AND ITS OPTIONAL SALATS

1- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ نُظَيْطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَخْبِرْنِي عَنْ أَفْضَلِ الْمَوَاقِيتِ فِي صَلَاةِ الْفَجْرِ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhamad Bin Abu Nasr Al Bazanty, from Abdul Rahman Bin Salim, from Is'haq Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'Inform me about the best timings regarding Al-Fajr Salat'.

قَالَ مَعَ طُلُوعِ الْفَجْرِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّ فُؤَادَ الْفَجْرِ كَانَ مَشْهُودًا يَغْنِي صَلَاةَ الْفَجْرِ تَشْهَدُهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَإِذَا صَلَّى الْعَبْدُ صَلَاةَ الصُّبْحِ مَعَ طُلُوعِ الْفَجْرِ أَتَيْتَ لَهُ مَرَّتَيْنِ أَتَيْتَهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ.

He^{-asws} said: 'With the emergence of dawn. Allah^{-azwj} Blessed and Exalted Says: **Surely the recitation at dawn was always witnessed [17:78]** – meaning Al-Fajr Salat. Angels of the night and Angels of the day witness it. When the servant prays the morning Salat with the emergence of dawn, it is affirmed for him twice. Angels of the night and Angels of the day witness it".¹³⁴

2- فَمِنْهُ الرِّضَا، قَالَ عَ أَوَّلُ وَقْتِ الْفَجْرِ اغْبَاضُ الْفَجْرِ فِي أَفْقِ الْمَشْرِقِ وَ هُوَ بَيَاضٌ كَبَيَاضِ النَّهَارِ وَ آخِرُ وَقْتِ الْفَجْرِ أَنْ تَبْدُوَ الْحُمْرَةَ فِي أَفْقِ الْمَغْرِبِ وَ قَدْ رُخِصَ لِلْعَلِيلِ وَ الْمُسَافِرِ وَ الْمُضْطَرِّ إِلَى قَبْلِ طُلُوعِ الشَّمْسِ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said; 'The first time of Al-Fajr is display of the daw in the eastern horizon, and it is white like whiteness of the day, and last time of Al-Fajr is appearance of the redness in time of Al-Maghrib, and there is allowance for the sick, and the traveller, and the desperate, up to before emergence of the sun".¹³⁵

3- مَجَالِسُ الشَّيْخِ، عَنْ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْعَصَائِرِيِّ عَنْ هَارُونَ بْنِ مُوسَى التَّلَعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَكَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّبَّائِسِيِّ عَنْ زُرَيْبِ بْنِ الْحُلَقَائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ كَانَ يُصَلِّي الْعَدَاةَ بَعْلَسٍ عِنْدَ طُلُوعِ الْفَجْرِ الصَّادِقِ أَوَّلَ مَا يَبْدُو قَبْلَ أَنْ يَسْتَعْرِضَ وَ كَانَ يَقُولُ وَ فُؤَادَ الْفَجْرِ إِنَّ فُؤَادَ الْفَجْرِ كَانَ مَشْهُودًا إِنَّ مَلَائِكَةَ اللَّيْلِ تَصْعَدُ وَ مَلَائِكَةُ النَّهَارِ تَنْزِلُ عِنْدَ طُلُوعِ الْفَجْرِ فَأَنَا أَحِبُّ أَنْ تَشْهَدَ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ صَلَاتِي

(The book) 'Mjaalis' of the sheykh – from Al Husayn Bin Ubeydullah Al Gazairy, from Haroun Bin Musa Al Tal'akburi, from Muhammad Bin Hammam, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Khalid Al Tayalisy, from Zureyq Al Khulqany,

'From Abu Abdullah^{-asws}, he^{-asws} used to pray the Morning at end of the night at emergence of the true dawn, the first or what appears before it spreads, and he^{-asws} said: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]**. Angels of the night

¹³⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 1

¹³⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 2

ascend, and Angels of the day descend at the emergence of dawn, so I^{asws} love it that Angels of the night and Angels of the day witness my (as) Salat’.

وَكَانَ يُصَلِّي الْمَغْرِبَ عِنْدَ سُفُوطِ الْقُرْصِ قَبْلَ أَنْ تَطْهَرَ النُّجُومُ وَ قَالَ ع إِذَا طَلَعَ الْفَجْرُ فَلَا نَافِلَةَ.

And he^{asws} prayed Al-Maghrib Salat at fall of the disc before the stars appeared, and said: ‘When the dawn emerges, there are no optional Salats’.¹³⁶

4- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: وَفَتْ صَلَاةَ رَتَعَيَّ الْفَجْرَ بَعْدَ الْفَجْرِ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘Time of the two Cycles of Al-Fajr Salat is after Al-Fajr’.¹³⁷

وَ عَنْهُ ع أَيْضاً قَالَ: لَا بَأْسَ أَنْ تُصَلِّيَهَا قَبْلَ الْفَجْرِ.

And from him^{asws} as well, said: ‘There is no problem if you were to pray these before Al-Fajr’.¹³⁸

وَ عَنْهُ ع قَالَ: أَوَّلُ وَفَتْ صَلَاةِ الْفَجْرِ اعْتِرَاضُ الْفَجْرِ فِي أَفْقِ الْمَشْرِقِ وَ آخِرُ وَفْتِهَا أَنْ يَحْمَرَ أَفْقُ الْمَغْرِبِ وَ ذَلِكَ قَبْلَ أَنْ يَبْدُوَ قَرْنُ الشَّمْسِ مِنْ أَفْقِ الْمَشْرِقِ بِشَيْءٍ وَ لَا يَنْبَغِي تَأْخِيرُهُ إِلَى هَذَا الْوَقْتِ لِغَيْرِ عُذْرٍ وَ أَوَّلُ الْوَقْتِ أَفْضَلُ.

And from him^{asws} having said: ‘The first time of Al-Fajr Salat is spread of the day in the eastern horizon, and least of its timing is redness of the western horizon, and that is before the rays of the sun appear from the eastern horizon with anything, and it is not befitting to delay it to this time without an excuse, and the first time is the best’.¹³⁹

5- الْهِدَايَةُ، قَالَ الصَّادِقُ ع حِينَ سُئِلَ عَنْ وَفْتِ الصُّبْحِ فَقَالَ حِينَ يَعْتَزُّزُ الْفَجْرُ وَ يُضِيءُ حُسْنًا.

(The book) ‘Al Hidayah’ –

‘Al-Sadiq^{asws} said when he^{asws} was asked about time of the morning. He^{asws} said: ‘When the dawn breaks and shines well’.¹⁴⁰

6- كِتَابُ الْعُرُوسِ، بِإِسْنَادِهِ عَنِ الرِّضَا ع أَنَّهُ قَالَ: صَلَّ صَلَاةَ الْعَدَاةِ إِذَا طَلَعَ الْفَجْرُ وَ أَضَاءَ حُسْنًا وَ صَلَّ صَلَاةَ الْعَدَاةِ يَوْمَ الْجُمُعَةِ إِذَا طَلَعَ الْفَجْرُ فِي أَوَّلِ وَفْتِهَا.

(The book) ‘Kitab Al Urous’ – by his chain,

¹³⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 3

¹³⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 4 a

¹³⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 4 b

¹³⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 4 c

¹⁴⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 5

‘From Al-Reza^{-asws} having said: ‘Pray the morning Salat when the dawn emerges and shines well, and pray the morning Salat on the day of Friday when the dawn emerges in the first of its timing’’.¹⁴¹

¹⁴¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 9 H 6

CHAPTER 10 – RESEARCH OF MIDNIGHT, AND ITS END POINT, AND BEGINNING OF THE DAY LEGALLY, AND RECOGNITION, AND LINGUISTICALLY, AND ITS MEANING

Translator's note – I have ignored the various comments and have only translated the Ahadeeth utilised, as these comments having nor bearing in religion.

و قَالَ الْعَلَامَةُ نَوَّرَ اللَّهُ مَرَقَدَهُ فِي الْمُنْتَهَى رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ رَكْعَتَيِ الْفَجْرِ قَبْلَ الْفَجْرِ أَوْ بَعْدَ الْفَجْرِ

And the Allamah, may Allah-^{azwj} Irradiate his grave, said in (the book) 'Al-Muntaha', 'It is reported by the Sheykh in 'Al-Saheeh', from Zurara, from Abu Ja'far-^{asws}, he (Zurara) said, 'I asked him-^{asws} about two Cycles of Al-Fajr, 'Are these before the dawn or after the dawn?'

فَقَالَ قَبْلَ الْفَجْرِ إِكْتِمَا مِنْ صَلَاةِ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً صَلَاةُ اللَّيْلِ أَ تُرِيدُ أَنْ تُقَاسَ لَوْ كَانَ عَلَيْكَ مِنْ شَهْرِ رَمَضَانَ أَكُنْتَ تَتَطَوَّعُ إِذَا دَخَلَ عَلَيْكَ وَقْتُ الْفَرِيضَةِ فَأَبْدَأَ بِالْفَرِيضَةِ.

He-^{asws} said: 'Before the dawn. But rather, these two (Cycles) are from the night Salat, thirteen Cycles of the night Salat. Are you intending to analogise? If there were to be upon you from a month of Ramazan, would you fast optional fast when the time of the obligatory has entered upon you? Begin with the obligatory!'

و التفسير و قد ورد في موارد الشرع أن منتهى البيوتة طلوع الفجر فهو نهاية الليل أيضا كما روي في الكافي بسند معتبر عن أبي عبد الله ع قال إذا جاء الليل بعد النفر الأول فبت متى ليس لك أن تخرج منها حتى تصبح.

And the interpretation – And it has been referred in the legal references that the end of the night is emergence of dawn. It is end-point of the night as well, like what has been reported in 'Al-Kafi' by a reliable chain, from Abu Abdullah-^{asws} having said: 'When the night comes after the first departure, then spend the night at Mina. It isn't for you to go out from it until morning'.

رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَسُولَ اللَّهِ ص لَمَّا قَدِمَ الْمَدِينَةَ وَ هُوَ يُصَلِّي إِلَى نَحْوِ بَيْتِ الْمُقَدَّسِ أَعْجَبَ ذَلِكَ الْيَهُودَ فَلَمَّا صَرَفَهُ اللَّهُ عَنْ بَيْتِ الْمُقَدَّسِ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَجَدَتِ الْيَهُودُ مِنْ ذَلِكَ وَكَانَ صَرَفُ الْقِبْلَةِ صَلَاةَ الظُّهْرِ

It is reported by Ali Bin Ibrahim, from Abu Al-Jaroud, 'From Abu Ja'far-^{asws}: 'When Rasool-Allah-^{saww} arrived at Al-Medina and he-^{saww} was praying towards Bayt Al-Maqdis, that astonished the Jews. When Allah-^{azwj} Turned him-^{saww} away from Bayt Al-Maqdis towards the Sacred House of Allah-^{azwj} (Kabah), the Jews felt (bad) from that, and his-^{saww} turning of the Qiblah was during Al-Zohr Salat.

فَقَالُوا صَلَّى مُحَمَّدٌ الْعَدَاةَ وَ اسْتَقْبَلَ قِبَلَتَنَا فَأَمِنُوا بِالَّذِي أُنْزِلَ عَلَى مُحَمَّدٍ ص وَجْهَ النَّهَارِ وَ أَكْفَرُوا آخِرَهُ يَعْنُونَ الْقِبْلَةَ حِينَ اسْتَقْبَلَ رَسُولُ اللَّهِ الْمَسْجِدَ الْحَرَامَ - لَعَلَّهُمْ يَرْجِعُونَ إِلَى قِبَلَتِنَا.

The said, 'Muhammad^{-saww} prayed the morning Salat facing our Qiblah!' So, they believed in that which Allah^{-azwj} had Revealed unto Muhammad^{-saww}: 'in the first part of the day, and disbelieve at the end of it, [3:72] – meaning the Qiblah when Rasool-Allah^{-saww} had faced the Sacred Masjid - perhaps they would be returning [3:72] – to our Qiblah'.

و رَوَى الشَّيْخُ وَ الْكُلَيْبِيُّ وَ الصَّدُوقُ وَ غَيْرُهُمْ بِإِسْنَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ فِي تَفْسِيرِ هَذِهِ الْآيَةِ يَعْنِي صَلَاةَ الْفَجْرِ تَشْهَدُهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَإِذَا صَلَّى الْعَبْدُ صَلَاةَ الصُّبْحِ مَعَ طُلُوعِ الْفَجْرِ أُثْبِتَتْ لَهُ مَرَّتَيْنِ أُثْبِتَهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ.

And it is reported by the Sheykh, and Al-Kulayni, and Al-Sadouq, and by the chains from Abu Abdullah^{-asws}, he^{-asws} said in interpretation of this Verse: 'It means Al-Fajr Salat. Angels of the night and Angels of the day witness it. When the servant prays the morning Salat with the emergence of dawn, it is affirmed for him twice. Angels of the night and Angels of the day (both) affirm it'.

و بِسَنَدٍ آخَرَ عَنْهُ ع قَالَ: إِنَّ مَلَائِكَةَ اللَّيْلِ تَصْعَدُ وَ مَلَائِكَةُ النَّهَارِ تَنْزِلُ عِنْدَ طُلُوعِ الْفَجْرِ فَأَنَا أَحِبُّ أَنْ تَشْهَدَ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ صَلَاتِي.

And by another chain from him^{-asws} having said: 'Angels of the night ascend and Angels of the day descend at the emergence of dawn, so I^{-asws} would love for Angels of the night and Angels of the day to witness my^{-asws} Salat'.

و رُوِيَ عَنِ النَّبِيِّ ص يَا ابْنَ آدَمَ اذْكُرْنِي بَعْدَ الْعَدَاةِ سَاعَةً وَ بَعْدَ الْعَصْرِ سَاعَةً أَخْفِكَ مَا أَهَمَّكَ.

And it is reported from the Prophet^{-saww}: '(Allah^{-azwj} Said): "O son of Adam^{-as}! Mention Me^{-azwj} after the morning for a time, and after Al-Asr for a time, I^{-azwj} shall Suffice you of what is important to you!"

1- الإِخْتِجَاجُ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ: قَالَ أَبُو حَنِيفَةَ لِأَبِي عَبْدِ اللَّهِ ع كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ

(The book) 'Al Ihtijaj' – from Al-Hassan Bin Mahboub, from Sama'at who said,

'Abu Haneefa said to Abu Abdullah^{-asws}, 'How much is between the east and the west?'

قَالَ مَسِيرَةُ يَوْمٍ بَلْ أَقَلُّ مِنْ ذَلِكَ

He^{-asws} said: 'A travel distance of a day, but less than that!'

قَالَ فَاسْتَغْظَمَهُ

He said, 'I consider it mighty'.

فَقَالَ يَا عَاجِزُ لَمْ تُنَكِّرْ هَذَا إِنَّ الشَّمْسَ تَطْلُعُ مِنَ الْمَشْرِقِ وَ تَغْرُبُ فِي الْمَغْرِبِ فِي أَقَلِّ مِنْ يَوْمٍ تَمَامِ الْخَبَرِ.

He^{-asws} said: 'O frustrated one! Why are you denying this? The sun emerges from the east and sets in the west in the less than a day!' – the complete Hadeeth".¹⁴²

2- الْعِلَالُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَعْبَانَ عَنْ أَبِي هَاشِمٍ الْخَادِمِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الْمَاضِي ع لِمَ جُعِلَتْ صَلَاةُ الْفَرِيضَةِ وَالسُّنَّةِ خَمْسِينَ رَكْعَةً - لَا يُزَادُ فِيهَا وَ لَا يَنْقُصُ مِنْهَا

(The books) 'Al Ilal', and 'Al Khisaal' – from his father, from Muhammad Bin Yahya, from Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Ibrahim Bin Is'haq, from Muhammad Bin Al-Hassan Bin Shamoun, from Abu Hashim Al Khadim who said,

'I said to Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), 'Why have the obligatory Salats and the Sunnah Salat been made to be of fifty Cycles, neither there being any increase in it nor any reduction from it?'

قَالَ إِنَّ سَاعَاتِ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً وَ فِيمَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَاعَةٌ وَ سَاعَاتُ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً فَجَعَلَ لِكُلِّ سَاعَةٍ رَكْعَتَيْنِ وَ مَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى سُحُوطِ الشَّقَقِ عَسَقٌ.

He^{-asws} said: 'Times of the night are twelve hours, and among what is between the emergence of dawn to emergence of the sun there is an hour, and hours of the day are twelve hours, so two Cycles have been Made to be for every hour, and what is between setting of the sun up to falling of the twilight, is dusk'.¹⁴³

3- الْحِصَالُ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدٍ الْعُسْكُرِيِّ عَنْ عَمِّهِ عَنْ أَبِي إِسْحَاقَ قَالَ: أَمَلَى عَلَيْنَا تَعْلِبُ سَاعَاتِ اللَّيْلِ الْعَسَقُ وَالْفَحْمَةُ وَالْعَشْوَةُ وَ الْهَدَاةُ وَالسُّبَاعُ وَالْجُنْحُ وَالْهَزِيعُ وَ الْفَغْدُ وَ الرُّفْقَةُ وَ السُّحْرَةُ وَ الْبُهْرَةُ

(The book) 'Al Khisaal' – from Al-Hassan Bin Abdullah Bin Saeed Al Askari, from his uncle, from Abu Is'haq who said,

'(Aban Bin) Taghlib dictated to us, 'Hours of the night are (called), 'Al-Gasaq', and 'Al-Fahmah', and 'Al-Ashwah', and 'Al-Hadaah', and 'Al-Sabbag', and 'Al-Junha', and 'Al-Hazie', and 'Al-Fagad', and 'Al-Zulfah', and 'Al-Suhrah', and 'Al-Buhrah'.

وَ سَاعَاتِ النَّهَارِ الرَّادُّ وَ الشُّرُوقُ وَ الْمُتَوَعُّ وَ الرَّجُلُ وَ الدُّلُوكُ وَ الْجُنُوحُ وَ الْهَجِيرَةُ وَ الظُّهَيْرَةُ وَ الْأَصِيلُ وَ الطَّفَلُ.

And hours of the day are (called), 'Al-Ra'ad', and 'Al-Shurouq', and 'Al-Mutou', and 'Al-Tarajjul', and 'Al-Dulouk', and 'Al-Junouh', and Al-Hajeyra', and 'Al-Zaheyra', and 'Al-Aseyl', and 'Al-Taffal' (two missing)".¹⁴⁴ (Not a Hadeeth)

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ عُمَرَ بْنِ أَبَانَ النَّقَفِيِّ قَالَ: سَأَلَ نَصْرَانِي الشَّامِ الْبَاقِرَ ع عَنْ سَاعَةٍ مَا هِيَ مِنَ اللَّيْلِ وَ لَا هِيَ مِنَ النَّهَارِ أَيُّ سَاعَةٍ هِيَ

Tafseer Ali Bin Ibrahim – from his father, from Ismail Bin Aban, from Umar Bin Aban Al saqafy who said,

¹⁴² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 1

¹⁴³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 2

¹⁴⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 3

'A Christian of Syria asked Al-Baqir^{-asws} about an hour what is neither from the night nor it is from the day, which hour is it?'

قَالَ أَبُو جَعْفَرٍ ع مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ

Abu Ja'far^{-asws} said: 'What is between emergence of the dawn up to emergence of the sun'.

قَالَ النَّصْرَانِيُّ إِذَا لَمْ يَكُنْ مِنْ سَاعَاتِ اللَّيْلِ وَ لَا مِنْ سَاعَاتِ النَّهَارِ فَمِنْ أَيِّ سَاعَاتٍ هِيَ

The Christian said, 'When it neither happens to be hours of the night nor from hours of the day, so from which hours is it?'

فَقَالَ أَبُو جَعْفَرٍ مِنْ سَاعَاتِ الْجَنَّةِ وَ فِيهَا تُفِيْقُ مَرْضَانَا

Abu Ja'far^{-asws} said: 'From the hours of Paradise, and during it, our^{-asws} sick ones recover'.

فَقَالَ النَّصْرَانِيُّ أَصَبَتْ.

The Christian said, 'You^{-asws} are correct!'¹⁴⁵

بيان: أقول قد مر أن هذا اصطلاح آخر كان معروفا عند أهل الكتاب فلذا أجابه ع على وفق معتقده و قوله ع من ساعات الجنة أي شبيهة بها و لا يبعد أن يكون المراد أنها لا تحسب في انتصاف الليل و لا في انتصاف النهار.

Explanation – I (Majlisi) am saying, 'It has passed before that this is another terminology which was well-known among people of the Book. For that (reason), he^{-asws} answered him based upon his beliefs; and his^{-asws} words: 'From the hours of Paradise', i.e., resembling with it, and it is not far-fetched that the intent would be that it cannot be counted among middle of the night nor among middle of the day.

5- الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ عَلِيِّ بْنِ بَشَّارٍ عَنْ مُوسَى عَنْ أَخِيهِ عَلِيِّ بْنِ مُحَمَّدٍ ع أَنَّهُ أَجَابَ فِي مَسَائِلِ يَحْيَى بْنِ أَكْثَمٍ الْقَاضِي أَمَّا صَلَاةُ الْفَجْرِ وَ مَا يُجْهَرُ فِيهَا بِالْقِرَاءَةِ وَ هِيَ مِنْ صَلَاةِ النَّهَارِ وَ إِنَّمَا يُجْهَرُ فِي صَلَاةِ اللَّيْلِ

(The book) 'Al Ilal' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Ali Bin Bashar, from Musa,

'From his brother Ali^{-asws} Bin Muhammad^{-asws} having answered regarding questions of Yahya Bin Aksam, the judge: 'As for Al-Fajr Salat what is to be a loud in it with the recitation, and it is a Salat from the day, and rather be a loud in the night Salat'.

قَالَ جَهَرَ فِيهَا بِالْقِرَاءَةِ لِأَنَّ النَّبِيَّ ص كَانَ يُعَلِّسُ فِيهَا لِقُرْبِهَا بِاللَّيْلِ.

He^{-asws} said: 'Be a loud in it with the recitation because the Prophet^{-saww} used to pray at the end of the night in it, due to its nearness with the night'¹⁴⁶.

¹⁴⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 4

¹⁴⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 5

6- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ ص وَ هِيَ وَسْطُ صَلَاتَيْنِ بِالنَّهَارِ صَلَاةُ الْعَدَاةِ وَ صَلَاةُ الْعَصْرِ الْخَبَرِ.

(The book) 'Al Ilal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed and Ibn Abu Najran, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} having said: 'The middle Salat is Al-Zohr Salat, and it is the first Salat Rasool-Allah^{-saww} had pray, and it is middle of the two Salats of the day – the morning Salat and Al-Asr Salat' – the Hadeeth''¹⁴⁷

7- فَقَهُ الرِّضَا، قَالَ ع اَعْلَمُ أَنَّ ثَلَاثَ صَلَوَاتٍ إِذَا حَلَّ وَقْتُهِنَّ يَنْبَغِي لَكَ أَنْ تَبْدَأَ بِهِنَّ وَ لَا تُصَلِّيَ بَيْنَ أَيْدِيهِنَّ نَافِلَةً صَلَاةُ اسْتِيقْبَالِ النَّهَارِ وَ هِيَ الْفَجْرُ وَ صَلَاةُ اسْتِيقْبَالِ اللَّيْلِ وَ هِيَ الْمَغْرِبُ وَ صَلَاةُ يَوْمِ الْجُمُعَةِ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Know that three Salats, when their timings are released, it is befitting for you that you begin with these and not pray any optional Salats – an optional Salat facing the day, and it is Al-Fajr, and a Salat facing the night, and it is Al-Maghrib, and Salat on the day of Friday''¹⁴⁸

8- الْعِيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّلَاةُ الْوُسْطَى هِيَ الْوُسْطَى مِنْ صَلَاةِ النَّهَارِ وَ هِيَ الظُّهْرُ.

Al Ayyashi, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'The middle Salat, it is the middle from the Salats of the day, and it is Al-Zohr''¹⁴⁹

9- وَ مِنْهُ، عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ طَرَفَاهُ الْمَغْرِبُ وَ الْعَدَاةُ وَ زُلْفَا مِنَ اللَّيْلِ وَ هِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ.

And from him, from Hareyz,

'From Abu Abdullah^{-asws} having said: '**And establish the Salat in the two ends of the day** - and its two ends is Al-Maghrib and the morning - **and near from the night. [11:114]** – and it is Al-Isha the last Salat''¹⁵⁰

10- إِرْشَادُ الْقُلُوبِ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَيَانِ فَضْلِ هَذِهِ الْأُمَّةِ وَ مِنْهَا أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَيْهِمْ فِي اللَّيْلِ وَ النَّهَارِ خَمْسَ صَلَوَاتٍ فِي خَمْسَةِ أَوْقَاتٍ اثْنَتَانِ بِاللَّيْلِ وَ ثَلَاثٌ بِالنَّهَارِ.

(The book) 'Irshad Al Quloub' –

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said in an explanation of the merit of this community: 'And from it is that

¹⁴⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 6

¹⁴⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 7

¹⁴⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 8

¹⁵⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 9

Allah^{-azwj} Mighty and Majestic Imposed five Salats upon them during the night and the day in five timings – two at night and three at daytime”.¹⁵¹

11- الْعِلَلُ، فِي عِلَلِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضَا ع فِي عِلَّةِ أَوْقَاتِ الصَّلَاةِ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبَّ أَنْ يُبْدَأَ يَتَبَدَّأُ النَّاسُ فِي كُلِّ عَمَلٍ أَوَّلًا بِطَاعَتِهِ وَ عِبَادَتِهِ فَأَمَرَهُمْ أَوَّلَ النَّهَارِ أَنْ يَتَبَدَّأُوا بِعِبَادَتِهِ ثُمَّ يَنْتَشِرُوا فِيمَا أَحَبُّوا مِنْ مَثُونَةٍ ذُنُوبَهُمْ فَأَوْجَبَ صَلَاةَ الْفَجْرِ عَلَيْهِمْ.

(The book) ‘Al Ilal’, in ‘Ilal’ of Al Fazl Bin Shazaan,

‘From Al-Reza^{-asws} regarding reason of the timings of Salats: ‘Allah^{-azwj} Mighty and Majestic Loves for the people to begin in every action by first obeying Him^{-azwj} and worshipping Him^{-azwj}, so He^{-azwj} Commanded them at the beginning of the day that they should be worshipping Him^{-azwj}, then they can spread out regarding whatever they like for the provisions of their world, therefore He^{-azwj} Obligated Al-Fajr Salat upon them”.¹⁵²

12- الْفَقِيه، بِإِسْنَادِهِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: لَا تَنْتَظِرُ بِأَذَانِكَ وَ إِقَامَتِكَ إِلَّا دُحُولَ وَقْتِ الصَّلَاةِ وَ اخْذُرْ إِقَامَتَكَ.

(The book) ‘Al Faqeeh’ – by his chain, from Muawiya Bin Wahb who said,

‘Do not wait with your Azaan and your Iqama except entering of the time of Salat, and hasten your Iqama”.¹⁵³

قَالَ: وَ كَانَ لِرَسُولِ اللَّهِ ص مُؤَدِّنَانِ أَحَدُهُمَا بِلَالٌ وَ الْآخَرُ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ ابْنُ أُمِّ مَكْتُومٍ أَعْمَى وَ كَانَ يُؤَدِّنُ قَبْلَ الصُّبْحِ وَ كَانَ بِلَالٌ يُؤَدِّنُ بَعْدَ الصُّبْحِ

He^{-asws} said: ‘There were to Muezzins for Rasool-Allah^{-saww}. One of them was Bilal^{-ra} and the other was Ibn Umm Maktoum, and Ibn Umm Maktoum was blind, and he used to proclaim Azaan before the morning, and Bilal^{-ra} was proclaiming after the morning.

فَقَالَ النَّبِيُّ ص إِنَّ ابْنَ أُمِّ مَكْتُومٍ يُؤَدِّنُ بِلَيْلٍ فَإِذَا سَمِعْتُمْ أَذَانَهُ فَكُلُوا وَ اشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ بِلَالٍ.

The Prophet^{-saww} said: ‘Ibn Umm Maktoum proclaims Azaan at night. When you hear his Azaan, then eat and drink until you hear the Azaan of Bilal^{-ra}”.¹⁵⁴

13- الْكَافِي، بِسَنَدٍ صَحِيحٍ عَنِ الْحَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْخَيْطِ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ فَقَالَ يَبَاضُ النَّهَارُ مِنْ سَوَادِ اللَّيْلِ

(The book) ‘Al Kafi’ – by a correct chain from Al Halby who said,

‘I asked Abu Abdullah^{-asws} about (distinguishing) the white thread from the black thread (2:187). He^{-asws} said: ‘Whiteness of the day from blackness of the night’.

قَالَ وَ كَانَ بِلَالٌ يُؤَدِّنُ لِلنَّبِيِّ ص وَ ابْنُ أُمِّ مَكْتُومٍ وَ كَانَ أَعْمَى يُؤَدِّنُ بِلَيْلٍ وَ يُؤَدِّنُ بِلَالٌ حِينَ يَطْلُعُ الْفَجْرُ الْحَدِيثُ.

¹⁵¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 10

¹⁵² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 11

¹⁵³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 12 a

¹⁵⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 12 b

He^{-asws} said: 'And Bilal^{-ra} used to proclaim Azaan for the Prophet^{-saww}, and Ibn Umm Maktoum used to proclaim at night, and he was blind, and Bilal^{-ra} proclaimed Azaan when the dawn emerged' – the Hadeeth".¹⁵⁵

14- التَّهْذِيبُ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ لَنَا مُؤَدِّبًا يُؤَدِّبُ بَلِيلٍ

(The book) 'Al Tahzeeb' – from Al Husayn Bin Saeed, from Al Nazr, from Ibn Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'There is a Muezzin for us who proclaims Azaan at night!'

فَقَالَ أَمَا إِنَّ ذَلِكَ يَنْفَعُ الْجِيرَانَ لِقِيَامِهِمْ إِلَى الصَّلَاةِ وَأَمَّا السُّنَّةُ فَإِنَّهُ يُتَأَذَّى مَعَ طُلُوعِ الْفَجْرِ.

He^{-asws} said: 'But that benefits the neighbours for their standing to the Salat, and as for the Sunnah, it should be done with the emergence of dawn".¹⁵⁶

15- الْكَافِي، فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ مَا شَاءَ اللَّهُ كَانَ- لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ حِينَ يُصَلِّي الْفَجْرَ لَمْ يَرِ فِي يَوْمِهِ ذَلِكَ شَيْئًا يَكْرَهُهُ.

(The book) 'Al Kafi', in 'Al Saheeh',

'From Abu Abdullah^{-asws} having said: 'One who said, 'Whatever Allah^{-azwj} so Desires happens, there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', one hundred times when he prays Al-Fajr Salat, he will not see anything abhorrent during that day of his".¹⁵⁷

16- ثَوَابُ الْأَعْمَالِ، بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ اسْتَعْفَرَ اللَّهَ بَعْدَ صَلَاةِ الْفَجْرِ سَبْعِينَ مَرَّةً عَفَرَ اللَّهُ لَهُ وَ لَوْ عَمِلَ ذَلِكَ الْيَوْمَ أَكْثَرَ مِنْ سَبْعِينَ أَلْفَ ذَنْبٍ.

(The book) 'Sawaab Al Amaal' – by his chain,

'From Abu Ja'far^{-asws} having said: 'One who seeks Forgiveness of Allah^{-azwj} after Al-Fajr Salat seventy times, Allah^{-azwj} will Forgive (his sins) for him, and even if he had done more than seventy thousand sins in that day".¹⁵⁸

وَعَنِ الصَّادِقِ ع بِسَنَدٍ صَحِيحٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ صَلَّى الْفَجْرَ وَ قَرَأَ قُلْ هُوَ اللَّهُ أَخَذَ إِخْدَى عَشْرَةَ مَرَّةً لَمْ يَتْبَعْهُ فِي ذَلِكَ الْيَوْمِ ذَنْبٌ.

And from Al-Sadiq^{-asws} by a correct chain, said: 'Amir Al-Momineen^{-asws}: 'One who prays Al-Fajr and recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) twenty-one times, no sin will pursue him during that day".¹⁵⁹

¹⁵⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 13

¹⁵⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 14

¹⁵⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 15

¹⁵⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 16 a

¹⁵⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 16 b

17- الْفَقِيه، عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ إِبْلِيسَ إِذَا بَيَّثُ جُنُودَ اللَّيْلِ مِنْ حِينَ تَغِيْبُ الشَّمْسُ إِلَى أَنْ يَغِيْبَ الشَّمْسُ وَ يَبْثُ جُنُودَ النَّهَارِ مِنْ حِينَ يَطْلُعُ الْفَجْرُ إِلَى أَنْ تَطْلُعَ الشَّمْسُ.

(The book) 'Al Faqeeh' – from Jabir,

'From Abu Ja'far^{-asws} having said: 'But rather Iblees^{-la} dispatches an army at night from when the sun disappears up to disappearance of the twilight, and he^{-la} dispatches an army at daytime from when the dawn emerges up to emergence of the sun".¹⁶⁰

18- الْخِصَالُ، بِسَنَدِهِ الْمُعْتَبَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ كَانَتْ لَهُ حَاجَةٌ فَلْيَطْلُبْهَا فِي ثَلَاثِ سَاعَاتٍ إِلَى قَوْلِهِ وَ سَاعَةٍ فِي آخِرِ اللَّيْلِ عِنْدَ طُلُوعِ الْفَجْرِ.

(The book) 'Al Khisaal' – by his reliable chain,

'From Amir Al-Momineen^{-asws} having said: 'One who has a need for him, let him seek it during three hours' – up to his^{-asws} words – 'and an hour at the end of the night at the emergence of dawn".¹⁶¹

19- عُذَّةُ الدَّاعِي، عَنِ الْبَاقِرِ ع قَالَ: إِنَّ اللَّهَ يُنَادِي كُلَّ لَيْلَةٍ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ أَلَا عَبْدٌ مُؤْمِنٌ يَدْعُونِي لِدِينِهِ وَ دُنْيَاهُ قَبْلَ طُلُوعِ الْفَجْرِ إِلَى آخِرِ الْخَيْرِ.

(The book) 'Uddat Al Daie' –

'From Al-Baqir^{-asws} having said: 'Allah^{-azwj} Calls out during a night from beginning of the night up to its end: "Is there no Momin servant supplicating to Me^{-azwj} for his religion and his world before the emergence of dawn?" – up to end of the Hadeeth".¹⁶²

20- الْكَافِي، فِي الْمُعْتَبَرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِحَالِقِ الْإِصْبَاحِ مَرَّتَيْنِ - الْحَمْدُ لِلَّهِ الَّذِي ذَهَبَ بِاللَّيْلِ بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ بِرَحْمَتِهِ الْخَيْرِ.

(The book) 'Al Kafi' – In the reliable,

'From Abu Abdullah^{-asws} having said: 'You should say when it is morning and evening, 'The Praise is for Lord^{-azwj} of the morning! The Praise is for the Creator of the morning!', twice, 'The Praise is for Allah^{-azwj} Who Goes with the night by His^{-azwj} Power and Comes with the day by His^{-azwj} Mercy' – the Hadeeth".¹⁶³

وَ بِسَنَدٍ حَسَنٍ عَنْهُ ع قَالَ: إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ إِلَى أَنْ قَالَ فَإِذَا قُلْتَ ذَلِكَ كُنْتَ قَدْ أَذَيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ وَ فِي تِلْكَ اللَّيْلَةِ.

¹⁶⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 17

¹⁶¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 18

¹⁶² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 19

¹⁶³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 20 a

And by a good chain from him^{-asws} having said: ‘When it is morning and evening, say’ – up to he^{-asws} said: ‘So when you have said that, you would have fulfilled thanks for what Allah^{-azwj} has Favoured with upon you during that day and during that night’.¹⁶⁴

21- الْمَصْبَاحُ الْكَبِيرُ، لِلشَّيْخِ مِنْ أَدْعِيَةِ الصَّبَاحِ قَالَ: إِذَا طَلَعَ الْفَجْرُ الثَّانِي فَقُلْ يَا قَائِلُهُ مِنْ حَيْثُ لَا أَرَى إِلَى قَوْلِهِ وَاجْعَلْ أَوَّلَ يَوْمِنَا هَذَا صَلَاحاً وَ أَوْسَطَهُ فَلَاحاً وَ آخِرَهُ نَجَاحاً

(The book) ‘Al Misbah Al Kabeer’ of the Sheykh, from supplications of the morning, said,

‘When the second (true) day emerges, then say, ‘O Splitter from whereby I cannot see’ – up to his^{-asws} words: ‘And make beginning of this day of ours to be righteous, and its middle to be successful, and its end to be a win!’

قَالَ ثُمَّ تَقُولُ مَرْحَباً بِالْحَافِظِينَ إِلَى قَوْلِهِ- الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ اللَّيْلَ بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ بِرَحْمَتِهِ خُلُقاً جَدِيداً

He^{-asws} said, ‘Then you should say, ‘Welcome to the two recorders (Angels)’ – up to his^{-asws} words: ‘The Praise is for Allah^{-azwj} Who Took Away the night by His^{-azwj} Power and Brought Out the day by His^{-azwj} Mercy as a new creation’.

ثُمَّ قَالَ دُعَاءَ آخِرِ اللَّهْمِ إِنِّي أَصْبَحْتُ أَسْتَغْفِرُكَ فِي هَذَا الصَّبَاحِ وَ فِي هَذَا الْيَوْمِ لِأَهْلِ رَحْمَتِكَ

Then he^{-asws} said another supplication: ‘O Allah^{-azwj}! I have become seeking Your^{-azwj} Forgiveness in this morning, and in this day for people of Your^{-azwj} Mercy’.

ثُمَّ قَالَ دُعَاءَ آخِرِ بَرَوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ تَقُولُ بَعْدَ الْفَجْرِ إِلَى قَوْلِهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيراً كَمَا هُوَ أَهْلُهُ إِلَى قَوْلِهِ عَلَى إِذْ بَارِ اللَّيْلِ وَ إِقْبَالَ النَّهَارِ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ بِاللَّيْلِ مُظْلِمًا بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ مُبْصِراً بِرَحْمَتِهِ

Then he^{-asws} said another supplication by a report of Muawiya Bin Ammar, ‘You should be saying after the dawn’ – up to his^{-asws} words: ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, abundant just as He^{-azwj} is rightful of it’ – up to his^{-asws} words: ‘At the going of the night and coming of the day, ‘Praise be to Allah^{-azwj} who Took Away the night with His^{-azwj} power and brought the day out with His^{-azwj} Mercy’.

إِلَى قَوْلِهِ مَرْحَباً بِخَلْقِ اللَّهِ الْجَدِيدِ وَ الْيَوْمِ الْعَتِيدِ إِلَى قَوْلِهِ ع وَ اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحاً إِلَى قَوْلِهِ وَ اِزْغِنِي خَيْرَ يَوْمِي هَذَا

Up to his^{-asws} words: ‘Welcome to the new creation of Allah^{-azwj} and the hopeful day’ - up to his^{-asws} words: ‘And Make the beginning of this day of mine to be righteous’ – up to his^{-asws} words: ‘And Grace me goodness in this day of mine’.

ثُمَّ ذَكَرَ دُعَاءَ الْعَشْرَاتِ مَرْوِيّاً عَنِ الصَّادِقِ ع وَ سَأَلَ الدُّعَاءَ إِلَى قَوْلِهِ- الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ بِاللَّيْلِ بِقُدْرَتِهِ وَ جَاءَ بِالنَّهَارِ بِرَحْمَتِهِ إِلَى قَوْلِهِ اللَّهُمَّ كَمَا دَهَمْتَ بِاللَّيْلِ وَ أَقْبَلْتَ بِالنَّهَارِ خُلُقاً جَدِيداً.

Then he (narrator) mentioned the supplication ‘Al-Asharaat’ reported from Al-Sadiq^{-asws} and he continued the supplication up to his^{-asws} words: ‘The Praise be to Allah^{-azwj} who took away

¹⁶⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 20 b

the night with His power and brought the day out with His^{-azwj} Mercy. – up to his^{-asws} words: ‘O Allah^{-azwj}! Just as You^{-azwj} have Took Away the night and Brought out the day as a new creation”.¹⁶⁵

22- الصَّحِيفَةُ السَّجَّادِيَّةُ فِي دُعَاءِ الصَّبَاحِ وَ هَذَا يَوْمٌ حَدِثَ جَدِيدٌ وَ هُوَ عَلَيْنَا شَاهِدٌ عَتِيدٌ إِلَى قَوْلِهِ ع اللَّهُمَّ وَفَّقْنَا فِي يَوْمِنَا هَذَا إِلَى قَوْلِهِ ع وَاجْعَلْهُ أَتَمَّنْ يَوْمٌ عَهْدُنَا إِلَى قَوْلِهِ ع فِي يَوْمِي هَذَا.

(The book) ‘Al Saheefa Al Sajjadiya’ –

‘In a supplication of the morning: ‘And this newly occurred day, and it has come upon us as a witness’ – up to his^{-asws} words: ‘O Allah^{-azwj}! Harmonise us in this day of ours’ – up to his^{-asws} words: ‘And Make it an oath of a day of our covenant’ – up to his^{-asws} words: ‘In this day of ours’”.¹⁶⁶

23- الْمَصْنَبُ لِلشَّيْخِ، ذُكِرَ فِي أَذْعِيَةِ سَاعَاتِ الْيَوْمِ السَّاعَةُ الْأُولَى وَ هِيَ مِنْ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ لِأَمِيرِ الْمُؤْمِنِينَ ع.

(The book) ‘Al Misbah’ of the Sheykh –

‘It is mentioned in supplications of the hours of the day, of Amir Al-Momineen^{-asws}: ‘The first hour, and it is from the emergence of dawn to emergence of the sun’”.¹⁶⁷

24- الْفَقِيهَ، وَ مَجَالِسُ الصَّدُوقِ، وَ التَّوْحِيدُ، وَ الْعُيُونُ، وَ الْإِحْتِجَاجُ، بِأَسَانِيدِهِمْ عَنِ الرِّضَا ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُنْزِلُ مَلَكًا مِنَ السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ فِي ثُلُثِ الْآخِرِ وَ لَيْلَةَ الْجُمُعَةِ فِي أَوَّلِ اللَّيْلِ فَيَأْمُرُهُ فَيَنَادِي هَلْ مِنْ سَائِلٍ فَأَعْطِيهِ إِلَى قَوْلِهِ يُنَادِي بِحَدَا حَتَّى يَطْلُعَ الْفَجْرُ فَإِذَا طَلَعَ الْفَجْرُ عَادَ إِلَى مَحَلِّهِ مِنْ مَلَكُوتِ السَّمَاءِ.

(The books) ‘Al Faqeeh’, and ‘Majaalis’ of Al Sadouq, and ‘Al Tawheed’, and ‘Al Uyoun’, and ‘Al ihtijaj’, by their chains,

‘From Al-Reza^{-asws}: ‘Allah^{-azwj} Blessed and Exalted Sends down an Angel from the sky every night, during the last third, and night of Friday in the beginning of the night. He^{-saww} Commands him, so he calls out (on His^{-azwj} behalf): “Is there any beggar so I can Give him?” – up to his^{-asws} word: ‘He calls out with this until the emergence of dawn. When the dawn emerges, he returns to his position from kingdoms of the sky’”.¹⁶⁸

25- الْفَقِيهَ، وَ الْمُفْتِيَّةُ، وَ التَّهْذِيبُ، بِأَسَانِيدِهِمْ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَعَالَى لَيُنَادِي كُلَّ لَيْلَةٍ جُمُعَةٍ مِنْ فَوْقِ عَرْشِهِ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ أَلَا عَبْدٌ مُؤْمِنٌ يَدْعُونِي لِآخِرَتِهِ وَ دُنْيَاهُ فَأُجِيبُهُ

(The books) ‘Al Faqeeh’, and ‘Al Muqnie’, and Al Tahzeeb’, by their chains,

¹⁶⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 21

¹⁶⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 22

¹⁶⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 23

¹⁶⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 24

‘From Abu Ja’far^{-asws} said: ‘Allah^{-azwj} the Exalted tends to Call our every night of Friday from above His^{-azwj} Throne, from beginning of the night to its end: “Is there no Momin servant supplicating to Me^{-azwj} for his Hereafter and his world so I^{-azwj} can Answer him?

أَلَا عَبْدٌ مُؤْمِنٌ يُثَوِّبُ إِلَيَّ مِنْ دُئُوبِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَأُثَوِّبُ عَلَيْهِ إِلَى قَوْلِهِ فَمَا يَزَالُ يُنَادِي بِهَذَا إِلَى أَنْ يَطْلُعَ الْفَجْرُ.

Is there no Momin servant repenting to Me^{-azwj} from his sins before the emergence of dawn, so I^{-azwj} can Turn to him (with Forgiveness)?” – up to his^{-asws} words: ‘He^{-azwj} does not Ceased calling with this up to the emergence of dawn’¹⁶⁹.

26- الْكَافِي، وَالتَّهْذِيبُ، بِإِسْنَادِهِمَا عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْأَذَانُ الثَّالِثُ يَوْمَ الْجُمُعَةِ بِدَعَاةٍ.

(The books) ‘Al Kafi’, and ‘Al Tahzeeb’ – by their chains,

‘From Abu Ja’far^{-asws} having said: ‘The third Azaan (proclaimed) on the day of Friday is an innovation’¹⁷⁰.

أقول: التقريب أن أحسن محامله أن يكون المراد أذان العصر فإنه ثالث بالنسبة إلى أذان الفجر و الجمعة.

Note – I (Majlisi) am saying, ‘The approximation is that the best possibility is that the intent would be Azaan of Al-Asr (Salat), for it is third with attributed to two Azaans of Al-Fajr and the Friday (slats)’.

27- الْكَافِي، وَالتَّهْذِيبُ، وَالمُقْنِعَةُ، بِإِسْنَادِهِمُ الصَّحِيحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُسْتَحَبُّ أَنْ يُقْرَأَ فِي دُبْرِ الْعَدَاةِ يَوْمَ الْجُمُعَةِ الرَّحْمَنُ الْخَبِيرَ.

(The books) ‘Al Kafi’, and ‘Al Tahzeeb’, and ‘Al Muqnie’, by their correct chains,

‘From Abu Abdullah^{-asws} having said: ‘It is recommended to recite at the end of the morning of the day of Friday, (Surah) Al-Rahman’ – the Hadeeth’¹⁷¹.

28- مَجَالِسُ الشَّيْخِ، بِإِسْنَادِهِ عَنِ الْبَاقِرِ ع قَالَ: سَأَلْتُهُ عَنْ زِيَارَةِ الْقُبُورِ قَالَ إِذَا كَانَ يَوْمَ الْجُمُعَةِ فَرَزْنَهُمْ فَإِنَّهُ مَنْ كَانَ مِنْهُمْ فِي ضَيْقٍ وَسِعَ عَلَيْهِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ يَغْلَمُونَ بِمَنْ أَتَاهُمْ فِي كُلِّ يَوْمٍ فَإِذَا طَلَعَتِ الشَّمْسُ كَانُوا سُدىً.

(The book) ‘Majaalis’ of the Sheykh – by his chain,

‘From Al-Baqir^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about visiting the graves. He^{-asws} said: ‘When it is the day of Friday, visit them, for the ones who were to be in constriction, would be Expanded upon what is between the emergence of dawn to emergence of the sun. They will know the ones who come to them during every day. So, when the sun emerges, they would be blocked’¹⁷².

¹⁶⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 25

¹⁷⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 26

¹⁷¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 27

¹⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 28

29- الْكَافِي، وَ التَّهْذِيبُ، فِي الصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ يَوْمُ الْفِطْرِ وَ لَا يَوْمُ الْأَضْحَى أَذَانٌ وَ لَا إِقَامَةٌ أَذَانُهُمَا طُلُوعُ الشَّمْسِ إِذَا طَلَعَتْ خَرَجُوا الْخَبَرَ.

(The book) 'Al Kafi', and 'Al Tahzeeb' – In 'Al Saheeh',

'From Abu Ja'far^{-asws} having said: 'There is neither any Azaan on the day of (Eid) Al-Fitr, nor (Eid) Al-Azha nor any Iqama. Both their Azaans are at the emergence of the sun. When it emerges, then go out' – the Hadeeth".¹⁷³

30- وَ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ الشُّحُوصَ فِي يَوْمِ عِيدٍ فَانْفَجِرِ الصُّبْحَ وَ أَنْتَ بِالْبَلَدِ فَلَا تَخْرُجْ حَتَّى تَشْهَدَ ذَلِكَ الْعِيدَ.

And in 'Al Saheeh' –

'From Abu Abdullah^{-asws} having said: 'When you intend the going out during a day of Eid, so the morning breaks while you are in the city, do not go out (of the city) until you attend that Eid".¹⁷⁴

31- الْإِقْبَالُ، بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُحْيِي لَيْلَةَ عِيدِ الْفِطْرِ بِالصَّلَاةِ حَتَّى يُصْبِحَ وَ يَبِيتُ لَيْلَةَ الْفِطْرِ فِي الْمَسْجِدِ.

(The book) 'Al Iqbal' – By his chain,

'From Al-Sadiq^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to revive (stay awake) the night of Eid Al-Fitr with praying the Salat until morning, and he^{-asws} spent the night of Al-Fitr in the Masjid".¹⁷⁵

32- الْمِصْبَاحُ لِلشَّيْخِ، وَ مَسَارُّ الشَّيْعَةِ، لِلْمُفِيدِ عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَجْمَعُنَا جَمِيعًا لَيْلَةَ التَّصْفِ مِنْ شَعْبَانَ ثُمَّ يُجِزِّي بِاللَّيْلِ أَجْزَاءً ثَلَاثَةً فَيُصَلِّي بِنَا جُزْأً ثُمَّ يَدْعُو فَنُؤْمِنُ عَلَى دُعَائِهِ ثُمَّ يَسْتَغْفِرُ اللَّهُ وَ نَسْتَغْفِرُهُ وَ نَسْأَلُهُ الْجَنَّةَ حَتَّى يَنْفَجِرَ الْفَجْرُ.

(The books) 'Al Misbah' of the Sheykh, and 'Masarr Al Shia' of Al Mufeed –

'From Zayd son of Ali (Bin Al-Husayn^{-asws}) having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} would gather us on the night of Friday in the middle of (month of) Shaban, then he^{-asws} would segment the night into three segments. He^{-asws} would pray Salat with us in a segment, then he^{-asws} would supplicate, so we would say 'Ameen' upon his^{-asws} supplication, then he^{-asws} would seek Forgiveness of Allah^{-azwj} and we would seek His^{-azwj} Forgiveness and ask Him^{-azwj} for the Paradise until the break of dawn".¹⁷⁶

33- الْكَافِي، فِي الْحُسَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ فَإِنْ لَمْ يَقُمْ أَتَاهُ الشَّيْطَانُ فَبَالَ فِي أُذُنِهِ

(The book) 'Al Kafi' – In 'Al-Hassan (Hadeeth)',

¹⁷³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 29

¹⁷⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 30

¹⁷⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 31

¹⁷⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 32

‘From Abu Abdullah^{-asws} having said: ‘The servant awakens three times from the night. If he does not stand (for Salat), the Satan^{-la} comes to him and urinates (insinuates) in his ear’.

قَالَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ

Muhammad Bin Muslim said, ‘And I asked him^{-asws} about Words of Allah^{-azwj}: ***‘It was little from the night what they used to sleep [51:17].***

قَالَ كَانُوا أَقَلَّ اللَّيْلِ تَقْوَهُمْ لَا يَقُومُونَ فِيهَا.

He said, ‘They would miss out very little of the nights not standing (for the Salat) during it’.¹⁷⁷

34- التَّهْذِيبُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَدْرَكَ يَوْمَ عَرَفَةَ إِلَى طُلُوعِ الْفَجْرِ مِنْ يَوْمِ النَّحْرِ فَقَدْ أَدْرَكَ الْحَجَّ.

(The book) ‘Tahzeeb’ –

‘From Abu Abdullah^{-asws} having said: ‘One who realises (achieves) the day of Arafaat up to the emergence of dawn of the day of the sacrifice, he has achieved the Hajj’.¹⁷⁸

35- الْكَافِي، فِي الصَّحِيحِ عَنِ الرِّضَا ع قَالَ: لَا تَزِمُ الْجُمُعَةَ يَوْمَ النَّحْرِ حَتَّى تَطْلُعَ الشَّمْسُ.

(The book) ‘Al Kafi’ – In ‘Al Saheeh’,

‘From Al-Reza^{-asws} having said: ‘Do not pelt the stones on the day of the Sacrifice until the sun emerges’.¹⁷⁹

36- التَّهْذِيبُ، فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ بَاتَ بِمَكَّةَ فِي لَيْلِي مِثِّي حَتَّى أَصْبَحَ قَالَ إِنْ كَانَ أَتَاهَا نَهَاراً قَبَاتَ فِيهَا حَتَّى أَصْبَحَ فَعَلَيْهِ دَمٌ يَهْرِيقُهُ.

(The book) ‘Al Tahzeeb’ – In ‘Al Saheeh’ –

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), he said, ‘I asked him^{-asws} about a man who spent the night in Makkah during the nights of Mina until morning. He^{-asws} said: ‘If he had come to it at daytime and spent the night in it until morning, upon him is blood (of a sacrificial animal) to be shedding’.¹⁸⁰

37- وَ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ زَارَ بِالنَّهَارِ أَوْ عِشَاءً فَلَا يَنْفَجِرُ الصُّبْحُ إِلَّا وَ هُوَ بِمِثِّي وَ إِنْ زَارَ بَعْدَ أَنْ انْتَصَفَ اللَّيْلُ أَوْ السَّحَرُ فَلَا بَأْسَ عَلَيْهِ أَنْ يَنْفَجِرَ الصُّبْحُ وَ هُوَ بِمَكَّةَ.

And in ‘Al Saheeh’ (Al Kafi & Al Tahzeeb) –

¹⁷⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 33

¹⁷⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 34

¹⁷⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 35

¹⁸⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 36

'From Abu Abdullah^{-asws} having said: 'If he visits (Kabah) at daytime or evening, he should not see break of morning except and he should be in Mina; and if he were to visit after midnight or pre-dawn, there is no problem upon him if the morning were to break while he is in Makkah''.¹⁸¹

38- التَّهْدِيبُ، عَنْ أَبِي الْحَسَنِ عَ فِيمَنْ بَاتَ لَيْلًا مَعَى مَكَّةَ إِذَا بَاتَ مُشْتَعِلًا بِالْعِبَادَةِ قَالَ مَا أَحَبُّ أَنْ يَنْشَقَّ الْفَجْرُ إِلَّا وَهُوَ بِمَكَّةَ.

(The book) 'Al Tahzeeb' –

'From Abu Al-Hassan^{-asws} regarding the one who spends nights of Mina in Makkah when he has spent being busy with the worship. He^{-asws} said: 'I^{-asws} don't like the dawn to break except and he should be in Mina''.¹⁸²

وَفِي صَحِيحَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ إِنْ خَرَجْتَ بَعْدَ نِصْفِ اللَّيْلِ فَلَا يَضُرُّكَ بِأَنْ تُصْبِحَ فِي غَيْرِهَا.

And in 'Saheeh' of Muawiya Bin Ammar (Al Tahzeeb),

'And if you were to go out at midnight it will not harm you if in the morning you were to be somewhere else''.¹⁸³

39- وَ فِي الْكَافِي مِثْلُهُ وَ زَادَ وَ سَأَلْتُهُ عَنْ الرَّجُلِ زَارَ عِشَاءً فَلَمْ يَزَلْ فِي طَوَافِهِ وَ دُعَائِهِ وَ فِي السَّعْيِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ حَتَّى يَطْلُعَ الْفَجْرُ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ كَانَ فِي طَاعَةِ اللَّهِ.

And in 'Al Kafi' –

'Similar to it, and I (narrator) asked him^{-asws} about the man who visits (Kabah) in the evening and does not cease to be in his Tawaaf, and his supplications, and in the 'Sa'ee' between Al-Safa and Al-Marwa until the dawn emerges. He^{-asws} said: 'There isn't anything upon him. He was in the obedience of Allah^{-azwj}'.¹⁸⁴

40- التَّهْدِيبُ، عَنْ أَبِي إِبْرَاهِيمَ عَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ زَارَ الْبَيْتَ فَطَافَ بِالْبَيْتِ وَ الصَّفَا وَ الْمَرْوَةِ ثُمَّ رَجَعَ فَعَلَبَنَهُ عَيْنُهُ فِي الطَّرِيقِ فَنَامَ حَتَّى أَصْبَحَ قَالَ عَلَيْهِ شَأْنٌ.

(The book) 'Al Tahzeeb' –

'From Abu Ibrahim^{-asws}, he (the narrator) said, 'I asked him^{-asws} about a man who visits the House (Kabah), so he performs Tawaaf of the House, and Al-Safa and Al-Marwa, then he returns. His eyes overcome him in the road, so he sleeps until morning He^{-asws} said: 'Upon him is a sheep (as penalty)'.¹⁸⁵

وَ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ الدُّلْجَةِ إِلَى مَكَّةَ أَيَّامَ مَكِّي وَ أَنَا أُرِيدُ أَنْ أُزُورَ الْبَيْتَ فَقَالَ لَا حَتَّى يَنْشَقَّ الْفَجْرُ كَرَاهِيَةً أَنْ يَبِيتَ الرَّجُلُ بِغَيْرِ مَكِّي.

¹⁸¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 37

¹⁸² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 38 a

¹⁸³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 38 b

¹⁸⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 39

¹⁸⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 40 a

And from Abu Abdullah^{-asws} about travelling the whole night to Makkah in the days of Mina, and I wanted to visit the House (Kabah). He^{-asws} said: 'No, until the dawn breaks it is dislike for the man to spend the night other than in Mina'.¹⁸⁶

و فِي الصَّحِيحِ عَنْهُ ع قَالَ: مَنْ زَارَ فَنَامَ فِي الطَّرِيقِ فَإِنْ بَاتَ يَجُكَّةَ فَعَلَيْهِ دَمٌ وَإِنْ كَانَ قَدْ خَرَجَ مِنْهَا فَلَيْسَ عَلَيْهِ شَيْءٌ وَإِنْ أَصْبَحَ دُونَ مِئَى

And in 'Al Saheeh' –

'From him^{-asws} having said: 'One who visits (Kabah), so he sleeps in the road. If he spends the night in Makkah, upon him is blood (sacrifice an animal), and if he were to have exited from it, there isn't anything upon it, and if in the morning he were to be other than in Mina'.

و رَوَاهُ الْكُلَيْبِيُّ فِي الْحُسَيْنِ.

And it is reported by Al Kulayni in 'Al-hasan' (good Hadeeth)".¹⁸⁷

41- وَ رَوَى الْكُلَيْبِيُّ أَيْضاً بِسَنَدٍ حَسَنِ عَنْهُ ع قَالَ: إِذَا زَارَ الْحَاجُّ مِنْ مِئَى فَخَرَجَ فَجَاوَزَ بُيُوتَ مَكَّةَ فَنَامَ ثُمَّ أَصْبَحَ قَبْلَ أَنْ يَأْتِيَ مِئَى فَلَا شَيْءَ عَلَيْهِ.

And it is reported by Al Kulayni as well by a good chain,

'From him^{-asws} having said: 'When the pilgrim visits (Kabah) from Mina, so he goes out and exceeds the houses of Makkah, and he sleeps, then he comes to the morning before he comes to Mina, there is nothing upon him'.¹⁸⁸

42- الْفَقِيه، بِإِسْنَادِهِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا خَرَجْتَ مِنْ مِئَى قَبْلَ غُرُوبِ الشَّمْسِ فَلَا تُصْبِحْ إِلَّا بِهَا.

(The book) 'Al Faqeeh' – by his chain from Jameel,

'From Abu Abdullah^{-asws} having said: 'When you go out from Mina before sunset, do not come to the morning except at it'.¹⁸⁹

و بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ نَاجِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا خَرَجَ الرَّجُلُ مِنْ مِئَى أَوَّلَ اللَّيْلِ فَلَا يَنْتَضِفْ لَهُ اللَّيْلُ إِلَّا وَهُوَ بِمِئَى وَإِذَا خَرَجَ بَعْدَ نِصْفِ اللَّيْلِ فَلَا بَأْسَ أَنْ يُصْبِحَ بِغَيْرِهَا.

And by his chain, from Ja'far Bin Najiya,

'From Abu Abdullah^{-asws} having said: 'When the man goes out from Mina in the beginning of the night, he should not get to midnight except and he should be in Mina; and when he goes out after midnight, there is no problem if in the morning he were to be somewhere else'.¹⁹⁰

43- قُرْبُ الْإِسْنَادِ، عَنْ وَهْبٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: فِي الرَّجُلِ أَفَاضَ إِلَى الْبَيْتِ فَعَلَيْتُهُ عَيْنَاهُ حَتَّى أَصْبَحَ قَالَ لَا بَأْسَ عَلَيْهِ.

¹⁸⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 40 b

¹⁸⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 40 c

¹⁸⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 41

¹⁸⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 42 a

¹⁹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 42 b

(The book) 'Qurb Al Isnad' – from Wahb,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said regarding the man who departs to go to the House (Kabah), so the sleep overcomes his eyes until morning. He^{-asws} said: 'There is no problem upon him''.¹⁹¹

وَعَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ بَاتَ بِمَكَّةَ حَتَّى أَصْبَحَ فِي لَيْلِي مَتَى فَقَالَ إِنْ كَانَ أَتَاهَا هَارًا فَبَاتَ حَتَّى أَصْبَحَ فَعَلَيْهِ دَمٌ شَاةٍ يُهْرِيقُهُ وَإِنْ كَانَ خَرَجَ مِنْ مَتَى بَعْدَ نِصْفِ اللَّيْلِ فَأَصْبَحَ بِمَكَّةَ فَلَيْسَ عَلَيْهِ شَيْءٌ.

And from Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}). He said, 'I asked him^{-asws} about a man who spends the night in Makkah until morning, during the nights of Mina. He^{-asws} said: 'If he had come to it at daytime, so he spends the night until morning, upon him is blood of a sheep to sacrifice it; and if he has exited from Mina after midnight and in the morning was in Makkah, there is nothing upon him''.¹⁹²

44- الْكَافِي، بِسَنَدٍ مُعْتَبَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَادَ الْعُمْرَةَ انْتَظَرَ إِلَى صَبِيحَةِ ثَلَاثٍ وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ ثُمَّ يَخْرُجُ مُهْلًا فِي ذَلِكَ الْيَوْمِ.

(The book) 'Al Kafi' – by a reliable chain,

'From Abu Abdullah^{-asws} having said: 'When he intends the Umrah, he should wait to the morning of the twenty-third of the month of Ramazan, then he should go out, without Ihraam during that day''.¹⁹³

45- الْكَافِي، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُكْرَهُ لِلرَّجُلِ إِذَا قَدِمَ مِنْ سَفَرِهِ أَنْ يَطُرُقَ أَهْلَهُ لَيْلًا حَتَّى يُصْبِحَ.

(The book) 'Al Kafi' –

'From Abu Abdullah^{-asws} having said: 'It is disliked for the man when he arrives from his journey that he should knock the door of his family at night until morning''.¹⁹⁴

46- الْعِلَلُ، بِإِسْنَادِهِ عَنْ ابْنِ عَبَّاسٍ فِي تَزْوِيجِ النَّبِيِّ ص زَيْنَبَ قَالَ وَ لَبِثَ سَبْعَةَ أَيَّامٍ بِلَيَالِيهِنَّ عِنْدَ زَيْنَبَ ثُمَّ تَحَوَّلَ إِلَى بَيْتِ أُمِّ سَلَمَةَ وَ كَانَ لَيْلَتُهَا وَ صَبِيحَةُ يَوْمِهَا مِنْ رَسُولِ اللَّهِ ص.

(The book) 'Al Ilal' – by his chain,

'From Ibn Abbas regarding marriage of the Prophet^{-saww} to Zainab, and he^{-saww} stayed seven days with their nights with Zainab, then he^{-saww} transferred to the room of Umm Salama^{-ra}, and it was her^{-ra} night, and morning of her^{-ra} day from Rasool-Allah^{-saww}'.¹⁹⁵

¹⁹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 43 a

¹⁹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 43 b

¹⁹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 44

¹⁹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 45

¹⁹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 46

47- الكافي، و الفقيه، و التهذيب، بإسنادهم عن إبراهيم الكرخي عن أبي عبد الله ع قال: إنما عليه أن يبيت عندها في ليلتها و يظل عندها في صبيحتها الخبر.

(The books) 'Al Kafi', and 'Al Faqeeh', and 'Al Tahzeeb' – by their chains from Ibn Al Karkhy,

'From Abu Abdullah^{-asws} having said: 'But rather, upon him is to spend the night with it (Mina) during its nights, and be shaded with it in its mornings' – the Hadeeth".¹⁹⁶

48- التهذيب، عن علي بن مهزيار عن فضالة عن أبان عن زرار عن أبي جعفر ع في رجل صلى العداة بليلاً غرّه من ذلك القمر و نام حتى طلعت الشمس فأخبر أنه صلى بليلاً قال يعيد صلاته.

(The book) 'Al Tahzeeb' – from Ali Bin Mahziyar, from Fazalah, from Aban, from Zurara,

'From Abu Ja'far^{-asws} regarding a man who prays the morning (Salat) with a night having been deceived from that moon, and he sleeps until the sun emerges. He is informed that he had prayed at night. He^{-asws} said: 'He should repeat his Salat".¹⁹⁷

49- الفقيه، قال أبو جعفر ع وقت صلاة الليل ما بين نصف الليل إلى آخره.

(The book) 'Al Faqeeh' –

'Abu Ja'far^{-asws} said: 'Time of the night Salat is what is between midnight up to its end".¹⁹⁸

50- الكافي، عن علي بن محمد عن سهل عن علي بن مهزيار قال: قرأت في كتاب رجل إلى أبي جعفر ع الركعتان اللتان قبل صلاة الفجر من صلاة الليل هي أم من صلاة النهار و في أي وقت أصليهما

(The book) 'Al Kafi' – from Ali Bin Muhammad, from Sahl, from Ali Bin Mahziyar who said,

'I read in a letter of a man to Abu Ja'far^{-asws}, 'Two Cycles, those which are before Al-Fajr Salat, are these from the night Salat or from the daytime Salat? And in which time should I be praying these?'

فكتب بخطه أحشهما في صلاة الليل خشوا.

He^{-asws} wrote in his^{-asws} own handwriting: 'Fill them in the night Salat a filling".¹⁹⁹

51 التهذيب، عن الحسين بن النضر [النضر] عن هشام بن سالم عن زرار عن أبي جعفر ع قال: سألت عن ركعتي الفجر قبل الفجر أو بعد الفجر

(The book) 'Al Tahzeeb' – from Al Husayn, from Al Nazar, from Hisham Bin Salim, from Zurara,

¹⁹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 47

¹⁹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 48

¹⁹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 49

¹⁹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 50

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about two (optional) Cycles of the Al-Fajr, ‘Is it (to be prayed) before Al-Fajr or after Al-Fajr?’

فَقَالَ قَبْلَ الْفَجْرِ إِكْمَامًا مِنْ صَلَاةِ اللَّيْلِ ثَلَاثَ عَشْرَةَ رُكْعَةً صَلَاةُ اللَّيْلِ الْخَبْرَ.

He^{-asws} said: ‘Before Al-Fajr. But rather these two are from the night Salat, thirteen Cycles of the night Salat’ – the Hadeeth²⁰⁰.

52 التَّهْذِيبُ، عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِصَلَاةِ اللَّيْلِ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ إِلَّا أَنَّ أَفْضَلَ ذَلِكَ إِذَا انْتَصَفَ اللَّيْلُ.

(The book) ‘Al Tahzeeb’ – from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ja’far Bin Usman, from Sama’at,

‘From Abu Abdullah^{-asws} having said: ‘There is no problem with the night Salat from beginning of the night to its end, except that the best of that is when it is midnight’²⁰¹.

53 التَّهْذِيبُ، عَنْ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع وَ أَظُنُّهُ إِسْحَاقَ بْنَ عَالِبٍ قَالَ إِذَا قَامَ الرَّجُلُ مِنَ اللَّيْلِ فَطَنَّ أَنَّ الصُّبْحَ قَدْ أَضَاءَ فَأَوْتَرَ ثُمَّ نَظَرَ فَرَأَى أَنَّ عَلَيْهِ لَيْلًا

(The book) ‘Al-Tahzeeb’ – from Ibn Mahboub, from Yaqoub, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from one of our companions,

‘From Abu Abdullah^{-asws}, and I think it was Is’haq Bin Ghalib who said, ‘He^{-asws} said: ‘When the man stands from the night and he thinks that the morning has illuminated, so he prays Al-Witr Salat, then he looks, so he sees that the night is still upon him’.

قَالَ يُضَيِّفُ إِلَى الْوُتْرِ رُكْعَةً ثُمَّ يَسْتَقْبِلُ صَلَاةَ اللَّيْلِ ثُمَّ يُؤْتِرُ بَعْدَهُ.

He^{-asws} said: ‘He should add a Cycle to Al-Witr Salat, then he should perform the night Salat, then pray Al-Witr after that’²⁰².

و عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَقُومُ وَ أَنَا أَتَخَوَّفُ الْفَجْرَ

And from Ahmad Bin Muhammad Bin Muhammad, from Ali Bin Al Hakam, from Ali Bin Abdul Aziz who said,

‘I said to Abu Abdullah^{-asws}, ‘I arise (for night Salat) and I fear the dawn’.

قَالَ فَأَوْتِرَ

He^{-asws} said: ‘Pray Al-Witr Salat (one Cycle)’.

فُلْتُ فَأَنْظُرُ فَإِذَا عَلَيَّ لَيْلٌ

²⁰⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 51

²⁰¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 52

²⁰² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 53 a

I said, 'I look and there is still night upon me'.

قَالَ فَصَلِّ صَلَاةَ اللَّيْلِ.

He^{-asws} said: 'Then pray the night Salat'.²⁰³

وَعَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَجَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يُصَلِّي رُكْعَتَيْنِ بَعْدَ الْعِشَاءِ يُفْرَأُ فِيهِمَا بِمِائَةِ آيَةٍ وَلَا يَحْتَسِبُ بِهِمَا وَهُوَ جَالِسٌ يُفْرَأُ فِيهِمَا بِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ

And from Muhammad Bin Ahmad, from Al Hajjal,

'From Abu Abdullah^{-asws}, he^{-asws} used to pray two Cycles Salat after Al-Isha, reciting one hundred Verses in them, not counting with them, and two Cycles while he^{-asws} is seated reciting in them: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and **Say: 'O you Kafir!'** [109:1] (Surah Al-Kafiroun).

فَإِنْ اسْتَيْقَظَ مِنَ اللَّيْلِ صَلَّى صَلَاةَ اللَّيْلِ وَ أَوْتَرَ وَ إِنْ لَمْ يَسْتَيْقِظْ حَتَّى يَطْلُعَ الْفَجْرُ صَلَّى رُكْعَةً فَصَارَتْ شُفْعَاءَ وَ احْتَسَبَ بِالرُّكْعَتَيْنِ اللَّتَيْنِ صَلَّاهُمَا بَعْدَ الْعِشَاءِ وَتَرَاءَ.

If you wake up from the night, then pray the night Salat and Al-Witr Salat, and if you don't wake up until the dawn emerges, pray one Cycle, it would be (counted as) two, and count the two Cycles, the ones which you had prayed after Al-Isha was being Al-Witr (Salat)".²⁰⁴

54 الْكَافِي، عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَرَّازِ عَنْ مُحَمَّدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ إِذَا أَصْبَحَ قَالَ أَتَبَدَيْتُ يَوْمِي هَذَا الدُّعَاءَ فَإِذَا فَعَلْتُ ذَلِكَ الْعَبْدُ أَجَزًا مِمَّا نَسِيْتُ فِي يَوْمِهِ.

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ali Bin Al Hakam, from Al Khazzaz, from Muhammad who said,

'Abu Abdullah^{-asws} said: 'Ali Bin Al-Husayn^{-asws}, whenever it was morning, said: 'I^{-asws} begin my^{-asws} day with this supplication'. When the servant does that, it would suffice from what he had forgotten during his day".²⁰⁵

وَعَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَالَ إِذَا أَصْبَحَ اللَّهُمَّ إِنِّي أَصْبَحْتُ إِلْحَ إِذَا قَالَ هَذَا الْكَلَامَ لَمْ يَضُرَّهُ يَوْمُهُ ذَلِكَ شَيْءٌ وَإِذَا أَمْسَى فَقَالَ لَمْ يَضُرَّهُ تِلْكَ اللَّيْلَةُ شَيْءٌ إِنْ شَاءَ اللَّهُ.

And from Ali Bin Ibrahim, from his father, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Al-Husayn Bin Al Mukhtar, from a man,

'From Abu Ja'far^{-asws} having said: 'One who says when it is morning, 'O Allah^{-azwj}! I have come to a morning', etc, when he says the speech, nothing of that day of his will harm him, and

²⁰³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 53 b

²⁰⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 53 c

²⁰⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 54 a

when it is evening, he says (same), nothing of that night will harm him, if Allah^{-azwj} so Desires”.²⁰⁶

55 التَّهْذِيبُ، وَ الْكَافِي، مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَزَّةٍ عَنْ أَخِيهِمَا ع قَالَ: أَمَّا امْرَأَةٌ أَوْ رَجُلٌ خَائِفٌ مِنَ الْمَشْعَرِ الْحَرَامِ لَيْلًا فَلَا بَأْسَ فَلْيَتِمَّ الْجُمُوعَةَ ثُمَّ لِيَفِضْ وَ لِيَأْمُرْ مَنْ يَدْبِجُ عَنْهُ الْحَبَرَ.

(The books) ‘Al Tahzeeb’, and ‘Al Kafi’ – Muhammad Bin Yaqoub, from a number of our companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Ali Bin Abu Hamza,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘Whichever woman or man fears departing (during Hajj) from the Sacred Monuments at night, there is no problem in pelting the (three) rocks (a ritual of Hajj), then let him continue and let him instruct someone to slaughter (a sacrificial animal) on his behalf’ – the Hadeeth”.²⁰⁷

وَ عَنْهُ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ ذَرَّاجٍ عَنْ نَعَضِ أَصْحَابِنَا عَنْ أَخِيهِمَا ع قَالَ: لَا بَأْسَ أَنْ يُفِضَ الرَّجُلُ بِاللَّيْلِ إِذَا كَانَ خَائِفًا.

And from him, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from one of our companions,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘There is no problem if the man were to depart at night when he was scared”.²⁰⁸

وَ عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَخَّصَ رَسُولُ اللَّهِ ص لِلنِّسَاءِ وَ الصِّبْيَانِ أَنْ يُفِضُوا بِاللَّيْلِ وَ أَنْ يَرْمُوا الْجِمَارَ بِاللَّيْلِ وَ أَنْ يُصَلُّوا الْعَدَاةَ فِي مَنْزِلِهِمْ.

And from him, from a number of our companions, from Ahmad Bin Muhammad Bin Al-Husayn Bin Saeed, from Abu Al Magra’a, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} allowed for the women and the children to depart at night, and to pelt the rocks at night, and to pray the morning Salat in their houses”.²⁰⁹

وَ عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَعَنَا نِسَاءً فَأُفِضُ بِهِنَّ بِاللَّيْلِ

And from him, from Ali Bin Al Numan, from Saeed Al A’araj who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! There are women with us. Can I depart with them at night?’

قَالَ نَعَمْ تُرِيدُ أَنْ تَصْنَعَ كَمَا صَنَعَ رَسُولُ اللَّهِ ص

²⁰⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 54 b

²⁰⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 55 a

²⁰⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 55 b

²⁰⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 55 c

He^{-asws} said: 'Yes! You intend to do like what Rasool-Allah^{-saww} had done?'

قُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ أَفَضْ بِمَنْ بَلَّيْلَ الْخَيْرِ.

He^{-asws} said: 'Depart with them at night' – the Hadeeth²¹⁰.

56 التَّهْدِيبُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الثَّمَانِيَةَ رَكَعَاتٍ يُصَلِّيْهَا الْعَبْدُ آخِرَ اللَّيْلِ زِينَةُ الْآخِرَةِ.

(The book) 'Al Tahzeeb' –

'From Abu Abdullah^{-asws} having said: 'Eight Cycles Salat the servant prays at the end of the night is an adornment of the Hereafter'²¹¹.

وَعَنْ مُرَازِمٍ عَنْهُ ع قُلْتُ مَتَى أُصَلِّي صَلَاةَ اللَّيْلِ

And from Murazim,

'From him^{-asws}, I (the narrator) said, 'When should I pray the night Salat?'

قَالَ صَلَّيْهَا آخِرَ اللَّيْلِ.

He^{-asws} said: 'Pray it at end of the night'²¹².

57 الْخِلَافُ، لِلشَّيْخِ رَوَى النَّبِيُّ ص أَنَّهُ قَالَ: إِنَّ بِلَالَ يُؤَذِّنُ بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ.

(The book) 'Al Khilaf' of the Sheykh –

'It is reported by the Prophet^{-saww} having said: 'Bilal^{-ra} proclaims Azaan at night, therefore eat and drink until Ibn Umm Maktoum proclaims Azaan'²¹³ (opposes the previous ones where its well established that Ibn Umm Maktoum proclaims Azaan at night)

58 الْمُعْتَبَرُ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَمَانُ مِنْ آخِرِ اللَّيْلِ ثُمَّ الْوُتْرُ ثَلَاثُ رَكَعَاتٍ وَ يُفْصِلُ بَيْنَهُمَا بِتَسْلِيمٍ ثُمَّ رَكَعَتَا الْفَجْرِ.

(The book) 'Al Mugheira' – from Suleyman Bin Khalid,

²¹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 55 d

²¹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 56 a

²¹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 56 b

²¹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 57

‘From Abu Abdullah^{-asws} having said: ‘Eight (Cycles Salat) from end of the night, then Al-Witr Salat of three Cycles, and keep a gap between the two with performing the Salaam, then two Cycles of Al-Fajr’’.²¹⁴

59 التَّهْذِيبُ، فِي الصَّحِيحِ عَنْ أَبِي الْحَسَنِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ بِاللَّيْلِ فِي السَّعْرِ فِي أَوَّلِ اللَّيْلِ فَقَالَ إِذَا خِفْتَ الْقَوْتَ فِي آخِرِهِ.

(The book) ‘Al Tahzeeb’, in ‘Al Saheeh’ –

‘From Abu Al-Hassan^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the night Salat during the journey at beginning of the night. He^{-asws} said: ‘When you fear the loss (lapse) in its end’’.²¹⁵

و فِي الْمُتَوَقِّعِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِصَلَاةِ اللَّيْلِ فِيمَا بَيْنَ أَوَّلِهِ إِلَى آخِرِهِ إِلَّا أَنَّ أَفْضَلَ ذَلِكَ بَعْدَ انْتِصَافِ اللَّيْلِ.

And in (the book) ‘Muwassaq’ –

‘From Abu Abdullah^{-asws} having said: ‘There is no problem with the night Salat in what is between it’s beginning to its end, except that the best of that is after midnight’’.²¹⁶

و عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ بِلَالٍ قَالَ: كَتَبْتُ إِلَيْهِ فِي وَقْتِ صَلَاةِ اللَّيْلِ فُكْتُبَ عِنْدَ زَوَالِ اللَّيْلِ وَ هُوَ نِصْفُهُ أَفْضَلُ فَإِنْ فَاتَ فَأَوَّلُهُ وَ آخِرُهُ جَائِزٌ.

And from Al-Husayn Bin Ali Bin Bilal who said,

‘I wrote to him^{-asws} regarding the time of the night Salat. He^{-asws} wrote: ‘At midnight, and it is its midpoint, is better. If it is missed, then it’s beginning and its end is allowed’’.²¹⁷

60 الْفَقِيهَ، وَ الْكَافِي، فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّ رَجُلًا مِنْ مَوَالِيكَ مِنْ صُلَحَائِهِمْ شَكَا إِلَيَّ مَا يَلْقَى مِنَ النَّوْمِ وَ قَالَ إِنِّي أُرِيدُ الْقِيَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ فَيُعْلِبُنِي النَّوْمُ إِلَى أَنْ أَصْبَحَ

(The book) ‘Al Faqeeh’, and ‘Al Kafi’ – in ‘Al Saheeh’, from Muawiya Bin Wahb,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘A man from your^{-asws} friends, from their righteous ones, complained to me of what he faced from the sleep, and he said, ‘I want to stand to the Salat at night, but the sleep overcomes me until it is morning’’.²¹⁸

إِلَى قَوْلِهِ وَ لَمْ يُرَخَّصْ فِي النَّوَافِلِ أَوَّلَ اللَّيْلِ وَ قَالَ الْقَضَاءُ بِالنَّهَارِ أَفْضَلُ.

Up to his^{-asws} words: ‘And he is not allowed regarding the optional Salats at beginning of the night’. And said: ‘The fulfilling (Qaza) at daytime is better’’.²¹⁸

61 الْكَافِي، وَ التَّهْذِيبُ، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ أَوْ ابْنِ سِنَانٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَقُومُ آخِرَ اللَّيْلِ وَ أَخَافُ الصُّبْحَ

²¹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 58

²¹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 59 a

²¹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 59 b

²¹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 59 c

²¹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 60

(The book) 'Al Kafi', and 'Al Tahzeeb' – From Ismail Bin Jabir, or Ibn Sinan who said,

'I said to Abu Abdullah^{-asws}, 'I stand at end of the night and I fear the morning'.

قَالَ أَفَرَأَ الْحَمْدَ وَاعْجَلَ اعْجَلَ.

He^{-asws} said: 'Recite (Surah) 'Al-Hamd' and hasten, hasten!'"²¹⁹

وَفِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقُومُ مِنْ آخِرِ اللَّيْلِ وَهُوَ يَخْشَى أَنْ يَفْجَأَهُ الصُّبْحُ أَوْ يَبْدَأُ بِالْوُتْرِ الْخَيْرَ.

And in 'Al Saheeh' (Al Tahzeeb and Al Kafi) – from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man standing from end of the night and he is fearful of the morning coming up suddenly, should he begin with (praying) 'Al-Witr' Salat?' – the Hadeeth".²²⁰

62 التَّهْذِيبُ، فِي الصَّحِيحِ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الرَّجُلِ يَكُونُ فِي بَيْتِهِ وَهُوَ يُصَلِّي وَهُوَ يَرَى أَنَّ عَلَيْهِ لَيْلًا ثُمَّ يَدْخُلُ عَلَيْهِ الْآخِرُ مِنَ الْبَابِ فَقَالَ قَدْ أَصْبَحْتَ هَلْ يُعِيدُ الْوُتْرَ أَمْ لَا أَوْ يُعِيدُ شَيْئًا مِنْ صَلَاتِهِ

(The book) 'Al Tahzeeb' – In 'Al Saheeh', from Sa'ad Bin Sa'ad who said,

'I asked Al-Reza^{-asws} about the man who happens to be in his house and he is praying Salat, and he sees that night is upon him. Then another (man) enters from the door. He says, 'It is morning'. Should he repeat Al-Witr Salat or not, or repeat anything from his Salat?'

قَالَ يُعِيدُ إِنْ صَلَّاهَا مُصْبِحًا.

He^{-asws} said: 'He should repeat if he had prayed it in the morning".²²¹

63 الْفَقِيه، قَالَ قَالَ أَبُو جَعْفَرٍ ع وَقْتُ صَلَاةِ اللَّيْلِ مَا بَيْنَ اللَّيْلِ إِلَى آخِرِهِ.

(The book) 'Al Faqeeh' –

'He said, 'Abu Ja'far^{-asws} said: 'The time of the night Salat is what is between the night up to its end".²²²

64 التَّهْذِيبُ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ أَوَّلِ وَقْتِ رُكْعَتِي الْفَجْرِ قَالَ سُدُسُ اللَّيْلِ الْبَاقِي.

(The book) 'Al Tahzeeb' – from Muhammad Bin Muslim who said,

²¹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 61 a

²²⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 61 b

²²¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 62

²²² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 63

'I asked Abu Ja'far^{-asws} about the first time of the two Cycles of Al-Fajr. He^{-asws} said: 'A sixth of the night remaining''²²³

و فِي الصَّحِيحِ عَنْ حَمَّادٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ رُبَّمَا صَلَّيْتُهِمَا وَ عَلَيَّ لَيْلٌ فَإِنْ قُمْتُ وَ لَمْ يَطْلُعِ الْفَجْرُ أَعَدُّهُمَا.

In 'Al Saheeh' (Al Tahzeeb) – from Hammad who said,

'Abu Abdullah^{-asws} said to me: 'Sometimes I^{-asws} pray these two (cycles) and night is still upon me^{-asws} If I^{-asws} were to stand and the dawn has not emerged, I^{-asws} repeat these''²²⁴

65 الْكَافِي، فِي الْمُؤْتَقِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَا كَانَ يُحْمَدُ الرَّجُلُ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَيُصَلِّيَ صَلَاتَهُ ضَرْبَةً وَاحِدَةً ثُمَّ يَنَامَ وَ يَذْهَبَ.

(The book) 'Al Kafi' – In the 'Trusted (Hadeeth)',

'From Abu Abdullah^{-asws} having said: 'It is not praise-worthy if the man were to stand from end of the night, so he prays his Salat in one strike, then he goes and sleeps''²²⁵

66 التَّهْذِيبُ، عَنْ إِسْمَاعِيلَ بْنِ سَعْدٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ سَاعَاتِ الْوُتْرِ قَالَ أَحَبُّهَا إِلَيَّ الْفَجْرُ الْأَوَّلُ

(The book) 'Al Tahzeeb' – From Ismail Bin Sa'ad who said,

'I asked Al-Reza^{-asws} about times of Al-Witr Salat. He^{-asws} said: 'The most beloved of these to me^{-asws} is the first (true) dawn'.

وَ سَأَلْتُهُ عَنْ أَفْضَلِ سَاعَاتِ صَلَاةِ اللَّيْلِ قَالَ الثَّلَاثُ الْبَاقِي.

And I asked him^{-asws} about the best timing of the night Salat. He^{-asws} said: 'The remaining third (of the night)''²²⁶

67 الْفَقِيه، عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: أَفْضَلُ قَضَاءِ صَلَاةِ اللَّيْلِ فِي السَّاعَةِ الَّتِي فَاتَتْكَ آخِرُ اللَّيْلِ وَ لَيْسَ بِأَنْ تَقْضِيَهَا بِالنَّهَارِ وَ قَبْلَ أَنْ تَزُولَ الشَّمْسُ.

(The book) 'Al Faqeeh' – from Bureyd,

'From Abu Ja'far^{-asws} having said: 'The best fulfilment (Qaza) of the night Salat is in the time of end of the night which you lost, and there isn't any problem with the daytime, and before midday''²²⁷

68 الْكَافِي، عَنْ أَبِي جَعْفَرٍ عَ قَالَ: أَفْضَلُ قَضَاءِ النَّوَافِلِ قَضَاءُ صَلَاةِ اللَّيْلِ بِاللَّيْلِ وَ صَلَاةِ النَّهَارِ بِالنَّهَارِ

(The book) 'Al Kafi' –

²²³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 64 a

²²⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 64 b

²²⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 65

²²⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 66

²²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 67

‘From Abu Ja’far^{-asws} having said: ‘The best fulfilment (Qaza) of the optional Salat, is fulfilling (Qaza) the night Salat at night, and the day Salat at daytime’.

قُلْتُ وَ يَكُونُ وَتَرَانِ فِي لَيْلَةٍ

I said, ‘And can there be two Witr Salats during a night?’

قَالَ لَا

He^{-asws} said: ‘No’.

قُلْتُ وَ لَمْ تَأْمُرْنِي أَنْ أُوتِرَ وَتَرَيْنِ فِي لَيْلَةٍ

I said, ‘And why are you^{-asws} instructing me that I should pray two Al-Witr Salats during a night?’

قَالَ أَحَدُهُمَا قَضَاءٌ.

He^{-asws} said: ‘One of the two is a fulfilment (Qaza)’.²²⁸

69 غِيَاثُ سُلْطَانِ الْوَرَى، لِلْسَّيِّدِ بْنِ طَاوُسٍ عَنْ خَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ رَجُلٌ عَلَيْهِ دَيْنٌ مِنْ صَلَاةٍ قَامَ يَقْضِيهِ فَخَافَ أَنْ يُدْرِكَهُ الصُّبْحُ وَ لَمْ يُصَلِّ صَلَاةً لَيْلَتِهِ تِلْكَ

(The book) ‘Giyas Sultan Al Wara’ – of the Seyyid Bin Taqoos, from Hareyz, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘A man said to him^{-asws}, ‘A man has debt upon him of a (missed) Salat. He stands to fulfil it, but he fears that the morning might come across him and he has not prayed the Salat of that night of his’.

قَالَ يُؤَخِّرُ الْقَضَاءَ وَ يُصَلِّي صَلَاةً لَيْلَتِهِ تِلْكَ.

He^{-asws} said: ‘He should delay the fulfilment (Qaza) and he should pray Salat of that night of his’.²²⁹

70 الْخِصَالُ، بِسَنَدِهِ الْمُعْتَبَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ كَانَتْ لَهُ حَاجَةٌ فَيَطْلُبُهَا فِي ثَلَاثِ سَاعَاتٍ إِلَى قَوْلِهِ وَ سَاعَةٍ فِي آخِرِ اللَّيْلِ عِنْدَ طُلُوعِ الْفَجْرِ فَإِنَّ مَلَكََيْنِ يُنَادِيَانِ هَلْ مِنْ تَائِبٍ يُتَابَ عَلَيْهِ الْخَيْرَ.

(The book) ‘Al Khisaal’ – By his reliable chain,

‘From Amir Al-Momineen^{-asws} having said: ‘One who has a need for him, let him seek in three timings’ – up to his^{-asws} words: ‘And an hour - at the end of the night at dawn, for two Angels

²²⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 68

²²⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 69

call out, 'Is there any repentant so He^{-azwj} can Turn to him (with Forgiveness)?' – the Hadeeth".²³⁰

71 الكافي، عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ ظِلَالُهُمْ بِالْغُدُوِّ وَالْأَصَالِ قَالَ هُوَ الدُّعَاءُ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا وَ هِيَ سَاعَةٌ إِبَاجَةٌ.

(The book) 'Al Kafi' –

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **and (so do) their shadows, in the morning and evening [13:15]**. He^{-asws} said: 'It is the supplication before emergence of the sun and before its setting, and it is a time of the Answering".²³¹

72 مِصْبَاحُ الْكَفَمِيِّ، عَنِ الصَّادِقِ ع مَنْ كَانَتْ بِهِ عِلَّةٌ فَلْيُثَلِّثْ عَلَيْهَا فِي كُلِّ صَبَاحٍ أَرْبَعِينَ مَرَّةً أَرْبَعِينَ يَوْمًا إِحْ.

(The book) 'Misbah Al Kaf'amy' –

'From Al-Sadiq^{-asws}: 'One who were to have an illness with him, let him say upon it during every morning, forty times, for forty days' – etc.". ²³²

73 الكافي، فِي الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَصَبَحْتَ وَ أَمْسَيْتَ فَقُلْ عَشْرَ مَرَّاتٍ اللَّهُمَّ مَا أَصْبَحْتُ بِكَ مِنْ نِعْمَةٍ إِلَى قَوْلِهِ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ كُنْتَ قَدْ أَذَيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ وَ فِي بَلَدِكَ اللَّيْلَةِ.

(The book) 'Al Kafi' – In 'Al-Hassan' (good Hadeeth),

'From Abu Abdullah^{-asws} having said: 'When it is morning and evening, say ten times, 'O Allah^{-azwj}! What bounties are with me in the morning' – up to his^{-asws} words: 'When you say that, you would have fulfilled thanks for what Allah^{-azwj} has Favoured with upon you during that day and during that night". ²³³

وَ فِي الصَّحِيحِ عَنْهُ ع قَالَ: شَرَفُ الْمُؤْمِنِ قِيَامُهُ بِاللَّيْلِ.

And in 'Al Saheeh' (Al Kafi) –

'From him^{-asws} having said: 'Nobility of the Momin is his standing at night (for Salat)". ²³⁴

وَ عَنْهُ ع فِي قَوْلِهِ تَعَالَى إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ قَالَ صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ.

And from him^{-asws} regarding Words of the Exalted: **Surely the good deeds erase the evil deeds, [11:114]**. He^{-asws} said: 'Salat of the Momin at night Erases what sins he had done at daytime". ²³⁵

²³⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 70

²³¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 71

²³² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 72

²³³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 73 a

²³⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 73 b

²³⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 73 c

74 التَّهْذِيبُ، فِي الصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع وَ سُئِلَ عَنْ قَوْلِ اللَّهِ فَمِ اللَّيْلِ إِلَّا قَلِيلًا قَالَ أَمَرَهُ اللَّهُ أَنْ يُصَلِّيَ كُلَّ لَيْلَةٍ إِلَّا أَنْ يَأْتِيَ لَيْلَةً مِنَ اللَّيَالِي لَا يُصَلِّي فِيهَا شَيْئًا.

(The book) 'Al Tahzeeb' – In 'Al Saheeh' –

'From Abu Ja'far^{-asws}, and he^{-asws} had been asked about Words of Allah^{-azwj}: **Stand (to pray Salat) at night except a little [73:2]**. He^{-asws} said: 'Allah^{-azwj} Commanded him^{-saww} to pray Salat whole night except that there came a night from the nights he^{-saww} did not pray anything during it".²³⁶

75 التَّهْذِيبُ، وَ ثَوَابُ الْأَعْمَالِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ – الْمَالُ وَ الْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا إِنَّ الثَّمَانِي رَكَعَاتٍ يُصَلِّيَهَا الْعَبْدُ آخِرَ اللَّيْلِ زِينَةُ الْآخِرَةِ.

(The book) 'Al Tahzeeb', and 'Sawaab Al Amaal' –

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said: **The wealth and the children are a adornment of the life of the world, [18:46]** – The eight Cycles Salat the servant prays at end of the night is an adornment of the Hereafter".²³⁷

وَ عَنْهُ ع قَالَ قَالَ عَلِيٌّ ع قِيَامُ اللَّيْلِ مَصْحَةٌ لِلْبَدَنِ الْخَبَرِ.

And from him^{-asws} having said: 'Ali^{-asws} said: 'Standing at night (for Salat) is health for the body' – the Hadeeth".²³⁸

76 الْفَقِيه، فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيِّ ع يَا عَلِيُّ ثَلَاثٌ فَرَحَاتٌ لِلْمُؤْمِنِ فِي الدُّنْيَا مِنْهَا التَّهَجُّدُ فِي آخِرِ اللَّيْلِ يَا عَلِيُّ ثَلَاثٌ كَفَّارَاتٌ مِنْهَا التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ.

(The book) 'Al Faqeeh' –

'In a bequest of the Prophet^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! Three are a joy for the Momin in the world. From these is the vigil at the end of the night. O Ali^{-asws}! Three are atonements. From these, is the vigil at night while the people are asleep".²³⁹

77 التَّهْذِيبُ، وَ الْعِلَالُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدَعِ قِيَامَ اللَّيْلِ فَإِنَّ الْمَغْبُورَ مِنْ حَرَمِ قِيَامِ اللَّيْلِ.

(The book) 'Al Tahzeeb', and 'Al Ilal' –

'From Abu Abdullah^{-asws} having said: 'Do not leave standing at night, for the embezzled is the one deprived of standing at night".²⁴⁰

²³⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 74

²³⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 75 a

²³⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 75 b

²³⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 76

²⁴⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 77

78 **الْكَافِي**، قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ

(The book) 'Al-Kafi' –

He said, 'A man came to Amir Al-Momineen^{-asws}. He said, 'I am deprived of the night Salat!'

فَقَالَ ع قَدْ قَبِدَتْكَ ذُنُوبُكَ.

He^{-asws} said: 'Your sins have shackled you'.²⁴¹

79 **الْفَقِيه**، عَنْ أَبِي عَبْدِ اللَّهِ ع إِنِّي لَأَمُتُ الرَّجُلَ قَدْ قَرَأَ الْقُرْآنَ ثُمَّ يَسْتَيْقِظُ مِنَ اللَّيْلِ فَلَا يُقُومُ حَتَّى إِذَا كَانَ عِنْدَ الصُّبْحِ قَامَ يُبَادِرُ بِالصَّلَاةِ.

(The book) 'Al Faqeeh' –

'From Abu Abdullah^{-asws}: 'I^{-asws} hate the man who has recited the Quran, then he stays awake at night but he does not stand (for Salat) until when it was to be morning, he rushes with the Salat''.²⁴²

80 **الْمُعْتَبَر**، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِهِ تَعَالَى وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ قَالَ فِي الْوُتْرِ فِي آخِرِ اللَّيْلِ سَبْعِينَ مَرَّةً.

(The book) 'Al Mo'tabar' – from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying regarding Words of the Exalted: **And in the early mornings they used to seek Forgiveness [51:18]**. He^{-asws} said: 'In Al-Witr Salat: 'In the end of the night, seventy times''.²⁴³

و رُوِيَ مِنْ طَرِيقِ الْمُخَالِفِينَ عَنْ ابْنِ عُمَرَ وَ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ: الْوُتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ.

And it is reported from ways of the adversaries, from Ibn Umar and Ibn Abbas,

'The Prophet^{-saww} said: 'Al-Witr Salat is one Cycle from end of the night''.²⁴⁴

81 **التَّهْذِيبُ**، بِسَنَدٍ يَقْرُبُ مِنَ الصَّحِيحِ عَنْ أَبِي بَصِيرٍ قَالَ: إِذَا خَرَجْتَ بَعْدَ طُلُوعِ الْفَجْرِ وَ لَمْ تَنْوَ السَّعَرَ مِنَ اللَّيْلِ فَأَتَمَّ الصَّوْمَ وَ اعْتَدَّ بِهِ مِنْ شَهْرِ رَمَضَانَ.

(The book) 'Al Tahzeeb' – By a chain near from the correct (Al Saheeh), from Abu Baseer who said,

'When you go out after the emergence of dawn and you had not intended the journey from the night, then complete the fast and count it as being from the month of Ramazan''.²⁴⁵

²⁴¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 78

²⁴² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 79

²⁴³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 80 a

²⁴⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 8 b

²⁴⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 81 a

وَبِسَنَدٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ السَّفَرَ فِي شَهْرِ رَمَضَانَ فَنَوَيْتَ الْخُرُوجَ مِنَ اللَّيْلِ فَإِنْ خَرَجْتَ قَبْلَ الْفَجْرِ أَوْ بَعْدَهُ فَأَنْتَ مُفْطِرٌ وَعَلَيْكَ قَضَاءُ ذَلِكَ الْيَوْمِ.

And by another chain,

‘From Abu Abdullah^{-asws} having said: ‘When you intend the journey from the night during the month of Ramazan, if you go out before the dawn or after it, you are broken of the Fast, and upon you is the fulfilment (Qaza) of that day’.²⁴⁶

82 الإقبال، بِإِسْنَادِهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْجُهَنِيَّ أَتَى رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي إِيَالًا وَغَنَمًا وَغَلِمَةً فَأُحِبُّ أَنْ تَأْمُرَنِي لَيْلَةً أَدْخُلُ فِيهَا فَأَشْهَدَ الصَّلَاةَ وَ ذَلِكَ فِي شَهْرِ رَمَضَانَ فَدَعَا رَسُولُ اللَّهِ ص فَسَارَّهُ فِي أُذُنِهِ

(The book) ‘Al Iqbal’ – from Hammad Bin Isa, from Muhammad Bin Yusuf, from his father,

‘From Abu Ja’far^{-asws} having said: ‘Al-Juhany came to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! There are camels and sheep for me and slaves. I would love it if you^{-saww} could instruct me to entered in it and attend the Salat’ – and that was during a month of Ramazan’. Rasool-Allah^{-saww} called him and whispered secretly in his ear’.

قَالَ فَكَانَ الْجُهَنِيُّ إِذَا كَانَتْ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ دَخَلَ بِإِيلِهِ وَغَنَمِهِ وَأَهْلِهِ وَوُلْدِهِ وَغَلِمَتِهِ فَكَانَ تِلْكَ اللَّيْلَةُ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ بِالْمَدِينَةِ فَإِذَا أَصْبَحَ خَرَجَ بِأَهْلِهِ وَغَنَمِهِ وَإِيلِهِ إِلَى مَكَانِهِ.

He^{-asws} said: ‘It was so that Al-Juhany, whenever it was the twenty-third, entered with his camels and his sheep, and his wife and his children and his slaves. So that night was the twenty-third night in Al-Medina. When it was morning, he would go out with his family, and his sheep, and his camels to his place’.²⁴⁷

83 التَّهْذِيبُ، وَبِحَالِ الشَّيْخِ، بِسَنَدٍ مُوْتَقًى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي صَلِّ لَيْلَةَ إِحْدَى وَعِشْرِينَ وَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ مِنْ شَهْرِ رَمَضَانَ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا إِنْ قَوَيْتَ عَلَى ذَلِكَ مِائَةَ رَكْعَةٍ سِوَى الثَّلَاثِ عَشْرَةِ وَأَسْهَرِ فِيهِمَا حَتَّى تُصْبِحَ

(The book) ‘Al Tahzeeb’, and ‘Majalis’ of the Sheykh, by a trusted chain from Sama’at,

‘From Abu Abdullah^{-asws} having said to me: ‘Pray Salat during the night of the twenty-first, and night of the twenty-third from the month of Ramazan, in each one of these, if you are strong upon that, one hundred Cycles Salat, apart from the thirteen Cycles, and stay awake in these nights until morning.

فَإِنَّ ذَلِكَ يُسْتَحَبُّ أَنْ يَكُونَ فِي صَلَاةٍ وَدُعَاءٍ وَتَضَرُّعٍ فَإِنَّهُ يُرْجَى أَنْ تُكَونَ لَيْلَةُ الْقَدْرِ فِي أَحَدِهِمَا وَ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرِ الْحَبَرِ.

That is recommended if one were to be in Salat, and supplication, and beseeching, for it is hoped that it could be the Night of Pre-determination (Laylat Al-Qadr) in one of these two, and the Night of Pre-determination is better than a thousand months’ – the Hadeeth’.²⁴⁸

²⁴⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 81 b

²⁴⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 82

²⁴⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 83

84 دَعَا الرَّاَوْنِدِيّ، عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ اغْتَسَلَ لَيْلَةَ الْقَدْرِ وَ أَحْيَاهَا إِلَى طُلُوعِ الْفَجْرِ خَرَجَ مِنْ ذُنُوبِهِ.

(The book) 'Dawaat' of Al Rawandi –

'From Musa Bin Ja'far^{-asws} having said: 'One who washes on the Night of Pre-determination (Laylat Al-Qadr) and stays awake up to the emergence of dawn, will come out from his sins''.²⁴⁹

85 التَّهْذِيبُ، فِي الْمُؤْتَقِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي حَدِيثٍ طَوِيلٍ فِي لَيْلَةِ إِحْدَى وَ عَشْرِينَ وَ ثَلَاثٍ وَ عَشْرِينَ يُصَلِّي فِي كُلِّ وَاحِدَةٍ مِنْهُمَا إِذَا قَوِيَ عَلَى ذَلِكَ مِائَةَ رَكْعَةٍ سِوَى هَذِهِ الثَّلَاثِ عَشْرَةِ رَكْعَةٍ وَ لَيْسَ هُنَا فِيهِمَا حَتَّى يُصْبِحَ فَإِنَّهُ يُجِبِي أَنْ تَكُونَ لَيْلَةُ الْقَدْرِ فِي أَحَدِهِمَا.

(The book) 'Al Tahzeeb' – In 'Al Mowsaq' (trusted Hadeeth),

'From Abu Abdullah^{-asws} having said in a lengthy Hadeeth regarding the nights of twenty-first and twenty-third: 'He should pray in each one of these, when he is strong upon that, one hundred Cycles, apart from these thirteen Cycles, and let him stay awake in these until morning, for it is hoped that it could be the Night of Pre-determination (Laylat Al Qadr) in one of these two nights''.²⁵⁰

86 الْكَافِي، وَ التَّهْذِيبُ، وَ السَّرَائِرُ، عَنْ زُرَّارَةَ وَ الْفَضَّلِ قَالَا قُلْنَا لَهُ أَيْ يُجْزِي إِذَا اغْتَسَلْتُ بَعْدَ الْفَجْرِ لِلْجُمُعَةِ

(The book) 'Al Kafi', and 'Al Tahzeeb', and 'Al Saraair' – from Zurara and Al Fuzeyl, both said,

'We said to him^{-asws}, 'Does it suffice when if I were to wash for the Friday after Al-Fajr?'

فَقَالَ نَعَمْ.

He^{-asws} said: 'Yes'.²⁵¹

87 التَّهْذِيبُ، عَنْ بُكَيْرٍ قَالَ: سَأَلْتُ فِي أَيِّ اللَّيَالِي أُغْتَسِلُ فِي شَهْرِ رَمَضَانَ

(The book) 'Al Tahzeeb' – from Bukeyr who said,

'I asked, 'In which of the nights during the months of Ramazan should I wash?'

إِلَى أَنْ قَالَ وَ الْغُسْلُ أَوَّلَ اللَّيْلِ

Up to he^{-asws} said: 'And what washing is in the beginning of the night'.

قُلْتُ فَإِنْ نَامَ بَعْدَ الْغُسْلِ

I said, 'Supposing he sleeps after the washing?'

²⁴⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 84

²⁵⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 85

²⁵¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 86

قَالَ هُوَ مِثْلُ غُسْلٍ يَوْمَ الْجُمُعَةِ إِذَا اغْتَسَلْتَ بَعْدَ الْفَجْرِ أَجْزَأُكَ.

He^{-asws} said: 'It is similar to the washing on the day of Friday. When you have washed after Al-Fajr, it suffices you'.²⁵²

88 قُرْبُ الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ هَلْ يُجْزِيهِ أَنْ يَغْتَسِلَ بَعْدَ طُلُوعِ الْفَجْرِ هَلْ يُجْزِيهِ ذَلِكَ مِنْ غُسْلِ الْعِيدَيْنِ

(The book) 'Qurb Al Isnaad' –

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws}, 'Would it suffice him if he were to wash after the emergence of dawn? Would that suffice him from washing on the two Eids?'

قَالَ إِنْ اغْتَسَلَ يَوْمَ الْفِطْرِ وَ الْأَصْحَى قَبْلَ الْفَجْرِ لَمْ يُجْزِهِ وَ إِنْ اغْتَسَلَ بَعْدَ طُلُوعِ الْفَجْرِ أَجْزَأُهُ.

He^{-asws} said: 'If he washed on the day of (Eids) Al-Fitr and Al-Azha before the dawn, it will not suffice him, and if he were to wash after the emergence of day, it would suffice him'.²⁵³

89 التَّهْذِيبُ، عَنِ الرِّضَا ع سُئِلَ عَنْ رَجُلٍ أَصَابَتْهُ جَنَابَةٌ فِي آخِرِ اللَّيْلِ فَفَاقَ لِيَغْتَسِلَ فَلَمْ يُصِبْ مَاءً فَذَهَبَ لِيَطْلُبَهُ أَوْ بَعَثَ مَنْ يَأْتِيهِ بِالْمَاءِ فَعَسِرَ عَلَيْهِ حَتَّى أَصْبَحَ كَيْفَ يَصْنَعُ

(The book) 'Al Tahzeeb' –

'From Al-Reza^{-asws}, he^{-asws} was asked about a man hit by sexual impurity in the end of the night, so he stand to wash but cannot attain water, so he goes to search for it, or sends someone who can come to him with the water, but it is difficult upon him until morning, 'How should he deal with it?'

قَالَ يَغْتَسِلُ إِذَا جَاءَهُ ثُمَّ يُصَلِّي.

He^{-asws} said: 'He should wash when he comes to him (with the water), then he should pray Salat'.²⁵⁴

وَ بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ بَعْضِ مَوَالِيهِ قَالَ: سَأَلْتُهُ عَنْ اخْتِلَامِ الصَّائِمِ

And by his chain, from Ibrahim Bin Abdul Hameed, from one of his friends who said,

'I asked him^{-asws} about wet-dream of the fasting one'.

قَالَ قَالَ إِذَا احْتَلَمَ نَهَاراً فِي شَهْرِ رَمَضَانَ فَلَا يَنِمُ حَتَّى يَغْتَسِلَ وَ إِنْ أَجْنَبَ لَيْلاً فِي شَهْرِ رَمَضَانَ فَلَا يَنَامُ إِلَّا سَاعَةً حَتَّى يَغْتَسِلَ فَمَنْ أَجْنَبَ فِي شَهْرِ رَمَضَانَ فَنَامَ حَتَّى يُصْبِحَ فَعَلَيْهِ عِتْقُ رَقَبَةٍ الْحَبَرِ.

²⁵² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 87

²⁵³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 88

²⁵⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 89 a

He (the narrator) said, ‘He^{-asws} said: ‘When he has wet-dream at daytime during a month of Ramazan, he should not sleep until he has washed, and if he were to be with sexual impurity at night during a month of Ramazan, he should not sleep except for a while until he has washed. The one who becomes with sexual impurity during a month of Ramazan, so he sleeps unto morning, upon him is to liberate a neck’ – the Hadeeth’’.²⁵⁵

90 الْقَفِيقُ، وَ التَّهْذِيبُ، فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَفْضِي شَهْرَ رَمَضَانَ فَيُجْنِبُ مِنْ أَوَّلِ اللَّيْلِ وَ لَا يَغْتَسِلُ حَتَّى يَجِيءَ آخِرُ اللَّيْلِ وَ هُوَ يَرَى أَنَّ الْقَمَرَ قَدْ طَلَعَ قَالَ لَا يَصُومُ ذَلِكَ الْيَوْمَ وَ يَصُومُ غَيْرَهُ.

(The books) ‘Al Faqeeh’, and ‘Al Tahzeeb’ – in ‘Al Saheeh’ (correct Hadeeth), from Abdullah Bin Sinan,

‘He asked Abu Abdullah^{-asws} about the man who fulfils a month of Ramazan, so he becomes with sexual impurity from beginning of the night and he does not wash until the end of the night comes, and he sees that the dawn has emerged. He^{-asws} said: ‘He should not fast that day and he should fast another’’.²⁵⁶

91 التَّهْذِيبُ، فِي الْمُؤْتَقِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا طَهَّرْتَ بِلَيْلٍ مِنْ خِيَصَتِهَا ثُمَّ تَوَانَتْ فِي أَنْ تَغْتَسِلَ فِي شَهْرِ رَمَضَانَ حَتَّى أَصْبَحْتَ عَلَيْهَا قَضَاءُ ذَلِكَ الْيَوْمِ.

(The book) ‘Al Tahzeeb’ in ‘Al Mowsiq’ (the trusted Hadeeth), from Abu baseer,

‘From Abu Abdullah^{-asws} having said: ‘When she is pure from her menstruation by a night, then she slackens in washing during a month of Ramazan until morning, upon her is to fulfilment (Qaza) of that day’’.²⁵⁷

92 قُرْبُ الْإِسْنَادِ، عَنِ الصَّادِقِ ع عَنْ أَبِيهِ قَالَ: كَانَ عَلِيٌّ ع يَسْتَاكُ وَ هُوَ صَائِمٌ فِي أَوَّلِ النَّهَارِ وَ آخِرِهِ فِي شَهْرِ رَمَضَانَ.

(The book) ‘Qurb Al Isnaad’ –

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} used to brush teeth while he^{-asws} was fasting, in the beginning of the day and its end, during the month of Ramazan’’.²⁵⁸

وَ عَنْهُ ع عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيٌّ ع لَا تَأْسَ بِأَنْ يَسْتَاكَ الصَّائِمُ بِالسَّوَاكِ الرُّطْبِ فِي أَوَّلِ النَّهَارِ.

And from him^{-asws}, from his^{-asws} father^{-asws} having said: ‘Ali^{-asws} said; ‘There is no problem with the fasting one brushing teeth with the wet branch (toothbrush) in the beginning of the day’’.²⁵⁹

93 الْكَافِي، فِي الْمُؤْتَقِ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَخْتَلِمُ بِالنَّهَارِ فِي شَهْرِ رَمَضَانَ يَوْمَهُ كَمَا هُوَ

(The book) ‘Al Kafi’ – In ‘Al Mowsiq’ (trusted Hadeeth), from Ibn Bukeyr who said,

²⁵⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 89 b

²⁵⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 90

²⁵⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 91

²⁵⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 92

²⁵⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 93 a

'I asked Abu Abdullah^{-asws} about the man who has wet dream at daytime during a month of Ramazan, 'Can he complete his fast just as he is?'

فَقَالَ لَا بَأْسَ.

He^{-asws} said: 'No problem'.²⁶⁰

94 الْفَقِيه، عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ فَقُلْتُ مَتَى يَحْرُمُ الطَّعَامُ وَ الشَّرَابُ عَلَى الصَّائِمِ وَ نَحِلُ الصَّلَاةُ صَلَاةُ الْفَجْرِ

(The book) 'Al Faqeeh' – from Aasim Bin Humeyd, from Abu Baseer who said,

'I asked Abu Abdullah^{-asws}. I said, 'When is the food and the drink Prohibited upon the fasting one, and the Salat is Permitted, Al-Fajr Salat?'

فَقَالَ إِذَا اعْتَرَضَ الْفَجْرُ وَ كَانَ كَالْقُبْطِيَّةِ الْبَيْضَاءِ فَتَمَّ يَحْرُمُ الطَّعَامُ وَ يَحِلُّ الصَّيَامُ وَ نَحِلُ الصَّلَاةُ صَلَاةُ الْفَجْرِ.

He^{-asws} said: 'When the dawn is displayed, and it would be like the white cotton cloth, then the food is Prohibited, and the fast is released, and the Salat is Permitted, Al-Fajr Salat'.²⁶¹

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ إِنَّ ابْنَ أُمِّ مَكْتُومٍ يُؤَدِّنُ بِلَيْلٍ فَإِذَا سَمِعْتُمْ أَذَانَهُ فَكُلُوا وَ اشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ بِلَالٍ.

He^{-asws} said: 'And Rasool-Allah^{-saww} said: 'Ibn Um Maktoum proclaims Azaan at night, so when you hear his Azaan, then eat and drink, until you hear the Azaan of Bilal^{-ra}'.²⁶²

95 الْكَافِي، فِي الصَّحِيحِ عَنْ أَخِيهِمَا عِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَجَلٌ لَكُمْ لَيْلَةَ الصَّيَامِ الْآيَةَ قَالَ نَزَلَتْ فِي خَوَاتِ بْنِ جُبَيْرٍ إِلَى قَوْلِهِ قَبَاتٌ عَلَى تِلْكَ الْحَالِ فَأَصْبَحَ الْخَبَرُ.

(The book) 'Al Kafi' – In 'Al Saheeh' (correct Hadeeth),

'From one of the two (5th or 6th Imam^{-asws}) regarding Words of Allah^{-azwj} Mighty and Majestic: **Permissible for you during the night of the Fast [2:187]** – the Verse. He^{-asws} said: 'It was Revealed regarding Khawat Bin Jubeyr' – up to his^{-asws} words: 'So spend the night upon that state until morning' – the Hadeeth'.²⁶³

96 الْفَقِيه، سُئِلَ الصَّادِقُ عَ عَنِ الْخَيْطِ الْأَبْيَضِ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ فَقَالَ بَيَاضُ النَّهَارِ مِنْ سَوَادِ اللَّيْلِ.

(The book) 'Al Faqeeh' –

'Al-Sadiq^{-asws} was asked about: **the white thread from the black thread at dawn, [2:187]**. He^{-asws} said: 'Brightness (whiteness) of the day from darkness (blackness) of the night'.²⁶⁴

²⁶⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 93 b

²⁶¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 94 a

²⁶² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 94 b

²⁶³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 95

²⁶⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 96

97 التَّهْذِيبُ، عَنْ إِسْحَاقَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَكُلُ فِي شَهْرِ رَمَضَانَ بِاللَّيْلِ حَتَّى أَشْكَّ

(The book) 'Al Tahzeeb' – from Is'haq who said,

'I said to Abu Abdullah^{-asws}, 'Can I eat at night during the month of Ramazan until I doubt?'

قَالَ كُلْ حَتَّى لَا تَشْكَّ.

He^{-asws} said: 'Eat until you have no doubt'.²⁶⁵

98 الْكَافِي، بِسَنَدٍ مُعْتَبَرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَذَّنَ ابْنُ أُمِّ مَكْتُومٍ لِمَصَلَاةِ الْعَدَاةِ وَ مَرَّ رَجُلٌ بِرَسُولِ اللَّهِ ص وَ هُوَ يَتَسَحَّرُ فَدَعَاهُ أَنْ يَأْكُلَ مَعَهُ فَقَالَ يَا رَسُولَ اللَّهِ قَدْ أَذَّنَ الْمُؤَذِّنُ لِلْفَجْرِ

(The book) 'Al Kafi' – by a reliable chain from Zurara,

'From Abu Abdullah^{-asws} having said: 'Ibn Umm Maktoum proclaimed Azaan for the morning Salat, and a man passed by Rasool-Allah^{-saww} and he^{-saww} was having pre-dawn meal. He^{-saww} invited him to eat with him. He said, 'O Rasool-Allah^{-saww}! The Muezzin has already proclaimed Azaan for Al-Fajr Salat!'

فَقَالَ إِنَّ هَذَا ابْنُ أُمِّ مَكْتُومٍ وَ هُوَ يُؤَذِّنُ بِاللَّيْلِ فَإِذَا أَذَّنَ بِلَالٌ فَعِنْدَ ذَلِكَ فَأَمْسِكْ.

He^{-asws} said: 'This is Ibn Umm Maktoum and he is proclaiming Azaan at night. When Bilal^{-ra} proclaims Azaan, so withhold (eating and drinking) during that'.²⁶⁶

99 الْفَقِيه، وَ الْكَافِي، وَ التَّهْذِيبُ، بِأَسَانِيدِهِمْ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: وَ كَذَلِكَ الْمُسَافِرُ إِذَا أَكَلَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ قَدِمَ أَهْلَهُ أَمَرَ بِالْإِمْسَاكِ بَقِيَّةَ يَوْمِهِ وَ لَيْسَ بِفَرْضٍ وَ كَذَلِكَ الْحَائِضُ إِذَا طَهَّرَتْ.

(The books) 'Al Faqeeh', and 'Al Kafi', and 'Al Tahzeeb', by their chains from Al Zuhry,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'And like that is the traveller when he eats from the beginning of the day, then he arrives to his family, he is instructed with the withholding remainder of his day, and it isn't an obligation, and like that is the menstruating woman when she becomes pure'.²⁶⁷

100 الْكَافِي، فِي الصَّحِيحِ عَنْ عِيصٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْمٍ أَسْلَمُوا فِي شَهْرِ رَمَضَانَ وَ قَدْ مَضَى مِنْهُ أَيَّامٌ هَلْ عَلَيْهِمْ أَنْ يَقْضُوا مَا مَضَى مِنْهُ أَوْ يَوْمُهُمُ الَّذِي أَسْلَمُوا فِيهِ

(The book) 'Al Kafi' – In 'Al Saheeh' (correct Hadeeth', from Ays who said,

²⁶⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 97

²⁶⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 98

²⁶⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 99

‘I asked Abu Abdullah^{-asws} about a people who became Muslims during the month of Ramazan, and days from it have already passed, ‘Is it upon them to be fulfilling (Qaza) of what has passed from it, or their day which they had become Muslims in?’

فَقَالَ لَيْسَ عَلَيْهِمْ قَضَاءٌ وَلَا يَوْمُهُمُ الَّذِي أَسْلَمُوا فِيهِ إِلَّا أَنْ يَكُونُوا أَسْلَمُوا قَبْلَ طُلُوعِ الْفَجْرِ.

He^{-asws} said: ‘It isn’t upon them to fulfil (Qaza) nor the day which they had become Muslims in except they happen to have become Muslims before the emergence of dawn”.²⁶⁸

وَعَنْ أَبِي حَزْرَةَ الثَّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لِأَبِي بَصِيرٍ فِي حَدِيثٍ طَوِيلٍ فَاطْلُبْهَا أَيَّ لَيْلَةِ الْقَدْرِ فِي لَيْلَةٍ إِحْدَى وَ ثَلَاثٍ وَ صَلِّ فِي كُلِّ وَاحِدَةٍ مِنْهُمَا مِائَةَ رَكْعَةٍ وَ أَحْيِهَا إِنْ اسْتَطَعْتَ إِلَى النُّورِ وَ اغْتَسِلْ فِيهِمَا.

And from Abu Hamza Al Sumali –

‘From Abu Abdullah^{-asws} having said to Abu Baseer in a lengthy Hadeeth: ‘Seek it, i.e., Night of Pre-determination (Laylat Al-Qadr) during the night of the (twenty) first or (twenty) third, and pray one hundred Cycles in each one of these, stay awake if you are capable up to the light, and what in these”.²⁶⁹

101 مَصْبَاحُ الشَّيْخِ، وَ الْمُفْتَعَةُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ قَرَأَ رَجُلٌ لَيْلَةَ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ - إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ أَلْفَ مَرَّةٍ لِأَصْبَحَ وَ هُوَ شَدِيدُ الْيَقِينِ فِي الْإِعْتِرَافِ بِمَا يَخْتَصُّ فِيْنَا.

(The book) ‘Misbah’ of the Sheykh, and ‘Al Muqnie’,

‘From Abu Abdullah^{-asws} having said: ‘If on the night of the twenty-third from a month of Ramazan were to recite: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr) a thousand times up to morning, and he is of intense certainty in acknowledging what has been specialised regarding us^{-asws}”.²⁷⁰

102 مَعَانِي الْأَخْبَارِ، وَ صِفَاتُ الشَّيْبَةِ، وَ الْمَجَالِسُ لِلصَّدُوقِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الشِّتَاءُ رِبْعُ الْمُؤْمِنِ يَطُولُ فِيهِ لَيْلُهُ فَيَسْتَعِينُ بِهِ عَلَى قِيَامِهِ وَ يَقْصُرُ فِيهِ نَهَارُهُ فَيَسْتَعِينُ بِهِ عَلَى صِيَامِهِ.

(The book) ‘Ma’any Al Akhbar’, and ‘Sifaat Al Shia’, and ‘Al Majaalis’ of Al Sadouq,

‘From Abu Abdullah^{-asws} having said: ‘The winter is a nourisher of the Momin. He prolongs his night (vigil) during it, so he is assisted by it upon his standing, and he shortens his day during it, so he is assisted by upon his fasting”.²⁷¹

103 التَّهْذِيبُ، عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا طَهَّرْتَ الْمَرْأَةَ مِنْ آخِرِ اللَّيْلِ فَلْتَصِلِ الْمَغْرِبَ وَ الْعِشَاءَ.

(The book) ‘Al Tahzeeb’ – from Ibn Sinan,

²⁶⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 100 a

²⁶⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 100 b

²⁷⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 101

²⁷¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 102

‘From Abu Abdullah^{-asws}: ‘When the woman becomes pure (from menstruation) from end of the night, so let her pray Al-Maghrib and Al-Isha Salat’^{.272}

104 الدِّكْرَى، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ إِذْبَارَ النُّجُومِ هُوَ الْوُتْرُ آخِرُ اللَّيْلِ.

(The book) ‘Al Zikra’ – from Abdullah Bin Sinan,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **And from the night, so Glorify Him, and at the retreat of the stars [52:49]: ‘It is Al-Witr Salat at end of the night’**.²⁷³

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي صَلَاةِ اللَّيْلِ وَ الْوُتْرِ فِي السَّفَرِ أَوَّلَ اللَّيْلِ إِذَا لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ فِي آخِرِهِ قَالَ نَعَمْ.

And from Abu Abdullah^{-asws} regarding the night Salat and Al-Witr Salat during the journey at beginning of the night, when one is not capable of praying in its end. He^{-asws} said: ‘Yes’^{.274}

وَ عَنْ مُحَمَّدٍ بْنِ أَبِي قُرَّةٍ بِإِسْنَادِهِ إِلَى إِبْرَاهِيمَ بْنِ سَيَابَةَ قَالَ: كَتَبَ بَعْضُ أَهْلِ بَيْتِي إِلَى أَبِي مُحَمَّدٍ ع فِي صَلَاةِ الْمُسَافِرِ أَوَّلَ اللَّيْلِ صَلَاةَ اللَّيْلِ فَكَتَبَ فَضْلُ صَلَاةِ الْمُسَافِرِ مِنْ أَوَّلِ اللَّيْلِ كَفَضْلِ صَلَاةِ الْمُقِيمِ فِي الْحَضَرِ مِنْ آخِرِ اللَّيْلِ.

And from Muhammad Bin Abu Qurra by his chain up to Ibrahim Bin Sayabah who said,

‘One of my family members wrote to Abu Muhammad^{-asws} regarding Salat of the journey in the beginning of the night, the night Salat. He^{-asws} wrote: ‘Merit of the Salat of the traveller from beginning of the night is like merit of the Salat on the non-traveller praying from end of the night’^{.275}

105 دَعَائِمُ الْإِسْلَامِ، عَنِ الصَّادِقِ ع قَالَ: صَلَّ صَلَاةَ اللَّيْلِ مَتَى شِئْتَ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ بَعْدَ أَنْ تُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَ تُؤَيِّرَ بَعْدَ صَلَاةِ اللَّيْلِ.

(The book) ‘Da’aim Al Islam’ –

‘From Al-Sadiq^{-asws} having said: ‘Pray the night Salat whenever you like, from the beginning of the night or from its end, after you have prayed Al-Isha the last Salat, and Al-Witr Salat after the night Salat’^{.276}

وَ عَنْهُ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَبْعَثُ مَلَائِكَةً إِذَا انْفَجَرَ الْفَجْرُ يَوْمَ الْجُمُعَةِ يَكْتُبُونَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ إِلَى اللَّيْلِ.

And from him^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Dispatches Angels when the dawn breaks on the day of Friday. They write the Salawaat(s) upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} up to the night’^{.277}

وَ عَنْهُ ع قَالَ: التَّكْبِيرُ فِي أَيَّامِ التَّشْرِيقِ مِنْ صَلَاةِ الْفَجْرِ يَوْمَ عَرَفَةَ إِلَى صَلَاةِ الْعَصْرِ مِنْ آخِرِ أَيَّامِ التَّشْرِيقِ.

²⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 103

²⁷³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 104 a

²⁷⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 104 b

²⁷⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 104 c

²⁷⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 105 a

²⁷⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 105 b

And from him^{-asws} having said: ‘The (exclamations) of Takbeer during the days of Al-Tashreeq (11th, 12th and 13th Zulhijjah) is from Al-Fajr Salat on the day of Arafaat up to Salat Al-Asr from end of the days of Al-Tashreeq’.²⁷⁸

وَعَنْهُ ع فِي قَوْلِهِ تَعَالَى وَ إِذْ بَارَ الْجُؤْمَ قَالَ هُوَ الْوَتْرُ مِنْ آخِرِ اللَّيْلِ.

And from him^{-asws} regarding Words of the Exalted: **and at the retreat of the stars [52:49]**. He^{-asws} said: ‘It is Al-Witr (Salat) from end of the night’.²⁷⁹

وَعَنْهُ ع قَالَ: مَنْ أَرَادَ شَيْئاً مِنْ قِيَامِ اللَّيْلِ فَلْيَلْبِسْهُ عَيْنَاهُ حَتَّى يُصْبِحَ كَانَ نَوْمُهُ صَدَقَةً مِنَ اللَّهِ عَلَيْهِ وَ يَتِمُّمُ اللَّهُ قِيَامَ لَيْلَتِهِ.

And from Ali^{-asws} having said: ‘One who intends anything from standing at night (for Salat), but his eyes overcome him until morning, his charity would be a charity from Allah^{-azwj} upon him, and Allah^{-azwj} will Complete the standing of his night’.²⁸⁰

وَعَنْهُ ع قَالَ: مَنْ أَخَّرَ النَّفْرَ إِلَى الْيَوْمِ الثَّالِثِ فَلَهُ أَنْ يَنْفِرَ مِنْ أَوَّلِ النَّهَارِ إِلَى آخِرِهِ مَتَى شَاءَ بَعْدَ أَنْ يُصَلِّيَ الْفَجْرَ وَ يَزِمِيَ الْجِمَارَ.

And from him^{-asws} having said: ‘One who delays the departure to the third day, for him is to depart from beginning of the day to its end, whenever he so desires after having prayed Al-Fajr Salat and pelting the rocks’.²⁸¹

وَسُئِلَ ع عَنِ الرَّجُلِ يَكُونُ عِنْدَهُ الْإِسَاءُ يَعْشَى بَعْضَهُنَّ ذُونَ بَعْضٍ قَالَ: إِنَّمَا عَلَيْهِ أَنْ يَبْسُتَ عِنْدَ كُلِّ وَاحِدَةٍ فِي لَيْلَتِهَا وَ يَقِيلَ عِنْدَهَا فِي صَبِيحَتِهَا الْخَيْرَ.

And he^{-asws} was asked about the man who happens to have the wives with him, sleeping with some besides others. He^{-asws} said: ‘But rather, upon him is to spend the night with each one during her night, and reduce with her during her morning’ – the Hadeeth’.²⁸²

106 الْفَقِيه، وَ التَّهْذِيبُ، بِإِسْنَادِهِمَا عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أُعَيْنَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ وَطِئَ امْرَأَتَهُ وَ هُوَ مُعْتَكِفٌ لَيْلاً فِي شَهْرِ رَمَضَانَ قَالَ عَلَيْهِ الْكَفَّارَةُ

(The books) ‘Al Faqeeh’, and ‘Al Tahzeeb’, by their chains from Muhammad Bin Sinan, from Abdul A’ala Bin Ayn who said,

‘I asked Abu Abdullah^{-asws} about a man who sleeps with his wife and he is in seclusion (Itikaaf) on a night during the month of Ramazan. He^{-asws} said: ‘Upon him is the atonement’.

قَالَ قُلْتُ فَإِنْ وَطِئَهَا نَهَاراً

He (the narrator) said, ‘I said, ‘Supposing he sleeps with her at daytime?’

²⁷⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 105 c

²⁷⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 105 d

²⁸⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 105 e

²⁸¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 105 f

²⁸² Bihar Al-Anwaar V 80 – The Book Salat – Ch 10 H 105 g

قَالَ عَلَيْهِ كَفَّارَتَانِ.

He^{-asws} upon him are two atonements".²⁸³

رَوَاهُ السَّيِّدُ فِي نَهْجِ الْبَلَاغَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ قَدْ سُئِلَ عَنْ مَسَافَةٍ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قَالَ مَسِيرَةُ يَوْمٍ لِلشَّمْسِ.

Explanation (Ahadeeth only) – It is reported by the Seyyid in (the book) ‘Nahj Al-Balaghah’, from Amir Al-Momineen^{-asws}, and he^{-asws} had been asked about the travel distance what is between the east and the west. He^{-asws} said: “Travel distance of one day for the sun”.

الصَّدُوقُ فِي الصَّحِيحِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَخْرُجُ مِنْ بَيْتِهِ وَهُوَ يُرِيدُ السَّفَرَ وَهُوَ صَائِمٌ فَقَالَ إِنْ خَرَجَ قَبْلَ أَنْ يَنْتَصِفَ النَّهَارُ فَلْيُفْطِرْ وَ لِيُقْضَ ذَلِكَ الْيَوْمَ وَ إِنْ خَرَجَ بَعْدَ الزَّوَالِ فَلْيَتِمَّ صَوْمَهُ.

Al-Sadouq in ‘Al-Saheeh’, from Al-Halby, ‘From Abu Abdullah^{-asws} having been asked about the man who goes out from his house and he intends the journey while he is fasting. He^{-asws} said: ‘If he goes out before midday, let him break, and let him fulfil (Qaza) of that day, and if he goes out after the midday, let him complete his fast”.

رَوَاهُ الشَّيْخُ بِسَنَدٍ يُحْكِنُ أَنْ يُعَدَّ مِنَ الْحَسَنِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يُصَلِّي مِنَ النَّهَارِ حَتَّى تَزُولَ الشَّمْسُ وَ لَا مِنَ اللَّيْلِ بَعْدَ مَا يُصَلِّي الْعِشَاءَ حَتَّى يَنْتَصِفَ اللَّيْلُ.

It is reported by the Sheykh, it is possible to count it being from ‘Al Hisaan’ (good Hadeeth), from Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} would not pray Salat from the day until the sun had declined (midday), nor from the night after having prayed Al-Isha until midnight”.

وَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيٌّ ع لَا يُصَلِّي مِنَ اللَّيْلِ شَيْئاً إِذَا صَلَّى الْعَتَمَةَ حَتَّى يَنْتَصِفَ اللَّيْلُ وَ لَا يُصَلِّي مِنَ النَّهَارِ حَتَّى تَزُولَ الشَّمْسُ.

And from Zurara, from Abu Ja’far^{-asws} having said: ‘Ali^{-asws} would not pray Salat from the night anything when he^{-asws} had prays Al-Atma (Al-Isha) until midnight, nor did he^{-asws} pray Salat from the day until the sun declined (midday)”.

وَ رَوَى الصَّدُوقُ فِي الْفَقِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَا يُصَلِّي بِالنَّهَارِ شَيْئاً حَتَّى تَزُولَ الشَّمْسُ فَإِذَا زَالَتْ صَلَّى ثَمَانَ رَكَعَاتٍ وَ هِيَ صَلَاةُ الْأَوَائِينَ تُفْتَحُ فِي تِلْكَ السَّاعَةِ أَبْوَابُ السَّمَاءِ وَ يُسْتَجَابُ الدُّعَاءُ وَ هُبُّ الرِّيحِ وَ يَنْظُرُ اللَّهُ إِلَى خَلْقِهِ

And it is reported by Al-Sadouq in (the book) ‘Al-Faqeeh’ – ‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} would not pray anything at daytime until the sun declined (midday). When it had declined, he^{-saww} would pray eight Cycles, and it is Salat of the penitent ones. Doors of the sky are opened during that time and the supplication is recommended, and the winds come down, and Allah^{-azwj} Looks at His^{-azwj} creatures.

فَإِذَا فَاءُ الْفَيْءِ ذِرَاعاً صَلَّى الظُّهْرَ أَرْبَعاً وَ صَلَّى بَعْدَ الظُّهْرِ رَكْعَتَيْنِ ثُمَّ صَلَّى أُخْرَاوَيْنِ ثُمَّ صَلَّى الْعَصْرَ أَرْبَعاً إِذَا فَاءُ الْفَيْءِ ذِرَاعاً ثُمَّ لَا يُصَلِّي بَعْدَ الْعَصْرِ شَيْئاً حَتَّى تَتَوَبَّ الشَّمْسُ

When the shadow was to be a cubit, he^{-saww} prayed Al-Zohr four Cycles, and prayed two Cycles after Al-Zohr, then prayed another two Cycles, then prayed Al-Asr four Cycles when the shadow is a cubit, then he^{-saww} did not pray Salat anything after Al-Asr until the sun had set.

فَإِذَا آتَتْ وَ هُوَ أَنَّ تَغِيبَ صَلَّى الْمَغْرِبَ ثَلَاثاً وَ بَعْدَ الْمَغْرِبِ أَرْبَعاً ثُمَّ لَا يُصَلِّي شَيْئاً حَتَّى يَسْقُطَ الشَّفَقُ فَإِذَا سَقَطَ الشَّفَقُ صَلَّى الْعِشَاءَ ثُمَّ أَوَى رَسُولُ اللَّهِ ص إِلَى فِرَاشِهِ وَ لَمْ يُصَلِّ شَيْئاً حَتَّى يَزُولَ نِصْفُ اللَّيْلِ

When it sets, and it has disappeared, he^{-saww} prayed Al-Maghrib Salat three Cycles, and four after Al-Maghrib until the twilight had fallen. When the twilight fell, he^{-saww} prayed Al-Isha. The Rasool-Allah^{-saww} sheltered to his^{-saww} bed and did not pray anything until midnight had declines.

فَإِذَا زَالَ نِصْفُ اللَّيْلِ صَلَّى ثَمَانِ رَكَعَاتٍ وَ أَوْتَرَ فِي الرَّبْعِ الْآخِرِ مِنَ اللَّيْلِ بِثَلَاثِ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يَفْصِلُ بَيْنَ الثَّلَاثِ بِتَسْلِيمَةٍ وَ يَتَكَلَّمُ وَ يَأْمُرُ بِالْحَاجَةِ

When midnight had declined/fallen, he^{-saww} prayed eight Cycles and Salat Al-Witr in the last quarter from the night with three Cycles. He^{-saww} recited in these, Opening of the Book (Surah Al-Fatiha), and (Surah) Al-Tawheed, and he^{-saww} kept a gap between the three with performing Salaams, and he^{-saww} spoke, and he^{-saww} instructed with the need.

وَ لَا يَخْرُجُ مِنْ مُصَلَّاهُ حَتَّى يُصَلِّيَ الثَّالِثَةَ الَّتِي يُؤْتِرُ فِيهَا وَ يَقْنُتُ فِيهَا قَبْلَ الرَّكْعَةِ ثُمَّ يُسَلِّمُ وَ يُصَلِّي رَكْعَتِي الْفَجْرِ قُبَيْلَ الْفَجْرِ وَ عِنْدَهُ وَ بَعْدَهُ ثُمَّ يُصَلِّي رَكْعَتِي الصُّبْحِ وَ هِيَ الْفَجْرُ إِذَا اعْتَرَصَ الْفَجْرُ وَ أَضَاءَ حُسْنًا

And he^{-saww} did not go out from his prayer mat until he^{-saww} had pray the three which he^{-saww} has prayed Salat Al-Witr in it, and he^{-saww} performed Qunout before the Ruk'u. Then he^{-saww} performed Salaam and pray two Cycles Salat Al-Fajr, before Al-Fajr, and during it and after it. Then he^{-saww} prayed two Cycles of the morning Salat, and it is Al-Fajr when the dawn spreads and illuminates goodly.

فَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ ص الَّتِي قَبَضَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا.

So this is the Salat of Rasool-Allah^{-saww} which Allah^{-azwj} Mighty and Majestic had Recalled him^{-saww}, upon it".

رَوَاهُ فِي الْفَقِيهِ بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لَهُ زَوَالُ الشَّمْسِ نَعْرِفُهُ بِالنَّهَارِ فَكَيْفَ لَنَا بِاللَّيْلِ فَقَالَ لِلَّيْلِ زَوَالُ كَزَوَالِ الشَّمْسِ قَالَ فَيَايَ شَيْءٍ نَعْرِفُهُ قَالَ بِالنُّجُومِ إِذَا انْحَدَرَتْ.

It is reported in (the book) 'Al-Faqeeh', by his chain from Umar Bin Al-Hanzala, he asked Abu Abdullah^{-asws}. He said to him^{-asws}: 'Decline of the sun (midday), we recognise it, but how can it be for us with (recognising) the night?' He^{-asws} said: 'For the night there is decline like decline of the sun'. He said, 'By which thing can we recognise it?' He^{-asws} said: 'By the stars when they decline'".

وَرَوَى مُحَمَّدُ بْنُ إِدْرِيسَ فِي آخِرِ السَّرَائِرِ نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْقُرَوِيِّ عَنْ أَبَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ذُلُوكُ الشَّمْسِ زَوَالُهَا وَغَسَقُ اللَّيْلِ بِمَنْزِلَةِ الزَّوَالِ مِنَ النَّهَارِ.

And it is reported by Muhammad Bin Idrees in end of (the book) 'Al-Saraair', copying from the book of Muhammad Bin Mahboub, from Al-Husayn Bin Ahmad Al-Qarwy, from Aban, from Abu Baseer, from Ja'far^{asws} having said: 'Going down of the sun is its decline, and dusk of the night is at the status of the decline from the day'.

و قال الشهيد ره في الذكرى رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ أَوَى إِلَى فِرَاشِهِ ثُمَّ لَا يُصَلِّي شَيْئًا إِلَّا بَعْدَ انْتِصَافِ اللَّيْلِ.

And Al-Shaheed said in (the book) 'Al-Zikra', 'It is reported by Muhammad Bin Muslim, from Abu Abdullah^{asws} having said: 'It was so, whenever Rasool-Allah^{saww} prayed Al-Isha the last, he^{saww} sheltered to his^{saww} bed, then he^{saww} did not pray anything except after midnight'.

CHAPTER 11 – THE ABHORRENT TIMINGS

1- الإختيجاج، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ قَالَ: كَانَ فِيمَا وَرَدَ عَلَيَّ مِنْ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَرِيِّ قَدَسَ اللَّهُ رُوحَهُ فِي جَوَابِ مَسَائِلِي إِلَى صَاحِبِ الرِّمَانِ عَ أَتَا مَا سَأَلْتُ عَنْهُ مِنَ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا فَلَيْنَ كَانَ كَمَا يَقُولُ النَّاسُ إِنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَ تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ فَمَا أَرْغَمَ أَنْفَ الشَّيْطَانِ شَيْءٌ مِثْلَ الصَّلَاةِ فَصَلَّاهَا وَ أَرْغَمَ أَنْفَ الشَّيْطَانِ.

(The book) 'Al-Ihtijaj' – from Muhammad Bin Ja'far Al-Asady who said,

'It was among what arrived to me from Muhammad Bin Usman Al-Amry, may Allah^{-azwj} Sanctify his soul, in answer to my question to Master^{-ajfj} of the Time: 'As for what you had asked about the Salat at emergence of the sun and at its setting, had it been like what the people are saying that the sun emerges from between two horns of Satan^{-la} and sets between two horns of Satan^{-la}, then nothing would rub the nose of Satan^{-la} like the Salat would, therefore pray it and rub the nose of Satan^{-la}'.²⁸⁴

إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السِّنَانِيِّ وَ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ الدَّقَاقِيِّ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُؤَدِّبِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ قَالُوا حَدَّثَنَا أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ جَعْفَرٍ الْأَسَدِيِّ قَالَ: كَانَ فِيمَا وَرَدَ عَلَى الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَرِيِّ فِي جَوَابِ مَسَائِلِي إِلَى صَاحِبِ الدَّارِ ع وَ ذَكَرَ الْحَدِيثَ بِعَيْنِهِ.

(The book) 'Ikmal Al Deen' – from Muhammad Bin Ahmad Al Sinani, and Ali Bin Ahmad Bin Muhammad Al Daqqaq, and Al-Husayn Bin Ibrahim Al Muwaddib, and Ali Bin Abdullah Al Warraq, they said, 'It is narrated to us by Abu Al-Husayn Muhammad Bin Ja'far Al Asady who said,

'It was among what arrived to the Sheykh Abu Ja'far Muhammad Bin Usman Al-Amry in answer to my question to Master^{-ajfj} of the Time' – and he mentioned the exact Hadeeth'.²⁸⁵

2- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ وَ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ مُوسَى ع صَلَّى الْغَدَاةَ فَلَمَّا سَلَّمَ الْإِمَامُ قَامَ فَدَخَلَ الطَّوَّافَ أَطَافَ أُسْبُوعَيْنِ بَعْدَ الْفَجْرِ قَبْلَ طُلُوعِ الشَّمْسِ ثُمَّ خَرَجَ مِنْ بَابِ بَنِي شَيْبَةَ وَ مَضَى وَ لَمْ يُصَلِّ.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, and Ali Bin Ismail, and Muhammad Bin Isa, altogether from Hammad Bin Isa who said,

'I saw Abu Al-Hassan Musa^{-asws} pray the morning Salat. When the Imam^{-asws} performed Salaam, he^{-asws} stood and entered the *Tawaaf*. He^{-asws} performed seven circuits after the dawn before emergence of the sun, then he^{-asws} went out from the door of the clan of Sheyba and went away, and did not pray Salat'.²⁸⁶

3- مَجَالِسُ الصَّدُوقِ، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ هَيَّ عَنْ الصَّلَاةِ فِي ثَلَاثِ سَاعَاتٍ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا وَ عِنْدَ اسْتِوَائِهَا.

(The book) 'Majaalis' of Al-Sadouq –

²⁸⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 1 a

²⁸⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 1 b

²⁸⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 2

‘Among prohibitions by the Prophet^{-saww}, he^{-saww} had forbidden from the Salat in three timings – at emergence of the sun, and at its setting, and at its evenness’.²⁸⁷

4- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَنَبَغَ صَلَوَاتِ يُصَلِّيَهَا الرَّجُلُ فِي كُلِّ سَاعَةٍ صَلَاةٌ فَأَتَتْكَ فَمَتَّى ذَكَرَهَا أَذْيَتْهَا وَ صَلَاةٌ رَكَعَتَي طَوَافِ الْفَرِيضَةِ وَ صَلَاةُ الْكُشُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ هَؤُلَاءِ يُصَلِّيَهَا الرَّجُلُ فِي السَّاعَاتِ كُلِّهَا.

(The book) ‘Al Khisaal’ – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareez, from Zurara who said,

‘Abu Ja’far^{-asws} said: ‘Four Salats, the man should pray these in every timing – a Salat you have missed, whenever you remember it, fulfil it, and Salat of two Cycles of the obligatory Salat, and Salat of the eclipse, and Salat upon the deceased. These, the man can pray these in all the timings’.²⁸⁸

5- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْقُفَيْهِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَمْرِو بْنِ عَوْنٍ عَنْ خَلْفِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْأَسْوَدِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ صَلَاتَيْنِ لَمْ يَرْكُتْهُمَا رَسُولُ اللَّهِ ص سِرًّا وَ عَلَانِيَةً رَكَعَتَيْنِ بَعْدَ الْعَصْرِ وَ رَكَعَتَيْنِ قَبْلَ الْفَجْرِ.

And from him, from Abdullah Bin Ahmad Al Faqeeh, from Ali Bin Abdul Aziz, from Amro Bin Awn, from Khalaf Bin Abdullah, from Abu Is’haq Al Shaybani, from Abdullah Bin Al Aswad, from his father, from Ayesha who said,

‘Two Salats, Rasool-Allah^{-saww} did not neglect these, privately and openly – two Salats after Al-Asr, and two Cycles before Al-Fajr’.²⁸⁹

6- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ عَنِ الْخُوْصِيِّ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ كَانَ رَسُولُ اللَّهِ ص عِنْدِي يُصَلِّي بَعْدَ الْعَصْرِ رَكَعَتَيْنِ.

And from him, from Abdullah Bin Ahmad, from Yaqoub Bin Is’haq, from Al Howzy, from Shu’ba, from Abu Is’haq, from Masrouq, from Ayesha who said,

‘Rasool-Allah^{-saww} was with me. He^{-saww} prayed two (optional) Cycles of Al-Asr’.²⁹⁰

7- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ طَرْخَانَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّبَّاحِ عَنْ مُحَمَّدِ بْنِ سَيَّارٍ عَنْ أَبِي حَزْمَةَ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ يَغْنِي بَعْدَ الْعَدَاةِ وَ بَعْدَ الْعَصْرِ.

And from him, from Abdullah Bin Ahmad, from Muhammad Bin Ali Bin Tarkhan, from Abdullah Bin Al Sabbah, from Muhammad Bin Sayyar, from Abu Hamza, from Abu Bakr Bin Abdullah Bin Qays, from his father who said,

‘One who prays (Al-Bardeyn) the two ‘cool down’ Salats will enter the Paradise, meaning (optional) after the morning and after Al-Asr’.²⁹¹

²⁸⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 3

²⁸⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 4

²⁸⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 5

²⁹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 6

²⁹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 7

8- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي نُعَيْمٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ أُمِّ عَيْسَى عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّهَا دَخَلَ عَلَيْهَا يَسْأَلُهَا عَنِ الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ قَالَتْ وَالَّذِي ذَهَبَ بِنَفْسِهِ تَعْنِي رَسُولَ اللَّهِ ص مَا تَرَكَهُمَا حَتَّى لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ حَتَّى ثَقُلَ عَنِ الصَّلَاةِ وَ كَانَ يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ وَ هُوَ قَاعِدٌ

And from him, from Abdullah Bin Ahmad, from Ali Bin Abdul Aziz, from Abu Nueym, from Abdul Al Wahid Bin Ayman, from his father, from Ayesha,

‘He (narrator) entered to see her (Ayesha) to ask her about the two Cycles after Al-Asr. She said, ‘By the One^{-azwj} Who Went with his^{-saww} soul!’ – meaning Rasool-Allah^{-saww} – ‘He^{-saww} did not neglect these until he^{-saww} met Allah^{-azwj} Mighty and Majestic, and until he^{-saww} was heavy (got exhausted) from the Salat, and he^{-saww} was praying many of his^{-saww} Salats while he^{-saww} was seated’.

فَقُلْتُ إِنَّهُ لَمَّا وَلِيَ عُمَرُ كَانَ يَنْهَى عَنْهُمَا

I said, ‘When Umar became ruler, he had forbidden from these!’

قَالَتْ صَدَقْتَ وَ لَكِنَّ رَسُولَ اللَّهِ ص كَانَ لَا يُصَلِّيهِمَا فِي الْمَسْجِدِ خَافَةَ أَنْ يَثْقُلَ عَلَى أُمَّتِهِ وَ كَانَ يُحِبُّ مَا خَفَّفَ عَلَيْهِمْ.

She said, ‘You speak the truth, but Rasool-Allah^{-saww} was not praying these in the Masjid fearing it would be heavy upon his^{-saww} community, and he^{-saww} loved whatever was light upon them’.²⁹²

9- الْحِصَالُ، فِيمَا أَجَابَ بِهِ أَمِيرُ الْمُؤْمِنِينَ عَنْ مَسَائِلِ الْيَهُودِ أَنْ قَالَ إِنَّ الشَّمْسَ تَطْلُعُ مِنْ قَرْنَيْ الشَّيْطَانِ.

(The book) ‘Al-Khisaal’ – Among what Amir Al-Momineen^{-asws} had answer with the question of the Jew is that he^{-asws} said: ‘The sun emerges from two horns of Satan^{-la}’.²⁹³

(p.s., – It contradicts Hadeeth 1 – letter from 12th Imam^{-ajfi} saying this is what the people are saying and it is false)

10- مَجْمُوعُ الدَّعَوَاتِ، لِمُحَمَّدِ بْنِ هَارُونَ التَّلَعُكْبَرِيِّ فِي وَصْفِ صَلَاةِ الْإِسْتِخَارَةِ عَنِ الصَّادِقِ ع وَ سَيِّئِي قَالَ ع فَيُوقَفُ إِلَى أَنْ تَحْضُرَ صَلَاةُ مَفْرُوضَةٍ ثُمَّ قُمْ فَصَلِّ رَكَعَتَيْنِ كَمَا وَصَفْتُ لَكَ ثُمَّ صَلِّ الصَّلَاةَ الْمَفْرُوضَةَ أَوْ صَلَّيْهُمَا بَعْدَ الْفَرَضِ مَا لَمْ تَكُنِ الْفَجْرَ وَ الْعَصْرَ

(The book) ‘Majmou Al Dawaat’ of Muhammad Bin Haroun Al Talakbury –

‘In description of Salat of ‘Al-Istikhara’, from Al-Sadiq^{-asws}, and I (Majlisi) shall come with it, he^{-asws} said: ‘Pause up to the presence of an obligatory Salat, then stand and pray two Cycles like what I^{-asws} have described to you, then pray the obligatory Salat, or pray these after the obligatory for as long as it does not happen to be Al-Fajr and Al-Asr.

فَأَمَّا الْفَجْرُ فَعَلَيْكَ بَعْدَهَا بِالِدُّعَاءِ إِلَى أَنْ تَبْسُطَ الشَّمْسُ ثُمَّ صَلَّيْهُمَا وَ أَمَّا الْعَصْرُ فَصَلَّيْهُمَا قَبْلَهَا.

²⁹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 8

²⁹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 9

As for Al-Fajr, upon you is with the supplication after it up to the spread of the sun, then pray these, and as for Al-Asr, pray these before it”.²⁹⁴

11- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ ابْنِ أَصْبَاطٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يُصَلِّيَ إِذَا طَلَعَتِ الشَّمْسُ لِأَنَّهَا تَطْلُعُ بِقَرْنَيْ شَيْطَانٍ

(The book) ‘Al Ilal’ – From Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Ahmad Bin Yahya, from Ibn Asbaat, from Al-Hassan Bin Ali, from Suleyman Bin Ja’far Al Himeyri who said,

‘I heard Al-Reza^{-asws} saying: ‘It is not befitting for anyone to pray Salat when the sun emerges, because it emerges from two horns of Satan^{-la}.

فَإِذَا ارْتَفَعَتْ وَصَفَتْ فَارْقَهَا فَيَسْتَحِبُّ الصَّلَاةُ ذَلِكَ الْوَقْتُ وَ الْقَضَاءُ وَ غَيْرُ ذَلِكَ فَإِذَا انْتَصَفَ النَّهَارُ فَارْقَهَا فَلَا يَنْبَغِي لِأَحَدٍ أَنْ يُصَلِّيَ فِي ذَلِكَ الْوَقْتِ لِأَنَّ أَبْوَابَ السَّمَاءِ قَدْ غُلِقَتْ فَإِذَا زَالَتِ الشَّمْسُ وَ هَبَّتِ الرِّيحُ فَارْقَهَا.

When it has risen and its difference is obvious, it is recommended to pray the Salat at that time, and the fulfilment (Qaza), and other than that. When it is middle of the day, pair these. It is not befitting for anyone to be praying Salat in that time, because door of the sky have been closed. When the sun declines (midday) and the winds descend, separate it”.²⁹⁵

(p.s. – It contradicts Hadeeth 1 – letter from 12th Imam^{-ajfi} saying this is what the people are saying and it is false)

12- السَّرَائِرُ، مِنْ جَامِعِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ الْبَصْرِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّ يُونُسَ كَانَ يُقِي النَّاسَ عَنْ آبَائِكَ ع أَنَّهُ لَا بَأْسَ بِالصَّلَاةِ بَعْدَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ بَعْدَ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ

(The book) ‘Al Saraair’, from ‘Jamie’ of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Ali Bin Suleyman, from Muhammad Bin Abdullah Bin Zurara, from Muhammad Bin al Fuzeyl Al Basry who said,

‘I said to Abu Al-Hassan^{-asws}, ‘Yunus has been issuing Fatwa (verdict) to the people on behalf of your^{-asws} forefathers^{-asws} that there is no problem with the Salat after the emergence of day up to emergence of the sun and after Al-Asr up to disappearance of the sun’.

فَقَالَ كَذَبَ لَعَنَهُ اللَّهُ عَلَى أَبِي أَوْ قَالَ عَلَى آبَائِي.

He^{-asws} said: ‘May Allah^{-azwj} Curse him! He is lying upon my^{-asws} father^{-asws}’ – or said: ‘Upon my^{-asws} forefathers^{-asws}!’²⁹⁶

13- كِتَابُ الرَّائِدِي، عَنْ عَلِيِّ بْنِ مَرْزُوقٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الشَّمْسَ تَطْلُعُ كُلَّ يَوْمٍ بَيْنَ قَرْنَيْ شَيْطَانٍ إِلَّا صَبِيحَةَ لَيْلَةِ الْقَدْرِ.

²⁹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 10

²⁹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 11

²⁹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 12

The book of Al Rawandy, from Ali Bin Mazeed who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The sun emerges every day between two horns of Satan^{-la} except morning of the Night of Pre-determination (Laylat Al-Qadr)’’.²⁹⁷

(p.s., – It contradicts Hadeeth 1 – letter from 12th Imam^{-ajfi} saying this is what the people are saying and it is false)

14- الْمَجَازَاتُ النَّبَوِيَّةُ، عَنْ النَّبِيِّ ص فَإِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَلَا تُصَلُّوا حَتَّى تَبْرُزَ وَ إِذَا غَابَ حَاجِبُ الشَّمْسِ فَلَا تُصَلُّوا حَتَّى تَغِيبَ.

(The book) ‘Al Majazaat Al Nabuwwah’ –

‘From the Prophet^{-saww}: ‘When the sun rays emerge, do not pray Salat until it (sun) protrudes, and when rays of the sun begin to set, do not pray Salat until it disappears’’.²⁹⁸

15- الْمَنَاقِبُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ رَفَعَهُ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ

(The book) ‘Al Manaqib’ – from Ali Bin Muhammad, from his father, raising it, said,

‘A man said to Abu Abdullah^{-asws}, ‘Does the sun emerge between the two horns of Satan^{-la}?’

قَالَ نَعَمْ إِنَّ إِبْلِيسَ اخْتَذَ عَرْشاً بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَإِذَا طَلَعَتِ الشَّمْسُ وَ سَجَدَ فِي ذَلِكَ الْوَقْتِ أَنَا قَالِ إِبْلِيسُ إِنَّ بَنِي آدَمَ يُصَلُّونَ لِي.

He^{-asws} said: ‘Iblees^{-la} takes a throne between the sky and the earth. When the sun emerges and the people perform Sajdah during that time, Iblees^{-la} says, ‘The children of Adam^{-as} are praying to me^{-la}’’.²⁹⁹

²⁹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 13

²⁹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 14

²⁹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 11 H 15

CHAPTER 12 – SALAT AL-ZOHA (OPTIONAL)

1- ختص، الإختصاص عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ الْحَزَّازِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: دَخَلَ عِيسَى بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ عَلَى أَبِي عَبْدِ اللَّهِ عَ فَلَمَّا انْصَرَفَ قَالَ لِحَادِثِهِ ادْعُهُ فَأَنْصَرَفَ إِلَيْهِ فَأَوْصَاهُ بِأَشْيَاءَ

(The book) 'Al Ikhtisaas' – from Ahmad Bin Muhammad Bin Yahya Al Attar, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Al Waleed Al Khazzaz, from Yunus Bin Yaqoub who said,

'Isa Bin Abdullah Al-Qummi entered to see Abu Abdullah^{-asws}. When he left, he^{-asws} said to his^{-asws} servant: 'Call him (back)!'. He left to go to him. He^{-asws} bequeathed him with (certain) things.

ثُمَّ قَالَ يَا عِيسَى بْنُ عَبْدِ اللَّهِ إِنَّ اللَّهَ يَقُولُ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَإِنَّكَ مِنَّا أَهْلُ الْبَيْتِ فَإِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُنَا مِقْدَارَهَا مِنْ هَاهُنَا مِنَ الْعَصْرِ فَصَلِّ سِتَّ رَكَعَاتٍ

Then he^{-asws} said: 'O Isa Bin Abdullah! Allah^{-azwj} Says: **And enjoin your family with the Salat [20:132]**, and you are from us^{-asws}, People^{-asws} of the Household! When the sun were to be over here from Al-Asr, then pray six Cycles Salat!'

قَالَ ثُمَّ وَدَّعَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْ عِيسَى وَ انْصَرَفَ

He (the narrator) said, 'Then he^{-asws} bade him farewell and kissed what is between the eyes of Isa, and he left.

قَالَ يُونُسُ بْنُ يَعْقُوبَ فَمَا تَرَكَتِ السِتَّ رَكَعَاتٍ مُنْذُ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ذَلِكَ لِعِيسَى بْنِ عَبْدِ اللَّهِ.

Yunus Bin Yaqoub said. 'I did not neglect the six Cycles since I heard Abu Abdullah^{-asws} saying that to Isa Bin Abdullah"³⁰⁰.

2- رَجُلٌ الْكَلْبِيُّ، عَنْ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ وَ حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى بْنُ عَبْدِ اللَّهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ مِثْلَهُ.

(The book) 'Rijaal' of Al Kashi – from Hamdawiya Bin Nuseyr, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ahmad Bin Muhammad Bin Nasr Al Bazanty, from Yunus Bin Yaqoub who said, 'And it is narrated to me by Muhammad Bin Isa Bin Abdullah, from Yunus Bin Yaqoub – similar to it'³⁰¹.

3- الْعُبَيْدُ، عَنْ تَيْمٍ بْنِ عَبْدِ اللَّهِ بْنِ تَيْمٍ الْفَرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ رَجَاءِ بْنِ أَبِي الصَّحَّالِكِ عَنِ الرِّضَا ع قَالَ: مَا رَأَيْتُهُ صَلَّى الضُّحَى فِي سَفَرٍ وَ لَا حَضَرٍ.

³⁰⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 12 H 1

³⁰¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 12 H 2

(The book) 'Al Uyoun' – from Tameem Bin Abdullah Bin Tameem Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Raja'a Bin Abu Al Zahhak,

'From Al-Reza^{-asws}, he (the narrator) said, 'I did not see him^{-asws} pray Al-Zoha (optional) Salat, neither in a journey nor staying (not travelling)'.³⁰²

4- التَّوْحِيدُ، لِلصَّدُوقِ عَنْ جَعْفَرِ بْنِ عَلِيٍّ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شُجَاعٍ عَنِ الْحَسَنِ بْنِ حَمَّادٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْجَلِيلِ عَنْ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ فِي حَدِيثٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع فِي صَيْغَةٍ نَزَلَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الزَّوَالِ الْحَدِيثِ.

(The book) 'Al Tawheed' of Al Sadouq – from Ja'far Bin Ali Bin Ahmad, from Abdullah Al Fazl, from Muhammad Bin Yaquob Al Ja'fari, from Muhammad Bin Ahmad Bin Shuja'a, from Al-Hassan Bin Hammad, from Ismail Bin Abdul Jaleel, from Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} in a Hadeeth: 'In (battle of) Siffeen, Amir Al-Momineen^{-asws} descended. He^{-asws} prayed four Cycles before the midday' – the Hadeeth".³⁰³

5- الْعَيَّاشِيُّ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خَرَجْنَا مَعَ عَلِيٍّ ع فَتَوَسَّطَ الْمَسْجِدَ فَإِذَا نَاسٌ يَتَنَقَّلُونَ حِينَ طَلَعَتِ الشَّمْسُ فَسَمِعْتُهُ يَقُولُ نَحْرُوا صَلَاةَ الْأَوَّابِينَ نَحْرَهُمُ اللَّهُ

(The book) 'Al Ayyashi' – from Al Asbagh Bin Nubata who said,

'We went out with Ali^{-asws}. He^{-asws} stood in middle of the Masjid, and there were people praying optional Salat when the sun had emerged. I heard him^{-asws} saying: 'They have wasted Salat of the penitent ones, may Allah^{-azwj} Waste them!'

قَالَ قُلْتُ فَمَا نَحْرُهَا

He (the narrator) said, 'I said, 'So what is it's wasting?'

قَالَ عَجَّلُوهَا

He^{-asws}: 'Hastening it'.

قَالَ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا صَلَاةُ الْأَوَّابِينَ

He (the narrator) said, 'I said, 'O Amir Al-Momineen^{-asws}! What is Salat of the penitent ones?'

قَالَ رَكَعَتَانِ.

He^{-asws} said: 'Two Cycles'.³⁰⁴

³⁰² Bihar Al-Anwaar V 80 – The Book Salat – Ch 12 H 3

³⁰³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 12 H 4

³⁰⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 12 H 5

توضيح وَ رَوَى الْكُلَيْبِيُّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقُمِّيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ رَفَعَهُ قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِرَجُلٍ يُصَلِّي الضُّحَى فِي مَسْجِدِ الْكُوفَةِ فَعَمَزَ جَنْبَهُ بِالذِّبَّةِ وَقَالَ نَحَرْتَ صَلَاةَ الْأَوَائِينَ نَحَرَكَ اللَّهُ

Clarification (Ahadeeth only) – And it is reported by Al-Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Ismail Al-Qummi, from Ali Bin Al Hakam, from Sayf Bin Ameyra, raising it, said, ‘Amir Al-Momineen^{-asws} passed by a man who was praying Al-Zoha in Masjid of Al-Kufa. He^{-asws} pressed his side with the whip and said: ‘You are wasting Salat of the penitent ones, may Allah^{-azwj} Waste you!’

قَالَ فَأَنْزَلَهَا

He said, ‘Shall I leave it?’

قَالَ فَقَالَ أَرَأَيْتَ الَّذِي يَنْهَى - عَبْدًا إِذَا صَلَّى

He (the narrator) said: ‘He^{-asws} said: ‘**Have you seen the one who forbids [96:9] A servant when he prays Salat? [96:10]’.**

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ كَفَى بِإِنْكَارِ عَلِيٍّ ع نَهْيًا.

Abu Abdullah^{-asws} said: ‘And it suffices with the denial of Ali^{-asws} as a prohibition’.

رَوَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: صَلَاةُ الضُّحَى بِدْعَةٌ.

It is reported from the Prophet^{-saww} having said: ‘Salat Al-Zoha is an innovation’.

ما رواه الجمهور عن عائشة قالت ما رأيت النبي ص يصلي الضحى قط و سأها عبد الله بن شقيق أكان رسول الله ص يصلي الضحى قالت لا إلا أن يجيء من مغيبة.

What is reported from the general Muslims – From Ayesha who said, ‘I have not seen the Prophet^{-saww} praying Al-Zoha at all, and Abdullah Bin Shabeeq had asked her, ‘Did Rasool-Allah^{-saww} pray Al-Zoha Salat?’ She said, ‘No, except if he^{-saww} came from absence’.

و عن عبد الرحمن بن أبي ليلى قال ما حدثني أحد قط أنه رأى النبي ص يصلي الضحى إلا أم هانئ، فإنها حدثت أن النبي ص دخل بيتها يوم فتح مكة فصلى ثمان ركعات ما رأيته قط صلى صلاة أخف منها.

And from Abdul Rahman Bin Abu Layli who said, ‘No one narrated to me at all that he had seen the Prophet^{-saww} pray Al-Zoha, except Umm Hany, for she narrated that the Prophet^{-saww} had entered her room on the day of the conquest of Makkah, and he^{-saww} prayed eight Cycles, ‘I have not seen him^{-asws} at all praying any Salat lighter than it’.

و روى أحمد في مسنده قال رأى أبو بكر ناسا يصلون الضحى فقال إنهم ليصلون صلاة ما صلاها رسول الله ص و لا عامة أصحابه.

And it is reported by Ahmad in his 'Musnad', he said, 'Abu Bakr saw some people praying Al-Zoha Salat. He said, 'They are praying a Salat Rasool-Allah^{-saww} had not prayed it, nor had generality of his^{-saww} companions''.

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص عَلَى أَهْلِ قُبَاءَ وَ هُمْ يُصَلُّونَ الضُّحَى فَقَالَ صَلَاةُ الْأَوَّابِينَ إِذَا رِمِصَتِ الْفِصَالُ.

And it is reported by Muslim in his 'Saheeh', from Zayd Bin Arqam who said, 'Rasool-Allah^{-saww} went out to people of Quba, and they were praying Al-Zoha Salat. He^{-saww} said: 'A Salat of the penitent ones when the young camels are knelt from severe heat'.

6- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ لِرَجُلٍ مِنَ الْأَنْصَارِ سَأَلَهُ عَنْ صَلَاةِ الضُّحَى فَقَالَ إِنَّ أَوَّلَ مَنْ ابْتَدَعَهَا قَوْمُكَ الْأَنْصَارُ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ ص صَلَاةً فِي مَسْجِدِي تَعْدِلُ أَلْفَ صَلَاةٍ

(The book) 'Da'aim Al Islam' –

'From Abu Ja'far^{-asws} having said to a man from the Helpers who had asked him about Salat Al-Zoha. He^{-asws} said: 'The first one to begin it were your people, Al-Ansaar. They had heard words of Rasool-Allah^{-saww}: 'Salat in my^{-saww} Masjid equates to a thousand Salats'.

فَكَانُوا يَأْتُونَ مِنْ ضِيَاعِهِمْ ضُحَى فَيَدْخُلُونَ الْمَسْجِدَ فَيُصَلُّونَ فَبَلَغَ رَسُولُ اللَّهِ ص فَتَهَاظَهُمْ عَنْهُ.

They used to come from their estates at mid-morning, they would enter the Masjid and pray. It reached Rasool-Allah^{-saww}, so he^{-saww} forbade them from it".³⁰⁵

CHAPTER 13 – OBLIGATION OF THE SALAT

1- الْحِصَالُ، عَنْ سَيِّدٍ مِنْ مَشَائِخِهِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمٍ بْنِ مُجْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: فَرَائِضُ الصَّلَاةِ سَبْعُ الْوَقْتُ وَ الطَّهُّورُ وَ التَّوَجُّهُ وَ الْقِبْلَةُ وَ الرُّكُوعُ وَ السُّجُودُ وَ الدُّعَاءُ.

(The book) 'Al Khisaal' – from six of his elders, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq^{asws} having said: 'Obligations of the Salat are seven – the timing, and the cleanliness, and the attention, and the Qiblah, and the Ruk'u, and the Sajdah(s), and the supplication'.³⁰⁶

بيان رَوَى الشَّيْخُ بِسَنَدِهِ الصَّحِيحِ عَنْ حَمَّادٍ عَنْ خَرِيزٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ الْفَرَضِ فِي الصَّلَاةِ فَقَالَ الْوَقْتُ وَ الطَّهُّورُ وَ الْقِبْلَةُ وَ التَّوَجُّهُ وَ الرُّكُوعُ وَ السُّجُودُ وَ الدُّعَاءُ قُلْتُ مَا سِوَى ذَلِكَ فَقَالَ سُنَّةٌ فِي فَرِيضَةٍ.

Explanation (Ahadeeth only) – It is reported by the Sheykh by his correct chain, from Hammad, from Hareyz, from Zurara who said, 'I asked Abu Ja'far^{asws} about the obligations regarding the Salat. He^{asws} said: 'The timing, and the cleanliness, and the Qiblah, and the attention, and the Ruk'u, and the Sajdah(s), and the supplication'. I said, 'Whatever is besides that?' He^{asws} said: 'Sunnah in an obligatory act'.

2- فَقَدْ رَضَا، اعْلَمْ أَنَّ الصَّلَاةَ ثَلَاثَةُ وُضُوءٍ وَ ثَلَاثَةُ رُكُوعٍ وَ ثَلَاثَةُ سُجُودٍ وَ أَنَّ لَهَا أَرْبَعَةَ آلَافٍ حَدٍّ وَ أَنَّ فُرُوضَهَا عَشْرَةٌ ثَلَاثٌ مِنْهَا كِبَارٌ وَ هِيَ تَكْبِيرُهُ الْإِفْتِتَاحُ وَ الرُّكُوعُ وَ السُّجُودُ

(The book) 'Fiqh Al-Reza^{asws}' – 'Know that the Salat, a third of it is Wud'u, and a third of it is Ruk'u, and a third of it is Sajdah, and there are four thousand limits for it, and its obligations are thirteen. From these are major, and it is the Takbeer of the beginning, and the Ruk'u and the Sajdah.

وَ سَبْعَةٌ صِغَارٌ وَ هِيَ الْقِرَاءَةُ وَ تَكْبِيرُ الرُّكُوعِ وَ تَكْبِيرُ السُّجُودِ وَ تَسْبِيحُ الرُّكُوعِ وَ تَسْبِيحُ السُّجُودِ وَ الْقُنُوتُ وَ التَّشَهُُّدُ وَ بَعْضُ هَذِهِ أَفْضَلُ مِنْ بَعْضٍ.

And there are seven minor ones, and these are the recitation, and the Takbeer of the Ruk'u, and Takbeer of the Sajdah, and glorification (Tasbeeh) of the Ruk'u, and glorification (Tasbeeh) of the Sajdah, and the Qunout, and the Tashahhud; and some of these are superior to others'.³⁰⁷

تَوْضِيحٌ رَوَى الْكُلَيْنِيُّ فِي الْحُسَيْنِيِّ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّلَاةُ ثَلَاثَةٌ ثَلَاثَةُ طَهُّورٍ وَ ثَلَاثُ رُكُوعٍ وَ ثَلَاثُ سُجُودٍ.

³⁰⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 13 H 1

³⁰⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 13 H 2

Clarification (Hadeeth only) – It is reported by Al-Kulayni in ‘Al-Hasan’ (good Hadeeth), from Al-Halby, from Abu Abdullah^{asws} having said: ‘The Salat is of three thirds – a third is cleanliness, and a third is Ruk’u, and a third is Sajdah’.

3- كِتَابُ الْعِلَالِ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ كِبَارِ حُدُودِ الصَّلَاةِ فَقَالَ سَبْعَةُ الْوُضُوءِ وَالْوَقْتُ وَالْقِبْلَةُ وَتَكْبِيرَةُ الْإِفْتِتَاحِ وَالرُّكُوعُ وَالسُّجُودُ وَالِدُّعَاءُ فَهَذِهِ فَرَضٌ عَلَى كُلِّ مُخَلَّقٍ

And the book ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim, from his father, from his grandfather, from Hammad, from Hareyz, from Zurara who said,

‘I asked Abu Ja’far^{asws} about the major limits of the Salat. He^{asws} said: ‘Seven – the Wud’u, and the timing, and the Qiblah, and Takbeer of the beginning, and the Ruk’u, and the Sajdah, and the supplication. (This is obligatory upon every person).

وَفَرَضٌ عَلَى الْأَقْوِيَاءِ وَالْعُلَمَاءِ الْأَذَانُ وَالْإِقَامَةُ وَالْقِرَاءَةُ وَالتَّسْبِيحُ وَالتَّشَهُدُ وَ لَيْسَتْ فَرَضاً فِي نَفْسِهَا وَلَكِنَّهَا سُنَّةٌ وَإِقَامَتُهَا فَرَضٌ عَلَى الْعُلَمَاءِ وَالْأَقْوِيَاءِ

And it is obligatory upon the strong, and the scholars – the Azaan, and the Iqama, and the recitation, and the Tashahhud, and these aren’t obligatory by themselves, but these are a Sunnah, and establishing it is an obligation upon the scholars and the strong.

وَوُضِعَ عَنِ النِّسَاءِ وَالْمُسْتَضْعِفِينَ وَالْبُلْهَ الْأَذَانُ وَالْإِقَامَةُ وَلَا بُدَّ مِنَ الرُّكُوعِ وَالسُّجُودِ وَمَا أَحْسَنُوا مِنَ الْقِرَاءَةِ وَالتَّسْبِيحِ وَالِدُّعَاءِ

And it has been dropped from the woman and the weak, and the simple-minded – the Azaan, and the Iqama, and there is no escape from the Ruk’u, and the Sajdah, and whatever they are good from the recitation and the glorification, and the supplication (they should do it)’.
وَفِي الصَّلَاةِ فَرَضٌ وَتَطَوُّعٌ فَأَمَّا الْفَرَضُ فَمِنْهُ الرُّكُوعُ وَأَمَّا السُّنَّةُ فَثَلَاثُ تَسْبِيحَاتٍ فِي الرُّكُوعِ وَأَمَّا التَّطَوُّعُ فَمَا زَادَ فِي التَّسْبِيحِ وَالْقِرَاءَةِ

And regarding the obligatory Salat and the optional: ‘As, for the obligatory, from it is the Ruk’u, and as for the Sunnah, these are three glorifications in the Ruk’u; and as for the optional, whatever is increased in the glorification, and the recitation.

وَالْقُنُوتُ وَاجِبٌ وَالْإِجْهَارُ بِالْقِرَاءَةِ وَاجِبٌ فِي صَلَاةِ الْمَغْرِبِ وَالْعِشَاءِ وَالْفَجْرِ وَالْعِلَّةُ فِي ذَلِكَ مِنْ أَجْلِ الْقُنُوتِ حَتَّى إِذَا قَطَعَ الْإِمَامُ الْقِرَاءَةَ عَلِمَ مَنْ خَلْفَهُ أَنَّهُ قَدْ قَنَتَ فَيَقْنُتُونَ وَ قَدْ قَالَ الْعَالِمُ ع إِنَّ لِلصَّلَاةِ أَرْبَعَةَ آلَافٍ حَدٍّ.

And the Qunout is obligatory, and being loud with the recitation is obligatory in Al-Maghrib and Al-Isha, and Al-Fajr Salats; and the reason regarding that is from the reason of the Qunout until when the prayer leader cuts the recitation, the one behind him knows that he is performing Qunout, so they should be performing Qunout. And the Scholar has said: ‘For the Salat there are four thousand limits’.³⁰⁸

4- الْهِدَايَةُ، قَالَ الصَّادِقُ ع حِينَ سُئِلَ عَمَّا فَرَضَ اللَّهُ تَبَارَكَ وَتَعَالَى مِنَ الصَّلَاةِ فَقَالَ الْوَقْتُ وَ الطَّهُّورُ وَ التَّوَجُّهُ وَ الْقِبْلَةُ وَ الرُّكُوعُ وَ السُّجُودُ وَ الدُّعَاءُ وَ مَنْ تَرَكَ الْقِرَاءَةَ فِي صَلَاتِهِ مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ وَ مَنْ تَرَكَ الْقُنُوتَ مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ.

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said when he^{-asws} was asked about what Allah^{-azwj} Blessed and Exalted has Obligated from the Salat. He^{-asws} said: 'The timing, and the cleanliness, and the attention, and the Qiblah, and the Ruk'u, and the Sajdah, and the supplication; and the one who deliberately neglects the recitation in his Salat, there is no Salat for him, and the one who deliberately neglects the Qunout, there is no Salat for him'.³⁰⁹

³⁰⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 13 H 4

CHAPTERS ON CLOTHING OF THE PRAYING ONE

باب 14 ستر العورة و عورة الرجال و النساء في الصلاة و ما يلزمهما من الثياب فيها و صفاتها و آدابها

CHAPTER 14 – COVERING THE PRIVATE PARTS, AND PRIVATE PARTS OF THE MEN AND WOMEN IN THE SALAT, AND WHAT CLOTHING NECESSITATES THEM IN IT, AND ITS DESCRIPTION AND ITS ETIQUETTES

الآيات

The Verses

الأعراف يا بني آدم قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُؤَارِي سُوءَاتِكُمْ وَ رِيشًا وَ لِبَاسُ التَّقْوَى ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ-

(Surah) 'Al Araaf' - ***O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance, and the clothing of piety, that is better. That is from the Signs of Allah, perhaps they would be mindful [7:26]***

يا بني آدم لَا يَفْتِنَنَّكُمُ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمُ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْآتِهِمَا

O children of Adam! Do not let the satan tempt you just as he got your parents exited from the Garden, snatching their clothes from them in order to show them their evil. [7:27]

إِلَى قَوْلِهِ تَعَالَى يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

Up to Words of the Exalted: ***O Children of Adam! Take to your adornments at every Masjid, [7:31]***

إِلَى قَوْلِهِ سُبْحَانَهُ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَٰلِكَ نَفْصِلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

Up to Words of the Glorious: ***Say: 'Who prohibited adornments of Allah which He Brought out for His servants, and the good from the sustenance?' Say: 'These would be for those who believe sincerely in the life of the world, on the Day of Judgment. Like that We Detail the Signs for a people who know' [7:32]***

النَّحْلَ وَ الْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَ مَنَافِعٌ وَ مِنْهَا تَأْكُلُونَ

(Surah) Al Nahl: **And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5]**

إلى قوله سبحانه وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا

Up to Words of the Glorious: **And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, [16:14].**

و قَالَ تَعَالَى وَ اللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَ جَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ إِقَامَتِكُمْ وَ مِنْ أَصْوَافِهَا وَ أَوْبَارِهَا وَ أَشْعَارِهَا أَثَاثًا وَ مَتَاعًا إِلَى حِينٍ -

And the Exalted Said: **And Allah Made dwellings to be for you from your houses and Made houses to be for you from the skins of the cattle. You find these light on the day of your departing and the day of your staying; and from their wool, and their fur, and their hair (you make) furnishings and a provision for a while [16:80]**

وَ اللَّهُ جَعَلَ لَكُمْ مِمَّا خَلَقَ ظِلَالًا وَ جَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَ جَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَ سَرَابِيلَ تَقِيكُمُ النَّاسُكُمُ كَذَلِكَ يُبَيِّنُ لَكُمْ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

And Allah Made shades for you from what He Created, and Made shelters for you from the mountains, and Made garments for you to save you from the heat and garments to save you from your fighting. Like that He Completes His Favours upon you, perhaps you would be submitting [16:81]

فَاطِر وَ مَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَ هَذَا مِلْحٌ أُجَاجٌ وَ مِنْ كُلِّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَ تَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا

(Surah) Fatir: **And the two seas are not alike - this one pleasant, sweet, palatable to drink, and this one salty, bitter. And from each you are eating fresh meat and are extracting ornament (for) you to wear, [35:12]**

الرَّحْمَنُ يَخْرِجُ مِنْهُمَا اللَّوْلُؤَ وَ الْمَرْجَانُ

(Surah) Al Rahman: **There come forth from them the pearls and the rubies [55:22].**

تفسير وَ فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَأَمَّا اللَّيَاسُ فَالْيَتَابُ الَّتِي تَلْبَسُونَ وَ أَمَّا الرِّيشُ فَالْمَالُ وَ الْمَتَاعُ وَ أَمَّا لَيَاسُ النَّفْسِ فَالْعَقَافُ إِنَّ الْغَفِيفَ لَا تَبْدُو لَهُ عَوْرَةٌ وَ إِنَّ كَانَ عَارِيًّا مِنَ الْيَتَابِ وَ الْفَاجِرَ بَادِي الْعَوْرَةِ وَ إِنَّ كَانَ كَاسِيًّا مِنَ الْيَتَابِ.

Tafseer (Ahadeeth only) – And in a report by Abu Al Jaroud, from Abu Ja'far^{asws} having said: 'As for the clothing, it is the clothing which you are wearing, and as for the fur, it is the wealth and the belongings, and as for the clothing of piety, [7:26], it is the chastity. The chastity is that his private parts are not revealed and even if he were to bare of (other) clothing, and the immoral one reveals his private parts and even if he were to be clad (dressed) from the clothes''.

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ فِي مَجْمَعِ النَّبَانِ عَنِ الْبَاقِرِ ع أَيُّ خُذُوا زِينَتَكُمْ الَّتِي تَتَزَيَّنُونَ بِهَا لِلصَّلَاةِ فِي الْجُمُعَاتِ وَ الْأَعْيَادِ.

Take to your adornments at every Masjid, [7:31] – In ‘Majma Al-Bayan’, from Al-Baqir^{asws} said: ‘I.e., take your clothing which you are adorning with for the Salat in the Fridays and the Eids’.

وَرَوَى الْعَبَّاسِيُّ عَنِ الرِّضَا ع قَالَ: هِيَ الثِّيَابُ وَ عَنِ الصَّادِقِ ع هِيَ الْأَزْدِيَّةُ يَغْنِي فِي الْعِيدَيْنِ وَ الْجُمُعَةِ.

And it is reported by Al-Ayyashi, from Al-Reza^{asws} having said: ‘These are the clothes’. And from Al-Sadiq^{asws}: ‘These are the robes, meaning during the two Eids and the Fridays’.

و قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي الْعِيدَيْنِ وَ الْجُمُعَةِ يَغْتَسِلُ وَ يَلْبَسُ ثِيَابًا بِيضًا.

And Ali Bin Ibrahim said: ‘In the two Eids and the Fridays, wash and wear white clothes’.

و رُوِيَ أَيْضًا الْمَشْطُ عِنْدَ كُلِّ صَلَاةٍ.

And it is reported as well: ‘The combing is during every Salat’.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع يَغْنِي فِي الْعِيدَيْنِ وَ الْجُمُعَةِ.

And in ‘Al-Kafi’ – from Al-Sadiq^{asws}: ‘It means in the two Eids and the Fridays’.

وَ فِي الْعَبَّاسِيِّ وَ الْجَوَامِعِ، كَانَ الْحَسَنُ بْنُ عَلِيٍّ ع إِذَا قَامَ إِلَى الصَّلَاةِ لَبَسَ أَجْوَدَ ثِيَابِهِ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ فَأَتَجَمَّلُ لِرَبِّي وَ قَرَأَ هَذِهِ الْآيَةَ.

And in ‘Al-Ayyashi’, and ‘Al-Jawamie’ – ‘Whenever Al-Hassan^{asws} stood to the Salat, he^{asws} wore newest of his^{asws} clothes. It was said to him^{asws} regarding that. He^{asws} said: ‘Allah^{azwj} is Beautiful, He^{azwj} Loves the beauty, so I^{asws} beautify for my^{asws} Lord^{azwj}’, and he^{asws} recited this Verse’.

وَ فِي الْفَقِيهِ عَنِ الرِّضَا ع مِنْ ذَلِكَ التَّمَشُّطُ عِنْدَ كُلِّ صَلَاةٍ.

And in ‘Al-Faqeeh’ – from Al-Reza^{asws}: ‘From that is the combing at every Salat’.

وَ فِي التَّهْذِيبِ عَنِ الصَّادِقِ ع فِي هَذِهِ الْآيَةِ قَالَ الْغُسْلُ عِنْدَ لِقَاءِ كُلِّ إِمَامٍ.

And in ‘Al-Tahzeeb’ – from Al-Sadiq^{asws} regarding this Verse. He^{asws} said: ‘The washing at meeting every Imam^{asws}’.

وَ الْعَبَّاسِيُّ عَنْهُ ع يَغْنِي الْأُتَمَّةُ.

And Al-Ayyashi – from him^{asws}: ‘It means the Imams^{asws}’.

و قِيلَ هُوَ أَمْرٌ بَلْبَسَ الثِّيَابَ فِي الصَّلَاةِ وَ الطَّوَافِ وَ كَانُوا يَطُوفُونَ عَرَاةً وَ يَقُولُونَ لَا نَعْبُدُ فِي ثِيَابٍ أَذْنَبْنَا فِيهَا وَ نَحْوَهُ ذَكَرَ عَلِيُّ بْنُ إِبْرَاهِيمَ.

Note – And it is said it is a Command of wearing the clothes during the Salat and the Tawaaf, and they (Pre-Islamic period) were performing Tawaaf naked, and they were saying, ‘We will

not worship in clothes we have sinned in', and approximate it. It is mentioned by Ali Bin Ibrahim.

و فِي الْحِصَالِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي تَفْسِيرِ هَذِهِ الْآيَةِ قَالَ تَمَشَّطُوا فَإِنَّ التَّمَشُّطَ يَجْلِبُ الرِّزْقَ إِلَى آخِرِ الْحَتَرِ.

And in 'Al-Khisaal' – from Abu Abdullah^{asws} in interpretation of this Verse. He^{asws} said: 'Comb your hair, for the combing attracts the sustenance' – up to end of the Hadeeth".

و فِي الْعِبَاشِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هُوَ الْمَشْطُ عِنْدَ كُلِّ صَلَاةٍ فَرِيضَةٍ وَ نَافِلَةٍ.

And in Al-Ayyashi – from Abu Baseer, from Abu Abdullah^{asws} having said: 'It is the combing at every Salat, obligatory and optional'".

رَوَاهُ الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ اللَّحْمِ الَّذِي يَكُونُ فِي أَصْدَافِ الْبَحْرِ وَ الْفَرَاتِ أَيْكُلُ قَالَ ذَلِكَ لَحْمُ الصَّفَادِجِ لَا يَحِلُّ أَكْلُهُ.

There come forth from them the pearls and the rubies [55:22] – It is reported by Al-Kulayni in 'Al-Saheeh' (correct Hadeeth), from Ali son of Ja'far^{asws}, from his brother^{asws}, he said, 'I asked him^{asws} about the flesh which happen to be in shells of the ocean and the Euphrates, 'Can it be eaten?' He^{asws} said: 'That is meat of the frogs. It is nor Permissible to eat it'".

رَوَاهُ الصَّدُوقُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ أَنْ يُصَلِّيَ وَ فِي فِيهِ الْحَرَزَةُ [و] اللُّؤْلُؤُ قَالَ إِنْ كَانَ يَمْنَعُهُ مِنْ قِرَاءَتِهِ فَلَا وَ إِنْ كَانَ لَا يَمْنَعُهُ فَلَا بَأْسَ.

It is reported by Al-Sadouq in 'Al-Saheeh' (correct Hadeeth), from Ali son of Ja'far^{asws}, from his brother^{asws}, he said, 'I asked him^{asws} (Al-Kazim^{asws}) about the man, 'Is it correct for him to be praying Salat and there are beads and pearls in it (clothes)?' He^{asws} said: 'If it prevents him from his recitation, then no, and if does not prevent him, there is no problem'".

تَذْنِيبُ رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع فِي الرَّجُلِ يُصَلِّيَ وَ فَرْجُهُ خَارِجٌ لَا يَعْلَمُ بِهِ هَلْ عَلَيْهِ الْإِعَادَةُ قَالَ لَا إِعَادَةَ عَلَيْهِ وَ قَدْ تَمَّتْ صَلَاتُهُ.

Footnote (Hadeeth only) – It is reported by the Sheykh, from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} regarding the man praying Salat and his private part is outside. He does not know of it, 'Is it upon him to repeat?' He^{asws} said: 'There is no repeating upon him, and he has completed his Salat'".

1- مَكَارِمُ الْأَخْلَاقِ، عَنْ مُحَمَّدِ بْنِ حُسَيْنٍ بْنِ كَثِيرٍ قَالَ: رَأَيْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع جُبَّةً صُوفٍ بَيْنَ قَمِيصَيْنِ غَلِيظَيْنِ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ رَأَيْتُ أَبِي يَلْبَسُهَا وَ إِنَّا [إِذَا] أَرَدْنَا أَنْ نُصَلِّيَ لَبِسْنَا أَحْسَنَ ثِيَابِنَا.

(The book) 'Makarim Al Akhlaq' – from Muhammad Bin Husayn Bin Kaseer who said,

'I saw there being upon Abu Abdullah^{-asws}, a woollen coat between two thick shirts. I said to him^{-asws} regarding that. He^{-asws} said: 'I^{-asws} saw my^{-asws} father^{-asws} wearing it, and whenever we^{-asws} wanted to pray Salat, we^{-asws} wore coarsest of our^{-asws} clothes''³¹⁰

بيان: رواه الكليني عن أبي علي الأشعري عن محمد بن عبد الجبار عن أبي فضال عن محمد بن الحسين بن كثير الخزاز عن أبيه قال: رأيت أبا عبد الله ع و عليه قميص غليظ خشن تحت ثيابه و فوقه جبة صوف و فوقها قميص غليظ فمسستها فقلت جعلت فداك إن الناس يكرهون لباس الصوف

Explanation – It is reported by Al-Kulayni, from Abu Ali Al-Ashari, from Muhammad Bin Abdul Jabbar, from Abu Fazal, from Muhammad Bin Al-Husayn Bin Kaseer Al-Khazzaz, from his father who said, 'I saw Abu Abdullah^{-asws}, and upon him^{-asws} was a thick, coarse shirt beneath his^{-asws} clothes, and above it was a woollen coat, and above it was a thick shirt. I touched it. I said, 'May I be sacrificed for you^{-asws}! The people are disliking the woollen clothing!'

فقال كلاً كان أبي محمد بن علي ع يلبسها و كان بن الحسين ع يلبسها و كانوا ع يلبسون أغلظ ثيابهم إذا قاموا إلى الصلاة و نحن نفعل ذلك.

He^{-asws} said: 'Never! My^{-asws} father Muhammad^{-asws} Bin Ali^{-asws} had worn it, and Ali^{-asws} Bin Al-Husayn^{-asws} had worn it, and they^{-asws} were wearing thickest of their^{-asws} clothing whenever they^{-asws} stood to the Salat, and we^{-asws} are doing that''.

2- العياشي، عن خثمة بن أبي خثمة قال: كان الحسن بن علي ع إذا قام إلى الصلاة لبس أجود ثيابه فقل له يا ابن رسول الله لم تلبس أجود ثيابك

Al Ayyashi – from Khaysama Bin Abu Khaysama who said,

'Whenever Al-Hassan^{-asws} Bin Ali^{-asws} stood to the Salat, he^{-asws} wore newest of his^{-asws} clothes. It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Why are you^{-asws} wearing newest of your^{-asws} clothes (for Salat)?'

فقال إن الله جميل يحب الجمال فأجمل لربي و هو يقول خذوا زينتكم عند كل مسجد فأجب أن ألبس أجود ثيابي.

He^{-asws} said: 'Allah^{-azwj} is Beautiful. He^{-azwj} Loves the beauty, so I^{-asws} beautify for my^{-asws} Lord^{-azwj}, and He^{-azwj} Said: **Take to your adornments at every Masjid, [7:31]**. Thus, I^{-asws} love to wear newest of my^{-asws} clothes''³¹¹

بيان الأخبار في فضل التزين للصلاة كثيرة و الجمع بينها و بين ما سبق بحمل أخبار لبس الخشن على ما إذا صلى لحاجة مهمة و لدفع بلية و في مقام تناسبه غاية الخشوع

Explanation – The Ahadeeth regarding merits of adorning for the Salat are many, and the gathering between it and what has preceded the Ahadeeth of wearing the coarse is carried upon what, when one prays Salat for an important need, and for repelling an affliction, and in a place appropriate for the peak of fearfulness.

رواه في الكافي عن حريز عن أبي عبد الله ع قال: اتخذ مسجداً في بيتك فإذا خفت شيئاً فالبس ثوبين غليظين من أغلظ ثيابك فصل بينهما الخبر.

³¹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 1

³¹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 2

It is reported in Al-Kafi, from Hareyz, from Abu Abdullah^{-asws} having said: 'Take a Masjid in your house. Whenever you fear something, then wear two thick clothes from the thickest of your clothes, and pray Salat in these' – the Hadeeth''.

رَوَاهُ فِي الْمَكَارِمِ عَنْ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِأَبِي ثَوْبَانَ خَشِيَانٍ فِيهِمَا صَلَاتُهُ وَإِذَا أَرَادَ أَنْ يَسْأَلَ الْحَاجَةَ لِبِسَهُمَا وَ سَأَلَ اللَّهَ حَاجَتَهُ.

It is reported in 'Al-Makarim' – from Ibn Sinan, from Abu Abdullah^{-asws} having said: 'There were two thick clothes for my^{-asws} father^{-asws}. His^{-asws} Salat was in these two, and whenever he^{-asws} wanted to ask the need, he^{-asws} would wear these and ask Allah^{-azwj} his^{-asws} need''.

أَوْ يَحْمِلُ الْخَشْنَ عَلَى مَا إِذَا صَلَّى فِي الْخُلُوَّةِ وَالزَّيْنَةَ عَلَى مَا إِذَا خَرَجَ إِلَى النَّاسِ كَمَا يَظْهَرُ مِنْ فَحْوَى بَعْضِ الْأَخْبَارِ

Or the coarseness can be carried based upon what, when one prays Salat in the privacy, while the adornment (can be carried) upon what when one goes out to the people, like what is apparent from the content of some of the Ahadeeth.

وَسَيَأْتِي فِي خَيْرٍ مَسْمُوعٍ قَالَ: كَتَبَ إِلَيَّ أَبُو عَبْدِ اللَّهِ أَنِّي أَحِبُّ لَكَ أَنْ تَتَّخِذَ فِي دَارِكَ مَسْجِدًا فِي بَعْضِ بُيُوتِكَ ثُمَّ تَلْبَسَ ثَوْبَيْنِ طَمْرَيْنِ غَلِيظَيْنِ ثُمَّ تَسْأَلَ اللَّهَ أَنْ يُعْقِلَكَ مِنَ النَّارِ وَأَنْ يُدْخِلَكَ الْجَنَّةَ الْخَيْرَ.

And it shall come in a report by Misma'a who said, 'Abu Abdullah^{-asws} wrote to me^{-asws}: 'I^{-asws} would love it for you if you were to take a Masjid in your house in one of your rooms, then you wear two worn out thick clothes, then ask Allah^{-azwj} to Liberate you from the Fire, and Admit you into the Paradise' – the Hadeeth''.

وَرَوَى عَنْ الْبَاقِرِ ع فِي تَفْسِيرِ قَوْلِهِ سُبْحَانَهُ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ أَيُّ خُذُوا زِينَتَكُمْ الَّتِي تَتَزَيَّنُونَ بِهَا لِلصَّلَاةِ فِي الْجُمُعَاتِ وَالْأَعْيَادِ.

*And it is reported from Al Baqir^{-asws} in interpretation of Words of the Glorious: **Take to your adornments at every Masjid, [7:31].** He^{-asws} said: 'I.e., take your clothes which you are adorning with, for the Salat in the Fridays and the Eids''.*

وَرَوَى غِيَاثُ بْنُ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع لَا تُصَلِّي الْمَرْأَةُ عُطْلًا.

And it is reported by Giyas Bin Ibrahim, 'From Ja'far, from his^{-asws} father^{-asws}, from Ali^{-asws}: 'The women should not pray Salat without a necklace (as a beautification for Allah^{-azwj})''.

3- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ أَبِي إِسْمَاعِيلَ الْهَاشِمِيِّ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ عَلِيٍّ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ الْعُمَرِيُّ الْبُؤْفَكِيُّ عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ صَلَّى وَ فَرَجُهُ خَارِجٌ لَا يَعْلَمُ بِهِ هَلْ عَلَيْهِ إِعَادَةٌ أَوْ مَا خَالُهُ

(The book) 'Al Saraair' – from the book of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Ahmad Abu Ismail Al Hashimy, from Ali Bin Al-Husayn,

'From Ali Bin Umar son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, and Al-Aamraky Al-Bofaky, from Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man who prays Salat and his private part is outside, he does not know of it, 'Is upon him to repeat or what is his state?'

قَالَ لَا إِعَادَةَ عَلَيْهِ وَ قَدْ تَمَّتْ صَلَاتُهُ.

He^{-asws} said: 'There is no repeating upon him, and he has completed his Salat'.³¹²

4- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ لَيْسَ لَهَا إِلَّا مِلْحَفَةٌ وَاحِدَةٌ كَيْفَ تُصَلِّي

And 'Kitab Al-Masail' of Ali Son of Ja'far^{-asws}, from his brother^{-saww} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the woman, there isn't for her except one wrapping, 'How would she pray Salat?'

قَالَ تَلْتَفُ فِيهَا وَ تُعْطِي رَأْسَهَا وَ تُصَلِّي فَإِنْ خَرَجَتْ رِجْلُهَا وَ لَيْسَ تُقْدِرُ عَلَى غَيْرِ ذَلِكَ فَلَا بَأْسَ.

He^{-asws} said: 'She should wrap in it and cover her head, and she should pray. If her legs come out and she isn't able upon other than that, there is no problem'.³¹³

5- قُرْبُ الْإِسْنَادِ، قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ الْحُرَّةِ هَلْ يَصْلُحُ لَهَا أَنْ تُصَلِّيَ فِي دِرْعٍ وَ مُقَنَّعَةٍ

(The book) 'Qurb Al Isnaad' who said,

'I asked him^{-asws} about the free woman, 'Is it correct for her to pray Salat in a shield (Tee shirt) and a scarf?'

قَالَ لَا يَصْلُحُ لَهَا إِلَّا فِي مِلْحَفَةٍ إِلَّا أَنْ لَا يَجِدَ بُدًّا

He^{-asws} said: 'It is not correct for her except in a wrapping, except she cannot find any escape'.

قَالَ وَ سَأَلْتُهُ عَنِ الْأَمَةِ هَلْ يَصْلُحُ لَهَا أَنْ تُصَلِّيَ فِي قَمِيصٍ وَاحِدٍ

He said, 'And I asked him^{-asws} about the maid, 'Is it correct for her to pray Salat in one shirt (gown)?'

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.³¹⁴

6- الْعِلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ حَمَادِ اللَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَادِمِ تُقَنَّعَ رَأْسَهَا فِي الصَّلَاةِ قَالَ اضْرِبُوهَا حَتَّى تُعْرِفَ الْحُرَّةَ عَنِ الْمَمْلُوكَةِ.

(The book) 'Al Ilal' – from his father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Hammad Al Lahaam,

³¹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 3

³¹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 4

³¹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 5

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the servant (maid) covering her head in the Salat. He^{-asws} said: 'Correct her until the free woman is recognised from the slave girl''.³¹⁵

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ حَمَّادِ اللَّحَامِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْمَمْلُوكَةِ تُقَتِّعُ رَأْسَهَا إِذَا صَلَّتْ قَالَ لَا قَدْ كَانَ أَبِي إِذَا رَأَى الْحَادِمَ تُصَلِّي وَ هِيَ مُقَتِّعَةٌ ضَرْبَهَا لَتُعَرَفَ الْحُرَّةُ عَنِ الْمَمْلُوكَةِ.

And from him, from his father, from Ali Bin Suleyman, from Muhammad Bin Al-Husayn, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Hammad Al Lahaam who said,

'I asked Abu Abdullah^{-asws} about the slave girl covering her head when she prays Salat. He^{-asws} said: 'No! It so happened that when my^{-asws} father^{-asws} saw the maid praying Salat and she had covered, he^{-asws} cautioned her for the free woman to be recognised from the slave girl''.³¹⁶

الْبُكَرَى، مِنْ كِتَابِ الْبَرْنَطِيِّ بِإِسْنَادِهِ إِلَى حَمَّادِ اللَّحَامِ مِثْلَهُ وَ فِيهِ تُصَلِّي بِمُقَتِّعَةٍ.

(The book) 'Al Zikra' – from the book of Al Bazanty, by his chain to Hammad Al Lahaam – Similar to it, and in it: 'She can pray Salat with a scarf''.³¹⁷

8- وَ مِنْهُ، نَقْلًا مِنْ كِتَابِ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمَيْمُونِيِّ عَنْ أَبِي خَالِدٍ الْقَمَاطِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَمَةِ أَوْ تُقَتِّعُ رَأْسَهَا

And from him, copying from the book of Ali Bin Ismail Al Maysami, from Abu Khalid Al Qammat who said,

'I asked Abu Abdullah^{-asws} about the maid, 'Can she cover her head?'

فَقَالَ إِنْ شَاءَتْ فَعَلَتْ وَ إِنْ شَاءَتْ لَمْ تَفْعَلْ سَمِعْتُ أَبِي يَقُولُ كُنْ يُضْرَبُ فَيَقَالُ لَهَا لَا تَشَبَّهِي بِالْحُرِّ.

He^{-asws} said: 'If she so desires, she can do so, and if she so desires, she does not do so. I^{-asws} heard my^{-asws} father^{-asws} saying: 'She should be cautioned, and it would be said to her, 'Do not resemble with the free women''.³¹⁸

9- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ ابْنِ حُبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَيْسَ عَلَى الْأَمَةِ قِنَاعٌ فِي الصَّلَاةِ وَ لَا عَلَى الْمُدَبَّرَةِ قِنَاعٌ فِي الصَّلَاةِ وَ لَا عَلَى الْمَكَاتِبَةِ إِذَا اشْتَرَطَ عَلَيْهَا قِنَاعٌ فِي الصَّلَاةِ وَ هِيَ مَمْلُوكَةٌ حَتَّى تُؤَدِّيَ جَمِيعَ مَكَاتِبَتِهَا وَ يَجْرِيَ عَلَيْهَا مَا يَجْرِي عَلَى الْمَمْلُوكَةِ فِي الْحُدُودِ كُلِّهَا.

(The book) 'Al Ilal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Sa'adabady, from Ahmad Bin Abu Abdullah, from Ibn Mahboub, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{-asws} saying: 'It isn't upon the maid to wear a scarf in the Salat, nor upon the housekeeper woman (slave) to wear a scarf in the Salat, nor upon the contracted slave girl to wear a scarf in the Salat when it is conditional upon her, and she is a slave girl until she fulfils

³¹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 6

³¹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 7 a

³¹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 7 b

³¹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 8

entirety of her contract, and it shall flow upon her what flows upon the slave girl, regarding all of the legal penalties”³¹⁹.

10- الْعِلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْجَارِيَةِ الَّتِي لَمْ تُدْرِكْ مَتَى يَنْبَغِي لَهَا أَنْ تُعْطِيَ رَأْسَهَا مِنْ لَيْسَ بَيْنَهُ وَبَيْنَهَا حَرَمٌ وَ مَتَى يَحِبُّ عَلَيْهَا أَنْ تُقَنَّعَ رَأْسَهَا لِلصَّلَاةِ

(The book) ‘Al Ilal’ – from his father, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Abdullah^{-asws} about the slave girl who has not attained adulthood, ‘When is it befitting for her that she covers her head, from the one there isn’t any sanctimony between him and her? And when does it obligate upon her to cover her head for the Salat?’

قَالَ لَا تُعْطِي رَأْسَهَا حَتَّى تُحْرَمَ عَلَيْهَا الصَّلَاةُ.

He^{-asws} said: ‘She cannot cover her head until the Salat is Prohibited unto her’³²⁰.

بيان: المراد بحرمة الصلاة عليها حبسها و هو كناية عن بلوغها فبدل على عدم لزوم القناع للصبيّة كما مر.

Explanation – *The intent with prohibition upon her of the Salat is her menstruation, and it is a metaphor about her adulthood. It evidence’s upon non-necessity of the scarf for the young girl, like what has passed.*

11- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَمَانِيَّةٌ لَا تُقْبَلُ لَهُمْ صَلَاةُ الْعَبْدِ الْأَبْقَى حَتَّى يَرْجِعَ إِلَى مَوْلَاهُ وَ النَّاشِئُ عَنْ زَوْجِهَا وَ هُوَ عَلَيْهَا سَاخِطٌ وَ مَانِعُ الزَّكَاةِ وَ تَارِكُ الْوُضُوءِ وَ الْجَارِيَةُ الْمُدْرِكَةُ تُصَلِّي بِغَيْرِ حِمَارٍ وَ إِمَامٌ قَوْمٍ يُصَلِّي بِهِمْ وَ هُمْ لَهُ كَارِهُونَ وَ الرَّبِّيبُ

(The book) ‘Ma’any Al Akhbar’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya, and Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Ahmad Bin Muhammad, from one of our companions raising it to,

‘Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Eight (persons), Salat is not Accepted for them – the absconding slave until he returns to his master; and the wife discordant from her husband and he is angry upon her; and a preventer of Zakat; and neglecter of the Wud’u, and the adult slave girl praying Salat without a veil; and a prayer leader of a people praying Salat with them and they are disliking him; and Al-Zabeen’.

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا الرَّبِّيبُ

They said, ‘O Rasool-Allah^{-saww}, and what is ‘Al Zabeen’?

قَالَ الرَّجُلُ يُدَافِعُ الْغَائِطَ وَ الْبَوْلَ وَ السَّكْرَانَ فَهَؤُلَاءِ ثَمَانِيَّةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ.

³¹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 9

³²⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 10

He said, 'He^{-saww} said: 'The man withholding the faeces and the urine; and the intoxicated. So these are eight, Salat is not Acceptable for (from) them''.³²¹

12- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ فِي سَرَاوِيلٍ وَاحِدٍ وَهُوَ يُصِيبُ تَوْبًا

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man, 'Is it correct for him to be praying Salat in one trouser, and he can attain a cloth?'

قَالَ لَا يَصْلُحُ

He^{-asws} said: 'It is not correct'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَقُومُ فِي الصَّلَاةِ فَيَطْرُحُ عَلَى ظَهْرِهِ تَوْبًا يَقَعُ طَرَفُهُ خَلْفَهُ وَ أَمَامَهُ الْأَرْضُ وَ لَا يَضُمُّهُ عَلَيْهِ أَيْ يُجْزِيهِ ذَلِكَ قَالَ نَعَمْ.

And I asked him^{-asws} about the man standing in the Salat, who drops a cloth upon his back, its end falls behind him, and in front of him is the ground, and it does not cover upon it, 'Would that suffice him?' He^{-asws} said: 'Yes''.³²²

13- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْكُمْ بِالصَّيْفِ مِنَ الثِّيَابِ فَإِنَّ مَنْ رَقَّ ثَوْبُهُ رَقَّ دِينُهُ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Upon you all is with the thick clothes. One whose clothes are thin, his religion would be thin''.³²³

وَقَالَ ع لَا يَقُومَنَّ أَحَدُكُمْ بَيْنَ يَدَيِ الرَّبِّ جَلَّ جَلَالُهُ وَ عَلَيْهِ ثَوْبٌ يَشْفُ.

And he^{-asws} said: 'Not one of you should stand in front of the Lord^{-azwj}, Majestic is His^{-azwj} Majesty, and upon him is a transparent cloth''.³²⁴

وَقَالَ ع لَا يُصَلِّي الرَّجُلُ فِي قَمِيصٍ مُتَوَشِّحًا بِهِ فَإِنَّهُ مِنْ أَفْعَالِ قَوْمِ لُوطٍ.

And he^{-asws} said: 'The man should not pray Salat in a shirt being shameful with him, for it is from the deeds of the people of Lut^{-as}'.³²⁵

³²¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 11

³²² Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 12

³²³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 1

³²⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 2

³²⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 3

وَقَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ ع أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي ثَوْبٍ وَاحِدٍ يَغْتَسِلُ عَنْقَهُ وَ فِي الْمَمِصِ الصَّيْقِ يَزُرُهُ عَلَيْهِ.

And he^{-asws} said: 'The Salat is allowed for the man in one cloth. He ties its end to his neck, and in the narrow (tight) shirt buttoned upon him'.³²⁶

مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فِي ثَوْبٍ وَاحِدٍ قَدْ عَقَدَهُ عَلَى عُنُقِهِ.

Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he^{-asws} was seen being in one loincloth tied to his^{-asws} neck'.³²⁷

وَرَوَى أَيْضاً عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ قَالَ إِذَا كَانَ صَفِيْقاً فَلَا بَأْسَ.

And it is reported as well,

'From Abu Abdullah^{-asws} regarding the man praying Salat in one cloth. He^{-asws} said: 'If it were to be thick, there is no problem'.³²⁸

وَرَوَى زِيَادُ بْنُ سُوقَةَ عَنْ أَبِي جَعْفَرٍ ع لَا بَأْسَ أَنْ يُصَلِّيَ فِي الثَّوْبِ الْوَاحِدِ وَ أَزْرَأُهُ مَحْلُولَةً إِنَّ دِينَ مُحَمَّدٍ ص خَفِيفٌ.

And it is reported by Ziyad Bin Suweyq,

'From Abu Ja'far^{-asws} having said: 'There is no problem if he were to pray Salat in one cloth, and its buttons are loose. The religion of Muhammad^{-saww} is upright'.³²⁹

رَوَايَةُ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: لَا يُصَلِّي الرَّجُلُ مَحْلُولَ الْأَزْرَارِ إِذَا لَمْ يَكُنْ عَلَيْهِ إِزَارٌ.

A report by Giyas Bin Ibrahim,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'The man should not pray Salat with loose buttons when there does not happen to be a loin cloth upon him'.³³⁰

وَقَالَ بَعْضُ الْعَامَّةِ الْفَضْلُ فِي ثَوْبَيْنِ لِمَا رَوَى عَنْ النَّبِيِّ ص إِذَا كَانَ لِأَحَدِكُمْ ثَوْبَانِ فَلْيُصَلِّ فِيهِمَا وَ لَا بَأْسَ بِهِ.

And one of the general Muslims said, 'The merit is in two clothes due to what is reported from the Prophet^{-saww}: 'When there happens to be two clothes for one of you, let him pray Salat in these, and there is no problem with it'.³³¹

وَقَدْ رَوَاهُ سُلَيْمَانُ بْنُ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع لَا يَنْبَغِي إِلَّا أَنْ يَكُونَ عَلَيْهِ رِدَاءٌ أَوْ عِمَامَةٌ يَرْتَدِي بِهَا.

³²⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 4

³²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 5

³²⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 6

³²⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 7

³³⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 8

³³¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 9

And it is reported by Suleyman Bin Khalid,

‘From Abu Abdullah^{-asws}: ‘It is not befitting except if there happens to be a robe upon him, or a turban to be cloaked by it’.³³²

وَرَوَايَةُ ابْنِ أَبِي يَعْفُورٍ عَنْهُ عَ إِذَا زُ وَ دِرْعٌ وَ خِمَارٌ قَالَ فَإِنْ لَمْ يَجِدْ فَتَوْبَتَيْنِ تَأْتِرُ بِأَحَدِهِمَا وَ تَقْنَعُ بِالْآخَرِ

And it a report by Ibn Abu Yafour,

‘From him^{-asws}: ‘A loin cloth and a shield (Tee Shirt), and a scarf’. He^{-asws} said: ‘If you cannot find, then two garments, trousering with one of them and covering with the other’.

قُلْتُ فَإِنْ كَانَ دِرْعًا وَ مِلْحَفَةً وَ لَيْسَ عَلَيْهَا مِقْنَعَةٌ

I said, ‘If it were to be a shield (Tee shirt) and a wrapping and there isn’t a scarf upon her?’

قَالَ لَا بَأْسَ إِذَا تَقْنَعَتْ بِالْمِلْحَفَةِ.

He^{-asws} said: ‘There is no problem if she were to cover (her head) with the wrapping’.³³³

وَ قِيلَ يُعْتَبَرُ لِمَرْفُوعَةِ أَحْمَدَ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَا تُصَلِّ فِيْمَا شَفَتْ أَوْ صَفَّ.

And it is said it is attributed to Ahmad Bin Hammad,

‘From Abu Abdullah^{-asws} having said: ‘Do not pray Salat in what is transparent and shameful’.³³⁴

14- أَعْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ صَلَاةُ رَكَعَتَيْنِ بِقَصْرِ عَقِيقٍ تَعْدِلُ أَلْفَ رَكَعَةٍ بَعِيْرِهِ.

(The book) ‘A’lam Al Deen’ of Al Daylami –

‘Amir Al-Momineen^{-asws} having said: ‘Two Cycles Salat with an agate stone (in a ring) equates to a thousand Cycles without it’.³³⁵

وَ قَالَ عَ مَا رُفِعَتْ إِلَى اللَّهِ كَفْتُ أَحَبُّ إِلَيْهِ مِنْ كَفْتِ فِيْهَا عَقِيقٌ.

And he^{-asws} said: ‘There has not been raised towards Allah^{-azwj} any palm more Beloved to Him^{-azwj} than a palm having agate (ring) in it’.³³⁶

15- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مِثْمُونٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَ قَالَ: إِنَّ كُلَّ شَيْءٍ عَلَيْكَ تُصَلِّي فِيْهِ يُسَبِّحُ مَعَكَ.

³³² Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 10

³³³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 11

³³⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 12

³³⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 14

³³⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 15

(The book) 'Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'All things which are upon you while you are praying Salat in it, glorifies (Allah^{-azwj}) with you''³³⁷

16- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ يُوسُفَ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ عُبَيْدَةَ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص وَ فِي يَدِهِ خَاتَمٌ فَصَّهْ جَزَعُ بَيْنِي فَصَلَّى بِنَا فِيهِ فَلَمَّا قَضَى صَلَاتَهُ دَفَعَهُ إِلَيَّ وَ قَالَ يَا عَلِيُّ تَحْتَمُّ بِهٖ فِي يَمِينِكَ وَ صَلَّ فِيهِ أَمَا عَلِمْتَ أَنَّ الصَّلَاةَ فِي الْجَزَعِ سَبْعُونَ صَلَاةً وَ أَنَّهُ يُسَبِّحُ وَ يَسْتَغْفِرُ وَ أَجْرُهُ لِصَاحِبِهِ.

(The book) 'Al Uyoun' – from Muhammad Bin Al-Husayn Bin Yusuf Al Baghdady, from Ali Bin Muhammad, from Anbasa, from Al-Husayn Bin Muhammad Al Alawy,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} came out to us and in his^{-saww} hand was a ring, its stone was onyx of Al-Yemen. He^{-saww} prayed Salat with us in it. When he^{-saww} had fulfilled his^{-saww} Salat, he^{-saww} handed it to me^{-asws} and said: 'O Ali^{-asws}! Wear it in your^{-asws} right hand and pray Salat in it. Don't you^{-asws} know that the Salat in the onyx (ring) are seventy Salats, and it tends to glorify (Allah^{-azwj}) and seek Forgiveness, and its Reward is for its wearer?'³³⁸

17- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع أَنَّهُ قَالَ: فِي الْمَرْأَةِ تُصَلِّي فِي الدِّنْعِ وَ الْحِمَارِ إِذَا كَانَ كَثِيفَيْنِ وَ إِنْ كَانَ مَعَهُمَا إِذَا رَأَى أَوْ مِلْحَمَةً فَهِيَ أَفْضَلُ وَ لَا تُجْزَى الْحُرَّةُ أَنْ تُصَلِّي بِغَيْرِ خِمَارٍ أَوْ قِنَاعٍ.

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws} having said regarding the woman: 'She can pray Salat in the shield (Tee shirt) and the scarf when there were to be thick, and if there is a loincloth with her or a wrapping, it is better, and it does not suffice the free woman that she prays Salat without a scarf or a covering''³³⁹

وَ رَوَيْنَا عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لَا يَقْبَلُ اللَّهُ صَلَاةَ جَارِيَةٍ قَدْ حَاضَتْ حَتَّى تَحْتَمِرَ فَهَذَا فِي الْحُرَّةِ فَأَمَّا الْمَمْلُوكَةُ فَلَيْسَ عَلَيْهَا أَنْ تَحْتَمِرَ.

And we are reporting from Rasool-Allah^{-saww} having said: 'Allah^{-azwj} does not Accept Salat of a slave girl who has menstruated (become an adult), until she wears a scarf. So this is regarding the free woman. As for the slave girl, it isn't upon her that she wears a scarf''³⁴⁰

وَ رَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ هَلْ عَلَى الْأَمَةِ أَنْ تُقَنَّعَ رَأْسَهَا إِذَا صَلَّتْ

And we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws} having been asked, 'Is it upon the main that she covers her head when she prays Salat?'

قَالَ لَا كَانَ أَبِي ع إِذَا رَأَى أَمَةً تُصَلِّي وَ عَلَيْهَا مِقْنَعَةٌ ضَرَبَهَا لِئَلَّا تَعْلَمَ الْحُرَّةُ مِنَ الْأَمَةِ.

³³⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 16

³³⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 16

³³⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 17 a

³⁴⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 17 b

He^{-asws} said: 'No. It was so, whenever My^{-asws} father^{-asws} saw a maid praying Salat and there was a covering upon her (head), he^{-asws} beat her, for the free woman to be known from the maid".³⁴¹

وَرَوَيْنَا عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَرِهَ لِلْمَرْأَةِ أَنْ تُصَلِّيَ بِلَا خُلْيٍ وَقَالَ لَا تُصَلِّي الْمَرْأَةُ إِلَّا وَ عَلَيْهَا مِنَ الْخُلْيِ أَذْنَاهُ حُرْصٌ فَمَا فَوْقَهُ وَلَا تُصَلِّي إِلَّا وَ هِيَ مُحْتَضِبَةٌ فَإِنْ لَمْ تَكُنْ مُحْتَضِبَةً فَلْتَمَسْ مَوَاضِعَ الْحِنَاءِ بِخُلُوقِ.

And we are reporting from Rasool-Allah^{-saww}, that he^{-saww} disliked for the woman that she prays Salat without any jewellery: 'The woman should not pray Salat except and upon her is the jewellery, the least of it being ear-rings and what is above it, and she should not pray Salat except and she has dyed. If she does not happen to have dyed, let her touch places of the Henna with the perfume".³⁴²

وَقَدْ رَوَيْنَا عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ صُ مَرُ نِسَاءِكَ لَا يُصَلِّينَ مُعْطَلَاتٍ فَإِنْ لَمْ يَجِدْنَ فَلْيَعْقِدْنَ فِي أَعْنَاقِهِنَّ وَ لَوْ السَّيْرَ وَ مَرُهنَ فَلْيَبْعِرْنَ أَكْفَهُنَ بِالْحِنَاءِ وَ لَا يَدْعُنَهَا لِكَيْلًا يَشْتَبِهْنَ بِالرِّجَالِ.

And we are reporting from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Instruct your women not be praying Salat un-adorned. If they cannot find, let them have a necklace in their necks and even if it is the strap, and instruct them, let them change their palms with the Henna, and not leave them, lest they resemble with the men".³⁴³

³⁴¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 17 c

³⁴² Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 17 d

³⁴³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 14 H 13 / 17 e

باب 15 الرداء و سدله و التوشح فوق القميص و اشتغال الصماء و إدخال اليدين تحت الثوب

CHAPTER 15 - THE ROBE AND ITS WRAPPING, AND THE DONNING ABOVE THE SHIRT, AND INCLUDING ITS SHAPE, AND INSERTING THE HANDS BENEATH THE CLOTHES

1- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: السَّيْفُ بِمَنْزِلَةِ الرِّدَاءِ تُصَلِّي فِيهِ مَا لَمْ تَرِ فِيهِ دَمًا وَ الْقَوْسُ بِمَنْزِلَةِ الرِّدَاءِ.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'The sword is at the status of the robe you pray in, for as long as you don't see blood in it, and the bow is as the status of the robe''.³⁴⁴

بيان: وَ رَوَى عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَجْمَعَ طَرَفَيْ رِدَائِهِ عَلَى يَسَارِهِ

Explanation (Ahadeeth only) – And it is reported by Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, he said, 'I asked him^{asws} about the man, 'Is it correct for him to gather two ends of his robe upon his left (during Salat)?'

قَالَ لَا يَصْلُحُ جَمْعُهُمَا عَلَى الْيَسَارِ وَ لَكِنْ اجْمَعُهُمَا عَلَى يَمِينِكَ أَوْ دَعُهُمَا.

He^{asws} said: 'It is not correct to gather both ends upon the left, but gather them upon your right or leave them''.

رَوَاهُ الْكُلَيْبِيُّ وَ الشَّيْخُ فِي الصَّحِيحِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ أَمَّ قَوْمًا فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ فَقَالَ لَا يَنْبَغِي إِلَّا أَنْ يَكُونَ عَلَيْهِ رِدَاءٌ أَوْ عِمَامَةٌ يَرْتَدِي بِهَا.

It is reported by Al-Kulayni and the Sheykh in 'Al-Saheeh' (correct Hadeeth) – from Suleyman Bin Khalid who said, 'I asked Abu Abdullah^{asws} about a man leading a group (in Salat) in a shirt, there isn't any robe upon him. He^{asws} said: 'It is not befitting except if there happens to be a robe upon him, or a turban he dons with''.

قَوْلُ أَبِي جَعْفَرٍ ع لَمَّا أَمَّ أَصْحَابَهُ فِي قَمِيصٍ بَغَيْرِ رِدَاءٍ إِنَّ قَمِيصِي كَثِيفٌ فَهُوَ يُجْزِي أَنْ لَا يَكُونَ عَلَيَّ إِزَارٌ وَ لَا رِدَاءٌ.

Words of Abu Ja'far^{asws} when he^{asws} led his^{asws} companions in Salat in a shirt without a robe: 'A thick shirt, it suffices if there neither happens to be any loincloth nor robe upon me''.

الصَّدُوقُ فِي الصَّحِيحِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: أَذَقَ مَا يُجْزِيكَ أَنْ تُصَلِّيَ فِيهِ بِقَدْرِ مَا يَكُونُ عَلَى مَنْكِبِكَ مِثْلُ جَنَاحِي الْخُطَّافِ.

Al-Sadouq in 'Al-Saheeh' (the correct Hadeeth) – from Zurara, from Abu Ja'far^{asws} having said: 'Least of what suffices you to be praying Salat in, is a measurement of what happens to be upon your shoulders like two wings of the hook bird'.

وَالشَّيْخُ فِي الصَّحِيحِ عَنِ ابْنِ سِنَانٍ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ لَيْسَ مَعَهُ إِلَّا سَرَاوِيلٌ قَالَ يَجِلُّ النَّيْكَهُ مِنْهُ فَيَطْرُقُهَا عَلَى عَاتِقَيْهِ وَ يُصَلِّي

And the Sheykh in 'Al-Saheeh' (correct Hadeeth), from Ibn Sinan who said, 'Abu Abdullah^{asws} was asked about a man who hasn't with him except a trouser. He^{asws} said: 'The waistband is Permissible from it. He drops it upon his shoulder and prays Salat'.

قَالَ وَ إِنْ كَانَ مَعَهُ سَيْفٌ وَ لَيْسَ مَعَهُ ثَوْبٌ فَلْيَتَّقَلَّدِ السَّيْفَ وَ يُصَلِّي قَائِمًا.

He^{asws} said: 'And if there were to be a sword with him and there isn't any cloth with him, let him collar the sword and pray Salat standing'.

وَ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: إِذَا لَيْسَ السَّرَاوِيلُ فَلْيَجْعَلْ عَلَى عَاتِقَيْهِ شَيْئًا وَ لَوْ حَبْلًا.

And in 'Al-Saheeh' (correct Hadeeth) – from Muhammad Bin Muslim, from one of the two (5th or 6th Imam^{asws} having said: 'When he wears the trousers, let him make something to be upon his shoulders, and even if a rope'.

وَ عَنْ جَمِيلٍ قَالَ: سَأَلَ مُرَازِمٌ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا مَعَهُ حَاضِرٌ عَنِ الرَّجُلِ الْحَاضِرِ يُصَلِّي فِي إِزَارٍ مُؤْتَرَأٍ بِهِ قَالَ يَجْعَلْ عَلَى رَقَبَتَيْهِ مِنْدِيلًا أَوْ عِمَامَةً يَرْتَدِي بِهَا.

And from Jameel who said, 'Murazim asked Abu Abdullah^{asws} and I was present with him, about the man present, he prays Salat in a loin cloth he trousers with. He^{asws} said: 'He should make a towel to be upon his knees, or a turban he can be donning with'.

2- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ أَنْ يُصَلِّيَ فِي قَمِيصٍ وَاحِدٍ أَوْ قُبَاءٍ وَحْدَهُ

'Kitab Al Masaail' – by his chain,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, he said, 'I asked him about the man, 'Is it correct if he prays Salat in one shirt, or one cloak?'

قَالَ لِيَطْرُقَ عَلَى ظَهْرِهِ شَيْئًا

He^{asws} said: 'Let him drop something upon his back'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُؤْمَّ فِي سَرَاوِيلٍ وَ رِدَاءٍ

And I asked him^{asws} about the man, 'Is it correct for him to lead Salat in a trouser and a robe?'

قَالَ لَا بَأْسَ بِهِ

He^{asws} said: 'There is no problem with it'.

وَسَأَلْتُهُ عَنِ الْمَرْأَةِ هَلْ يَصْلُحُ لَهَا أَنْ تُصَلِّيَ فِي مِلْحَفَةٍ وَمِقْنَعَةٍ وَ لَهَا دِرْعٌ

And I asked him^{-asws} about the woman, 'Is it correct for her to pray Salat in a wrapping and a head covering, and for her is a shield (blouse)?'

قَالَ لَا يَصْلُحُ لَهَا إِلَّا أَنْ تَلْبَسَ دِرْعَهَا

He^{-asws} said: 'It is not correct for her except if she wears her shield (blouse)'.

وَسَأَلْتُهُ عَنِ الْمَرْأَةِ هَلْ يَصْلُحُ لَهَا أَنْ تُصَلِّيَ فِي إِزَارٍ وَمِلْحَفَةٍ وَمِقْنَعَةٍ وَ لَهَا دِرْعٌ

And I asked him^{-asws} about the woman, 'Is it correct for her to pray Salat in a loin cloth and a wrapping and a head covering, and for her is a shield (blouse)?'

قَالَ إِذَا وَجَدَتْ فَلَا يَصْلُحُ لَهَا الصَّلَاةُ إِلَّا وَ عَلَيْهَا دِرْعٌ

He^{-asws} said: 'When she can find, the Salat is not correct for her except and upon her is a shield (blouse)'.

وَسَأَلْتُهُ عَنِ الْمَرْأَةِ هَلْ يَصْلُحُ لَهَا أَنْ تُصَلِّيَ فِي إِزَارٍ وَمِلْحَفَةٍ تَقْنَعُ بِهَا وَ لَهَا دِرْعٌ

And I asked him^{-asws} about the woman, 'Is it correct for her to pray Salat in a loin cloth and a wrapping to cover her head with, and for her is a shield (blouse)?'

قَالَ لَا يَصْلُحُ لَهَا أَنْ تُصَلِّيَ حَتَّى تَلْبَسَ دِرْعَهَا

He^{-asws} said: 'Is it not correct for her to pray Salaat until she wears her (blouse)'.

وَسَأَلْتُهُ عَنِ السَّرَاوِيلِ هَلْ يُجْزِي مَكَانَ الْإِزَارِ

And I asked him^{-asws} about the trousers, 'Is it allowed in place of the loin cloth?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ فِي إِزَارٍ وَقَلَنْسُوَةٍ وَهُوَ يَجِدُ رِدَاءً

And I asked him^{-asws} about the man, 'Is it correct for him to pray Salat in a loin cloth, and a cap, and he can find a robe?'

قَالَ لَا يَصْلُحُ

He^{-asws} said: 'It is not correct'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ أَنْ يُؤْمَّ فِي سَرَاوِيلٍ وَقَلَنْسُوَةٍ

And I asked him^{-asws} about the man, 'Is it correct if he were to lead Salat in a trouser and a cap?'

قَالَ لَا يَصْلُحُ

He^{-asws} it is not correct'.

وَسَأَلْتُهُ عَنِ الْمُحْرِمِ هَلْ يَصْلُحُ لَهُ أَنْ يَغْقِدَ إِزَارَهُ عَلَى عُنُقِهِ فِي صَلَاتِهِ

And I asked him^{-asws} about the one in Ihraam, 'Is it correct for him to tie his loin cloth upon his neck during his Salat?'

قَالَ لَا يَصْلُحُ أَنْ يَغْقِدَ وَ لَكِنْ يَتْبِيهِ عَلَى عُنُقِهِ وَ لَا يَغْقِدُهُ

He^{-asws} said: 'It is not correct for him to tie, but he should affirm it upon his neck and not tie it'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ أَنْ يُؤَمَّ فِي مِطَرٍ وَحْدَهُ أَوْ جُبَّةٍ وَحْدَهَا

And I asked him^{-asws} about the man, 'Is it correct if he were to lead Salat in a raincoat along, or a coat alone?'

قَالَ إِذَا كَانَ تَحْتَهَا قَمِيصٌ فَلَا بَأْسَ

He^{-asws} said: 'When there were to be a shirt beneath it, there is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يُؤَمُّ فِي قَبَاءٍ وَ قَمِيصٍ قَالَ إِذَا كَانَ تَوْبَتَيْنِ فَلَا بَأْسَ.

And I asked him^{-asws} about the man leading Salat in a cloak and a shirt. He^{-asws} said: 'When there were to be two clothes, there is no problem'.³⁴⁵

بيان: يظهر من تلك الأجوبة أنه يستحب للرجل أن يكون أعالي بدنه مستورة و أن يكون للمصلي رجلا كان أو امرأة ثوبان أحدهما فوق الآخر سواء كان رداء أو قباء أو عباء أو غيرها كما مر.

Explanation – It is apparent from these answers that it is recommended for the man for upper part of his body to be covered, if there happens to be two clothes for the praying one, whether a man or a woman, one of these above the other, same whether it is a robe, or a cloak, or a coat or something else, like what has passed.

3- الْمَكَارِمُ، عَنِ النَّبِيِّ ص قَالَ: رُتَعَتَانِ بِعِمَامَةٍ أَفْضَلُ مِنْ أَرْبَعٍ بِغَيْرِ عِمَامَةٍ.

(The book) 'Al-Maharim' –

³⁴⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 2

‘From the Prophet^{-saww} having said: ‘Two Cycles prayed with a turban is better than four without a turban’’.³⁴⁶

بيان: رَوَاهُ الْكُلَيْبِيُّ وَ الشَّيْخُ بِطُرُقٍ كَثِيرَةٍ عَنِ الصَّادِقِ ع قَالَ: مَنْ تَعَمَّمَ وَ لَمْ يَتَحَنَّنْ فَأَصَابَهُ دَاءٌ لَا دَوَاءَ لَهُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

Explanation (Ahadeeth) – It is reported by Al-Kulayni, and the Sheykh by many ways, from Al-Sadiq^{-asws} having said: ‘One who wears a turban and does not pass it beneath his chin, and an illness were to afflict him, there is no cure for him, he should not blame except himself’.

وَ فِي الْفَقِيهِ عَنْهُ ع إِنِّي لَأَعْجَبُ مَنْ يَأْخُذُ فِي حَاجَتِهِ وَ هُوَ مُعْتَمِّ تَحْتَ حَنَكِهِ كَيْفَ لَا تُقْضَى حَاجَتُهُ وَ قَالَ النَّبِيُّ ص الْفَرْقُ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ التَّلَحُّجِي بِالْعَمَائِمِ وَ ذَلِكَ فِي أَوَّلِ الْإِسْلَامِ وَ ابْتِدَائِهِ.

And in ‘Al-Faqeeh’ – From him^{-asws}: ‘I^{-asws} am surprised from the one who takes regarding his need, and he is wearing a turban passing it beneath his cheek, how his need (request) cannot be fulfilled, and the Prophet^{-saww} said: ‘The difference between the Muslims and the Polytheists is to pass the turban on the beard’, and that is during beginning of Al-Islam and its initial stages’.

الْكُلَيْبِيُّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: طَلَبْتُ الْعِلْمَ ثَلَاثَةَ وَ سِتِّينَ الْحَدِيثِ إِلَى أَنْ قَالَ وَ صَاحِبُ الْفَقْهِ وَ الْعَقْلِ ذُو كَاتِبَةٍ وَ حَزَنٍ وَ سَهَرٍ قَدْ تَحَنَّنَ فِي بُرْنُسِهِ وَ قَامَ اللَّيْلَ فِي حِنْدِسِهِ إِلَى آخِرِ الْحَبْرِ.

(The book) ‘Al-Kulayni’, raising it to Abu Abdullah^{-asws} having said: ‘The seekers of knowledge are three’ – and he^{-asws} continued the Hadeeth up to he^{-asws} said: ‘And an owner of the understanding and the intellect, with gloominess, and grief, and vigil, having passed his turban beneath his cheek, and he stands at night in his dark nights’ – up to end of the Hadeeth’.

فَقَدْ رَوَى الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنِ الرَّضَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مُسْتَوِمِينَ قَالَ الْعَمَائِمُ اغْتَمَّ رَسُولُ اللَّهِ ص فَسَدَلَهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ اعْتَمَّ جِبْرِئِيلُ ع فَسَدَلَهَا مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ.

It has been reported by Al Kulayni, from Al-Reza^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **havoc-causing Angels [3:125]**. He^{-asws} said: ‘The turbans Rasool-Allah^{-saww} had worn, he^{-saww} had let it fall from his^{-saww} front, and from behind him^{-saww}, and Jibraeel^{-as} had worn it, and he^{-as} let it fall in his^{-as} front and from behind him^{-as}’.

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَتْ عَلَى الْمَلَائِكَةِ الْعَمَائِمُ الْبَيْضُ الْمُرْسَلَةُ يَوْمَ بَدْرٍ.

And from Abu Ja’far^{-asws} having said: ‘There were white turbans upon the Angels, the ones who were Sent on the day of (battle of) Badr’.

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَمَّمَ رَسُولُ اللَّهِ ص عَلَيَّ ع يَدَيْهِ فَسَدَلَهَا مِنْ بَيْنِ يَدَيْهِ وَ قَصَرَهَا مِنْ خَلْفِهِ قَدَرُ أَرْبَعِ أَصَابِعٍ ثُمَّ قَالَ أَذْبِرُ فَأَذْبِرُ ثُمَّ قَالَ أَقْبِلُ فَأَقْبِلُ ثُمَّ قَالَ هَكَذَا تَيْجَانُ الْمَلَائِكَةِ.

And from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} donned a turban of Ali^{-asws} by his^{-saww} hands. He^{-saww} let it hang in his^{-asws} front, and shortened it from behind him^{-asws}, a

measure of four fingers. Then he^{-saww} said: 'Turn around!' He^{-asws} turned around. Then he^{-saww} said: 'Come forward!' He^{-asws} came forward. Then he^{-saww} said: 'Lit this are crowns of the Angels'.

وَعَنْ يَاسِرِ الْخَادِمِ قَالَ: لَمَّا حَضَرَ الْعِيدُ بَعَثَ الْمَأْمُونُ إِلَى الرِّضَا عَ يَسْأَلُهُ أَنْ يَرْكَبَ وَ يَحْضُرَ الْعِيدَ وَ يُصَلِّيَ وَ يُخْطُبَ

And from Yasir Al-Khadim who said, 'When the Eid presented, Al-Mamoun sent a message to Al-Reza^{-asws} asking him^{-asws} to ride and attend the Eid and pray Salat (leading the people) and address.

فَبَعَثَ إِلَيْهِ الرِّضَا عَ يَسْتَغْفِيهِ فَأُحِلَّ عَلَيْهِ فَقَالَ إِنَّ لَمْ تَغْفُفِي خَرَجْتُ كَمَا خَرَجَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع

Al-Reza^{-asws} sent a message to him to excuse him^{-asws}. He insisted upon it. He^{-asws} said: 'Since you are not excusing me, I^{-asws} shall come out like what Rasool-Allah^{-saww} and Amir Al-Momineen^{-asws} had come out'.

فَقَالَ لَهُ الْمَأْمُونُ اخْرُجْ كَيْفَ شِئْتَ

Al-Mamoun said, 'Come out however you^{-asws} so desire to'.

فَسَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ فَلَمَّا طَلَعَتِ الشَّمْسُ قَامَ عَ فَأَغْتَسَلَ فَعَمَّمَ بِعِمَامَةٍ بَيْضَاءَ مِنْ قُضْنٍ أَلْقَى طَرَفًا مِنْهَا عَلَى صَدْرِهِ وَ طَرَفًا بَيْنَ كَتِفَيْهِ وَ تَشَمَّرَ إِلَى آخِرِ الْخَبَرِ.

He^{-asws} continued the Hadeeth up to he^{-asws} said: 'When the sun emerged, he^{-asws} stood and washed. He^{-asws} donned a turban of white cotton, throwing an end from it upon his^{-asws} chest, and an end between his^{-asws} shoulders, and he^{-asws} rolled up (sleeves)' – up to end of the Hadeeth''.

وَرَوَى الطَّبْرَسِيُّ رَهْ فِي الْمَكَارِمِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ عَ دَخَلَ الْمَسْجِدَ وَ عَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أُرْسِلَ طَرَفُهَا بَيْنَ كَتِفَيْهِ.

And it is reported by Al-Tabarsee in 'Al-Makarim', from Abdullah Bin Suleyman, from his father, 'Ali^{-asws} Bin Al-Husayn^{-asws} entered the Masjid, and upon him^{-asws} was a black turban, he^{-asws} had hanged its ends between his^{-asws} shoulders''.

رَوَيْنَا عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ عُفَّةَ فِي كِتَابِهِ الَّذِي سَمَّاهُ كِتَابَ الْوَلَايَةِ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ بِشْرِ صَاحِبِ رَسُولِ اللَّهِ ص قَالَ: بَعَثَ رَسُولُ اللَّهِ ص يَوْمَ غَدِيرِ حُجٍّ إِلَى عَلِيٍّ عَ فَعَمَّمَهُ وَ أَسَدَلَ الْعِمَامَةَ بَيْنَ كَتِفَيْهِ وَ قَالَ هَكَذَا أَتَيْتَنِي رَبِّي يَوْمَ خُتِنِ بِالْمَلَائِكَةِ مُعَمِّمِينَ قَدْ أَسَدَلُوا الْعِمَامَةَ وَ ذَلِكَ حُجْرٌ بَيْنَ الْمُسْلِمِينَ وَ الْمُشْرِكِينَ إِلَى آخِرِ الْخَبَرِ.

We are reporting from Abu Al-Abbas Ahmad Bin Uqdah, in his book named as 'Kitab Al-Wilayah', by his chain to Abdullah Bin Bishr, 'Companion of Rasool-Allah^{-saww} having said: 'Rasool-Allah^{-saww} sent for Ali^{-asws} on the day of Ghadeer Khumm. He^{-saww} turbaned him^{-asws} and let the turban hang in front of his^{-asws} shoulders, and said: 'Like this my^{-saww} Lord^{-azwj} Assisted me^{-saww} on the day of (battle of) Hunayn with the turbaned Angels. They had hung the turbans, and that distinguished between the Muslims and the Polytheists' – up to end of the Hadeeth''.

وَقَالَ فِي الْحَدِيثِ الْآخِرِ عَمَّ رَسُولُ اللَّهِ ص عَلِيًّا يَوْمَ غَدِيرِ حُمٍّ عِمَامَةً سَدَّهَا بَيْنَ كَيْفِيهِ وَقَالَ هَكَذَا أُيَّدَنِي رَبِّي بِالْمَلَائِكَةِ ثُمَّ أَخَذَ يَدَهُ فَقَالَ أَيُّهَا النَّاسُ مَنْ كُنْتُ مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ وَاللَّهِ مَنْ وَالَاهُ وَعَادَى اللَّهَ مِنْ عَادَاهُ.

And he said in another Hadeeth: ‘Rasool-Allah^{-saww} turbaned Ali^{-asws} on the day of Ghadeer. He^{-saww} let it hand between his^{-asws} shoulders, and said: ‘Like this my^{-saww} Lord^{-azwj} Assisted me^{-saww} with the Angels’. Then he^{-saww} held his^{-asws} hand and said: ‘O you people! One whose Master^{-saww} I^{-saww} was, so this Ali^{-asws} is his Master^{-asws}. May Allah^{-azwj} befriend the one who befriends him^{-asws}, and be inimical to the one who is inimical to him^{-asws}!’

وَرَوَى الْكُلَيْنِيُّ وَ الشَّيْخُ عَنْ عُثْمَانَ النَّوَّاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَعْسِلُ الْمَوْتَى قَالَ أَوْ تُحْسِنُ قُلْتُ إِنِّي أَعْسِلُ فَقَالَ إِذَا عَسَلْتَ فَارْفُقْ بِهِ وَلَا تَعْمِزْهُ وَلَا تَمَسَّ مَسَامِعَهُ بِكَافُورٍ وَإِذَا عَمَّمْتَهُ فَلَا تُعَمِّمُهُ عِمَّةَ الْأَعْرَابِ قُلْتُ كَيْفَ أَصْنَعُ قَالَ خُذِ الْعِمَامَةَ مِنْ وَسْطِهَا وَ انْشُرْهَا عَلَى رَأْسِهِ ثُمَّ رُدَّهَا إِلَى خَلْفِهِ وَ اطْرَحْ طَرَفَيْهَا عَلَى صَدْرِهِ.

And it is reported by Al-Kulayni and the Sheykh – from Usman Al-Nawa’a who said, ‘I said to Abu Abdullah^{-asws}, ‘I tend to wash the dead bodies’. He^{-asws} said: ‘And you are good (at it)?’ I said, ‘I wash’. He^{-asws} said: ‘When you wash, then be gentle with him, and do not immerse him, nor touch his ears with the camphor, and when you turban him, do not turban him with turbans of the Bedouins’. I said, ‘How shall I do it?’ He^{-asws} said: ‘Take the turban from its middle and spread it upon his head, then return it to his behind, and drop its ends upon his chest’.

4- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ عَلِيٍّ مَا يُصَلِّي فِيهِ مِنَ الثِّيَابِ فَقَالَ إِنَّ الْإِنْسَانَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ جَسَدَهُ وَ ثِيَابَهُ وَ كُلَّ شَيْءٍ حَوْلَهُ يُسَبِّحُ.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Amir Al-Momineen^{-asws} was asked about the reason of the clothes what are being prayed in. He^{-asws} said: ‘When the person is in the Salat, his body and his clothes, and all things around him glorify (Allah^{-azwj})’.³⁴⁷

5- مَعَانِي الْأَخْبَارِ، مُحَمَّدُ بْنُ هَارُونَ الزُّنْجَائِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْقَاسِمِ بْنِ سَلَامٍ بِأَسَانِيدٍ مُتَّصِلَةٍ إِلَى النَّبِيِّ ص أَنَّهُ هَمَّى عَنْ لِبْسَتَيْنِ اشْتِمَالِ الصَّمَاءِ وَ أَنَّ يَلْتَجِفَ الرَّجُلُ بِثَوْبٍ لَيْسَ بَيْنَ فَرْجِهِ وَ بَيْنَ السَّمَاءِ شَيْءٌ.

(The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Haroub Al Zunjany, from Al Bin Abdul Aziz, from Al Qasim Bin Sallam,

‘By the chains connected to the Prophet^{-saww}, he^{-saww} prohibited from two clothing (for Salat) – ‘Ishtimal Al-Samma’, and that the man wraps with a cloth, there not being anything between his private parts and the sky’.³⁴⁸

قال الأصمعي اشتمال الصماء عند العرب أن يشتمل الرجل بثوبه فيجلل به جسده كله و لا يرفع منه جانباً فيخرج منه يده و أما الفقهاء فإنهم يقولون هو أن يشتمل الرجل بثوب واحد ليس عليه غيره ثم يرفعه من أحد جانبيه فيضعه على منكبيه يبدو منه فرجه

³⁴⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 4

³⁴⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 5 a

Note – Al-Asmaie said, ‘Ishtimal Al-Samma’ in the view of the Arabs is the man covering his whole body with his cloth, and does not raise any side from it, so his hand can come out from it; and as for the jurists, they are saying it is the man covering with one cloth, there not being another upon him, then he raises it from one of its sides and places it upon his shoulder, revealing his private part from it.

وَقَالَ الصَّادِقُ ع التَّحَافُ الصَّمَاءُ هُوَ أَنْ يُدْخِلَ الرَّجُلُ رِذَاءَهُ تَحْتَ إِبْطِهِ ثُمَّ يَجْعَلُ طَرَفَيْهِ عَلَى مَنْكِبٍ وَاحِدٍ. وَ هَذَا هُوَ التَّأْوِيلُ الصَّحِيحُ دُونَ مَا خَالَفَهُ.

And Al-Sadiq^{asws} said: ‘Al-Samma’ mantling, it is the man inserting his robe beneath his armpits, then he makes its ends upon one shoulder”. And it is the correct interpretation besides what opposes it.

6- عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادٍ عَنْ خُرَيْبٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّكَ وَ التَّحَافُ الصَّمَاءُ

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaquob Bin Yazeed, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’far^{asws} said: ‘Beware of wrapping ‘Al-Samma’.

قَالَ قُلْتُ وَ مَا الصَّمَاءُ

He (the narrator) said, ‘I said, ‘And what is ‘Al-Samma’?’

قَالَ أَنْ تُدْخِلَ الثَّوْبَ مِنْ تَحْتِ جَنَاحِكَ فَتَجْعَلَهُ عَلَى مَنْكِبٍ وَاحِدٍ.

He^{asws} said: ‘Inserting the cloth from beneath your wings and making it upon one shoulder” (i.e., the way Ihram is worn by general Muslims).³⁴⁹

7- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عُمَرَ بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَوْمَ يَقُومُ يَجُوزُ لَهُ أَنْ يَتَوَشَّحَ

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar who said,

‘I asked Abu Abdullah^{asws} about the man leading a group in Salat, ‘Is it allowed for him to wear a mantle?’

قَالَ لَا يُصَلِّي الرَّجُلُ يَقُومُ وَ هُوَ مُتَوَشِّحٌ فَوْقَ ثِيَابِهِ وَ إِنْ كَانَتْ عَلَيْهِ ثِيَابٌ كَثِيرَةٌ لِأَنَّ الْإِمَامَ لَا يَجُوزُ لَهُ الصَّلَاةُ وَ هُوَ مُتَوَشِّحٌ.

He^{asws} said: ‘It is not correct for the man praying (leading) Salat with a group in a mantle (blanket/robe) above his clothes, and even if there were to be a lot of clothes upon him, because the prayer leader, the Salat is not allowed for him if he is in a mantle”.³⁵⁰

³⁴⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 6

³⁵⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 7

8- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ النَّهْدِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا كُرِهَ التَّوَشُّعُ فَوْقَ الْقَمِيصِ لِأَنَّهُ مِنْ فِعْلِ الْجَبَابِرَةِ.

And from him, from his father, from Sa'ad, from Al Haysam Bin Abu Masrouq Al Nahdy, from Ibn Mahboub, from Al Haysam Bin Waqid,

‘From Abu Abdullah^{-asws} having said: ‘But rather the mantle is disliked above the shirt because it is from the deeds of the tyrants’³⁵¹.

9- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ مَا الْعِلَّةُ الَّتِي مِنْ أَحْلَاهَا لَا يُصَلِّي الرَّجُلُ وَ هُوَ مُتَوَشِّعٌ فَوْقَ الْقَمِيصِ

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marrar, from Yunus, from a group of his companions,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} having been asked, ‘What is the reason due to which the man cannot pray salat and he is in a mantle above the shirt?’

قَالَ لِعِلَّةِ التَّكَبُّرِ فِي مَوْضِعِ الْإِسْتِكَانَةِ وَ الدُّلِّ.

He^{-saww} said: ‘Due to reason of the arrogance in a place of the submission and the humbleness’³⁵².

10- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدٍ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحُسَيْنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يُصَلِّي الرَّجُلُ فِي قَمِيصٍ مُتَوَشِّعًا بِهِ فَإِنَّهُ مِنْ أَفْعَالِ قَوْمِ لُوطٍ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The man cannot pray salat in a shirt, in a mantle with it, for it is from the deeds of the people of Lut^{-asw}’³⁵³.

11- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُجَّاجِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ عَبْدُ الْمَلِكِ الْقُمِّيُّ فَقَالَ أَصْلَحَكَ اللَّهُ أَشْرَبَ وَ أَنَا قَائِمٌ

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Hajjaj who said,

‘I was in the presence of Abu Abdullah^{-asws} when Abdul Malik Al-Qummi entered to see him. He said, ‘May Allah^{-azwj} Keep you^{-asws} well! Can I drink while I am standing?’

فَقَالَ إِنْ شِئْتَ

³⁵¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 8

³⁵² Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 9

³⁵³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 10

He^{-asws} said: 'If you so desire to'.

قَالَ فَأَشْرَبُ بِنَفْسٍ وَاحِدَةٍ حَتَّى أُرْوَى

He said, 'Can I drink in one breath until I am saturated?'

قَالَ إِنْ شِئْتَ

He^{-asws} said: 'If you so desire to'.

قَالَ فَأَسْجُدُ وَ يَدَيَّ فِي ثَوْبِي

He said, 'Can I perform Sajdah while my hand is inside my clothes?'

قَالَ إِنْ شِئْتَ

He^{-asws} said: 'If you so desire'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنِّي وَاللَّهِ مَا مِنْ هَذَا وَ شِبْهِهِ أَخَافُ عَلَيْكُمْ.

Then Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! It is not from this and its like I^{-asws} am fearing upon you all'.³⁵⁴

بيان: رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَ لَا يُخْرِجُ يَدَيْهِ مِنْ ثَوْبِهِ فَقَالَ إِنْ أَخْرَجَ يَدَيْهِ فَحَسَنٌ وَ إِنْ لَمْ يُخْرِجْ فَلَا بَأْسَ.

Explanation – It is reported by the Sheykh in 'Al-Saheeh' (correct Hadeeth), from Muhammad Bin Muslim, 'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man praying Salat and he does not bring out his hands from his clothes. He^{-asws} said: 'If he does bring out his hands, it is better, and if he does not bring his hands out, there is no problem'".

الشَّيْخُ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَ يُدْخِلُ يَدَيْهِ فِي ثَوْبِهِ قَالَ إِنْ كَانَ ثَوْبٌ آخَرُ إِزَارًا أَوْ سَرَاوِيلَ فَلَا بَأْسَ وَ إِنْ لَمْ يَكُنْ فَلَا يَجُوزُ ذَلِكَ وَ إِنْ أَدْخَلَ يَدًا وَاحِدَةً وَ لَمْ يُدْخِلِ الْآخَرَى فَلَا بَأْسَ.

The Sheykh, from Ammar Al-Sabaty, from Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man who prays Salat and inserts his hand in his clothes. He^{-asws} said: 'If his other cloth were to be a loin cloth or a trouser, there is no problem, and if it does not happen to be so, that is not allowed; and if inserts one hand and does not insert the other, there is no problem'".

12- كِتَابُ الْمَسَائِلِ، وَ قُرْبُ الْإِسْنَادِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَشَّحُ بِالثَّوْبِ فَيَقْعُ عَلَى الْأَرْضِ أَوْ يُجَاوِزُهُ عَاتِقَهُ أَوْ يَصْلُحُ

(The books) 'Kitab Al-Masail', and Qurb Al Isnaad' – by their chains,

From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man mantling with the cloth, so it falls upon the ground, or it exceeds his shoulders, 'Is it correct?'

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.³⁵⁵

13- الْمُقْنِعُ، إِيَّاكَ وَ سَدَلَ الثَّوْبَ فِي الصَّلَاةِ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع خَرَجَ عَلَى قَوْمٍ يُصَلُّونَ قَدْ أَسْدَلُوا أَزْدِيَّتَهُمْ فَقَالَ مَا لَكُمْ قَدْ أَسْدَلْتُمْ ثِيَابَكُمْ كَأَنَّكُمْ يَهُودٌ قَدْ خَرَجُوا مِنْ فُهْرِهِمْ يُعْنِي مِنْ بَعْضِهِمْ.

(The book) 'Al Muqnie' –

'Beware of hanging the cloth down in the Salat, for Amir Al-Momineen^{-asws} came out to a group who were praying Salat and their robes were hanging. He^{-asws} said: 'What is the matter with you all? Your clothes and hanging loosely as if you were Jews who have come out from their schools, meaning from their Synagogues'.³⁵⁶

و قال من فهرهم أي موضع مدارسهم و هي كلمة نبطية أو عبرانية عربت.

Explanation - And he^{-asws} said: 'From their schools', i.e., place of their schooling, and it is a Nabatean word which has been Arabised'.

14- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: إِنَّمَا كَرِهَ السَّدْلُ عَلَى الْأُرْرِ بِغَيْرِ قَمِيصٍ فَأَمَّا عَلَى الْقَمِيصِ وَ الْجَنَابِ فَلَا بَأْسَ.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'But rather hanging the cloth upon the loincloth without a shirt is disliked. As for upon the shirt and the coats, there is no problem'.³⁵⁷

تبيين و تفصيل

Clarification and detail (Ahadeeth only) –

و قَالَ الْحُسَيْنُ بْنُ مَسْعُودٍ فِي شَرْحِ السُّنَّةِ رَوَى عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ لِأَحَدِكُمْ ثَوْبَانِ فَلْيُصَلِّ فِيهِمَا فَإِنْ لَمْ يَكُنْ إِلَّا ثَوْبٌ فَلْيَتَزَرَّ وَ لَا يَشْتَمِلِ اسْتِمَالُ الْيَهُودِ.

³⁵⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 12

³⁵⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 13

³⁵⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 14

And Al-Husayn Bin Masoud said in commentary of 'Al-Sunnah', 'It is reported by Ibn Umar who said, 'When there were to be two clothes for one of you, let him pray Salat in them. If there does not happen to be except one cloth, let him trouser with it and not mantle it, mantling of the Jews''.

قلت و قد رَوَى أَنَّ النَّبِيَّ صَلَّى عَلَى الصَّلَاةِ اشْتِمَالَ الْيَهُودِ فَجَعَلَهُمَا شَيْئًا وَاحِدًا.

I (Majlisi) say, 'And it has been reported that the Prophet^{saww} had prohibited from 'Al-Asmma' mantling by the Jews, so he^{saww} made them both to be one thing.

وَرَوَى الْعَامَّةُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ صَلَّى عَلَى الصَّلَاةِ اشْتِمَالَ الصَّمَاءِ. وَهُوَ أَنْ يَجْعَلَ وَسْطَ الرِّدَاءِ تَحْتَ مَنْكِبِهِ الْأَيْمَنِ وَ يَرُدُّ طَرَفَهُ عَلَى الْأَيْسَرِ

And it is reported by the general Muslim, from Abu Saeed Al-Khudri, 'The Prophet^{saww} prohibited from 'Al-Samma' mantling'. And it is making middle of the robe beneath his right shoulder and returning its end upon the left.

وَعَنْ ابْنِ مَسْعُودٍ قَالَ نَهَى النَّبِيُّ أَنْ يَلْبَسَ الرَّجُلُ ثَوْبًا وَاحِدًا يَأْخُذُ بِجَوَانِبِهِ عَنْ مَنْكِبَيْهِ يَدْعَى تِلْكَ الصَّمَاءَ.

And from Ibn Masoud who said, 'The Prophet^{saww} prohibited the man wearing one cloth, taking its sides upon his shoulder. He^{saww} called that 'Al-Samma''.

رَوَاهُ الشَّيْخُ فِي الْحَسَنِ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ: كَتَبَ الْحَسَنُ بْنُ عَلِيٍّ بْنِ يَقُطِينٍ إِلَى الْعَبْدِ الصَّالِحِ عَ هَلْ يُصَلِّي الرَّجُلُ الصَّلَاةَ وَ عَلَيْهِ إِزَارٌ مُتَوَشِّحٌ بِهِ فَوْقَ الْقَمِيصِ فَكَتَبَ نَعَمْ.

It is reported by the Sheykh in Al-Hassan (good Hadeeth), from Hammad Bin Isa who said, 'Al-Hassan Bin Ali Bin Yaqteen wrote to Al-Abd Al-Salih (Al-Kazim^{asws}), 'Is it correct for the man to pray the Salat and upon him is a loin cloth mantling with it above the shirt?' He^{asws} said: 'Yes''.

فِي الْمُؤْتَقِ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَشْمَلُ [يَشْتَمِلُ] فِي صَلَاتِهِ بِثَوْبٍ وَاحِدٍ قَالَ لَا يَشْتَمِلُ بِثَوْبٍ وَاحِدٍ فَأَمَّا أَنْ يَتَوَشَّحَ فَيُعْطَى مَنْكِبَيْهِ فَلَا بَأْسَ.

And in 'Al-Mowsiq' (the trusted Hadeeth) from Sama'at who said, 'I asked him^{asws} about a man who mantles in his Salat with one cloth. He^{asws} said: 'He cannot mantle with one cloth. But, if he were to mantle covering his shoulders, there is no problem''.

وَرَوَى الشَّيْخُ فِي الضَّعِيفِ عَنْ زَيْدِ بْنِ الْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلَهُ رَجُلٌ وَأَنَا خَاضِرٌ عَنِ الرَّجُلِ يُخْرِجُ مِنَ الْحَمَّامِ أَوْ يَغْتَسِلُ فَيَتَوَشَّحُ وَيَلْبَسُ قَمِيصَهُ فَوْقَ الْإِزَارِ فَيُصَلِّي وَ هُوَ كَذَلِكَ قَالَ هَذَا عَمَلُ قَوْمٍ لُوطٍ

And it is reported by the Sheykh in 'Al-Zaeef' (weak Hadeeth), from Ziyad Bin Al-Munzir, from Abu Ja'far^{asws}, he said, 'A man asked him^{asws} while I was present, about the man who comes out from the bathhouse, or bathing, so he mantles and wears a shirt above the loincloth. He prays Salat while he is like that. He^{asws} said: 'This is a deed of the people of Lut^{as}'.

قَالَ قُلْتُ فَإِنَّهُ يَتَوَشَّحُ فَوْقَ الْقَمِيصِ

He (the narrator) said, 'I said, 'He is mantling above the shirt!'

فَقَالَ هَذَا مِنَ التَّجَبُّرِ .

He^{-asws} said: 'This is from being tyrannical'.

رَوَاهُ الْكَرَاجَكِيُّ فِي كَنْزِ الْفَوَائِدِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص عَشْرُونَ خَصَلَةً فِي الْمُؤْمِنِ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَكُنْ إِمَانُهُ إِنَّ مِنْ أَخْلَاقِ الْمُؤْمِنِ يَا عَلِيُّ

It is reported by Al-Karajaky in 'Kanz Al-Fawaaid', said, 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'Twenty traits in the Momin, one who does not have these in him, his Eman is not perfect. It is from the mannerisms of the Momin, O Ali^{-asws}!

الْحَاضِرُونَ لِلصَّلَاةِ وَ الْمُسَارِعُونَ إِلَى الزَّكَاةِ وَ الْمُطْعَمُونَ الْمَسَاكِينَ الْمَسَاخُونَ رَأْسَ الْيَتِيمِ وَ الْمُطَهَّرُونَ أَظْفَارَهُمْ وَ الْمُتَزَوُّونَ عَلَى أَوْسَاطِهِمْ

The ones presenting for the Salat, and the ones quick to the Zakat, and ones reassuring the poor, the ones caressing head of the orphan, the ones cleaning their nails, and the ones wearing the trouser up to their waists'.

إِلَى قَوْلِهِ رُفْبَانٌ بِاللَّيْلِ أَسَدٌ بِالنَّهَارِ صَائِمُونَ النَّهَارَ قَائِمُونَ اللَّيْلَ الَّذِينَ مَشْيُهُمْ عَلَى الْأَرْضِ هَوْنًا [هَوْنٌ] وَ حُطَاهُمْ إِلَى الْمَسَاجِدِ وَ عَلَى أَثَرِ الْمَقَابِرِ الْخَيْرِ .

Up to his^{-saww} words: 'Spiritualists at night and lions at daytime, fasting at daytime and standing (for Salat) at night, those their walking upon the ground is humble and so are their steps to the Masjids, and upon the tracks of the graves' – the Hadeeth''.

وَ عَنْ أَبِي الرَّجَاءِ مُحَمَّدِ بْنِ طَالِبٍ عَنْ أَبِي الْمُفَضَّلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْأَزْدِيِّ عَنْ خَالِدِ بْنِ يَزِيدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَ عَلِيُّ ع لِنُوفٍ الْبَكَالِيِّ هَلْ تَدْرِي مَنْ شِيعَتِي

And from Abu Al-Raja'a Muhammad Bin Talib, from Abu Al-Mufazzal Muhammad Bin Abdullah Al-Shaybani, from Abdullah Bin Ja'far Al-Azdy, from Khalid Bin Yazeed Bin Muhammad, from his father, from Hatan Bin Sadeyr, from his father, 'From Muhammad Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Ali^{-asws} said to Nowf Al-Bakaly, 'Do you know who my^{-asws} Shias are?'

قَالَ لَا وَ اللَّهُ

He said, 'No, by Allah^{-azwj}!'

قَالَ شِيعَتِي الدُّبُلُ الشَّفَاءُ الْحُمْصُ الْبُطُونُ الَّذِينَ تُعْرِفُ الرَّهْبَانِيَّةَ وَ الرَّبَّانِيَّةَ فِي وُجُوهِهِمْ رُفْبَانٌ بِاللَّيْلِ أَسَدٌ بِالنَّهَارِ الَّذِينَ إِذَا جَنَّهُمُ اللَّيْلُ انْتَرَوْا عَلَى أَوْسَاطِهِمْ وَ انْتَدَوْا عَلَى أَطْرَافِهِمْ وَ صَفُّوا عَلَى أَقْدَامِهِمْ وَ افْتَرَشُوا جَبَاهَهُمْ تَجَرِي دُمُوعُهُمْ عَلَى خُدُودِهِمْ يَجْأَرُونَ إِلَى اللَّهِ فِي فَكَالِكَ رِقَائِهِمُ الْخَيْرِ .

He^{-asws} said: 'My^{-asws} Shias are of parched lips, flat bellies, those whose monasticism and spiritualism is recognised in their faces. They are spiritualists at night, lions at daytime. Those when the night shields them, they trouser up to their waists and robe upon their ends, and they form rows upon their feet, and they spread their foreheads (on the ground). Their tears flow upon their cheeks seeking shelter to Allah^{-azwj} in liberating their necks' – the Hadeeth''.

قَدْ رَوَى الْعَامَّةُ أَنَّ النَّبِيَّ صَلَّى قَالَ: لَا يُصَلِّي أَحَدُكُمْ وَهُوَ مُحَرَّمٌ.

The general Muslims have reported that the Prophet^{-saww} said: 'Not one of you should pray Salat while he is girded (rope round his waist)'.

حَدِيثُ عَلِيٍّ ع أَنَّهُ رَأَى قَوْمًا يُصَلُّونَ قَدْ سَدَلُوا ثِيَابَهُمْ فَقَالَ كَأَنَّهُمْ الْيَهُودُ خَرَجُوا مِنْ فُتُوحِهِمْ.

Hadeeth of Ali^{-asws}, he^{-asws} saw a group praying Salat, their clothes were hanging. He^{-asws} said: 'It is as if they are Jews having come out from their schools'.

و قال من فهرهم أي موضع مدارسهم و هي كلمة نبطية أو عبرانية عربت.

Explanation - And he^{-asws} said: 'From their schools', i.e., place of their schooling, and it is a Nabatean word which has been Arabised'.

و رَوَى فِي الْمِشْكَاةِ عَنْ أَبِي دَاوُدَ وَ التِّرْمِذِيِّ بِإِسْنَادِهِمَا عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى عَنْ السَّذْلِ فِي الصَّلَاةِ وَ أَنَّ يُعْطِيَ الرَّجُلُ فَاهُ.

And it is reported in 'Al-Mishkat' – from Abu Dawood and Al-Tirmizi, by their chains from Abu Hureyra (a well-known fabricator), 'Rasool-Allah^{-saww} had prohibited from hanging the clothes during the Salat, and from the man covering his mouth'.

الصَّدُوقُ عَنْ ابْنِ بُكَيْرٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يُصَلِّي وَ يُرْسِلُ جَانِبَيْ ثَوْبِهِ قَالَ لَا بَأْسَ.

Al-Sadouq, from Ibn Bukeyr, 'He asked Abu Abdullah^{-asws} about the man praying Salat and both sides of his clothes are loose. He^{-asws} said: 'There is no problem'.

15- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: حَدَّثَنِي مَنْ رَأَى الْحُسَيْنَ بْنَ عَلِيٍّ ع وَ هُوَ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ وَ حَدَّثَهُ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى يُصَلِّي فِي ثَوْبٍ وَاحِدٍ

(The book) Da'aim Al Islam' –

'We are reporting from Abu Ja'far^{-asws} having said: 'It is narrated to me^{-asws} by the one who saw Al-Husayn^{-asws} Bin Ali^{-asws}, and he^{-asws} was praying Salat in one cloth, and he^{-asws} narrated to him that he^{-asws} had seen Rasool-Allah^{-saww} pray Salat in one cloth'.

قَالَ وَ صَلَّى بِنَا جَابِرُ بْنُ عَبْدِ اللَّهِ فِي بَيْتِهِ فِي ثَوْبٍ وَاحِدٍ وَ إِنَّ إِلَى جَانِبِهِ مَشْجَبًا عَلَيْهِ ثِيَابٌ لَوْ شَاءَ أَنْ يَتَنَاوَلَ مِنْهَا مَا يَلْبَسُهُ لَفَعَلَ وَ أَحَبَّرَ أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى يُصَلِّي فِي ثَوْبٍ وَاحِدٍ.

He said, 'And Jabir Bin Abdullah prayed Salat with us in his house, in one cloth, and to his side were planks of wood, upon it were clothes (being dried). Had he so desired to take from these what he could have worn, he would have done so, and he informed that he had seen Rasool-Allah^{-saww} praying Salat in one cloth'.³⁵⁸

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: صَلَّى بِنَا أَبِي رِضْوَانَ اللَّهُ عَلَيْهِ فِي ثَوْبٍ وَاحِدٍ قَدْ تَوَشَّحَ بِهِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'My^{-asws} father^{-asws}, may Allah^{-azwj} be Pleased with him^{-asws}, prayed Salat with us in one cloth, having mantled with it".³⁵⁹

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ كَانَ يُصَلِّي فِي الثَّوْبِ الْوَاحِدِ الْوَاسِعِ وَقِيلَ لِأَبِي جَعْفَرٍ ع إِنَّ الْمُغْيِرَةَ يَقُولُ - لَا يُصَلِّي الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ إِلَّا وَ عَلَيْهِ مَعَهُ إِزَارٌ فَإِنْ لَمْ يَجِدْ شَدَّ فِي وَسْطِهِ عَقَالًا فَقَالَ أَبُو جَعْفَرٍ ع هَذَا فِعْلُ الْيَهُودِ.

And from Rasool-Allah^{-saww}, he^{-saww} had prayed Salat in one capacious cloth; and it was said to Abu Ja'far^{-asws}, 'Al-Mugheira is saying, 'The man should not pray Salat in one cloth except and upon him there is a loin cloth with him. If he cannot find, he should tie a band in his waist'. Abu Ja'far^{-asws} said: 'This is a deed of the Jews".³⁶⁰

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي الثَّمِيصِ الْوَاحِدِ الْكَثِيفِ إِذَا أَرَزَهُ عَلَيْهِ.

And from Ali^{-asws} having said: 'There is no problem with the Salat in the one thick shirt when his loin cloth is upon him".³⁶¹

وَعَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَتَاهُمَا قَالَا لَا بَأْسَ بِالصَّلَاةِ فِي الْإِزَارِ أَوْ فِي السَّرَاوِيلِ إِذَا رَمَى الْمُصَلِّي عَلَى كَتِفَيْهِ شَيْئًا وَ لَوْ مِثْلَ جَنَاحِي الْخَطَّافِ.

And from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, they^{-asws} both said: 'There is no problem with praying Salat in the loin cloth or in the trouser, when the praying one were to throw something his shoulder, and even if it were to be like two wings of the Hook bird".³⁶²

وَقَدْ رَوَيْنَا عَنْ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَبْقَى عَلَى ثَوْبِهِ أَنْ يَلْبَسَهُ فِي صَلَاتِهِ فَلَيْسَ لِلَّهِ أَكْبَسَاؤُهُ.

And we are reporting from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who keeps his clothes to wear it in his Salat, it isn't for Allah^{-azwj} to Clothe him".³⁶³

وَعَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي فِي الْبُرْثُسِ.

And from Ali^{-asws}: 'Rasool-Allah^{-saww} had prayed Salat in the pallium".³⁶⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْبُرْثُسُ كَالِإِذَاءِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The pallium is like the robe".³⁶⁵

وَعَنْ عَلِيٍّ ع أَنَّهُ خَرَجَ عَلَى قَوْمٍ فِي الْمَسْجِدِ قَدْ أَسْدَلُوا أَرْدِيَّتَهُمْ وَ هُمْ قِيَامٌ يُصَلُّونَ فَقَالَ مَا لَكُمْ أَسَدَلْتُمْ أَرْدِيَّتَكُمْ كَأَنَّكُمْ يَهُودٌ فِي بَيْعَتِهِمْ إِذَا كُنْتُمْ وَ السَّدَلُ.

³⁵⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 b

³⁶⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 c

³⁶¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 d

³⁶² Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 e

³⁶³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 f

³⁶⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 g

³⁶⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 h

And from Ali^{-asws}, he^{-asws} came out to a group in the Masjid, their robes were hanging and they were standing praying Salat. He^{-asws} said: 'What is the matter with you your robes are hanging? It is as if you are Jews in their synagogues. Beware of the hanging!'³⁶⁶

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي السَّيْفِ فَقَالَ السَّيْفُ فِي الصَّلَاةِ كَالرِّدَاءِ.

And from Ja'far Bin Muhammad^{-asws}, he^{-asws} was asked about the Salat in the sword (being in the shoulder. He^{-asws} said: 'The sword in the Salat is like the robe''.³⁶⁷

³⁶⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 i

³⁶⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 15 H 15 j

CHAPTER 16 – SALAT OF THE NUDE

1- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ قَالَ: قَالَ عَلِيُّ ع فِي الْغُرَيَانِ إِنْ رَأَى النَّاسُ صَلَّى قَاعِدًا وَ إِنْ لَمْ يَرَهُ النَّاسُ صَلَّى قَائِمًا.

(The book) 'Nawadir' of Al Rawandy, by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said regarding the naked: 'If the people are seeing him, he should pray Salat seated, and if the people are not seeing him, he should pray Salat standing''.³⁶⁸

2- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: مَنْ عَرَفَتْ ثِيَابُهُ فَلَا يُبْنِغِي لَهُ أَنْ يُصَلِّيَ حَتَّى يَخَافَ ذَهَابَ الْوَقْتِ يُبْنِغِي ثِيَابًا فَإِنْ لَمْ يَجِدْ صَلَّى غُرَيَانًا جَالِسًا يَوْمِي إِيمَاءً وَ يَجْعَلُ سُجُودَهُ أَحْفَظَ مِنْ رُكُوعِهِ فَإِنْ كَانُوا جَمَاعَةً تَبَاعَدُوا فِي الْمَجَالِسِ ثُمَّ صَلُّوا كَذَلِكَ فُرَادَى.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'One whose clothes have drowned, it is not befitting that he should pray salat until he fears the time lapsing. He should seek clothes. If he cannot find, he should pray naked while seated, gesturing with gestures, and he should make his Sajdah(s) lower than his Ruk'u. If they were a group, they should distance in the gathering, then they should pray Salat like that, individually''.³⁶⁹

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدٍ بْنِ أَبِي حَمْزَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ غُرَيَانٍ لَيْسَ مَعَهُ ثَوْبٌ قَالَ إِذَا كَانَ حَيْثُ لَا يَرَاهُ أَحَدٌ فَلْيُصَلِّ قَائِمًا.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Abdullah Bin Muskan,

'From Abu Ja'far^{-asws} regarding a naked man, there aren't any clothes with him. He^{-asws} said: 'When he is where no one can see him, let him pray Salat standing''.³⁷⁰

4- كِتَابُ الْمَسَائِلِ لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ قُطِعَ عَلَيْهِ أَوْ عَرِقَ مَتَاعُهُ فَبَيَّ غُرَيَانًا وَ حَضَرَتْ الصَّلَاةُ كَيْفَ يُصَلِّي

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a man having been robbed by bandits, or his belongings had drowned, so he remained naked, and the Salat presents, 'How should he pray Salat?'

قَالَ إِنْ أَصَابَ حَشِيشًا يَسْتُرُ بِهِ عَوْرَتَهُ أَوْ صَلَاتَهُ يَرْكُوعَ وَ سُجُودَ وَ إِنْ لَمْ يُصِبْ شَيْئًا يَسْتُرُ بِهِ عَوْرَتَهُ أَوْ مَأً وَ هُوَ قَائِمٌ.

³⁶⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 16 H 1

³⁶⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 16 H 2

³⁷⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 16 H 3

He^{-asws} said: 'If he can attain grass, he can cover his private parts with, he should complete his Salat with Ruk'u and Sajdah, and if he cannot find anything to cover his private parts with, he should gesture while he is standing'.³⁷¹

[فوائد لا بد من التنبيه عليها لفهم الأخبار](#)

Benefits there is no escape from being alerted upon in order to understand the Ahadeeth (Ahadeeth only)

السَّيِّحُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَخْرُجُ عُرْيَانًا فَنَدْرِكُهُ الصَّلَاةُ قَالَ يُصَلِّي عُرْيَانًا قَائِمًا إِنْ لَمْ يَرَهُ أَحَدٌ فَإِنْ رَأَاهُ أَحَدٌ صَلَّى جَالِسًا.

The Sheykh, from Muhammad Bin Ali Bin Mahboub, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibn Muskan, from one of his companions, from Abu Abdullah^{-asws} regarding the man who goes out naked, and the Salat comes across him. He^{-asws} said: 'He should pray Salat naked, standing, if no one is seeing him, but if someone can see him, he should pray Salat seated'.

حَبْرٌ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْمٍ قُطِعَ عَلَيْهِمُ الطَّرِيقُ وَأُخِذَتْ ثِيَابُهُمْ فَبُثُوا غُرَاءَ وَخَضِرَتِ الصَّلَاةُ كَيْفَ يَصْنَعُونَ فَقَالَ يَتَقَدَّمُهُمْ إِمَامُهُمْ فَيَجْلِسُونَ وَخَلْفَهُ فَيُؤَمُّونَ بِالرُّكُوعِ وَالسُّجُودِ وَيَرْكَعُونَ وَيَسْجُدُونَ خَلْفَهُ عَلَى وُجُوهِهِمْ.

Hadeeth by Is'haq Bin Ammar, from Abu Abdullah^{-asws} regarding a group, the road had been cut upon them (by bandits), and their clothes are taken, so they remain naked, and the Salat presents, 'How should they deal with it?' He^{-asws} said: 'They should forward their prayer leader. He should sit, and they would sit behind him. The prayer leader would gesture with the Ruk'u and the Sajdah, and they would be performing Ruk'u and Sajdah behind him upon their faces'.

وَقَدْ رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع يَتَقَدَّمُهُمُ الْإِمَامُ بِرُكْبَتَيْهِ وَيُصَلِّي بِهِمْ جُلُوسًا وَهُوَ جَالِسٌ.

And it is reported by Abdullah Bin Sinan, from Abu Abdullah^{-asws}: 'The prayer leader should precede them with his knees, and he should pray Salat with them seated, and he is seated'.

أَيُّوبَ بْنِ نُوحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْعَارِي الَّذِي لَيْسَ لَهُ ثَوْبٌ إِذَا وَجَدَ حَفِيرَةً دَخَلَهَا فَسَجَدَ فِيهَا وَرَكَعَ وَقِيلَ لَا.

Ayoub Bin Nuh, from one of his companions, from Abu Abdullah^{-asws} having said: 'The naked, the one who hasn't any clothes for him, when he finds a pit (hole), he should enter into it and perform Sajdah in it, and Ruk'u'. And it is said, 'No'.

باب 17 ما تجوز الصلاة فيه من الأوبار و الأشعار و الجلود و ما لا تجوز

CHAPTER 17 – WHAT THE SALAT IS ALLOWED IN, FROM THE FURS, AND THE (ANIMAL) HAIRS, AND THE SKINS, AND WHAT IS NOT ALLOWED

1- العِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّبَّارِيِّ عَنْ أَبِي يَزِيدَ الْقَسَمِيِّ وَ قَسَمَ حَيٍّ مِنَ الْيَمَنِ بِالْبَصْرَةِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ سَأَلَهُ عَنْ جُلُودِ الدَّارِشِ الَّذِي يُتَّخَذُ مِنْهَا الْخِصْفُ قَالَ

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ash'ary, from Ahmad Bin Muhammad Al Sayyari, from Abu Yazeed Al Qasmy, and part of a tribe from Al Yemen in Al Basra,

'From Abu Al-Hassan Al-Reza^{asws}, he asked him^{asws} about Al-Darish skins (black leather) which the footwear is taken from.

فَقَالَ لَا تُصَلِّي فِيهَا فَإِنَّهَا تُدْبَعُ بِخُرِّ الْكِلَابِ.

He (the narrator) said, 'He^{asws} said: 'Do not pray Salat in it for it is tanned with dog droppings".³⁷²

2- العِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا عِنْدَهُ عَنْ جُلُودِ الْخِزْرِ فَقَالَ لَيْسَ بِهِ بَأْسٌ

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'A man asked Abu Abdullah^{asws} while I was in his^{asws} presence, about skins of Martens. He^{asws} said: 'There isn't any problem with it'.

فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّهَا عِلَاجِي وَ إِنَّمَا هِيَ كِلَابٌ تَخْرُجُ مِنَ الْمَاءِ

I said, 'May I be sacrificed for you^{asws}! It is my treatment (work), and rather it is a dog emerging from the water!'

فَقَالَ إِذَا خَرَجَتْ تَعِيشُ خَارِجاً مِنَ الْمَاءِ

He^{asws} said: 'When it emerges from the water, does it live outside from the water?'

قُلْتُ لَا

I said, 'No'.

³⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 1

قَالَ لَيْسَ بِهِ بَأْسٌ.

He^{-asws} said: 'There isn't any problem with it'.³⁷³

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِينِيِّ مَعَا عَنْ أَيُّوبَ بْنِ نُوحٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّلَاةُ فِي الْخَزْرِ الْخَالِصِ لَيْسَ بِهِ بَأْسٌ وَ أَمَّا الَّذِي يُخْلَطُ فِيهِ الْأَزَانِبُ أَوْ غَيْرُهَا مِمَّا يُشْبِهُ هَذَا فَلَا تُصَلِّي فِيهِ.

And from him, from his father, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, both together from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Isa Al Yaqteeny, both together from Ayoub Bin Nuh, raising it, said,

'Abu Abdullah^{-asws} said: 'The Salat prayed in pure 'Al-Khazz' (skin of the Marten), there isn't any problem with it, and as for that in which the rabbit (skins) and others from what resembles it are mixed with, do not pray Salat in it'.³⁷⁴

تَبَيَّنَ وَ قَدْ رَوَاهُ الشَّيْخُ وَ الْكُلَيْنِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنْ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّبَلِيِّ عَنْ قَرِيبٍ عَنْ ابْنِ أَبِي يَعْقُوبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَزَّازِينَ فَقَالَ لَهُ جَعَلْتُ فِدَاكَ مَا تَقُولُ فِي الصَّلَاةِ فِي الْخَزْرِ

Explanation (Hadeeth only) – And it has been reported by the Sheykh and Al-Kulayni, from Ali Bin Muhammad, from Abdullah Bin Is'haq Al-Alawy, from Al-Hassan Bin Ali, from Muhammad Bin Suleyman Al-Daylami, from Qureyb, from Ibn Abu Yafour who said,

'I was in the presence of Abu Abdullah^{-asws} when a man from the Marten skin tanners entered to see him^{-asws}. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the Salat in 'Al-Khazz' (Marten skin)?'

فَقَالَ لَا بَأْسَ بِالصَّلَاةِ فِيهِ

He^{-asws} said: 'There is no problem with the Salat in it'.

فَقَالَ لَهُ الرَّجُلُ جَعَلْتُ فِدَاكَ إِنَّهُ مَيِّتٌ وَ هُوَ عِلَاجِي وَ أَنَا أَعْرِفُهُ

The man said to him^{-asws}, 'May I be sacrificed for you^{-asws}! It is dead (material), and it is my treatment (work), and I do know it!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَنَا أَعْرِفُ بِهِ مِنْكَ

Abu Abdullah^{-asws} said to him: 'I^{-asws} am more knowing with it than you are!'

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ عِلَاجِي وَ لَيْسَ أَحَدٌ أَعْرِفُ بِهِ مِنِّي

The man said to him^{-asws}, 'It is my treatment (work), and there isn't anyone more knowing with it than me!'

³⁷³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 2

³⁷⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 3

فَتَبَسَّمَ أَبُو عَبْدِ اللَّهِ عَ ثُمَّ قَالَ أَمْ يَقُولُ إِنَّهُ دَابَّةٌ تَخْرُجُ مِنَ الْمَاءِ أَوْ تُصَادُ مِنَ الْمَاءِ فَتَخْرُجُ فَإِذَا فَقِدَ الْمَاءَ مَاتَ

Abu Abdullah^{-asws} smiled, then said: 'Are you saying it is an animal emerging from the water, or is it hunted from the water, so it is extracted, so when it loses the water it dies?'

فَقَالَ الرَّجُلُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا هُوَ

The man said, 'You^{-asws} speak the truth, may I be sacrificed for you^{-asws}! It is like that!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ فَإِنَّكَ تَقُولُ إِنَّهُ دَابَّةٌ تَمْشِي عَلَى أَرْبَعٍ وَ لَيْسَ هُوَ فِي حَدِّ الْحَيَّاتَانِ فَتَكُونُ ذَكَائُهُ خُرُوجُهُ مِنَ الْمَاءِ

Abu Abdullah^{-asws} said to him: 'So you are saying that it is an animal walking upon four (legs), and it isn't in the limitation of the fishes, so it's purification would be it's coming out from the water?'

فَقَالَ الرَّجُلُ إِي وَ اللَّهِ هَكَذَا أَقُولُ

The man said, 'Yes, by Allah^{-azwj}, I am saying like that!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّهُ وَ جَعَلَ ذَكَائَهُ مَوْتَهُ كَمَا أَحَلَّ الْحَيَّاتَانِ وَ جَعَلَ ذَكَائَهُمَا مَوْتَهُمَا.

Abu Abdullah^{-asws} said to him: 'Allah^{-azwj} Blessed and Exalted has Permitted it and Made it's death as its purification, like what He^{-azwj} has Permitted the fishes and Made their deaths as their purification''.

وَ رُوِيَ عَنْ دَاوُدَ الصَّرَمِيِّ قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْخَتْرِ يُعَشُّ بِوَبَرِ الْأَرَانِبِ فَكَتَبَ يُجَوِّزُ ذَلِكَ.

And it is reported from Dawood Al-Sarmy who said, 'I asked him^{-asws} about the Salat in 'Al-Khazz' (Marten skin) mixed with the rabbit fur. He^{-asws} wrote: 'That is allowed''.

4- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَا يُجَوِّزُ الصَّلَاةُ فِي شَعْرِ وَ وَبَرِ مَا لَا يُؤْكَلُ لَحْمُهُ لِأَنَّهُ أَكْثَرُهَا مُسَوَّخٌ.

(The book) 'Al Ilal' – from Ali Bin Ahmad, from Muhammad Bin Abdullah, from Muhammad Bin Ismail Al Barmakky, raising it to,

'Abu Abdullah^{-asws} having said: 'The Salat is not allowed in (animal) hair and fur for as long as it's meat can be eaten, because most of these (animals) are morphed''.³⁷⁵

5- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ رَفَعَهُ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ عَ يَكْرَهُ الصَّلَاةَ فِي وَبَرِ كُلِّ شَيْءٍ لَا يُؤْكَلُ لَحْمُهُ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Al-Hassan Bin Ali Al Washa raising it, said,

'Abu Abdullah^{-asws} used to dislike the Salat being prayed in fur of all things (animals) it's meat cannot be eaten".³⁷⁶

6- الْعَبَّاسِيُّ، عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع فِي قَوْلِ اللَّهِ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ هِيَ الثِّيَابُ.

(The book) 'Al Ayyashi' – from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan Al-Reza^{-asws} regarding Words of Allah^{-azwj}: **Take to your adornments at every Masjid, [7:31]**. He^{-asws} said: 'These are the clothes'.³⁷⁷

7- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْحَقَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ أَخِي دَعْبِلٍ عَنِ الرِّضَا ع أَنَّهُ خَلَعَ عَلَى دَعْبِلٍ قَمِيصاً مِنْ خَرٍّ وَ قَالَ لَهُ احْتَفِظْ بِهَذَا الْقَمِيصِ فَقَدْ صَلَّيْتُ فِيهِ أَلْفَ لَيْلَةٍ كُلَّ لَيْلَةٍ أَلْفَ رَكْعَةٍ وَ حَتَمْتُ فِيهِ الْقُرْآنَ أَلْفَ حَتْمَةٍ الْحَبَرِ.

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Al Haffar, from Ismail Bin Ali, brother of Deobel,

'From Al-Reza^{-asws}, he^{-asws} took off his^{-asws} shirt of 'Khazz' (Marten skin) and placed it upon Deobel, and said to him: 'Preserve this shirt for I^{-asws} have prayed Salat in it for a thousand nights, each night a thousand Cycles, and I^{-asws} have completed the Quran in it a thousand completions' – the Hadeeth".³⁷⁸

8- عَوَالِي اللَّالِي، رُوِيَ أَنَّ الصَّادِقَ ع لَبَسَ ثِيَابَ الْخَرِّ وَ صَلَّى فِيهَا.

(The book) 'Awaali Al La'aly' –

'It is reported that Al-Sadiq^{-asws} had worn clothes of 'Al-Khazz' (Marten skin) and had prayed Salat in it".³⁷⁹

وَ رُوِيَ أَنَّهُ ع كَانَ عَلَيْهِ جُبَّةٌ خَرٍّ بِسَبْعِ مِائَةِ دِرْهَمٍ.

And it is reported that he^{-asws} had a 'Khazz' (Marten skin) coat upon him^{-asws} for (price of) seven hundred Dirhams".³⁸⁰

وَ رُوِيَ أَنَّ الرِّضَا ع لَبَسَ الْخَرَّ فَوْقَ الصُّوفِ فَقَالَ لَهُ بَعْضُ جَهْلَةِ الصُّوفِيَّةِ لَمَّا رَأَى عَلَيْهِ ثِيَابَ الْخَرِّ كَيْفَ تَزْعُمُ أَنَّكَ مِنْ أَهْلِ الزُّهْدِ وَ أَنْتَ عَلَى مَا نَرَاهُ مِنَ التَّنَعُّمِ بِلِبَاسِ الْخَرِّ

And it is reported that Al-Reza^{-asws} had worn Al-Khazz (Marten skin) above the wool. One of the ignorant Sufis said to him^{-asws} when he saw Al-Khazz cloth upon him^{-asws}, 'How can you^{-asws}

³⁷⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 5

³⁷⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 6

³⁷⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 7

³⁷⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 8 a

³⁸⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 8 b

claim to be from the ascetic people and you^{-asws} are upon what we see, from the luxuries by wearing Al-Khazz?’

فَكشَفَ عَ عَمَّا تَحْتَهُ فَرَأَوْا تَحْتَهُ ثِيَابَ الصُّوفِ فَقَالَ هَذَا لِلَّهِ وَ هَذَا لِلنَّاسِ

He^{-asws} uncovered from what was beneath it. They saw the woollen cloth beneath it. He^{-asws} said: ‘By Allah^{-azwj}! This (outer) is for the people’.

وَ سُئِلَ الْبَاقِرُ عَ عَنْ جِلْدِ الْمَيْتَةِ أَوْ يُلْبَسُ فِي الصَّلَاةِ فَقَالَ لَا وَ لَوْ دُبِعَ سَبْعِينَ دُبْعَةً.

And Al-Baqir^{-asws} was asked about skin of the dead (animal), ‘Can it be worn in the Salat?’ He^{-asws} said: ‘No, and even if it had been tanned seventy tannings’³⁸¹

9- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ مَسَّ ظَهْرَ سَنُورٍ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ قَبْلَ أَنْ يَغْسِلَ يَدَهُ

‘Kitab Al-Masail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about a man who touches the back of a cat, ‘Is it correct for him to pray Salat before he washing his hand?’

قَالَ لَا بَأْسَ.

He^{-asws} said: ‘There is no problem’³⁸²

10- قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَ مَعَهُ دَبَّةٌ مِنْ جِلْدِ الْحِمَارِ وَ عَلَيْهِ نَعْلٌ مِنْ جِلْدِ الْحِمَارِ وَ هُوَ يُصَلِّي هَلْ يُجْزِيهِ صَلَاتُهُ أَوْ عَلَيْهِ إِعَادَةٌ

(The book) ‘Qurb Al Isnaad’ – By his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about the man who prays Salat and there is a pouch of donkey skin, and upon him are slippers of donkey skin, and he prays Salat, ‘Is his Salat allowed or is it upon him to repeat?’

قَالَ لَا يَصْلُحُ لَهُ أَنْ يُصَلِّي وَ هِيَ مَعَهُ إِلَّا أَنْ يَتَخَوَّفَ عَلَيْهَا ذَهَابَهَا فَلَا بَأْسَ أَنْ يُصَلِّي وَ هِيَ مَعَهُ.

He^{-asws} said: ‘It is not correct for him to pray Salat while it is with him, except if he fears upon it of losing it, there is no problem if he were to pray Salat and it is with him’³⁸³

11- الْإِحْتِجَاجُ، فِيمَا كَتَبَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيُّ إِلَى النَّاحِيَةِ الْمُقَدَّسَةِ وَ رُوِيَ عَنْ صَاحِبِ الْعَشْكَرِ ع أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي الْحِزِّ الَّذِي يُعْشُ بَوْبِ الْأَزَانِ فَوْقَ بَجُورِ

(The book) ‘Al Ihtijaj’ –

³⁸¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 8 c

³⁸² Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 9

³⁸³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 10

‘Among what Muhammad Bin Abdullah Bin Ja’far Al-Himeyri wrote to the Holy area, and it is reported from Master^{-asws} of Al-Asker, he^{-asws} was asked about the Salat in ‘Al-Khazz’ (Marten skin) which is mixed with rabbit fur. He^{-asws} wrote: ‘It is allowed’.

وَرُوي عَنْهُ أَيْضاً أَنَّهُ لَا يَجُوزُ فَأَيُّ الْأَمْرَيْنِ نَعْمَلُ بِهِ فَأَجَابَ عَ إِثْمَا حُرِّمَ فِي هَذِهِ الْأَوْتَارِ وَالْجُلُودِ فَأَمَّا الْأَوْتَارُ وَخَدَهَا فَحَلَالٌ

And it is reported from him^{-asws} as well that it is not allowed, ‘So which of the two matters should be work with?’ He^{-asws} wrote: ‘But rather, it is Prohibited in these furs and the skins. As for the furs alone, it is Permissible’.

وَقَدْ سُئِلَ بَعْضُ الْعُلَمَاءِ عَنْ مَعْنَى قَوْلِ الصَّادِقِ ع- لَا يُصَلَّى فِي الثَّعْلَبِ وَلَا الثَّوْبِ الَّذِي يَلْبِيهِ فَقَالَ إِثْمَا عَنِ الْجُلُودِ دُونَ غَيْرِهِ.

And one of the Scholars^{-asws} was asked about meaning of the words of Al-Sadiq^{-asws}: ‘Neither pray Salat in the fox (skin) nor clothes which follow it’. He^{-asws} said: ‘But rather he^{-asws} meant the skins, besides anything else’.³⁸⁴

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Safwan, from Abdul Rahman Bin Al Hajjal who said,

‘A man asked Abu Abdullah^{-asws} while I was in his^{-asws} presence, about skins of ‘Al-Khazz’ (Marten). He^{-asws} said: ‘There isn’t any problem with it’.

الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا عَنْهُ عَنْ جُلُودِ الْخَزَّرِ فَقَالَ لَيْسَ بِهِ بَأْسٌ فَقُلْتُ جُعِلْتُ فِدَاكَ إِثْمَا عِلَاجِي وَ إِثْمَا هِيَ كِلَابٌ تَخْرُجُ مِنَ الْمَاءِ

I said, ‘May I be sacrificed for you^{-asws}! It is my treatment (work), and rather it is a dog emerging from the water!’

فَقَالَ إِذَا خَرَجَتْ تَعِيشُ خَارِجاً مِنَ الْمَاءِ

He^{-asws}: ‘When it emerges, does it live outside from the water?’

قُلْتُ لَا

I said, ‘No’.

قَالَ لَيْسَ بِهِ بَأْسٌ.

He^{-asws} said: ‘There is no problem with it’.³⁸⁵

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدَ بْنِ عِيسَى الْفَيْطُيْنِيِّ مَعَا عَنْ أَيُّوبَ بْنِ نُوحٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّلَاةُ فِي الْخَزَّرِ الْخَالِصِ لَا بَأْسَ بِهِ وَ أَمَّا الَّذِي يُخْلَطُ فِيهِ الْأَرَانِبُ أَوْ غَيْرُهَا مِمَّا يُشْبِهُ هَذَا فَلَا تُصَلِّي فِيهِ.

³⁸⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 11 a

³⁸⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 11 b

And from him, from his father, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, both together, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Isa Al Yaqteeny, both together from Ayoub Bin Nuh, raising it, said,

‘Abu Abdullah^{-asws} said: ‘The Salat prayed in pure ‘Al-Khazz’ (Marten skin), there is no problem with it, and as for which the rabbits (furs) are mixed in, or something else from what resembles this, do not pray Salat in it’.³⁸⁶

12- تُحَفُّ الْعُقُولُ، قَالَ الصَّادِقُ ع وَ مَا يَجُوزُ مِنَ اللَّيَاسِ فَكُلُّ مَا أَنْبَتِ الْأَرْضُ فَلَا بَأْسَ بِلُبْسِهِ وَ الصَّلَاةُ فِيهِ وَ كُلُّ شَيْءٍ يَحِلُّ لَحْمُهُ فَلَا بَأْسَ بِلُبْسِ جُلْدِهِ الدَّكِيِّ مِنْهُ وَ شَعْرِهِ وَ وَبَرِهِ وَ إِنْ كَانَ الصُّوفُ وَ الشَّعْرُ وَ الرِّيشُ وَ الْوَبَرُ مِنَ الْمَيْتَةِ وَ غَيْرِ الْمَيْتَةِ دَكِيًّا فَلَا بَأْسَ بِلُبْسِ ذَلِكَ وَ الصَّلَاةُ فِيهِ.

(The book) ‘Tuhaf Al Uqoul’ –

‘Al-Sadiq^{-asws} said: ‘And what is allowed from the clothing, is all what the earth grows, there is no problem with wearing it and praying the Salat in it; and all thing it’s meat is Permissible, there is no problem with wearing it’s skin, the purified from it, and its hair and its fur; and even though the wool, and the hair, and the feathers, and the fur is from the dead (material), and other than the dead is pure, there is no problem with wearing that and praying the Salat in it’.³⁸⁷

13- فَفَقَّهَ الرِّضَا، قَالَ ع لَا بَأْسَ بِالصَّلَاةِ فِي شَعْرٍ وَ وَبَرٍ مِنْ كُلِّ مَا أُكِلَ لَحْمُهُ وَ الصُّوفُ مِنْهُ وَ لَا يَجُوزُ الصَّلَاةُ فِي سِنَجَابٍ وَ سَمُورٍ وَ فَتَكُ فَإِذَا أَرَدْتَ الصَّلَاةَ فَأَنْزِعْ عَنْكَ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘There is no problem with the Salat in hair and fur from all what it’s mean can be eaten, and (so is) the wool from it; and the Salat is not allowed in squirrel, and beaver, and Fennec (fox). When you intend to pray Salat, then remove it from you’.

وَ قَدْ أُزْوِيَ فِيهِ رُحَصَةً وَ إِيَّاكَ أَنْ تُصَلِّيَ فِي الثَّعَالِبِ وَ لَا فِي ثَوْبٍ تَحْتَهُ جِلْدُ ثَعَالِبٍ وَ صَلَّيْ فِي الْحَرِّ إِذَا لَمْ يَكُنْ مَعْشُوشًا بِوَبَرِ الْأَرَانِبِ وَ لَا تُصَلِّ فِي جِلْدِ الْمَيْتَةِ عَلَى كُلِّ خَالٍ.

And it is reported there is allowance in it – ‘And beware of praying Salat in the foxes (skins), nor in a cloth having fox skin (lining) beneath it, and pray Salat in Al-Khazz (Marten) when it does not happen to be mingled with fur of the rabbits, and do not pray Salat in skin of the death upon all situations’.³⁸⁸

14- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنْ رُكُوبِ جُلُودِ السِّبَاعِ قَالَ لَا بَأْسَ مَا لَمْ يُسَجَّدْ عَلَيْهَا.

(The book) ‘Al Mahasin’ – from Ali Bin Asbat,

³⁸⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 11 c

³⁸⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 12

³⁸⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 13

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about installing the skins of wild animals (lions). He^{-asws} said: ‘There is no problem for as long as he does not do Sajdah upon it’^{.389}

وَمِنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ جُلُودِ السَّبَاعِ فَقَالَ ارْكَبُوا وَلَا تَلْبَسُوا شَيْئاً مِنْهَا تُصَلُّونَ فِيهِ.

And from him, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullah^{-asws} was asked about skins of the wild animals (lions). He^{-asws} said: ‘Install and do not wear anything from these you will be praying in’^{.390}

15- فِئَةُ الرِّضَا، قَالَ ع كُلُّ شَيْءٍ حَلَّ أَكْلُ لَحْمِهِ فَلَا بَأْسَ بِلُبْسِ جُلْدِهِ الدَّكِيِّ وَصُوفِهِ وَشَعْرِهِ وَوَبَرِّهِ وَرِيشِهِ وَعِظَامِهِ وَإِنْ كَانَ الصُّوفُ وَالشَّعْرُ وَالْوَبَرُ وَالرِّيشُ مِنَ الْمَيِّتَةِ وَغَيْرِ الْمَيِّتَةِ بَعْدَ أَنْ يَكُونَ مِمَّا حَلَّلَ اللَّهُ تَعَالَى أَكْلَهُ فَلَا بَأْسَ بِهِ وَكَذَلِكَ الْجِلْدُ فَإِنْ دَبَاغَتْهُ طَهَارَتُهُ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘All things its meat is Permissible to eat, there is no problem with wearing its skin, the purified, and its wool, and its hair, and its fur, and its feather, and its bones, and even though the wool, and the hair, and the fur, and the feather is from the dead (material), while other than the dead (material) after it being from what Allah^{-azwj} the Exalted has Permitted to eat it, there is no problem with it, and like that is the skin, for tanning it is purifying it’.

وَقَدْ يَجُوزُ الصَّلَاةُ فِيهَا لَمْ تُنَبِّتْ الْأَرْضُ وَلَمْ يَحِلَّ أَكْلُهُ مِثْلُ السِّنْجَابِ وَالْفَنَكِ وَالسَّمُورِ وَالْحَوَاصِلِ إِذَا كَانَ مِمَّا لَا يَجُوزُ فِي مِثْلِهِ وَحْدَهُ الصَّلَاةُ مِثْلُ الْفُلَنْسُوءِ مِنَ الْحَرِيرِ وَالتَّكَّةِ مِنَ الْإِبْرِيشَمِ وَالْجُزْبِ وَالْحَقْفَتَانِ وَالْأَوَانِ رَجَاجِيلُكَ يَجُوزُ لَكَ الصَّلَاةُ فِيهِ.

And the Salat is allowed in what the earth does not grow and is not Permissible to eat it, like the squirrel, and the Fennec (fox), and the sable, and the ‘Al-Hawasil’ (birds) when it were to be from what the Salat is not allowed in it alone, like the hood from the silk, and the waistband from the ‘Ibrisham’ (silk), and the stockings and the slippers, and your legwear, the Salat is allowed for you in it’^{.391}

16- الْخَرَائِجُ، رَوَى عَنْ أَحْمَدَ بْنِ أَبِي رَوْحٍ قَالَ: خَرَجْتُ إِلَى بَغْدَادَ فِي مَالٍ لِأَبِي الْحَسَنِ الْخَضِرِ بْنِ مُحَمَّدٍ لِأَوْصِلَهُ وَأَمَرَنِي أَنْ أَدْفَعَهُ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعَمَرِيِّ وَأَمَرَنِي أَنْ لَا أَدْفَعَهُ إِلَى غَيْرِهِ وَأَمَرَنِي أَنْ أَسْأَلَ الدُّعَاءَ لِلْعَلَّةِ الَّتِي هُوَ فِيهَا وَأَسْأَلُهُ عَنِ الْوَبَرِ يَحِلُّ لُبْسُهُ

(The book) ‘Al Kharaij’ – It is reported from Ahmad Bin Abu Rawh who said,

‘I went out to Baghdad regarding money of Abu Al-Hassan Al-Khazir Bin Muhammad to deliver to him, and he instructed me that I should hand it to Abu Ja’far Muhammad Bin Usman Al-Amry, and he instructed me that I should not hand it to anyone else, and he instructed me to ask for the supplication for the illness which he was in, and ask him about the fur Permissible to wear it.

³⁸⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 14 a

³⁹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 14 b

³⁹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 15

فَدَخَلْتُ بَغْدَادَ وَصِرْتُ إِلَى الْعَمْرِيِّ فَأَبَى أَنْ يَأْخُذَ الْمَالَ وَ قَالَ صِرْ إِلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ أَحْمَدَ وَ ادْفَعْ إِلَيْهِ فَإِنَّهُ أَمَرَهُ بِأَنْ يَأْخُذَهُ وَ قَدْ خَرَجَ الَّذِي طَلَبْتُ

I entered Baghdad and came to Al-Amry. He refused to take the money and said, 'Go to Abu Ja'far Muhammad Bin Ahmad and hand it to him, for he is under instruction to be taking it, and it will come out that which you are seeking'.

فَجِئْتُ إِلَى أَبِي جَعْفَرٍ فَأَوْصَلْتُهُ إِلَيْهِ فَأَخْرَجَ إِلَيَّ رُقْعَةً فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَأَلْتُ الدُّعَاءَ عَنِ الْعِلَّةِ الَّتِي تَجِدُهَا وَهَبَ اللَّهُ لَكَ الْعَافِيَةَ وَ دَفَعَ عَنْكَ الْأَقَاتِ وَ صَرَفَ عَنْكَ بَعْضَ مَا تَجِدُهُ مِنَ الْحَرَارَةِ وَ عَافَاكَ وَ صَحَّحَ جِسْمَكَ

I came to Abu Ja'far^{asws} and delivered it to him. A note came out to me wherein was: 'In the Name of Allah^{azwj} the Beneficent, the Merciful! You asked for the supplication about the illness which you are feeling, may Allah^{azwj} Grant you the well-being and Repel the affliction away from you, and Turn away from you some of the heat which you are feeling, and Recover you, and Make your body healthy.

وَ سَأَلْتُ مَا يَحِلُّ أَنْ يُصَلَّى فِيهِ مِنَ الْوَبَرِ وَ السَّمُورِ وَ السِّنْجَابِ وَ الْفَنَكِ وَ الدَّقِيقِ وَ الْحَوَاصِلِ فَأَمَّا السَّمُورُ وَ التَّلَاطِبُ فَحَرَامٌ عَلَيْكَ وَ عَلَى غَيْرِكَ الصَّلَاةُ فِيهِ وَ يَحِلُّ لَكَ جُلُودُ الْمَأْكُولِ مِنَ اللَّحْمِ إِذَا لَمْ يَكُنْ فِيهِ غَيْرُهُ

And you asked what is Permissible to be praying Salat in, from the fur, and the Sable, and the squirrel, and the Fennec (fox), and 'Al-Hawasil'. As for the Sable and the foxes, it is Prohibited unto you and upon other to be praying the Salat in it, and it is Permissible for you, skins of the edible meats when there does not happen to be something else in it.

وَ إِنْ يَكُنْ لَكَ مَا تُصَلِّي فِيهِ فَالْحَوَاصِلُ جَائِزٌ لَكَ أَنْ تُصَلِّي فِيهِ وَ الْفَرَاءُ مَتَاعُ الْغَنَمِ مَا لَمْ يَذْبَحْ بِإِزْمِينَةٍ يَذْبَحُهُ النَّصَارَى عَلَى الصَّلِيبِ فَجَائِزٌ لَكَ أَنْ تَلْبَسَهُ إِذَا ذَبَحَهُ أَحَدٌ لَكَ أَوْ مُخَالَفٌ تَقِيُّ بِهِ.

And if there happens to be for you what you can be praying Salat in, 'Al-Hawasil' are allowed for you to be praying Salat in, and the furs are belonging of the sheep for as long as it has not been slaughtered at Armenia. The Christians are slaughtering upon the cross. It is allowed for you if you were to wear it when a (Shia) brother of yours were to have slaughtered it, or an adversary you are trusting with".³⁹²

17- السَّرَائِرُ، مِنْ كِتَابِ الْمَسَائِلِ بِرِوَايَةِ الْحَمَيْرِيِّ وَ ابْنِ عِيَّاشٍ عَنْ دَاوُدَ الصَّرَمِيِّ عَنْ بَشِيرِ بْنِ بَشَّارٍ النَّيْسَابُورِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ الصَّلَاةِ فِي الْفَنَكِ وَ الْفَرَاءِ وَ السَّمُورِ وَ السِّنْجَابِ وَ الْحَوَاصِلِ الَّتِي تُصَطَّادُ بِبِلَادِ الشِّرْكَ أَوْ بِبِلَادِ الْإِسْلَامِ يُصَلَّى فِيهَا بِغَيْرِ تَقِيَّةٍ

(The book) 'Al Saraair' – from 'Kitab Al Masail', by a report by Al Himeyri, and Ibn Ayyash, from Dawood Al Sarmy, from Bashir Bin Bashar Al Neshapuri who said,

'I asked Abu Al-Hassan^{asws} about the Salat in (skins of) the Fennec (fox), and the furs, and the Sable, and the squirrel, and 'Al Hawasil' (birds) which are hunted in the Polytheist cities or cities of Al-Islam, can it be prayed in without Taqiyyah (dissimulation)?'

قَالَ يُصَلِّي فِي السِّنْجَابِ وَ الْخَوَاصِلِ الْخَوَارِزْمِيَّةِ وَ لَا تُصَلِّي فِي الثَّعَالِبِ وَ السَّمُورِ.

He^{-asws} said: 'He can pray Salat in the squirrel and Al Hawasil (birds) of Al Khawarizmi, but you cannot pray in the foxes and the Sable'.³⁹³

18- وَ مِنْهُ، مِنْ كِتَابِ الْمَسَائِلِ بِرَوَايَةِ ابْنِ عَبَّاشٍ وَ الْحَمَيْرِيِّ مِنْ مَسَائِلِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عِيْسَى حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ زِيَادٍ وَ مُوسَى بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ عِيْسَى قَالَ: كَتَبْتُ إِلَى الشَّيْخِ أَعَزَّهُ اللَّهُ وَ أَجَدَّهُ أَسْأَلُهُ عَنِ الصَّلَاةِ فِي الْوَبْرِ أَيُّ أَصْنَافِهِ أَصْلَحُ فَأَجَابَ لَا أَحِبُّ الصَّلَاةَ فِي شَيْءٍ مِنْهُ

And from him, from 'Kitab Al Masail' – by a report of Ibn Ayyash and Al Himeyri, from questions of Muhammad Bin Ali Bin Isa, 'It is narrated to us by Muhammad Bin Ahmad Bin Muhammad Bin Ziyad, and Musa Bin Muhammad, from Muhammad Bin Ali Bin Isa who said,

'I wrote to the Sheykh, (Al-Hadi^{-asws}), may Allah^{-azwj} Honour him and Support him, asking him about the Salat in the fur, 'Which types are correct?' He answered, 'I don't like the Salat in anything from it'.

قَالَ فَرَدَدْتُ الْجَوَابَ إِنَّا مَعَ قَوْمٍ فِي تَقِيَّةٍ وَ بِلَادُنَا بِلَادٌ لَا يُمَكِّنُ أَحَدٌ أَنْ يُسَافِرَ مِنْهَا بِلَا وَبَرٍ وَ لَا يَأْمَنُ عَلَى نَفْسِهِ إِنْ هُوَ نَزَعَ وَبَرَهُ وَ لَيْسَ يُمَكِّنُ النَّاسُ كُلَّهُمْ مَا يُمَكِّنُ الْأَيْمَةُ فَمَا الَّذِي تَرَى أَنْ نَعْمَلَ بِهِ فِي هَذَا الْبَابِ

He (the narrator) said, 'I referred the answer along with a group in Taqiyyah (dissimulation), 'And our city was a city not possible for anyone to travel from without fur, no would there be safety upon himself if he were to remove his fur, and it isn't possible for the people, all of them what is possible for the Imams^{-asws}. What is that which you^{-asws} view we should be working with in this subject?'

قَالَ فَرَجَعَ الْجَوَابُ إِلَيَّ تَلْبَسُ الْفَنَكَ وَ السَّمُورَ.

He (the narrator) said, 'The answer returned to me: 'Wear the Fennec (fox) and the Sable''.³⁹⁴

19- مَكَارِمُ الْأَخْلَاقِ، عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ وَ هُوَ مُعْتَلٌّ هُوَ فِي قُبَّةٍ وَ قَبَاءٍ عَلَيْهِ غِشَاءٌ مَدَارِيٌّ وَ قُدَامَهُ خُضْبَةٌ هَيَّيْ فِيهَا رُحَانٌ مَخْرُوطٌ وَ عَلَيْهِ جُبَّةٌ خَزَّ لَيْسَ بِالنَّخِيَّةِ وَ لَا بِالرَّقِيقَةِ وَ عَلَيْهِ لِحَافٌ ثَعَالِبٍ مُظَهَّرٌ بِمَنَّةٍ

(The book) 'Makarim Al Akhlaq' – from Yunus Bin Yaqoub who said,

'I entered to see Abu Abdullah^{-asws}, and he^{-asws} wall ill and he^{-asws} was in a canopy and in an overcoat, upon him^{-asws} was a Mazary (a city) covering, and in front of him^{-asws} was an attractive container wherein were cones of scents, and upon him^{-asws} was a Khazz (Marten skin) coat, neither too thick nor too thin, and upon him^{-asws} was a quilt of fox (fur) facing to the right.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الثَّعَالِبِ

³⁹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 17

³⁹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 18

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding the foxes?’

قَالَ هُوَ ذَا عَلِيٍّ.

He^{-asws} said: ‘Here it is, upon me^{-asws}!’³⁹⁵

20- الْمَكَارِمُ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَوْ أَبِي الْحَسَنِ عَ أَنَّهُ سُئِلَ عَنْ لُحُومِ السِّبَاعِ وَ جُلُودِهَا قَالَ أَمَّا لُحُومُ السِّبَاعِ وَ السِّبَاعِ مِنَ الطَّيْرِ فَإِنَّا نَكْرَهُهُ وَ أَمَّا الْجُلُودُ فَارْكَبُوهَا فِيهَا وَ لَا تَلْبَسُوهَا مِنْهَا شَيْئاً تُصَلُّونَ فِيهِ.

(The book) ‘Al Makarim’ – from Sama’at Bin Mihran,

‘From Abu Abdullah^{-asws} or Abu Al-Hassan^{-asws}, he^{-asws} was asked about meats of the lions (wild animals) and their skins. He^{-asws} said: ‘As for the predators from the birds (beast), we^{-asws} dislike it, and as for skins, you can ride in it and not wear anything from these you are praying Salat in’.³⁹⁶

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ أُهْدِيَتْ لِأَبِي جُبَّةٌ فَرَوِيَ مِنَ الْعِرَاقِ فَكَانَ إِذَا أَرَادَ أَنْ يُصَلِّيَ نَزَعَهَا فَطَرَحَهَا.

From Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘A fur coat was gifted to my^{-asws} father^{-asws} from Al-Iraq. Whenever he^{-asws} wanted to pray Salat, he^{-asws} would remove it and drop it’.³⁹⁷

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْهُ عَ قَالَ: مَا جَاءَكَ مِنْ دِبَاغِ الْيَمَنِ فَصَلِّ فِيهِ وَ لَا تَسْأَلْ عَنْهُ.

From Abdullah Bin Sinan,

‘From him^{-asws} having said: ‘What comes to you from the tannery of Al-Yemen, pray Salat in it and do not ask about it’.³⁹⁸

بَيَان: وَ قَدْ رَوَى الشَّيْخُ فِي التَّهْذِيبِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَ رَجُلًا صَرِدًا فَلَا يُدْفِئُهُ فِرَاءُ الْحِجَازِ لِأَنَّ دِبَاغَهَا بِالْقَرْظِ فَكَانَ يَبْعَثُ إِلَى الْعِرَاقِ فَيُؤْتِي بِمَا قَبِلَكُمْ بِالْقَرْظِ فَيَلْبَسُهُ

Explanation (Hadeeth only) – And it has been reported by the Sheykh in ‘Al-Tahzeeb’, from Abu Baseer, from Abu Abdullah^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} was a ‘Sarida’ man (frequently feels cold), so the furs Al-Hijaz could not defend him^{-asws}, because their tanning was with ‘Al-Qarrazi’ tree, so he^{-asws} sent a message to Al-Iraq and he^{-asws} was brought the furs which are around you, so he^{-asws} would wear it.

³⁹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 19

³⁹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 20 a

³⁹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 20 b

³⁹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 20 c

فَإِذَا حَضَرَتِ الصَّلَاةُ أَفَاءَ وَ أَلْقَى الْقَمِيصَ الَّذِي يَلْبِئِهِ وَ كَانَ يُسْأَلُ عَنْ ذَلِكَ فَيَقُولُ إِنَّ أَهْلَ الْعِرَاقِ يَسْتَحِلُّونَ لِبَاسَ الْجُلُودِ الْمَيِّتَةِ وَ يَزْعُمُونَ أَنَّ دِبَاغَهُ دَكَاؤُهُ.

When the Salat presented, he^{-asws} would cast it off and cast off the shirt which was beneath it, and he^{-asws} was asked about that, so he^{-asws} said: ‘The people of Al-Iraq are permitting the skin clothes of the dead (animals) and they are claiming that tanning it is its purification’.³⁹⁹

21- الْمَكَارِمُ، سَمِلَ الرِّضَا عَنْ جُلُودِ الثَّعَالِبِ وَ السِّنَجَابِ وَ السَّمُورِ فَقَالَ قَدْ رَأَيْتُ السِّنَجَابَ عَلَى أَبِي وَ تَهَانِي عَنْ الثَّعَالِبِ وَ السَّمُورِ.

(The book) ‘Al Makarim’ –

‘Al-Reza^{-asws} was asked about skins of the foxes and the squirrels and the Sable. He^{-asws} said: ‘I^{-asws} saw the squirrel (skin coat) upon my^{-asws} father^{-asws}, and he^{-asws} forbade me^{-asws} from the foxes and the Sable’.⁴⁰⁰

22- الْغُيُوثُ، فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ قَالَ وَ لَا يُصَلَّى فِي جُلُودِ الْمَيِّتَةِ وَ لَا جُلُودِ السَّبَاعِ.

(The book) ‘Al Uyoun’ –

‘Among what Al-Reza^{-asws} wrote for Al-Mamoun, he^{-asws} said: ‘And do not pray Salat in skins of the dead (animals), nor skins of the predatory wild animals’.

23- جَمْعُ الْبَيَانِ، نَقْلًا عَنِ الْعِيَّاشِيِّ بِإِسْنَادِهِ عَنْ يُوسُفَ بْنِ إِبْرَاهِيمَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ عَ وَ عَلَيَّ قَبَاءُ خَزَّرٍ وَ بِطَانَتُهُ خَزَّرٌ وَ طَيْلَسَانُ خَزَّرٍ مُرْتَفِعٌ فَقُلْتُ إِنَّ عَلَيَّ ثَوْبًا أَكْرَهُ لُبْسَهُ

(The book) ‘Majma Al Bayan’ – Copying from Al Ayyashi, by his chain from Yusuf Bin Ibrahim who said,

‘I entered to see Abu Abdullah^{-asws} and upon me was a ‘Khazz’ (Marten skin) coat, and it’s inner lining was of ‘Khazz’, and a pallium of ‘Khazz’, raised. I said, ‘Upon me are clothes I dislike to wear’.

فَقَالَ وَ مَا هُوَ

He^{-asws} said: ‘And what is it?’

قُلْتُ طَيْلَسَانِي هَذَا

I said, ‘This pallium of mine!’

قَالَ وَ مَا بَالُ الطَّيْلَسَانِ

He^{-asws} said: ‘And what is the matter with the pallium?’

³⁹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 21

⁴⁰⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 22

قُلْتُ هُوَ خَزٌّ

I said, 'It is 'Khazz' (Marten skin)'.

قَالَ وَمَا بَالُ الْخَزِّ

He^{-asws} said: 'And what is the matter with 'Al-Khazz'?'

قُلْتُ سَدَاهُ إِزْرِيْسَم

I said, 'It's mid-lining is of silk'.

قَالَ وَمَا بَالُ الْإِزْرِيْسَم

He^{-asws} said: 'And what is the matter with the silk?'

قَالَ لَا يُكْرَهُ أَنْ يَكُونَ سَدَا الثَّوْبِ إِزْرِيْسَمَ الْحَدِيثِ.

He^{-asws} said: 'Do not dislike it if a lining of the cloth happens to be of silk' – the Hadeeth".⁴⁰¹

24- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ الرِّضَا ع أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ يَلْبَسُ الْجُبَّةَ الْخَزَّ بِخَمْسِمِائَةِ دِرْهَمٍ وَ الْمِطْرَفَ الْخَزَّ بِخَمْسِينَ دِينَاراً فَيَشْتُو فِيهِ فَإِذَا خَرَجَ السَّيَّأُ بَاعَهُ وَ تَصَدَّقَ بِمَمْنِهِ.

(The book) 'Qurb Al Isnaad' – from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr,

'From Al-Reza^{-asws}: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to wear Al-Khazz (Marten skin) coat (bought for) five hundred Dirhams, and a horse for fifty Dinars. He^{-asws} would spend winter in it. When the winter had gone, he^{-asws} would sell it and donate the money in charity".⁴⁰²

25- تَفْسِيرُ الْعَبَّاسِيِّ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: كَانَ عَلِيٌّ بْنُ الْحُسَيْنِ ع يَلْبَسُ الثَّوْبَ بِخَمْسِمِائَةِ الْحَدِيثِ.

Tafseer Al Ayyashi – from Ahmad Bin Muhammad,

'From Abu Al-Hassan^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to wear the cloth (bought for) five hundred (Dirhams)' – the Hadeeth".⁴⁰³

بيان: يدل على استحباب الصدقة بثوب عبد الله فيه قال في الذكرى يستحب الصدقة بثمن الثوب الذي يصلي فيه.

Explanation — It evidence's upon recommendation to donate the clothes Allah^{-azwj} is worshipped in. He said in 'Al-Zikra', 'It is recommended to donate in charity the price of the clothes which one prays Salat in.

⁴⁰¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 23

⁴⁰² Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 24

⁴⁰³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 25

فِيمَا رَوَاهُ الشَّيْخُ عَنِ الْحَلَبِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَلْبَسُ الْكِسَاءَ الْخَزَّ فِي الشِّتَاءِ فَإِذَا جَاءَ الصَّيْفُ بَاعَهُ وَ تَصَدَّقَ بِثَمَنِهِ وَ يَقُولُ إِنِّي لَأَسْتَحْيِي مِنْ رَبِّي أَنْ أَكُلَ ثَمَنَ ثَوْبٍ عَبَدْتُ اللَّهَ فِيهِ.

Among what is reported by the Sheykh, from Al-Halby, from Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} used to wear Al-Khazz (Marten skin) cloak in the winter. When the summer came, he^{-asws} would sell it and donate its price, and he^{-asws} said: 'I^{-asws} am embarrassed from my^{-asws} Lord^{-azwj} to eat the price of a cloth Allah^{-azwj} has been worshipped in'.

وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ خَفْصِ بْنِ مُحَمَّدٍ مُؤَدِّنِ عَلِيٍّ بْنِ يَقُطِينٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع فِي الرُّوضَةِ وَ عَلَيْهِ جُبَّةٌ خَزٌّ سَفَرَجَلِيَّةٌ.

And from him, from Muhammad Bin Isa, from Hafs Bin Muhammad Muezzin of Ali Bin Yaqteen who said, 'I saw Abu Abdullah^{-asws} in the garden and upon him^{-asws} was a 'Khazz' (Marten skin) coat, Quincy (coloured)'.

26- جَمَعَ الْبَيَّانُ، قَالَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ زَيْنِ الْعَابِدِينَ عَلِيٍّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَشْتَرِي كِسَاءَ الْخَزِّ بِخَمْسِينَ دِينَارًا فَإِذَا أَصَافَ تَصَدَّقَ بِهِ وَ لَا يَرَى بِذَلِكَ بَأْسًا وَ يَقُولُ مَنْ حَرَّمَ زِينَةَ اللَّهِ الْآيَةِ.

(The book) 'Majma Al Bayan' – He said, 'It is reported by Al Ayyashi, by his chain, from Al-Husayn Bin Zayd,

'From Umar son of Ali (Bin Al-Husayn^{-asws}), from his father^{-asws} Zayn Al-Abideen Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} had bought a Khazz (Marten skin) cloak for fifty Dinars When it was summer, he^{-asws} gave in charity with it, and he^{-asws} did not see any problem with that, and he^{-asws} said: ' **'Who prohibited adornments of Allah [7:32] – the Verse'**.⁴⁰⁴

27- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَلْبَسُ فِرَاءَ الثَّعَالِبِ وَ السَّنَائِرِ قَالَ لَا بَأْسَ وَ لَا يُصَلِّي فِيهِ.

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man wearing furs of the foxes and the cats. He^{-asws} said: 'There is no problem but do not pray Salat in it'.⁴⁰⁵

28- مَكَارِمُ الْأَخْلَاقِ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَنْفَعِمْ سِنُهُ أَوْ يَصْلُحُ لَهُ أَنْ يَشُدَّهَا بِالذَّهَبِ وَ إِنْ سَقَطَتْ أَوْ يَصْلُحُ أَنْ يَجْعَلَ مَكَانَهَا سِنَّ شَاةٍ

(The book) 'Makarim Al Akhlaq' – from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man whose tooth falls off, 'Is it correct for him to fill it with the god, and if it falls, is it correct to him to make tooth of a sheep in its place?'

قَالَ نَعَمْ إِنْ شَاءَ لِيَشُدَّهَا بَعْدَ أَنْ تَكُونَ ذَكِيَّةً.

He^{-asws} said: 'If he so desires let him fill it after it (sheep) had been (lawfully) slaughtered'.⁴⁰⁶

⁴⁰⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 26

⁴⁰⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 27

⁴⁰⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 28

وَعَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ أَبِي وَ أَنَا حَاضِرٌ عَنِ الرَّجُلِ يَسْقُطُ سِنُّهُ فَأَخَذَ سِنَّ إِنْسَانٍ مَيِّتٍ فَيَجْعَلُهُ مَكَانَهُ قَالَ لَا بَأْسَ.

And from Zurara,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘My father asked him^{-asws} and I was present, about the man whose tooth falls off, so he takes a tooth of a dead person and makes it to be in its place. He^{-asws} said: ‘There is no problem’’.⁴⁰⁷

29- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُهُ عَنِ النَّبِيِّ تَنْفِصُمُ وَ تَسْقُطُ أَيْ يَصْلُحُ أَنْ يَجْعَلَ مَكَانَهَا سِنَّ شَاةٍ

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeir, from Hammad, from Al Halby who said,

‘I asked him^{-asws} about the incisor loosens and falls off, ‘Is it correct if he were to make a tooth of a sheep in its place?’

فَقَالَ إِنْ شَاءَ فَلْيَصْغُ مَكَانَهَا سِنًَّا بَعْدَ أَنْ تُكُونُ ذَكِيَّةً.

He^{-asws} said: ‘If he so desires, let him place in its place a tooth after it had been (lawfully) slaughtered’’.⁴⁰⁸

30- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ الْقَطَّانِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ السِّنَّانِيِّ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُكَتِّبِ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الصَّائِغِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ جَمِيعاً عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَا يُصَلَّى فِي جُلُودِ الْمَيِّتَةِ وَ إِنْ دُبِعَتْ سَبْعِينَ مَرَّةً وَ لَا فِي جُلُودِ السَّبَاعِ.

(The book) ‘Al Khisaal’ – from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinani, and Al-Husayn Bin Ibrahim Al Mukattib, and Abdullah Bin Muhammad Al Saig, and Ali Bin Abdullah Al Warraq, altogether from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Buhloul, from Abu Muawiya, from Al Amsh,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Do not pray Salat in skins of the dead (animals), and even if these have been tanned seventy times, nor in skins of the predatory wild animals’’.⁴⁰⁹

31- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنِ الصَّلَاةِ بِجُلُودِ الْمَيِّتَةِ وَ إِنْ دُبِعَتْ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: ‘Rasool-Allah^{-saww} prohibited from the Salat with skins of the dead (animals), and even if it had been tanned’’.⁴¹⁰

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا يُصَلَّى بِجِلْدِ الْمَيِّتَةِ وَ لَوْ دُبِعَ سَبْعِينَ مَرَّةً إِنَّا أَهْلُ بَيْتٍ لَا نُصَلِّي بِجُلُودِ الْمَيِّتَةِ وَ إِنْ دُبِعَتْ.

⁴⁰⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 29

⁴⁰⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 30

⁴⁰⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 31 a

⁴¹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 31 b

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Do not pray Salat in skin of the dead (animal), and even if it had been tanned seventy times. We^{-asws}, People^{-asws} of the Household do not pray Salat with skins of the dead (animal) and even if it has been tanned'.⁴¹¹

وَعَنْهُ ع أَنَّهُ سُئِلَ عَنْ جُلُودِ الْعَتَمِ يَخْتَلِطُ الدَّكْيُ مِنْهَا بِالْمَيْتَةِ وَ يُعْمَلُ مِنْهَا الْفَرَاءُ قَالَ إِنْ لَبَسْتَهَا فَلَا تُصَلِّي فِيهَا وَإِنْ عَلِمْتَ أَنَّهَا مَيْتَةٌ فَلَا تُشْتَرِهَا وَلَا تَبْعُهَا وَإِنْ لَمْ تَعْلَمْ اشْتَرِ وَ بَعْ.

And from him^{-asws}, he^{-asws} was asked about the skins of sheep, the purified from it mingled with dead, and the furs are made from it. He^{-asws} said: 'If you were to wear these, do not pray Salat in it, and if you know it is (from) dead (sheep), neither buy it nor sell it, and if you don't know, buy and sell'.⁴¹²

وَقَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَهُ جُبَّةٌ مِنْ فَرَاءِ الْعِرَاقِ يَلْبَسُهَا فَإِذَا حَضَرَتِ الصَّلَاةُ نَزَعَهَا.

And he^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had a fur coat from Al-Iraq for him^{-asws}. He^{-asws} used wear it. When the Salat presented, he^{-asws} removed it'.⁴¹³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ فَرَوِ الثَّعْلَبِ وَ السِّنَّوْرِ وَ السَّمُورِ وَ السِّنْجَابِ وَ الْفَنَكِ وَ الْقَاقِمِ قَالَ يُلْبَسُ وَ لَا يُصَلِّي فِيهِ وَ لَا يُصَلِّي بِشَيْءٍ مِنْ جُلُودِ السَّبَاعِ وَ لَا يُسَجَّدُ عَلَيْهِ وَ كَذَلِكَ كُلُّ شَيْءٍ لَا يَحِلُّ أَكْلُ لَحْمِهِ.

From Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was asked about furs of the fox, and the cat, and the Sable, and the squirrel, and the Fennec (fox), and the stoat. He^{-asws} said: 'Wear but do not pray Salat in it, nor pray with anything from skins of the predatory wild animals nor perform Sajdah on it, and like that are all thing its meat is not Permissible to eat'.⁴¹⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَرِهَ شَعْرَ الْإِنْسَانِ فَقَالَ كُلُّ شَيْءٍ سَقَطَ مِنْ حَيٍّ فَهُوَ مَيْتَةٌ وَ كَذَا كُلُّ شَيْءٍ سَقَطَ مِنْ أَعْضَاءِ الْحَيَوَانِ وَ هِيَ أَحْيَاءٌ فَهُوَ مَيْتَةٌ لَا يُؤْكَلُ

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} dislike hair of the human being. He^{-asws} said: 'All things falling off from a living being, it is dead, and like that are all things falling from limbs of the animals while it is alive, it is (classified as) dead, it cannot be eaten.

وَ رَخَصَ فِيهَا جُزَّ عَنْهَا مِنْ أَصَوَافِهَا وَ أَوْبَارِهَا وَ أَشْعَارِهَا إِذَا غُسِلَ أَنْ يُمَسَّ وَ يُصَلَّى فِيهِ وَ عَلَيْهِ إِذَا كَانَ طَاهِرًا خِلَافَ شُعُورِ النَّاسِ.

And there is allowance regarding what is parted from it, from its wools, and its furs, and its hairs, when he washes and touches and prays Salat in it, and upon him, when he was pure, is opposite hairs of the people'.⁴¹⁵

32- كِتَابُ الْعِلَالِ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ قَالَ رَسُولُ اللَّهِ ص لَا يُصَلِّي فِي ثَوْبٍ مَا لَا يُؤْكَلُ لَحْمُهُ وَ لَا يُشْرَبُ لَبَنُهُ.

⁴¹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 31 c

⁴¹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 31 d

⁴¹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 31 e

⁴¹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 31 f

⁴¹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 31 g

(The book) 'Kitab Al Ilal' of Muhammad Bin Ali Bin Ibrahim,

'Rasool-Allah^{-saww} said: 'Do not pray Salat in a cloth what its meat cannot be eaten, nor can its milk be drunk''.⁴¹⁶

33- **الْهَدَايَةُ، قَالَ الصَّادِقُ ع صَلَّ فِي شَعْرٍ وَ وَبِر كُلِّ مَا أَكَلْتَ لَحْمَهُ وَ مَا لَمْ تَأْكُلْ لَحْمَهُ فَلَا تُصَلِّ فِي شَعْرِهِ وَ وَبِرِهِ.**

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'Pray Salat in hair, and fur, and all what its meat can be eaten, and what it's meat cannot be eaten, do not pray Salat in its hair and its fur''.⁴¹⁷

34- **قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ لُبْسِ السَّمُورِ وَ السِّنْجَابِ وَ الْقَنَاقِ قَالَ لَا يُلْبَسُ وَ لَا يُصَلَّى فِيهِ إِلَّا أَنْ يَكُونَ ذَكِيًّا.**

(The books) 'Qurb Al Isnad', and 'Kitab Al Masail' – By their chains,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about wearing the Sable, and the squirrel, and the Fennec (fox). He^{-asws} said: 'Neither wear nor pray Salat in it, except it happens to be purified (slaughtered lawfully)'.⁴¹⁸

35- **الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانَ بْنِ عُمَرَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى ع فَاحْلُغْ نَعْلَيْكَ لِأَنَّهَا كَانَتْ مِنْ جِلْدِ جِمَارٍ مَيِّتٍ.**

(The book) 'Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeir, from Aban Bin Usman, from Yaqoub Bin Shueyb,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said to Musa^{-as}: **"therefore remove your slippers! [20:12]** – because these were from skin of dead donkey''.⁴¹⁹

36- **كَمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ عِيسَى الْوُشَّاءِ عَنْ أَحْمَدَ بْنِ طَاهِرٍ عَنْ مُحَمَّدِ بْنِ بَحْرٍ عَنْ مُحَمَّدٍ [أَحْمَد] بْنِ مُسْرُورٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ الْقُمِيِّ قَالَ: دَخَلْتُ مَعَ أَحْمَدَ بْنِ إِسْحَاقَ عَلَى أَبِي مُحَمَّدٍ ع وَ عَلَى فَحْدِهِ الْإِيمَنُ عَلَامٌ يُنَاسِبُ الْمُشْتَرِي فِي الْحِلَقَةِ وَ الْمَنْظَرِ فَأَرَدْتُ أَنْ أَسْأَلَهُ عَنْ مَسَائِلَ فَقَالَ سَلْ فَرَّغَ عَنِّي عَنْهَا وَ أَوْمَأَ إِلَى الْعَلَامِ**

(The book) 'Kamal Al Deen' – from Muhammad Bin Ali Bin Hatim, from Ahmad Bin Isa Al Washa, from Ahmad Bin Tahir, from Muhammad Bin Bahr, from Muhammad Bin Masrou, from Sa'ad Bin Abdullah Al Qummi who said,

'I entered along with Ahmad Bin Is'haq to see Abu Muhammad^{-asws} and upon his^{-asws} right thigh was a young boy, suitable as Jupiter (star) in his^{-ajfi} physique and appearance. I wanted to ask him^{-asws} about issues. He^{-asws} said: 'Ask the delight of my^{-asws} eyes' – and he^{-asws} indicated to the boy^{-ajfi}.

⁴¹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 32

⁴¹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 33

⁴¹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 34

⁴¹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 35

فَقَالَ لَهُ الْغُلَامُ سَأَلْتُكَ عَنْ مَا بَدَأَ لَكَ

The boy said to him, 'Ask about whatever comes to you!'

فَكَانَ فِيمَا سَأَلْتُهُ أَخْبَرَنِي يَا ابْنَ رَسُولِ اللَّهِ ص عَنْ أَمْرِ اللَّهِ تَبَارَكَ وَتَعَالَى لِنَبِيِّهِ مُوسَى ع فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ فَإِنَّ فَمَهَاءَ الْفَرِيقَيْنِ يَزْعُمُونَ أَهَكَانَا كَانَتْ مِنْ إِهَابِ الْمَيْتَةِ

It was among what I asked him^{-ajfj}, 'O son^{-ajfj} of Rasool-Allah^{-saww}! Inform me about the Command of Allah^{-azwj} Blessed and Exalted to His^{-azwj} Prophet^{-as} Musa^{-as}: **therefore, remove your slippers! You are in the Holy valley [20:12]**, for jurists of the two sects (Shias and non-Shias) are claiming that these were from skin of dead (animal)'.

فَقَالَ الْقَائِمُ ع مَنْ قَالَ ذَلِكَ فَقَدْ افْتَرَى عَلَى مُوسَى وَاسْتَجْهَلَ فِي نُبُوَّتِهِ لِأَنَّهُ مَا خَلَا الْأَمْرُ مِنْ حُطْبَيْنِ إِذَا أَنْ تَكُونَ صَلَاةُ مُوسَى فِيهَا جَائِزَةٌ أَوْ غَيْرُ جَائِزَةٍ فَإِنْ كَانَتْ صَلَاتُهُ جَائِزَةً جَازَ لَهُ لَيْسُهُمَا فِي تِلْكَ الْبُقْعَةِ وَإِنْ كَانَتْ مُقَدَّسَةً مُطَهَّرَةً فَلَيْسَتْ بِأَقْدَسَ وَأَطْهَرَ مِنَ الصَّلَاةِ

Al-Qaim^{-ajfj} said: 'One who says that, he has fabricated upon Musa^{-as} and has deemed him^{-as} as ignorant regarding his^{-as} Prophet-hood, because the Command is not devoid from two Addresses – either the Salat of Musa^{-as} was allowed in it or not allowed. If his^{-as} Salat was allowed, it would have been allowed for him to wear them in that spot, and even if it was Holy, Pure, for it could not have been Holier and Purer than the Salat.

وَإِنْ كَانَتْ صَلَاتُهُ غَيْرَ جَائِزَةٍ فِيهَا فَقَدْ أُوجِبَ عَلَى مُوسَى ع أَنَّهُ لَمْ يَعْرِفِ الْحَالَ مِنَ الْحَرَامِ وَ لَمْ يَعْلَمْ مَا جَازَتْ الصَّلَاةُ فِيهِ بِمَا لَمْ يَحْزَرْ وَ هَذَا كُفْرٌ

And if his^{-as} Salat was not allowed in these, it would obligate upon Musa^{-as} that he^{-as} did not recognise the Permissible from the Prohibited, and he^{-as} did not know what the Salat is allowed in from what is not allowed, and this is Kufr'.

قُلْتُ فَأَخْبِرْنِي يَا مَوْلَايَ عَنِ التَّأْوِيلِ فِيهِمَا

I said, 'Inform me, O my Master^{-ajfj}, about the interpretation regarding these (slippers)'.

قَالَ إِنَّ مُوسَى ع نَاجَى رَبَّهُ بِالْوَادِ الْمُقَدَّسِ فَقَالَ يَا رَبِّ إِنِّي أَخْلَصْتُ لَكَ الْمَحَبَّةَ مِنِّي وَ غَسَلْتُ قَلْبِي عَمَّنْ سِوَاكَ وَ كَانَ شَدِيدَ الْحُبِّ لِأَهْلِهِ

He^{-ajfj} said: 'Musa^{-as} whispered to his^{-as} Lord^{-azwj} in the Holy valley. He^{-as} said: 'O Lord^{-azwj}! I^{-asws} am sincere to You^{-azwj} of the love from me^{-as} and I^{-as} have washed off my^{-as} heart from the ones besides you!' – and he^{-as} was of intense love of his family.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فَاخْلَعْ نَعْلَيْكَ أَيِ انْرِغْ حُبَّ أَهْلِكَ مِنْ قَلْبِكَ إِنْ كَانَتْ مَحَبَّتُكَ لِي خَالِصَةً وَ قَلْبُكَ مِنَ الْمَيْلِ إِلَى مَنْ سِوَايَ مَغْشُولَةً وَ الْحُبُّ طَوِيلٌ مَدْكُورٌ فِي مَحَلِّهِ.

Allah^{-azwj} Blessed and Exalted Said: **"therefore remove your slippers! [20:12]** – i.e., remove the love of your family from your hearts if your^{-as} love for Me^{-azwj} is sincere, and your^{-as} heart

is washed off from inclining to the one besides Me^{-azwj!} – and the Hadeeth is lengthy, mentioned in its place”.⁴²⁰

⁴²⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 17 H 36

باب 18 النهي عن الصلاة في الحرير و الذهب و الحديد و ما فيه تماثيل و غير ذلك مما نهي عن الصلاة فيه

CHAPTER 18 – THE PROHIBITION FROM THE SALAT IN THE SILK, AND THE GOLD, AND THE IRON, AND WHAT HAS PICTURES ON IT, AND OTHER THAN THAT FROM WHAT IS PROHIBITED FROM PRAYING THE SALAT IN

الآيات المائدة حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ

The Verse – (Surah Al-Maida): **Prohibited unto you is the dead [5:3].**

1- الإِحتِجَاجُ، كَتَبَ الحِمَيمَرِيُّ إِلَى التَّاجِيَةِ الْمُقَدَّسَةِ إِنَّا نَجِدُ بِأَصْفَهَانِ ثِيَاباً عَتَائِيَّةً عَلَى عَمَلِ الْوُشِيِّ مِنْ قَرٍّ أَوْ إِبْرِيسِمٍ هَلْ يَجُوزُ الصَّلَاةُ فِيهَا أَمْ لَا

(The book) ‘Al-Ihtijaj’ – Al-Himeyri wrote to the Holy area, ‘We find clothes at Isfahan worked upon the patches of silk or brocade, is the Salat allowed in it or not?’

فَأَجَابَ ع لَا يَجُوزُ الصَّلَاةُ إِلَّا فِي ثَوْبٍ سَدَاهُ أَوْ لَحْمَتُهُ فُطِنَ أَوْ كَتَّانٌ.

He^{-ajfi} answered: ‘The Salat is not allowed except in a cloth it’s lining or its weaving is cotton or linen’.⁴²¹

2- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحَبِهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ لُبْسُ الطَّلَسَانِ فِيهِ الدِّيَنَاجُ وَ الْبَرْجَانِ عَلَيْهِ خَرِيرٌ قَالَ لَا

(The books) ‘Qurb Al Isnad’, and ‘Kitab Al Masail’ – by their chains,

From Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him about the man, ‘Is it correct for him to wear the pallium having the brocade and the silken threads in it?’ He^{-asws} said: ‘No’.

وَ سَأَلْتُهُ عَنِ الدِّيَنَاجِ هَلْ يَصْلُحُ لُبْسُهُ لِلنِّسَاءِ قَالَ لَا بَأْسَ.

And I asked him^{-asws} about the brocade, ‘Is it correct for the women to wear it?’ He^{-asws} said: ‘There is no problem’.⁴²²

تَوْضِيحُ الشَّيْخِ فِي الصَّحِيحِ عَنْ يُوسُفَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِاللَّثَوْبِ أَنْ يَكُونَ سَدَاهُ وَ زُرُّهُ وَ عَلَمُهُ خَرِيرًا وَ إِنَّمَا كَرِهَ الْخُرِيرُ الْمُبْهَمُ لِلرِّجَالِ.

⁴²¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 1

⁴²² Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 2

Clarification (Ahadeeth) only – The Sheykh in ‘Al-Saheeh’ (correct Hadeeth), from Yusuf Bin Ibrahim, from Abu Abdullah^{-saww} having said: ‘There is no problem with the cloth that it’s seam, and its buttons, and its patches are silk, and rather the intricate silk is disliked for the men’.

رَوَاهُ جَرَّاحُ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ كَانَ يَكْرَهُ أَنْ يَلْبَسَ الْقَمِيصَ الْمَكْشُوفَ بِالذِّبْيَانِ.

It is reported by Al-Jarrah Al-Madainy, from Abu Abdullah^{-asws}, he^{-asws} used to dislike wearing the shirt hemmed with the brocade’.

3- الْعِلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَ أَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي

(The book) ‘Al Ilal’ – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Al-Hassan, from Abdullah Bin Jabalah, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} said to Ali^{-asws}: ‘I^{-saww} love for you^{-asws} what I^{-saww} love for myself^{-saww} and dislike for you^{-asws} what I^{-saww} dislike for myself^{-saww}.

فَلَا تَتَخَتَّمْ بِخَاتَمٍ ذَهَبٍ فَإِنَّهُ زِينَتُنَا فِي الْآخِرَةِ وَ لَا تَلْبَسِ الْقِرْمَزَ فَإِنَّهُ مِنْ أَرْدِيَةِ إِبْلِيسَ وَ لَا تَرْتَكِبْ بَيْتَرَةَ حُمْرَاءَ فَإِنَّهَا مِنْ مَرَائِبِ إِبْلِيسَ وَ لَا تَلْبَسِ الْحَرِيرَ فَيُحْرِقُ اللَّهُ جِلْدَكَ يَوْمَ الْقِيَامَةِ.

Neither wear a ring of gold for it is our^{-asws} adornment in the Hereafter, nor wear the scarlet (bright orange colour) for it is from the robes of Iblees^{-la}, nor ride with a red saddlecloth for it is from the ridings of Iblees^{-la}, nor wear the silk for Allah^{-azwj} will Burn your skin on the Day of Qiyamah’^{. 423}

4- الْعُيُونُ، عَنْ جَعْفَرِ بْنِ نُعَيْمٍ بْنِ شَاذَانَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ شَاذَانَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الصَّلَاةِ فِي الثُّوبِ الْمُعْلَمِ فَكَرِهَ مَا فِيهِ تَمَاثِيلُ.

(The book) ‘Al Uyun’ – from Ja’far Bin Nueym Bin Shazan, from his uncle Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Muhammad Bin Ismail Bin Bazie who said,

‘I asked Al-Reza^{-asws} about the Salat in the depicted cloth. He^{-asws} disliked what pictures were in it’^{. 424}

بيان: وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَ رَسُولَهُ هُمُ الْمَصْرُورُونَ يُكَلِّفُونَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخُوا فِيهَا الرُّوحَ.

Explanation (Ahadeeth only – And from Abu Ja’far^{-asws} having said: ‘Surely those hurting Allah and His Rasool, [33:57] – they are the artists (sculptors) who will be encumbered on the Day of Qiyamah to blow the soul into these’.

وَ فِي خَيْرِ الْمَنَاهِي عَنِ النَّبِيِّ ص مَنْ صَوَّرَ صُورَةً كَلَّفَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا وَ لَيْسَ بِنَافِعٍ.

⁴²³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 3

⁴²⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 4

And in a Hadeeth of the prohibitions by the Prophet^{-saww}: ‘One who images an image, Allah^{-azwj} the Exalted will Encumber him on the Day of Qiyamah to blow (a soul) into it, and he won’t be (able to) do it’.

و فِي الْحِصَالِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَوَّرَ صُورَةً كُفِّفَ أَنْ يَنْفُخَ فِيهَا وَ لَيْسَ بِفَاعِلٍ الْحَبَرِ.

And in (the book) ‘Al-Khisal’ – ‘From Ibn Abbas who said, ‘Rasool-Allah^{-saww} said: ‘One who images an image will be encumbered to blow (the soul) into it, and he won’t be able to blow’ – the Hadeeth’.

رَوَى الْكُلَيْبِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ جِبْرِيلَ أَتَانِي فَقَالَ إِنَّا مَعْشَرُ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَ لَا تِمْنَالُ جَسَدٍ وَ لَا إِنَاءٌ يُبَالُ فِيهِ.

It is reported by Al-Kulayni – ‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} came to me^{-saww}. He^{-as} said: ‘We, the community of Angels do not enter any house wherein is a dog, nor statue of a body, nor any utensil being urinated in’.

و فِي الْمُؤْتَقَاتِ عَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ تَمَاثِيلٍ فَقَالَ وَ اللَّهُ مَا هِيَ تَمَاثِيلُ الرِّجَالِ وَ النِّسَاءِ وَ لَكِنَّهَا الشَّجَرُ وَ شَبَّهُهُ.

And in Al-Muwassiq (the trusted Hadeeth), from him^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **They were making for him whatever he so desired, from the prayer Niches, and figurines, [34:13].** He^{-asws} said: ‘By Allah^{-azwj}! These were not figurines of the men and the women, but these were the trees and its like’.

و فِي الْحُسَيْنِ كَالصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ بِأَنْ يَكُونَ التَّمَاثِيلُ فِي الْبُيُوتِ إِذَا غُيِّرَتْ رُءُوسُهَا مِنْهَا وَ تُرِكَ مَا سِوَى ذَلِكَ.

And in ‘Al-Hasan’ (good Hadeeth) like ‘Al-Saheeh’ (correct Hadeeth), from Abu Ja’far^{-asws} having said: ‘There is no problem with the figurines (statues) being in the rooms when their heads are altered from these and whatever is besides it is left’.

و فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ ع أَبِي الْحُسَيْنِ ع قَالَ: سَأَلْتُهُ عَنِ الدَّارِ وَ الْحُجْرَةِ فِيهَا التَّمَاثِيلُ أَيْ يُصَلَّى فِيهَا قَالَ لَا يُصَلَّى فِيهَا وَ شَيْءٌ يَسْتَقْبِلُكَ إِلَّا أَنْ لَا تَجِدَ بَدْءًا فَتَقَطِّعَ رُءُوسَهُمْ وَ إِلَّا فَلَا تُصَلِّ فِيهَا.

And in ‘Al-Saheeh’ (correct Hadeeth) – from Ali son of Ja’far^{-asws}, from Abu Al-Hassan^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the house and the room wherein are figurines (statues/pictures), ‘Can one pray Salat in it?’ He^{-asws} said: ‘Do not pray Salat in it and there is something facing you, except if you cannot find any escape (alternative). Cut off their heads or else do not pray in it’.

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ جِبْرِيلُ ع يَا رَسُولَ اللَّهِ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ إِلَّا نَسَانِ الْحَبَرِ.

And from Abu Ja’far^{-asws} having said: ‘Jibraeel^{-as} said: ‘O Rasool-Allah^{-saww}! We (Angels) do not enter any room wherein is an image of a human being’ – the Hadeeth’.

وَ رَوَى فِي الْمَكَارِمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ أَنْ تَكُونَ التَّمَاثِيلُ فِي الْبُيُوتِ إِذَا غُيِّرَتِ الصُّورَةُ.

And it is reported in (the book) 'Al-Makarim', from Muhammad Bin Muslim, from Abu Ja'far^{asws} having said: 'There is no problem from the figurines being in the houses when the face is altered'.

وَقَدْ رَوَى الْعَامَّةُ فِي الصَّحَاحِ أَنَّ رَجُلًا قَالَ لِابْنِ عَبَّاسٍ إِنِّي أَصَوِّرُ هَذِهِ الصُّوَرِ فَأَقْتَنِي فِيهَا قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ كُلُّ مُصَوِّرٍ فِي النَّارِ يُجْعَلُ لَهُ بِكُلِّ صُورَةٍ صَوَّرَهَا نَفْسًا فَتُعَذِّبُهُ فِي جَهَنَّمَ وَقَالَ إِنْ كُنْتُ لَا بُدَّ فَأَعْلًا فَاصْنَعِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ.

And the general Muslims have reported in 'Al-Saheeh' (correct Hadeeth): 'A man said to Ibn Abbas, 'I draw these images, so issue Fatwa to me regarding it'. He said, 'I heard Rasool-Allah^{saww} saying: 'Every imager is in the Fire. A soul will be Made to be for him for every image he had drawn, punishing him in Hell'. And he^{saww} said, 'If there is no escape for him from doing it, then make the tree and what (items) not have any soul for it'.

وَفِي مُرْسِلِ ابْنِ أَبِي عُمَيْرٍ عَنِ الصَّادِقِ ع فِي التَّمَائِيلِ فِي الْبَسَاطِ لَهَا عَيْنَانِ وَ أَنْتَ تُصَلِّي فَقَالَ إِنْ كَانَ لَهَا عَيْنٌ وَاحِدَةٌ فَلَا بَأْسَ وَ إِنْ كَانَ لَهَا عَيْنَانِ فَلَا.

And in a Mursil (Hadeeth of unbroken chain) by Ibn Abu Umeyr, from Al-Sadiq^{asws} regarding the images in the carpets having two eyes for it and you are praying Salat. He^{asws} said: 'If it were to have one eye for it, there is no problem, and if there were to be two eyes for it, then no'.

وَعَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع لَا بَأْسَ أَنْ تَكُونَ التَّمَائِيلُ فِي الثُّوبِ إِذَا غُيِّرَتِ الصُّورَةُ مِنْهُ.

And from Muhammad Bin Muslim, from Abu Ja'far^{asws}: 'There is no problem with the images being in the cloth when the face from it is altered'.

رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرَّجُلِ يُصَلِّي وَ فِي ثَوْبِهِ دِرَاهِمٌ فِيهَا تَمَائِيلٌ فَقَالَ لَا بَأْسَ بِذَلِكَ.

It is reported by the Sheykh in Al-Saheeh (correct Hadeeth), from Muhammad Bin Muslim who said, 'I asked Abu Ja'far^{asws} about the man who prays Salat and in his cloth is a Dirham (coin) wherein is an image. He^{asws} said: 'There is no problem with that'.

وَرَوَى الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنِ الْبَرْزَنْطِيِّ عَنِ الرِّضَا ع أَنَّهُ أَرَاهُ خَاتَمَ أَبِي الْحَسَنِ ع وَ فِيهِ وَرْدَةٌ وَ هِلَالٌ فِي أَعْلَاهُ.

And it is reported by Al-Kulayni in 'Al-Saheeh' (correct Hadeeth), from Al-Bazanty, from Al-Reza^{asws}: 'He^{asws} showed him a ring of Abu Al-Hassan^{asws} and in it was (engravings of) a rose and a crescent in its top'.

وَرُوي فِي الصَّحِيحِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ بِتَمَائِيلِ الشَّجَرِ.

And it is reported in 'Al-Saheeh' (correct Hadeeth) – from Zurara, from Abu Ja'far^{asws} having said: 'There is no problem with an image of a tree'.

وَفِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ تَمَائِيلِ الشَّجَرِ وَ الشَّمْسِ وَ الْقَمَرِ فَقَالَ لَا بَأْسَ مَا لَمْ يَكُنْ شَيْئًا مِنَ الْحَيَوَانِ.

And in 'Al-Saheeh' (correct Hadeeth), from Muhammad Bin Muslim, from Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about images of the tree, and the sun and the moon.

He^{-asws} said: 'There is no problem for as long as it does not happen to be anything from the living beings'.

5- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَغْقِدُ الرَّجُلُ الدَّرَاهِمَ الَّتِي فِيهَا صُورَةٌ فِي ثَوْبِهِ وَ هُوَ يُصَلِّي وَ يَجُوزُ أَنْ تَكُونَ الدَّرَاهِمُ فِي هَيْئَانٍ أَوْ فِي ثَوْبٍ إِذَا خَافَ وَ يَجْعَلُهَا إِلَى ظَهْرِهِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'They should not tie in his cloth the Dirhams (coins) in which there are images (of a person) while he is praying Salat, and it is allowed if the Dirhams happen to be in a money-belt, or in a cloth when he fears to make it to his back''.⁴²⁵

توضيح

Clarification (Ahadeeth only)

رَوَاهُ الصَّدُوقُ فِي الْفَقِيهِ بِسَنَدِهِ الْحَسَنِ أَنَّهُ سَأَلَ عَبْدَ الرَّحْمَنِ بْنَ الْحَجَّاجِ أَبَا عَبْدِ اللَّهِ ع عَنِ الدَّرَاهِمِ السُّودِ تَكُونُ مَعَ الرَّجُلِ وَ هُوَ يُصَلِّي مَرْبُوطَةً أَوْ غَيْرَ مَرْبُوطَةً قَالَ مَا أَشْتَهِي أَنْ يُصَلِّيَ وَ مَعَهُ هَذِهِ الدَّرَاهِمُ الَّتِي فِيهَا التَّمَاثِيلُ

It is reported by Al-Sadouq in 'Al-Faqeeh', by his good chain, 'Abdul Rahman Bin Al-Hajjaj asked Abu Abdullah^{-asws} about the black Dirhams (coins) happening to be with the man while he is praying Salat, either tied or not tied. He^{-asws} said: 'I^{-asws} don't desire that he should pray Salat and with him are these Dirhams (coins) wherein are images'.

ثُمَّ قَالَ ع مَا لِلنَّاسِ بُدٌّ مِنْ حِفْظِ بَضَائِعِهِمْ فَإِنْ صَلَّى وَ هِيَ مَعَهُ فَلْيَكُنْ مِنْ خَلْفِهِ وَ لَا يَجْعَلْ شَيْئاً مِنْهَا بَيْنَهُ وَ بَيْنَ الْقِبْلَةِ.

The he^{-asws} said: 'There is no escape for the people from protecting their belonging. If he were to pray Salat and these are with him, let it be from behind him and not make anything from it between him and the Qiblah'.

و قَالَ الْعَلَامَةُ فِي الْمُنْتَهَى لَوْ كَانَتْ مَعَهُ دَرَاهِمٌ فِيهَا تَمَاثِيلُ اسْتَحَبَّ لَهُ أَنْ يَوَارِيهَا عَنْ نَظَرِهِ لَمَّا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الدَّرَاهِمِ السُّودِ فِيهَا التَّمَاثِيلُ أَوْ يُصَلِّي الرَّجُلُ وَ هِيَ مَعَهُ فَقَالَ لَا تَأْسَ بِذَلِكَ إِذَا كَانَتْ مُوَارَاةً.

And the Allama said in 'Al-Muntaha', 'If there were to be with him these Dirhams wherein are images, it is recommended for him that he covers these from his sight due to what is reported by the Sheykh in 'Al-Saheeh' (correct Hadeeth), from Hammad Bin Usman who said, 'I asked Abu Abdullah^{-asws} about the black Dirhams wherein are images, 'Can the man pray Salat in it while these are with him?' He^{-asws} said: 'There is no problem with that when these were covered'.

⁴²⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 5

وَعَنْ لَيْثٍ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ إِذَا كَانَتْ مَعَكَ دَرَاهِمُ سُودٍ فِيهَا تَمَائِيلُ فَلَا تَجْعَلُهَا بَيْنَ يَدَيْكَ وَ اجْعَلُهَا مِنْ خَلْفِكَ.

And from Lays Al-Murady, from Abu Abdullah^{-asws}: ‘When there were to be black Dirhams with you wherein are images, do not make these to be in front of you and make these to be behind you’.

6- الْعِلَلُ، وَ الْحِصَالُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع لَا تَلْبَسُوا السَّوَادَ فَإِنَّهُ لِيَأْسُ فِرْعَوْنَ.

(The book) ‘Al Ilal’ and ‘Al Khisaal’, by the previous chain,

‘From Amir Al-Momineen^{-asws}: ‘Do not be wearing the black (colour) for it is clothing of Pharaoh^{-la}’⁴²⁶

7- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَصْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَكُونُ مَعِيَ الدَّرَاهِمُ فِيهَا تَمَائِيلُ وَ أَنَا مُحَرَّمٌ فَأَجْعَلُهَا فِي هِمَايَ وَ أَشُدُّ فِي وَسْطِي

(The book) ‘Al Mahasin’ – from one of his companions, from Ibn Asbaat, from his uncle Yaquub Bin Salim who said,

‘I said to Abu Abdullah^{-asws}, ‘There happen to be the Dirhams with me wherein are images and I am in Ihraam, can I make these to be in my money-bag and tie it in my waist?’

قَالَ لَا يَأْسُ أَوْ لَيْسَ هِيَ نَفَقَتُكَ تُعِينُكَ بَعْدَ اللَّهِ.

He^{-asws} said: ‘There is no problem, and isn’t it your expense money assisting you, after Allah^{-azwj}?’⁴²⁷

8- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْبَصْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَجُوزُ لِلْمَرْأَةِ لُبْسُ الدِّيْبَاجِ وَ الْحَرِيرِ فِي غَيْرِ صَلَاةٍ وَ إِحْرَامٍ وَ حَرَّمَ ذَلِكَ عَلَى الرِّجَالِ إِلَّا فِي الْجِهَادِ وَ يَجُوزُ أَنْ تَتَخَتَّمَ بِالذَّهَبِ وَ تُصَلِّيَ فِيهِ وَ حَرَّمَ ذَلِكَ عَلَى الرِّجَالِ.

(The book) ‘Al Khisaal’ – from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali AL Sukary, from Muhammad Bin Zakariya Al Basry, from Ja’far Bin Muhammad Bin Umara, from his father, from Jabir Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘It is allowed for the woman to be wearing the brocade and the sink in other than Salat and Ihraam, and that is prohibited unto the men except during the Jihad, and it is allowed (for women) to wear the ring of gold and praying Salat in it, and that is prohibited unto the men’⁴²⁸

قَالَ النَّبِيُّ ص يَا عَلِيُّ لَا تَتَخَتَّمَ بِالذَّهَبِ فَإِنَّهُ زِينَتُكَ فِي الْجَنَّةِ وَ لَا تَلْبَسِ الْحَرِيرَ فَإِنَّهُ لِيَأْسُكَ فِي الْجَنَّةِ.

⁴²⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 6

⁴²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 7

⁴²⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 8 a

The Prophet^{-saww} said: ‘O Ali^{-asws}! Do not wear the ring of gold for it will be your^{-asws} adornment in the Paradise, and do not wear the silk for it will be your^{-asws} clothing in the Paradise”.⁴²⁹

9- غَوَالِي اللَّالِي، قَالَ النَّبِيُّ ص مُشِيرًا إِلَى الذَّهَبِ وَ الْحَرِيرِ وَ هَذَانِ مُحَرَّمَانِ عَلَى ذُكُورِ أُمَّتِي دُونَ إِنَائِهِمْ.

(The book) ‘Gawaly Al La’aly’ –

‘The Prophet^{-saww} said indicating to the gold and the silk: ‘And these two are forbidden unto males of my^{-saww} community besides their females”.⁴³⁰

10- كِتَابُ الْعِلَالِ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ لَا يُصَلِّي فِي الدِّيْبَاجِ وَ لَا يُصَلِّي فِي ثَوْبٍ أَسْوَدَ وَ لَا عَلَى ثَوْبٍ عَلَيْهِ اسْمُ اللَّهِ كَثِيرًا وَ لَا عَلَى ثَوْبٍ فِيهِ تَصَاوِيرُ

(The book) ‘Kitab Al Ilal’ of Muhammad Bin Ali Bin Ibrahim,

‘(He^{-asws}) said: ‘He should neither pray Salat in the brocade, nor pray Salat in black clothing, nor any cloth having Name of Allah^{-azwj} a lot, nor upon a cloth wherein are images’.

ثُمَّ قَالَ وَ الْعِلَّةُ فِي أَنْ لَا يُصَلِّي فِي الْإِبْرَيْسَمِ لِأَنَّهُ مِنْ لُعَابِ الدُّودِ وَ الدُّودُ مَيِّتٌ.

Then he^{-asws} said: ‘And the reason that he cannot pray Salat in the silk is because it is from the saliva of a worm, and the worm is dead”.⁴³¹

11- كِتَابُ الْمَسَائِلِ، وَ قُرْبُ الْإِسْنَادِ، بِسَنَدَيْهِمَا عَنْ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْخَلَّاجِلِ هَلْ يُصَلُّحُ لُبْسُهَا لِلنِّسَاءِ وَ الصِّبْيَانِ إِنْ كُنَّ صَمَاءً فَلَا بَأْسَ وَ إِنْ كَانَ لَهَا صَوْتٌ فَلَا.

(The book) ‘Kitab Al Masail’, and ‘Qurb Al Asnaad’ – by their chains,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him about the anklets, ‘Is it correct for the women and the children to wear these?’ (He^{-asws} said: ‘If these were to be silent, there is no problem, and if these have a sound for it, then no”.⁴³²

12- الْعِلَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَصَلِّي فِي فَلَنْسُوَّةٍ سَوْدَاءَ

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from a man,

‘From Abu Abdullah^{-asws}, I (the narrator) said to him^{-asws}, ‘Can I pray Salat in the black hood?’

قَالَ لَا تُصَلِّي فِيهَا فَإِنَّهَا لِبَاسُ أَهْلِ النَّارِ.

⁴²⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 8 b

⁴³⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 9

⁴³¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 10

⁴³² Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 11

He^{-asws} said: 'Do not pray Salat in it, for it is a clothing of people of the Fire'.⁴³³

13- وَ مِنْهُ، بِالْإِسْنَادِ الْمُنْقَلَبِ عَنِ الْأَشْعَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَكْرَهُ السَّوَادَ إِلَّا فِي ثَلَاثَةِ الْعِمَامَةِ وَ الْحُفِّ وَ الْكِسَاءِ.

And from him, by the previous chain, from Al Ashari, raising it to,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} used to dislike the black (clothes) except in three – the turban, and the socks, and the cloak'.⁴³⁴

14- رَجَالُ الْكُتَيْبِيِّ، الْخَلْفُ بْنُ حَمَّادٍ عَنْ سَهْلٍ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَتْ بَعْدَ اللَّهِ بْنِ شَرِيكِ الْعَامِرِيِّ عَلَيْهِ عِمَامَةٌ سَوْدَاءُ دُوَابَّتَاهَا بَيْنَ كَتِفَيْهِ مُصْعَدًا فِي لِحْفِ الْجَبَلِ يَدَيَّ قَائِمًا أَهْلَ الْبَيْتِ فِي أَرْبَعَةِ آلَافٍ يُكْرَهُونَ وَ يَكْرَهُونَ.

(The book) 'Rijaal' of Al Kashi – Al Khalaf Bin Hammad, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Ali Bin Al Mugheira,

'From Abu Ja'far^{-asws} having said: 'It is as if I^{-asws} am with Abdullah Bin Shareek Al-Aamiry, upon him is a black turban, its two ends being between this shoulders, ascending in the base of the mountain in front of our^{-asws} Qaim^{-ajfj} of People^{-asws} of the Household, among four thousand, exclaiming Takbeers and repeating it'.⁴³⁵

15- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُصَلِّي وَ عَلَيْهِ خَاتَمٌ حَدِيدٍ قَالَ لَا وَ لَا يَتَخَتَّمُ بِهِ الرَّجُلُ لِأَنَّهُ مِنْ لِبَاسِ أَهْلِ النَّارِ -

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Hassan Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

'From Abu Abdullah^{-asws} regarding the man who prays Salat and there is an iron ring upon him. He^{-asws} said: 'No, the man should not be wearing it as a ring because it is from clothing of people of the Fire'.

وَ قَالَ لَا يَلْبَسُ الرَّجُلُ الذَّهَبَ وَ لَا يُصَلِّي فِيهِ لِأَنَّهُ مِنْ لِبَاسِ أَهْلِ الْجَنَّةِ.

And he^{-asws} said: 'The man should neither wear the gold nor pray salat in it, because it is from clothing of the people of Paradise'.⁴³⁶

16- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّمَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُصَلِّي الرَّجُلُ فِي خَاتَمِ حَدِيدٍ.

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni,

⁴³³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 12

⁴³⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 13

⁴³⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 14

⁴³⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 15

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The man should not pray salat in (wearing) an iron ring’’.⁴³⁷

17- الإِخْتِجَاجُ كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ عَ يَسْأَلُهُ عَنِ الرَّجُلِ فِي كَتَمِهِ أَوْ سَرَاوِيلِهِ سَكَيْنٌ أَوْ مِفْتَاحٌ مِنْ حَدِيدٍ هَلْ يَحُورُ ذَلِكَ

(The book) ‘Al Ihtijaj’ –

‘Al-Himeyri wrote to Al-Qaim^{-ajfi} asking him^{-ajfi} about the man having a knife in his sleeve or trouser, or an iron key, ‘Is that allowed?’

فَكَتَبَ عَ جَائِزٌ.

He^{-asws} said: ‘Allowed’’.⁴³⁸

18- غَيْبَةُ الشَّيْخِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ التَّوَيْجِي عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ

(The book) ‘Ghayba’ of the Sheykh – from Muhammad Bin Ahmad Bin Dawood, from Ahmad Bin Ibrahim Al Nowbakhty, from Muhammad Bin Abdullah Bin Ja’far Al Himeyri – similar to it.⁴³⁹

19- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَ قَالَ: سَأَلْتُهُ عَنِ الثَّوْبِ فِيهِ التَّمَائِيلُ أَوْ عِلْمَةٌ أَوْ يُصَلَّى فِيهِ قَالَ لَا.

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} (Musa^{-asws}), he said, ‘I asked him^{-asws} about the clothes having images in it, or markings, ‘Can he pray Salat in it?’’⁴⁴⁰

أَقُولُ رَوَاهُ فِي الْمَحَاسِنِ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ أَبِيهِ قَالَ: سَأَلْتُهُ عَنِ الثَّوْبِ يَكُونُ فِيهِ تَمَائِيلٌ أَوْ فِي عِلْمِهِ أَوْ يُصَلَّى فِيهِ قَالَ لَا يُصَلَّى فِيهِ.

I (Majlisi) am saying, ‘It is reported in ‘Al Mahasin’, from Musa Bin Al Qasim, from his father who said,

‘I asked him^{-asws} about the clothes having images in it, or symbols in it, ‘Can he pray Salat in it?’ He^{-asws} said: ‘He cannot pray Salat in it’’.⁴⁴¹

20- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الْحَافِمِ يَكُونُ فِيهِ نَقْشُ تَمَائِيلٍ سُبُعٍ أَوْ طَيْرٍ أَوْ يُصَلَّى فِيهِ قَالَ لَا بَأْسَ.

(The book) ‘Qurb Al Isnaad’ – by the chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about the ring having engraving in it of a lion, or bird, ‘Is it correct to pray Salat in it?’ He^{-asws} said: ‘There is no problem’’.⁴⁴²

⁴³⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 16

⁴³⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 17

⁴³⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 18

⁴⁴⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 19 a

⁴⁴¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 19 b

⁴⁴² Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 20

21- **فَقَالَ الرَّضَا، قَالَ ع لَا تُصَلِّي فِي دِيْبَاجٍ وَ لَا فِي خَرِيرٍ وَ لَا وَشِيٍّ وَ لَا فِي ثَوْبٍ إِبْرِيسَمٍ مَخْضٍ وَ لَا فِي تِكَّةٍ إِبْرِيسَمٍ وَ إِذَا كَانَ الثَّوْبُ سَدَاهُ إِبْرِيسَمٌ وَ لَحْمُهُ قُطْنٌ أَوْ كَتَانٌ أَوْ صُوفٌ فَلَا بَأْسَ بِالصَّلَاةِ فِيهَا**

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Neither pray Salat in brocade, nor in silk, nor in embroidery, nor in a cloth of pure 'Ibrisam' (silk), nor in an 'Ibrisam' (silk) waistband, and when the cloth, it's hemming is of 'Ibrisam' (silk) and its weaving is cotton, or linen, or wool, there is no problem with the Salat in it.

وَ لَا تُصَلِّي فِي جِلْدِ الْمَيِّتَةِ عَلَى كُلِّ حَالٍ وَ لَا فِي خَاتَمٍ ذَهَبٍ وَ لَا تُشْرَبُ فِي آيَةِ الذَّهَبِ وَ الْفِصَّةِ وَ لَا تُصَلِّي عَلَى شَيْءٍ مِنْ هَذِهِ الْأَشْيَاءِ إِلَّا مَا يَصْلُحُ لِبُسِّهِ

And do not pray Salat in skin of the dead (animal) upon all situations, nor in a ring of gold, nor drink in a container of gold and the silver, nor pray Salat upon anything from these things except what it's wearing is correct'.

وَ قَالَ ع اَعْلَمَ بِرَحْمَتِكَ اللَّهُ أَنَّ كُلَّ شَيْءٍ أَنْبَتَهُ الْأَرْضُ فَلَا بَأْسَ بِلُبْسِهِ وَ الصَّلَاةِ فِيهِ.

And he^{-asws} said: 'Know, may Allah^{-azwj} have Mercy on you! All things the earth grows, there is no problem with wearing it and praying the Salat in it'.⁴⁴³

22- **قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: كَتَبَ رَسُولُ اللَّهِ ص عَنْ سَبْعٍ: عَنِ التَّخْتُمِ بِالذَّهَبِ وَ الشُّرْبِ فِي آيَةِ الذَّهَبِ وَ الْفِصَّةِ وَ عَنِ الْمَيَاثِرِ الْحُمْرِ وَ عَنِ لِبَاسِ الْإِسْتَبْرَقِ وَ الْحَرِيرِ وَ الْقَزِّ وَ الْأَرْجَوَانِ.**

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from seven – from wearing the ring of gold, and drinking in a utensil of gold and the silver, and from saddlecloth of donkeys, and from wearing the brocade, and the silk, and the 'Qazz' (silken cloth) and the velvet'.⁴⁴⁴

23- **أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الشَّيْخِ عَنِ ابْنِ أَبِي جَبْدٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الْحَمِيرِيِّ مِثْلَهُ.**

(The book) 'Arbaeen' of Al Shaheed – by his chain from the Sheykh, from Ibn Abu Jeyyid, from Muhammad Bin Al Waleed, from Al Himeyri – similar to it.⁴⁴⁵

24- **كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَتَخَتَّمَ بِالذَّهَبِ قَالَ لَا.**

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man, 'Is it correct for him to wear the ring of gold?' He^{-asws} said: 'No'.⁴⁴⁶

⁴⁴³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 21

⁴⁴⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 22

⁴⁴⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 23

⁴⁴⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 24

25- مَعَانِي الْأَخْبَارِ، عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع تَهَانِي رَسُولُ اللَّهِ ص وَ لَا أَقُولُ تَهَانَكُمْ عَنْ التَّخْتُمِ بِالذَّهَبِ وَ عَنْ ثِيَابِ الْقَسِيِّ وَ عَنْ مِائِثِرِ الْأَرْجَوَانِ وَ عَنْ الْمَلَاكِفِ الْمُقَدَّمَةِ وَ عَنْ الْفَرَاءَةِ وَ أَنَا رَاكِعٌ.

(The book) 'Ma'any Al Akhbar' – from Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from his father, from Muhammad Bin Abu Umeyr, from Hammad Bin Usman, from Ubeydullah Bin Ali Al Halby,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} said: 'Rasool-Allah^{-saww} forbade me^{-asws}, and I^{-asws} am not saying he^{-saww} forbade you all from wearing the ring of gold, and from the 'Qasy' clothes (Egyptian cloth having silk in it), and from the velvet saddlecloths, and from the transparent bed clothes, and from the recitation (of Quran) while I^{-asws} am riding'.⁴⁴⁷

26- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ مِثْلَهُ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Muhammad Bin Abu Umeyr – similar to it.⁴⁴⁸

27- وَ مِنْهُ، بِإِسْنَادِهِ إِلَى الْأَبَاءِ بْنِ عَازِبٍ قَالَ: تَهَى رَسُولُ اللَّهِ ص عَنْ سَبْعٍ تَهَانًا أَنْ تَتَخْتَمَ بِالذَّهَبِ وَ عَنِ الشُّرْبِ فِي آتِيَةِ الذَّهَبِ وَ الْفِصَّةِ وَ قَالَ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ وَ عَنْ زُكُوبِ الْمِائِثِرِ وَ عَنْ لُبْسِ الْقَسِيِّ وَ عَنْ لُبْسِ الْحَرِيرِ وَ الدِّيْبَاجِ وَ الْإِسْتَرْقِ.

And from him, by his chain to Al Bara'a Bin Aazib who said,

'Rasool-Allah^{-saww} prohibited from seven. He^{-saww} prohibited us from wearing the ring of gold, and from drinking in a container of gold and the silver, and he^{-saww} said: 'One who drinks in these in the world, will not be drinking these in the Hereafter'. – and from riding on the velvet saddlecloths, and from wearing the 'Qasy' (Egyptian cloth having silk in it), and from wearing the silk and the brocade, and the plush velvet".⁴⁴⁹

28- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ خَنَانَ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ النَّبِيُّ ص لِعَلِيِّ ع إِيَّاكَ أَنْ تَتَخْتَمَ بِالذَّهَبِ فَإِنَّهُ حِلْيَتُكَ فِي الْجَنَّةِ وَ إِيَّاكَ وَ أَنْ تَلْبَسَ الْقَسِيَّ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Abdul Hameed, and Abdul Samad Bin Muhammad, altogether from Hanan Bin Sadeyr,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Prophet^{-saww} said to Ali^{-asws}: 'Beware of wearing the ring of gold for it will be your^{-asws} ornament in the Paradise, and beware of wearing 'Al-Qasy' (Egyptian cloth having silk in it)".⁴⁵⁰

29- الْإِحْتِجَاجُ، وَ غَيْبَةُ الشَّيْخِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ أَنَّهُ كَتَبَ إِلَى صَاحِبِ الزَّمَانِ ع يَسْأَلُهُ عَنِ الْقَصْرِ الْحَمَاهَنِ هَلْ يَجُوزُ فِيهِ الصَّلَاةُ إِذَا كَانَ فِي إِصْبَعِهِ

⁴⁴⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 25

⁴⁴⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 26

⁴⁴⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 27

⁴⁵⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 28

(The books) 'Al Ihtijaj', and 'Gaybat' of the Sheykh – from Muhammad Bin Abdullah Bin Ja'far Al Himeyri –

'He wrote to Master^{-ajfi} of the Time asking him^{-ajfi} about 'Al-Khumahan' (Persian word denoting a black stone in a ring), 'Is the Salat allowed in it when it were to be in his finger?'

فَكَتَبَ الْجَوَابَ فِيهِ كَرَاهِيَةٌ أَنْ يُصَلَّى فِيهِ وَ فِيهِ إِطْلَاقٌ وَ الْعَمَلُ عَلَى الْكَرَاهِيَةِ.

He^{-ajfi} wrote the answer: 'There is abhorrence in it if he were to pray Salat in it, and in it is the generalisation, and the deed is upon the abhorrence".⁴⁵¹

⁴⁵¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 29

باب 19 الصلاة في الثوب النجس أو ثوب أصابه بصلق أو عرق أو ذرق و حكم ثياب الكفار و ما لا يتم فيه الصلاة

CHAPTER 19 – THE SALAT IN THE IMPURE CLOTH, OR A CLOTH HIT BY SPIT OR SWEAT OR EXCREMENT, AND RULING OF CLOTHES OF THE KAFIRS, AND WHAT THE SALAT IS NOT COMPLETE IN

الآيات المدثر و ثيابك فطهر

And your garments, so purify [74:4].

1- قُرْبُ الْإِسْنَادِ، عَنْ الْحَسَنِ بْنِ طَرْيَفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع سُئِلَ عَنِ الْبُرَاقِ يُصِيبُ الثَّوْبَ فَقَالَ لَا بَأْسَ بِهِ.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} was asked about the spit hitting the clothes. He^{-asws} said: 'There is no problem with it'.⁴⁵²

و قَالَ: إِنَّ عَلِيًّا ع كَانَ لَا يَرَى بِالصَّلَاةِ بَأْسًا فِي الثَّوْبِ الَّذِي يُشْتَرَى مِنَ النَّصَارَى وَ الْمَجُوسِيِّ وَ الْيَهُودِيِّ قَبْلَ أَنْ يُغْتَسَلَ بِغُيِّ الثِّيَابِ الَّتِي تَكُونُ فِي أَيْدِيهِمْ فَيَحْسِبُونَهَا وَ لَيْسَتْ بِثِيَابِهِمْ الَّتِي يَلْبَسُونَهَا.

And he^{-asws} said: 'Ali^{-asws} did not view any problem being with the Salat in the cloth which is purchased from the Christians and the Magians and the Jews, before it is washed, meaning the clothes which happens to be in their hands, for they are withholding it and these aren't their clothes which they are wearing'.⁴⁵³

بيان: مَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ الرِّثَّانِ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع هَلْ يُجُوزُ الصَّلَاةُ فِي ثَوْبٍ يَكُونُ فِيهِ شَعْرٌ مِنْ شَعْرِ الْإِنْسَانِ وَ أَظْفَارُهُ مِنْ قَبْلِ أَنْ يَنْقُضَهُ وَ يُلْقِيَهُ عَنْهُ فَوْقَ جُجُورِهِ.

Explanation (Ahadeeth only) – What is reported by the Sheykh in 'Al-Saheeh' (correct Hadeeth), from Ali Bin Al-Rayyan who said, 'I wrote to Abu Al-Hassan^{-asws}, 'Is the Salat allowed in a cloth to have hair in it, hair of the human being and his nails from before he shakes it off and throws it away from him?' He^{-asws} wrote: 'Allowed'.

2- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرَى فِي ثَوْبِهِ خِزَّةَ الْحَمَامِ أَوْ غَيْرِهَا هَلْ يَصْلُحُ لَهُ أَنْ يُحْكَمَ وَ هُوَ فِي صَلَاتِهِ قَالَ لَا بَأْسَ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

⁴⁵² Bihar Al-Anwaar V 80 – The Book Salat – Ch 18 H 30

⁴⁵³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 1

'Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man who sees the pigeon droppings, or something else, 'Is it correct for him if he were to scratch it off while he is in the Salat?' He^{-asws} said: 'No problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَرِي ثَوْبًا مِنَ السُّوقِ لَيْسَ – لَا يَدْرِي لِمَنْ كَانَ يَصْلُحُ لَهُ الصَّلَاةُ فِيهِ

And I asked him^{-asws} about the man who buys second-hand clothes in the market. He does not know for whom it had been, 'Is the Salat correct for him in it?'

قَالَ إِنْ كَانَ اشْتَرَاهُ مِنْ مُسْلِمٍ فَلْيُصَلِّ فِيهِ وَإِنْ كَانَ اشْتَرَاهُ مِنْ نَصْرَانٍ فَلَا يُصَلِّ فِيهِ حَتَّى يَغْسِلَهُ.

He^{-asws} said: 'If he had bought it from a Muslim, let him pray Salat in it, and if he had bought it from a Christian, he should not pray Salat in it until he washes it'.⁴⁵⁴

3- السَّرَائِرُ، مِنْ جَامِعِ التَّرْغُوطِيِّ عَنِ الرِّضَا عٍ مِثْلُهُ إِلَّا أَنَّهُ قَالَ فِي آخِرِهِ لَا يَلْبَسُهُ وَلَا يُصَلِّي فِيهِ.

(The book) 'Al Sarair', from 'Jamie' Al Bazanty –

'From Al-Reza^{-asws}, similar to it except he^{-asws} said in its end: 'He can neither wear it nor pray Salat in it'.⁴⁵⁵

4- قُرْبُ الْإِسْنَادِ، بِسَنَدِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عٍ قَالَ: سَأَلْتُهُ عَنْ أَكْسِيَةِ الْمَرْعُورِيِّ وَالْخِفَافِ يُنْقَعُ فِي الْبَوْلِ أَوْ يُصَلِّي فِيهَا

(The book) 'Qurb Al Isnaad' – by his chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the fluff of the goat and the footwear soaked in the urine, 'Can he pray Salat in it?'

قَالَ إِذَا غُسِلَتْ بِالْمَاءِ فَلَا بَأْسَ.

He^{-asws} said: 'When he has washed it with water, there is no problem'.⁴⁵⁶

5- الْإِحْتِجَاجُ، وَغَيْبَةُ الشَّيْخِ، بِسَنَدَيْهِمَا أَنَّهُ كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ عٍ أَنَّ عِنْدَنَا حَاكَةً مَجُوسٍ يَأْكُلُونَ الْمَيْتَةَ وَلَا يَغْتَسِلُونَ مِنَ الْجَنَابَةِ وَتَنْسُجُونَ لَنَا ثِيَابَنَا فَهَلْ تَجُوزُ الصَّلَاةُ فِيهَا قَبْلَ أَنْ تُغْسَلَ

(The books) 'Ihtijaj', and 'Ghayba' of the Sheykh, by their chains,

'Al-Himeyri wrote to Al-Qaim^{-ajfi}, 'We have a group of Magians with us who are eating the dead (animals) and are not washing from the sexual impurity, and they are weaving our clothes. Is the Salat allowed in these before washing?'

فَخَرَجَ الْجَوَابُ لَا بَأْسَ بِالصَّلَاةِ فِيهَا.

⁴⁵⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 2

⁴⁵⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 3

⁴⁵⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 4

The answer emerged: 'There is no problem with praying the Salat in it'.⁴⁵⁷

6- فَفَهُ الرِّضَا، قَالَ عَ إِنَّ أَصَابَ فَلَنْسُوتَكَ أَوْ عِمَامَتَكَ أَوْ التَّيَكَّةَ أَوْ الْجُزْبَ أَوْ الْحَفَّ مَيِّ أَوْ بَوْلٌ أَوْ دَمٌ أَوْ غَائِطٌ فَلَا بَأْسَ فِي الصَّلَاةِ فِيهِ وَ ذَلِكَ أَنَّ الصَّلَاةَ لَا يَنْبَغُ فِي شَيْءٍ مِنْ هَذِهِ وَحْدَهُ

(The book) 'Fiqh Al-Reza^{-asws} – He^{-asws} said: 'If your hood, or your turban, or the waistband, or the stockings or the footwear were to be hit by semen, or urine, or blood, or faeces, there is no problem in praying the Salat in it, and that is because the Salat is not complete in anything from these alone'.

وَ قَالَ عَ زُوي فِي دَمِ الدَّمَامِيلِ يُصِيبُ الثَّوْبَ وَ الْبَدَنَ أَنَّهُ قَالَ يَجُوزُ فِيهِ الصَّلَاةُ

And he^{-asws} said: 'It is reported regarding blood of the boils hitting the clothes and the body, he^{-asws} said: 'The Salat is allowed in it'.

وَ أَزُوي أَنَّهُ لَا بَأْسَ بِدَمِ الْبُعُوضِ وَ الْبَرَاغِيثِ

And it is reported that there is no problem with blood of the mosquito and the fleas'.

وَ أَزُوي لَيْسَ دَمُكَ مِثْلَ دَمِ غَيْرِكَ

And it is reported, 'Your blood is not like blood of others'.

وَ نَزُوي قَلِيلُ الْبَوْلِ وَ الْعَائِطِ وَ الْجَنَابَةِ وَ كَثِيرُهَا سَوَاءٌ- لَا بُدَّ مِنْ غَسْلِهِ إِذَا عَلِمَ بِهِ فَإِذَا لَمْ يَعْلَمْ بِهِ أَصَابَهُ أَمْ لَمْ يُصِبه رَشَّ عَلَى مَوْضِعِ الشَّكِّ الْمَاءَ فَإِنْ تَيَقَّنَ أَنَّ فِي ثَوْبِهِ نَجَاسَةً وَ لَمْ يَعْلَمْ فِي أَيِّ مَوْضِعٍ عَلَى الثَّوْبِ غَسَلَ كُلَّهُ

And we are reporting, 'Little of the urine, and the faeces, and the sexual impurity, and its more are the same. There is no escape from washing it when it is known with. When he does not know whether it has hit him or not hit him, he should sprinkle the water upon its place. If he is certain that there is impurity in his clothes and does not know which place upon the cloth, he should wash all of it'.

وَ نَزُوي أَنَّ بَوْلَ مَا لَا يَجُوزُ أَكْلُهُ فِي النَّجَاسَةِ ذَلِكَ حُكْمُهُ وَ بَوْلُ مَا يُؤْكَلُ لَحْمُهُ فَلَا بَأْسَ بِهِ.

And we are reporting that urine of what is not allowed to eat, regarding the impurity, that is its ruling, and urine of what its meat can be eaten, there is no problem with it'.⁴⁵⁸

7- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَصَابَ ثَوْبَهُ خِنْزِيرٌ فَذَكَرَ وَ هُوَ فِي صَلَاتِهِ قَالَ فَلْيَنْضِ فَلَا بَأْسَ وَ إِنْ لَمْ يَكُنْ دَخَلَ فِي صَلَاتِهِ فَلْيَنْضِ مَا أَصَابَ مِنْ ثَوْبِهِ إِلَّا أَنْ يَكُونَ فِيهِ أَثَرٌ فَيَغْسِلُهُ.

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about a man a pig had touched his clothes, and he remembered while he was in his Salat. He^{-asws} said: 'Let him continue, there is no problem, but if he had not

⁴⁵⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 5

⁴⁵⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 6

entered in his Salat, let him sprinkle on his clothes where it hit, except if there happens to be traces in it, then he should wash it”.⁴⁵⁹

8- وَ مِنْهُ، قَالَ: سَأَلْتُهُ عَنْ ثِيَابِ النَّصْرَانِيِّ وَ الْيَهُودِيِّ أَنْ يُصَلِّحَ أَنْ يُصَلِّيَ فِيهِ الْمُسْلِمُ قَالَ لَا.

And from him, he said, ‘I asked him^{-asws} about clothes of the Christians and the Jews, ‘Is it correct if the Muslim were to pray Salat in it?’ He^{-asws} said: ‘No’.⁴⁶⁰

9- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سُئِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ عَنِ الصَّلَاةِ فِي الثَّوْبِ الَّذِي فِيهِ أَبْوَالُ الْحَنَافِسِ وَ دِمَاءُ الْبَرَاغِيثِ فَقَالَ لَا بَأْسَ.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} Bin Abu Talib^{-asws} was asked about praying the Salat in the cloth wherein are urines of the beetles and bloods of the fleas. He^{-asws} said: ‘No problem’.⁴⁶¹

10- دَعَوَاتُ الرَّوَّانْدِيِّ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنْ قَوْلِهِ تَعَالَى وَ ثِيَابَكَ فَطَهِّرْ قَالَ يَعْنِي فَشَمِّرْ

(The book) ‘Da’waat’ of Al Rawandy,

‘From Muhammad^{-asws} Bin Ali^{-asws}, he^{-asws} was asked about Words of the Exalted: **And your garments, so purify [74:4]**. He^{-asws} said: ‘Meaning, roll up’.

ثُمَّ قَالَ لَا يَجُوزُ ثَوْبُكَ كَغَبِكَ فَإِنَّ الْإِسْبَالَ مِنْ عَمَلِ نَبِيِّ أُمِّيَّةٍ.

Then he^{-asws} said: ‘Your cloth should not exceed your heels, for letting it hang, is from the deeds of the clan of Umayya’.⁴⁶²

11- قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ عُزَيَانٍ وَ قَدْ خَضَرَتْ الصَّلَاةُ فَأَصَابَ ثَوْبُهُ بَعْضُهُ دَمٌ أَوْ كُحْلُهُ أَوْ يُصَلِّي فِيهِ أَوْ يُصَلِّي عُزَيَانًا

(The book) ‘Qurb Al Isnaad’ – by his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about a naked man, and the Salat presents, so he gets hold of a cloth, part of it or all of it has blood, ‘Is it correct for him to pray Salat in it, or should he pray Salat naked?’

قَالَ إِنْ وَجَدَ مَاءً غَسَلَهُ فَإِنْ لَمْ يَجِدْ مَاءً صَلَّى فِيهِ وَ لَمْ يُصَلِّ عُزَيَانًا.

⁴⁵⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 7

⁴⁶⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 8

⁴⁶¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 9

⁴⁶² Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 10

He^{-asws} said: 'If he can find water, she should wash it. If he does not find water, he can pray Salat in it, but he should not pray naked'.⁴⁶³

12- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبُخَيْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: السَّيْفُ بِمَنْزِلَةِ الرِّدَاءِ تُصَلِّي فِيهِ مَا لَمْ تَرَ فِيهِ دَمًا.

'Qurb Al Isnaad' – From Al Sindy Bin Muhammad, from Abu Al Bakhtary,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'The sword is at the status of the robe. You can pray in it for as long as you don't see any blood being in it'.⁴⁶⁴

13- دَعَائِمُ الْإِسْلَامِ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ الصَّلَاةِ فِي ثِيَابِ الْيَهُودِ وَ النَّصَارَى وَ الْمَجُوسِ يَغْنِي الَّذِي لَيْسُوهَا.

(The book) 'Da'aim Al Islam' –

'From Rasool-Allah^{-saww}, he^{-saww} prohibited from praying the Salat in clothes of the Jews, and the Christians, and the Magians, meaning those which they had worn'.⁴⁶⁵

14- الْهِدَايَةُ، كُلُّ مَا لَا تَنِمُّ الصَّلَاةُ فِيهِ وَحْدَهُ فَلَا بَأْسَ بِالصَّلَاةِ فِيهِ إِذَا أَصَابَهُ قَدَرٌ مِثْلُ الْعِمَامَةِ وَ الْقَلَنْسُوَةِ وَ التَّكَّةِ وَ الْمَجُورِبِ وَ الْحَنْفِ.

(The book) 'Al Hidayah' –

'All what the Salat cannot be completed in it alone, there is no problem with the Salat being prayed in it when filth were to hit it, like the turban, and the hoop, and the waistband, and the stockings and the slipper'.⁴⁶⁶

⁴⁶³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 11

⁴⁶⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 12

⁴⁶⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 13

⁴⁶⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 19 H 14

CHAPTER 20 – RULING OF THE DYED ONE IN THE SALAT

1- **الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع مَا الْعِلَّةُ الَّتِي مِنْ أَجْلِهَا لَا يَحِلُّ لِلرَّجُلِ أَنْ يُصَلِّيَ وَ عَلَى شَارِبِهِ الْحِنَّاءُ**

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from a group of our companions who said,

'Abu Abdullah^{-asws} was asked, 'What is the reason for which it is not Permissible for the man to be praying Salat and there is Henna upon his moustache?'

قَالَ لِأَنَّهُ لَا يَتِمُّكَ مِنَ الْقِرَاءَةِ وَ الدُّعَاءِ.

He^{-asws} said: 'Because it does not enable him from the recitation and the supplication'.⁴⁶⁷

2- **و مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ نُطَيْقٍ وَ غَيْرِهِ عَنْ أَبَانَ عَنْ مِسْمَعٍ بْنِ عَبْدِ الْمَلِكِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يُصَلِّي الْمُخْتَضِبُ**

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty and someone else, from Aban, from Misma'a Bin Abdul Malik who said,

'I heard Abu Abdullah^{-asws} saying: 'The dyed one should not pray Salat'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ لَمْ

I said, 'May I be sacrificed for you^{-asws}, and why not?'

قَالَ إِنَّهُ مُخَصَّرٌ.

He^{-asws} said: 'Because he is restricted'.⁴⁶⁸

3- **قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ وَ الْمَرْأَةِ أ يَصْلُحُ لهُمَا أَنْ يُصَلِّيَا وَ هُمَا مُخْتَضِبَانِ بِالْحِنَّاءِ وَ الْوَسْمَةِ**

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man and the woman, 'Is it correct for them to be praying Salat and they are dyed with the Henna and the woad?'

⁴⁶⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 20 H 1

⁴⁶⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 20 H 2

قَالَ إِذَا بَرَزَ الْفَمُ وَالْمَنْخَرُ فَلَا بَأْسَ.

He^{-asws} said: 'When the mouth and the nostrils protrude (are not restricted), there is no problem'.⁴⁶⁹

4- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ أَبَانَ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يُحْتَضِبُ الْجُنُبُ وَلَا يُجَامِعُ الْمُحْتَضِبُ وَلَا يُصَلِّي الْمُحْتَضِبُ

(The book) 'Al Mahasin' – from his father, from Aban, from Misma'a Bin Abdul Malik who said,

'I heard Abu Abdullah^{-asws} saying: 'Neither should the one with sexual impurity dye, nor should the dyed one have sex, nor should the dyed one pray Salat'.

قُلْتُ جُعِلْتُ فِدَاكَ لِمَ لَا يُجَامِعُ الْمُحْتَضِبُ وَلَا يُصَلِّي

I said, 'May I be sacrificed for you^{-asws}! Why should the dyed one not have sex nor can should he pray Salat?'

قَالَ لِأَنَّهُ مُحْتَضِبٌ.

He^{-asws} said: 'Because he is dyed'.⁴⁷⁰

⁴⁶⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 20 H 3

⁴⁷⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 20 H 4

CHAPTER 21 – RULING OF FORGETFULNESS OF THE IMPURITY IN THE CLOTH AND THE BODY, AND IGNORING IT, AND RULING OF THE SUSPECT CLOTH

1- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا دَخَلْتَ الْغَائِطَ فَقَضَيْتَ الْحَاجَةَ وَ لَمْ تُهْرِقِ الْمَاءَ ثُمَّ تَوَضَّأْتَ وَ نَسِيتَ أَنْ تَسْتَنْجِيَ فَذَكَرْتَ بَعْدَ مَا صَلَّيْتَ فَعَلَيْكَ الْإِعَادَةُ

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marrar, from Yunus, from Zur'ah, from Sama'at who said,

'Abu Abdullah^{asws} said: 'When you enter the toilet and fulfil the need and do not spill (use) the water, then you perform Wud'u and forget that you have (not cleansed from the toilet), so you remember after having prayed Salat, upon you is the repeating.

وَ إِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ وَ نَسِيتَ أَنْ تَعْبِلَ ذَكَرَكَ حَتَّى صَلَّيْتَ فَعَلَيْكَ إِعَادَةُ الْوُضُوءِ وَ الصَّلَاةِ وَ غَسَلَ ذَكَرَكَ لِأَنَّ الْبَوْلَ مِثْلُ الْبَرَّازِ

And if you had spilt (used) the water and forgotten you wash your manhood until you have prayed Salat, upon you is repeating the Wud'u and the Salat, and washing your manhood, because the urine is like the excrement".⁴⁷¹

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، مَنْ كَانَ عَلَيْهِ ثَوْبَانِ فَأَصَابَ أَحَدَهُمَا بَوْلٌ أَوْ قَذَرٌ أَوْ جَنَابَةٌ وَ لَمْ يَدْرِ أَيُّ الثَّوْبَيْنِ أَصَابَ الْقَذَرُ فَإِنَّهُ يُصَلِّي فِي هَذَا وَ فِي هَذَا فَإِذَا وَجَدَ الْمَاءَ غَسَلَهُمَا جَمِيعًا.

Tafseer of Ali Bin Ibrahim –

'One who were to have two clothes upon him, so one of these is hit by urine, or filth, or sexual impurity, and he does not know which of the two clothes the filth had hit, so he should pray Salat in this and in this. When he finds the water, he should wash them both together".⁴⁷² (not a Hadeeth)

3- فَهَذَا الرِّضَا، قَالَ ع إِنْ كُنْتَ أَهْرَقْتَ الْمَاءَ فَتَوَضَّأْتَ وَ نَسِيتَ أَنْ تَسْتَنْجِيَ حَتَّى فَرَعْتَ مِنْ صَلَاتِكَ ثُمَّ ذَكَرْتَ فَعَلَيْكَ أَنْ تَسْتَنْجِيَ ثُمَّ تُعِيدَ الْوُضُوءَ وَ الصَّلَاةَ

(The book) 'Fiqh Al-Reza^{asws}' – He^{asws} said: 'If you have spilled (used) the water and have performed Wud'u, and forgotten to cleanse from the toilet until you were free from your Salat, then you remembered, upon you is to cleanse from the toilet then repeat the Wud'u and the Salat'.

وَ قَالَ ع قَدْ رُوِيَ فِي الْمَنِيِّ إِذَا لَمْ تَعْلَمْ مِنْ قَبْلِ أَنْ تُصَلِّيَ فَلَا إِعَادَةَ عَلَيْكَ.

⁴⁷¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 21 H 1

⁴⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 21 H 2

And he^{-asws} said reporting regarding the semen: ‘When you don’t know from before you pray Salat, there is no repeating upon you’.⁴⁷³

4- السَّرَائِرُ، مِنْ كِتَابِ الْمَشِيخَةِ لِابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ رَأَيْتَ فِي ثَوْبِكَ دَمًا وَ أَنْتَ تُصَلِّي وَ لَمْ تُكُنْ رَأَيْتَهُ قَبْلَ ذَلِكَ فَأَتِمَّ صَلَاتَكَ فَإِذَا انْصَرَفْتَ فَأَغْسِلْهُ

(The book) ‘Al Saraair’ – from ‘Kitab Al Masheykha’ of Ibn Mahboub, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘If you were to see blood in your clothes while you are praying Salat and you had not seen it before that, then complete your Salat. When you leave, then wash it’.

قَالَ وَ إِنْ كُنْتَ رَأَيْتَهُ قَبْلَ أَنْ تُصَلِّيَ فَلَمْ تَغْسِلْهُ ثُمَّ رَأَيْتَهُ بَعْدَ وَ أَنْتَ فِي صَلَاتِكَ فَانْصَرِفْ وَ اغْسِلْهُ وَ أَعِدْ صَلَاتَكَ.

He^{-asws} said: ‘And if you had seen it before you prayed Salat, but did not wash it, then you saw it afterwards while you were in your Salat, then leave and wash it, and repeat your Salat’.⁴⁷⁴

5- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ أَعَارَ رَجُلًا ثَوْبًا فَصَلَّى فِيهِ وَ هُوَ لَا يُصَلِّي فِيهِ قَالَ لَا يُغْلَمُهُ

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{-asws} about a man who borrows a cloth from a man, so he prays Salat in it and he had not prayed Salat in it. He^{-asws} said: ‘He does not know it?’

قُلْتُ فَإِنْ أَعْلَمَهُ قَالَ يُعِيدُ.

I said, ‘Supposing he did not it?’ He^{-asws} said: ‘He should repeat’.⁴⁷⁵

بيان: مَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَخِيهِمَا ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرَى فِي ثَوْبِ أَخِيهِ دَمًا وَ هُوَ يُصَلِّي قَالَ لَا يُؤْذِيهِ

Explanation (Ahadeeth) only – What is reported by the Sheykh in ‘Al-Saheeh’ (correct Hadeeth), from Muhammad Bin Muslim, ‘From one of the two (5th or 6th Imams^{-asws}), he (the narrator) said, ‘I asked him^{-asws} about the man who sees blood in the cloth of his brother while he is praying. He^{-asws} said: ‘He should not bother him’.

وَ فِي بَعْضِ النُّسخِ لَا يُؤْذِنُهُ حَتَّى يَنْصَرِفَ.

And in one of the copies: ‘He should not bother him until he has finished’.

⁴⁷³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 21 H 3

⁴⁷⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 21 H 4

⁴⁷⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 21 H 5

الشَّيْخُ فِي الصَّحِيحِ عَنِ الْعِصَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ صَلَّى فِي ثَوْبٍ رَجُلٍ أَيَّاماً ثُمَّ إِنَّ صَاحِبَ الثَّوْبِ أَخْبَرَهُ أَنَّهُ لَا يُصَلِّي فِيهِ قَالَ لَا يُعِيدُ شَيْئاً مِنْ صَلَاتِهِ.

The Sheykh in his 'Al-Saheeh' (the correct Hadeeth), from Al-Ays who said, 'I asked Abu Abdullah^{-asws} about a man who prays Salat in cloth of a man for days, then the owner of the cloth informs him that he does not pray Salat in it'. He^{-asws} said: 'He should not repeat anything from his Salat'.

6- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع مَنْ صَلَّى فِي ثَوْبٍ نَجَسٍ فَلَمْ يَذْكُرْهُ إِلَّا بَعْدَ فَرَاغِهِ فَلْيُعِدْ صَلَاتَهُ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'One who prays Salat in an impure cloth, but he does not remember it except after his being free (from his Salat), let him repeat his Salat''.⁴⁷⁶

7- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّهُ أَصَابَ ثَوْبِي دَمٌ مِنَ الرُّعَافِ أَوْ غَيْرِهِ أَوْ شَيْءٍ مِنْ مَنِيٍّ فَعَلَّمْتُ أَنْتَهُ إِلَى أَنْ أُصِيبَ لَهُ مَاءٌ فَأَصَبْتُ الْمَاءَ وَ قَدْ حَضَرَتِ الصَّلَاةُ وَ نَسِيتُ أَنَّ بَثْوِي شَيْئاً فَصَلَّيْتُ ثُمَّ إِنِّي ذَكَرْتُ بَعْدُ

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara who said,

'I said to Abu Ja'far^{-asws}, 'My cloth has been hit by blood from nose-bleed, or something else, or something from the semen. I know of its traces until I fetch some water for it. I attain the water for it and the Salat has presented, and I forgot that there was something with my clothes, so I prayed Salat. Then I remembered afterwards'.

قَالَ تُعِيدُ الصَّلَاةَ وَ تَغْسِلُهُ

He^{-asws} said: 'You should repeat the Salat and wash it'.

قَالَ قُلْتُ فَإِنْ لَمْ أَكُنْ رَأَيْتُ مَوْضِعَهُ وَ قَدْ عَلِمْتُ أَنَّهُ قَدْ أَصَابَهُ فَطَلَبْتُهُ فَلَمْ أَقْدِرْ عَلَيْهِ فَلَمَّا صَلَّيْتُ وَجَدْتُهُ

He (the narrator) said, 'I said, 'Supposing I had not seen its place and had known that it had hit it. I search for it but am not able upon it. When I have prayed Salat, I find it'.

قَالَ تَغْسِلُهُ وَ تُعِيدُ

He^{-asws} said: 'You should wash it and repeat'.

قَالَ قُلْتُ فَإِنْ ظَنَنْتُ أَنَّهُ قَدْ أَصَابَهُ وَ لَمْ أَتَيَّعَنْ ذَلِكَ فَتَنَظَّرْتُ فَلَمْ أَرِ شَيْئاً ثُمَّ طَلَبْتُ فَرَأَيْتُهُ فِيهِ بَعْدَ الصَّلَاةِ

He (the narrator) said, 'I said, 'Supposing I guess that it had hit it, and was not certain of that, so I looked, but could not see anything, then I searched and saw it being in it after the Salat'.

قَالَ تَغْسِلُهُ وَ لَا تُعِيدُ الصَّلَاةَ

He^{-asws} said: 'You should wash it and not repeat the Salat'.

قَالَ قُلْتُ وَ لَمْ ذَاكَ

He (the narrator) said, 'I said, 'And why is that so?'

قَالَ لِأَنَّكَ كُنْتَ عَلَى يَقِينٍ مِنْ نَظَافَتِهِ ثُمَّ شَكَّكَتَ فَلَيْسَ يَنْبَغِي لَكَ أَنْ تَنْقُضَ الْيَقِينَ بِالشَّكِّ أَبَدًا

He^{-asws} said: 'Because you were upon certainty of its cleanliness, then you doubted, so it isn't befitting for you that the certainty be broken by the doubt, ever!'

قُلْتُ فَإِنِّي قَدْ عَلِمْتُ أَنَّهُ أَصَابَهُ وَ لَمْ أَدرِ أَيْنَ هُوَ فَأَغْسِلُهُ

I said, 'Supposing I had known that it had hit it and did not know where it was, should I wash it?'

قَالَ تَغْسِلُ مِنْ ثَوْبِكَ النَّاحِيَةَ الَّتِي تَرَى أَنَّهُ أَصَابَهَا حَتَّى تَكُونَ عَلَى يَقِينٍ مِنْ طَهَارَتِهِ

He^{-asws} said: 'You should wash from your clothes the area which you see it had been hit, until you would be upon certainty regarding its cleanliness'.

قَالَ قُلْتُ فَهَلْ عَلَيَّ إِنْ شَكَّكَتَ فِي أَنَّهُ أَصَابَهُ شَيْءٌ أَنْ أَنْظُرَ فِيهِ فَأَقْلِبُهُ

He (the narrator) said, 'I said, 'If I were to doubt regarding whether something had hit it, is it upon me to look into it, so I can turn it?'

قَالَ لَا وَ لَكِنَّكَ إِنَّمَا تُرِيدُ بِذَلِكَ أَنْ تُذْهَبَ الشَّكُّ الَّذِي وَقَعَ فِي نَفْسِكَ

He^{-asws} said: 'But rather you wanted with that the removal of doubt which had occurred within yourself'.

قَالَ قُلْتُ فَإِنِّي رَأَيْتُهُ فِي ثَوْبِي وَ أَنَا فِي الصَّلَاةِ

He (the narrator) said, 'I said, 'Supposing I had seen it in my cloth while I was in the Salat?'

قَالَ تَنْقُضُ الصَّلَاةَ وَ تُعِيدُ إِذَا شَكَّكَتَ فِي مَوْضِعٍ مِنْهُ ثُمَّ رَأَيْتَهُ فِيهِ وَ إِنْ لَمْ تَشْكُ ثُمَّ رَأَيْتَهُ رَطْبًا فَطَعْتَ وَ غَسَلْتَهُ ثُمَّ بَنَيْتَ عَلَى الصَّلَاةِ فَإِنَّكَ لَا تَدْرِي لَعَلَّهُ شَيْءٌ وَقَعَ عَلَيْكَ فَلَيْسَ لَكَ أَنْ تَنْقُضَ بِالشَّكِّ الْيَقِينَ.

He^{-asws} said: 'Break the Salat and repeat, when you have doubted the place from it then you saw it being in it, and if you had not doubted then saw it wet, cut off the Salat and wash it,

then build upon the Salat, for you don't know perhaps something might have fallen upon, therefore it isn't for you to break the certainty with the doubt".⁴⁷⁷

توضيح مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذَكَرَ الْمَنِيُّ فَشَدَّدَهُ وَ جَعَلَهُ أَشَدَّ مِنَ الْبَوْلِ

Clarification (Hadeeth only) – Muhammad Bin Muslim, from Abu Abdullah^{-asws}, he (the narrator) said: 'The semen was mention. He^{-asws} deemed it as severe, and made it to be severer than the urine.

ثُمَّ قَالَ إِنْ رَأَيْتَ الْمَنِيَّ قَبْلَ أَوْ بَعْدَ مَا تَدْخُلُ فِي الصَّلَاةِ فَعَلَيْكَ إِعَادَةُ الصَّلَاةِ فَإِنْ أَنْتَ نَظَرْتَ فِي ثَوْبِكَ فَلَمْ تُصِبْهُ ثُمَّ صَلَّيْتَ فِيهِ ثُمَّ رَأَيْتَهُ بَعْدَ فَلَا إِعَادَةَ عَلَيْكَ وَ كَذَا الْبَوْلُ إِنْ لَمْ يَكُنْ إِخْدَاتِ قَوْلٍ ثَالِثٍ.

Then he^{-asws} said: 'If you were to see the semen before or after having entered into the Salat, upon you is to repeat the Salat. If you had looked into your clothes and (thought) it had not hit it, then you prayed Salat in it, then you saw it afterwards, there is no repeating upon you; and similar to that is regarding the urine, if the third words had not occurred".

8- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ احْتَجَمَ فَأَصَابَ ثَوْبَهُ دَمٌ فَلَمْ يَعْلَمْ بِهِ حَتَّى إِذَا كَانَ مِنَ الْعَدِ كَيْفَ يَصْنَعُ

(The book) 'Qurb Al Isnaad', 'Kitab Al Masail', by their chains,

'From Ali son of Ja'far^{-asws}, from his^{-asws} brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man getting cupping done and the blood hits his cloth, but he does not know of it until when it was the next day, 'How should he deal with it?'

قَالَ إِنْ كَانَ رَأَاهُ فَلَمْ يَغْسِلْهُ فَلْيَقْضِ جَمِيعَ مَا فَاتَهُ عَلَى قَدَرِ مَا كَانَ يُصَلِّي وَ لَا يَنْقُصُ مِنْهَا شَيْءٌ وَ إِنْ كَانَ رَأَاهُ وَ قَدْ صَلَّى فَلْيَعْتَدْ بِتِلْكَ الصَّلَاةِ ثُمَّ لْيَغْسِلْهُ.

He^{-asws} said: 'If he had seen it but did not wash it, let him redo entirety of what he had missed in accordance to what he had prayed, and he should not break anything from it; and if he had seen it and he had prayed Salat, let him count that Salat, then let him wash it".⁴⁷⁸

بيان: وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ فِي الْحَسَنِ قَالَ: قُلْتُ لَهُ الدَّمُ يَكُونُ فِي الثَّوْبِ عَلَيَّ وَ أَنَا فِي الصَّلَاةِ

Explanation (Hadeeth only) – And it is reported by Muhammad Bin Muslim in 'Al-Hassan' (good Hadeeth), he (the narrator) said, 'I said to him^{-asws}, 'The blood happens to be upon me in the cloth while I am in the Salat'.

قَالَ وَ إِنْ رَأَيْتَهُ وَ عَلَيْكَ ثَوْبٌ غَيْرُهُ فَاطْرَحْهُ وَ صَلِّ وَ إِنْ لَمْ يَكُنْ عَلَيْكَ غَيْرُهُ فَاْمُضْ فِي صَلَاتِكَ وَ لَا إِعَادَةَ عَلَيْكَ.

⁴⁷⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 21 H 7

⁴⁷⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 21 H 8

He^{-asws} said: 'And if you were to see it and upon you is another cloth, then drop it and pray Salat, and if there does not happen to be another upon you, then continue in your Salat and there is no repeating upon you''.

CHAPTER 22 – THE SALAT IN THE SLIPPERS, AND THE SOCKS, AND WHAT COVERS BACK OF THE FOOT WITHOUR LEG

1- عَنِ الشَّيْخِ، وَ الْإِحْتِجَاجِ، فِيمَا كَتَبَ الْحِمَيْرِيُّ إِلَى النَّاحِيَةِ الْمُقَدَّسَةِ هَلْ يَجُوزُ لِلرَّجُلِ أَنْ يُصَلِّيَ وَ فِي رِجْلَيْهِ بَطِيطٌ لَا يُعْطَى الْكَعْبَيْنِ أَمْ لَا يَجُوزُ

(The books) ‘Ghayba’ of the Sheykh, and ‘Al Ihtijaj’ –

‘Among what Al-Himeyri wrote to the Holy area, ‘Is it allowed for the man to pray Salat and there are open shoes not covering the ankles, or is it not allowed?’

فَخَرَجَ الْجَوَابُ جَائِزٌ.

The answer emerged: ‘Allowed’.⁴⁷⁹

2- الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: إِنَّ كُلَّ شَيْءٍ عَلَيْكَ تُصَلِّي فِيهِ يُسَبِّحُ مَعَكَ

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun Al Qaddah,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘All thing upon you, you are praying Salat in, glorifies (Allah^{-azwj}) along with you’.

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص إِذَا أُقِيمَتِ الصَّلَاةُ لَبَسَ نَعْلَيْهِ وَ صَلَّى فِيهِمَا.

He^{-asws} said: ‘And whenever Rasool-Allah^{-saww} had established the Salt, wore his^{-saww} slippers and prayed Salat in these’.⁴⁸⁰

3- الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع عِنْدَ رَأْسِ النَّبِيِّ ص صَلَّى سِتَّ رَكَعَاتٍ أَوْ ثَمَانِ رَكَعَاتٍ فِي نَعْلَيْهِ.

(The book) ‘Al Uyoun’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzal who said,

‘I saw Abu Al-Hassan^{-asws} by the head of the Prophet^{-saww} (grave) praying six Cycles or eight Cycles in his^{-asws} slippers’.⁴⁸¹

4- الْعَوَالِي، رُوي فِي الْخَبَرِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي النَّعْلَيْنِ يُصَيِّهُمَا الْأَذَى فَلْيَمْسَحْهُمَا وَ لْيُصَلِّ فِيهِمَا.

⁴⁷⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 22 H 1

⁴⁸⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 22 H 2

⁴⁸¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 22 H 3

(The book) 'Al Gawaly' –

'It is reported in the Hadeeth from the Prophet^{-saww} having said regarding the slippers hit by the dirt: 'Let him wipe it off and let him pray Salat in these''.⁴⁸²

5- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: صَلِّ فِي حَقِّكَ وَ فِي نَعْلَيْكَ إِنْ شِئْتَ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Pray Salat in your socks and in your slippers if you so desire''.⁴⁸³

⁴⁸² Bihar Al-Anwaar V 80 – The Book Salat – Ch 22 H 4

⁴⁸³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 22 H 5

أبواب مكان المصلي و ما يتبعه

CHAPTERS ON PLACE OF THE PRAYING AREAS AND WHAT FOLLOWS IT

باب 23 أنه جعل للنبي ص و لأمة الأرض مسجدا

CHAPTER 23 – THE (WHOLE) EARTH HAS BEEN MADE AS A MASJID FOR THE PROPHET-saww AND HIS-saww COMMUNITY

1- مَعَانِي الْأَخْبَارِ، وَ الْعِلَالِ، وَ الْخِصَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ الصَّقَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ وَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أُعْطِيتُ خَمْسًا لَمْ يُعْطَ أَحَدٌ قَبْلِي جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَ طَهُورًا وَ نُصِرْتُ بِالرُّغْبِ وَ أُجِلَّ لِي الْمَغْنَمُ وَ أُعْطِيتُ جَوَامِعَ الْكَلِمِ وَ أُعْطِيتُ الشَّفَاعَةَ.

(The books) 'Ma'any Al Akhbar', and 'Al Ilal', and Al Khisaal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Sa'ad Bin Abdullah, and Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, and Ahmad Bin Abu Abdullah Al Barqy, and from Muhammad Bin Khalid Al Barqy, from Muhammad Bin Sinan, from Abu Al Jaroud, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah-saww said: 'I-saww have been Given five, no one (else) before it has been Given it – the (whole) earth has been Made a Masjid for me-saww and a purifier, and I-saww have been Helped by the awe, and the war booty has been Made Permissible for me, and I-saww have been Given summary of the speech, and I-asws has been Given the intercession''⁴⁸⁴

2- الْخِصَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شَاهٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ السُّحْتِ عَنْ مُحَمَّدِ بْنِ الْأَسْوَدِ عَنْ أَيُّوبَ بْنِ سَلِيمَانَ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ تَعَالَى جَعَلْتُ لَكَ وَ لِأُمَّتِكَ الْأَرْضَ كُلَّهَا مَسْجِدًا وَ تُرَابَهَا طَهُورًا الْحَبَرِ.

(The book) 'Al Khisaal' – from Muhammad Bin Ali Bin Shah, from Muhammad Bin Ja'far Al Baghdadi, from his father, from Ahmad Bin Al Sukht, from Muhammad Bin Al Aswad, from Ayoub Bin Suleyman, from Abu Al Bakhtari, from Muhammad Bin Humeyd, from Muhammad Bin Al Munkadir,

'From Jabir Bin Abdullah, from the Prophet-saww having said: 'Allah-azwj the Exalted Said: "I-azwj have Made the earth, all of it as a Masjid for you-saww and for your-saww community, and its soil as a purifier' – the Hadeeth''⁴⁸⁵

3- مَجَالِسُ ابْنِ السَّيِّخِ، عَنْهُ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ رِيَاحٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ جَعَلَ لِي الْأَرْضَ مَسْجِدًا وَ طَهُورًا أَيْنَمَا كُنْتُ مِنْهَا أَتَيْتُمُ مِنْ تُرَابِهَا وَ أَصَلَيْتُمْ عَلَيْهَا.

⁴⁸⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 1

⁴⁸⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 2

(The book) 'Majaalis' of Ibn Al Sheykh – from him, from Al Mufeed, from Muhammad Bin Ali Bin Rayyah, from his father, from Al Hassan Bin Muhammad, from Ibn Mahboub, from Ibn Riab, from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} has Made the earth as Masjid for me and a purifier, wherever I^{-saww} may be from it I^{-saww} can perform Tayammum from its soil and I^{-saww} can pray upon it".⁴⁸⁶

وَمِنْهُ عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ بْنِ سَلِيمَانَ عَنْ عَبْدِ السَّلَامِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُوسَى بْنِ أُعَيْنٍ قَالَ أَبُو الْمُفَضَّلِ وَحَدَّثَنِي نَصْرُ بْنُ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ بْنِ وَارَةَ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ أُعَيْنٍ عَنْ أَبِيهِ عَنْ عَطَاءِ بْنِ سَائِبٍ عَنِ الْبَاقِرِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ع قَالَ: جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا خَيْرًا.

And from him, from his father, from Jama'at, from Abu Al Mufazzal, from Muhammad Bin Muhammad Bin Suleyman, from Abdul Salaam Bin Abdul Hameed, from Musa Bin Ayan who said, 'Abu Al Mufazzal, and it is narrated to me by Nasr Bin Al Jahm, from Muhammad Bin Muslim Bin Warah, from Muhammad Bin Musa Bin Ayn, from his father, from Ata'a Bin Sa'ib,

'From Al-Baqir^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The (whole) earth has been Made a Masjid for me^{-saww} – the Hadeeth".⁴⁸⁷

4- إِرْشَادُ الْقُلُوبِ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي جَوَابِ الْيَهُودِيِّ الَّذِي سَأَلَهُ عَنْ فَضْلِ النَّبِيِّ ص فَقَالَ ع قَالَ اللَّهُ تَعَالَى فِي لَيْلَةِ الْمِعْرَاجِ

(The book) 'Irshad Al Quloub' –

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said in answer to the Jew who had asked him^{-asws} about merit of the Prophet^{-saww}. He^{-asws} said: 'Allah^{-azwj} the Exalted Said during the night of the Ascension (Mi'raj):

إِنِّي جَعَلْتُ عَلَى الْأُمَمِ أَنْ لَا أَقْبَلَ مِنْهُمْ فِعْلاً إِلَّا فِي بَقَاعِ الْأَرْضِ الَّتِي اخْتَرْتُهَا لَهُمْ وَ إِنِّي بَعْدْتُ وَ قَدْ جَعَلْتُ الْأَرْضَ لَكَ وَ لِأُمَّتِكَ طَهُورًا وَ مَسْجِدًا فَهَذِهِ مِنْ الْأَصَارِ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ.

"I^{-azwj} have Made upon the communities that I^{-azwj} will not Accept any deed from them except in a spot of the earth which I^{-azwj} have Chose it for them, and even if it was far, and I^{-azwj} have Made the earth for you^{-saww} and your^{-saww} community as a purifier and a Masjid. So, this is from the difficulties and I^{-azwj} have Raised it away from your^{-saww} community!"⁴⁸⁸

5- الْمَحَاسِنُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ جَمِيعاً عَنْ أَبَانَ بْنِ عُثْمَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْطَى مُحَمَّدًا ص شَرَائِعَ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى إِلَى أَنْ قَالَ وَ جَعَلَ لَهُ الْأَرْضَ مَسْجِدًا وَ طَهُورًا.

(The book) 'Al Mahasin' – from Ibrahim Bin Muhammad Al Saqafy, from Muhammad Bin Marwan, altogether from Aban Bin Usman, from the one who mentioned it,

⁴⁸⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 3 a

⁴⁸⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 3 b

⁴⁸⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 4

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Gave Muhammad^{-saww} the Laws of Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as} – up to he^{-asws} said: 'And Made the (whole) earth for him^{-saww} as a Masjid and a purifier''.⁴⁸⁹

6- الْمُعْتَبِرُ، قَالَ قَالَ رَسُولُ اللَّهِ ص جُعِلَتْ لِي الْأَرْضُ مَسْجِداً وَ تَرَاهَا طَهُوراً أَيْنَمَا أَذْرَكْتَنِي الصَّلَاةُ صَلَّيْتُ.

(The book) 'Al Mo'tabar' –

'He said, 'Rasool-Allah^{-saww} said: 'The (whole) earth is Made as a Masjid for me^{-saww} and its soil as a purifier. Wherever the Salat comes across me^{-saww}, I^{-saww} pray''.⁴⁹⁰

7- تُحَفُّ الْعُقُولُ، لِلْحَسَنِ بْنِ عَلِيٍّ بْنِ شُعْبَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي حُطْبَةِ الْوَدَاعِ أَيُّهَا النَّاسُ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ وَ لَا يَحِلُّ لِمُؤْمِنٍ مَالٌ أَخِيهِ إِلَّا عَنْ طِبِّ نَفْسٍ مِنْهُ.

(The book) 'Tuhaf Al Uqoul' of Al Hassan Bin Ali bin Shu'ba,

'From the Prophet^{-saww} having said in the farewell sermon: 'O you people! **But rather, the Momineen are brothers, [49:10]**, and it is not Permissible for a Momin, wealth of his brother except there is feeling of goodness from him''.⁴⁹¹

وَ مِنْهُ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِكُمَيْلٍ قَالَ يَا كُمَيْلُ انْظُرْ فِيمَا تُصَلِّي وَ عَلَى مَا تُصَلِّي إِنْ لَمْ يَكُنْ مِنْ وَجْهِهِ وَ جِلِّهِ فَلَا قَبُولَ.

And from him, by his chain,

'From Amir Al-Momineen^{-asws} in advice to Kumeyl, he^{-asws} said: 'O Kumeyl! Look at what you are praying in, and upon what you are praying. If it does not happen to be from His^{-azwj} Aspect and His^{-azwj} Permissible, it is not Accepted''.⁴⁹²

8- بِشَارَةُ الْمُصْطَفَى، لِمُحَمَّدِ بْنِ أَبِي الْقَاسِمِ الطَّبَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ الْبَصْرِيِّ عَنْ يَحْيَى بْنِ الْحَسَنِ بْنِ عُثْبَةَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ الدُّبَيْلِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ الْعَسْكَرِيِّ عَنْ أَحْمَدَ بْنِ الْمُفَضَّلِ عَنْ رَاشِدِ بْنِ عَلِيٍّ الْفَرَشِيِّ عَنْ عَبْدِ اللَّهِ بْنِ خَفْصٍ الْمَدَنِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ أَرْطَاةَ عَنْ كُمَيْلِ بْنِ زِيَادٍ مِثْلَهُ.

(The book) 'Bashaarat Al Mustafa^{-saww}' of Muhammad Bin Abu Al Qasim Al Tabari – Ibrahim Bin Al Hassan Al Basri, from Yahya Bin Al Hassan Bin Utba, from Muhammad Bin Al-Husayn Bin Ahmad, from Muhammad Bin Wahban Al Dubeyli, from Ali Bin Ahmad Al Askari, from Ahmad Bin Al Fuzeyl, from Rashid Bin Ali Al Qureyshi, from Abdullah Bin Hafs Al Madany, from Muhammad Bin Is'haq, from Saeed Bin Zayd Bin Artah, from Kumeyl Bin Ziyad – similar to it.⁴⁹³

⁴⁸⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 5

⁴⁹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 6

⁴⁹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 7 a

⁴⁹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 7 b

⁴⁹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 23 H 8

CHAPTER 24 – CLEANLINESS OF THE PLACE OF SALAT, AND WHAT FOLLOWS IT FROM THE RULINGS OF THE PRAYER MAT

1- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الشَّاذِكُونَةِ يُصِيبُهَا الْإِحْتِلَامُ أَوْ يُصَلِّي عَلَيْهَا

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{-asws} about 'Al-Shazkuna' (Persian word Arabised to mean thick material made in Al-Yemen) hit by the discharge of wet dream, 'Is it correct to pray Salat upon it?'

قَالَ لَا.

He^{-asws} said: 'No'.⁴⁹⁴

2- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْبَيْتِ وَ الدَّارِ لَا تُصِيبُهَا الشَّمْسُ وَ يُصِيبُهَا الْبَوْلُ أَوْ يُغْتَسَلُ فِيهِ مِنَ الْجَنَابَةِ أَوْ يُصَلَّى فِيهِ إِذَا جَفَّ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the room and the house not hit by the sunshine, and the urine hits it, or he washes in it from the sexual impurity, 'Can he pray Salat in it when it is dry?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ مَرَّ بِمَكَانٍ قَدْ رُشَّ فِيهِ خَمْرٌ قَدْ شَرِبَتْهُ الْأَرْضُ وَ بَقِيَ نَدَاهُ أَوْ يُصَلَّى فِيهِ

He said, 'And I asked him^{-asws} about a man passing by a place wherein wine had been splattered in it and the ground had drunk it (sank in the ground), and its wetness remains, 'Can he pray Salat in it?'

قَالَ إِنْ أَصَابَ مَكَانًا غَيْرَهُ فَلْيُصَلِّ فِيهِ وَ إِنْ لَمْ يُصَبِّ فَلْيُصَلِّ وَ لَا بَأْسَ

He^{-asws} said: 'If he can find another place, let him pray Salat in it, but if he cannot find, let him pray Salat, and there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُجَامِعُ عَلَى الْحَصِيرِ أَوْ الْمُصَلَّى هَلْ تَصْلُحُ الصَّلَاةُ عَلَيْهِ

He said, 'And I asked him^{-asws} about the man having sex upon the straw mat or the prayer mat, 'Is the Salat correct upon it?'

قَالَ إِذَا لَمْ يُصِبْهُ شَيْءٌ فَلَا بَأْسَ وَإِنْ أَصَابَهُ شَيْءٌ فَاغْسِلْهُ وَصَلْ

He^{-asws} said: 'When nothing has hit it, there is no problem, and if something has hit it, then wash it, and pray Salat'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَى الْمُصَلَّى وَ الْحَصِيرِ فَيَسْجُدُ فَيَضَعُ يَدَهُ عَلَى الْمُصَلَّى وَ أَطْرَافَ أَصَابِعِهِ عَلَى الْأَرْضِ أَوْ بَعْضَ كَفِّهِ خَارِجاً عَنِ الْمُصَلَّى عَلَى الْأَرْضِ

He said, 'And I asked him^{-asws} about the man being upon the prayer mat and the straw mat, so he performs Sajdah. He places his hand upon the prayer mat and ends of his fingers are upon the ground, or part of his palm is outside from the prayer mat, upon the ground.

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يَقْعُدُ فِي الْمَسْجِدِ وَ رِجْلُهُ خَارِجَةٌ مِنْهُ أَوْ أَسْفَلَ مِنَ الْمَسْجِدِ وَ هُوَ فِي صَلَاتِهِ أَوْ يَصْلُحُ لَهُ

He said, 'I asked him^{-asws} about a man who sits in the Masjid and his legs are outside from it, or lower from the Masjid and he is in his Salat, 'Is it correct for him?'

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الْبَوَارِيِّ يُبَلِّ قَصَبُهَا بِمَاءٍ قَذِرٍ أَوْ تَصْلُحُ الصَّلَاةُ عَلَيْهَا إِذَا يَبَسَتْ

He said, 'And I asked him^{-asws} about the mat its reeds are wet with dirty water, 'Is the Salat correct upon it when it is dried?'

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.⁴⁹⁵

باب 25 الصلاة على الحرير أو على التماثيل أو في بيت فيه تماثيل أو كلب أو خمر أو بول

CHAPTER 25 – THE SALAT UPON THE SILK, OR UPON THE IMAGES, OR IN A ROOM HAVING IMAGES IN IT, OR A DOG, OR WINE, OR URINE

1- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ فِرَاشٍ خَرِيرٍ وَ مُصَلًّى خَرِيرٍ وَ مِثْلِهِ مِنَ الدِّيَنَاجِ هَلْ يَصْلُحُ لِلرَّجُلِ النَّوْمُ عَلَيْهِ وَ التَّكَاةُ عَلَيْهِ وَ الصَّلَاةُ عَلَيْهِ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the mattress of silk, and prayer mat of silk, and similar to it from the brocade, 'Is it correct for the man to sleep upon it, and lean upon it, and praying the Salat upon it?'

قَالَ يَفْرُشُهُ وَ يَقُومُ عَلَيْهِ وَ لَا يَسْجُدُ عَلَيْهِ

He^{-asws} said: 'He can furnish it, and stand upon it, but he cannot do Sajdah upon it'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ فِي بَيْتٍ عَلَى بَابِهِ سِتْرٌ خَارِجُهُ فِيهِ التَّمَاثِيلُ وَ دُونَهُ مِمَّا يَلِي الْبَيْتِ سِتْرٌ آخَرُ لَيْسَ فِيهِ تَمَاثِيلُ هَلْ يَصْلُحُ لَهُ أَنْ يُرَخِّيَ السِتْرَ الَّذِي لَيْسَ فِيهِ التَّمَاثِيلُ حَتَّى يَحُولَ بَيْنَهُ وَ بَيْنَ السِتْرِ الَّذِي فِيهِ تَمَاثِيلُ أَوْ يُجِيفُ الْبَابَ دُونَهُ وَ يُصَلِّيَ

And I asked him about the man, 'Is it correct for him if he were to pray Salat in a room there is a curtain upon its door having the images in it, and besides it from what follows the room, there is a curtain not having any images in it. Is it correct for him if he were to drop the curtain which doesn't have images in it until it forms a barrier between him and the curtain wherein the images are, or closes the door besides him and he prays Salat?'

قَالَ نَعَمْ لَا بَأْسَ

He^{-asws} said: 'Yes, there no problem'.

وَ سَأَلْتُهُ عَنِ الْبَيْتِ قَدْ صُوِّرَ فِيهِ طَيْرٌ أَوْ سَمَكَةٌ أَوْ شَيْءٌ يَعْثُرُ بِهِ أَهْلُ الْبَيْتِ هَلْ تَصْلُحُ الصَّلَاةُ فِيهِ

And I asked him^{-asws} about the room having drawn in it, a bird or a fish or its like, the people of the house play with it, 'Is the Salat correct in it?'

قَالَ لَا حَتَّى يَقْطَعَ رَأْسُهُ أَوْ يُفْسِدَهُ وَ إِنْ كَانَ قَدْ صَلَّى فَلَيْسَ عَلَيْهِ إِعَادَةٌ

He^{-asws} said: 'No, until its head is cut or spoilt (effaced), and if he has prayed Salat, there isn't repeating upon him'.

وَ سَأَلْتُهُ عَنِ الدَّارِ وَ الْحُجْرَةِ فِيهَا التَّمَاثِيلُ أَوْ يُصَلِّيَ فِيهَا

And I asked him^{-asws} about the house and the room wherein are images, 'Is it correct to pray Salat in it?'

قَالَ لَا يُصَلِّي فِيهَا وَ شَيْءٌ مِنْهَا مُسْتَقْبِلُكَ إِلَّا أَنْ لَا يَجِدَ بُدًّا فَتَقَطَعَ رُؤُوسَهَا وَ إِلَّا فَلَا تُصَلِّ فِيهَا.

He^{-asws} said: 'Do not pray Salat in it and something from it is facing you, except if you cannot find any escape, then cut off its head, or else you should not pray Salat in it'.⁴⁹⁶

الْمَحَاسِنُ، عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّحُ لَهُ أَنْ يُصَلِّيَ فِي بَيْتٍ عَلَى بَابِهِ سِتْرٌ إِلَى آخِرِ الْأَسْفَلَةِ وَ الْأُجُوبَةِ.

(The book) 'Al Mahasin' – from Musa Bin Al Qasim,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man, 'Is it correct for him to pray Salat in a room, there is a curtain upon its door' – up to the end of the question and the answer''.⁴⁹⁷

2- الْمَكَارِمُ، عَنِ الْخَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رُبَّمَا قُمْتُ أَصَلِّي وَ بَيْنَ يَدَيَّ وَ سَادَةٌ فِيهَا تَمَائِيلُ طَائِرٍ فَجَعَلْتُ عَلَيْهِ تَوْبًا

(The book) 'Al Makarim' – from Al Halby,

'From Abu Abdullah^{-asws} having said: 'Sometimes I^{-asws} stand to pray Salat and in front of me^{-asws} is a pillow wherein is an image of a bird, so I^{-asws} make a cloth to be upon it'.

وَ قَالَ قَدْ أَهْدَيْتُ إِلَى طَنْفَسَةٍ مِنَ الشَّامِ فِيهَا تَمَائِيلُ طَائِرٍ فَأَمَرْتُ بِهِ فُغِيرَ رَأْسُهُ فَجَعَلَ كَهَيْئَةِ الشَّجَرِ

And he^{-asws} said: 'A carpet has been gifted to me^{-asws} from Syria wherein is an image of a bird. I^{-asws} instructed with it and its head was altered it was made to appear like the tree'.

وَ قَالَ إِنَّ الشَّيْطَانَ أَشَدُّ مَا يَهُمُّ بِالْإِنْسَانِ إِذَا كَانَ وَحْدَهُ.

And he^{-asws} said: 'The Satan^{-la} is severest of concern (plotting) with the human being when he is alone''.⁴⁹⁸

وَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا بَأْسَ أَنْ تَكُونَ التَّمَائِيلُ فِي الْبُيُوتِ إِذَا غُيِّرَتِ الصُّورَةُ.

And from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'There is no problem if the images happen to be in the rooms when the faces are altered (effaced)'.⁴⁹⁹

⁴⁹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 1 a

⁴⁹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 1 b

⁴⁹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 2 a

⁴⁹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 2 b

وَعَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ تَمَاثِيلِ الشَّجَرِ وَالشَّمْسِ وَالْقَمَرِ قَالَ لَا بَأْسَ مَا لَمْ يَكُنْ فِيهِ شَيْءٌ مِنَ الْحَيَوَانِ.

And from Muhammad Bin Muslim who said,

‘I asked Abu Abdullah^{-asws} about images of the tree, and the sun, and the moon. He^{-asws} said: ‘There is no problem for as long as there does not happen to be anything in it from the living beings’⁵⁰⁰.

وَعَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّمَا يُبْسَطُ عِنْدَنَا الْوَسَائِدُ فِيهَا التَّمَاثِيلُ وَ نَفْرُشُهَا

And from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘But rather, the pillows are spread out in our presence wherein are the images, and we furnish these’.

قَالَ لَا بَأْسَ لِمَا يُبْسَطُ مِنْهَا وَ يُفْتَرَشُ وَ يُوطَأُ إِنَّمَا يُكْرَهُ مِنْهَا مَا نُصِبَ عَلَى الْحَائِطِ وَ السَّرِيرِ.

He^{-asws} said: ‘There is no problem at whatever is spread from these and furnished, and trodden upon. But rather, it is disliked from these what has been installed upon the walls and the beds’⁵⁰¹.

3- قُزِبَ الْإِسْنَادُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّحُ لَهُ أَنْ يُصَلِّيَ فِي بَيْتٍ فِيهِ أَمْثَاطٌ فِيهَا تَمَاثِيلُ قَدْ عَطَّاهَا

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about the man, ‘Is it correct for him if he prays in a room having pillows in it wherein are images as a covering?’

قَالَ لَا بَأْسَ

He^{-asws} said: ‘There is no problem’.

وَعَنِ الْبَيْتِ فِيهِ الدَّرَاهِمُ السُّودُ فِي كَيْسٍ أَوْ تَحْتَ فِرَاشٍ أَوْ مَوْضِعَةٍ فِي جَانِبِ الْبَيْتِ فِيهِ تَمَاثِيلُ هَلْ تَصْلُحُ الصَّلَاةُ فِيهِ

And about the room wherein are black Dirhams (coins) in a bag, or beneath a bed, or place in a side of the room, wherein are images, ‘Is the Salat correct in it?’

قَالَ لَا بَأْسَ

He^{-asws} said: ‘There is no problem’.

⁵⁰⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 2 c

⁵⁰¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 2 d

وَسَأَلْتُهُ عَنْ رَجُلٍ كَانَ فِي بَيْتِهِ تَمَاثِيلٌ أَوْ فِي سِتْرِهِ وَلَمْ يَعْلَمْ بِهَا وَهُوَ يُصَلِّي فِي ذَلِكَ الْبَيْتِ ثُمَّ عَلِمَ مَا عَلَيْهِ

And I asked him^{-asws} about a man, there were images in his room, or in a curtain, and he did not know of it and he prays Salat in that room. Then he comes to know, 'What is upon him?'

قَالَ لَيْسَ عَلَيْهِ فِيمَا لَا يَعْلَمُ شَيْءٌ فَإِذَا عَلِمَ فَلْيَنْزِعِ السِّتْرَ وَ لْيَكْسِرْ رُءُوسَ التَّمَاثِيلِ

He^{-asws} said: 'There isn't anything upon him regarding what he did not know. When he comes to know, then let him remove the curtain and let him break (efface) heads of the images'.

وَسَأَلْتُهُ عَنِ الْمَسْجِدِ يَكُونُ فِيهِ الْمُصَلَّى تَحْتَهُ الْفُلُوسُ أَوْ الدَّرَاهِمُ الْبَيْضُ أَوْ السُّودُ هَلْ يَصْلُحُ الْفَيْأَمُ عَلَيْهَا وَ هُوَ فِي الصَّلَاةِ

And I asked him^{-asws} about the Masjid having the prayer mat in it, under it is the money, or the white Dirhams (coins) or the black, 'Is it correct to stand upon it while he is in the Salat?'

قَالَ لَا بَأْسَ

'He^{-asws} said: 'There is no problem''.

وَسَأَلْتُهُ عَنْ مَسْجِدٍ يَكُونُ فِيهِ تَصَاوِيرُ وَ تَمَاثِيلُ أَوْ يُصَلَّى فِيهِ

And I asked him^{-asws} about a Masjid having pictures and images in it, 'Can one pray Salat in it?'

قَالَ يُكْسِرُ رُءُوسَ التَّمَاثِيلِ وَ يُلَطِّحُ رُءُوسَ التَّصَاوِيرِ وَ يُصَلَّى فِيهِ وَ لَا بَأْسَ.

He^{-asws} said: 'Break heads of the images and smear (efface) heads of the pictures, and pray Salat in it, and there is no problem''.⁵⁰²

4- الْحِصَالُ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُشْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص إِنَّ جِبْرِئِيلَ أَتَانِي فَقَالَ إِنَّا مَعْشَرُ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَ لَا تَمَثُّلُ جَسَدٍ وَ لَا إِنَاءٌ يُنَالُ فِيهِ.

(The book) 'Al Khisaal' – From Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Safwan, from Ibn Muskan, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww}. He^{-as} said: 'We, community of Angels, we do not enter any room wherein is a god, nor image of the body, nor a utensil being urinated in''.⁵⁰³

5- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُثَيْدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَسْجُدُ الرَّجُلُ عَلَى صُورَةٍ وَ لَا عَلَى يَسَاطِ فِيهِ صُورَةٌ وَ يُجُوزُ أَنْ تَكُونَ الصُّورَةُ تَحْتَ قَدَمِهِ أَوْ يَطْرَحَ عَلَيْهِ مَا يُؤَارِيهَا.

⁵⁰² Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 3

⁵⁰³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 4

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Bin Ubeyd, from Al Qasim Bin Yahya, from his grandfather Al Hassan, from Abu Baseer, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man can neither do Sajdah upon a picture, nor upon a carpet wherein is a picture, and it is allowed if the picture happens to be under his feet, or he treads upon it, for as long as he covers it''.⁵⁰⁴

6- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ جَبْرِئِيلَ قَالَ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَ لَا صُورَةُ إِنْسَانٍ وَ لَا بَيْتًا فِيهِ تَمَثَّلُ.

(The book) 'Al Mahasin' – from Ali Bin Al Hakam, from Aban, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Jibraeel^{-as} said: 'We (Angels) do not enter a room wherein is a dog, or a picture of a human being, nor a room having images (statues) in it''.⁵⁰⁵

وَمِنْهُ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ أَبَانَ عَنْ عُمَرَ بْنِ خَلَّادٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ جَبْرِئِيلُ ع يَا رَسُولَ اللَّهِ ص إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةُ إِنْسَانٍ وَ لَا بَيْتًا يَتَمَثَّلُ فِيهِ وَ لَا بَيْتًا فِيهِ كَلْبٌ.

And from him, from his father, from Al Hassan Bin Makhlad, from Aban, from Umar Bin Khallad,

'From Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} said: 'O Rasool-Allah^{-saww}! We (Angels) do not enter any room wherein are pictures of a human being, nor any room being urinated in, nor any room having a dog in it''.⁵⁰⁶

بيان: بِرَوَايَةِ الْفَضِيلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَقُومُ فِي الصَّلَاةِ فَأَرَى قُدَّامِي فِي الْقِبْلَةِ الْعَذِرَةَ

Explanation – In a reported by Al-Fuzeyl, from Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'I stand in the Salat and I see faeces in front of me in the Qiblah'.

فَقَالَ تَنَحَّ عَنْهَا مَا اسْتَطَعْتَ وَ لَا تُصَلِّ عَلَى الْجَوَادِ.

He^{-asws} said: 'Turn aside from it whatever you are able, and do not pray Salat upon the middle (of the road)''.

وَعَنْ عُثَيْبِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا بَقْرَ غَائِطٍ أَوْ مَقْبَرَةً.

And from Ubeyd Bin Zurara who said, 'I heard Abu Abdullah^{-asws} saying: 'The earth, whole of it is a Masjid, except a well being excreted in or a graveyard''.

7- الْمَحَاسِنُ، عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع عَنِ الْبَيْتِ يَكُونُ عَلَى بَابِهِ سِتْرٌ فِيهِ تَمَثُّلٌ أَوْ يُصَلَّى فِي ذَلِكَ الْبَيْتِ

⁵⁰⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 5

⁵⁰⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 6 a

⁵⁰⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 6 b

(The book) 'Al Mahasin' – from a number of our companions, from Ibn Asbaat,

'From Ali son of Ja'far^{asws}, he said, 'I asked Abu Al Hassan Musa Bin Ja'far^{asws} about the room having a curtain upon a door wherein are images, 'Is it correct to pray Salat in that room?'

قَالَ لَا

He^{asws} said: 'No'.

وَسَأَلْتُ عَنْ الْبُيُوتِ يَكُونُ فِيهَا التَّمَاثِيلُ أَوْ يُصَلَّى فِيهَا

And I asked about the rooms having images in it, 'Can one pray Salat in it?'

قَالَ لَا.

He^{asws} said: 'No'.⁵⁰⁷

8- الْمَحَاسِنُ، عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ أَصْلَيْ وَ التَّمَاثِيلُ قُدَّامِي وَ أَنَا أَنْظُرُ إِلَيْهَا

(The book) 'Al Mahasin' – from Ibn Mahboub, from Al A'ala, from Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{asws}, 'Can I pray Salat and the images are in front of me, and I am looking at these?'

قَالَ لَا اطْرَحْ عَلَيْهَا ثَوْبًا وَ لَا تَأْسَ بِهَا إِذَا كَانَتْ عَلَى يَمِينِكَ أَوْ شِمَالِكَ أَوْ خَلْفَكَ أَوْ تَحْتَ رِجْلِكَ أَوْ فَوْقَ رَأْسِكَ وَ إِنْ كَانَتْ فِي الْقِبْلَةِ فَأَلْقِ عَلَيْهَا ثَوْبًا وَ صَلِّ.

He^{asws} said: 'No! Drop a cloth upon it, and there is no problem with it when these were to be on your right or your left or behind you, or under your feet, or above your head, and if it were to be in the Qiblah, then cast a cloth upon it, and pray Salat'.⁵⁰⁸

9- وَ مِنْهُ، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ ابْنِ أَبِي نَجْرَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: لَا تَأْسَ بِالتَّمَاثِيلِ أَنْ يَكُونَ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ أَوْ عَنْ خَلْفِكَ أَوْ تَحْتَ رِجْلِكَ فَإِنْ كَانَتْ فِي الْقِبْلَةِ فَأَلْقِ عَلَيْهَا ثَوْبًا إِذَا صَلَّيْتَ.

And from him, from a number of your companions, from Ibn Najran, from Al A'ala, from Muhammad,

'From Abu Ja'far^{asws} having said: 'There is no problem with the images if they happen to be on your right and on your left, or behind you, or under your legs. If it were to be in the Qiblah, then cast a cloth upon it when you pray Salat'.⁵⁰⁹

10- فَقَعُ الرِّضَا، لَا يُصَلَّى فِي بَيْتٍ فِيهِ خَمْرٌ مَحْضُورٌ فِي آيَةٍ.

⁵⁰⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 7

⁵⁰⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 8

⁵⁰⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 9

(The book) 'Fiqh Al-Reza^{-asws}': 'Do not pray Salat in a room wherein wine is contained in utensils'.⁵¹⁰

11- الْمُقْنِي، قَالَ لَا يَجُوزُ أَنْ يُصَلَّى فِي بَيْتٍ فِيهِ خَمْرٌ مَحْضُورٌ فِي آتِيَةِ

(The book) 'Al Muqnie' –

He said: 'It is not allowed to pray Salat in a room wherein is wine contained in a container'.

قَالَ وَ زُوِيَ أَنَّهُ يَجُوزُ.

He said, 'And it is reported that it is allowed'.⁵¹¹

12- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ قَالَ: لَا بَأْسَ بِالصَّلَاةِ وَ التَّصَاوِيرِ تَنْظُرُ إِلَيْهِ إِذَا كَانَتْ بِعَيْنٍ وَاحِدَةٍ.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr raising it,

'He^{-asws} said: 'There is no problem with the Salat and the pictures you look at when it were to be with one eye'.⁵¹²

⁵¹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 10

⁵¹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 11

⁵¹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 25 H 12

CHAPTER 26 – WHAT CAN BE IN FRONT OF THE PRAYING ONE, OR PASSING IN FRONT OF HIM, AND RECOMMENDATION OF THE CONCEALMENT

1- الإحتجاج، عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ قَالَ: كَانَ فِيمَا وَرَدَ عَلَيَّ مِنْ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَرِيِّ عَنِ الْقَائِمِ عَ أَمَا مَا سَأَلْتُ عَنْهُ عَنِ الْمُصَلِّيِّ وَ النَّارِ وَ الصُّورَةِ وَ السِّرَاجِ بَيْنَ يَدَيْهِ هَلْ يُجُوزُ صَلَاتُهُ فَإِنَّ النَّاسَ اخْتَلَفُوا فِي ذَلِكَ قَبْلَكَ فَإِنَّهُ جَائِزٌ لِمَنْ لَمْ يَكُنْ مِنْ أَوْلَادِ عَبَدَةِ الْأَوْثَانِ وَ النَّيِّرَانِ.

(The book) 'Al Ihtijaj' – from Muhammad Bin Ja'far Al Asady who said,

'It was among what arrive to me from Muhammad Bin Usman Al-Amry, from Al-Qaim^{-ajfi}: 'As for what you asked about the one praying Salat and the fire, and the picture, and the lamp is in front of him, 'Is his Salat allowed?' The people around you are differing regarding that. It is allowed for the one who does not happen to be from the children of worshippers of the idols and the fires".⁵¹³

إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الشَّيْبَانِيِّ وَ عَلِيِّ بْنِ أَحْمَدَ الدَّقَاقِيِّ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْمُؤَدِّبِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ قَالَ: كَانَ فِيمَا وَرَدَ عَلَيَّ مِنَ الشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَرِيِّ فَلَسَّ اللَّهُ رُوحَهُ فِي جَوَابِ مَسَائِلِي إِلَى صَاحِبِ الزَّمَانِ عَ وَ أَمَا مَا سَأَلْتُ وَ ذَكَرْتُ نَحْوَهُ إِلَى قَوْلِهِ مِنْ أَوْلَادِ عَبَدَةِ الْأَصْنَامِ وَ النَّيِّرَانِ.

(The book) 'Ikmal Al Deen' – from Muhammad Bin Ahmad Al Shaybani, and Ali Bin Ahmad Al Daqqaq, and Al-Husayn Bin Ibrahim Al Muwaddib, and Ali Bin Abdullah Al Warraq, altogether from Muhammad Bin Ja'far Al Asadi who said,

'It was among what arrived to me from the Sheykh Abu Ja'far Muhammad Bin Usman Al-Amry, may Allah^{-azwj} Sanctify his soul, in answer to my question to Master^{-ajfi} of the Time: 'And as for what you asked' – and mentioned approximate to it up to his^{-ajfi} words: 'From children of worshippers of the idols and the fires".⁵¹⁴

2- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ أَمَامَهُ شَيْءٌ عَلَيْهِ ثِيَابُهُ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man, 'Is it correct for him to pray Salat and in front of him there is something having his clothes upon it?'

قَالَ لَا بَأْسَ

⁵¹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 1 a

⁵¹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 1 b

He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ أَنْ يُصَلِّيَ وَ أَمَامَهُ ثَوْبٌ أَوْ بَصَلٌ نَابِتٌ

And I asked him^{-asws} about the man, 'It is correct for him to pray Salat and in front of him is a cloth, or in front of him is a growing onion?'

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ السِّرَاحُ مَوْضُوعٌ بَيْنَ يَدَيْهِ فِي الْقِبْلَةِ

And I asked him^{-asws} about the man, 'Is it correct for him to pray Salat and the lamp is placed in front of him in the Qiblah?'

قَالَ لَا يَصْلُحُ لَهُ أَنْ يَسْتَقْبِلَ النَّارَ

He^{-asws} said: 'It is not correct for him to be facing the fire'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ أَمَامَهُ حِمَارٌ وَاقِفٌ

And I asked him about the man, 'Is it correct for him if he prays Salat and in front of him is a donkey standing?'

قَالَ يَصَحُّ بَيْنَهُ وَ بَيْنَهُ عُودٌ أَوْ قَصَبَةٌ أَوْ شَيْئاً يُقِيمُهُ بَيْنَهُمَا وَ يُصَلِّيَ لَا بَأْسَ

He^{-asws} said: 'He should place a plank of wood in from of him and it, or a stick, or something to stand between the two, and he can pray, there is no problem'.

قُلْتُ فَإِنْ لَمْ يَفْعَلْ وَ صَلَّى أَيْعِدُ صَلَاتَهُ أَوْ مَا عَلَيْهِ

I said, 'Supposing he does not do so and prays, should he repeat his Salat, or what is upon him?'

قَالَ لَا يُعِيدُ صَلَاتَهُ وَ لَيْسَ عَلَيْهِ شَيْءٌ

He^{-asws} said: 'He should not repeat his Salat and there is nothing upon him'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ أَمَامَهُ النَّخْلَةُ وَ فِيهَا حَمْلُهَا

And I asked him^{-asws} about the man, 'Is it correct for him to pray Salat and in front of him is a date tree and in it are its fruits?'

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّحُ لَهُ أَنْ يُصَلِّيَ فِي الْكَرْمِ وَفِيهِ حَمْلُهُ

And I asked him^{-asws} about the man, 'Is it correct for him to be praying in the vineyard and in it are its fruits (grapes)?'

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ هَلْ يَصَلُّحُ لَهُ أَنْ يَكُونَ امْرَأَةً مُقْبِلَةً بِوَجْهِهَا عَلَيْهِ فِي الْقِبْلَةِ قَاعِدَةً أَوْ قَائِمَةً

And I asked him^{-asws} about the man being in his Salat, 'Is it correct for him if a woman were to be facing him with her face in the Qiblah, seated or standing?'

قَالَ يَذَرُهَا عَنْهُ فَإِنْ لَمْ يَفْعَلْ لَمْ يَقْطَعْ ذَلِكَ صَلَاتَهُ

He^{-asws} said: 'He should turn her away from it. If he does not do so, that does not cut his Salat'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّحُ لَهُ أَنْ يُصَلِّيَ وَ أَمَامَهُ شَيْءٌ مِنَ الطَّيْرِ

And I asked him^{-asws} about the man, 'Is it correct for him to pray Salat and in front of him is something from the birds?'

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.⁵¹⁵

3- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ الْهَمْدَانِيِّ رَفَعَ الْحَدِيثَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بَأْسَ أَنْ يُصَلِّيَ الرَّجُلُ وَ النَّارُ وَ السِّبْرَاجُ وَ الصُّورَةُ بَيْنَ يَدَيْهِ لِأَنَّ الَّذِي يُصَلِّيَ لَهُ أَقْرَبُ إِلَيْهِ مِنَ الَّذِي بَيْنَ يَدَيْهِ.

(The book) 'Al Ilal' – from his father, from Muhammad Bin Al Hassan, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Al Hassan Bin Ali, from Al-Husayn Bin Umar, from his father, from Umar Bin Ibrahim Al Hamdany, raising the Hadeeth, said,

'Abu Abdullah^{-asws} said: 'There is no problem if the man prays Salat and the fire, and the lamp, and the picture is in front of him, because the One^{-azwj} he is praying Salat to, is closer to him than the one which is in front of him'.⁵¹⁶

⁵¹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 2

⁵¹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 3

4- الْعِلُّ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي سُلَيْمَانَ مَوْلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع قَالَ: سَأَلَهُ بَعْضُ مَوَالِيهِ وَ أَنَا حَاضِرٌ عَنِ الصَّلَاةِ يَنْقُطُهَا شَيْءٌ

(The book) 'Al Ilal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ali Bin Ibrahim Al Ja'fari,

'From Abu Suleyman, a slave of Abu Al-Hassan Al-Askari^{-asws}, said, 'One of his^{-asws} friends asked him^{-asws} and I was present, about the Salat, 'Can something cut it?'

فَقَالَ لَا لَيْسَتْ الصَّلَاةُ تَذْهَبُ هَكَذَا بِحَيْثُ صَاحِبِهَا إِنَّمَا تَذْهَبُ مُسَاوِيَةً لَوَجْهِ صَاحِبِهَا.

He^{-asws} said: 'No! The Salat doesn't go away like this by something facing it's performer. But rather it goes away due to attention (inattentiveness) of its performer"⁵¹⁷

5- التَّوْحِيدُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ قَالَ رَأَى سُفْيَانُ الثَّوْرِيُّ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع وَ هُوَ غُلَامٌ يُصَلِّي وَ النَّاسُ يَمْشُونَ بَيْنَ يَدَيْهِ فَقَالَ إِنَّ النَّاسَ يَمْشُونَ بِكَ وَ هُمْ فِي الطَّوَافِ

(The book) 'Al Tawheed' – from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr who said,

'Sufyan Al-Sowry saw Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} and he^{-asws} was a boy praying Salat, and the people were passing by in front of him^{-asws}. He said, 'The people are passing by you^{-asws} and they are in performing the Tawaaf!'

فَقَالَ ع الَّذِي أَصَلَّى لَهُ أَقْرَبُ إِلَيَّ مِنْ هَؤُلَاءِ.

He^{-asws} said: 'The One^{-azwj} I^{-asws} am praying to is closer to me^{-asws} than they are!"⁵¹⁸

وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الطَّلَاقَانِيِّ عَنْ أَبِي سَعِيدٍ الرُّمَيْحِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ هَارُونَ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْمَكِّيِّ عَنْ مُنِيبٍ مَوْلَى جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ حَدَّثَنِي سَيِّدِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يُصَلِّي فَمَرَّ بَيْنَ يَدَيْهِ رَجُلٌ فَتَنَاهُ بَعْضُ جُلَسَائِهِ

And from him, from Muhammad Bin Ibrahim Al Talaqany, from Abu Saeed Al Rumeysi, from Abdul Aziz Bin Is'haq, from Muhammad Bin Isa Bin Haroub, from Muhammad Bin Zakariya Al Makky,

'From Muneeb, a slave of Ja'far^{-asws} Bin Muhammad^{-asws}. He said, 'My Master Ja'far^{-asws} Bin Muhammad^{-asws} narrated to me from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} was praying Salat. A man passed by in front of him^{-asws}. One of his^{-asws} gathers forbade him.

فَلَمَّا انْصَرَفَ مِنْ صَلَاتِهِ قَالَ لَهُ لِمَ هَيْبَتَ الرَّجُلَ

When he^{-asws} finished from his Salat, he^{-asws} said to him: 'You forbade the man?'

⁵¹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 4

⁵¹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 5 a

قَالَ يَا ابْنَ رَسُولِ اللَّهِ ص خَطَرَ فِيمَا بَيْنَكَ وَ بَيْنَ الْمَحْرَابِ

He said, 'O son^{-asws} of Rasool-Allah^{-saww}! He hindered in what is between you^{-asws} and the prayer niche!'

فَقَالَ وَبِحُكِّكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَقْرَبُ إِلَيَّ مِنْ أَنْ يَخْطُرَ فِيمَا بَيْنِي وَ بَيْنَهُ أَحَدٌ.

He^{-asws} said: 'Woe be unto you! Allah^{-azwj} Mighty and Majestic is closer to me^{-asws} than for anyone to be a hindrance between me^{-asws} and Him^{-azwj}!''⁵¹⁹

6- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَقُومُ أَصَلِّي وَ الْمَرْأَةُ جَالِسَةٌ بَيْنَ يَدَيَّ أَوْ مَارَةً

(The book) 'Al Mahasin' – from his father, from Hammad Bin Isa, and Fazalah, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'I stand to pray Salat and the woman is seated in front of me, or passes by'.

قَالَ لَا نَاسَ بِذَلِكَ إِلَّا مَا سُمِّيَتْ بَكَّةَ لِأَنَّهُ نُبْتُ فِيهَا الرِّجَالُ وَ النِّسَاءَ.

He^{-asws} said: 'There is no problem with that. But rather, Bakkah (Makkah) was named as such because the men and the women cried in it''⁵²⁰

7- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرْيَفٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ عَلِيًّا ع سَأَلَ عَنِ الرَّجُلِ يُصَلِّي فَيَمُرُّ بَيْنَ يَدَيْهِ الرَّجُلُ وَ الْمَرْأَةُ وَ الْكَلْبُ وَ الْحِمَارُ فَقَالَ إِنَّ الصَّلَاةَ لَا يَنْقَطِعُهَا شَيْءٌ وَ لَكِنْ اذْرُؤُوا مَا اسْتَطَعْتُمْ هِيَ أَعْظَمُ مِنْ ذَلِكَ.

(The book) 'Qurb Al Isnaad' – from Al Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} was asked about the man praying Salat, and the man passes by in front of him, and the woman, and the dog, and the donkey. He^{-asws} said: 'The Salat cannot be cut by anything, but repel whatever you are able to, it (Salat) is mightier than that!''⁵²¹

الْكُلَيْبِيُّ فِي الْمُؤْتَقِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَنْقَطِعُ الصَّلَاةُ شَيْءٌ لَا كَلْبٌ وَ لَا حِمَارٌ وَ لَا امْرَأَةٌ وَ لَكِنْ اسْتَبْرِؤُوا بِشَيْءٍ فَإِنْ كَانَ بَيْنَ يَدَيْكَ قَدْرُ ذِرَاعٍ رَافِعاً مِنَ الْأَرْضِ فَقَدْ اسْتَبْرَأْتَ.

Al Kulayni, in 'Al Mowsiq' (trusted Hadeeth), from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Nothing cuts the Salat, neither a dog, nor a donkey, nor a woman, but veil with something. If there were to be a measurement of a cubit in front of you, raised from the ground, you have veiled''⁵²²

⁵¹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 5 b

⁵²⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 6

⁵²¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 7 a

⁵²² Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 7 b

رَوَى مُزْنَعًا عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ عَ رَأَيْتُ ابْنَكَ مُوسَى يُصَلِّي وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَ فِيهِ مَا فِيهِ

It is reported with an unbroken chain from Muhammad Bin Muslim who said,

‘Abu Haneefa entered to see Abu Abdullah^{-asws}. He said to him^{-asws}, ‘I saw your^{-asws} son^{-asws} Musa^{-asws} praying Salat while the people were passing by in front of him. He^{-asws} did not forbid them, and in it is what is in it’.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ ادْعُوا لِي مُوسَى

Abu Abdullah^{-asws} said: ‘Call Musa^{-asws} to me^{-asws}!’

فَدُعِيَ فَقَالَ يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَالنَّاسُ يَمُرُّونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ

He^{-asws} was called. He^{-asws} said: ‘O my^{-asws} son^{-asws}! Abu Haneefa mentioned that you^{-asws} were praying Salat and the people were passing by in front of you^{-asws}, and you^{-asws} did not forbid them?’

فَقَالَ نَعَمْ يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أَصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

He^{-asws} said: ‘Yes, O father^{-asws}! The One^{-azwj} I^{-asws} was praying to, was closer to me^{-asws} than they were. Allah^{-azwj} Mighty and Majestic Says: **and We are nearer to him than his jugular vein [50:16]**’.

قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ عَ إِلَى نَفْسِهِ ثُمَّ قَالَ يَا بَنِي أَنْتَ وَ أُمِّي يَا مُودَعِ الْأَسْرَارِ.

He (the narrator) said, ‘Abu Abdullah^{-asws} hugged him^{-asws} to himself^{-asws}, then said: ‘May my^{-asws} father^{-asws} and my^{-asws} mother^{-as} be (sacrificed for) you^{-asws}, O depository of secrets!’⁵²³

فائدة

Benefit (Ahadeeth only)

وَقَدْ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ طُولُ رَحْلِ رَسُولِ اللَّهِ ص ذِرَاعًا وَ كَانَ إِذَا صَلَّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَتِرُ بِهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ وَ يَجُوزُ الْإِسْتِتَارُ بِالسَّهْمِ وَ الْحَشْبَةِ وَ كُلِّ مَا كَانَ أَعْرَضَ فَهُوَ أَفْضَلُ.

And it has been reported by Abu Baseer, from Abu Abdullah^{-asws} having said: ‘The length of a saddle of Rasool-Allah^{-saww} was a cubit, and whenever he^{-saww} prayed Salat, he^{-saww} placed it in front of him^{-asws}, concealing with it from the one passing in front of him^{-saww}, and the concealment is allowed with the arrow, and the plank of wood, and all what was wider, would be better’.

⁵²³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 7 c

وَرَوَى مُعَاوِيَةُ بْنُ وَهَبٍ عَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَجْعَلُ الْعَنْزَةَ بَيْنَ يَدَيْهِ إِذَا صَلَّى.

And it is reported by Muawiya Bin Wahab, from Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} would place the goat in front of him^{saww} when he^{saww} prayed Salat'.

وَرَوَى السَّكُونِيُّ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا صَلَّى أَحَدُكُمْ بِأَرْضٍ فَلَاةٍ فَلْيَجْعَلْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ فَإِنْ لَمْ يَجِدْ فَحَجَرًا فَإِنْ لَمْ يَجِدْ فَسَهْمًا فَإِنْ لَمْ يَجِدْ فَيَحْطُ فِي الْأَرْضِ بَيْنَ يَدَيْهِ.

And it is reported by Al-Sakuni, from Al-Sadiq^{asws} having said: 'Rasool-Allah^{saww} said: 'Whenever one of you pray Salat with a land of wilderness, let him make in front of him like the back of a saddle (in width), if he cannot find, then a rock, if he cannot find, then an arrow, if he cannot find, then he should draw a line in the ground in front of him'.

وَعَنْ أَبِي عَبْدِ اللَّهِ ع بِرِوَايَةِ غِيَاثٍ أَنَّ النَّبِيَّ ص وَضَعَ فَلَنْسُوَةً وَ صَلَّى إِلَيْهَا.

And from Abu Abdullah^{asws} by a report by Giyas, 'The Prophet^{saww} placed a hood and prayed towards it'.

وَعَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الرَّضَا ع يَكُونُ بَيْنَ يَدَيْهِ كُومَةٌ مِنْ تُرَابٍ أَوْ يَحْطُ بِهَا بَيْنَ يَدَيْهِ بِحِطَّةٍ.

And from Muhammad Bin Ismail, from Al-Reza^{asws}, there would be in front of him^{asws} a mound of soil, or he^{asws} would draw a line in front of him^{asws}.

رُوي عَنِ النَّبِيِّ ص إِذَا صَلَّى أَحَدُكُمْ إِلَى سِتْرَةٍ فَلْيَدْنُ مِنْهَا - لَا يَفْطَعِ الشَّيْطَانُ صَلَاتَهُ.

It is reported from the Prophet^{saww}: 'Whenever one of you prays to veil, let him go near it, the Satan^{la} will not cut off his Salat'.

الصَّادِقُ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقَلُّ مَا يَكُونُ بَيْنَكَ وَ بَيْنَ الْقِبْلَةِ مَرْبُضٌ عَنَزٍ وَ أَكْثَرُ مَا يَكُونُ مَرْبُطٌ فَرَسٍ.

Al-Sadouq in 'Al-Saheeh' (correct Hadeeth), from Abdullah Bin Sinan, 'From Abu Abdullah^{asws} having said: 'Least of what should be between you and the Qiblah is a goat pen, and most of should be is a stall of a horse'.

8- الْعِلَالُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيْسَى الْبُظْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يُصَلِّي أَحَدُكُمْ وَ بَيْنَ يَدَيْهِ سَيْفٌ فَإِنَّ الْقِبْلَةَ أَمْنٌ.

(The books) 'Al Ilal', and Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan, from Abu Baseer and Muhammad Bin Muslim,

'From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Not one of you should pray Salat and in front of him is a sword, for the Qiblah is safer'.⁵²⁴

9- دَعَائِمُ الْإِسْلَامِ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ الصَّلَاةُ إِلَى غَيْرِ سِتْرَةٍ مِنَ الْجَفَاءِ وَ مَنْ صَلَّى فِي فَلَاةٍ فَلْيَجْعَلْ بَيْنَ يَدَيْهِ مِثْلَ مُؤَخَّرَةِ الرَّحْلِ.

(The book) 'Da'aim Al Islam' –

'From Rasool-Allah^{-saww} having said: 'The Salat to other than a veil is from the disloyalty, and one who prays Salat in a wilderness, let him make in front of him like the back part of the saddle''⁵²⁵.

و عَنْ عَلِيٍّ ع أَنَّهُ كَانَ يَكْرَهُ الصَّلَاةَ إِلَى الْبَعِيرِ وَ يَقُولُ مَا مِنْ بَعِيرٍ إِلَّا وَ عَلَى ذُرْوَتِهِ شَيْطَانٌ.

And from Ali^{-asws}, he^{-asws} used to dislike the Salat to the camel, and he^{-asws} said: 'There is none from a camel except and upon its hump is a Satan^{-la}'⁵²⁶.

و عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ الرَّجُلُ وَ رَجُلٌ بَيْنَ يَدَيْهِ قَائِمٌ وَ لَا يُصَلِّيَ الرَّجُلُ وَ بِحْدَائِهِ امْرَأَةٌ إِلَّا أَنْ يَتَقَدَّمَ بِصَدْرِهِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} dislike the man praying Salat and a man is standing in front of him, nor the man praying Salat and parallel to him is a woman, except he were to be ahead of her with his chest''⁵²⁷.

و عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ إِلَى سِتْرَةٍ فَلْيَدْنُ مِنْهَا فَإِنَّ الشَّيْطَانَ يَمُرُّ بَيْنَهُ وَ بَيْنَهَا وَ حَدٌّ فِي ذَلِكَ كَمَرِضِ الثَّوْرِ.

And from Rasool-Allah^{-saww} having said: 'Whenever one of you stands to the Salat, to a veil, let him go near it, for the Satan^{-la} passes between him and it, and a limit regarding that is like the pen of the bull''⁵²⁸.

و عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَرِهَ التَّصَاوِيرَ فِي الْقِبْلَةِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} dislike the pictures in the Qiblah.⁵²⁹

و عَنْ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنِ الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي فَقَالَ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ وَ لَا تَدْعُ مَنْ يَمُرُّ بَيْنَ يَدَيْكَ وَ إِنْ قَاتَلْتَهُ

And from Ali^{-asws}, he^{-asws} was asked about the one passing in front of the praying ones. He^{-asws} said: 'Nothing cuts the Salat, nor leave the one passing in front of you and even if you fight him''⁵³⁰.

و قَالَ قَامَ رَسُولُ اللَّهِ ص إِلَى الصَّلَاةِ فَمَرَّ بَيْنَ يَدَيْهِ كَلْبٌ ثُمَّ مَرَّ جِمَارٌ ثُمَّ مَرَّتْ امْرَأَةٌ وَ هُوَ يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ رَأَيْتُ الَّذِي رَأَيْتُمْ وَ لَيْسَ يَقْطَعُ صَلَاةَ الْمُؤْمِنِ شَيْءٌ وَ لَكِنْ اذْرَوْا مَا اسْتَطَعْتُمْ.

And he^{-asws} said: 'Rasool-Allah^{-saww} stood to pray the Salat, and a dog passed by in front of him^{-saww}, then a donkey passed by, then a woman passed by while he^{-saww} was praying Salat.

⁵²⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 9 a

⁵²⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 9 b

⁵²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 9 c

⁵²⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 9 d

⁵²⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 9 e

⁵³⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 9 f

When he^{-saww} finished, he^{-saww} said: ‘I^{-saww} saw the one you saw, and nothing cuts Salat of the Momin, but repel it whatever you are able to’.⁵³¹

⁵³¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 26 H 9 g

CHAPTER 27 – THE PLACES WHICH IT IS PROHIBITED TO PRAY THE SALAT IN

1- الْمُحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَشْرَةُ مَوَاضِعَ لَا يُصَلِّي فِيهَا الطَّيْنُ وَ الْمَاءُ وَ الْحَمَامُ وَ الْقُبُورُ وَ مَسَانُ الطَّرِيقِ وَ قُرَى النَّمْلِ وَ مَعَاطِنُ الْإِبِلِ وَ تَجْرَى الْمَاءُ وَ السَّبْحَةُ وَ التَّلْحُج.

(The book) 'Al-Mahasin' – from him, from Ibn Abu Umei, from the one who reported,

'From Abu Abdullah^{-asws} having said: 'Ten places cannot be prayed in – the clay (mud), and the water, and the bathhouse, and the graves, and middle of the road, and the anthill, and the camel enclosures, and the flowing water, and the swamp (marshland), and the snow".⁵³²

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ التَّوْفَلِيِّ عَنْ أَبِيهِ عَنْ مَشِيخَتِهِ عَنْهُ ع مِثْلُهُ

And from him, from his father, from Abdullah Bin al Fazl Al Nowfaly, from his father, from his elders, from him^{-asws} – similar to it.

الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الرَّحْمَنِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ مِثْلُهُ إِلَّا أَنَّهُ أَسْقَطَ لَفْظَ الْقُبُورِ وَ زَادَ فِي آخِرِهِ وَادِي ضَجْنَانَ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Al Barqy, from his father, from Abdullah Bin Al Fazl – similar to it, except the word 'graves' is dropped, and there is an increase in its end, 'and the valley of Zajnaan".⁵³³

الشَّيْخُ فِي الْمُؤْتَقِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ حَدِّ الطَّيْنِ الَّذِي لَا يُسَجَّدُ عَلَيْهِ مَا هُوَ قَالَ إِذَا غَرِقَ الْجَبْهَةُ وَ لَمْ تَثْبُتْ عَلَى الْأَرْضِ.

Notes (Ahadeeth) only – The sheykh in 'Al-Mowsiq' (trusted Hadeeth), from Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about a limit of the mud which one cannot do Sajdah upon, 'What is it?' He^{-asws} said: 'When the forehead drowns and is not firm upon the ground".

الصَّدُوقُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع أَنَّهُ سَأَلَهُ عَنِ الصَّلَاةِ فِي بَيْتِ الْحَمَامِ فَقَالَ إِذَا كَانَ الْمَوْضِعُ نَظِيفًا فَلَا بَأْسَ.

Al-Sadouq in 'Al-Saheeh' (correct Hadeeth) – 'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he asked him^{-asws} about the Salat in the bathhouse room. He^{-asws} said: 'If the place were to be clean, there is no problem".

فَأَمَّا عَشْرَةُ أَذْوَاعٍ فَرَوَاهُ الشَّيْخُ فِي الْمُؤْتَقِ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي بَيْنَ الْقُبُورِ قَالَ لَا يَجُوزُ ذَلِكَ إِلَّا أَنْ يَجْعَلَ بَيْنَهُ وَ بَيْنَ الْقُبُورِ إِذَا صَلَّى عَشْرَةَ أَذْوَاعٍ مِنْ بَيْنِ يَدَيْهِ وَ عَشْرَةَ أَذْوَاعٍ مِنْ خَلْفِهِ وَ عَشْرَةَ أَذْوَاعٍ عَنْ يَمِينِهِ وَ عَشْرَةَ أَذْوَاعٍ عَنْ يَسَارِهِ ثُمَّ يُصَلِّي إِنْ شَاءَ.

As for ten cubits (distance), it is reported by the Sheykh in 'Al-Mowsiq' (trusted Hadeeth), from Ammar, from Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about the man praying Salat between

⁵³² Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 1 a

⁵³³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 1 b

the graves. He^{asws} said: 'That is no allowed except if he makes ten cubits to be between and the graves from in front of him, and ten cubits from behind him, and ten cubits from his right, and ten cubits from his left, then he can pray Salat if he so desires to'.

رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ يَحْيَى قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْمَاضِي عَنِ الصَّلَاةِ بَيْنَ الْقُبُورِ هَلْ يُصَلُّحُ قَالَ لَا بَأْسَ.

It is reported by the Sheikh in 'Al-Saheeh' (correct Hadeeth), from Ali Bin Yaqteen who said, 'I asked Abu Al-Hassan Al-Maazy (7th Imam^{asws}), about the Salat between the graves, 'Is it correct?' He^{asws} said: 'There is no problem'.

ابْنُ الْجَهْمِ عَنِ الرَّضَا ع قَالَ: كُلُّ طَرِيقٍ يُوطَأُ فَلَا تُصَلِّ عَلَيْهِ.

Ibn Al-Jahm, from Al-Reza^{asws} having said: 'Every road treaded upon, do not pray Salat upon it.

وَفِي رِوَايَةٍ أُخْرَى عَنْهُ كُلُّ طَرِيقٍ يُوطَأُ وَ يُتَطَرَّقُ وَ كَانَتْ فِيهِ جَادَةٌ أَوْ لَمْ تَكُنْ فَلَا يَنْبَغِي الصَّلَاةُ فِيهِ.

And in another report from him^{asws}: 'Every road treaded upon, and frequented, and whether there was a middles path in it or does not happen to be, the Salat is no befitting in it'.

وَ اسْتَنْدُوا فِي التَّعْمِيمِ بِمَا رَوَاهُ الْجُمْهُورُ عَنِ النَّبِيِّ ص قَالَ: إِذَا أَدْرَكْتُمُ الصَّلَاةَ وَ أَنْتُمْ فِي مَرَاثِ الْعَنَمِ فَصَلُّوا فِيهَا فَإِنَّهَا سَكِينَةٌ وَ بَرَكَةٌ وَ إِنْ أَدْرَكْتُمُ الصَّلَاةَ وَ أَنْتُمْ فِي أَعْطَانِ الْإِبِلِ فَاحْرُجُوا مِنْهَا فَإِنَّهَا جِنَّ مِنْ جِنِّ حُلَيْثٍ أَوْ لَا تَرَى أَنَّهَا إِذَا نَفَرَتْ كَيْفَ تَشْمَخُ بِأَنْفِهَا.

And they (non-Shias) are attributing in the generalisation with what is reported by the majority (non-Shias), from the Prophet^{saww} having said: 'When the Salat comes across you while you are in a sheep enclosure, then pray Salat in it for it is a tranquillity, and Blessing; and if the Salat comes across you while you are in the camel enclosure, then get out from it, for it is a Jinn created from Jinn. Don't you see when it flees how it raises its nose?'

وَ عَنْ جَابِرِ بْنِ سَمُرَةَ أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ص أُنْصَلِّي فِي مَرَايِضِ الْعَنَمِ قَالَ نَعَمْ قَالَ أُنْصَلِّي فِي مَبَارِكِ الْإِبِلِ قَالَ لَا.

And from Jabir Bin Samura (non-Shia source), 'A man asked Rasool-Allah^{saww}, 'Can we pray Salat in the sheep enclosure?' He^{saww} said: 'Yes'. He said, 'Can we pray Salat in the camel enclosure?' He^{azwj} said: 'No'.

وَ عَنْ الْبَرَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُصَلُّوا فِي مَبَارِكِ الْإِبِلِ فَإِنَّهَا مِنْ الشَّيَاطِينِ.

And from Al-Bara'a (non Shia source), said, 'Rasool-Allah^{saww} said: 'Do not pray Salat in the kneeling of the camels, for it is from the Satans^{la}'.

رَوَاهُ الشَّيْخُ فِي الْمُؤْتَقِ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السِّبَاخِ فَقَالَ لَا بَأْسَ.

It is reported by the Sheykh in 'Al-Mowsiq' (trusted Hadeeth), from Sama'at who said, 'I asked him^{asws} about the Salat in the manure. He^{asws} said: 'There is no problem'.

2- الْمُحَاسِنُ، عَنْ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ عَمَّارِ السَّنَابِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُصَلِّ فِي وَادِي الشَّقْرَةِ فَإِنَّ فِيهِ مَنَازِلَ الْجِنِّ.

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Abu Jameela, from Ammar Al Sabaty who said,

'Abu Abdullah^{-asws} said: 'Do not pray Salat in Al-Shaqira valley, for in it a dwellings of the Jinn''.⁵³⁴

3- **مَجَالِسُ الصَّدُوقِ، بِإِسْنَادِ الْمُتَقَدِّمِ فِي كِتَابِ الْمَنَاهِي إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُحْصَصَ الْمَقَابِرُ وَ يُصَلَّى فِيهَا وَ نَحَى أَنْ يُصَلِّيَ الرَّجُلُ فِي الْمَقَابِرِ وَ الطُّرُقِ وَ الْأَرْجِيَةِ وَ الْأَوْدِيَةِ وَ مَرَابِطِ الْإِبِلِ وَ عَلَى ظَهْرِ الْكَعْبَةِ.**

(The book) 'Majaalis' of Al Sadouq – by the previous chain in 'Kitab Al Manahy' –

'The Prophet^{-saww} prohibited from plastering the graves and praying Salat in it, and he^{-saww} forbade from the man praying Salat in the graveyard, and the road, and the mountain tops, and the valleys, and enclosures of the camels, and upon the back (top) of the Kabah''.⁵³⁵

4- **الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ الصَّلَاةُ بَيْنَ الْقُبُورِ**

(The book) 'Al Ilal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The Salat between the graves'.

قَالَ صَلِّ بَيْنَ خِلَالِهَا وَ لَا تَتَّخِذْ شَيْئًا مِنْهَا قِبْلَةً فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ وَ قَالَ لَا تَتَّخِذُوا قُبُورِي قِبْلَةً وَ لَا مَسْجِدًا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَعَنَ الَّذِينَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

He^{-asws} said: 'He^{-asws} said: 'Pray between its vacant spaces and do not take anything from these (graves) as a Qiblah, for Rasool-Allah^{-saww} prohibited from that and said: 'Neither take my^{-saww} grave as a Qiblah nor as a Masjid, for Allah^{-azwj} Mighty and Majestic has Cursed the ones who take graves of their Prophets^{-as} as Masjids''.⁵³⁶

إِبْضَاحَ وَ رُوي فِي الْمُنتَهَى مِنْ طَرِيقِ الْعَامَّةِ عَنِ ابْنِ عَبَّاسٍ وَ عَائِشَةَ قَالَا لَمَّا حَضَرَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوَفَاةَ كَشَفَ وَجْهَهُ وَ قَالَ لَعَنَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

Clarification – And it is reported in 'Al-Muntaha' from ways of the general Muslim (non-Shias), from Ibn Abbas and Ayesha, both said, 'When the expiry presented to Rasool-Allah^{-saww} said, he^{-saww} uncovered his^{-saww} face and said: 'May Allah^{-saww} Cursed the Jews taking graves of their Prophet^{-as} as Masjids''.

وَ عَنْهُ ص أَنَّهُ قَالَ: أَمَّا إِنْ مِنْ كَانَ قَبْلَكُمْ كَانُوا يَتَّخِذُونَ قُبُورَ أَنْبِيَائِهِمْ وَ صَلَحَائِهِمْ مَسَاجِدَ أَلَا فَلَا تَتَّخِذُوا الْقُبُورَ مَسَاجِدَ إِنِّي أَنَا كُفِّرُ عَنْ ذَلِكَ.

And from him^{-saww} having said: 'As for the ones who were before you all, they were taking graves of their Prophet^{-as} and their righteous people as their Masjids. Indeed! Do not take the graves as Masjids. I^{-saww} am prohibiting you all from that''.

⁵³⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 2

⁵³⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 3

⁵³⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 4

5- الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ قَالَ: رَأَيْتُ أَبَا الْحُسَيْنِ الرِّضَا ع وَهُوَ يُرِيدُ أَنْ يُودَعَ لِلْخُرُوجِ إِلَى الْعُمْرَةِ فَأَتَى الْقَبْرَ مِنْ مَوْضِعِ رَأْسِ النَّبِيِّ ص بَعْدَ الْمَغْرِبِ فَسَلَّمَ عَلَى النَّبِيِّ ص وَلَزِقَ بِالْقَبْرِ ثُمَّ انْصَرَفَ حَتَّى أَتَى الْقَبْرَ

(The book) 'Al Uyoun' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal who said,

'I saw Abu Al-Hassan Al-Reza^{-asws}, and he^{-asws} intended to go out to Al-Umrah. He^{-asws} came to the grave from place of the head of the Prophet^{-saww} after Al-Maghrib. He^{-asws} greeted unto the Prophet^{-saww}, and he^{-asws} adhered with the grave, then he^{-asws} left until he^{-asws} came to the grave.

فَقَامَ إِلَى جَانِبِهِ يُصَلِّي فَأَلَزَقَ مَنْكِبَهُ الْأَيْسَرَ بِالْقَبْرِ قَرِيباً مِنَ الْأُسْطُوَانَةِ الْمُخَلَّفَةِ الَّتِي عِنْدَ رَأْسِ النَّبِيِّ ص فَصَلَّى سِتَّ رَكَعَاتٍ أَوْ ثَمَانٍ رَكَعَاتٍ.

He^{-asws} came to its side. He^{-asws} prayed Salat. He^{-asws} adhered his^{-asws} left shoulder with the grave, near from its different pillars which were by the head of the Prophet^{-saww}. He^{-asws} prayed six Salats or eight Cycles".⁵³⁷

6- مَشْكَاةُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا أَتَى أَبَا جَعْفَرٍ ع فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ إِنِّي أَجُوزُ إِلَى هَذِهِ الْجِبَالِ فَنَأْتِي أَمْكِنَةً لَا نَسْتَطِيعُ أَنْ نُصَلِّيَ إِلَّا عَلَى الثَّلْجِ

(The book) 'Mishkat Al-Anwaar' –

'From Abu Abdullah^{-asws} having said: 'A man came to Abu Ja'far^{-asws}. He said to him^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! I tend to trade to this mountain (people), and we come to places it is not possible for us to pray Salat except upon the snow'.

قَالَ أَلَا تَكُونُ مِثْلَ فُلَانٍ يَعْنِي رَجُلًا عِنْدَهُ يَرْضَى بِالذُّنُونِ وَ لَا يَطْلُبُ التِّجَارَةَ إِلَى أَرْضٍ لَا يَسْتَطِيعُ أَنْ يُصَلِّيَ إِلَّا عَلَى الثَّلْجِ.

He^{-asws} said: 'Why can't you be like so and so?' – meaning a man in his^{-asws} presence – 'He is pleased with the less and does not seek the trade to a land he is not able to pray Salat except upon the snow".⁵³⁸

7- الْإِحْتِجَاجُ، قَالَ: كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُهُ عَنِ الرَّجُلِ يَزُورُ قُبُورَ الْأَئِمَّةِ ع هَلْ يَجُوزُ أَنْ يَسْجُدَ عَلَى الْقَبْرِ أَمْ لَا وَ هَلْ يَجُوزُ لِمَنْ صَلَّى عِنْدَ بَعْضِ قُبُورِهِمْ ع أَنْ يَقُومَ وَرَاءَ الْقَبْرِ وَ يَجْعَلَ الْقَبْرَ قِبْلَةً أَوْ يَقُومَ عِنْدَ رَأْسِهِ أَوْ رِجْلَيْهِ وَ هَلْ يَجُوزُ أَنْ يَتَقَدَّمَ الْقَبْرَ وَ يُصَلِّيَ وَ يَجْعَلَ الْقَبْرَ خَلْفَهُ أَمْ لَا

(The book) 'Al Ihtijaj' –

'He said, 'Al-Himeyri wrote to Al-Qaim^{-ajfj} asking him^{-ajfj} about the man visiting graves of the Imams^{-asws}, 'Is it allowed for him to do Sajdah at the grave, or not? And it is allowed for the one who prays Salat by one of their^{-asws} grave, that he stands behind the grave and makes the grave as Qiblah, or he stands by his^{-asws} head, or his^{-asws} legs? And is it allowed for him to go ahead of the grave and pray Salat, and make the grave behind him or not?'

⁵³⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 5

⁵³⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 6

فَأَجَابَ عَ أَمَّا السُّجُودُ عَلَى الْقَبْرِ فَلَا يَجُوزُ فِي نَافِلَةٍ وَلَا فَرِيضَةٍ وَلَا زِيَارَةٍ وَالَّذِي عَلَيْهِ الْعَمَلُ أَنْ يَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى الْقَبْرِ

He^{-ajfi} answered: 'As for the Sajdah at the grave, it is not allowed, neither in an optional Salat nor obligatory, nor visitation, and that which he should be working upon is to place his right cheek upon the grave.

وَأَمَّا الصَّلَاةُ فَإِنَّهَا خَلْفَهُ وَيجعل القبر أمامه وَلَا يَجُوزُ أَنْ يُصَلِّيَ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَا عَنْ يَسَارِهِ لِأَنَّ الْإِمَامَ ع لَا يُتَقَدَّمُ وَلَا يُسَاوَى.

And as for the Salat, it is behind it, and he should make the grave in front of him, and it is not allowed for him to pray Salat in front of it, nor on its right, nor on its left because the Imam^{-asws}, nothing should be ahead of him nor equate".⁵³⁹

8- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي بَيْتِ الْحَمَامِ مِنْ غَيْرِ ضَرُورَةٍ قَالَ لَا بَأْسَ إِذَا كَانَ الْمَكَانَ الَّذِي صَلَّيَ فِيهِ تَطْيِيفًا

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'I asked him^{-asws} about the Salat in a room of the bathhouse from without necessity. He^{-asws} said: 'There is no problem when the place which he is praying in is clean'.

وَسَأَلْتُهُ عَنِ الصَّلَاةِ بَيْنَ الْقُبُورِ قَالَ لَا بَأْسَ.

And I asked him^{-asws} about the Salat between the grave. He^{-asws} said: 'There is no problem".⁵⁴⁰

9- الْحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بِإِسْنَادِهِ رَفَعَهُ إِلَى رَسُولِ اللَّهِ ص قَالَ: ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ بِالْحِفْظِ رَجُلٌ نَزَلَ فِي بَيْتٍ حَرْبٍ وَ رَجُلٌ صَلَّى عَلَى قَارِعَةِ الطَّرِيقِ وَ رَجُلٌ أَرْسَلَ رَاحِلَتَهُ وَ لَمْ يَسْتَوْثِقْ مِنْهَا.

(The book) 'Al Khisaal' – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Al-Husayn, by his chain, raising it to,

Rasool-Allah^{-saww} said: 'Three, Allah^{-azwj} Mighty and Majestic does not Accept for them with the protection – a man descending in a ruined house, and a man praying Salat in the middle of the road, and a man sending his riding animal (loose) without trusting from it (tying it up)".⁵⁴¹

10- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْقُرَظِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ الْقَلَانِيسِيِّ عَنْ أَبِي بَصِيرٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ الْمُخْتَارِ الْأَنْصَارِيِّ عَنْ أُمِّ الْمُقْدَامِ الثَّقَفِيَّةِ قَالَتْ قَالَ لِي جُوَيْرِيَةُ بِنْتُ مُسَهَّرٍ قَطَعْنَا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع جَسَرَ الصَّرَاةِ فِي وَقْتِ الْعَصْرِ فَقَالَ إِنَّ هَذِهِ أَرْضٌ مُعَدَّبَةٌ- لَا يَنْبَغِي لَنِيَّ وَلَا وَصِيَّ نَبِيِّ أَنْ يُصَلِّيَ فِيهَا فَمَنْ أَرَادَ مِنْكُمْ أَنْ يُصَلِّيَ فَلْيُصَلِّ

(The book) 'Al Illal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ahmad Bin Abdullah Al Qazwiny, from Al-Husayn Bin Al Mukhtar Al Qalanisy, from Abu Baseer, from Abdul Wahid Bin Al Mukhtar Al Ansary, from Umm Al Miqdam Al Saqafiya who said,

⁵³⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 7

⁵⁴⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 8

⁵⁴¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 9

'Juweyria Bin Mushir said to me, 'We cut across a bridge of river Al-Siraat during the time of Al-Asr with Amir Al-Momineen^{-asws}. He^{-asws} said: 'This is a tormented land, it is neither befitting for a Prophet^{-as} nor a successor^{-asws} of a Prophet^{-as} that he^{-as} prays Salat in it. The one from you who intends to pray Salat, let him pray!'

فَتَفَرَّقَ النَّاسُ يَمْنَةً وَ يَسْرَةً يُصَلُّونَ فَقُلْتُ أَنَا وَاللَّهِ لَأَقْلِدَنَّ هَذَا الرَّجُلَ صَلَاتِي الْيَوْمَ وَلَا أَصَلِّي حَتَّى يُصَلِّيَ

The people separated from him^{-asws} right and left, praying Salat. I said (within myself), 'By Allah^{-azwj}! I will emulate this man in my Salat today, and I will not pray until he^{-asws} prays!'

فَسِرْنَا وَ جَعَلَتِ الشَّمْسُ تَسْفُلُ وَ جَعَلَ يَدْخُلُنِي مِنْ ذَلِكَ أَمْرٌ عَظِيمٌ حَتَّى وَجَبَتِ الشَّمْسُ وَ قَطَعْنَا الْأَرْضَ فَقَالَ يَا جُوَيْرِيَّةُ أَذِّنْ

We travelled and the sun went on to be lower, and a mighty matter went on to enter into me until the sun had set, and we cut across a land. He^{-asws} said: 'O Juweyria! Proclaim Azaan!'

فَقُلْتُ يَقُولُ أَذِّنْ وَ قَدْ غَابَتِ الشَّمْسُ

I said (within myself), 'He^{-asws} is saying I should proclaim Azaan, and the sun has disappeared!'

فَقَالَ أَذِّنْ فَأَذَّنْتُ

He^{-asws} said: 'Proclaim Azaan!' I proclaimed Azaan.

ثُمَّ قَالَ لِي أَقِمِ فَأَقَمْتُ

Then he^{-asws} said to me: 'Proclaim Iqama!' I proclaimed Iqama.

فَلَمَّا قُلْتُ قَدْ قَامَتِ الصَّلَاةُ رَأَيْتُ شَفَتَيْهِ تَتَحَرَّكَانِ وَ سَمِعْتُ كَلَامًا كَأَنَّهُ كَلَامُ الْعِبْرَانِيَّةِ فَارْتَفَعَتِ الشَّمْسُ حَتَّى صَارَتْ فِي مِثْلِ وَفْتِهَا فِي الْعَصْرِ فَصَلَّى

When I said, 'The Salat is being established!', I saw his^{-asws} lips moving and I heard a speech as if it was the Hebrew speech. The sun rose until it came to be similar to its timing during the afternoon (Al-Asr). He^{-asws} prayed Salat.

فَلَمَّا انْصَرَفْنَا هَوَتْ إِلَى مَكَانِهَا وَ اشْتَبَكَتِ النُّجُومُ فَقُلْتُ أَنَا أَشْهَدُ أَنَّكَ وَصِيُّ رَسُولِ اللَّهِ ص

When we finished, it collapsed back to its place and the stars appeared. I said, 'I hereby testify that you^{-asws} are the successor^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ يَا جُوَيْرِيَّةُ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

He^{-asws} said: 'O Juweyria! Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **Therefore, Glorify the Name of your Lord, the Magnificent [56:96]?**'

فَقُلْتُ بَلَى

I said, 'Yes'.

وَقَالَ فَلَيْتَ سَأَلْتُ اللَّهَ بِاسْمِهِ الْعَظِيمِ فَرَدَّهَا عَلَيَّ.

And he^{-asws} said: 'I^{-asws} had asked Allah^{-azwj} by His^{-azwj} Magnificent Name, so He^{-azwj} Returned it unto me^{-asws}'.⁵⁴²

11- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّغْفَارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ صَفْوَانَ بْنِ مُسْكَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّيْحَةِ فَوَضَعَهَا لِأَنَّ الْجَبْهَةَ لَا تَقَعُ مُسْتَوِيَةً عَلَيْهَا فَلَمَّا إِن كَانَتْ أَرْضًا مُسْتَوِيَةً

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan, from Muhammad Al-Hassan Al Saffar, from Yaquob Bin Yazeed, from Safwan, from Ibn Muskan, from Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Salat in the swamp (marshland). He^{-asws} disliked it because the forehead does not fall evenly upon it. We said, 'Supposing the land was even?'

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.⁵⁴³

12- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ بْنِ السَّرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِمَ حَرَّمَ اللَّهُ الصَّلَاةَ فِي السَّيْحَةِ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Dawood Bin Al-Husayn Bin Al Sary who said,

'I said to Abu Abdullah^{-asws}, 'Why did Allah^{-azwj} Prohibit the Salat in the swamp (marshland)?'

قَالَ لِأَنَّ الْجَبْهَةَ لَا تَتَمَكَّنُ عَلَيْهَا.

He^{-asws} said: 'The forehead is not enabled (to be firm/even) upon it'.⁵⁴⁴

13- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَادٍ عَنْ عَبْدِ اللَّهِ بْنِ الْأَصَمِّ عَنْ مُحَمَّدِ بْنِ الْبَصْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعْتُ أَبِي يَقُولُ لِرَجُلٍ مِنْ مَوَالِيهِ وَ سَأَلَهُ عَنِ الزِّيَارَةِ فَقَالَ مَنْ صَلَّى خَلْفَهُ صَلَاةً وَاحِدَةً يُرِيدُ بِهَا اللَّهُ لِقَايَ اللَّهِ يَوْمَ يَلْقَاهُ وَ عَلَيْهِ مِنَ الثَّوَرِ مَا يَغْشَى لَهُ كُلُّ شَيْءٍ يَرَاهُ الْحَبِيرَ.

(The book) 'Kamil Al Ziyaraat' – from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Abdullah Bin Al Asamma, from Muhammad Al Basry,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I^{-asws} heard by^{-asws} father^{-asws} saying to a man from his^{-asws} friends, and he had asked him^{-asws} about the visitations (Ziyaraat). He^{-asws} said: 'One who prays Salat behind it, one Salat, intending Allah^{-azwj} by it, will meet Allah^{-azwj} on the

⁵⁴² Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 10

⁵⁴³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 11

⁵⁴⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 12

Day he meets Him^{-azwj} and upon him would be the radiance what would overwhelm all thing looking at him' – the Hadeeth".⁵⁴⁵

وَمِنْهُ، بِهَذَا الْإِسْنَادِ عَنِ الْأَصَمِّ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَاهُ رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ ص هَلْ يُزَارُ وَالِدُكَ

And from him, by this chain from Al Asamma, from Hisham Bin Salim,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man came to him^{-asws}. He said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Should one visit your^{-asws} parents^{-asws}?'

قَالَ فَقَالَ نَعَمْ وَ يُصَلِّي خَلْفَهُ وَ لَا يُتَقَدَّمُ عَلَيْهِ.

He (the narrator) said, 'He^{-asws} said: 'Yes, and he should pray Salat behind him^{-asws} and not go ahead upon him^{-asws}'.⁵⁴⁶

أقول: تمام الخبرين في أبواب المزار.

I (Majlisi) am saying, 'Both the complete Ahadeeth are in the chapters on the Shrines'.

وَمِنْهُ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ جَمَاعَةٍ عَنْ سَعْدٍ عَنْ مُوسَى بْنِ عُمَرَ وَ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْبَيْسَعِ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا أَسْمَعُ قَالَ إِذَا أَتَيْتُ قَبْرَ الْحُسَيْنِ ع أَجْعَلُهُ قِبْلَةً إِذَا صَلَّيْتُ

And from him, from his father, and Ali Bin Al-Husayn, and a group, from Sa'ad, from Musa Bin Umar and Ayoun Bin Nuh, from Abdullah Bin Al Mugheira, from Abu Al Yas'a who said,

'A man asked Abu Abdullah^{-asws} and I was listening. He said, 'When I go to the grave of Abu AbduAllah (Al-Husayn^{-asws}), can I make it a Qiblah when I pray Salat?'

قَالَ تَنَحَّ هَكَذَا نَاجِيَةً.

He^{-asws} said: 'Step aside like this to a corner'.⁵⁴⁷

وَمِنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فَرَعْتَ مِنَ التَّسْلِيمِ عَلَى الشَّهَدَاءِ أَتَيْتَ قَبْرَ أَبِي عَبْدِ اللَّهِ ع ثُمَّ تَجَعَّلْ بَيْنَ يَدَيْكَ ثُمَّ صَلِّ مَا بَدَا لَكَ.

And from him, from Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ibn Abu Najran, from Yazeed Bin Is'haq, from Al-Husayn Bin Atiya,

'From Abu Abdullah^{-asws} having said: 'When you are free from the Salaam upon the martyrs, then go to the grave of Abu Abdullah^{-asws}, then make it to be in front of you, then pray Salat whatever comes to you'.⁵⁴⁸

⁵⁴⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 13 a

⁵⁴⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 13 b

⁵⁴⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 13 c

⁵⁴⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 13 d

وَمِنْهُ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُبَيْدِ اللَّهِ الْخَلَعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ إِنَّا نَزُورُ قَبْرَ الْحُسَيْنِ ع كَيْفَ نُصَلِّي عَلَيْهِ

And from him, from Ali Bin Al-Husayn, from Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ali Bin Uqba, from Ubeydullah Al Halby,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘We visit the grave of Al-Husayn^{-asws}, How should we pray salat at it?’

قَالَ تَقُومُ خَلْفَهُ عِنْدَ كَتِفَيْهِ ثُمَّ تُصَلِّي عَلَى النَّبِيِّ ص وَ تُصَلِّي عَلَى الْحُسَيْنِ.

He^{-asws} said: ‘You should stand behind him^{-asws} by his^{-asws} shoulders, then you send Salawaat upon the Prophet^{-saww} and send Salawaat upon Al-Husayn^{-asws}’.⁵⁴⁹

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ غَيْرِهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْبَيْسَعِ قَالَ: سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع وَ أَنَا أَسْتَمِعُ عَنِ الْغُسْلِ إِذَا آتَى قَبْرَ الْحُسَيْنِ ع

And from him, from Muhammad Bin Ja’far, from Muhammad Bin Al-Husayn, from Ayoub Bin Nuh and someone else, from Abdullah Bin Al Mugheira, from Abu Al Yas’a who said,

‘A man asked Abu Abdullah^{-asws}, and I was listening, about the washing when one goes to the grave of Al-Husayn^{-asws}’.

قَالَ قَالَ أَجْعَلُهُ قِبْلَةً إِذَا صَلَّيْتُ

He (a narrator) said, ‘He (the narrator) said: ‘Can I make it a Qiblah when you pray Salat?’

قَالَ تَنَحَّ هَكَذَا نَاحِيَةً

He^{-asws} said: ‘Step aside like this to a corner’.

قَالَ آخِذٌ مِنْ طِينِ قَبْرِهِ وَ يَكُونُ عِنْدِي أَطْلُبُ بَرَكَتَهُ

He said, ‘Can I take from the clay of his^{-asws} grave and keep it in my possession to seek its Blessings?’

قَالَ نَعَمْ أَوْ قَالَ لَا بَأْسَ بِذَلِكَ.

He^{-asws} said: ‘Yes’ – or said: ‘There is no problem with that’.⁵⁵⁰

14- الْمُخَاسِرُ، عَنِ ابْنِ فَضَّالٍ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنِ الْحَكَمِ بْنِ مُحَمَّدٍ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: رَكِبْتُ مَعَ أَبِي جَعْفَرٍ وَ سَارَ وَ سِرْتُ حَتَّى إِذَا بَلَّغْنَا مَوْضِعاً قُلْتُ الصَّلَاةَ جَعَلَنِي اللَّهُ فِدَاكَ

⁵⁴⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 13 e

⁵⁵⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 13 f

(The book) 'Al-Mahasin' – from Ibn Fazzal, from Isa Bin Hisham, from Abdul Kareem Bin Amro, from Al Hakam Bin Muhammad Bin Al Qasim, from Abdullah Bin Ata'a who said,

'I rode with Abu Ja'far^{-asws} and he^{-asws} travelled and I travelled, until when we reached a place, I said, 'The Salat, may Allah^{-azwj} Make me to be sacrificed for you^{-asws}!'

قَالَ هَذَا أَرْضُ وَادِي التَّمَلِّ لَا يُصَلَّى فِيهَا

He^{-asws} said: 'This is a valley of the ants, one cannot pray Salat in it'.

حَتَّى إِذَا بَلَعْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلَّى فِيهَا.

Until when we reached another place, I said to him^{-asws} similar to that. He^{-asws} said: 'This is a marshland, one cannot pray salat in it'.⁵⁵¹

15- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ عَلَى ظَهْرِ الطَّرِيقِ فَقَالَ لَا تُصَلِّ عَلَى الْجَادَةِ وَ صَلِّ عَلَى جَانِبَيْهَا.

(The book) 'Al-Mahasin' – from his father, from Safwan, from Al A'la, from Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, 'I asked him^{-asws} about the Salat prayed upon the surface of the road. He^{-asws} said: 'Do not pray upon the middle, and pray upon its sides'.⁵⁵²

و مِنْهُ عَنْ صَفْوَانَ عَنْ مُعَلَّى بْنِ عُثْمَانَ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ عَلَى الطَّرِيقِ قَالَ لَا اجْتَنِبِ الطَّرِيقَ.

And from him, from Safwan, from Moalla Bin Usman, from Moalla Bin Khuneys who said,

'I asked Abu Abdullah^{-asws} about the Salat prayed upon the road. He^{-asws} said: 'No! Keep aside from the road'.⁵⁵³

و مِنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفَضَائِلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَقُومُ فِي الصَّلَاةِ فِي بَعْضِ الطَّرِيقِ فَأَرَى قُدَّامِي فِي الْقِبْلَةِ الْعَذْرَةَ

And from him, from Ibn Mahboub, from Jameel Bin Salih, from Al Fuzeyl who said,

'I said to Abu Abdullah^{-asws}, 'I stand in the Salat in one of the roads and I see the excreta in front of me in the Qiblah'.

قَالَ تَنَحَّ عَنْهَا مَا اسْتَطَعْتَ وَ لَا تُصَلِّ عَلَى الْجَوَادِ.

He^{-asws} said: 'Step aside from it whatever you can and do not pray Salat upon the middle'.⁵⁵⁴

⁵⁵¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 14

⁵⁵² Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 15 a

⁵⁵³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 15 b

⁵⁵⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 15 c

16- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّهَا مَسْجِدٌ إِلَّا الْحَمَّامَ وَالْقَبْرَ.

(The book) 'Al-Mahasin' – from Al Nowfali, by his chain, said,

'Rasool-Allah^{-sawww} said: 'The earth, whole of it is a Masjid, except the bathhouse and the grave".⁵⁵⁵

وَمِنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ أَبِي عُثْمَانَ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي مَعَاظِنِ الْإِبِلِ فَكَرِهَهُ ثُمَّ قَالَ إِنَّ خِفْتَ عَلَى مَتَاعِكَ شَيْئاً فَرَشَّ بِقَلِيلٍ مَاءٍ وَ صَلَّ.

And from him, from his father, from Safwan, from Abu Usman, from Al Moalla Bin Khuneys who said,

'I asked Abu Abdullah^{-asws} about the Salat in enclosures of the camels. He^{-asws} disliked it, then said: 'If you fear upon anything of your belongings, sprinkle a little water and pray Salat".⁵⁵⁶

وَمِنْهُ بِإِسْنَادٍ قَالَ: سَأَلْتُهُ عَنِ السَّبْحَةِ أَوْ يُصَلِّي الرَّجُلُ فِيهَا

And from him, by the chain, said,

'I asked him^{-asws} about the marshland, 'Can the man pray Salat in it?'

فَقَالَ إِنَّمَا تُكْرَهُ الصَّلَاةُ فِيهَا مِنْ أَجْلِ أَنَّهَا فَتَنَةٌ وَ لَا يَتِمَّكَ الرَّجُلُ يَضَعُ وَجْهَهُ كَمَا يُرِيدُ

He^{-asws} said: 'But rather, the Salat is disliked in it for the reason that it is soft and does not enable the man to place his forehead like what he wants to'.

فُلْتُ أَرَأَيْتَ إِنْ هُوَ وَضَعَ وَجْهَهُ مُتَمَكِّناً

What is your^{-asws} view if he place his forehead firmly?'

فَقَالَ حَسَنٌ.

He^{-asws} said: 'Good".⁵⁵⁷

17- الْمَحَاسِنُ، عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ وَ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُصَلِّي فِي ذَاتِ الْجَيْشِ وَ لَا ذَاتِ الصَّلَاصِلِ وَ لَا الْبَيْدَاءِ وَ لَا ضَحْنَانَ.

(The book) 'Al-Mahasin' – from Ibn Abu Umeyr, from Hammad Bin Usman, and Abdul Rahman Bin Al Hajjaj and others,

⁵⁵⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 16 a

⁵⁵⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 16 b

⁵⁵⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 16 c

‘From Abu Abdullah^{-asws} having said: ‘Neither pray Salat in ‘Zaat Al Jeysh’, nor ‘Zaat Al Salasil’, nor ‘Al Bayda’, nor ‘Zajnaan’ (names of places)’’.⁵⁵⁸

وَمِنْهُ عَنِ الْبَزَنْطِيِّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ عَنِ الصَّلَاةِ فِي الْبَيْدَاءِ

And from him, from Al Bazanty who said,

‘I asked Abu Al-Hassan^{-asws} about the Salat prayed in ‘Al-Bayda’ (a place)’.

فَقَالَ الْبَيْدَاءُ لَا يُصَلَّى فِيهَا

He^{-asws} said: ‘Al-Bayda’, do not pray Salat in it’.

قُلْتُ وَ أَيْنَ حَدُّ الْبَيْدَاءِ

I said, ‘And where is the boundary of ‘Al-Bayda’?’

قَالَ أَمَا رَأَيْتَ ذَلِكَ الرَّفْعَ وَ الْخَفْضَ

He^{-asws} said: ‘Have you not seen that highland and lowland?’

قُلْتُ إِنَّهُ كَثِيرٌ فَأَخْبِرْنِي أَيْنَ حَدُّهُ

I said, ‘I said, ‘It is a lot! Inform me, where it it’s limit (boundary)?’

فَقَالَ كَانَ أَبُو جَعْفَرٍ ع إِذَا بَلَغَ دَاثَ الْجَيْشِ حَدَّ فِي السَّيْرِ ثُمَّ لَمْ يُصَلِّ حَتَّى يَأْتِيَ مُعَرَّسَ النَّبِيِّ ص

He^{-asws} said: ‘It was so that whenever Abu Ja’far^{-asws} reached ‘Zaat Al-Jeysh’, struggled in the travelling, then he^{-asws} did not pray Salat until he^{-asws} came to ‘Muarra’ of the Prophet^{-saww}’.

قُلْتُ وَ أَيْنَ دَاثَ الْجَيْشِ

I said, ‘And where is ‘Zaat Al-Jeysh?’

قَالَ دُونَ الْخَوْبَرَةِ بِثَلَاثَةِ أَمْيَالٍ.

He^{-asws} said: ‘Three miles below ‘Al-Hafeyra’’.⁵⁵⁹

18- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي مَعَاظِنِ الْإِبِلِ أَوْ تَصْلُحُ

(The book) ‘Kitab Al-Masail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the Salat in enclosures of the camels, ‘Is it correct?’

⁵⁵⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 17 a

⁵⁵⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 17 b

قَالَ لَا تَصْلُحُ إِلَّا أَنْ تَخَافَ عَلَى مَتَاعِكَ صَيِّعَةً فَاتَّخَذْتَ ثُمَّ انْضَحَ بِالْمَاءِ ثُمَّ صَلَّى

He^{-asws} said: 'It is not correct except if you were to fear wastage upon your belonging, so sweep and sprinkle with the water, then pray Salat'.

وَسَأَلْتُهُ عَنْ مَعَاطِنِ الْعَنَمِ أَ تَصْلُحُ الصَّلَاةُ فِيهَا

And I asked him^{-asws} about enclosures of the camels, 'Is the Salat correct in these?'

قَالَ نَعَمْ لَا بَأْسَ بِهِ.

He^{-asws} said: 'Yes, there is no problem with it'.⁵⁶⁰

19- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْأَرْضِ السَّيِّئَةِ أ يُصَلَّى فِيهَا

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the Salat in the swampy land (marshland), 'Can one pray Salat in it?'

قَالَ لَا إِلَّا أَنْ يَكُونَ فِيهَا نَبْتُ إِلَّا أَنْ يَخَافَ فَوْتُ الصَّلَاةِ فَيُصَلِّي.

He^{-asws} said: 'No, except if there happens to be a plant in it, except if he fears loss (lapse) of the Salat, so he can pray'.⁵⁶¹

20- الْمُقْنِعَةُ، قَالَ قَالَ ص نُكِرَ الصَّلَاةُ فِي طَرِيقِ مَكَّةَ فِي ثَلَاثَةِ مَوَاضِعَ أَحَدُهَا الْبَيْدَاءُ وَ الثَّانِي دَاثُ الصَّلَاحِلِ وَ الثَّلَاثُ ضَجْنَانُ.

(The book) 'Al Muqnie' –

He said, 'He^{-saww} said: 'The Salat is disliked in the road of Makkah in three places. One of these is 'Al-Bayda', and the second is 'Zaat Al-Salasil', and the third is 'Zajnaan''.⁵⁶²

21- بَصَائِرُ الدَّرَجَاتِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَاءِ عَنْ عَلِيِّ بْنِ مُغِيرَةَ قَالَ: نَزَلَ أَبُو جَعْفَرٍ ع فِي ضَجْنَانَ وَ ذَكَرَ حَدِيثًا يَقُولُ فِي آخِرِهِ وَ إِنَّهُ لَيُقَالُ إِنَّهُ وَادٍ مِنْ أَوْدِيَةِ جَهَنَّمَ.

(The book) 'Basaair Al Darajaat' – from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilaad, from Ali Bin Mugheira who said,

'Abu Ja'far^{-asws} descended at Zajnaan (valley), and he^{-asws} mentioned a Hadeeth saying in its end: 'And it is said that it is a valley from the valleys of Hell''.⁵⁶³

⁵⁶⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 18

⁵⁶¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 19

⁵⁶² Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 20

⁵⁶³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 21

22- مجالس الشيخ، عَنْ أَحْمَدَ بْنِ عَبْدِوْنٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الرُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ عَنْ يَحْيَى بْنِ الْعَلَاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَمَّا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى النَّهْرَوَانِ وَ طَعَنُوا فِي أَوَّلِ أَرْضِ بَابِلَ حِينَ دَخَلَ وَقَدْ وَقْتُ الْعَصْرِ فَلَمْ يَقْطَعُوهَا حَتَّى غَابَتِ الشَّمْسُ فَنَزَلَ النَّاسُ مَيْمَنًا وَ شِمَالًا يُصَلُّونَ إِلَّا الْأَشْتَرُ وَخَدَهُ فَإِنَّهُ قَالَ لَا أُصَلِّي حَتَّى أَرَى أَمِيرَ الْمُؤْمِنِينَ ع قَدْ نَزَلَ يُصَلِّي

(The book) 'Majaalis' of the Sheykh – from Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazaa;, from Al Abbas Bin Aamir, from Ahmad, from Yahya Bin Al A'ala who said,

'I heard Abu Ja'far^{-asws} saying: 'When Amir Al-Momineen^{-asws} went out to Al-Nahrwaan and they (people) taunted in the first land of Babel when the time of Al-Asr (Salat) entered. But he^{-asws} did not cut across it until the sun had set. The people descended right and left praying Salat, except Al-Ashtar alone, for he said, 'I will not pray Salat until I see Amir Al-Momineen^{-asws} to have descended and prayed'.

قَالَ فَلَمَّا نَزَلَ قَالَ يَا مَالِكُ إِنَّ هَذِهِ أَرْضٌ سَبِيحَةٌ وَ لَا يَحِلُّ الصَّلَاةُ فِيهَا فَمَنْ كَانَ صَلَّى فَلْيُعِدِ الصَّلَاةَ

He (the narrator) said, 'When he^{-asws} descended, he^{-asws} said: 'O Maalik! This is a swampy land (marshland), and the Salat is not Permissible in it. The one who has prayed, let him repeat the Salat'.

قَالَ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَتَكَلَّمَ بِثَلَاثِ كَلِمَاتٍ مَا هُنَّ بِالْعَرَبِيَّةِ وَ لَا بِالْفَارَسِيَّةِ فَإِذَا هُوَ بِالشَّمْسِ بَيَضَاءَ نَفِيَّةٍ حَتَّى إِذَا صَلَّى بَنَّا سَمِعْنَا لَهَا حِينَ انْقَضَتْ خَيْرًا كَخَرِيرِ الْمِنْشَارِ.

He (the narrator) said, 'Then he^{-asws} faced the Qiblah. He^{-asws} spoke with three phrases. These were neither in Arabic nor in Persian. Behold, he^{-asws} was with the bright sun, pure, until when he^{-asws} had prayed Salat with us, we heard for it a creaking (sound) for it like creaking of the saw when it swooped down (set)''⁵⁶⁴

23- كِتَابُ صِفَتَيْنِ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ أَبِي جَعْفَرٍ عَنْ عَمِّهِ ابْنِ جَعْفَرٍ قَالَ: إِنِّي لَأَنْظُرُ إِلَى أَبِي جَعْفَرٍ بْنِ سُلَيْمٍ وَ هُوَ يُسَافِرُ عَلَيَّابَ بَابِلَ وَ هُوَ يَقُولُ إِنَّ بَابِلَ أَرْضًا قَدْ حَسِفَتْ بِهَا فَحَرَكَ دَابَّتَكَ فَعَلْنَا أَنْ نُصَلِّيَ الْعَصْرَ خَارِجًا مِنْهَا

(The book) 'Kitab Siffeen' of Al Nasr Bin Muzahim, from Umar Bin Sa'ad, from Abu Mikhnaf, from his uncle Ibn Mikhnaf who said,

'I was looking at Abu Mikhnaf Bin Suleym and he was travelling with Ali^{-asws} at Babel, and he^{-asws} said: 'Babel is a land which had submerged with (its inhabitants), so quicken your animal so we can pray Salat Al-Asr outside from it'.

قَالَ فَحَرَكَ دَابَّتَهُ وَ حَرَكَ النَّاسُ دَوَائِجَهُمْ فِي أَثَرِهِ فَلَمَّا جَارَ جَسَرَ الصَّرَاةِ نَزَلَ فَصَلَّى بِالنَّاسِ الْعَصْرَ.

He (the narrator) said, 'He^{-asws} moved (quicken) his^{-asws} animal and the people quickened their animals in his^{-asws} tracks. When he^{-asws} had crossed bridge of Al-Sarat, he^{-asws} descended and prayed Al-Asr Salt with the people''⁵⁶⁵

⁵⁶⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 22

⁵⁶⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 23 a

و عَنْ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ يَعْلَى بْنِ مُرَّةَ عَنْ أَبِيهِ عَنْ عَبْدِ خَيْرٍ قَالَ: كُنْتُ مَعَ عَلِيٍّ أَسِيرُ فِي أَرْضِ بَابِلَ

And from Umar, from Abdullah Bin Ya'la Bin Murrah, from his father, from Abd Khayr who said,

'I was with Ali^{-asws} travelling in the land of Babel'.

قَالَ وَ حَضَرَتِ الصَّلَاةُ صَلَاةُ الْعَصْرِ

He (the narrator) said, 'And Al-Asr Salat presented'.

قَالَ فَجَعَلْنَا لَا نَأْتِي مَكَانًا إِلَّا رَأَيْنَاهُ أَقْبَحَ مِنَ الْآخَرِ

He (the narrator) said: 'We did not go on to any place except we saw it as uglier than the other'.

قَالَ حَتَّى أَتَيْنَا عَلَى مَكَانٍ أَحْسَنَ مَا رَأَيْنَا وَ قَدْ كَادَتِ الشَّمْسُ أَنْ تَغِيبَ فَنَزَلَ عَلَيَّ ع وَ نَزَلْتُ مَعَهُ

He (the narrator) said, 'Until we came to a place as excellent as we had seen, and the sun had almost set. Ali^{-asws} descended and I descended with him^{-asws}'.

قَالَ فَدَعَا اللَّهَ فَرَجَعَتِ الشَّمْسُ كَمِقْدَارِهَا مِنْ صَلَاةِ الْعَصْرِ

He (the narrator) said, 'He^{-asws} supplicated to Allah^{-azwj}, and the sun returned to be like its measure from Al-Asr Salat'.

قَالَ فَصَلَّيْنَا الْعَصَرَ ثُمَّ غَابَتِ الشَّمْسُ.

He (the narrator) said, 'We prayed Al-Asr, then the sun disappeared''⁵⁶⁶

24- مَجَالِسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمْهُورٍ عَنْ أَبِي بَكْرٍ الْمُفِيدِ الْجُرْجَرَانِيِّ عَنْ أَبِي الدُّنْيَا مُعَمَّرٍ الْمَغْرِبِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا تَتَّخِذُوا قُبُورِي مَسْجِدًا وَ لَا بُيُوتَكُمْ قُبُورًا وَ صَلُّوا عَلَيَّ حَيْثُ مَا كُنْتُمْ فَإِنَّ صَلَاتَكُمْ وَ سَلَامَكُمْ يَبْلُغُنِي.

(The book) 'Majaalis' of the Sheykh, from Al Mufeed, from Ibrahim Bin Al-Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjaie, from Abu Al Dunya Muammar Al Maghriby,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Neither take my^{-saww} grave as a Masjid nor your houses as graves, and send Salawaat upon me^{-saww} wherever you may be for your Salawaat and your greeting does reach me^{-saww}'⁵⁶⁷

25- عُذَّةُ الدَّاعِي، قَالَ جُوَيْرِيَةُ بْنُ مُسْهِرٍ خَرَجْتُ مَعَ أَمِيرِ الْمُؤْمِنِينَ ع نَحْوَ بَابِلَ لَا ثَالِثَ لَنَا فَمَضَى وَ أَنَا أُسَافِرُهُ فِي السَّبْحَةِ فَإِذَا نَحْنُ بِالْأَسَدِ جَائِئًا فِي الطَّرِيقِ وَ لَبِئْتُهِ خَلْقَهُ وَ أَشْبَالَ لَبُوتِهِ خَلْقَهَا

(The book) 'Uddat Al Daie' –

⁵⁶⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 23 b

⁵⁶⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 24

'Juweyria Bin Mus'hir said, 'I went out with Amir Al-Momineen^{-asws} towards Babel, there not being any third (person) for us. He^{-asws} continued and I was travelling with him^{-asws} in the marshland, and there we were with a lion squatting in the road, and his lioness was behind him, and cubs of his lioness were behind her.

فَكَبَحْتُ ذَاتِي لِأَتَأَخَّرَ فَقَالَ أَقْدِمُ يَا جُوزِيَّةُ فَإِنَّمَا هُوَ كَلْبُ اللَّهِ وَ مَا مِنْ ذَاتَةٍ إِلَّا اللَّهُ أَخَذَ بِنَاصِيئِهَا لَا يَكْفِي شَرَّهَا إِلَّا هُوَ

I restrained my horse to slow it. He^{-asws} said: 'Proceed, O Juweyria, for rather it is a dog of Allah^{-azwj}, and there is none from an animal except Allah^{-azwj} Seizes it by its forelocks. No one can suffice of its evil except He^{-azwj}'.

وَ إِذَا أَنَا بِالْأَسَدِ قَدْ أَقْبَلَ نَحْوَهُ يُبْصِصُ لَهُ بِذَنْبِهِ قَدْ نَا مِنْهُ فَجَعَلَ يَمْسُخُ قَدَمَهُ بِوَجْهِهِ ثُمَّ أَنْطَقَهُ اللَّهُ عَزَّ وَ جَلَّ فَتَنَطَّقَ بِلسَانٍ طَلَّقِي ذَلِكَ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ وَصِيَّ خَاتَمِ النَّبِيِّينَ

And there I was with the lion which had come near him^{-asws} wagging with its tail to him^{-asws}. It approached him^{-asws} and went on to wipe his^{-asws} legs with its face, then Allah^{-azwj} Mighty and Majestic Cause it to speak in a free eloquent tongue. It said, 'The greeting be unto you^{-asws}, O Emir of the Momineen^{-asws} and successor^{-asws} of last of the Prophets^{-as}!'

قَالَ وَ عَلَيْكَ السَّلَامُ يَا حَيْدَرُهُ مَا تَسْبِيحُكَ

He^{-asws} said: 'And upon you be the greeting, O Haydar (lion), what is your glorification?'

قَالَ أَقُولُ سُبْحَانَ رَبِّي سُبْحَانَ إِلَهِي سُبْحَانَ مَنْ أَوْفَعَ الْمَهَابَةَ وَ الْمَخَافَةَ فِي قُلُوبِ عِبَادِهِ مِنِّي سُبْحَانَ سُبْحَانَهُ

It said, 'I say, 'Glorious is my Lord^{-azwj}! Glorious is my God^{-azwj}! Glorious is the One^{-azwj} Who Caused the love and the fear to occur in hearts of His^{-azwj} servants from me! Glorious is He^{-azwj}!'

فَمَضَى أَمِيرَ الْمُؤْمِنِينَ ع وَ أَنَا مَعَهُ وَ اسْتَمَرَّتْ بِنَا السَّبْحَةُ وَ وَافَتِ الْعَصْرُ فَأَهْوَى قَوْحَهَا ثُمَّ قُلْتُ فِي نَفْسِي مُسْتَحْفِيًا وَبَلَك يَا جُوزِيَّةُ أَأَنْتِ أَظْلُ أَمْ أَخْرَصُ مِنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَدْ رَأَيْتُ مِنْ أَمْرِ الْأَسَدِ مَا رَأَيْتُ

Amir Al-Momineen^{-asws} continued and I was with him^{-asws}, and we continued passing over the marshland and Al-Asr (Salat) presented. I thought it would be lost, then I said within myself, 'You are fearing O Juweyria? Woe be unto you! Are you of more thinking or more eager than Amir Al-Momineen^{-asws}, and you have already seen the matter of the lion what you saw!'

فَمَضَى وَ أَنَا مَعَهُ حَتَّى قَطَعَ السَّبْحَةُ فَتَنَّى رِجْلَهُ وَ نَزَلَ عَنْ دَابَّتِهِ وَ تَوَجَّهَ فَأَذَّنَ مَثْنَى مَثْنَى وَ أَقَامَ مَثْنَى مَثْنَى ثُمَّ هَمَسَ بِشَفَتَيْهِ وَ أَشَارَ بِيَدِهِ فَإِذَا الشَّمْسُ قَدْ طَلَعَتْ فِي مَوْضِعِهَا مِنْ وَقْتِ الْعَصْرِ وَ إِذَا هَا صَرِيرٌ عِنْدَ سَيْرِهَا فِي السَّمَاءِ

He^{-asws} continued and I was with him^{-asws} until he^{-asws} cut across the marshland. He^{-asws} folded his^{-asws} leg and descended from his^{-asws} animal and paid attention. He^{-asws} proclaimed Azaan, double, double (sentences), and proclaimed Iqama double, double (sentences), and he^{-asws} indicated with his^{-asws} hand, and behold, the sun emerged in its place from the timing of Al-Asr, and there was a creak (noise) for it during its movement in the sky.

فَصَلَّى بِنَا الْعَصْرَ فَلَمَّا انْقَضَتْ رَأْسِي فَإِذَا الشَّمْسُ بِحَالِهَا فَمَا كَانَ إِلَّا كَلَمْحِ الْبَصَرِ فَإِذَا النُّجُومُ قَدْ طَلَعَتْ فَأَذَّنَ وَ أَقَامَ وَ صَلَّى الْمَغْرِبَ ثُمَّ رَكِبَ وَ أَقْبَلَ عَلَيَّ

He^{-asws} prayed Salat (leading) us. When he^{-asws} finished, he^{-asws} raised his^{-asws} head and the sun was in its state. It wasn't except like the blink of an eye and behold the stars had emerged. He^{-asws} proclaimed Azaan and Iqama, and prayed Salat Al-Maghrib, then he^{-asws} rode and faced towards me.

فَقَالَ يَا جُؤَيْرِيَّةُ أَ قُلْتَ هَذَا سَاحِرٌ مُفْتَرٍ وَ قُلْتَ مَا رَأَيْتَ طُلُوعَ الشَّمْسِ وَ غُرُوبَهَا أَ فَيَسْحَرُ هَذَا أَمْ زَاغَ بَصَرِي

He^{-asws} said: 'O Juweyria! Would you say this is sorcery, a fabrication, and say (about) what you saw of emergence of the sun and its setting, is this sorcery, or (say) 'My eyes have deviated!'

سَاصْرِفُ مَا أَلْقَى الشَّيْطَانُ فِي قَلْبِكَ مَا رَأَيْتَ مِنْ أَمْرِ الْأَسَدِ وَ مَا سَمِعْتَ مِنْ مَنْطِقِهِ أَمْ تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

I^{-asws} shall turn away what the Satan^{-la} has cast in your heart of what you saw from the matter of the lion, and what you heard from its talking. Don't you know that Allah^{-azwj} Mighty and Majestic Says: **And for Allah are the most Beautiful Names, therefore supplicate by these, [7:180]**?

يَا جُؤَيْرِيَّةُ إِنَّ رَسُولَ اللَّهِ ص كَانَ يُوحَى إِلَيْهِ وَ كَانَ رَأْسُهُ فِي حَجَرِي فَعَرَبَتِ الشَّمْسُ وَ لَمْ أَكُنْ صَلَّيْتُ الْعَصْرَ فَقَالَ لِي صَلَّيْتُ الْعَصْرَ قُلْتَ لَا

O Juweyria! Rasool-Allah^{-saww} was being Revealed to while his^{-saww} head was in my^{-saww} lap, and the sun set and I^{-asws} had not prayed Al-Asr (Salat). He^{-saww} said to me^{-asws}: 'Have you^{-asws} prayed Al-Asr?' I^{-asws} said: 'No!'

قَالَ اللَّهُمَّ إِنَّ عَلَيَّ فِي طَاعَتِكَ وَ حَاجَةَ نَبِيِّكَ وَ دَعَا بِالْأَسْمِ الْأَعْظَمِ فَرُدَّتْ إِلَيَّ الشَّمْسُ فَصَلَّيْتُ مُطْمَئِنًّا ثُمَّ غَرَبَتْ بَعْدَ مَا طَلَعَتْ

He^{-saww} said: 'O Allah^{-azwj}! Ali^{-asws} is in Your^{-azwj} obedience and need of Your^{-azwj} Prophet^{-saww}!' – and he^{-saww} supplicated with the Magnificent Name, and the sun returned to me^{-asws}. I^{-asws} prayed Salat reassured. Then it set after having emerged.

فَعَلَّمَنِي بِأَبِي هُوَ وَ أُمِّي ذَلِكَ الْإِسْمَ الَّذِي دَعَا بِهِ فَدَعَوْتُ الْآنَ بِهِ

May my^{-asws} father^{-as} and my^{-asws} mother^{-as} (be sacrificed for) him^{-saww}! He^{-saww} taught me^{-asws} that Magnificent Name which he^{-saww} had supplicated with, so now I^{-asws} supplicated with it.

يَا جُؤَيْرِيَّةُ إِنَّ الْحَقَّ أَضَحَّ فِي قُلُوبِ الْمُؤْمِنِينَ مِنْ قَذْفِ الشَّيْطَانِ فَإِنِّي قَدْ دَعَوْتُ اللَّهَ عَزَّ وَ جَلَّ بِنَسْخِ ذَلِكَ مِنْ قَلْبِكَ فَمَا دَا بَحْدُ

O Juweyria! The truth is clearer in hearts of the Momineen than casting (insinuations) of Satan^{-la}. I^{-asws} have supplicated to Allah^{-azwj} Mighty and Majestic to abolish that from your heart. So, what is that which you are feeling?

فَقُلْتُ يَا سَيِّدِي قَدْ حَيَّيْتُ ذَلِكَ مِنْ قَلْبِي.

I said, 'O my Master^{-asws}! That has been erased from my heart!'”⁵⁶⁸

26- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ رَسُولُ اللَّهِ ص عَلَى أُمِّ أَيْمَنَ فَقَالَ مَا لِي لَا أَرَى فِي بَيْتِكَ الْبَرَكَهَ

(The book) 'Al-Mahasin' – from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} entered to see Umm Ayman. He^{-saww} said: 'What is the matter I^{-asws} do not see any Blessings in your house?'

فَقَالَتْ أَوْ لَيْسَ فِي بَيْتِي بَرَكَهَ

She said, 'And there isn't any Blessing in my house?'

قَالَ لَسْتُ أَغْنِي ذَلِكَ لَكَ شَاءَ تَتَّخِذِينَهَا نَسْعَةً وَلَدِكَ مِنْ لَبَنِهَا وَتَطْعَمِينَ مِنْ سَمْنِهَا وَتُصَلِّيَنَ فِي مَرِيضِهَا.

He^{-saww} said: 'I^{-saww} didn't mean that. For you is (to keep) a sheep, so take it. Your children will avail from its milk and you shall eat from its fat, and you can pray Salat in its pen”'.⁵⁶⁹

27- وَمِنْهُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص امْسُخُوا رُغَامَ الْغَنَمِ وَصَلُّوا فِي مُرَاجِحِهَا فَإِنَّهَا ذَابَّةٌ مِنْ دَوَابِّ الْجَنَّةِ.

And from him, from his father, from Suleyman Al Ja'fari, raising it, said,

'Rasool-Allah^{-saww} said: 'Wipe the noses of the sheep and pray Salat in their pens, for it is an animal from the animals of Paradise”'.⁵⁷⁰

بيان الشيخ في الموثق عن سماعة قال: سألته عن الصلاة في أعطان الإبل و في مزابض البقر و الغنم فقال إن نضحته بالماء و قد كان يابساً فلا بأس بالصلاة فيها فأما مزابض الخيل و البغال فلا.

Explanation (Hadeeth only) – The Sheykh in 'Al-Mowsiq' (trusted Hadeeth), from Sama'at who said, 'I asked him^{-asws} about the Salat in enclosures of the camels and in enclosures of the cows and the sheep. He^{-asws} said: 'If you were to sprinkle it with the water and it had been dry, there is no problem with praying the Salat in it. As for enclosures of the horses and the mules, so no”.

28- الْعَيَّاشِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: رَكِبْتُ مَعَ أَبِي جَعْفَرٍ ع فَسِرْنَا حَتَّى زَالَتِ الشَّمْسُ وَ بَلَعْنَا مَكَاناً فُلْتُ هَذَا الْمَكَانُ الْأَحْمَرُ

(The book) 'Al Ayyashi' – from Abdullah Bin Ata'a who said,

'I rode with Abu Ja'far^{-asws}. We travelled until the sun declines and we reached a place. I said, 'This is the red place (land)'.⁵⁷⁰

⁵⁶⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 25

⁵⁶⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 26

⁵⁷⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 27

فَقَالَ لَيْسَ يُصَلَّى هَاهُنَا هَذِهِ أَوْدِيَةُ النَّمْلِ وَ لَيْسَ يُصَلَّى فِيهَا

He^{-asws} said: 'One cannot pray over here. This is a valley of the ants, and one cannot pray Salat in it'.

قَالَ فَمَضَيْنَا إِلَى أَرْضٍ بَيْضَاءَ قَالَ هَذِهِ سَبِيحَةٌ وَ لَيْسَ يُصَلَّى بِالسَّبِيحِ

He (the narrator) said, 'We continued to a white land. He^{-asws} said: 'This is swampy (marshland), and one cannot pray Salat in the swampy (marshland)'.

قَالَ فَمَضَيْنَا إِلَى أَرْضٍ خَضْبَاءَ قَالَ هَاهُنَا فَنَزَلَ وَ نَزَلْتُ الْخَبَرَ.

He (the narrator) said, 'We continued to a fertile (plush) land. He^{-asws} said: 'Over here!' He^{-asws} descended, and I descended' – the Hadeeth⁵⁷¹.

29- كِتَابُ الْعِلَالِ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ: لَا يُصَلَّى فِي ذَاتِ الْجَيْشِ وَ لَا ذَاتِ الصَّلَاصِلِ وَ لَا فِي وَادِي مَجَنَّةٍ وَ لَا فِي بَطُونِ الْأَوْدِيَةِ وَ لَا فِي السَّبِيحَةِ وَ لَا عَلَى الْقُبُورِ وَ لَا عَلَى جَوَادِ الطَّرِيقِ وَ لَا فِي أُعْطَانِ الْإِبِلِ وَ لَا عَلَى بَيْتِ النَّمْلِ وَ لَا فِي بَيْتٍ فِيهِ تَصَاوِيرُ وَ لَا فِي بَيْتٍ فِيهِ نَارٌ أَوْ سِرَاجٌ بَيْنَ يَدَيْكَ وَ لَا فِي بَيْتٍ فِيهِ خَمْرٌ وَ لَا فِي بَيْتٍ فِيهِ لَحْمٌ خَنْزِيرٍ

The book 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim Bin Hashim who said,

'Neither pray Salat in 'Zaat Al Jeysh', nor 'Zaat Al Salasil', nor in Majanna valley, nor in interior of the valleys, nor in the swampy marshland, nor upon the graves, nor upon middle of the road, nor in enclosures of the camels, nor upon a house (hill) of the ants, nor in a room wherein are pictures, nor in a room having fire (naked flame) in it, or a lam in front of you, nor in a room having wine in it, nor in a room having pig meat in it.

وَ لَا فِي بَيْتٍ فِيهِ الصُّلْبَانُ وَ لَا فِي بَيْتٍ فِيهِ لَحْمٌ مَيْتَةٌ وَ لَا فِي بَيْتٍ فِيهِ دَمٌ وَ لَا فِي بَيْتٍ فِيهِ مَا دُبِحَ لِغَيْرِ اللَّهِ وَ لَا فِي بَيْتٍ فِيهِ الْمُنْخَفَةُ وَ الْمُؤَفُودَةُ وَ الْمُرْدِيَةُ وَ النَّطِيحَةُ وَ لَا فِي بَيْتٍ فِيهِ مَا دُبِحَ عَلَى النَّصَبِ وَ لَا فِي بَيْتٍ فِيهِ مَا أَكَلَ السَّبُعُ إِلَّا مَا دَكَّيْتُمْ وَ لَا عَلَى الثَّلْجِ وَ لَا عَلَى الْمَاءِ وَ لَا عَلَى الطَّيْنِ وَ لَا فِي الْحَمَّامِ.

Nor in a room having crucifixes in it, nor in a room having meat of the dead (animal) in it, nor in a room having blood in it, nor in a room having (an animal) slaughter for other than Allah^{-azwj}, nor in a room having **and the strangled, and the sick, and the fallen, and the gored, [5:3]**, nor in a room where is **what is slaughtered upon the altars [5:3]**, nor in a room wherein is **what the predators have eaten (from), except what you have purified; [5:3]**, nor upon the snow, nor upon the water, nor upon the mud, nor in the bathhouse⁵⁷².

وَ قَالَ الصَّادِقُ ع إِذَا قَامَ الْمُصَلِّي لِلصَّلَاةِ نَزَلَتْ عَلَيْهِ الرَّحْمَةُ مِنْ أَعْنَانِ السَّمَاءِ إِلَى أَعْنَانِ الْأَرْضِ وَ حَفَّتْ بِهِ الْمَلَائِكَةُ وَ نَادَتْهُ الْمَلَائِكَةُ.

⁵⁷¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 28

⁵⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 29

Note – And Al-Sadiq^{asws} said: ‘When the praying one stands for the Salat, the Mercy descends upon him from areas of the sky to areas of the earth, and the Angels surround him, and the Angels call out to him’.

و يروى و ناداه ملك لو علم المصلي ما في الصلاة ما انفتل فإذا صلى الرجل في هذه المواضع لم تحضره الملائكة و لم يكن له من الفضل ما قال الصادق ع و ترفع صلاته ناقصة.

And it is reported: ‘And an Angel calls out to him: ‘Had the praying one known what is in the Salat, he would not end it’. So, when he prays in these places (forbidden in the Hadeeth above), the Angels do not present to him, and there would not be the Grace for him what Al-Sadiq^{asws} has said, and his Salat is raised as deficient’.

30- **الْهِدَايَةُ**، تُكْرَهُ الصَّلَاةُ فِي الْقُبُورِ وَ الْمَاءِ وَ الْحَمَامِ وَ قُرَى النَّفْلِ وَ مَعَاظِنِ الْإِبِلِ وَ مَجْرَى الْمَاءِ وَ السَّبْحَةِ وَ ذَاتِ الصَّلَاصِلِ وَ وَادِي الشَّقْرِ وَ وَادِي ضَجْنَانَ وَ مَسَانِ الطُّرُقِ وَ فِي بَيْتٍ فِيهِ تَمَائِلٌ إِلَّا أَنْ تَكُونَ بِعَيْنٍ وَاحِدَةٍ أَوْ قَدْ غَيَّرَ رُءُوسَهَا.

(The book) ‘Al Hidayah’ –

‘The Salat is disliked in the graveyard, and the water, and the bathhouse, and the anthill, and enclosure of the camels, and the flowing water, and the swampy marshland, and Zaat Al-Salasil (a place), and Al-Shaqira valley, and the valley of Zajnaan, and middle of the road, and in a room having images in it except if these happen to be with one eye, it’s head having been altered’.⁵⁷³

⁵⁷³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 27 H 30

CHAPTER 28 – THE SALAT IN THE KABAH, AND TEMPLES OF PEOPLE OF THE BOOK AND THEIR HOUSES

1- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبُخْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: لَا بَأْسَ بِالصَّلَاةِ فِي الْبَيْعَةِ وَ الْكَنِيسَةِ الْفَرِيشَةِ وَ التَّطَوُّعِ وَ الْمَسْجِدِ أَفْضَلُ.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'There is no problem with the Salat prayed in the Synagogues and the Church, the obligatory and the optional, but the Masjid is superior''⁵⁷⁴

2- الْعِيَّاشِيُّ، عَنْ حَمَّادٍ عَنْ صَالِحِ بْنِ الْحَكَمِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سُئِلَ عَنِ الصَّلَاةِ فِي الْبَيْعِ وَ الْكَنِائِسِ فَقَالَ صَلِّ فِيهَا فَقَدْ رَأَيْتُهَا مَا أَنْظَفَهَا

(The book) 'Al-Ayyashi' – from Hammad, from Salih Bin Al Hakam who said,

'I heard Abu Abdullah^{-asws} saying, and he^{-asws} had been asked about the Salat in the Synagogues and the Churches. He^{-asws} said: 'Pray Salat in it, for you will see how clean these are!'

قَالَ قُلْتُ أَصَلِّي فِيهَا وَ إِنْ كَانُوا يُصَلُّونَ فِيهَا

He (the narrator) said, 'I said, 'Can I pray Salat in it and even though they are praying in these?'

فَقَالَ أَمَا تَقْرَأُ الْقُرْآنَ قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى سَبِيلًا صَلِّ إِلَى الْقِبْلَةِ وَ دَعُهُمْ.

He^{-asws} said: 'Have you not recited the Quran: **Say: 'Every one acts according to his own disposition; so your Lord is more Knowing of the one who is better Guided on the Way [17:84].** Pray towards the Qiblah, and leave them''⁵⁷⁵

إِبْضَاحُ الشَّيْخِ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْبَيْعِ وَ الْكَنِائِسِ وَ بُيُوتِ الْمَجُوسِ فَقَالَ رُشٌّ وَ صَلِّ.

Clarification (Hadeeth only) – The Sheykh in 'Al-Saheeh' (correct Hadeeth), from Abdullah Bin Sinan, from Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him about the Salat in the Synagogues and the Churches and houses of the Magians. He^{-asws} said: 'Sprinkle (water) and pray Salat''.

⁵⁷⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 28 H 1

⁵⁷⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 28 H 2

3- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ بَوَارِيِ الْيَهُودِ وَ النَّصَارَى الَّتِي يَتَعُدُّونَ عَلَيْهَا فِي بُيُوتِهِمْ أَوْ يُصَلُّونَ عَلَيْهَا قَالَ لَا.

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about classrooms of the Jews and the Christians which they are sitting upon in their houses, 'Can I pray Salat upon it?' He^{-asws} said: 'No'.⁵⁷⁶

بيان: مَا رَوَاهُ أَبُو جَمِيلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُصَلِّ فِي بَيْتٍ فِيهِ مَجُوسِيٍّ وَلَا بَأْسَ أَنْ تُصَلِّيَ فِي بَيْتٍ فِيهِ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ ثُمَّ قَالَ وَلَا بَأْسَ بِالصَّلَاةِ فِي الْبَيْتِ إِذَا كَانَ فِيهِ يَهُودِيٍّ أَوْ نَصْرَانِيٍّ لِأَنَّهُمْ أَهْلُ كِتَابٍ فَفَارِقُوا الْمَجُوسَ.

Explanation (Hadeeth only) – What is reported by Abu Jameela, from Abu Abdullah^{-asws} having said: 'Do not pray Salat in a room wherein is a Magian, and there is no problem in praying Salat in a room wherein is a Jew or a Christian'. Then he^{-asws} said: 'And there is no problem with the Salat in the room wherein is a Jew or a Christian because they are people of the Book, so stay away from the Magians'.

الشَّيْخُ فِي الصَّحِيحِ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ فِي بُيُوتِ الْمَجُوسِ فَقَالَ رُشٌّ وَ صَلِّ.

The Sheykh in 'Al-Saheeh' (correct Hadeeth), from Abu Baseer who said, 'I asked Abu Abdullah^{-asws} about the Salat in houses of the Magians. He^{-asws} said: 'Sprinkle and pray Salat'.

4- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُ الصَّلَاةَ فِي بُيُوتِ الْمَجُوسِ فَقَالَ أَلَيْسَتْ مَغَارِئِكُمْ قُلْتُ بَلَى

The book of Muhammad Bin Al Musanna, from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muharby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked (about) the Salat in houses of the Magians. He^{-asws} said: 'Aren't these your raids?' I said, 'Yes'.

قَالَ نَعَمْ.

He^{-asws} said: 'Yes'.⁵⁷⁷

5- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّهُ رَأَى عَلِيَّ بْنَ الْحُسَيْنِ ع يُصَلِّي فِي الْكَعْبَةِ رُكْعَتَيْنِ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Isa, from Abdullah Bin Maymoun,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having seen Ali^{-asws} Bin Al-Husayn^{-asws} praying two Cycles in the Kabah'.⁵⁷⁸

⁵⁷⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 28 H 3

⁵⁷⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 28 H 4

⁵⁷⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 28 H 5

6- الْمُفْنَعَةُ، قَالَ قَالَ ع لَا تُصَلِّ الْمَكْتُوبَةَ فِي جُوفِ الْكَعْبَةِ وَلَا تَأْسُ أَنْ تُصَلِّيَ فِيهَا النَّافِلَةَ.

(The book) 'Al Muqnie' –

'He said, 'He^{-asws} said: 'Do not pray the Prescribed (Obligatory Salat) in the interior of the Kabah, and there is no problem in praying the optional Salat in it''.⁵⁷⁹

7- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ الصَّادِقَ ع لَمْ لَا يُجُوزُ الْمَكْتُوبَةُ فِي جُوفِ الْكَعْبَةِ

(The book) 'Al Manqib' of Ibn Shehr Ashub – from Muawiya Bin Ammar who said,

'I asked Al-Sadiq^{-asws}, 'And why is the Prescribed (obligatory) Salat not allowed in interior of the Kabah?'

قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمْ يَدْخُلْهَا فِي حَجٍّ وَلَا عُمْرَةٍ وَلَكِنْ دَخَلَهَا فِي فَتْحِ مَكَّةَ فَصَلَّى رَكْعَتَيْنِ بَيْنَ الْعُمُودَيْنِ وَمَعَهُ أُسَامَةُ.

He^{-asws} said: 'Rasool-Allah^{-saww} neither entered it during Hajj, nor Umrah, but he^{-saww} entered it during conquest of Makkah, and he^{-asws} prayed two Cycles Salat between the two pillars, and Usama was with him^{-saww}'.⁵⁸⁰

⁵⁷⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 28 H 6

⁵⁸⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 28 H 7

CHAPTER 29 – SALAT OF THE MAN AND THE WOMAN IN ONE ROOM

1- قُربُ الإسناد، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُكُونُ يُصَلِّي الصُّحَى وَ أَمَامَهُ امْرَأَةٌ تُصَلِّي بَيْنَهُمَا عَشْرَةُ أَذْرُعٍ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al Hassan,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man who happens to pray Al-Zohar (afternoon Salat) and in front of him is a woman praying Salat, there being ten cubits between the two.

قَالَ لَا بَأْسَ لِيَمُضِي فِي صَلَاتِهِ

He^{-asws} said: 'There is no problem for him to continue in his Salat'.

و سَأَلْتُهُ عَنِ الرَّجُلِ يُكُونُ فِي صَلَاتِهِ هَلْ يُصَلِّحُ لَهُ أَنْ تَكُونَ امْرَأَةٌ مُقْبِلَةً بِوَجْهِهَا عَلَيْهِ فِي الْقِبْلَةِ قَاعِدَةً أَوْ قَائِمَةً

And I asked him^{-asws} about the man who happens to be in his Salat, 'Is it correct for him^{-asws} for there to be a woman in front facing towards him seated in the Qiblah, or standing?'

قَالَ يَذَرُهَا عَنْهُ فَإِنْ لَمْ يَفْعَلْ لَمْ يَقْطَعْ ذَلِكَ صَلَاتَهُ

He^{-asws} said: 'He should move her away from it. If he does not do so, that would not cut his Salat'.

و سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يُصَلِّحُ لَهُ أَنْ يُصَلِّيَ فِي مَسْجِدٍ قَصِيرٍ حَائِطٍ وَ امْرَأَةٌ قَائِمَةٌ تُصَلِّي بِجَانِبِهِ وَ هُوَ يَرَاهَا وَ تَرَاهُ

And I asked him^{-asws} about the man, 'It is correct for him if he were to pray Salat in Masjid of a short wall, and a woman is standing praying Salat parallel to him and he can see her and she can see him?'

قَالَ إِنْ كَانَ بَيْنَهُمَا حَائِطٌ قَصِيرًا أَوْ طَوِيلًا فَلَا بَأْسَ.

He^{-asws} said: 'If there was a short wall between the two or long, there is no problem'.⁵⁸¹

2- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَصَّالَةَ عَنْ أَبَانَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا سُمِّيَتْ مَكَّةُ بَكَّةَ لِأَنَّهُ يُبَكُّ بِهَا الرِّجَالُ وَ النِّسَاءُ وَ الْمَرْأَةُ تُصَلِّي بَيْنَ يَدَيْكَ وَ عَنْ يَمِينِكَ وَ عَنْ يَسَارِكَ وَ عَنْ شِمَالِكَ وَ مَعَكَ وَ لَا بَأْسَ بِذَلِكَ إِنَّمَا يُكْرَهُ فِي سَائِرِ الْبُلْدَانِ.

⁵⁸¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 29H 1

(The book) 'Al Ilal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar Bin Marouf, from Ali Bin Mahziyar, from Fazalah, from Aban, from al Fuzeyl,

'From Abu Ja'far^{-asws} having said: 'But rather, Makkah has been named as Bakkah because the men and women had cried (Bakka) at it; and the woman can pray Salat in front of you, and on your right, and on your left, and with you, and there is no problem with that. But rather it is disliked in rest of the cities".⁵⁸²

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ فَضَالَةَ عَنْ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَقُومُ أَصَلِّي وَ الْمَرْأَةُ جَالِسَةٌ بَيْنَ يَدَيَّ أَوْ مَارَةً

(The book) 'Al Mahasin' – from his father, from Hammad Bin Isa, and Fazalah, from Muawiya who said,

'I said to Abu Abdullah^{-asws}, 'I stand and pray Salat and a woman is seated in front of me, or passes by.

فَقَالَ لَا بَأْسَ إِنَّمَا سُمِّيَتْ بِكَ لَأَنَّهُ يُبَكُّ فِيهَا الرَّجَالُ وَ النِّسَاءُ.

He^{-asws} said: 'There is no problem. But rather it is named as 'Bakkah' because the men and the women cry in it'.⁵⁸³

4- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِأَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ الْبَرْنُطِيِّ عَنِ الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يُصَلِّي فِي زَاوِيَةِ الْحُجْرَةِ وَ امْرَأَتُهُ أَوْ ابْنَتُهُ تُصَلِّي بِحِدَائِهِ فِي الزَّاوِيَةِ الْأُخْرَى قَالَ لَا يَنْبَغِي ذَلِكَ إِلَّا أَنْ يَكُونَ بَيْنَهُمَا سِتْرٌ فَإِنْ كَانَ بَيْنَهُمَا سِتْرٌ أَجْزَأَهُ.

(The book) 'Al Sareer' – Copying from the book 'Al Nawadir' of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Al Mufazzal, from Muhammad Al Halby who said,

'I asked Abu Abdullah^{-asws} about the man praying Salat in a corner of the room and his wife or his daughter are praying Salat parallel to him in the other corner. He^{-asws} said: 'That is not befitting except if there happens to be a curtain between them. If there were to be a curtain between them, it is allowed".⁵⁸⁴

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ حَرِيزٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع الْمَرْأَةُ وَ الرَّجُلُ يُصَلِّي كُلُّ وَاحِدٍ مِنْهُمَا قِبَالَ صَاحِبِهِ قَالَ نَعَمْ إِذَا كَانَ بَيْنَهُمَا قَدْرُ مَوْضِعِ رَحْلٍ

And from him, copying from the book of Hareez who said,

'I said to Abu Ja'far^{-asws}, 'The man and the woman, each one from them praying Salat in front of the other. He^{-asws} said: 'Yes, when there were be place a measure of a saddle between the two'.

قَالَ وَ قَالَ زُرَّارَةُ وَ قُلْتُ لَهُ الْمَرْأَةُ تُصَلِّي حَيْثَ رَوَّجَهَا

He (the narrator) said, 'And Zurara said, 'I said to him^{-asws}, 'The woman prays Salat parallel to her husband'.

⁵⁸² Bihar Al-Anwaar V 80 – The Book Salat – Ch 29 H 2

⁵⁸³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 29 H 3

⁵⁸⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 29 H 4 a

فَقَالَ تُصَلِّي بِإِزَاءِ الرَّجُلِ إِذَا كَانَ بَيْنَهَا وَبَيْنَهُ قَدْرُ مَا لَا يُنْخَطِى أَوْ قَدْرُ عَظْمِ الذَّرَاعِ فَصَاعِدًا.

He^{-asws} said: 'She can pray parallel to the man when there were to be between her and him a measurement of what cannot be stepped to, or a measurement of an arm bone and upwards'.⁵⁸⁵

5- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يُصَلِّحُ أَنْ يُصَلِّيَ فِي مَسْجِدٍ وَحِيطَانُهُ كُؤَى كُلُّهُ قِبَلَتُهُ وَجَانِبَاهُ وَامْرَأَةٌ تُصَلِّي حَيْثُ يَرَاهَا وَ لَا تَرَاهُ قَالَ لَا بَأْسَ.

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his^{-asws} brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man, 'Is it correct if he were to pray Salat in a Masjid and all of its walls are short, in front of him, and its sides, and a woman prays parallel to him. He can see her and she cannot see him'.

He^{-asws} said: 'There is no problem'.⁵⁸⁶

تحقيق و تبين

Research and explanation (Hadeeth only) –

السَّيِّحُ عَنْ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَقُومُ أُصَلِّي بِمَكَّةَ وَ امْرَأَةٌ بَيْنَ يَدَيَّ جَالِسَةً أَوْ مَائَةً

The Sheykh, from Muawiya who said, 'I said to Abu Abdullah^{-asws}, 'I stand to pray Salat at Makkah and a woman is seated in front of me or passing by'.

قَالَ لَا بَأْسَ إِنَّمَا سُمِّيَتْ مَكَّةَ بِكَهْ لِأَنَّهُ تُبْكُ فِيهِ الرِّجَالُ وَ النِّسَاءُ.

He^{-asws} said: 'There is no problem. But rather, Makkah is named as Bakkah because the men and the women cry in it'.

⁵⁸⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 29 H 4 b

⁵⁸⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 29 H 5

CHAPTER 30 – MERIT OF THE MASJID AND ITS RULING AND ITS ETIQUETTES

الآيات

The Verses

البقرة وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَ سعى فِي خرابِهَا أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

(Surah) 'Al Baqarah' - **And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them, and strives to ruin them? (As for) they, it was not for them that they should be entering them except fearing; for them in the world is disgrace, and for them in the Hereafter is a grievous Punishment [2:114]**

الأعراف وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

(Surah) 'Al A'raaf': **and straighten your faces at every Masjid [7:29]**

التوبة مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ وَ فِي النَّارِ هُمْ خَالِدُونَ-

(Surah) 'Al Tawbah': **It was not for the Polytheists that they should be visiting the Masjids of Allah while testifying upon themselves with the Kufr. These, their deeds would be Confiscated and they would be in the Fire eternally [9:17]**

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ لَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَى أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ-

But rather, he should visit the Masjids of Allah, the one who believes in Allah and the Last Day, and establishes the Salat and gives the Zakat and does not fear (anyone) except Allah. So perhaps they would become from the rightly Guided [9:18]

أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَ عِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ وَ جَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Are you considering the quencher of the pilgrims and the maintainer of the Sacred Masjid as being the like the one who believes in Allah and the Last Day and fights in the Way of Allah? They are not equal in the Presence of Allah; and Allah does not Guide the unjust people [9:19]

وَ قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا

And the Exalted Said: **O you who believe! But rather, the Polytheists are unclean, therefore they should not go near the Sacred Masjid after this year of theirs; [9:28]**

و قال تعالى وَ الَّذِينَ اتَّخَذُوا مَسْجِداً ضِراراً وَ كُفْراً وَ تَفْرِيقاً بَيْنَ الْمُؤْمِنِينَ وَ إِزْصَاداً لِمَنْ حَارَبَ اللَّهَ وَ رَسُولَهُ مِنْ قَبْلُ وَ لِيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى وَ اللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ-

And the Exalted Said: **And those who took a Masjid for harm, and Kufr, and to cause dissent between the Momineen, and as an outpost for the ones who made war against Allah and his Rasool from before, and they are swearing, 'We only wanted the good'. And Allah Testifies that they are liars [9:107]**

لَا تَقُمْ فِيهِ أَبَداً لِمَسْجِدٍ أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَهَّرِينَ

Do not stand in it, ever, for a Masjid founded upon the piety from the first day is more rightful that you should be standing in it. Therein are men who love to be purified, and Allah Loves the purifying ones [9:108]

يونس وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَ أَقِيمُوا الصَّلَاةَ

(Surah) 'Yunus' - **and make your (own) houses as a Qiblah (Direction) and establish the salat, [10:87]**

الحج وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بَعْضٍ هُلْكَتْ صَوَامِعُ وَ بَيْعٌ وَ صَلَوَاتُ وَ مَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيراً

(Surah) Al Hajj: **And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot. [22:40]**

الجن وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَداً

(Surah) Al Jinn: **And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18].**

تفسير

Tafseer (Ahadeeth only) –

وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ فِي تَفْسِيرِ الْعُسْكِرِيِّ ع هِيَ مَسَاجِدُ خِيَارِ الْمُؤْمِنِينَ بِمَكَّةَ مَنَعُوهُمْ عَنِ التَّعَبُّدِ فِيهَا بِأَنَّ الْجُثُوَ رَسُولَ اللَّهِ ص إِلَى الْخُرُوجِ عَنْ مَكَّةَ.

And who is more unjust than one who prevents (people from) the Masjids of Allah, [2:114]
– in Tafseer of Al-Askari^{asws}: 'There are Masjids of the good Momineen at Makkah. They were prevented from the worshipping in these due to them having sheltered to Rasool-Allah^{saww}, to the exiting from Makkah'.

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ غَيْرِهِ عَنِ الصَّادِقِ ع أَنَّهُمْ فُرِشُوا حِينَ مَنَعُوا رَسُولَ اللَّهِ ص دُخُولَ مَكَّةَ وَ الْمَسْجِدِ الْحَرَامِ.

And in Tafseer of Ali Bin Ibrahim and others, from Al-Sadiq^{asws}: 'They were Quryesh when they prevented Rasool-Allah^{saww} in entering Makkah and the Sacred Masjid'.

و رُوِيَ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع عَنْ عَلِيٍّ ع أَنَّهُ أَرَادَ جَمِيعَ الْأَرْضِ لِقَوْلِ النَّبِيِّ ص جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا وَ طَهُورًا.

And it is reported from Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his forefathers^{asws}, from Ali^{asws}: 'It means entirety of the earth due to the words of the Prophet^{saww}: 'The (whole) earth has been Made as a Masjid and a purifier'.

أَوَّلُكَ مَا كَانَ هُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ فِي تَفْسِيرِ الْإِمَامِ ع أَنَّهُ وَعَدَ لِلْمُؤْمِنِينَ بِالنُّصْرَةِ وَ اسْتِخْلَاصِ الْمَسَاجِدِ مِنْهُمْ وَ قَدْ أُنْجِزَ وَعْدُهُ بِفَتْحِ مَكَّةَ لِلْمُؤْمِنِينَ ذَلِكَ الْعَصْرُ وَ سَيُنْجِزُهُ لِعَامَّةِ الْمُؤْمِنِينَ حِينَ ظُهُورِ الْقَائِمِ ع.

it was not for them that they should be entering them except fearing; [2:114] – in Tafseer of the Imam^{asws} (Hassan Al-Askari^{asws}): 'It is a Promise for the Momineen of the Help and the liberation of the Masjids from them (Polytheists), and His^{azwj} Promise was fulfil at the conquest of Makkah for the Momineen of that era, and it will be fulfilled for the generality of the Momineen at the appearance of Al-Qaim^{ajfi}'.

فِي الْمَجْمَعِ وَ الْجَوَامِعِ رُوِيَ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ لَمَّا بَنَوْا مَسْجِدَ قُبَاءَ وَ صَلَّى فِيهِ رَسُولُ اللَّهِ ص حَسَدَتْهُمْ إِخْوَتُهُمْ بَنُو عَنَمٍ بَنِي عَوْفٍ وَ قَالُوا نَبَيِ مَسْجِدًا نُصَلِّي فِيهِ وَ لَا نَحْضُرُ جَمَاعَةَ مُحَمَّدٍ

In (the books) 'Al-Majma' and 'Al-Jawamie' – It is reported that when the clan of Amro Bin Awf built Masjid Quba and Rasool-Allah^{saww} prayed Salat in it, their brethren of the clan of Ghanam Bin Awf envied them, and they said, 'We shall build a Masjid and prayed Salat in it, and the group of Muhammad^{saww} will not attend'.

فَبَنَوْا مَسْجِدًا إِلَى جَنْبِ مَسْجِدِ قُبَاءَ وَ قَالُوا لِرَسُولِ اللَّهِ ص وَ هُوَ يَتَجَهَّزُ إِلَى تَبُوكَ إِنَّا نُحِبُّ أَنْ تَأْتِيَنَا فَتُصَلِّيَ لَنَا فِيهِ

They built a Masjid to the side of Masjid Quba, and they said to Rasool-Allah^{saww} while he^{saww} was preparing to go to Tabuk, 'We would love it if you^{saww} could come to us and prayed Salat for us in it'.

فَقَالَ إِنِّي عَلَى جَنَاحِ سَفَرٍ وَ لَمَّا انْصَرَفَ مِنْ تَبُوكَ نَزَلَتْ فَأَرْسَلَ مَنْ هَدَمَ الْمَسْجِدَ وَ أَخْرَقَهُ وَ أَمَرَ أَنْ يُتَّخَذَ مَكَانَهُ كُنَاسَةً تُلْقَى فِيهَا الْجِيفُ وَ الْقِمَامَةُ.

He^{saww} said: 'I^{saww} am about to embark upon a journey', and when he^{saww} left from Tabuk he^{saww} sent someone to demolish the Masjid and burn it down, and he^{saww} ordered for a dump to be taken in its place, the carcasses and the rubbish to be thrown therein'.

فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَ اللَّهُ يُحِبُّ الْمُطَهَّرِينَ رَوَى الْعَيَّاشِيُّ عَنِ الصَّادِقِ ع أَنَّهُ إِسْتَنْجَأَ.

Therein are men who love to be purified, and Allah Loves the purifying ones [9:108] – It is reported by Al-Ayyashi, from Al-Sadiq^{asws}: 'It is the cleansing from the toilet'.

وَ فِي الْمَجْمَعِ عَنِ الْبَاقِرِ وَ الصَّادِقِ ع يُحِبُّونَ أَنْ يَتَطَهَّرُوا بِالْمَاءِ عَنِ الْغَائِطِ وَ الْبَوْلِ.

And in 'Al Majma'a', from Al-Baqir^{asws} and Al-Sadiq^{asws}: 'They love to be purifying with the water from the excreting and the urinating'.

وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِأَهْلِ قُبَاءَ مَا تَفْعَلُونَ فِي طُهُرِكُمْ فَإِنَّ اللَّهَ قَدْ أَحْسَنَ إِلَيْكُمْ الثَّنَاءَ قَالُوا نَغْسِلُ أَثَرِ الْغَائِطِ فَقَالَ أَنْزَلَ اللَّهُ فِيكُمْ وَ اللَّهُ يُحِبُّ الْمُطَهَّرِينَ.

From the Prophet^{saww} having said to people of Quba: 'What are you doing regarding your purifying, for Allah^{azwj} has been good with the Praise to you all'. They said, 'We wash of remnants of the faeces'. He^{saww} said: **'and Allah Loves the purifying ones [9:108]'**.

وَرَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْكَاضِمِ ع قَالَ: لَمَّا خَافَتْ بَنُو إِسْرَائِيلَ جَبَابِرَتَهَا أَوْحَى اللَّهُ إِلَى مُوسَى وَ هَارُونَ- أَنْ تَبْنُوا لِقَوْمِكُمَا بَيْوتًا وَ اجْعَلُوا بَيْوتَكُمْ قِبْلَةً قَالَ أَمَرُوا أَنْ يُصَلُّوا فِي بُيُوتِهِمْ.

And it is reported by Ali Bin Ibrahim, from Al-Kazim^{asws} having said: 'When the children of Israel feared their tyrants, Allah^{azwj} Revealed to Musa^{as} and Haroun^{as}: **"Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87].** He^{asws} said: 'They were Commanded to be praying Salat in their houses'.

1- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْعَصَابِيِّ عَنِ التَّلْعُكِيِّ عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنِ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنِ زُرَيْقِ بْنِ الرَّبِيعِ الْخُلَفَائِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شَكَّتِ الْمَسَاجِدُ إِلَى اللَّهِ تَعَالَى الَّذِينَ لَا يَشْهَدُونَهَا مِنْ حَيْرَانِهَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا وَ عَزَّتِي وَ جَلَالِي لَا قَبْلَتْ لَهُمْ صَلَاةً وَاحِدَةً وَ لَا أَظْهَرَتْ لَهُمْ فِي النَّاسِ عَدَالَةً وَ لَا نَالَتْهُمْ رَحْمَتِي وَ لَا جَاوَزُونِي فِي جَنَّتِي.

(The book) 'Majaalis' of the Sheykh – from Al-Husayn Bin Ubeydullah Al Gazairy, from Al Talaukburi, from Muhammad Bin Hammam, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Khalid Al Tayalis, from Zureyq Bin Al Zubeyr Al Khulwany who said,

'I heard Abu Abdullah^{asws} saying: 'The Masjids complained to Allah^{azwj} the Exalted, those which were not being attend from its neighbourhoods. Allah^{azwj} Mighty and Majestic Revealed to these: 'By My^{azwj} Might and My^{azwj} Majestic: "I^{azwj} will not Accept one Salat for them nor will I^{azwj} Manifest justice for them among the people, and they will neither attain My^{azwj} Mercy nor be in My^{azwj} neighbourhood in My^{azwj} Paradise!"⁵⁸⁷

2- نَوَادِيرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص جَيَّبُوا مَسَاجِدَكُمْ بِحَائِثِكُمْ وَ صَبَّيَانَكُمْ وَ رَفَعُوا أَصْوَاتَكُمْ إِلَّا بِذِكْرِ اللَّهِ تَعَالَى وَ بَيْعِكُمْ وَ شِرَائِكُمْ وَ سِلَاحِكُمْ وَ حِرْزِهَا فِي كُلِّ سَبْعَةِ أَيَّامٍ وَ ضَعُوا الْمَطَاهِرَ عَلَى أَبْوَابِهَا.

(The book) 'Nawadir' of al Rawandi – by his chain,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Keep away from your Masjids, your insane ones and your children, and only raise your voices with Zikr of Allah^{azwj} the Exalted, and (keep away) your selling and your buying, and your weapons, and burn incense in it during every seven days, and place the purifiers at its doors".⁵⁸⁸

وَ يَحْتَذِرُ الْإِسْتِنَادَ قَالَ قَالَ رَسُولُ اللَّهِ ص لِيَمْنَعَنَّ أَحَدُكُمْ مَسَاجِدَكُمْ يَهُودَكُمْ وَ نَصَارَاكُمْ وَ صَبَّيَانَكُمْ أَوْ لِيَمْسَخَنَّ اللَّهُ تَعَالَى قِرْدَةً وَ خَنَازِيرَ رُكْعًا سُجْدًا.

And by this chain,

⁵⁸⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 1

⁵⁸⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 2 a

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Let every one of you prevent in your Masjids, your Jews and your Christians, and your children, or else Allah^{-azwj} the Exalted will Morph them into monkey and pigs performing Ruk'u and Sajdah(s)'.⁵⁸⁹

بيان: وَ رَوَى الشَّيْخُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنْ سَلِّ السَّيْفِ وَ عَنْ بَرِي النَّبْلِ فِي الْمَسْجِدِ وَ قَالَ إِنَّمَا بُنِيَ لَعَبَرِ ذَلِكَ.

Explanation (Hadeeth only) – And it is reported by the Sheykh, from Muhammad Bin Muslim, from one of the two (5th or 6th Imam^{-asws}) having said: 'Rasool-Allah^{-saww} prohibited from unsheathing the sword, and from striking the arrows (for divination) in the Masjid, and he^{-saww} said: 'But rather, it (Masjid) has been built for other than that'.

3- أَغْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص كُونُوا فِي الدُّنْيَا أَضْيَافاً وَ اخْذُوا الْمَسَاجِدَ بَيُوتاً وَ عَزِدُوا قُلُوبَكُمْ الرِّقَّةَ وَ اكْثِرُوا مِنَ التَّفَكُّرِ وَ الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ وَ اجْعَلُوا الْمَوْتَ نُصَبَ أَعْيُنِكُمْ وَ مَا بَعْدَهُ مِنْ أَهْوَالِ الْقِيَامَةِ

(The book) 'Al A'alam Al Deen' of Al Daylami – from Abu Saeed Al Khudri who said,

'Rasool-Allah^{-saww} said: 'Be in the world as guests, and take the Masjids are houses, and normalise the softness for your hearts, and frequent from the contemplation and the crying from fear of Allah^{-azwj}, and make the death to be installed in your eyes and what is after it from the horrors of the Qiyamah.

تَبْنُونَ مَا لَا تَسْكُنُونَ وَ تَجْمَعُونَ مَا لَا تَأْكُلُونَ فَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

You are building what you will not be dwelling in, and you are amassing what you will not be consuming, so fear Allah^{-azwj}, the One^{-azwj} you will be returning to".⁵⁹⁰

4- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ يَقُولُ مَنْ اخْتَلَفَ إِلَى الْمَسْجِدِ أَصَابَ إِخْدَى الثَّمَانِ أَخَا مُسْتَقَاداً فِي اللَّهِ أَوْ عِلْماً مُسْتَطِرفاً أَوْ آيَةً مُحْكَمَةً أَوْ رَحْمَةً مُنْتَظَرَةً أَوْ كَلِمَةً تُرَدُّ عَنْ رَذَى أَوْ يَسْمَعُ كَلِمَةً تُدْلِي عَلَى هُدًى أَوْ يَتْرَكَ ذَنْباً خَشِئَةً أَوْ حَيَاءً.

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Yaquub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen^{-asws}, he^{-asws} had said: 'One who interchanges (comes and goes) to the Masjid will attain one of the eight – a brother benefiting for the Sake of Allah^{-azwj}, or exquisite knowledge, or a decisive Verse, or awaited Mercy, or a word(s) returning him from regress, or he hears a word pointing him upon guidance, or he leaves a sin out of fear or shame".⁵⁹¹

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ عَلِيّاً ع كَانَ يَكْثِرُ الْمَخَارِبَ إِذَا رَأَاهَا وَ يَقُولُ كَأَنَّهَا مَذَابِجُ الْيَهُودِ.

⁵⁸⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 2 b

⁵⁹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 3

⁵⁹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 4

(The book) 'Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya, from Talha Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} was breaking the prayer niches when he^{-asws} saw these, and he^{-asws} said: 'It is as if these are slaughterhouses of the Jews''.⁵⁹²

وَبَعْدَ الْإِسْنَادِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع رَأَى مَسْجِدًا بِالْكُوفَةِ قَدْ شُرِفَ فَقَالَ كَأَنَّهُ بَيْعَةٌ وَ قَالَ إِنَّ الْمَسَاجِدَ لَا تُشْرَفُ ثُبْنِي جُمًّا.

And by this chain, from Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} saw a Masjid at Al-Kufa which was overlooking (having terraces). So, he^{-asws} said as if it was a house (of honour), and he^{-asws} said that Masjid should not be massively decorated/extended.⁵⁹³

6- غَيْبَةُ السَّيِّخِ، عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: إِذَا قَامَ الْقَائِمُ دَخَلَ الْكُوفَةَ وَ أَمَرَ بِحَدْمِ الْمَسَاجِدِ الْأَرْبَعَةِ حَتَّى يَبْلُغَ أَسَاسَهَا وَ يُصَيِّرَهَا عَرِيشًا كَعَرِيشِ مُوسَى وَ يَكُونُ الْمَسَاجِدُ كُلُّهَا جُمًّا لَا شُرْفَ لَهَا كَمَا كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ ص تَمَامَ الْحَبَرِ.

(The book) 'Ghaybat' of the Sheykh – from Al Fazl Bin Shazan, from Abdul Rahman Bin Abu Hashim, from Ali Bin Abu Hamza, from Abu Baseer who said,

'When Al-Qaim^{-ajfj} rises, he^{-ajfj} will enter Al-Kufa and order with demolishing four Masjids until he^{-ajfj} their foundations, and he^{-asws}, and he^{-ajfj} will turn them into shelters like shelters of Musa^{-as}, and the all the Masjids are made beautiful but have no honour, like what they used to be in the era of Rasool-Allah^{-saww}' the complete Hadeeth''.⁵⁹⁴

7- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع لَيْسَ لِحَاجِرِ الْمَسْجِدِ صَلَاةٌ إِذَا لَمْ يَشْهَدْ الْمَكْتُوبَةَ فِي الْمَسْجِدِ إِذَا كَانَ فَارِغًا صَحِيحًا.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws} said: 'There is no Salat for a neighbour of the Masjid when he does not attend the Prescribed (obligatory Salat) in the Masjid, when he is free, healthy''.⁵⁹⁵

بيان: رُوِيَ عَنِ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَا صَلَاةَ لِمَنْ لَمْ يُصَلِّ فِي الْمَسْجِدِ مَعَ الْمُسْلِمِينَ إِلَّا مِنْ عِلَّةٍ وَ لَا غَيْبَةٍ لِمَنْ صَلَّى فِي بَيْتِهِ وَ رَغِبَ عَنْ جَمَاعَتِنَا.

Explanation (Hadeeth only) – It is reported from Al-Sadiq^{-asws}: 'Rasool-Allah^{-saww} said: 'There is no Salat for the one who does not pray in the Masjid with the Muslims, except from an illness, and there is no backbiting for the one praying Salat in his house and turns away from our congregations''.

⁵⁹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 5 a

⁵⁹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 5 b

⁵⁹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 6

⁵⁹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 7

8- كَامِلُ الزِّيَارَةِ، لِابْنِ قَوْلَوَيْهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ بَعْضِ أَصْحَابِهِ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ نَكُونُ بِمَكَّةَ أَوْ بِالْمَدِينَةِ أَوْ بِالْحَيْرِ أَوْ بِالْمَوَاضِعِ الَّتِي يُرْجَى فِيهَا الْفَضْلُ فَرُبَّمَا يُخْرِجُ الرَّجُلُ يَتَوَضَّأُ فَيَجِيءُ آخِرُ فَيَصِيرُ مَكَانَهُ

(The book) 'Kamil Al Ziyarat' of Ibn Qawlawayh – from his father, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie, from one of his companions raising it to,

'Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'We happen to be at Makkah or at Al-Medina, or at Al-Heyr, or the places which the merit is hoped for in it. Sometimes the man would go out and perform Wud'u, and another one would come and be in his place'.

قَالَ مَنْ سَبَقَ إِلَى مَوْضِعٍ فَهُوَ أَحَقُّ بِهِ يَوْمَهُ وَ لَيْلَهُ.

He^{-asws} said: 'One who preceded to a place, he is more rightful with it during his day and his night'.⁵⁹⁶

بيان الكليني عن طلحة بن زيد عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سُوقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ.

Explanation (Ahadeeth only) – Al-Kulayni, from Talha Bin Zayd, from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Markets of the Muslims is like their Masjids. The one who precedes to a place, he is more rightful with it up to the night''.

وَرَوَى بَعْضُ أَصْحَابِنَا عَنِ النَّبِيِّ ص إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ فِي الْمَسْجِدِ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ.

And it is reported by one of our companions, from the Prophet^{-saww}: 'Whenever one of you stands from his seat in the Masjid, he is more rightful with it up to the night''.

9- قُرْبُ الْإِسْنَادِ، عَنِ الْبَيْهَقِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: إِنَّ الْمَسَاكِينَ كَانُوا يَبِثُّونَ فِي الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ص.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The poor people were spending their nights in the Masjid in the era of Rasool-Allah^{-saww}'.⁵⁹⁷

وَمِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ قَالَ لَا بَأْسَ

And from him, from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the sleeping in the Sacred Masjid. He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ النَّوْمِ فِي مَسْجِدِ الرَّسُولِ ص قَالَ لَا يَضُرُّ.

⁵⁹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 8

⁵⁹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 9 a

And I asked him^{-asws} about the sleeping in the Masjid of the Rasool^{-saww}. He^{-asws} said: 'It is not correct'.⁵⁹⁸

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ هَلْ بُدِّ لِلنَّاسِ مِنْ أَنْ يَنَامُوا فِي الْمَسْجِدِ الْحَرَامِ لَا بَأْسَ بِهِ

And from him, from Muhammad Bin Khalid Al Tayalisi, from Ismail Bin Abdul Khaliq who said,

'I asked Abu Abdullah^{-asws} about the sleeping in the Sacred Masjid. He^{-asws} said: 'Is there any escape for the people from sleeping in the Sacred Masjid? There is no problem with it'.

قُلْتُ الرِّيحُ تَخْرُجُ مِنَ الْإِنْسَانِ

I said, 'I said, 'The wind is expelled from the human being'.

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.⁵⁹⁹

الشَّيْخُ عَنْ أَبِي أُسَامَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى قَالَ سَكَّرَ النَّوْمُ.

The Sheykh, from Abu Usama who said, 'I said to Abu Abdullah^{-asws}, 'Words of Allah^{-azwj} Mighty and Majestic: ***O you who believe! Do not approach the Salat while you are Intoxicated [4:43]***. He^{-asws} said: 'The intoxication of sleep'.⁶⁰⁰

الشَّيْخُ فِي الْحَسَنِ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ مَا تَقُولُ فِي النَّوْمِ فِي الْمَسَاجِدِ

They Sheykh in 'Al Hassan' (good Hadeeth), from Zurara who said,

'I said to Abu Ja'far^{-asws}, 'What are you saying regarding the sleeping in the Masjid?'

فَقَالَ لَا بَأْسَ إِلَّا فِي الْمَسْجِدَيْنِ - مَسْجِدِ النَّبِيِّ صَ وَالْمَسْجِدِ الْحَرَامِ

He^{-asws} said: 'There is no problem except in two Masjids – Masjid of the Prophet^{-saww} and the Sacred Masjid'.

قَالَ وَكَانَ يَأْخُذُ بِيَدِي فِي بَعْضِ اللَّيَالِي فَيَتَنَحَّى نَاحِيَةً ثُمَّ يَجْلِسُ فَيَتَحَدَّثُ فِي الْمَسْجِدِ الْحَرَامِ فَرُبَّمَا نَامَ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ إِنَّمَا يُكْرَهُ فِي الْمَسْجِدِ الَّذِي كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَ فَأَمَّا الَّذِي فِي هَذَا الْمَوْضِعِ فَلَيْسَ بِهِ بَأْسٌ.

He (the narrator) said, 'And he^{-asws} had held my hand in one of the night and step aside in a corner, then he^{-asws} would sit and narrate in the Sacred Masjid. Sometimes he^{-asws} would sleep.

⁵⁹⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 9 b

⁵⁹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 9 c

⁶⁰⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 9 d

I said to him^{-asws} regarding that. He^{-asws} said: 'But rather we^{-asws} are disliking in the Masjid was in the era of Rasool-Allah^{-saww}. As for which is in this place, there isn't any problem with it'.⁶⁰¹

10- قُرْبُ الْإِسْنَادِ، بِإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ بَيْتٍ كَانَ حَشّاً زَمَاناً هَلْ يَصْلُحُ أَنْ يُجْعَلَ مَسْجِداً

(The book) 'Qurb Al Isnaad' –

By the chain from Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a room which was stuffed (filled) for a long time, 'Is it correct to make is a Masjid?'

قَالَ إِذَا نُظِفَ وَ أُصْلِحَ فَلَا بَأْسَ.

He^{-asws} said: 'When it is cleaned and corrected (repaired), there is no problem'.⁶⁰²

بيان: قَدْ رَوَى الشَّيْخُ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا بِفَرْعَائِطٍ أَوْ مَقْبَرَةٍ.

Explanation (Ahadeeth only) – It has been reported by the Sheykh, from Ubeyd Bin Zurara, from Abu Abdullah^{-asws} having said: 'The whole earth is a Masjid but a well of excrement in or a graveyard'.

11- كِتَابُ الْغَرَاةِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ بِإِسْنَادِهِ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ: قَالَ لِي جَعْفَرُ بْنُ مُحَمَّدٍ ع كَمْ بَيْنَ مَنْزِلِكَ وَ مَسْجِدِ الْكُوفَةِ فَأَخْبَرْتُهُ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy – by his chain from Haroun Bin Kharjah who said,

'Ja'far^{-asws} Bin Muhammad^{-asws} said to me: 'How much (distance) is there between your house and Masjid Al-Kufa?' I informed him^{-asws}.

فَقَالَ مَا بَقِيَ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا عَبْدٌ صَالِحٌ إِلَّا وَ قَدْ صَلَّى فِيهِ وَ إِنَّ رَسُولَ اللَّهِ ص مَرَّ بِهِ لَيْلَةً أُسْرِيَ بِهِ فَاسْتَأْذَنَ رَبَّهُ فَصَلَّى فِيهِ رُكْعَتَيْنِ

He^{-asws} said: 'There neither remains any Angel of Proximity, nor a Messenger^{-as} Prophet^{-as}, nor a righteous servant, except and he has prayed Salat in it, and Rasool-Allah^{-saww} had passed by it on the night there was Ascension with him^{-saww}. He^{-saww} sought Permission of his^{-saww} Lord^{-azwj}, so he^{-saww} prayed two Cycles Salat in it.

وَ الصَّلَاةُ الْفَرِيضَةُ فِيهِ أَلْفُ صَلَاةٍ وَ النَّافِلَةُ خَمْسُمِائَةٍ صَلَاةٍ وَ الْجُلُوسُ فِيهِ مِنْ غَيْرِ تِلَاوَةِ الْقُرْآنِ عِبَادَةٌ فَأَتَيْهِ وَ لَوْ رَحْفًا.

And the obligatory Salat in it (equates to) a thousand Salat, and the option (equates to) five hundred Salat, and the sitting in it from even without reciting the Quran is worship is an act of worship, therefore go to it and even if you have to crawl'.⁶⁰³

⁶⁰¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 9 e

⁶⁰² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 10

⁶⁰³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 11

12- كِتَابُ الْغَارَاتِ، عَنْ حَبَّةِ الْغُرَيْنِ وَ مَيْمِ التَّمَارِ قَالَا جَاءَ رَجُلٌ إِلَى عَلِيٍّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ تَزَوَّدْتُ زَادًا وَ ابْتَعْتُ رَاحِلَةً وَ قَضَيْتُ شَأْنِي يَغْنِي خَوَائِجِي فَأَرْجُو إِلَى بَيْتِ الْمُقَلِّسِ

(The book) 'Kitab Al Gharaat' – from Habbat Al Army and Meesam Al Tammar, both said,

'A man came to Ali^{asws}. He said, 'O Amir Al-Momineen^{asws}! I have provided provision (for myself), and have purchased a riding animal, and have fulfilled my concerns, meaning my needs, so I am (now) departing to go to Bayt Al-Maqdis'.

فَقَالَ لَهُ كُلْ زَادَكَ وَ بَعْ رَاحِلَتَكَ وَ عَلَيْكَ بِهَذَا الْمَسْجِدِ يَغْنِي مَسْجِدَ الْكُوفَةِ فَإِنَّهُ أَحَدُ الْمَسَاجِدِ الْأَرْبَعَةِ رَكْعَتَانِ فِيهِ تَعْدِلُ عَشْرًا فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ الْبَرَكَةُ مِنْهُ عَلَى اثْنَيْ عَشَرَ مِيلًا مِنْ حَيْثُ مَا أَتَيْتَهُ وَ قَدْ تُرِكَ مِنْ أَسْفَلِ أَلْفِ ذِرَاعٍ

He^{asws} said to him: 'Eat your provision, and sell your riding animal, and upon you is with this Masjid, meaning Masjid Al-Kufa, for it is one of the four Masjid, two Cycles of Salat prayed in it equates to ten in what is besides it from the Masjid. The Blessings from it are upon twelve miles from wherever one may come to it, and a thousand cubits from its foundation are still left.

وَ فِي زَاوِيَتِهِ قَارُ النَّوْرِ وَ عِنْدَ الْأُسْطُوَانَةِ الْخَامِسَةِ صَلَّى إِبْرَاهِيمُ الْخَلِيلُ ع وَ قَدْ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ وَ فِيهِ عَصَا مُوسَى وَ شَجَرَةُ يَاقُوتٍ وَ فِيهِ هَلَكُ يَغُوثٌ وَ يَعْقُوثُ وَ هُوَ الْفَارُوقُ وَ مِنْهُ يَسِيرُ جَبَلُ الْأَهْوَازِ وَ فِيهِ مُصَلَّى نُوحٍ ع

And in its corner, the oven had overflowed (for the flood of Noah^{as}), and Ibrahim^{as} had prayed Salat by five of its pillars, and a thousand Prophets^{as} have prayed Salat in it, and a thousand Successors^{as}, and in it is the staff of Musa^{as}, and pumpkin tree (for Yunus^{as}), and in it (the idols) 'Yagous' and 'Yaquouq' were destroyed, and he is 'Al-Farouq', and from it the mountain of Al-Ahwaz travelled, and in it is the praying place of Noah^{as}.

وَ يُخْشَرُ مِنْهُ يَوْمَ الْقِيَامَةِ سَبْعُونَ أَلْفًا- لَا عَلَيْهِمْ حِسَابٌ وَ لَا عَذَابٌ وَ وَسَطُهُ عَلَى رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ فِيهِ ثَلَاثُ أَعْيُنٍ يَزْهَرْنَ تَذْهَبُ الرِّجْسُ وَ تُطَهِّرُ الْمُؤْمِنِينَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ دُهْنٍ وَ عَيْنٌ مِنْ مَاءٍ جَانِبُهُ الْأَيْمَنُ دُخْرٌ وَ جَانِبُهُ الْأَيْسَرُ مَكْرٌ لَوْ يَعْلَمُ النَّاسُ مَا فِيهِ لَأَتَوْهُ وَ لَوْ حُبُوا.

And on the Day of Qiyamah, seventy thousand will be Resurrected from it, there will neither be any Reckoning upon them, nor Punishment, and it's middle is upon a garden from the gardens of Paradise, and there are three springs blossoming in it removing the uncleanness and purifying the Momineen – a spring of milk, and a spring of oil, and a spring of water. It's right side is Zikr, and its left side is a force. Had the people known what is in it, they would come to it, and even if they had to crawl".⁶⁰⁴

13- كِتَابُ الْغَارَاتِ، بِإِسْنَادِهِ عَنِ الْأَعْمَشِيِّ عَنِ ابْنِ عَطِيَّةٍ قَالَ: قَالَ لَهُمْ عَلِيُّ ع إِنَّ بِالْكُوفَةِ مَسَاجِدَ مُبَارَكَةً وَ مَسَاجِدَ مَلْعُونَةً فَأَمَّا الْمُبَارَكَةُ فَإِنَّ مِنْهَا مَسْجِدَ عِيٍّ وَ هُوَ مَسْجِدُ مُبَارَكٍ وَ اللَّهُ إِنَّ قِبْلَتَهُ لَفَاسِطَةٌ وَ لَقَدْ أَسَّسَهُ رَجُلٌ مُؤْمِنٌ وَ إِنَّهُ لَفِي صُرَّةِ الْأَرْضِ وَ إِنَّ بَقْعَتَهُ لَطَيِّبَةٌ وَ لَا تَذْهَبُ اللَّيَالِي وَ الْأَيَّامُ حَتَّى تَنْفَجِرَ فِيهِ عَيْنٌ وَ حَتَّى يَكُونَ عَلَى جَنْبَيْهِ جَنَّتَانِ وَ أَهْلُهُ مَلْعُونُونَ وَ هُوَ مَسْلُوبٌ عَنْهُمْ

(The book) 'Kitab Al Gharaat' – By his chain from Al Amash, from Ibn Atiya who said,

'Ali^{-asws} said to them: 'In Al-Kufa there is a Blessed Masjids and an Accursed Masjids. As for the Blessed, from these is Masjid Ghani, and it is a Blessed Masjid. By Allah^{-azwj}! It's Qiblah is deviated, and a Momin man had placed its foundation, and it is in the navel (centre) of the land, and it's spot is good, and the nights and the day do not pass by until a spring bursts out in it, and until two gardens happen to be upon its two sides, but its people are Accursed, and it is stripped from them.

وَمَسْجِدُ جُعْفِيٍّ مَسْجِدٌ مُبَارَكٌ وَرُبَّمَا اجْتَمَعَ فِيهِ أَنْاسٌ مِنَ الْغَيْبِ يُصَلُّونَ فِيهِ

And Masjid Jufy is a Blessed Masjid, and sometimes some people gather in it from the absence praying Salat in it.

وَمَسْجِدُ ابْنِ ظَفَرٍ مُبَارَكٌ وَاللَّهُ إِنَّ طَبَاقَهُ لَصَحْرَةٌ خَضْرَاءُ مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا فِيهَا تَمَثَّلَ وَجْهَهُ وَهُوَ مَسْجِدٌ سَهْلَةٌ

And Masjid of Ibn Zafar is Blessed. By Allah^{-azwj}! Its layer is a green rock. Allah^{-azwj} has not Sent any Prophet^{-as} except there is a resemblance of his^{-as} face, and it is Masjid Sahla.

وَمَسْجِدُ الْحُمْرَاءِ وَهُوَ مَسْجِدُ يُوسُفَ بْنِ مَتَّى ع وَ لَتَنْفَجِرَنَّ فِيهِ عَيْنٌ تُطَهِّرُ السَّبْحَةَ وَ مَا حَوْلَهُ

And Masjid Al-Hamra, and it is Masjid of Yunus Bin Matta, and a spring had burst in it purifying the swamp (marshland) and whatever is around it.

وَأَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ فَمَسْجِدُ الْأَشْعَثِ وَ مَسْجِدُ جَرِيرٍ وَ مَسْجِدُ ثَقِيفٍ وَ مَسْجِدُ سِمَاكِ بْنِ أَبِي عَلَى قَبْرِ فِرْعَوْنَ مِنَ الْقِرَاعَةِ.

And as for the Accursed Masjid, it is Masjid Al-Ash'as, and Masjid Jareer, and Masjid Saqeef, and Masjid Simak is built upon the grave of a Pharaoh^{-la} from the Pharaohs^{-la}.⁶⁰⁵

14- كُنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَلْعُونٌ مَلْعُونٌ مَنْ لَمْ يُوقِرِ الْمَسْجِدَ تَدْرِي يَا يُونُسُ لِمَ عَظَّمَ اللَّهُ حَقَّ الْمَسَاجِدِ وَ أَنْزَلَ هَذِهِ الْآيَةَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا كَانَتْ الْيَهُودُ وَ النَّصَارَى إِذَا دَخَلُوا كُنَائِسَهُمْ أَشْرَكُوا بِاللَّهِ تَعَالَى فَأَمَرَ اللَّهُ سُبْحَانَهُ نَبِيَّهُ أَنْ يُوحِدَ اللَّهَ فِيهَا وَ يَعْْبُدَهُ.

(The book) 'Kanz' of Al Karajaky – from Muhammad Bin Ahmad Bin Shazan, from his father, from Muhammad Bin Al Waleed, from Al Saffar, from Muhammad Bin Ziyad, from Al Mufazzal Bin Umar, from Yunus Bin Yaquoub who said,

'Accursed! Accursed is the one who does not dignify the Masjid. O Yunus! Do you know why Allah^{-azwj} has Magnified rights of the Masjid and Revealed this Verse: **And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]**? It was so that whenever the Jews and the Christian entered their Churches, the associated with Allah^{-azwj} the Exalted, so Allah^{-azwj} the Glorious Commanded His^{-azwj} Prophet^{-saww} to profess Oneness of Allah^{-azwj} in it and worship Him^{-azwj}.⁶⁰⁶

⁶⁰⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 13

⁶⁰⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 14

15- عُدَّةُ الدَّاعِي، رَوَى سَعْدَانُ بْنُ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ إِذَا طَلَبَ الْحَاجَّةَ طَلَبَهَا عِنْدَ زَوَالِ الشَّمْسِ فَإِذَا أَرَادَ ذَلِكَ قَدَّمَ شَيْئًا فَتَصَدَّقَ بِهِ وَ شَمَّ شَيْئًا مِنْ طِيبٍ وَ رَاحَ إِلَى الْمَسْجِدِ فَدَعَا فِي حَاجَتِهِ بِمَا شَاءَ.

(The book) 'Uddat Al-Daie' – It is reported by Sa'dan Bin Muslim, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'It was so that whenever he^{-asws} sought the need, he^{-asws} would seek it at the decline of the sun (midday). When he^{-asws} intended that, he^{-asws} would forward something and give charity with it, and smell something from perfume, and he^{-asws} would go to the Masjid and supplicate regarding his^{-asws} need with whatever he^{-asws} so desired''⁶⁰⁷

16- العدة، عدة الداعي و أعلام الدين، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْجُلُوسَةُ فِي الْجَامِعِ خَيْرٌ لِي مِنَ الْجُلُوسَةِ فِي الْجَنَّةِ فَإِنَّ الْجَنَّةَ فِيهَا رِضَا نَفْسِي وَ الْجَامِعُ فِيهَا رِضَا رَبِّي.

(The books) 'Uddat Al Daie', and 'Alaam Al Deen',

He^{-asws} said: 'The sitting in the central Masjid is better for me^{-asws} than the sitting in the Paradise, for the Paradise, there is satisfaction of my soul, and the central Masjid, therein is satisfaction of my^{-asws} Lord^{-azwj}'⁶⁰⁸

17- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ بَعْضِ رِجَالِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع جَبِّنَا مَسَاجِدَكُمْ الشِّرَاءَ وَ الْبَيْعَ وَ الْمَجَانِينَ وَ الصَّبِيَّانَ وَ الصَّالَةَ وَ الْأَحْكَامَ وَ الْخُدُودَ وَ رَفَعَ الصَّوْتَ.

(The book) 'Al Khisaal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Al Hassan Bin Musa Al Khashab, from Ali Bin Asbat, from one of his men who said,

'Keep aside from your Masjids, the buying and the selling, and the insane, and the children, and the lost property, and the rulings, and the legal penalties, and raising (loud) voices''⁶⁰⁹

بَيَانٌ وَ رُوي فِي الْفَقِيهِ مُرْسَلًا أَنَّ النَّبِيَّ ص سَمِعَ رَجُلًا يُنْشِدُ صَالَةً فِي الْمَسْجِدِ فَقَالَ قُولُوا لَا رَدَّ اللَّهُ عَلَيْكَ فَإِنَّهَا لَغَيْرِ هَذَا يُبَيِّتُ.

Explanation (Hadeeth only) – And it is reported in 'Al-Faqeeh', with an unbroken chain, "The Prophet^{-saww} heard a man shouting about a lost property in the Masjid. He^{-saww} said: 'Say, 'May Allah^{-azwj} not return it to you', for it (Masjid) has been built for other than this''.

18- قُرْبُ الْإِسْنَادِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ أَيْ يُنْشَدُ الشِّعْرُ فِي الْمَسْجِدِ

(The book) 'Qurb Al Isnaad' –

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws}, 'Can one recite the poetry in the Masjid?'

⁶⁰⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 15

⁶⁰⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 16

⁶⁰⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 17

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الصَّلَاةِ يُنْشَدُ فِي الْمَسْجِدِ قَالَ لَا بَأْسَ

And I asked him^{-asws} about the lost property being shouted (advertised) in the Masjid. He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ السَّيْفِ هَلْ يُصْلَحُ أَنْ يُعَلَّقَ فِي الْمَسْجِدِ

And I asked him^{-asws} about the sword, 'Is it correct if it is hung in the Masjid?'

قَالَ أَمَّا فِي الْقِبْلَةِ فَلَا وَ أَمَّا فِي جَانِبٍ فَلَا بَأْسَ.

He^{-asws} said: 'As for in the Qiblah, so no, and as for in a side, there is no problem'.⁶¹⁰

بيان: الشَّيْخُ فِي الصَّحِيحِ عَلَى الظَّاهِرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَمِعْتُمُوهُ يُنْشَدُ الشَّعْرَ فِي الْمَسَاجِدِ فَقُولُوا لَهُ فَضَّ اللَّهُ فَاكَ إِنْمَاءً نُصِيبَتِ الْمَسَاجِدُ لِلْقُرْآنِ.

Explanation – The Sheykh in 'Al-Saheeh' (correct Hadeeth) upon the apparent, from Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One whom you hear reciting the poetry in the Masjids, so say to him, 'May Allah^{-azwj} Break your mouth! But rather the Masjids have been installed for the Quran''.

و حملوا هذه الرواية على الجواز و هو لا ينافي الكراهة.

And this reported is carried upon the allowance, and it does not negate the dislike.

و قال في الذكرى بعد إيراد الرواية و ليس ببعيد حمل إباحة إنشاد الشعر على ما يقل منه و تكثر منفعته كبيت حكمة أو شاهد على لغة في كتاب الله أو سنة نبيه ص و شبهه لأنه من المعلوم أن النبي كان ينشد بين يديه البيت و الأبيات من الشعر في المسجد و لم ينكر ذلك و ألحق به الشيخ علي ره مدح النبي ص و مراثي الحسين ع.

And he said in 'Al-Zikra' after referring to the report, 'And it isn't far-fetched to carry its legalisation of reciting the poetry based upon what is being said him from, and its benefits are many, like couplets of wisdom, or testifying upon language in the Book of Allah^{-azwj} or Sunnah of His^{-azwj} Prophet^{-saww} and its like, because it is from the known matters that the Prophet^{-saww}, the couplet and the couplets from the poetry were being recited in front of him^{-saww} in the Masjid, and he^{-saww} did not dislike that, and the Sheykh reported that Ali^{-asws} had praised the Prophet^{-saww}, and eulogies of Al-Husayn^{-asws}.

⁶¹⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 18

أقول ما ذكره لا يخلو من قوة و يؤيده استشهد أمير المؤمنين ع بالأشعار في الخطب و كانت غالباً في المسجد و ما نقل من إنشاد المداحين كحسان و غيره أشعارهم عندهم ع و لأن مدحهم ع عبادة عظيمة و المسجد محلها

I (Majlisi) am saying, 'What he has mentioned is not devoid from strength, and it is supported by the testimonies by Amir Al Momineen^{-asws} with the poems in the sermons, and most of these were in the Masjid, and what is transmitted from the recitations of the praising ones, like Hasaan and others of their poems in their^{-asws} presence, and because their^{-asws} praise is a mighty act of worship, and the Masjid is its place.

فيخص المنع بالشعر الباطل لما روي في الصحيح عن علي بن يقطين أنه سأل أبا الحسن ع عن إنشاد الشعر في الطواف فقال ما كان من الشعر لا بأس به.

In particular it is prohibition of false poetry (vanities) due to what is reported in 'Al-Saheeh' (correct Hadeeth), from Ali Bin Yaqteen, he had asked Abu Al-Hassan^{-asws} about recitation of the poetry during the Tawaaf. He^{-asws} said: 'Whatever was from the poem, there is no problem with it'.

و روي في التهذيب بسند صحيح عن الحلبي قال: سألت ع أ يعلق الرجل السلاح في المسجد فقال نعم و أما [في] المسجد الأكبر فلا فإن جدي همي رجلاً يبري مشقفاً في المسجد.

And it is reported in 'Al-Tahzeeb' by a correct chain from Al-Halby who said, 'I asked him^{-asws}, 'Can the man hang the weapon in the Masjid?' He^{-asws} said: 'Yes, and as for the greatest Masjid, so no, for my^{-asws} grandfather^{-saww} had forbidden a man from sharpening an arrow in the Masjid'.

روي عن أمير المؤمنين ع لا يصلي أحدكم و بين يديه سيف فإن القبلة آمن.

It is reported from Amir Al-Momineen^{-asws}: 'Not one of you should pray Salat and a sword is in front of him, for the Qiblah is safer'.

19- المجازات النبوية، للسيد الرضي قال ص ابنوا المساجد و اجعلوها جماً.

(The book) 'Al Majazaat Al Nabawiya' of the Seyyid Al Razy –

'He^{-saww} said: 'Build the Masjid and make these (like a) block''.⁶¹¹

و منه قال ص إن المسجد ليتزوي من النخامة كما تتزوي الجلد من النار إذا انقبضت و اجتمعت.

And from him, he^{-saww} said: 'The Masjid recoils from the spit just as the skin recoils from the fire, when it contracts and it comes together''.⁶¹²

⁶¹¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 19 a

⁶¹² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 19 b

بيان و قد ورد بجواز البصاق روايات مثل مَا رَوَاهُ الشَّيْخُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ الرَّجُلُ يَكُونُ فِي الْمَسْجِدِ فِي الصَّلَاةِ فَيُرِيدُ أَنْ يَبْصُقَ فَقَالَ عَنْ يَسَارِهِ وَإِنْ كَانَ فِي غَيْرِ صَلَاةٍ فَلَا يَبْزُقُ جِدَاءَ الْقِبْلَةِ وَ يَبْزُقُ عَنْ يَمِينِهِ وَ شِمَالِهِ.

Explanation – And it has been reported the allowance of the spitting like what is reported by the Sheykh, from Abdullah Bin Sinan, from Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘The man happens to be in the Salat in the Masjid and he wants to spit’. He^{-asws} said: ‘On his left, and if he were to be in other than Salat, he should not spit facing the Qiblah and he can spit on his right and his left’.

و عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: لَا يَبْزُقُ أَحَدُكُمْ فِي الصَّلَاةِ قِبَلَ وَجْهِهِ وَلَا عَنْ يَمِينِهِ وَ لِيَبْزُقَ عَنْ يَسَارِهِ وَ تَحْتَ قَدَمِهِ الْيُسْرَى.

And from Talha Bin Zayd, from Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘Not one of you should spit during the Salat in front of his face, nor on his right, and let him spit on his left and beneath his left foot’.

و عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ أَبُو جَعْفَرٍ ع يُصَلِّي فِي الْمَسْجِدِ فَيَبْصُقُ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ خَلْفَهُ عَلَى الْحَصَى وَ لَا يُغَطِّيهِ.

And from Ubeyd Bin Zurara who said, ‘I heard Abu Abdullah^{-asws} Saying: ‘Abu Ja’far^{-asws} was praying Salat in the Masjid. He^{-asws} spat on his^{-asws} right, and on his^{-asws} left, and on his left, and behind him^{-asws} upon the pebbles, and he^{-asws} did not cover it’.

20- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِعَلِيِّ ع بَيْتٌ لَيْسَ فِيهِ شَيْءٌ إِلَّا فِرَاشٌ وَ سَيْفٌ وَ مُصْحَفٌ وَ كَانَ يُصَلِّي فِيهِ أَوْ قَالَ كَانَ يَقْبَلُ فِيهِ.

(The book) ‘Al Mahasin’ – from Muhammad Bin Isa, from Safwan, from Ibn Muskan, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘There was a room for Ali^{-asws}, there wasn’t anything in it except a mattress, and a sword, and a Quran, and he^{-asws} was praying Salat in it’ – or said: ‘He^{-asws} would take a nap in it’’.⁶¹³

21- الْمَحَاسِنُ، عَنْ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ ع قَدْ جَعَلَ بَيْتًا فِي دَارِهِ لَيْسَ بِالصَّغِيرِ وَ لَا بِالْكَبِيرِ لِصَلَاتِهِ وَ كَانَ إِذَا كَانَ اللَّيْلُ ذَهَبَ مَعَهُ بِصَاحِبٍ لَا يَبِثُ مَعَهُ فَيُصَلِّي فِيهِ.

(The book) ‘Al Mahasin’ – from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} had made a room in his^{-asws} house for his^{-asws} Salat. It was neither small nor big, and when it was the night, he^{-asws} would go with a child of his to spend the night praying Salat in it’’.⁶¹⁴

22- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّنَائِي عَنِ ابْنِ بُكَيْرٍ عَنْهُ ع مِثْلَهُ

⁶¹³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 20

⁶¹⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 21

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Khalid Al Tayalisi, from Ibn Bukeyr – from him^{-asws}, similar to it.⁶¹⁵

23- مَكَارِمُ الْأَخْلَاقِ، عَنِ النَّبِيِّ ص فِي قَوْلِهِ تَعَالَى خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ تَعَاهَدُوا نِعَالَكُمْ عِنْدَ أَبْوَابِ الْمَسْجِدِ.

(The book) 'Makarim Al Akhlaq' –

'From the Prophet^{-saww} regarding Words of the Exalted: **Take to your adornments at every Masjid, [7:31]**. He^{-saww} said: 'Take your slippers to the doors of the Masjid'.⁶¹⁶

24- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنِ الثَّلَغُكِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ زُرَيْقِ الْخُلَفَائِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَاةُ الرَّجُلِ فِي مَنْزِلِهِ جَمَاعَةً تَعْدِلُ أَرْبَعًا وَعِشْرِينَ صَلَاةً وَ صَلَاةُ الرَّجُلِ جَمَاعَةً فِي الْمَسْجِدِ تَعْدِلُ ثَمَانِيًا وَأَرْبَعِينَ صَلَاةً مُضَاعَفَةً فِي الْمَسْجِدِ وَإِنَّ الرَّكْعَةَ فِي الْمَسْجِدِ الْحَرَامِ أَلْفُ رَكْعَةٍ فِي سِوَاهُ مِنَ الْمَسَاجِدِ

(The book) 'Majaalis' of the Sheykh – from Al-Husayn Bin Ubeydullah, from Al Talakbury, from Muhammad Bin Hammam, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Khalid Al Tayalisi, from Ruzeuq Al Khulqany who said,

'I heard Abu Abdullah^{-asws} saying: 'Salat of the man in congregation equates to twenty-four Salats; and Salat of the man in congregation in the Masjid equates to forty-eight Salat, double in the Masjid; and the (one) Cycle of Salat in the Sacred Masjid (equates to) a thousand Cycles in the Masjids besides it;

وَ إِنَّ الصَّلَاةَ فِي الْمَسْجِدِ فَرْدًا بِأَرْبَعٍ وَعِشْرِينَ صَلَاةً وَ الصَّلَاةَ فِي مَنْزِلِكَ فَرْدًا هَبَاءً مَثْوُورًا لَا يَصْعَدُ مِنْهُ إِلَى اللَّهِ شَيْءٌ وَ مَنْ صَلَّى فِي بَيْتِهِ جَمَاعَةً رَغْبَةً عَنِ الْمَسَاجِدِ فَلَا صَلَاةَ لَهُ وَ لَا لِمَنْ صَلَّى مَعَهُ إِلَّا مِنْ عِلَّةٍ تُنْتَعَمُ مِنَ الْمَسْجِدِ.

And the Salat prayed individually in the Masjid (equates to) twenty-four Salats; and the Salat in your house prayed individually is like floating dust, nothing from it ascends to Allah^{-azwj}; and the one who prays Salat in his house in congregation turning away from the Masjids, there is no Salat for him nor for the ones praying with him, except from an illness preventing him from the Masjid'.⁶¹⁷

25- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عِمْرَانَ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ أَبِي الْحَسَنِ الْخُرَاسَانِيِّ عَنْ مَيْسَرَةَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَائِشَةَ السَّعْدِيِّ عَنْ زَيْدِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي خُطْبَةٍ طَوِيلَةٍ مَنْ مَشَى إِلَى مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ فَلَهُ بِكُلِّ خُطْوَةٍ خَطَاَهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ عَشْرُ حَسَنَاتٍ وَ يُحْجَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far, from Musa Bin Imran, from Al-Husayn Bin Yazeed, from Hammad Bin Amro, from Abu Al-Hassan Al Khurasani, from Maysara Bin Abdullah, from Abu Ayesha Al Sa'da, from Yazeed Bin Umar Bin Abdul Aziz, from Abu Salamah Bin Abdul Rahman, from Abu Hureyra (well-known fabricator), and Abdullah Bin Abbas,

⁶¹⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 22

⁶¹⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 23

⁶¹⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 24

‘From the Prophet^{-saww} having said in a lengthy sermon, ‘One who walks to a Masjid from Masjid of Allah^{-azwj}, for him with every step he takes until he returns to his house, would be ten good deeds, and Delete ten evil deeds from him, and Raise ten ranks for him.

وَمَنْ بَنَى مَسْجِدًا فِي الدُّنْيَا أُعْطِيَ بِكُلِّ شِبْرٍ مِنْهُ أَوْ قَالَ بِكُلِّ ذِرَاعٍ مِنْهُ مَسِيرَةُ أَرْبَعِينَ أَلْفَ عَامٍ مَدِينَةً مِنْ ذَهَبٍ وَ فِضَّةٍ وَ دُرٍّ وَ يَاقُوتٍ وَ زُمْرُودٍ وَ زَبَرْجَدٍ وَ لَوْلُؤٍ

And one who builds a Masjid in the world, He^{-azwj} will Give him, with every hair from it’ – or said: ‘With every cubit from him, a travel distance of forty million years, a city of gold, and silver, and gems, and agate, and emeralds and aquamarine, and pearls.

فِي كُلِّ مَدِينَةٍ أَرْبَعُونَ أَلْفَ قَصْرِ فِي كُلِّ قَصْرٍ أَرْبَعُونَ أَلْفَ دَارٍ فِي كُلِّ دَارٍ أَرْبَعُونَ أَلْفَ بَيْتٍ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ وَ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ وَصِيفٍ وَ أَرْبَعُونَ أَلْفَ وَصِيفَةٍ وَ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ مَائِدَةٍ عَلَى كُلِّ مَائِدَةٍ أَرْبَعُونَ أَلْفَ قَصْعَةٍ فِي كُلِّ قَصْعَةٍ أَرْبَعُونَ أَلْفَ لَوْنٍ مِنَ الطَّعَامِ

In every city would be forty million castles, in every city being four million houses, in every house being forty million rooms, in every room being forty million beds, upon every bed would be a wife from the Maiden Houries, and in every room will be forty million butlers and forty million mails, and in every room will be forty million tables, upon every table will forty million baskets, in every basked being forty million varieties of foods.

يُعْطِي اللَّهُ وَلِيُّهُ مِنَ الْقُوَّةِ مَا يَأْتِي عَلَى تِلْكَ الْأَزْوَاجِ وَ عَلَى ذَلِكَ الطَّعَامِ وَ عَلَى ذَلِكَ الشَّرَابِ فِي يَوْمٍ وَاحِدٍ.

Allah^{-azwj} will Give His^{-azwj} friends from the strength what he will be able to go unto those wives, and upon that food, and upon that drink, during one day’.⁶¹⁸

26- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ عَنِ الْحُسَيْنِ بْنِ الزُّبَيْرِ عَنْ أَبِي بَكْرٍ بْنِ عِيَّاشٍ عَنِ الْأُبَيْحِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ ص قَالَ: يَجِيءُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ يَشْكُونَ الْمُصْحَفَ وَ الْمَسْجِدَ وَ الْعِثْرَةَ

(The book) ‘Al Khisaal’ – from Muhammad Bin Umar Al Jiany, from Abdullah Bin Bishr, from Al-Hassan Bin Al Zabaran, from Abu Bakr Bin Ayyash, from Al Abtah, from Abu Al Zubeyr, from Jabir,

‘From the Prophet^{-saww} having said: ‘Three will come on the Day of Qiyamah complaining – the Quran, and the Masjid, and the family (of Rasool-Allah^{-saww}).

يَقُولُ الْمُصْحَفُ يَا رَبِّ حَرِّقُونِي وَ مَرِّقُونِي وَ يَقُولُ الْمَسْجِدُ يَا رَبِّ عَطِّلُونِي وَ ضَيِّعُونِي وَ يَقُولُ الْعِثْرَةُ يَا رَبِّ قَتَلُونَا وَ طَرَدُونَا وَ شَرَّدُونَا

The Quran will say: ‘O Lord^{-azwj}, they altered me and tore me!’ And the Masjid will say: ‘O Lord^{-azwj}, they suspended me and wasted me!’ And the family^{-asws} will say: ‘O Lord^{-azwj}, they killed us^{-asws}, and expelled us^{-asws}, and displaced us^{-asws}!’

فَأَجْتُمُّوهُمُ لِلرَّجَبَيْنِ فِي الْحُصُومَةِ فَيَقُولُ اللَّهُ لِي أَنَا أَوَّلِي بِذَلِكَ.

I-saww shall kneel upon my-saww knees in the dispute. Allah-azwj will Say to me-saww: "I-azwj am Foremost with that (dispute)!"⁶¹⁹

27- تَنْبِيهُ الْخَاطِرِ لِلْوَرَامِ، وَ جَامِعِ الْأَخْبَارِ، عَنِ النَّبِيِّ ص قَالَ: يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ يَأْتُونَ الْمَسَاجِدَ فَيَقْعُدُونَ خَلْقًا دَرَكُهُمُ الدُّنْيَا وَ حُبُّ الدُّنْيَا- لَا يُجَالِسُوهُمْ فَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ.

(The book) 'Tanbeeh Al Khatir' of Al Warram, and 'Jamie Al Akhbar' –

'From the Prophet-saww having said: 'There shall come at the end of times, a people who will be going to the Masjid and sitting in a circle. Their discussion will be the world, and love of the world. Do not sit with them, for there is no need for Allah-azwj regarding them!"⁶²⁰

28- إِرْشَادُ الْمُفِيدِ، عَنْ أَبِي بصيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا قَامَ الْقَائِمُ لَمْ يَبْقَ مَسْجِدٌ عَلَى وَجْهِ الْأَرْضِ لَهُ شَرَفٌ إِلَّا هَدَمَهَا جَمًّا.

(The book) 'Irshad Al-Mufeed', from Abu Baseer,

'From Abu Ja'far-asws having said: 'When Al-Qaim-ajfi rises, there will not remain any Masjid upon surface of the earth having a terrace for it, except he-ajfi will demolish it and make it a block".⁶²¹

29- الْمَجَازَاتُ النَّبَوِيَّةُ، لِلرَّضِيِّ رَه قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ هَاتَيْنِ الْبُقْلَتَيْنِ فَلَا يَفْرَتَنَّ مَسْجِدَنَا يَغْنِي الثُّومَ وَ الْكَرَّاتَ فَمَنْ أَرَادَ أَكْلَهُمَا فَلْيُمْنُئُهُمَا طَبَّحاً وَ فِي رِوَايَةٍ فَلْيُمْنُئُهُمَا طَبَّحاً.

(The book) 'Al Majazaat Al Nabawiya' of Al Razy, he said,

'Rasool-Allah-saww said: 'One who eats these two vegetables, he should not go near our Masjid – meaning the garlic and leeks. The one who wants to eat these two, let him serve them cooked'. And in another reported, 'Let him eat them cooked".⁶²²

30- مَجَالِسُ الشَّيْخِ، بِإِسْنَادِهِ الْمُتَقَدِّمِ فِي بَابِ فَضْلِ الصَّلَاةِ عَنْ أَبِي ذَرٍّ فِيمَا أَوْصَى إِلَيْهِ رَسُولُ اللَّهِ ص يَا أَبَا ذَرٍّ صَلَاةٌ فِي مَسْجِدِي هَذَا تَعْدِلُ مِائَةَ أَلْفِ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ صَلَاةٌ فِي الْمَسْجِدِ الْحَرَامِ تَعْدِلُ مِائَةَ أَلْفِ صَلَاةٍ فِي غَيْرِهِ وَ أَفْضَلُ مِنْ هَذَا كُلِّهِ صَلَاةٌ يُصَلِّيَهَا الرَّجُلُ فِي بَيْتِهِ حَيْثُ لَا يَرَاهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ يَطْلُبُ بِهِ وَجْهَ اللَّهِ تَعَالَى

(The book) 'Majalis' of the Sheykh – By the previous chain in the chapter on merits of the Salat,

'From Abu Zarr-ra among what Rasool-Allah-saww had advised him-ra: 'O Abu Zarr-ra! Salat in this Masjid of mine-saww equates to one hundred thousand Salats somewhere else from the Masjids, except the Sacred Masjid. Salat in the Sacred Masjid equates a hundred thousand Salats somewhere else; and better than all this is a Salat the man prays it in his house whereby no one sees him except Allah-azwj Mighty and Majestic, seeking by it the Face of Allah-azwj the Exalted.

⁶¹⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 26

⁶²⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 27

⁶²¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 28

⁶²² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 29

يَا أَبَا ذَرٍّ طُوبَى لِأَصْحَابِ الْأَلْوِيَةِ يَوْمَ الْقِيَامَةِ يَحْمِلُونَهَا فَيَسْبِقُونَ النَّاسَ إِلَى الْجَنَّةِ أَلَا هُمْ السَّابِقُونَ إِلَى الْمَسَاجِدِ بِالْأَسْحَارِ وَغَيْرِهَا

O Abu Zarr^{ra}! Beatitude is for the owners of the banners on the Day of Qiyamah. They will be carrying these and preceding the people to the Paradise. Indeed! They were the ones preceding to the Masjids are pre-dawn and other (times).

يَا أَبَا ذَرٍّ لَا تَجْعَلَنَّ بَيْتَكَ قَبْرًا وَاجْعَلْ فِيهِ مِنْ صَلَاتِكَ يُضِيءُ لَكَ قَبْرَكَ

O Abu Zarr^{ra}! Do not make your room as a grave and make (do) in it from your Salats your grave will be illuminated for you.

يَا أَبَا ذَرٍّ إِنَّ الصَّلَاةَ النَّافِلَةَ تَفْضُلُ بِالسِّرِّ عَلَى الْعَلَانِيَةِ كَفَضْلِ الْقَرِيبَةِ عَلَى النَّافِلَةِ

O Abu Zarr^{ra}! The optional Salat in secrecy is merited upon the openly like merit of the obligatory upon the optional.

يَا أَبَا ذَرٍّ الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ وَكُلُّ حُطْوَةٍ تَخْطُوهَا إِلَى الصَّلَاةِ صَدَقَةٌ

O Abu Zarr^{ra}! The good word is charity, and every step taken to the Salat is charity.

يَا أَبَا ذَرٍّ مَنْ أَجَابَ دَاعِيَ اللَّهِ وَ أَحْسَنَ عِمَارَةَ مَسَاجِدِ اللَّهِ كَانَ ثَوَابُهُ مِنَ اللَّهِ الْجَنَّةَ

O Abu Zarr^{ra}! One who answers a caller of Allah^{-azwj}, and improves building the Masjid of Allah^{-azwj}, his Reward from Allah^{-azwj} is the Paradise’.

فَقُلْتُ يَا رَسُولَ اللَّهِ ص كَيْفَ يُعْمَرُ مَسَاجِدُ اللَّهِ

I^{ra} said, ‘By my^{ra} father and my^{ra} mother! O Rasool-Allah^{-saww}! How can one build Masjids of Allah^{-azwj}?’

قَالَ لَا تَرْفَعْ فِيهَا الْأَصْوَاتَ وَ لَا يُخَاضُ فِيهَا بِالْبَاطِلِ وَ لَا يُشْتَرَى فِيهَا وَ لَا يُبَاعُ وَ اتْرِكَ اللَّغْوَ مَا دُمْتَ فِيهَا فَإِنْ لَمْ تَفْعَلْ فَلَا تَلُومَنَّ يَوْمَ الْقِيَامَةِ إِلَّا نَفْسَكَ

He^{-saww} said: ‘Neither raise your voices in it, nor engage in it with the falsehoods, nor buy in it, nor sell, and leave the vanities for as long as you are in it. If you don’t do so, you will not blame anyone on the Day of Qiyamah except yourself.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ تَعَالَى يُعْطِيكَ مَا دُمْتَ جَالِسًا فِي الْمَسْجِدِ بِكُلِّ نَفْسٍ تَنْفَسُ فِيهِ دَرَجَةً فِي الْجَنَّةِ وَ تُصَلِّيَ عَلَيْكَ الْمَلَائِكَةُ وَ يُكْتَبُ لَكَ بِكُلِّ نَفْسٍ تَنْفَسْتَ فِيهِ عَشْرُ حَسَنَاتٍ وَ يُحْطَى عَنْكَ عَشْرُ سَيِّئَاتٍ

O Abu Zarr^{ra}! Allah^{-azwj} the Exalted, will Give you for as long as you are seated in the Masjid, for every breath you breath in it will be a rank in the Paradise, and the Angels will send Salawaat upon you, and ten good deeds will be written for you for every breath you have breathed in it, and ten evil deeds will be deleted from you.

يَا أَبَا ذَرٍّ أَلَيْسَ بِشَيْءٍ أَنْزَلَتْ هَذِهِ الْآيَةُ- اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

O Abu Zarr^{ra}! Do you know regarding which thing this Verse was Revealed: ***O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah, that you may be successful [3:200]?***

قُلْتُ لَا فِدَاكَ أَبِي وَ أُمِّي

I said, 'No, may my^{ra} father and my^{ra} mother be sacrificed for you^{saww}!'

قَالَ فِي انْتِظَارِ الصَّلَاةِ خَلَفَ الصَّلَاةِ

He^{saww} said: 'In awaiting the Salat after the Salat.

يَا أَبَا ذَرٍّ إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ مِنَ الْكَفَارَاتِ وَ كَثْرَةُ الْإِخْتِلَافِ إِلَى الْمَسَاجِدِ فَذَلِكَ الرِّبَاطُ

O Abu Zarr^{ra}! Perfecting the Wud'u upon the abhorrence (extreme cold and heat) is from atonement and (so it) the interchanging (coming and going). That is the bond.

يَا أَبَا ذَرٍّ يَقُولُ اللَّهُ تَعَالَى إِنَّ أَحَبَّ الْعِبَادِ إِلَيَّ الْمُتَحَابُّونَ بِجَلَالِي الْمُتَعَلِّقَةُ قُلُوبُهُمْ بِالْمَسَاجِدِ الْمُسْتَغْفِرُونَ بِالْأَسْحَارِ أُولَئِكَ إِذَا أَرَدْتُ بِأَهْلِ الْأَرْضِ عُقُوبَةً ذَكَرْتُهُمْ فَصَرَفْتُ الْعُقُوبَةَ عَنْهُمْ

O Abu Zarr^{ra}! Allah^{azwj} the Exalted Says: "The most Beloved of the servants to Me^{azwj} are the ones loving each other with My^{azwj} Majestic, their hearts are attached with the Masjids, seeking the Forgiveness at the pre-dawn. They, whenever I^{azwj} Want to Punish people of the earth, I^{azwj} Consider them, so I^{azwj} Turn the Punishment away from them!"

يَا أَبَا ذَرٍّ كُلُّ جُلُوسٍ فِي الْمَسْجِدِ لَعْوٌ إِلَّا ثَلَاثَةٌ قِرَاءَةُ مُصَلٍّ أَوْ ذَاكِرٌ لِلَّهِ تَعَالَى أَوْ سَائِلٌ عَنْ عِلْمٍ.

O Abu Zarr^{ra}! Every sitting in the Masjid is vanity except three – recitation of the praying one, or a Zakir (mentioner) of Allah^{azwj} the Exalted, or a questioner about knowledge".⁶²³

31- مَكَارِمُ الْأَخْلَاقِ، قَالَ النَّبِيُّ ﷺ صَلَاةُ الْمَرْأَةِ وَخَدَعَا فِي بَيْتِهَا كَفَضْلِ صَلَاتِهَا فِي الْجُمُعِ خَمْسًا وَ عَشْرِينَ دَرَجَةً.

(The book) 'Makarim Al Akhlaq' –

'The Prophet^{saww} said: 'Salat of the woman alone in her room is like merit of her Salat in the congregation is of twenty-five ranks".⁶²⁴

32- نَهَايَةُ الشَّيْخِ، رَوَى يُونُسُ بْنُ طَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: خَيْرُ مَسَاجِدِ نِسَائِكُمُ الْبُيُوتُ.

(The book) 'Nihayat' of the Sheykh, 'It is reported by Yunus Bin Zabyan,

'From Abu Abdullah^{asws} having said: 'Best Masjids of your womenfolk are the houses".⁶²⁵

⁶²³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 30

⁶²⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 31

⁶²⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 32

33- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ الصَّلَاةُ فِي مَسْجِدِ الْكُوفَةِ فَرْدًا أَفْضَلُ مِنْ سَبْعِينَ صَلَاةً فِي غَيْرِهَا جَمَاعَةً.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Muhammad Bin Sinan who said,

'I heard Abu Al-Hassan Al-Reza^{asws} saying: 'The Salat in Masjid Al-Kufa individually is better than seventy Salats in congregation elsewhere'.⁶²⁶

34- مَجَالِسُ الصَّدُوقِ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص مَنْ سَمِعَ الْبَدَاءَ فِي الْمَسْجِدِ فَخَرَجَ مِنْ غَيْرِ عِلَّةٍ فَهُوَ مُنَافِقٌ إِلَّا أَنْ يُرِيدَ الرُّجُوعَ إِلَيْهِ.

(The book) 'Majaalis' of Al Sadouq – from Ja'far Bin Ali, from his grandfather Al-Hassan Bin Ali, from his grandfather Abdullah Bin Al Mugheira, from Al Sakuni,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'The Prophet^{saww} said: 'One who (when being in the Masjid) hears the call (Azaan) in the Masjid, so he goes out from without an illness, so he is a hypocrite, except if he intends to return to it'.⁶²⁷

35- إِكْتِيَارُ الرِّجَالِ، لِلْكَتِيبِيِّ عَنْ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا يُونُسُ قُلْ لَهُمْ يَا مُؤَلَّفُهُ قَدْ رَأَيْتُ مَا تَصْنَعُونَ إِذَا سَمِعْتُمْ الْأَذَانَ أَحَدْتُمْ بَعَالَكُمْ وَخَرَجْتُمْ مِنَ الْمَسْجِدِ.

(The book) 'Ikhtiyar Al Rijal' of Al Kashi – from Hamdawiya Bin Nuseyr, from Ayoub Bin Nuh, from Muhammad Bin Sinan, from Yunus Bin Yaqoub who said,

'Abu Abdullah^{asws} said to me: 'O Yunus! Say to them, 'O reconcilers! I have seen what you are doing when you hear the Azaan, you are taking your slippers and are exiting from the Masjid!'⁶²⁸

بيان: رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنِ الْحَلِيِّ قَالَ: إِذَا صَلَّيْتَ صَلَاةً وَأَنْتَ فِي الْمَسْجِدِ وَأَقِيمْتَ الصَّلَاةَ فَإِنْ شِئْتَ فَاخْرُجْ وَإِنْ شِئْتَ فَصَلِّ مَعَهُمْ وَاجْعَلْهَا تَسْبِيحًا.

Explanation – It is reported by the Sheikh in 'Al Saheeh' (correct Hadeeth) from Al Halby, he^{asws} said: 'When you pray Salat while you are in the Masjid, and establish the Salat, if you desire to go out, and if you so desire, pray Salat with them, and make it a Tasbeeh (glorification) of Allah^{azwj}'.

36- دَعَوَاتُ الرَّاَوْنِدِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ ص خِصَالٌ سِتُّ مِمَّا مِنْ مُسْلِمٍ يَمُوتُ فِي وَاجِدَةٍ مِنْهُمْ إِلَّا كَانَ ضَامِنًا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ مِنْهَا رَجُلٌ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ إِلَى مَسْجِدِ الصَّلَاةِ فَإِنْ مَاتَ فِي وَجْهِهِ كَانَ ضَامِنًا عَلَى اللَّهِ.

(The book) 'Dawaat' of Al Rawandi, he said,

⁶²⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 33

⁶²⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 34

⁶²⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 35

Rasool-Allah^{-saww} said: 'There are six traits, there is none from a Muslim dying in one of these except there would be a guarantee upon Allah^{-azwj} that He^{-azwj} Admits him into the Paradise. From these is a man performs Wud'u, so he makes the Wud'u good, then he goes out to the Masjid for Salat. If he dies during his heading, would have a guarantee upon Allah^{-azwj} (to Admit him into the Paradise)'.⁶²⁹

37- **الْهِدَايَةُ، قَالَ رَسُولُ اللَّهِ ص فِي التَّوْرَةِ مَكْتُوبٌ أَنَّ بُيُوتِي فِي الْأَرْضِ الْمَسَاجِدُ فَطُوبَى لِعَبْدٍ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ زَارَنِي فِي بَيْتِي إِلَّا إِنَّ عَلَى الْمَزُورِ كَرَامَةً الزَّائِرِ إِلَّا بَشِيرَ الْمَسْأُومِينَ فِي الظُّلُمَاتِ إِلَى الْمَسَاجِدِ بِالنُّورِ السَّاطِعِ يَوْمَ الْقِيَامَةِ.**

(The book) 'Al Hidayah' –

'Rasool-Allah^{-saww} said: 'It is written in the Torah: "My^{-azwj} houses in the earth are the Masjids, so beatitude is for a servant who purifies in his house, then he visits Me^{-azwj} in My^{-azwj} house. Indeed! It is upon the visited to honour the visitor. Indeed! Give glad tidings to the ones walking in the darkness to the Masjid, of the shining radiance on the Day of Qiyamah".⁶³⁰

38- **الْمَجَازَاتِ النَّبَوِيَّةُ، عَنِ النَّبِيِّ ص أَنَّ لِلْمَسَاجِدِ أَوْلَادًا الْمَلَائِكَةُ جُلَسَاؤُهُمْ إِذَا غَابُوا افْتَقَدُوهُمْ وَ إِنْ مَرَضُوا عَادُوهُمْ وَ إِنْ كَانُوا فِي حَاجَةٍ أَعَانُوهُمْ.**

(The book) 'Al Majazaat Al Nabawiya' –

'From the Prophet^{-saww}: 'For the Masjids there are pegs of the Angels, their gatherers. When they are absent, they miss them, and if they fall sick, they console them, and if are in need, they would assist them".⁶³¹

39- **كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ رَسُولِ اللَّهِ ص فَقَالَ نَعَمْ.**

The book of Muhammad Bin Al Musanna – from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

'I asked Abu Abdullah^{-asws} about the sleeping in the Sacred Masjid and Masjid of Rasool-Allah^{-saww}. He^{-asws} said: 'Yes".⁶³²

40- **مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع إِذَا بَلَغْتَ بَابَ الْمَسْجِدِ فَاعْلَمْ أَنَّكَ قَصَدْتَ بَابَ بَيْتِ مَلِكٍ عَظِيمٍ - لَا يَطُأُ بِسَاطَهُ إِلَّا الْمُطَهَّرُونَ وَ لَا يُؤَدُّنَ بِمُجَالَسَةِ تَجْلِسِهِ إِلَّا الصَّادِقُونَ وَ هَبِ الْقُدُومَ إِلَى بِسَاطِ خِدْمَةِ الْمَلِكِ فَإِنَّكَ عَلَى حَظَرٍ عَظِيمٍ إِنْ عَقَلْتَ هَيْبَةَ الْمَلِكِ**

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'When you reached door of the Masjid, then know that you have aimed for the door of the house of the Magnificent King. No one should tread its carpet except the purified one, nor is there permission for sitting in a gathering except the truthful ones, and

⁶²⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 36

⁶³⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 37

⁶³¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 38

⁶³² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 39

move to proceed to the carpet to serve the King, for you are upon a mighty matter if you were to ignore Prestige of the King.

وَاَعْلَمُ أَنَّهُ قَادِرٌ عَلَىٰ مَا يَشَاءُ مِنَ الْعَدْلِ وَالْفَضْلِ مَعَكَ وَبِكَ فَإِنْ عَطَفَ عَلَيْكَ بِرَحْمَتِهِ وَفَضَّلَهُ قَبْلَ مِنْكَ تَسِيرَ الطَّاعَةِ وَاجْرَكَ عَلَيْهَا ثَوَابًا كَثِيرًا

And know! He^{-azwj} is Able upon whatever He^{-azwj} so Desires from the Justice and the Grace with you, and with you. If He^{-azwj} is Compassionate upon you with His^{-azwj} Mercy and His^{-azwj} Grace in comparison to the little obedience from you, and He^{-azwj} Recompenses you upon is a lot of Rewards.

وَإِنْ طَالَبَكَ بِاسْتِحْقَاقِهِ الصِّدْقَ وَالْإِخْلَاصَ عَدْلًا بِكَ حُجَّتَكَ وَرَدَّ طَاعَتَكَ وَإِنْ كَثُرَتْ وَهُوَ فَعَالٌ لِّمَا يُرِيدُ وَاعْتَرَفَ بِعُجْزِكَ وَتَقْصِيرِكَ وَفَقْرِكَ بَيْنَ يَدَيْهِ

And if He^{-azwj} were to Demand from you with His^{-azwj} Deserving the truthfulness and the sincerity, justice with you He^{-azwj} Bars you and Rejects your acts of disobedience, and even if it was a lot, and He^{-azwj} is a Doer of whatever He^{-azwj} Wants, and acknowledge your inability and your deficiency, and your poverty in front of Him^{-azwj}.

فَإِنَّكَ قَدْ تَوَجَّهْتَ لِلْعِبَادَةِ لَهُ وَالْمُؤَانَسَةِ وَاعْرِضْ أَسْرَارَكَ عَلَيْهِ وَتُعْلَمُ أَنَّهُ لَا تَخْفَىٰ عَلَيْهِ أَسْرَارُ الْخَلَائِقِ أَجْمَعِينَ وَغَلَائِبُهُمْ

If you were to be attentive to the worshipping to Him^{-azwj} and the connection, and presenting your secrets to Him^{-azwj}, and for you to know that secrets of all the creatures and their open deeds are not hidden unto Him^{-azwj}.

وَكَأَنَّكَ قَافِرٌ عِبَادِهِ بَيْنَ يَدَيْهِ وَأَخْلَىٰ قَلْبَكَ عَنْ كُلِّ شَاغِلٍ يَحْجُبُكَ عَنْ رَبِّكَ فَإِنَّهُ لَا يَقْبَلُ إِلَّا الْأَطْهَرَ وَالْأَخْلَصَ

And be most impoverished of His^{-azwj} servants in front of Him^{-azwj}, and free your heart from all things of pre-occupation (which may) veil you from your Lord^{-azwj}, for He^{-azwj} does not Accept except the purest, and the sincerest.

وَانْظُرْ مِنْ أَيِّ دِيْوَانٍ يُخْرِجُ اسْمُكَ فَإِنْ دُقَّتْ مِنْ خَلَاوَةِ مُنَاجَاتِهِ وَلَذِيذِ مُحَاطَبَاتِهِ وَشَرِيتَ بِكَاسِ رَحْمَتِهِ وَكَرَامَاتِهِ مِنْ حُسْنِ إِقْبَالِهِ عَلَيْكَ وَاجَابَتِهِ فَقَدْ صَلَحَتْ لِحْدَمَتِهِ

And look from which register your name emerges. If you were to taste from the sweetness of whispering to Him^{-azwj}, and pleasures of addressing, and you have drunk from the cut of His^{-azwj} Mercy and His^{-azwj} Benevolence, from the goodness of His^{-azwj} Turning to you and His^{-azwj} Answer, so you are correct for serving Him^{-azwj}.

فَادْخُلْ فَلَكَ الْأَمْنُ وَالْأَمَانُ وَإِلَّا قِفْتَ وَفُوتَ مُضْطَرٌّ قَدْ انْقَطَعَ عَنْهُ الْحَيْلُ وَقَصَرَ عَنْهُ الْأَمَلُ وَقَضَىٰ عَلَيْهِ الْأَجَلُ

Then enter (into serving Him^{-azwj}, for you is the security and the safety, or else pause pausing of the desperate whose means have been cut off from him, and the hopes are deficient from him, and the term has been spent upon him.

فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ مِنْ قَلْبِكَ صِدْقَ الْإِنْتِجَاءِ إِلَيْهِ نَظَرَ إِلَيْكَ بِعَيْنِ الرَّحْمَةِ وَ الرَّأْفَةِ وَ الْعُطْفِ وَ وَفَّقَكَ لِمَا يُحِبُّ وَ يَرْضَى فَإِنَّهُ كَرِيمٌ يُحِبُّ الْكَرَامَةَ لِعِبَادِهِ الْمُضْطَرِّينَ إِلَيْهِ الْمُحْتَزِّينَ عَلَى بَابِهِ لِيُطْلَبَ مَرْضَاتِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَمَنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ الْآيَةُ.

When Allah^{-azwj} Mighty and Majestic Knows from your heart the sincerity of resorting to Him^{-azwj}, He^{-azwj} will Look at you with the Eye of Mercy, and the Kindness, and the Compassion, and Harmonise you to what He^{-azwj} Loves and is Satisfied with, for He^{-azwj} is Benevolent. He^{-azwj} loves the benevolence of His^{-azwj} servants, the ones desperate to Him^{-azwj}, and knockers at His^{-azwj} door to seek His^{-azwj} Satisfaction. Allah^{-azwj} Mighty and Majestic Says: **Or, One Who Answers the distressed one when he supplicates to Him [27:62] – the Verse**⁶³³.

41- السَّرَائِرُ، مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ نَظْطِي عَنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ إِنَّ طَرِيقِي إِلَى الْمَسْجِدِ فِي زُقَاقٍ يُبَالُ فِيهِ فَرُبَّمَا مَرَرْتُ فِيهِ وَ لَيْسَ عَلَيَّ حِذَاءٌ فَيَلْصَقُ بِرِجْلِي مِنْ نَدَاوَتِهِ

(The book) 'Al Saraair' – from the book of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Al Fazl, from Muhammad Al Halby who said,

'I said to Abu Abdullah^{-asws}, 'My path to the Masjid is in an alleyway being urinated in. Sometimes I pass by in it, and there aren't any shoes upon me^{-asws}, so there sticks with my leg from its wetness'.

فَقَالَ أَلَيْسَ تَمْشِي بَعْدَ ذَلِكَ فِي أَرْضٍ يَابِسَةٍ

He^{-asws} said: 'Aren't you walking after that in a dry ground?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ فَلَا بَأْسَ إِنَّ الْأَرْضَ يُطَهِّرُ بَعْضُهَا بَعْضًا

He^{-asws} said: 'There is no problem. The earth purifies each other'.

قُلْتُ فَأَطَأُ عَلَى الرَّوْثِ الرُّطْبِ

I said, 'Supposing I were to tread upon the wet excreta?'

قَالَ لَا بَأْسَ أَمَا وَاللَّهِ زُبْمًا وَطِئْتُ عَلَيْهِ ثُمَّ أَصْلَيْ وَ لَا أَعْسِلُهُ.

He^{-asws} said: 'There is no problem. But, by Allah^{-azwj}, sometimes I^{-asws} tread upon it, then I^{-asws} pray Salat and I^{-asws} don't wash it'⁶³⁴.

42- الْعِيَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ الْحَائِضُ وَ الْجَنُّبُ يَدْخُلَانِ الْمَسْجِدَ أَمْ لَا

⁶³³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 40

⁶³⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 41

Al Ayyashi, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Can the menstruating and the one with sexual impurity both enter the Masjid or not?’

فَقَالَ لَا يَدْخُلَانِ الْمَسْجِدَ إِلَّا مُحْتَازَيْنِ إِنَّ اللَّهَ يَقُولُ وَ لَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَ يَأْخُذَانِ مِنَ الْمَسْجِدِ الشَّيْءَ وَ لَا يَضَعَانِ فِيهِ شَيْئًا.

He^{-asws} said: ‘They should not be entering the Masjid except passing by. Allah^{-azwj} is Saying: ***nor when you are with sexual impurity - unless (you are) travelling on the road - until you have washed; [4:43]***, and they can be taking something from the Masjid and they cannot place anything in it’.⁶³⁵

43- السَّرَائِرُ، نَقْلًا مِنْ جَامِعِ الْبَرْنُطِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَانَ لَهُ مَسْجِدٌ فِي بَعْضِ بُيُوتِهِ أَوْ دَارِهِ هَلْ يَصْلُحُ أَنْ يَجْعَلَهُ كَنِيفًا

(The book) ‘Al Saraair’, transmitting from ‘Jamie’ of Al Bazanty,

‘From Ali^{-asws} Bin Ja’far^{-asws}, from his father^{-asws}, he said, ‘I asked him about a man who has a Masjid for him in one of his rooms, or his house, ‘Is it correct if he were to make it a rubbish dump?’

قَالَ لَا بَأْسَ.

He^{-asws} said: ‘There is no problem’.⁶³⁶

تَوْضِيحُ أَبُو الْجَارُودِ عَنِ الْبَاقِرِ ع فِي الْمَسْجِدِ يَكُونُ فِي الْبَيْتِ فَيُرِيدُ أَهْلُ الْبَيْتِ أَنْ يَتَوَسَّعُوا بِطَائِفَةٍ مِنْهُ أَوْ يُحَوِّلُونَهُ إِلَى غَيْرِ مَكَانِهِ قَالَ لَا بَأْسَ بِذَلِكَ.

Clarification (Hadeeth only) – Abu Al-Jaroud, from Al-Baqir^{-asws} regarding the Masjid being in the room, and the family members want to extend part of it, or transfer it to another place.
He^{-asws} said: ‘There is no problem with that’.

44- كَشَفُ الْعُمَةِ، نَقْلًا مِنْ دَلَائِلِ الْحِمَيْرِيِّ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي مُحَمَّدٍ ع فَقَالَ: إِذَا خَرَجَ الْقَائِمُ أَمَرَ بِهَدْمِ الْمَنَارِ وَ الْمَقَاصِيرِ الَّتِي فِي الْمَسَاجِدِ

(The book) ‘Kashf Al Ghuma’, transmitting from ‘Dalail’ Al Himeyri, from Abu Hashim Al Ja’fari who said,

‘I was in the presence of Abu Muhammad^{-asws}. He^{-asws} said: ‘When Al-Qaim^{-ajfj} emerges, he^{-ajfj} will order with demolishing the minarets and the internal prayer niches in the Masjid’.

فَقُلْتُ فِي نَفْسِي لِأَيِّ مَعْنَى هَذَا

I said within myself, ‘For which meaning is this?’

⁶³⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 42

⁶³⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 43

فَأَقْبَلَ عَلَيَّ وَ قَالَ مَعْنَى هَذَا أَنَّمَا مُحَدَّثَةٌ مُبْتَدَعَةٌ لَمْ يَبْنِهَا نَبِيٌّ وَلَا حُجَّةٌ.

He^{-asws} faced towards me and said: 'Meaning of this, it is new innovation. The Prophet^{-saww} did not built it, nor any Divine Authority'.⁶³⁷

تبيين المشهور بين الأصحاب كراهة تطويل المنارة أزيد من سطح المسجد لئلا يشرف المؤذنون على الجيران و المنارات الطويلة من بدع عمر و المراد بالمقاصير المحاريب الداخلة كما مر.

Clarification – *The well-known between the companions is abhorrence of lengthening height of the minaret more than the roof of the Masjid, lest the Muezzin overlooks upon the neighbours, and the tall minaret is from the innovations by Umar, and the internal prayer niches, like what has passed.*

45- جَامِعُ الْأَخْبَارِ، رُوِيَ بِإِسْنَادٍ صَحِيحٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي مَسْجِدِ الْكُوفَةِ لَأَعَدُّوا لَهُ الزَّادَ وَ الرِّوَاحِلَ مِنْ مَكَانٍ بَعِيدٍ إِنَّ صَلَاةَ فَرِيضَةٍ فِيهِ تَعْدِلُ حَجَّةً وَ صَلَاةً نَافِلَةً تَعْدِلُ عُمْرَةً.

(The book) 'Jamie Al Akhbaar' – It is reported by correct chain,

'From Abu Ja'far Al-Baqir^{-asws} having said: 'Had the people known what is regarding Masjid Al-Kufa, they would prepare for it the provisions and the riding animals from a remote place, an obligatory Salat in it equate to a Hajj, and an optional Salat equates to an Umrah'.⁶³⁸

و رُوِيَ بِإِسْنَادٍ صَحِيحٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: النَّافِلَةُ فِي مَسْجِدِ الْكُوفَةِ تَعْدِلُ عُمْرَةً مَعَ النَّبِيِّ ص وَ الْفَرِيضَةُ تَعْدِلُ حَجَّةً مَعَ النَّبِيِّ ص وَ قَدْ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ.

And it is reported by a correct chain,

'From Amir Al-Momineen^{-asws} having said: 'The optional Salat in Masjid Al-Kufa equates to an Umrah with the Prophet^{-saww}, and the obligatory Salat equates to a Hajj with the Prophet^{-saww}, and a thousand Prophets^{-as} and a thousand successors^{-as} have prayed in it'.⁶³⁹

و قَالَ الصَّادِقُ ع مَا مِنْ عَبْدٍ صَالِحٍ وَلَا نَبِيٍّ إِلَّا وَ قَدْ صَلَّى فِي مَسْجِدِ كُوفَانَ حَتَّى إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ قَالَ لَهُ جِبْرِئِيلُ ع أَتَدْرِي أَيْنَ أَنْتَ يَا رَسُولَ اللَّهِ السَّاعَةَ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ

Al-Sadiq^{-asws} said: 'There is none from a righteous servant nor any Prophet^{-saww}, except and he^{-as} has prayed Salat in Masjid Kufa, to the extent that Rasool-Allah^{-saww} when there was Ascension with him^{-saww}. Jibraeel^{-as} said to him^{-saww}: 'Do you know where you^{-saww} are, O Rasool-Allah^{-saww}? You are facing Masjid Kufa'.

قَالَ فَاسْتَأْذِنُ لِي رَبِّي حَتَّى آتِيَهُ فَأُصَلِّيَ رُكْعَتَيْنِ فَاسْتَأْذَنَ اللَّهُ عَزَّ وَ جَلَّ فَأُذِنَ لَهُ

⁶³⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 44

⁶³⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 1

⁶³⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 2

He^{-saww} said: 'Seek Permission of my^{-saww} Lord^{-azwj} for me^{-saww}, until I^{-saww} go to it and pray two Cycles Salat!' He^{-as} sought Permission of Allah^{-azwj} Mighty and Majestic. He^{-azwj} Permitted for him^{-saww}.

وَ إِنَّ مِمْنَتَهُ لَرَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ مُؤَخَّرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ لَتَعْدِلُ بِأَلْفِ صَلَاةٍ وَ إِنَّ صَلَاةَ النَّافِلَةِ فِيهِ لَتَعْدِلُ بِخَمْسِ مِائَةِ صَلَاةٍ وَ إِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ تِلَاوَةٍ وَ لَا ذِكْرِ لِعِبَادَةٍ وَ لَوْ عَلِمَ النَّاسُ مَا فِيهِ لَأَتَوْهُ وَ لَوْ حَبُوءًا.

And on its right is a garden from the gardens of Paradise, and behind it is a garden from the gardens of Paradise, and the Prescribed (obligator) Salat in it equates with a thousand Salats (elsewhere), and the optional Salt in it equates with five hundred Salats (elsewhere), and the sitting in it without reciting (Quran) nor Zikr for worship, and had the people known what is in it, they would go to it and even if they had to crawl".⁶⁴⁰

وَ رُوِيَ بِإِسْنَادٍ صَحِيحٍ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ أَنَّهُ قَالَ: سَأَلْتُهُ عَنِ الْأُسْطُوَانَةِ السَّابِعَةِ فَقَالَ هَذَا مَقَامُ أَمِيرِ الْمُؤْمِنِينَ ع.

And it is reported by a correct chain from Abu Hamza Al Sumali having said,

'I asked him^{-asws} about the seven pillars. He^{-asws} said: 'This is standing place of Amir Al-Momineen^{-asws}'.⁶⁴¹

وَ قَالَ: وَ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع يُصَلِّي عِنْدَ الْحَامِسَةِ فَإِذَا غَابَ أَمِيرُ الْمُؤْمِنِينَ ع صَلَّى فِيهَا الْحُسَيْنُ بْنُ عَلِيٍّ ع وَ هِيَ مِنْ بَابِ كِنْدَةَ.

And he^{-asws} said: 'And Al-Husayn^{-asws} Bin Ali^{-asws} prayed by the fifth. When Amir Al-Momineen^{-asws} was absent, Al-Hassan Bin Ali^{-asws} prayed in it, and it is from the door of Kinda".⁶⁴²

وَ قَالَ الصَّادِقُ ع الْأُسْطُوَانَةُ السَّابِعَةُ بِمَا يَلِي أَبْوَابَ كِنْدَةَ هِيَ مَقَامُ إِبْرَاهِيمَ وَ الْحَامِسَةُ مَقَامُ جِبْرِئِيلَ ع.

And Al-Sadiq^{-asws}: 'The seven pillars from what follows doors of Kinda, these are standing places of Ibrahim, and the fifth is standing place of Jibrael^{-as}'.⁶⁴³

وَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ نَعَمْ الْمَسْجِدُ مَسْجِدُ الْكُوْفَةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ وَ مِنْهُ فَارَ التَّنُورُ وَ فِيهِ نُجِرَتِ السَّفِينَةُ مِمْنَتُهُ رِضْوَانُ اللَّهِ وَ وَسْطُهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مِيسَرَتُهُ مَكْرٌ

And from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The best Masjid is Masjid of Al-Kufa. A thousand Prophets^{-as} and a thousand successors^{-as} have prayed Salat in it, and from it burst the oven (for the flood of Noah^{-as}), and in it the ship had flowed. It's right is Satisfaction of Allah^{-azwj}, and its middle is a garden from the gardens of Paradise, and its left is force'.

⁶⁴⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 3

⁶⁴¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 4

⁶⁴² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 5

⁶⁴³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 6

فَقَالَ قُلْتُ يَا أَبَا أَنْتَ وَمَا مَعْنَى مَا تَقُولُ مَكْرٌ

He (the narrator) said, 'I said, 'May my father and my mother (be sacrificed for) you^{-asws}! What is the meaning of your^{-asws} saying 'Makr' (force)?'

قَالَ بَعْضُ مَنَازِلِ السُّلْطَانِ.

He^{-asws} said: 'One of the stages of the ruler'.⁶⁴⁴

وَقَالَ ع صَلَاةٌ فِي مَسْجِدِ الْكُوفَةِ تَعْدِلُ أَلْفَ صَلَاةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

And he^{-asws} said: 'Salat in Masjid Al-Kufa equates to a thousand Salats elsewhere from the Masjids'.⁶⁴⁵

وَقَالَ النَّبِيُّ ص لِحَدِيثِ الْبَغِيِّ فِي الْمَسْجِدِ يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ الْبَهِيمَةُ الْحَشِيشَ.

And the Prophet^{-saww} said: 'The immoral discussion in the Masjid consumes the good deeds like what the animals consume the grass'.⁶⁴⁶

وَقَالَ ع لَا تَدْخُلِ الْمَسَاجِدَ إِلَّا بِالطَّهَارَةِ.

And he^{-asws} said: 'Do not enter the Masjids except with the cleanliness'.⁶⁴⁷

وَعَنِ النَّبِيِّ ص قَالَ: مَنْ أَدْخَلَ لَيْلَةً وَاحِدَةً سِرَاجًا فِي الْمَسْجِدِ عَفَرَ اللَّهُ لَهُ ذُنُوبَ سَبْعِينَ سَنَةً وَ كَتَبَ لَهُ عِبَادَةَ سَنَةٍ وَ لَهُ عِنْدَ اللَّهِ مَدِينَةٌ وَ إِنْ زَادَ عَلَى لَيْلَةٍ وَاحِدَةٍ فَلَهُ بِكُلِّ لَيْلَةٍ يَزِيدُ ثَوَابٌ نَبِيٍّ فَإِذَا تَمَّ عَشْرُ لَيَالٍ - لَا يَصِفُ الْوَاصِفُونَ مَا لَهُ عِنْدَ اللَّهِ مِنَ الثَّوَابِ فَإِذَا تَمَّ الشَّهْرُ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

And from the Prophet^{-saww} having said: 'One who enters a lamp at night into the Masjid, Allah^{-azwj} will Forgive for him sins of seventy years, and Write for him worship of a year, and in the Presence of Allah^{-azwj} will be a city for him; and if he increases upon one night, for him with every night, will be Rewards of a Prophet^{-as}. When he completes ten lights, the describers cannot describe the Rewards what are for him in the Presence of Allah^{-azwj}. When he completes the month, Allah^{-azwj} will Prohibit his body unto the Fire'.⁶⁴⁸

46- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الطِّينِ يُطْرَحُ فِيهِ السَّرَقِيُّ يُطَيَّنُ بِهِ الْمَسْجِدُ أَوِ الْبَيْتُ أَوْ يُصَلَّى فِيهِ

(The book) 'Kitab Al-Masail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the clay, the manure is thrown in it, the Masjid or the room is clayed (built) with it, 'Can one pray Salat in it?'

قَالَ لَا بَأْسَ

⁶⁴⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 7

⁶⁴⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 8

⁶⁴⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 9

⁶⁴⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 10

⁶⁴⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 45 / 11

He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَتَقَعَّدُ فِي الْمَسْجِدِ وَرِجْلُهُ خَارِجٌ مِنْهُ أَوْ أَسْفَلَ مِنَ الْمَسْجِدِ وَهُوَ فِي صَلَاتِهِ أَوْ يَصْلُحُ لَهُ

And I asked him^{-asws} about the man sitting in the Masjid and his leg is outside from it, or lower than the Masjid and he is in his Salat, 'Is the Salat correct for him?'

قَالَ لَا بَأْسَ

He^{-asws} said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الدَّابَّةِ يَبُولُ فَيُصِيبُ بَوْلُهُ الْمَسْجِدَ أَوْ حَائِطَهُ أَوْ يُصَلِّي فِيهِ قَبْلَ أَنْ يُغَسَّلَ

He said, 'And I asked him^{-asws} about the animal urinating and its urine hits the Masjid or its wall, 'Can one pray Salat in it before it is washed?'

قَالَ إِذَا جَفَّ فَلَا بَأْسَ.

He^{-asws} said: 'When it has dried, there is no problem'".⁶⁴⁹

47- دَعَانِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَا صَلَاةَ لِجَارِ الْمَسْجِدِ إِلَّا فِي الْمَسْجِدِ إِلَّا أَنْ يَكُونَ لَهُ عُذْرٌ أَوْ بِهِ عِلَّةٌ

(The book) 'Da'aim Al Islam' –

'We are reported from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'There is no Salat for a neighbour of the Masjid except in the Masjid, except there happens to be an excuse for him or there is an illness with him'.

فَقِيلَ وَمَنْ جَارُ الْمَسْجِدِ يَا أَمِيرَ الْمُؤْمِنِينَ

It was said, 'And who is a neighbour of the Masjid, O Amir Al-Momineen^{-asws}?'

قَالَ مَنْ سَمِعَ الدَّاءَ.

He^{-asws} said: 'One who hears the call (Azaan)'".⁶⁵⁰

وَعَنْهُ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: الصَّلَاةُ فِي الْمَسْجِدِ الْحَرَامِ مِائَةُ أَلْفِ صَلَاةٍ وَ الصَّلَاةُ فِي مَسْجِدِ الْمَدِينَةِ عَشْرَةُ أَلْفٍ [آلَافٍ] صَلَاةٍ وَ الصَّلَاةُ فِي مَسْجِدِ بَيْتِ الْمُقَدَّسِ أَلْفُ صَلَاةٍ وَ الصَّلَاةُ فِي الْمَسْجِدِ الْأَعْظَمِ مِائَةُ صَلَاةٍ وَ الصَّلَاةُ فِي مَسْجِدِ الْقُبَيْلَةِ خَمْسُونَ وَ عِشْرُونَ صَلَاةً وَ الصَّلَاةُ فِي مَسْجِدِ السُّوقِ اثْنَتَا عَشْرَةَ صَلَاةً وَ صَلَاةُ الرَّجُلِ وَحْدَهُ فِي بَيْتِهِ صَلَاةً وَاحِدَةً.

⁶⁴⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 46

⁶⁵⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 47 a

And from him,

‘From Rasool-Allah^{-saww} having said: ‘The Salat in the Sacred Masjid (equates to) one hundred thousand Salats; and the Salat in the Masjid of Al-Medina (equates to) ten thousand Salats; and the Salat in Masjid Bay Al-Maqdis (equates to) a thousand Salats; and the Salat in Masjid Al-A’azam (equates to) one hundred Salats; and the Salat in Masjid Al-Qabeela (equates to) twenty-five Salats; and the Salat in Masjid Al-Sowq (equates to) twelve Salats; and Salat of the man along in his room (equates to) one Salat’’.⁶⁵¹

وَعَنْهُ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: الْجُلُوسُ فِي الْمَسْجِدِ انْتِظَارًا لِلصَّلَاةِ عِبَادَةٌ.

And from him^{-asws}, from Rasool-Allah^{-saww} having said: ‘The sitting in the Masjid awaiting for the (next) Salat is an act of worship’’.⁶⁵²

وَقَالَ مَنْ كَانَ الْقُرْآنُ حَدِيثَهُ وَالْمَسْجِدُ بَيْتَهُ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَدَرَجَةً دُونَ الدَّرَجَةِ الْوُسْطَى.

And he^{-asws} said: ‘One for whom the Quran was his narration, and the Masjid his house, Allah^{-azwj} will Build a house for him in the Paradise, and a rank below the middle rank’’.⁶⁵³

48- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ السُّنَّةُ إِذَا جَلَسْتَ فِي الْمَسْجِدِ أَنْ تَسْتَقْبِلَ الْقِبْلَةَ.

(The book) ‘Al Da’aim’ –

‘From Ali^{-asws} having said: ‘From the Sunnah is, when you sit in the Masjid, face the Qiblah’’.⁶⁵⁴

وَعَنْهُ ع أَنَّهُ قَالَ: إِنَّ الْمَسْجِدَ لَيَشْكُو الْخُرَابَ إِلَى رَبِّهِ وَ إِنَّهُ لَيَبْسُطُ مِنْ عُمَارِهِ إِذَا غَابَ عَنْهُ ثُمَّ قَدِمَ كَمَا يَبْسُطُ أَحَدُكُمْ بَعَائِيهِ إِذَا قَدِمَ عَلَيْهِ.

And from him^{-asws} having said: ‘The Masjid complains of the desolation to its Lord^{-azwj}, and it is cheered from its builder when he returns from an absence, just as one of you is cheered with his absentee when he arrives to him’’.⁶⁵⁵

49- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الْجُلُوسُ فِي الْمَسْجِدِ رَهْبَانِيَّةُ الْعَرَبِ وَالْمُؤْمِنُ مَجْلِسُهُ مَسْجِدُهُ وَ صَوْمَعَتُهُ بَيْتُهُ.

(The book) ‘Al Da’aim’ –

‘From Ali^{-asws} having said: ‘The sitting in the Masjid is Monasticism of the Arabs, and the Momin, his seat is his Masjid, and his silo (monastery) is his room’’.⁶⁵⁶

بَيَانُ رَوَاهُ فِي التَّهْذِيبِ عَنْ إِسْمَاعِيلَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيكَاءُ فِي الْمَسْجِدِ رَهْبَانِيَّةُ الْعَرَبِ.

⁶⁵¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 47 b

⁶⁵² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 47 c

⁶⁵³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 47 d

⁶⁵⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 48 a

⁶⁵⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 48 b

⁶⁵⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 49

Explanation (Hadeeth only) – It is reported in ‘Al-Tahzeeb’, from Ismail son of Abu Abdullah^{-asws}, from his father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The reclining in the Masjid is Monasticism of the Arabs’.

فَقِي شَرَحَ السُّنَّةَ بِإِسْنَادِهِ عَنْ سَعْدِ بْنِ مَسْعُودٍ أَنَّ عُثْمَانَ بْنَ مَطْعُونٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَنَا فِي الرَّهْبِ فَقَالَ إِنَّ تَرْهَبَ أُمَّتِي الْجُلُوسُ فِي الْمَسَاجِدِ انْظَارًا لِلصَّلَاةِ.

In ‘Sharh Al-Sunnah’ (non-Shia source) – by his chain from Sa’ad Bin Masoud: ‘Usman Bin Mazoun came to the Prophet^{-saww}. He said, ‘Permit for us regarding the Monasticism’. He^{-saww} said: ‘Monasticism of my^{-saww} community is the sitting in the Masjids waiting for the Salat’.

50- الدَّعَائِمُ، عَنْ عَلِيٍّ ع قَالَ: جَبِّتُوا مَسَاجِدَكُمْ رَفَعَ أَصْوَاتَكُمْ وَ بَيْعَكُمْ وَ شَرَاءَكُمْ وَ سِلَاحَكُمْ وَ جَمَرُوهَا فِي كُلِّ سَبْعَةِ أَيَّامٍ وَ ضَعُوا فِيهَا الْمَطَاهِرَ.

(The book) ‘Al Da’aim’ –

‘From Ali^{-asws} having said: ‘Keep away from your Masjid, raising of the voices, and your selling, and your buying, and your weapons, and incense it every seven days, and place the purifiers in it’.⁶⁵⁷

و قَالَ ع مَنْ وَقَرَ الْمَسْجِدَ مِنْ تُخَامَتِهِ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ ضَاحِكًا قَدْ أُعْطِيَ كِتَابَهُ بِيَمِينِهِ وَ إِنَّ الْمَسْجِدَ لَيَلْتَوِي عِنْدَ النُّحَامَةِ كَتَلَوِي أَحَدَكُمْ بِالْخِزْرَانِ إِذَا وَقَعَ بِهِ.

And he^{-asws} said: ‘One who dignifies the Masjid from his spitting (by not spitting) will meet Allah^{-azwj} on the Day of Qiyamah laughing, having been given his book (register of deeds) in his right hand; and the Masjid tends to recoil at the spitting like one of you recoils with the branch (of a tree) when it falls on him’.⁶⁵⁸

51 الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: هَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُقَامَ الْحُدُودُ فِي الْمَسَاجِدِ وَأَنْ يُرْفَعَ فِيهَا الصَّوْتُ وَأَنْ يُنْشَدَ فِيهَا الصَّلَاةُ أَوْ يُسَلَّ فِيهَا السَّيْفُ أَوْ يُزْمَى فِيهَا النَّبْلُ أَوْ يُبَاعَ فِيهَا أَوْ يُشْتَرَى أَوْ يُعْلَقَ فِي الْقِبْلَةِ مِنْهَا سِلَاحٌ أَوْ يُبْرَى فِيهَا نَبْلٌ.

(The book) ‘Al Da’aim’ –

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from establishing the legal penalties in the Masjids, and from raising the voices in it, and from shouting for the lost property in it, or baring the sword in it, or shooting the arrow in it, or selling in it, or buying, or hanging the weapon in the Qiblah from it, or sharpening the arrow in it’.⁶⁵⁹

و عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَتَمْنَعَنَّ مَسَاجِدَكُمْ يَهُودَكُمْ وَ نَصَارَاكُمْ وَ صِبْيَانَكُمْ وَ مَجَانِينَكُمْ أَوْ لَيَمَسَخَنَّكُمْ اللَّهُ قِرْدَةً وَ خَنَازِيرَ رُكْعًا سَجْدًا

And from Ali^{-asws} having said: ‘Prevent from your Masjids, your Jews, and your Christians, and your Children, and your insane, or Allah^{-azwj} will Morph the ones performing Ruk’u and Sajdah into monkeys and pigs’.

⁶⁵⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 50 a

⁶⁵⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 50 b

⁶⁵⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 51 a

وَقَالَ ع: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَلَا جُنْبًا إِلَّا عَابِرِي سَبِيلٍ قَالَ هُوَ الْجُنُبُ يَمُرُّ فِي الْمَسْجِدِ مُرُورًا وَلَا يَجْلِسُ فِيهِ.

And he^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: ***nor when you are with sexual impurity - unless (you are) travelling on the road - [4:43]***. He^{-asws} said: 'It is the one with the sexual impurity passing in the Masjid, passing by and not sitting in it'.⁶⁶⁰

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنْ أَكْلِ الثُّومِ أَنْ يُؤْذِيَ بِرَائِحَتِهِ أَهْلَ الْمَسْجِدِ وَقَالَ مَنْ أَكَلَ هَذِهِ الْبُقْلَةَ فَلَا يَقْرَأَنَّ مَسْجِدَنَا.

And from Rasool-Allah^{-saww}, he^{-saww} prohibited from eating the garlic if people of the Masjid are bothered by its smell, and he^{-asws} said: 'One who eats this vegetable, he should not come near our Masjid'.⁶⁶¹

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ ابْتَنَى مَسْجِدًا وَ لَوْ مِثْلَ مَفْخَصٍ قَطَاةٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

And from Rasool-Allah^{-saww} having said: 'One who builds a Masjid, and even if it were like the nest of a grouse, Allah^{-azwj} will Build a house for him in the Paradise'.⁶⁶²

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الْمَسْجِدِ يُتَّخَذُ فِي الدَّارِ إِنْ بَدَأَ لِأَهْلِهِ فِي تَحْوِيلِهِ عَنْ مَكَانِهِ أَوْ التَّوَسُّعِ بِطَائِفَةٍ مِنْهُ قَالَ لَا بَأْسَ بِذَلِكَ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having been asked about the Masjid been taken in the house, if there is a change of mid for its people in transferring it from its place, or expanding a part of it. He^{-asws} said: 'There is no problem with that'.⁶⁶³

52 كِتَابُ زَيْدِ التَّرَيْسِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فِي لَيْلَةٍ ظُلُمَاءَ شَدِيدَةٍ الظُّلْمَةِ وَ هُوَ يَمْشِي إِلَى الْمَسْجِدِ وَ إِنِّي أَسْرَعْتُ فَدَفَعْتُ إِلَيْهِ فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ السَّلَامَ وَ قَالَ لِي يَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ قَالَ رَسُولُ اللَّهِ ص بَشِّرِ الْمَشَاءِينَ إِلَى الْمَسَاجِدِ فِي ظُلْمِ اللَّيْلِ بِنُورٍ سَاطِعٍ يَوْمَ الْقِيَامَةِ.

The book of Zayd Al Narsy – From Abdullah Bin Sinan, from Muhammad Bin Al Munkadir who said,

'I saw Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} during a dark night of intense darkness, and he^{-asws} was walking to the Masjid, and I hastened and nudged him^{-asws}. I greeted unto him^{-asws}, and he^{-asws} responded the greeting unto me, and said to me: 'O Muhammad Bin Al-Munkadir! Rasool-Allah^{-saww} said: 'Give glad tidings to the walkers to the Masjids in darkness of the night, for (having) a shiny radiance on the Day of Qiyamah'.⁶⁶⁴

وَمِنْهُ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يُحَدِّثُ عَنْ أَبِيهِ أَنَّ الْجَنَّةَ وَ الْحُورَ لَتَشْتَاتُ إِلَى مَنْ يَكْسَحُ الْمَسَاجِدَ وَ يَأْخُذُ مِنْهَا الْقَدَى.

And from him who said,

⁶⁶⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 51 b

⁶⁶¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 51 c

⁶⁶² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 51 d

⁶⁶³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 51 e

⁶⁶⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 52 a

'I heard Abu Al-Hassan^{-asws} narrating from his^{-asws} father^{-asws}: 'The Paradise and the Hourie both yearn for them one who sweeps the Masjid and takes the dirt (away) from it''.⁶⁶⁵

53 مِشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنَ الْمَحَاسِنِ قَالَ: قَالَ عُثْمَانُ بْنُ مَطْعُونٍ لِلنَّبِيِّ ص إِنِّي هَمَمْتُ بِالسَّيَاحَةِ فَقَالَ مَهْلًا يَا عُثْمَانُ فَإِنَّ السَّيَاحَةَ فِي أُمَّتِي لُرُومُ الْمَسَاجِدِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ الْخَيْرُ.

(The book) 'Mishkat Al Anwaar' – Transmitting from 'Al Mahasin' who said,

'Usman Bin Mazoun said to the Prophet^{-saww}, 'I am thinking of recreation'.

He^{-saww} said: 'Shh no, O Usman! The recreation in my^{-saww} community is adhering to the Masjid and awaiting the Salat after the Salat' – the Hadeeth''.⁶⁶⁶

54 أَصْلٌ مِنْ أَصُولِ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سُوقُ الْمُسْلِمِينَ كَمَسْجِدِهِمْ فَمَنْ سَبَقَ إِلَى مَكَانٍ فَهُوَ أَحَقُّ بِهِ إِلَى اللَّيْلِ.

And original from original of our companions, from Ahmad Bin Ali, from Muhammad Bin Al Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Market of the Muslims is like their Masjid. The one who preceded to a place, he is more rightful with it up to the night''.⁶⁶⁷

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ الْحُسَيْنِ عَنْ عُبَيْدِ بْنِ الْكَنْدِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص ضَعُوا الْمَطَاهِرَ عَلَى أَبْوَابِ الْمَسَاجِدِ.

And from him, from Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Ubeyd Al Kindy, from Al Nowfaly, from Al Sakuni,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Places the purifiers at the doors of the Masjids''.⁶⁶⁸

55 كِتَابُ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صَلُّوا فِي مَسَاجِدِهِمْ الْخَيْرُ.

The book of Abdullah Bin Yahya Al Kahily who said,

'Abu Abdullah^{-asws} said: 'Pray Salat in your Masjids!' – the Hadeeth''.⁶⁶⁹

⁶⁶⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 52 b

⁶⁶⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 53

⁶⁶⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 54 a

⁶⁶⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 54 b

⁶⁶⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 55

56 مَجَالِسُ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ تَسْنِيمٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ سَلَامِ بْنِ غَانِمٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ قَمَّ مَسْجِدًا كَتَبَ اللَّهُ لَهُ عِتْقَ رَقَبَةٍ وَ مَنْ أَخْرَجَ مِنْهُ مَا يَفْذِي عَيْنًا كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ كِفْلَيْنِ مِنْ رَحْمَتِهِ.

(The book) 'Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from Muhammad Bin Tasneem, from Al Abbas Bin Aamir, from Ibn Bukeyr, from Sallam Bin Ghanim,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'One who establishes a Masjid, Allah^{-azwj} will Write for him (Rewards of) liberation of a neck; and the one who expels from it what could be a speck in the eye, Allah^{-azwj} Mighty and Majesty will Write for him two portions of His^{-azwj} Mercy".⁶⁷⁰

57 مَجَالِسُ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ هَارُونَ الْقَامِي عَنِ مُحَمَّدِ بْنِ الْحَمِيرِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا رَأَى أَهْلَ قَرْيَةٍ قَدْ أَسْرَفُوا فِي الْمَعَاصِي وَ فِيهَا ثَلَاثَةٌ نَفَرٍ مِنَ الْمُؤْمِنِينَ نَادَاهُمْ جَلَّ جَلَّالُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ

(The book) 'Majaalis' of Al Sadouq – from Ahmad Bin Haroub Al Famy, from Muhammad Al Himeyri, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} having said: 'Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Sees people of a town having been excessive in the acts of disobedience, and there are three persons from the Momineen, He^{-azwj}, Majestic is His^{-azwj} Majesty, and Holy are His^{-azwj} Names, Calls out to them:

يَا أَهْلَ مَعْصِيَتِي لَوْ لَا مَنْ فِيكُمْ مِنَ الْمُؤْمِنِينَ الْمُتَحَابِّينَ بِجَلَالِي الْعَامِرِينَ بِصَلَاتِهِمْ أَرْضِي وَ مَسَاجِدِي وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ خَوْفًا مِنِّي لَأَنْزَلْتُ لَكُمْ عَذَابِي ثُمَّ لَا أُبَالِي.

"O people disobeying Me^{-azwj}! Had it not been for the Momineen among you, the ones loving each other for My^{-azwj} Majesty, the builders of My^{-azwj} earth with their Salats and My^{-azwj} Masjids, and the seekers of Forgiveness at pre-dawn fearing from Me^{-azwj}, I^{-azwj} would have Sent down My^{-azwj} Punishment to you all, then I^{-azwj} will not Care!"⁶⁷¹

58 الْعِلَالُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ هَارُونَ مِثْلَهُ

(The book) 'Al Ilal' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Haroun – similar to it.⁶⁷²

59 مَجَالِسُ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: عَلَيْكُمْ بِإِثْنَانِ الْمَسَاجِدِ فَإِنَّهَا بَيُوتُ اللَّهِ فِي الْأَرْضِ وَ مَنْ أَتَاهَا مُتَطَهِّرًا طَهَّرَهُ اللَّهُ مِنْ ذُنُوبِهِ وَ كُتِبَ مِنْ رُؤَايِهِ فَكُنُوا فِيهَا مِنَ الصَّلَاةِ وَ الدُّعَاءِ وَ صَلُّوا مِنَ الْمَسَاجِدِ فِي بَقَاعٍ مُخْتَلِفَةٍ فَإِنَّ كُلَّ بُقْعَةٍ تَشْهَدُ لِلْمُصَلِّي عَلَيْهَا يَوْمَ الْقِيَامَةِ.

⁶⁷⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 56

⁶⁷¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 57

⁶⁷² Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 58

(The book) 'Majaalis' of Al Sadouq – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazim,

'From Al-Sadiq^{-asws} having said: 'Upon you all with going to the Masjids, for these are houses of Allah^{-azwj} in the earth, and one who goes to it having cleansed, Allah^{-azwj} will Cleanse him from his sins, and He^{-azwj} Write him from His^{-azwj} visitors. Frequent in it from the Salat and the supplication, and pray Salat from the Masjid in difference spots, for every spot will testify for the praying one upon him on the Day of Qiyamah".⁶⁷³

60 مجالس الصدوق، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْجُلُوسُ فِي الْمَسْجِدِ لِإِنْتِظَارِ الصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحْدِثْ

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'The sitting in the Masjid awaiting the Salat is an act of worship for as long as he does not 'Hadas".

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْحَدَثُ

It was said, 'O Rasool-Allah^{-saww}, and what is 'Al-Hadas'?

قَالَ الْإِغْتِيَابُ.

He^{-saww} said: 'The backbiting".⁶⁷⁴

61 مجالس الصدوق، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ بَشَّارٍ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الدَّبْلَمِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَتَسَ مَسْجِدًا يَوْمَ الْحَمِيسِ لَيْلَةَ الْجُمُعَةِ فَأَخْرَجَ مِنْهُ مِنَ الثَّرَابِ مَا يُدْرِي الْعَيْنُ غُفِرَ لَهُ.

(The book) 'Mjaalis' of Al Sadouq – from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashari, from Sahl Bin Ziyad, from Muhammad Bin Bashara, from Ubeydullah Al Dihqan, from Abu Al Hameed Bin Abu Al Daylam,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who sweeps a Masjid on the day of Thursday, night of Friday, so he throws out from it from the dust, what could be a speck in the eye, (his sins) will be Forgiven for".⁶⁷⁵

62 مجالس الصدوق، عَنْ جَعْفَرِ بْنِ عَلِيٍّ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ الْفَرَأْنُ حَدِيثَهُ وَ الْمَسْجِدُ بَيْتَهُ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

⁶⁷³ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 59

⁶⁷⁴ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 60

⁶⁷⁵ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 61

(The book) 'Majalis' of Al Sadouq – from Ja'far Bin Ali, from his grandfather Al-Hassan Bin Ali, from his grandfather Abdullah Bin Al Mugheira, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One for whom the Quran was his narration, and the Masjid his house, Allah^{-azwj} will Build for him a house in the Paradise''.⁶⁷⁶

63 الحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُوسَى عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يَشْكُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَسْجِدٌ خَرَابٌ لَا يُصَلِّي فِيهِ أَهْلُهُ وَ عَالَمٌ بَيْنَ جَهَالٍ وَ مُصْحَفٌ مُعَلَّقٌ قَدْ وَقَعَ عَلَيْهِ غُبَارٌ لَا يُقْرَأُ فِيهِ.

(The book) 'Al Khisaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar, from Ahmad Bin Musa, from Ibn Fazzal, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Three complain to Allah^{-azwj} Mighty and Majestic – a desolate Masjid its people not praying Salat in it, and a scholar among ignoramuses, and a Quran kept aside, the dust falls upon it, not being recited in''.⁶⁷⁷

64 قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ وَ سُيْلَ عَنِ الدَّارِ وَ الْبَيْتِ قَدْ يَكُونُ فِيهِ مَسْجِدٌ فَيَبْنُو لِأَصْحَابِهِ أَنْ يَتَّبِعُوا بِطَائِفَةٍ مِنْهُ وَ يَبْنُوا مَكَانَهُ وَ يَهْدِمُوا الْبَنِيَّةَ قَالَ لَا بَأْسَ بِذَلِكَ

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqah who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} had been asked about the house and the room, there being a Masjid in it. It occurs for its owners that they should expand a part of it and built in its place and demolish the construction. He^{-asws} said: 'There is no problem with that'.

قَالَ مَسْعَدَةُ وَ سَمِعْتُهُ يَقُولُ أَيْضًا لِمَكَانٍ خَشِيَ أَنْ يَتَّخَذَ مَسْجِدًا

Mas'ada (narrator) said, 'And I heard him (questioner) saying, 'Is it correct for a filled place to be taken as a Masjid?'

فَقَالَ إِذَا أَلْقَى عَلَيْهِ مِنَ التُّرَابِ مَا يُؤَارِي ذَلِكَ وَ يَقْطَعُ رِيحَهُ فَلَا بَأْسَ بِذَلِكَ لِأَنَّ التُّرَابَ يُطَهِّرُهُ وَ بِهِ مَضَتْ السُّنَّةُ.

He^{-asws} said: 'When the soil is cast upon it what covers that, and cuts its smell, there is no problem with that, because the soil purifies it, and the Sunnah has passed (flowed) with it''.⁶⁷⁸

65 قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ أَدْمَنَ الْإِخْتِلَافَ إِلَى الْمَسَاجِدِ لَمْ يَغْدَمْ وَاحِدَةً مِنْ سَبْعٍ أَخَا يَسْتَفِيدُهُ فِي اللَّهِ أَوْ عِلْمًا مُسْتَطَرَفًا أَوْ رَحْمَةً مُنْتَظَرَةً أَوْ آيَةً مُحْكَمَةً تَدُلُّ عَلَى هُدًى أَوْ إِنَّهُ أَطْنَهُ

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

⁶⁷⁶ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 62

⁶⁷⁷ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 63

⁶⁷⁸ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 64

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Al-Hassan^{-asws} Bin Ali^{-asws} said: ‘One who is habitual of interchanging (coming and going) to the Masjids, will not lack one of seven – a brother benefitting him for the Sake of Allah^{-azwj}, or exquisite knowledge, or Mercy awaited, or a decisive Verse pointing upon guidance’.

قَالَ سُدَّةٌ أَوْ رَشْدَةٌ تُصُدُّهُ عَنْ رَدَى أَوْ يَتْرُكُ ذَنْباً حَيَاءً أَوْ تَقْوَى.

Or he (the narrator) thinks he^{-asws} said: ‘Barrier (from sins), or guidance blocking him from regress, or he neglects a sin out of shame or piety’⁶⁷⁹.

66 قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَمْشِي فِي الْعَذْرَةِ وَهِيَ يَابِسَةٌ فَتُصِيبُ ثَوْبَهُ وَرِجْلَيْهِ هَلْ يَصْلُحُ لَهُ أَنْ يَدْخُلَ الْمَسْجِدَ فَيُصَلِّيَ وَلَا يَغْسِلَ مَا أَصَابَهُ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the man walking in the excrement and it is dry, so his clothes and his legs are hit by it, ‘Is it correct for him to enter the Masjid and pray Salat, and not wash off what had hit him?’

قَالَ إِذَا كَانَ يَابِسًا فَلَا بَأْسَ.

He^{-asws} said: ‘When it had dried, there is no problem’⁶⁸⁰.

67 قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْحِصِّ يُطْبَخُ بِالْعَذْرَةِ أَوْ يَصْلُحُ أَنْ يُحْصَصَ بِهِ الْمَسْجِدُ

(The book) ‘Qurb Al Isnaad’ – By his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the plaster being baked with the excreta, is it correct to plaster the Masjid with it?’

قَالَ لَا بَأْسَ

He^{-asws} said: ‘There is no problem’.

وَسَأَلْتُهُ عَنِ الْمَسْجِدِ يُكْتَبُ فِي الْقِبْلَةِ الْقُرْآنُ أَوْ شَيْءٌ مِنْ ذِكْرِ اللَّهِ قَالَ لَا بَأْسَ

And I asked him^{-asws} about the Masjid, the Quran is written in the Qiblah, or something from the Mention of Allah^{-azwj}. He^{-asws} said: ‘There is no problem’.

وَسَأَلْتُهُ عَنِ الْمَسْجِدِ يُنْقَشُ فِي قِبْلَتِهِ بِحِصٍّ أَوْ إِصْبَاحٍ قَالَ لَا بَأْسَ.

⁶⁷⁹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 65

⁶⁸⁰ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 66

And I asked him^{-asws} about the Masjid having engraving in its Qiblah with plaster, or dye'. He^{-asws} said: 'There is no problem'.⁶⁸¹

بيان: الشَّيْخُ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ الْيَوْمَ وَ لَوْ قَدْ قَامَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ.

Explanation – The Sheykh, from Amro Bin Jumie who said, 'I asked Abu Abdullah^{-asws} about the Salat in the Masjid with pictures. He^{-asws} said: 'I^{-asws} dislike that, but it does not harm you today, and if the justice had arisen (Al-Qaim^{-ajfi}), you would see how he^{-ajfi} deals regarding that'.

⁶⁸¹ Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 67