

VOLUME 5

تَفْصِيْلًا وَسَائِلًا السُّنَّةِ (الْحَقِيْقَةُ الْمَشْرِائِقَةُ)
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ENGLISH TRANSLATION WITH ARABIC TEXT

WASA'IL AL-SHIA

A Comprehensive Treasury Of
Islamic Jurisprudential Hadith

VOLUME 5
(1,458 Hadith)

COMPANION WEBSITE
WASAIL-AL-SHIA.NET

HADITH COMPILED BY
Shaykh Hurr Amili

TRANSLATED BY
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Translator's Preface

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Shia Heritage Foundation
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Section 1

Rulings of Clothing, Even Outside of Prayer

CHAPTER 1

Recommendation Of Beautification And Dislike Of Appearing Miserable

[Hadith 5738 to 5746]

Hadith 5738

عن أبي عبد الله (عليه السلام) قال: إن الله عز وجل يحب الجمال والتجمل، ويبغض البؤس والتباؤس.

From Abu Abdullah (peace be upon him) who said: Indeed Allah, the Mighty and Majestic, loves beauty and beautification, and dislikes misery and appearing miserable.

Hadith 5739

عن أبي بصير قال: قال أمير المؤمنين (عليه السلام): إن الله جميل يحب الجمال، ويحب أن يرى أثر نعمه على عبده.

From Abu Basir who said: Amir al-Mu'minin (peace be upon him) said: Indeed Allah is Beautiful and loves beauty, and He loves to see the effects of His blessings upon His servant.

Hadith 5740

عن أبي عبد الله (عليه السلام) قال: إذا أنعم الله على عبد بنعمة أحب أن يراها عليه لأنه جميل يحب الجمال.

From Abu Abdullah (peace be upon him) who said: When Allah bestows a blessing upon a servant, He loves to see it manifested upon him, for He is Beautiful and loves beauty.

Hadith 5741

عن أبي عبد الله (عليه السلام) - في حديث - قال: البس وتجمل فإن الله جميل يحب الجمال وليكن من حلال.

From Abu Abdullah (peace be upon him) - in a hadith - who said: Dress well and beautify yourself, for Allah is Beautiful and loves beauty, but let it be from permissible means.

Hadith 5742

عن أبي عبد الله (عليه السلام) قال: أبصر رسول الله (صلى الله عليه وآله) رجلا شعنا شعر رأسه وسخة ثيابه، سيئة حاله، فقال رسول الله (صلى الله عليه وآله): من الدين المتعة.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) saw a man with disheveled hair and dirty clothes, in a poor state, so the Messenger of Allah (peace be upon him and his family) said: Enjoyment is part of religion.

Hadith 5743

وبهذا الاسناد قال: قال رسول الله (صلى الله عليه وآله): بئس العبد القاذورة.

And with this chain of transmission, he said: The Messenger of Allah (peace be upon him and his family) said: What a wretched servant is the filthy one.

Hadith 5744

عن الحلبي قال: قال أبو عبد الله (عليه السلام): ثلاثة أشياء لا يحاسب الله عليها المؤمن: طعام يأكله، وثوب يلبسه، وزوجة صالحة تعاونه ويحصن بها فرجه.

From Al-Halabi who said: Abu Abdullah (peace be upon him) said: There are three things for which Allah will not hold the believer accountable: food that he eats, clothes that he wears, and a righteous wife who assists him and through whom he guards his chastity.

Hadith 5745

عن الرضا (عليه السلام) قال: قال أبي: ما تقول في اللباس الحسن؟ فقلت: بلغني أن الحسن عليه السلام كان يلبس وأن جعفر بن محمد (عليه السلام) كان يأخذ الثوب الجديد فيأمر به فيغمس في الماء، فقال لي: البس وتجمل، فإن علي بن الحسين (عليه السلام) كان يلبس الجبة الخز بخمس مائة درهم، والمطرف الخز بخمسين ديناراً، فيشتو فيه فإذا خرج الشتاء باعه فتصدق بثمانه، وتلا هذه الآية (قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق).

From Al-Ridha (peace be upon him) who said: My father said: What do you say about wearing fine clothes? I said: I was informed that Al-Hassan (peace be upon him) used to wear them and that Ja'far bin Muhammad (peace be upon him) would take a new garment and order it to be dipped in water. He said to me: Wear and beautify yourself, for Ali bin Al-Hussein (peace be upon him) used to wear a silk cloak for five hundred dirhams and a silk outer garment for fifty dinars. He would wear it in winter, and when winter ended, he would sell it and give its price in charity, and he recited this verse "Say: Who has forbidden Allah's adornment which He has brought forth for His servants, and the good things from sustenance" [Quran 7:32].

Hadith 5746

عن علي بن محمد الهادي (عليه السلام) عن آبائه عن الصادق (عليهم السلام) قال: إن الله يحب الجمال والتجمل، ويبغض البؤس والتباؤس، فإن الله إذا أنعم على عبده نعمة أحب أن يرى عليه أثرها، قيل: قيل: كيف ذلك؟ قال: ينظف ثوبه، ويطيب ريحه، ويجصص داره، ويكنس أفنيته حتى أن السراج قبل مغيب الشمس ينفي الفقر ويزيد في الرزق.

From Ali bin Muhammad Al-Hadi (peace be upon him) from his forefathers from Al-Sadiq (peace be upon them) who said: Allah loves beauty and beautification, and He dislikes misery and showing misery, for when Allah bestows a blessing upon His servant, He loves to see its effect upon him. It was asked: How is that? He said: By cleaning his clothes, perfuming himself, whitewashing his house, sweeping his courtyards, and even lighting a lamp before sunset - it dispels poverty and increases sustenance.

CHAPTER 2

Recommendation Of Displaying Blessings, Being In The Best Attire Of One's People, And Dislike Of Concealing Blessings

[Hadith 5747 to 5750]

Hadith 5747

عن بريد بن معاوية قال: قال أبو عبد الله (عليه السلام) لعبيد بن زياد: إظهار النعمة أحب إلى الله من صيانتها، فإياك أن ترين إلا في أحسن زي قومك، قال: فما رؤي عبيد إلا في أحسن زي قومه حتى مات.

From Burayd ibn Mu'awiyah who said: Abu Abdullah (peace be upon him) said to Ubayd ibn Ziyad: "Displaying blessings is more beloved to Allah than protecting them, so make sure you are not seen except in the best attire of your people." He said: Ubayd was not seen except in the best attire of his people until he died.

Hadith 5748

عن حماد بن عثمان قال: سمعت أبا عبد الله (عليه السلام) يقول: خير لباس كل زمان لباس أهلها.

From Hammad ibn Uthman who said: I heard Abu Abdullah (peace be upon him) say: "The best clothing of every era is the clothing of its people."

Hadith 5749

وعن علي بن محمد عن أبي عبد الله (عليه السلام) قال: إذا أنعم الله على عبده بنعمة فظهرت عليه سمي حبيب الله محدث بنعمة الله، وإذا أنعم الله على عبد بنعمة فلم تظهر عليه سمي بغيط (بغيض) الله مكذب بنعمة الله.

From Ali ibn Muhammad, from Abu Abdullah (peace be upon him) who said: "When Allah bestows a blessing upon His servant and it appears upon him, he is called the beloved of Allah, one who proclaims Allah's blessing. And when Allah bestows a blessing upon a servant and it does not appear upon him, he is called the hateful one to Allah, one who denies Allah's blessing."

Hadith 5750

عن ابن أبي عمير، قال: قال أبو عبد الله (عليه السلام) إنني لأكره للرجل أن يكون عليه من الله نعمة فلا يظهرها.

From Ibn Abi Umayr, he said: Abu Abdullah (peace be upon him) said: "Indeed, I dislike for a man to have a blessing from Allah upon him and not display it."

CHAPTER 3

Recommendation Of Showing Wealth, Even If Not Actually Present, When One's Poverty Is Suspected

[Hadith 5751 to 5754]

Hadith 5751

عن أبي بصير، عن أبي عبد الله (ع) قال: إن ناسا بالمدينة قالوا ليس للحسن مال، فبعث الحسن (عليه السلام) إلى رجل بالمدينة فاستقرض منه ألف درهم وأرسل بها إلى المصدق فقال: هذه صدقة ما لنا، فقالوا: ما بعث الحسن هذه من تلقاء نفسه إلا وعنده مال.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: People in Medina said Hasan has no wealth. So Hasan (peace be upon him) sent to a man in Medina and borrowed a thousand dirhams from him and sent it to the tax collector saying: This is the charity from our wealth. Then they said: Hasan would not have sent this on his own unless he had wealth.

Hadith 5752

وبالاسناد عن أبي بصير قال: لما بلغ أمير المؤمنين (عليه السلام) أن طلحة والزبير يقولان: ليس لعلي مال قال: فشق ذلك عليه فأمر وكلاءه أن يجمعوا غلته حتى إذا حال عليه الحول أتوه وقد جمعوا من ثمن الغلة مائة ألف درهم فنشرت بين يديه وأرسل إلى طلحة والزبير فأتياه فقال لهما: هذا المال، والله لي، ليس لأحد فيه شيء، وكان عندهما مصدقا، قال: فخرجا من عنده وهما يقولان: إن له مالا.

Through the same chain from Abu Basir who said: When it reached Amir al-Muminin (peace be upon him) that Talha and Zubayr were saying Ali has no wealth, this troubled him. So he ordered his agents to collect his harvest proceeds. When a year passed, they came to him having collected one hundred thousand dirhams from the harvest sale. It was scattered before him and he sent for Talha and Zubayr. When they came, he said to them: This wealth, by Allah, is mine, no one else has any right in it. And they were convinced. They left saying: Indeed he has wealth.

Hadith 5753

عن عبد الأعلى مولى آل سام قال: قلت لأبي عبد الله (عليه السلام): إن الناس يروون يروون أن لك مالا كثيرا، فقال: ما يسوءني ذلك،

From Abdul A'la, client of the family of Sam, who said: I said to Abu Abdullah (peace be upon him): People think you have much wealth. He said: That does not displease me.

Recommendation Of Showing Wealth, Even If Not Actually Present, Whe...

إن أمير المؤمنين (عليه السلام) مر ذات يوم على ناس شتى من قريش وعليه قميص مخرق، فقالوا: أصبح علي لا مال له، فسمعها أمير المؤمنين (عليه السلام) فأمر الذي يلي صدقته أن يجمع تمره، ولا يبعث إلى إنسان شيئاً، وأن يوفره، ثم قال له: بعه الأول فالأول، واجعلها دراهم، ثم اجعلها حيث تجعل التمر، فأكبسه معه حيث لا يرى، وقال: للذي يقوم عليه: إذا دعوت بالتمر فاصعد وانظر المال فاضربه برجلك، كأنك لا تعمد الدراهم حتى تنثرها.

Indeed Amir al-Muminin (peace be upon him) once passed by some Qurayshi people while wearing a torn shirt. They said: Ali has become penniless. Amir al-Muminin (peace be upon him) heard this and ordered his charity administrator to collect his dates and not send anything to anyone, but to store it. Then he told him: Sell it first come first served, convert it to dirhams, then place them where you place the dates, and pack them where they cannot be seen. He told the caretaker: When I call for dates, climb up and look at the money and kick it with your foot, as if you did not intentionally scatter the dirhams.

ثم بعث إلى رجل منهم يدعوه ثم دعا بالتمر، فلما صعد ينزل بالتمر ضرب برجله، فانتثرت الدراهم، فقالوا: ما هذا يا أبا الحسن؟ فقال: هذا مال من لا مال له، ثم أمر بذلك المال فقال: انظروا أهل كل بيت كنت أبعث إليهم فانظروا ماله وابعثوا إليه.

Then he sent for those men one by one inviting them. He called for the dates, and when the caretaker climbed to bring down the dates, he kicked with his foot and the dirhams scattered. They said: What is this, O Abu al-Hasan? He said: This is the wealth of one who has no wealth. Then he ordered regarding that wealth saying: Look at the people of each household I used to send to, see what they need and send to them.

Hadith 5754

وبالاسناد عن عبد الأعلى مولى آل سام قال: إن علي بن الحسين (عليه السلام) اشتدت حاله حتى تحدث بذلك أهل المدينة، فبلغه ذلك، فتعين ألف درهم وبعث بها إلى صاحب المدينة وقال: هذه صدقة مالي.

Through the same chain from Abdul A'la, client of the family of Sam, who said: Ali ibn al-Husayn's (peace be upon him) condition became difficult until the people of Medina spoke about it. When this reached him, he borrowed a thousand dirhams and sent them to the governor of Medina saying: This is charity from my wealth.

CHAPTER 4

Recommendation For A Muslim To Adorn Himself For Other Muslims, Strangers, Family And Companions

[Hadith 5755 to 5756]

Hadith 5755

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): ليتزين أحدكم لأخيه المسلم كما يتزين للغريب الذي يحب أن يراه في أحسن الهيئة.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: Let one of you adorn himself for his Muslim brother just as he adorns himself for the stranger whom he wishes to see him in the best appearance.

Hadith 5756

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) عن النبي (صلى الله عليه وآله)، أنه كان ينظر في المرآة، ويرجل جمته، ويمتشط، وربما نظر في الماء، وسوى جمته فيه ولقد كان يتجمل لأصحابه فضلا على تجمله لأهله، وقال: إن الله يحب من عبده إذا خرج إلى إخوانه أن يتهيأ لهم ويتجمل.

Al-Hassan bin Al-Fadl Al-Tabarsi reported in (Makarim Al-Akhlaq) from the Prophet (peace be upon him and his family): He used to look in the mirror, groom his hair, and comb it, and sometimes he would look at his reflection in water and arrange his hair in it. He would beautify himself for his companions even more than he would beautify himself for his family, and he said: Indeed Allah loves it when His servant, upon going out to meet his brothers, prepares and beautifies himself for them.

CHAPTER 5

Dislike Of Noble Men Dealing With Lowly Matters In Clothing And Other Things

[Hadith 5757 to 5761]

Hadith 5757

عن معاوية بن وهب قال: رأيت أبو عبد الله (عليه السلام) وأنا أحمل بقلًا، فقال: يكره للرجل السري أن يحمل الشيء الذي فيجترى عليه.

From Muawiyah bin Wahb who said: Abu Abdullah (peace be upon him) saw me carrying vegetables, and he said: It is disliked for a noble man to carry something that would embolden others against him.

Hadith 5758

عن عبد الله بن جبلة قال: استقبلني أبو الحسن (عليه السلام) وقد علقت سمكة في يدي، فقال: اأذفها إني لأكره للرجل السري أن يحمل الشيء الدني بنفسه، ثم قال: إنكم قوم أعداؤكم كثير، عاداكم الخلق يا معشر الشيعة إنكم قد عاداكم الخلق، فتزينوا لهم بما قدرتم عليه.

From Abdullah bin Jabalah who said: Abu Al-Hassan (peace be upon him) met me while I had a fish hanging in my hand, so he said: Throw it away, I dislike for a noble man to carry lowly things himself. Then he said: You are a people with many enemies, creation is hostile to you O community of Shia, indeed creation is hostile to you, so adorn yourselves before them with whatever you can.

Hadith 5759

عن يونس بن يعقوب قال: نظر أبو عبد الله (عليه السلام) إلى رجل من أهل المدينة قد اشترى لعباله شيئًا وهو يحمله فلما رآه الرجل استحي منه، فقال أبو عبد الله (عليه السلام): اشتريته لعبالك وحملته إليهم، أما والله لولا أهل المدينة لأحببت أن أشتري لعبالي الشيء ثم أحمله إليهم.

From Yunus bin Yaqub who said: Abu Abdullah (peace be upon him) looked at a man from Medina who had bought something for his family and was carrying it. When the man saw him, he became embarrassed. So Abu Abdullah (peace be upon him) said: You bought it for your family and carried it to them. By Allah, if it weren't for the people of Medina, I would have loved to buy things for my family and carry them myself.

Hadith 5760

عن سلمة بن محرز قال: مر أبو عبد الله (عليه السلام) على رجل قد ارتفع صوته على رجل يقتضيه شيئاً يسيراً، فقال: بكم تطالبه؟ فقال: بكذا وكذا، فقال أبو عبد الله (عليه السلام): أما بلغك أنه كان: يقال لا دين لمن لا مروءة له؟!

From Salamah bin Muhriz who said: Abu Abdullah (peace be upon him) passed by a man who had raised his voice against another man demanding something minor from him. So he asked: How much are you demanding from him? He replied: Such and such amount. Abu Abdullah (peace be upon him) said: Haven't you heard that it used to be said: One who has no dignity has no religion?

Hadith 5761

عن ابن أبي نجران يرفعه إلى أبي عبد الله (عليه السلام) قال: من رقع جيبه وخصف نعله، وحمل سلعته فقد برء من الكبر.

From Ibn Abi Najran who raises it to Abu Abdullah (peace be upon him) who said: Whoever patches his pocket, repairs his sandal, and carries his goods has freed himself from arrogance.

أقول: هذا محمول على عدم كون هذه الأشياء في العرف من الأمور الدنية بالنسبة إلى ذلك الشخص، أو مخصوص بغير رجل السري.

I (Hurr Amili) say: This is interpreted as applying when these things are not considered lowly according to custom for that person, or specifically applies to those who are not noble men.

CHAPTER 6

Recommendation Of Wearing Clean And Pure Clothing

[Hadith 5762 to 5765]

Hadith 5762

عن سفيان بن السمط قال: سمعت أبا عبد الله (عليه السلام) يقول: الثوب النقي يكبت العدو.

From Sufyan ibn al-Simt who said: I heard Abu Abdullah (peace be upon him) saying: Clean clothing suppresses the enemy.

Hadith 5763

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): النظيف من الثياب يذهب الهم والحزن، وهو طهور للصلاة.

From Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: Clean clothing removes worry and sadness, and it is purification for prayer.

Hadith 5764

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) من اتخذ ثوبا فلينظفه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever takes a garment should keep it clean.

Hadith 5765

عن علي عليه السلام - (في حديث الأربعمائة) - قال: غسل الثياب يذهب الهم والحزن وهو طهور للصلاة.

From Ali (peace be upon him) - in the hadith of four hundred - who said: Washing clothes removes worry and sadness, and it is purification for prayer.

CHAPTER 7

Permissibility Of Wearing Luxurious And Expensive Clothes When Not Leading To Fame, Rather Its Recommendation, And The Dislike Of Seeking Fame Through Wearing Worn Out And Coarse Clothes And Similar Things

[Hadith 5766 to 5777]

Hadith 5766

عن أبي جعفر (عليه السلام) قال: لبس رسول الله صلى الله عليه وآله الساج والطاق والخمائن.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) wore the saj, taq, and khama'is (types of garments).

Hadith 5767

عن الحسن بن علي الوشاء قال: سمعت الرضا (عليه السلام) يقول: كان علي بن الحسين عليه السلام يلبس ثوبين في الصيف يشتريان بخمسة مائة درهم.

From Al-Hassan bin Ali Al-Washa who said: I heard Al-Rida (peace be upon him) saying: Ali bin Al-Hussein (peace be upon him) used to wear two garments in summer that were bought for five hundred dirhams.

Hadith 5768

عن عبد الله بن سنان قال: سمعت أبا عبد الله (عليه السلام) يقول: بينا أنا في الطواف وإذا رجل يجذب ثوبي، وإذا عباد بن كثير البصري فقال: يا جعفر تلبس مثل هذه الثياب وأنت في هذا الموضع مع المكان الذي أنت فيه من علي (عليه السلام)؟! فقلت: قرقي اشتريته بدينار، وكان علي (عليه السلام) في زمان يستقيم له ما لبس فيه، ولو لبست مثل ذلك اللباس في زماننا لقال الناس: هذا مرء مثل عباد.

From Abdullah bin Sinan who said: I heard Abu Abdullah (peace be upon him) saying: While I was performing tawaf, a man pulled my garment, and it was Abbad bin Kathir Al-Basri. He said: O Ja'far, you wear such clothes while you are in this place, considering your position relative to Ali (peace be upon him)?! I said: It is a Qarqabi garment I bought for one dinar. Ali (peace be upon him) lived in a time when what he wore was appropriate, and if I were to wear such clothing in our time, people would say: This is a show-off like Abbad.

Hadith 5769

عن ابن القداح قال: كان أبو عبد الله (عليه السلام) متكئا علي، أو قال: علي أبي، فلقية عباد بن كثير وعليه ثياب مروية، حسان فقال: يا أبا عبد الله إنك من أهل بيت نبوة وكان أبوك وكان، فما لهذه الثياب المزينة عليك؟! فلو لبست دون هذه الثياب،

From Ibn Al-Qaddah who said: Abu Abdullah (peace be upon him) was leaning on me, or he said: on my father, when Abbad bin Kathir met him while he was wearing fine Marwi clothes. He said: O Abu Abdullah, you are from the household of prophethood, and your father was such and such, so why these decorated clothes?! If only you would wear less than these clothes.

فقال له أبو عبد الله (عليه السلام): ويلك يا عباد (من حرم زينة الله التي أخرج لعباده والطيبات من الرزق) إن الله عز وجل إذا أنعم على عبد نعمته أحب أن يراها عليه ليس به بأس ويلك يا عباد إنما أنا بضعة من رسول الله صلى الله عليه وآله فلا تؤذوني، وكان عباد يلبس ثوبين قطريين.

Abu Abdullah (peace be upon him) said to him: Woe to you, O Abbad "Who has forbidden Allah's adornment which He has brought forth for His servants, and the good things of sustenance?" [Quran 7:32] When Allah bestows a blessing upon a servant, He loves to see its effect upon him. There is nothing wrong with that. Woe to you, O Abbad, I am but a part of the Messenger of Allah (peace be upon him and his family), so do not harm me. And Abbad used to wear two Qatari garments.

Hadith 5770

عن أبي عبد الله (عليه السلام) - في حديث - قال: إن عبد الله بن عباس لما بعثه أمير المؤمنين (عليه السلام) إلى الخوارج فواقفهم لبس أفضل ثيابه، وتطيب بأطيب طيبه، وركب أفضل مراكبه فخرج فواقفهم، فقالوا: يا بن عباس بينا أنت أفضل الناس إذ أتيتنا في لباس الجبابة ومراكبهم، فتلا عليهم هذه الآية: " قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق "، واللبس وتجميل فإن الله جميل يحب الجمال، وليكن من حلال.

From Abu Abdullah (peace be upon him) - in a hadith - he said: When Amir Al-Mu'minin (peace be upon him) sent Abdullah bin Abbas to the Khawarij to confront them, he wore his best clothes, applied his best perfume, and rode his best mount. When he went out to meet them, they said: O Ibn Abbas, you were the best of people until you came to us in the clothing and mounts of tyrants. So he recited this verse to them: "Say: Who has forbidden Allah's adornment which He has brought forth for His servants, and the good things of sustenance?" [Quran 7:32] Wear and beautify yourself, for Allah is beautiful and loves beauty, but let it be from permissible means.

Hadith 5771

عن أبي عبد الله (عليه السلام) قال: بعث أمير المؤمنين (عليه السلام) عبد الله بن عباس إلى ابن الكوا وأصحابه وعليه قميص رقيق وحلة. فلما نظروا إليه قالوا: يا بن عباس أنت خيرنا في أنفسنا وأنت تلبس هذا اللباس؟! فقال: وهذا أول ما أخاصمكم فيه (قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق) وقال الله عز وجل: (خذوا زينتكم عند كل مسجد).

From Abu Abdullah (peace be upon him) who said: Amir Al-Mu'minin (peace be upon him) sent Abdullah bin Abbas to Ibn Al-Kawa and his companions while he was wearing a thin shirt and a garment. When they looked at him, they said: O Ibn Abbas, you are the best of us in our eyes, yet you wear these clothes?! He said: This is the first thing I will dispute with you about: "Who has forbidden Allah's adornment which He has brought forth for His servants, and the good things of sustenance?" [Quran 7:32] And Allah Mighty and Majestic said: "Take your adornment at every mosque" [Quran 7:31].

Hadith 5772

عن حماد بن عثمان قال: كنت حاضرا عند أبي عبد الله (عليه السلام) إذ قال له رجل: أصلحك الله ذكرت أن علي بن أبي طالب كان يلبس الخشن يلبس القميص بأربعة دراهم وما أشبه ذلك، ونرى عليك اللباس الجيد، قال: فقال له: إن علي بن أبي طالب (صلوات الله عليه) كان يلبس ذلك في زمان لا ينكر، ولو لبس مثل ذلك اليوم لشهر به فخير لباس كل زمان لباس أهله غير أن قاتمنا إذا قام لبس لباس علي وسار بسيرته.

From Hammad bin Uthman who said: I was present with Abu Abdullah (peace be upon him) when a man said to him: May Allah guide you, it was mentioned that Ali bin Abi Talib used to wear coarse clothes, wearing a shirt for four dirhams and similar things, while we see you wearing good clothes. He said to him: Ali bin Abi Talib (peace be upon him) wore that in a time when it was not denounced, and if he were to wear such things today, he would become notorious for it. The best clothing for each time is the clothing of its people, except that when our Qa'im rises, he will wear the clothes of Ali and follow his way.

Hadith 5773

عن العباس بن هلال الشامي مولى أبي الحسن (عليه السلام) عنه قال: قلت له: جعلت فداك، ما أعجب إلى الناس من يأكل الجشب، ويلبس الخشن، ويتخشع؟! فقال، أما علمت أن يوسف نبي ابن نبي كان يلبس أقيية الديباج مزرورة بالذهب ويجلس في مجالس آل فرعون - إلى أن قال: - إن الله لم يحرم طعاما ولا شرابا من حلال إنما حرم الحرام قل أو كثر، وقد قال جل وعز: قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق.

From Al-Abbas bin Hilal Al-Shami, client of Abu Al-Hassan (peace be upon him), from him saying: I said to him: May I be sacrificed for you, how strange it is to people

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when someone eats coarse food, wears rough clothes, and acts humbly! He said: Don't you know that Yusuf, a prophet son of a prophet, used to wear brocade robes buttoned with gold and sit in the gatherings of Pharaoh's people - then he said - Indeed Allah has not forbidden any food or drink from what is permissible, He only forbade what is unlawful, whether little or much. And Allah the Exalted has said: Say, "Who has forbidden the adornment of Allah which He has produced for His servants and the good things of provision" [Quran 7:32].

Hadith 5774

عن أبي عبد الله (عليه السلام) في قول الله عز وجل: (إنما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون) - إلى أن قال - فكان أمير المؤمنين (عليه السلام) في صلاة الظهر وقد صلى ركعتين وهو راكع وعليه حلة قيمتها ألف دينار وكان النبي (صلى الله عليه وآله) كساه إياها، وكان النجاشي أهداها له، فجاء سائل فقال: السلام عليك يا ولي الله، وأولى بالمؤمنين من أنفسهم، تصدق على مسكين فطرح الحلة إليه وأوماً إليه أن أحملها، فأنزل الله عز وجل فيه هذه الآية.

From Abu Abdullah (peace be upon him) regarding Allah's words: "Your ally is none but Allah and His Messenger and those who have believed - those who establish prayer and give zakah while they bow in prayer" [Quran 5:55] - then he said - Amir al-Mu'minin (peace be upon him) was in the noon prayer and had prayed two rak'ah and was bowing, wearing a garment worth a thousand dinars that the Prophet (peace be upon him and his family) had given him, which the Negus had gifted to him. A beggar came and said: Peace be upon you, O guardian of Allah, who has more right over the believers than themselves, give charity to a poor person. So he tossed the garment to him and gestured to him to take it. Then Allah revealed this verse about him.

Hadith 5775

عن مسعدة بن صدقة قال: دخل سفیان الثوري علي أبي عبد الله (عليه السلام) فرأى عليه ثياب بياض كأنها غرقى البيض فقال له: إن هذا اللباس ليس من لباسك، فقال له: اسمع مني وع ما أقول لك، فإنه، خير لك عاجلا وآجلا، إن أنت مت على السنة ولم تمت على بدعة، أخبرك أن رسول الله (صلى الله عليه وآله) كان في زمان مقفر جدب،

From Mas'ada bin Sadaqa who said: Sufyan Al-Thawri came to Abu Abdullah (peace be upon him) and saw him wearing white clothes that looked like egg whites. He said to him: This clothing is not from your usual clothing. He replied: Listen to me and understand what I say to you, for it is better for you now and later, if you die following the Sunnah and not innovation. I inform you that the Messenger of Allah (peace be upon him and his family) was in a time of poverty and barrenness.

فأما إذا أقبلت الدنيا فأحق أهلها بها أبرارها لا فجارها، ومؤمنوها لا منافقوها، ومسلموها لا كفارها، فما أنكرت يا ثوري؟! فوالله إنى لمتع ما ترى ما أتى علي مذ عقلت صباح ولا مساء ولله في مالي حق أمرني أن أضعه موضعا

إلا وضعته.

But when the world becomes prosperous, its righteous people deserve it more than its wicked ones, its believers more than its hypocrites, and its Muslims more than its disbelievers. What do you deny, O Thawri? By Allah, despite what you see, since I reached the age of understanding, no morning or evening has passed except that I fulfilled Allah's right in my wealth by placing it where He commanded me to place it.

Hadith 5776

عن علي بن أسباط قال: قال سفیان بن عیینة لأبي عبد الله (عليه السلام): إنه يروى أن علي بن أبي طالب (عليه السلام) كان يلبس الخشن من الثياب وأنت تلبس القوي المروي؟ قال: ويحك، أن عليا (عليه السلام) كان في زمان ضيق فإذا اتسع الزمان فأبرار الزمان أولى به.

From Ali bin Asbat who said: Sufyan bin Uyaynah said to Abu Abdullah (peace be upon him): It is narrated that Ali bin Abi Talib (peace be upon him) used to wear rough clothes, while you wear Al-Quhi Al-Marwi! He said: Woe to you, Ali (peace be upon him) was in a time of hardship, but when times become prosperous, the righteous people of the time deserve it more.

Hadith 5777

عن أحمد بن عمر قال: سمعت بعض أصحاب أبي عبد الله (عليه السلام) يحدث أن سفیان الثوري دخل على أبي عبد الله (عليه السلام) وعليه ثياب جياذ فقال: يا أبا عبد الله إن آباءك لم يكونوا يلبسون مثل هذه الثياب! فقال له: إن آبائي كانوا يلبسون ذلك في زمان مقفر مقصر، وهذا زمان قد أرخت الدنيا عزاليها، فأحق أهلها بها أبرارهم.

From Ahmad bin Umar who said: I heard some companions of Abu Abdullah (peace be upon him) narrating that Sufyan Al-Thawri entered upon Abu Abdullah (peace be upon him) while he was wearing fine clothes. He said: O Abu Abdullah, your fathers did not wear such clothes! He replied: My fathers wore that in a time of poverty and constraint, but this is a time when the world has loosened its reins, so the most deserving of it are its righteous people.

CHAPTER 8

Recommendation Of Wearing Good Clothes Outwardly And Coarse Clothes Inwardly, And The Dislike Of Doing The Opposite

[Hadith 5778 to 5779]

Hadith 5778

عن محمد بن علي رفعه قال: مر سفيان الثوري في المسجد الحرام فرأى أبا عبد الله وعليه ثياب كثيرة القيمة حسان، فقال: والله لأتبعه ولأوبخه، فدنا منه فقال: يا بن رسول الله (صلى الله عليه وآله) والله ما لبس رسول الله (صلى الله عليه وآله) مثل هذا اللباس ولا علي، ولا أحد من آبائك!

From Muhammad ibn Ali, raising it, he said: Sufyan al-Thawri passed through the Sacred Mosque and saw Abu Abdullah wearing expensive, beautiful clothes. He said: "By Allah, I will go to him and rebuke him." He approached him and said: "O son of Allah's Messenger (peace be upon him and his family), by Allah, Allah's Messenger (peace be upon him and his family) never wore such clothes, nor did Ali, nor any of your forefathers!"

فقال له أبو عبد الله (عليه السلام): كان رسول الله (صلى الله عليه وآله) في زمان قتر مقتر وكان يأخذ لقتره واقتاره، وإن الدنيا بعد ذلك أرخت عزاليها، فأحق أهلها بها أبرارها، ثم تلا: "قل من حرم زينة الله التي أخرج لعباده والطيبات من الرزق" فنحن أحق من أخذ منها ما أعطاه الله،

Abu Abdullah (peace be upon him) replied to him: "Allah's Messenger (peace be upon him and his family) lived in a time of poverty and scarcity, and he lived according to that poverty and scarcity. After that, the world loosened its reins, and the most deserving of its people are the righteous ones." Then he recited: "Say, who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of sustenance?" [Quran 7:32]. So we are the most deserving to take what Allah has given.

غير أنني يا ثوري ما ترى علي من ثوب إنما لبسته للناس، ثم اجتذب يد سفيان فجرها إليه، ثم رفع الثوب الاعلى، وأخرج ثوبا تحت ذلك على جلده غليظا، فقال: هذا لبسته لنفسي غليظا، وما رأيته للناس، ثم جذب ثوبا على سفيان أعلاه غليظ خشن وداخل ذلك ثوب لين، فقال: لبست هذا الاعلى للناس، ولبست هذا لنفسك تسرها؟!.

However, O Thawri, what you see of my clothes is what I wear for people." Then he grabbed Sufyan's hand and pulled it towards him, then lifted the outer garment and revealed a coarse garment underneath against his skin, saying: "This I wear for myself - coarse - and what you saw was for people." Then he pulled at Sufyan's clothes which

were coarse and rough on top but had soft fabric underneath, and said: "You wear this outer garment for people, and you wear this for yourself to please it?!"

Hadith 5779

عن كامل بن إبراهيم أنه دخل علي أبي محمد (عليه السلام) فنظر إلى ثياب بياض ناعمة قال: فقلت في نفسي: ولي الله وحجته يلبس الناعم من الثياب ويأمرنا نحن بمواساة الاخوان. وينهانا عن لبس مثله. فقال مبتسما يا كامل، وحسر عن ذراعيه. فإذا مسح أسود خشن على جلده فقال هذا لله، وهذا لكم.

From Kamil ibn Ibrahim that he entered upon Abu Muhammad (peace be upon him) and saw soft white clothes. He said: I thought to myself: "The guardian of Allah and His proof wears soft clothes while ordering us to support our brothers and forbidding us from wearing the like of it." He smiled and said: "O Kamil," and he rolled up his sleeves to reveal a coarse black garment against his skin and said: "This is for Allah, and that is for you."

CHAPTER 9

Permissibility Of Having Many Clothes And That It Is Not Considered Extravagance

[Hadith 5780 to 5784]

Hadith 5780

عن إسحاق بن عمار قال: سألت أبا عبد الله (عليه السلام) عن الرجل يكون له عشرة أقمصه يراوح بينها، قال: لا بأس.

From Ishaq bin Ammar who said: I asked Abu Abdullah (peace be upon him) about a man who has ten shirts that he alternates between. He said: There is no problem.

Hadith 5781

بالاسناد عن إسحاق بن عمار قال: قلت لأبي عبد الله (عليه السلام): يكون لي ثلاثة أقمصه؟ قال: لا بأس، فلم أزل حتى بلغت عشرة قال: أليس يودع بعضها بعضا؟ قلت: بلى ولو كنت إنما ألبس واحدا كان أقل بقاء، قال: لا بأس.

From Ishaq bin Ammar who said: I said to Abu Abdullah (peace be upon him): Can I have three shirts? He said: There is no problem. I kept asking until I reached ten. He said: Don't they preserve each other? I said: Yes, and if I were to wear only one it would last less. He said: There is no problem.

Hadith 5782

عن إسحاق بن عمار قال: قلت لأبي عبد الله (عليه السلام): يكون للمؤمن عشرة أقمصه؟ قال: نعم، قلت: عشرون؟ قال: نعم، قلت: ثلاثون؟ قال: نعم، ليس هذا من السرف، إنما السرف أن تجعل ثوب صونك ثوب بذلتك.

From Ishaq bin Ammar who said: I said to Abu Abdullah (peace be upon him): Can a believer have ten shirts? He said: Yes. I said: Twenty? He said: Yes. I said: Thirty? He said: Yes, this is not extravagance. Extravagance is when you make your formal dress your casual wear.

Hadith 5783

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل المؤسر يتخذ الثياب الكثيرة الجياد، والطيايسة، و القمص الكثيرة يصون بعضها بعضا، يتجمل بها أيكون مسرفا؟ قال: لا، لأن الله عز وجل يقول: (لينفق ذو سعة من سعته).

From Abu Abdullah (peace be upon him) who said: I asked him about a wealthy man

who acquires many good clothes, cloaks, and many shirts, preserving some with others, beautifying himself with them - would he be considered extravagant? He said: No, because Allah, the Mighty and Majestic, says: "Let the man of means spend according to his means" [Quran 65:7].

Hadith 5784

عن أبي عبد الله (عليه السلام) قال: لا بأس أن يكون للرجل عشرون قميصا.

From Abu Abdullah (peace be upon him) who said: There is no problem for a man to have twenty shirts.

CHAPTER 10

Dislike Of Undressing Without Necessity, Whether At Night Or Day, For Men Or Women, And Its Prohibition In The Presence Of Respected Onlookers

[Hadith 5785 to 5787]

Hadith 5785

عن أمير المؤمنين (عليهم السلام) قال: إذا تعرى أحدكم نظر إليه الشيطان فطمع فيه فاستتروا.

From Amir al-Muminin (peace be upon him) who said: When one of you undresses, Satan looks at them and becomes covetous of them, so cover yourselves.

Hadith 5786

عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) عن التعري بالليل والنهار، ونهى أن ينظر الرجل إلى عورة أخيه المسلم، وقال: من تأمل عورة أخيه المسلم لعنه سبعون ألف ملك، ونهى المرأة أن تنظر إلى عورة المرأة.

From Al-Sadiq, from his forefathers (peace be upon them) - in the hadith of prohibitions - who said: The Messenger of Allah (peace be upon him and his family) forbade undressing during the night and day, and forbade a man from looking at the private parts of his Muslim brother, and said: Whoever deliberately looks at the private parts of his Muslim brother, seventy thousand angels curse him, and he forbade a woman from looking at the private parts of another woman.

Hadith 5787

وفي (الخصال) بإسناده عن علي (عليه السلام) - في حديث الأربعمائة - قال: إذا تعرى الرجل نظر إليه الشيطان فطمع فيه فاستتروا، ليس للرجل أن يكشف ثيابه عن فخذه ويجلس بين قوم.

In (Al-Khisal) with his chain from Ali (peace be upon him) - in the hadith of the four hundred - he said: When a man undresses, Satan looks at him and becomes covetous of him, so cover yourselves. It is not permissible for a man to uncover his clothes from his thighs and sit among people.

Shaykh Hurr Amili: What has preceded indicates this in the clothing of the one praying, and in the etiquettes of the bath, and what will come indicates it as well.

CHAPTER 11

Recommendation Of Wearing Trousers And Similar Garments

[Hadith 5788 to 5788]

Hadith 5788

عن أبي عبد الله (عليه السلام) قال: أوحى الله إلى إبراهيم أن الأرض قد شكت إلى الحياء من رؤية عورتك فاجعل بينك وبينها حجابا، فاجعل شيئا هو أكبر من الثياب من دون السراويل فلبسه فكان إلى ركبتيه.

From Abu Abdullah (peace be upon him) who said: Allah revealed to Abraham: "Indeed the earth has complained to Me about feeling shame from seeing your private parts, so place a barrier between yourself and it." So he made something larger than clothes besides trousers and wore it, and it reached to his knees.

CHAPTER 12

Dislike Of Seeking Fame (Shuhrah) Through Clothing And Other Things

[Hadith 5789 to 5792]

Hadith 5789

عن أبي عبد الله (عليه السلام) قال: إن الله يبغض شهرة اللباس.

From Abu Abdullah (peace be upon him) who said: Indeed Allah detests fame (shuhrah) through clothing.

Translator: See comment in Hadith 5792 for a description of Shuhrah.

Hadith 5790

عن أبي عبد الله (عليه السلام) قال: كفى بالمرء خزيا أن يلبس ثوبا يشهره، أو يركب دابة تشهره.

From Abu Abdullah (peace be upon him) who said: It is enough humiliation for a person to wear clothing that makes him famous, or to ride a mount that makes him famous.

Hadith 5791

عن عثمان بن عيسى عن زكريا، عن أبي عبد الله (عليه السلام) قال: الشهرة خيرها وشرها في النار.

From Uthman ibn Isa from whoever mentioned it, from Abu Abdullah (peace be upon him) who said: Fame, (shuhrah) both its good and evil, leads to the Fire.

Translator: See comment in Hadith 5792 for a description of Shuhrah.

Hadith 5792

عن أبي سعيد، عن الحسين (عليه السلام) قال: من لبس ثوبا يشهره كساه الله يوم القيامة ثوبا من النار.

From Abu Saeed, from Al-Hussain (peace be upon him) who said: Whoever wears clothing to become famous (*), Allah will clothe him with a garment of fire on the Day of Resurrection.

Translator: * Shuhrah refers to the act of seeking fame or recognition, particularly through one's appearance or behavior. It denotes wearing clothing (e.g. clerical attire) or adopting mannerisms that deliberately make one stand out from the common people or societal norms in an ostentatious way, seeking fame and/or recognition.

CHAPTER 13

Prohibition Of Women Imitating Men, Men Imitating Women, And The Elderly Imitating The Youth

[Hadith 5793 to 5795]

Hadith 5793

الحسن الطبرسي في (مكارم الأخلاق) عن: سماعة بن مهران، عن أبي عبد الله، وأبي الحسن (عليهما السلام) في الرجل يجر ثيابه قال: إني لأكره أن يتشبه بالنساء.

Al-Hasan Al-Tabrasi in (Makarim Al-Akhlaq) from Sama'a bin Mihran, from Abu Abdullah and Abu Al-Hassan (peace be upon them) regarding a man who drags his clothes, he said: I dislike that he imitates women.

Hadith 5794

وعن أبي عبد الله، عن آبائه (عليهما السلام) قال: كان رسول الله (صلى الله عليه وآله) يجر الرجل أن يتشبه بالنساء وينهى المرأة أن تتشبه بالرجال في لباسها.

From Abu Abdullah, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) used to rebuke the man who imitated women and forbid the woman who imitated men in her clothing.

Hadith 5795

وعنه (عليه السلام) قال: خير شبابكم من تشبه بكهولكم، وشر كهولكم من تشبه بشبابكم.

From him (peace be upon him) who said: The best of your youth are those who imitate your elderly, and the worst of your elderly are those who imitate your youth.

Shaykh Hurr Amili: And there will come what indicates this here and in trade, and there will come what indicates that what is meant by dislike is prohibition except in some individual cases.

CHAPTER 14

Recommendation Of Wearing White, Dislike Of Al-Ajam Clothing And Food And Black Except What Is Exempted, And The Impermissibility Of Wearing Clothes Of Allah's Enemies And Following Their Ways

[Hadith 5796 to 5801]

Hadith 5796

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): البسوا البياض فإنه أطيب وأطهر، وكفنوا فيه موتاكم.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Wear white for it is purer and cleaner, and shroud your dead in it.

Hadith 5797

عن صفوان الجمال قال: حملت أبا عبد الله (عليه السلام) الحملة الثانية إلى الكوفة وأبو جعفر المنصور بها، فلما أشرف على الهاشمية مدينة أبي جعفر أخرج رجله من غرز الرجل ثم نزل فدعا ببغلة شهباء ولبس ثيابا بيضاء وكمة بيضاء، فلما دخل عليه قال له أبو جعفر: لو تشبهت بالأنبياء، فقال له أبو عبد الله (عليه السلام): وأني يبعدي من أبناء الأنبياء.

From Safwan Al-Jammal who said: I transported Abu Abdullah (peace be upon him) on the second journey to Kufa while Abu Ja'far Al-Mansur was there. When he overlooked Al-Hashimiya, Abu Ja'far's city, he took his foot from the stirrup then dismounted and called for a grey mule and wore white clothes and a white cap. When he entered upon him, Abu Ja'far said to him: If only you resembled the prophets. Abu Abdullah (peace be upon him) replied to him: And how am I far from being among the sons of the prophets?

Hadith 5798

عن أبي جعفر (عليه السلام) قال: قال النبي (صلى الله عليه وآله): ليس من لباسكم شيء أحسن من البياض فالبسوه وكفنوا فيه موتاكم.

From Abu Ja'far (peace be upon him) who said: The Prophet (peace be upon him and his family) said: There is no clothing better than white among your clothes, so wear it and shroud your dead in it.

Hadith 5799

عن أبي عبد الله عن آبائه (عليهم السلام) أن أمير المؤمنين (عليه السلام) كان لا ينخل له الدقيق، وكان (عليه السلام) يقول: لا تزال هذه الأمة بخير ما لم يلبسوا لباس العجم ويطعموا أطمعة العجم، فإذا فعلوا ذلك ضربهم الله بالذل.

From Abu Abdullah from his forefathers (peace be upon them) that Amir al-Muminin (peace be upon him) would not sift his flour, and he (peace be upon him) would say: This community will remain in good as long as they do not wear the clothes of Al-Ajam (*) and eat the food of Al-Ajam. When they do that, Allah will strike them with humiliation.

Translator: * During the early Islamic period, "al-Ajam" was primarily used to refer to the Persian Empire and its people, as they were the major non-Arab civilization that Muslims encountered during their expansions. In this hadith, Imam Ali is likely referring to the distinct cultural practices, lifestyles, and luxuries associated with non-Arab civilizations, particularly the Persians.

Hadith 5800

عن أبي هريرة، عن النبي (صلى الله عليه وآله) قال: قال: خير ثيابكم البيضاء فليلبسه أحياءكم، وكفنوا فيه موتاكم.

From Abu Hurayra, from the Prophet (peace be upon him and his family) who said: The best of your clothes is white, so let your living wear it and shroud your dead in it.

Hadith 5801

عن أبي البختري، عن جعفر بن محمد، عن أبيه (عليهما السلام) أن عليا (عليه السلام) كان لا يلبس إلا البيضاء أكثر ما يلبس، ويقول: فيه تكفين الموتى.

From Abu Al-Bakhtari, from Ja'far ibn Muhammad, from his father (peace be upon them both) that Ali (peace be upon him) would only wear white most of what he wore, and he would say: In it the dead are shrouded.

Shaykh Hurr Amili: What has preceded indicates this in shrouding, and hadiths about wearing black and the clothing of Allah's enemies and their ways have preceded in the clothing of the one who prays.

CHAPTER 15

Recommendation Of Wearing Cotton

[Hadith 5802 to 5802]

Hadith 5802

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): البسوا ثياب القطن فإنه لباس رسول الله (صلى الله عليه وآله) وهو لباسنا.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: Amir al-Muminin (peace be upon him) said: "Wear cotton clothes for it was the clothing of the Messenger of Allah (peace and blessings be upon him) and it is our clothing."

CHAPTER 16

Recommendation Of Wearing Linen And Thick Clothing, And The Dislike Of Wearing Transparent Garments

[Hadith 5803 to 5804]

Hadith 5803

عن علي بن عقبة، عن أبيه قال: قال أبو عبد الله (عليه السلام): الكتان من لباس الأنبياء وهو ينبت اللحم.

From Ali ibn Uqbah, from his father who said: Abu Abdullah (peace be upon him) said: Linen is from the clothing of the prophets, and it helps grow flesh.

Hadith 5804

محمد بن علي بن الحسين في (الخصال) بإسناده الآتي عن علي (عليه السلام) - في حديث الأربعمائة - قال: عليكم بالصفيق من الثياب فإن من رق ثوبه رق دينه، لا يقوم أحدكم بين يدي الرب جل جلاله وعليه ثوب يشف.

Muhammad ibn Ali ibn Al-Hussein in (Al-Khisal) with his coming chain from Ali (peace be upon him) - in the hadith of the four hundred - said: You should wear thick clothing, for whoever wears thin clothing, his religion becomes thin. None of you should stand before the Lord, Majestic is His Glory, wearing transparent clothing.

CHAPTER 17

Dislike Of Wearing Deep Red, Saffron-Dyed, And Safflower-Dyed Clothes Except For Wedding And Family Gatherings, And The Non-Prohibition Of Colors In General

[Hadith 5805 to 5820]

Hadith 5805

عن زرارة قال: رأيت علي أبي جعفر (عليه السلام) ثوبا معصفرا فقال: إني تزوجت امرأة من قريش.

From Zurarah who said: I saw on Abu Ja'far (peace be upon him) a safflower-dyed garment, and he said: I married a woman from Quraysh.

Hadith 5806

عن أبي عبد الله (عليه السلام) قال: يكره المفدم إلا للعروس.

From Abu Abdullah (peace be upon him) who said: Deep red clothing is disliked except for the bride.

Hadith 5807

عن علي بن جعفر - في حديث - أنه قصد أخاه موسى بن جعفر (عليه السلام) فضرب الباب فخرج وعليه إزار ممشق قد عقده في عنقه.

From Ali ibn Ja'far - in a hadith - that he went to his brother Musa ibn Ja'far (peace be upon him) and knocked on the door, and he came out wearing a red-dyed waist wrap tied around his neck.

Hadith 5808

عن زرارة، عن أبي جعفر (عليه السلام) قال: صبغنا البهرمان، وصبغ بني أمية الزعفران.

From Zurarah, from Abu Ja'far (peace be upon him) who said: We used Al-Bahraman (*) dye, while the Bani Umayyah used saffron dye.

Translator: * A reddish to reddish-orange dye, similar to "madder" root (Rubia tinctorum).

Hadith 5809

قال أمير المؤمنين (عليه السلام): نهاني رسول الله (صلى الله عليه وآله) عن لبس ثياب الشهرة، ولا أقول: نهاكم عن لبس المعصفر المقدم.

Amir al-Muminin (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) forbade me from wearing clothes of fame, but I do not say: he

forbade you from wearing safflower-dyed and deep red clothes.

Hadith 5810

عن ابن القداح، عن أبي عبد الله (عليه السلام) إن رسول الله (صلى الله عليه وآله) كانت له ملحفة مرسومة يلبسها في أهله حتى يردع على جسده.

From Ibn al-Qaddah, from Abu Abdullah (peace be upon him): The Messenger of Allah (peace be upon him and his family) had a yellow-dyed wrap that he would wear among his family until it left marks on his body.

Hadith 5811

وقال أبو جعفر (عليه السلام): كنا نلبس المعصفر في البيت.

And Abu Ja'far (peace be upon him) said: We used to wear safflower-dyed clothes in the house.

Hadith 5812

عن أبي جعفر (عليه السلام) قال: إنا نلبس المعصفرات والمضرجات.

From Abu Ja'far (peace be upon him), he said: We wear clothes dyed with safflower and red dye.

Hadith 5813

عن محمد بن علي قال: رأيت علي أبي الحسن (عليه السلام) ثوبا عدسيا.

From Muhammad ibn Ali, he said: I saw on Abu Al-Hassan (peace be upon him) a lentil-colored garment.

Hadith 5814

عن الحكم بن عيينة قال: دخلت على أبي جعفر (عليه السلام) وهو في بيت منجد وعليه قميص رطب وملحفة مصبوغة قد أثر الصبغ على عاتقه، فجعلت أنظر إلى البيت وأنظر في هيئته، فقال لي: يا حكم ما تقول في هذا؟ فقلت: ما عسيت أن أقول وأنا أراه عليك، فأما عندنا وإنما يفعله الشاب المرهق، فقال: يا حكم، من حرم زينة الله التي أخرج لعباده، فأما هذا البيت الذي ترى فهو بيت المرأة وأنا قريب العهد بالعرس، وبيتي البيت الذي تعرف.

From Al-Hakam ibn Uyaynah, he said: I entered upon Abu Ja'far (peace be upon him) while he was in a decorated house wearing a wet shirt and a dyed wrap that had left color marks on his shoulder. I began looking at the house and at his appearance, so he said to me: O Hakam, what do you say about this? I said: What can I say when I see it on you? Among us only young inexperienced men do this. He said: O Hakam, who has forbidden the adornment which Allah has brought forth for His servants? [Quran

Dislike Of Wearing Deep Red, Saffron-Dyed, And Safflower-Dyed Cloth...

7:32] As for this house that you see, it is my wife's house and I was recently married, and my house is the one you know.

Hadith 5815

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: لا بأس بلبس المعصفر.

From Muhammad ibn Muslim, from one of them (peace be upon them), he said: There is no problem with wearing safflower-dyed clothes.

Hadith 5816

عن أبي الجارود قال: كان أبو جعفر (عليه السلام) يلبس المعصفر والمنير.

From Abu Al-Jaroud, he said: Abu Ja'far (peace be upon him) used to wear clothes dyed with safflower and bright colors.

Hadith 5817

عن الحسن البصري قال: دخلت علي أبي جعفر (عليه السلام) أنا وصاحب لي فإذا هو في بيت منجد وعليه ملحفة وردية وقد حف لحيته، واكتحل فسألناه عن مسائل فلما قمنا قال لي: يا حسن، قلت: لبيك، قال: إذا كان غدا فأتني أنت وصاحبك، فقلت: نعم جعلت فداك.

From Al-Hassan Al-Basri, he said: I and a companion of mine entered upon Abu Ja'far (peace be upon him) and he was in a decorated house wearing a rose-colored wrap, his beard was trimmed, and he had applied kohl. We asked him some questions. When we stood up to leave, he said to me: O Hassan, I said: At your service. He said: Tomorrow, you and your companion come to me. I said: Yes, may I be sacrificed for you.

فلما أن كان من الغد دخلت عليه فإذا هو في بيت ليس فيه إلا حصير وإذا عليه قميص غليظ، ثم أقبل على صاحبي فقال: يا أبا أهل البصرة إنك دخلت علي أمس وأنا في بيت المرأة وكان أمس يومها والبيت بيتها والمتاع متاعها، فتزينت لي على أن أتزين لها تزينت لي، فلا يدخل على قلبك شيء،

The next day when I entered upon him, he was in a house with nothing but a mat and he was wearing a coarse shirt. Then he turned to my companion and said: O brother from Basra, you entered upon me yesterday while I was in my wife's house, and yesterday was her day, and the house was her house, and the furnishings were hers. She beautified herself for me so I beautified myself for her, so let nothing enter your heart about this.

فقال له صاحبي: جعلت فداك قد كان والله دخل قلبي شيء فأما الآن فقد والله أنهدب الله ما كان، وعلمت أن الحق فيما قلت.

My companion said to him: May I be sacrificed for you, by Allah something had entered my heart, but now Allah has removed what was there, and I know that the

truth is in what you said.

Hadith 5818

عن أبان بن عثمان، عن الصادق قال: إن أعرابياً أتى النبي (صلى الله عليه وآله) فخرج إليه في رداء ممشق.

From Aban ibn Uthman, from Al-Sadiq he said: A Bedouin came to the Prophet (peace be upon him and his family) and he went out to him wearing a red-striped cloak.

Hadith 5819

عن أحمد بن عبد الله قال: دخلت على أبي الحسن الرضا (عليه السلام) فخرج إلي وهو متمرز بإزار مورد.

From Ahmad ibn Abdullah, he said: I entered upon Abu Al-Hassan Al-Ridha (peace be upon him) and he came out to me wearing a rose-colored waist wrap.

Hadith 5820

عن أبي عبد الله (عليه السلام) - في حديث - أن رسول الله (صلى الله عليه وآله) قال أخبرني جبرئيل اني عن يمين العرش يوم القيامة وإن الله كساني ثوبين: أحدهما أخضر، والآخر وردي، وانك يا علي عن يمين العرش وإن الله كسك ثوبين: أحدهما أخضر، والآخر وردي وانك يا فاطمة عن يمين العرش وإن الله كسك الله ثوبين أحدهما أخضر، والآخر وردي.

From Abu Abdullah (peace be upon him) in a hadith that the Messenger of Allah (peace be upon him and his family) said: Gabriel informed me that I will be on the right side of the Throne on the Day of Resurrection, and that Allah has clothed me in two garments: one green and the other rose-colored, and you O Ali will be on the right side of the Throne and Allah has clothed you in two garments: one green and the other rose-colored, and you O Fatima will be on the right side of the Throne and Allah has clothed you in two garments: one green and the other rose-colored.

قال: قلت: جعلت فداك إن الناس يكرهون الوردي، فقال: يا أبان إن الله عز وجل لما رفع المسيح إلى السماء رفعه إلى جنة فيها سبعون غرفة، وإن الله كساه ثوبين أحدهما أخضر، والآخر وردي قال: قلت: جعلت فداك أخبرني بنظيره من القرآن قال: إن الله يقول: (فإذا انشقت السماء فكانت وردة كالدهان).

I said: May I be sacrificed for you, people dislike rose color. He said: O Aban, when Allah elevated Jesus to the heaven, He elevated him to a paradise containing seventy chambers, and Allah clothed him in two garments: one green and the other rose-colored. I said: May I be sacrificed for you, inform me of its equivalent from the Quran. He said: Allah says: "When the sky is rent asunder and becomes rosy like red hide" [Quran 55:37].

CHAPTER 18

Permissibility Of Wearing Blue

[Hadith 5821 to 5823]

Hadith 5821

عن يونس قال: رأيت علي أبي الحسن الرضا (عليه السلام) طيلسانا أزرق.

From Yunus who said: I saw upon Abu Al-Hassan Al-Ridha (peace be upon him) a blue shawl.

Hadith 5822

عن أبيه قال: رأيت علي بن الحسين (عليه السلام) وعليه دراعة سوداء وطيلسان أزرق.

From his father who said: I saw Ali ibn Al-Hussein (peace be upon him) wearing a black gown and a blue shawl.

Hadith 5823

عن علي بن جعفر بن ناجية أنه كان اشترى طيلسانا طرازيا أزرق بمائة درهم وحمله معه إلى أبي الحسن الأول (عليه السلام) فأرسل أبو الحسن (عليه السلام) يطلبه فبعثه إليه.

From Ali ibn Ja'far ibn Najiya that he had purchased a blue embroidered shawl for one hundred dirhams and carried it with him to Abu Al-Hassan the First (peace be upon him). Then Abu Al-Hassan (peace be upon him) sent someone requesting it, so he sent it to him.

CHAPTER 19

Dislike Of Wearing Wool And Hair Except Due To Illness

[Hadith 5824 to 5829]

Hadith 5824

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: لا يلبس الصوف والشعر إلا من علة.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: "One should not wear wool and hair except due to illness."

Hadith 5825

عن أبي بصير، عن أبي عبد الله (عليه السلام) - في حديث - أنه لم يكن يلبس الصوف والشعر إلا من علة.

From Abu Basir, from Abu Abdullah (peace be upon him) - in a hadith - that he would not wear wool and hair except due to illness.

Hadith 5826

وبهذا الاسناد عن أبي عبد الله (عليه السلام) أن رسول الله (صلى الله عليه وآله) لم يكن يلبس الصوف والشعر إلا من علة.

And with this chain of narration from Abu Abdullah (peace be upon him) that the Messenger of Allah (peace and blessings be upon him) would not wear wool and hair except due to illness.

Hadith 5827

محمد بن علي بن الحسين في (الخصال) بإسناده عن علي (عليه السلام) - في حديث الأربعمائة - قال: البسوا الثياب القطن فإنها لباس رسول الله (صلى الله عليه وآله)، ولم يكن يلبس الشعر والصوف إلا من علة. وقال: إن الله جميل يحب الجمال، ويحب أن يرى أثر نعمته على عبده.

Muhammad bin Ali bin Al-Hussein in (Al-Khisal) with his chain from Ali (peace be upon him) - in the hadith of the four hundred - he said: "Wear cotton clothes for they are the clothing of the Messenger of Allah (peace and blessings be upon him), and he would not wear hair and wool except due to illness." And he said: "Indeed, Allah is beautiful and loves beauty, and He loves to see the effect of His blessings on His servant."

Hadith 5828

محمد بن الحسن في (الأُمالي والَاخبار) بإسناده الآتي عن أبي ذر. عن رسول الله (صلى الله عليه وآله) في وصيته له قال: يا أبا ذر يكون في آخر الزمان قوم يلبسون الصوف في صيفهم وشتائهم يرون أن لهم الفضل بذلك على غيرهم أولئك يلعنهم أهل السماوات والأرض.

Muhammad bin Al-Hassan in (Al-Amali and Al-Akhbar) with his upcoming chain from Abu Dharr, from the Messenger of Allah (peace and blessings be upon him) in his advice to him, he said: "O Abu Dharr, in the end times there will be people who wear wool in their summer and winter, thinking they have superiority over others because of it. Those are the ones whom the inhabitants of the heavens and earth curse."

أقول: وتقدم في أحاديث لبس المنافاة، ويحتمل الحمل على نفي التحريم، ويحتمل التخصيص بوقت الصلاة كما يفهم من آخره، ويحتمل التقييد بوجود العلة كما مر.

I (Hurr Amili) say: And what has preceded in the hadiths of wearing contradicts this, and it's possible to interpret it as negating prohibition, or to specify it for the time of prayer as understood from its end, or to restrict it to the presence of illness as mentioned before.

Hadith 5829

ويأتي في التسليم علي الصبيان في العشرة ما دل علي أن رسول الله (صلى الله عليه وآله) كان يلبس الصوف ليكون سنة من بعده، وهو محتمل لما ذكرنا، وللحمل على النسخ، وللتخصيص بلبس العباء، فإنه لم ينقل أنه كان يلبس غيرها من الصوف، بل نقل أن لباسه كان من القطن كما تقدم.

And there will come in the greetings to boys in sociability what indicates that the Messenger of Allah (peace and blessings be upon him) used to wear wool to make it a tradition after him, and this is possible for what we mentioned, and for considering it abrogated, and for specifying it to wearing the abaya, for it has not been reported that he wore anything else made of wool, but rather it was reported that his clothing was made of cotton as mentioned before.

CHAPTER 20

Permissibility Of Wearing Patterned Clothing Not Made Of Pure Silk, Though Disliked

[Hadith 5830 to 5832]

Hadith 5830

عن يونس بن يعقوب قال: حدثني من أثق به أنه رأى على جوارى أبي الحسن (عليه السلام) الوشي.

From Yunus ibn Ya'qub who said: A trustworthy person told me that he saw patterned clothing on the female servants of Abu Al-Hassan (peace be upon him).

Hadith 5831

عن ياسر قال: قال لي أبو الحسن (عليه السلام): اشتر لنفسك خزا وإن شئت فوشي، فقلت: كل الوشي؟ فقال: وما للوشي؟ قلت: ما لم يكن فيه قطن يقولون: إنه حرام، قال: البس ما فيه قطن.

From Yasir who said: Abu Al-Hassan (peace be upon him) said to me: Buy silk for yourself, and if you wish, patterned clothing. I asked: All types of patterned clothing? He said: What about patterned clothing? I said: They say what doesn't contain cotton is forbidden. He said: Wear what contains cotton.

Hadith 5832

عن الحسين بن سالم العجلي أنه حمل إليه الوشي. أقول: وتقدم ما يدل على الكراهة في حديث جراح المدائني.

From Al-Hussain ibn Salim Al-Ijli that patterned clothing was brought to him. I (Hurr Amili) say: What indicates its disliked status was previously mentioned in the hadith of Jarrah Al-Madaini.

CHAPTER 21

Recommendation Of Humility In Clothing

[Hadith 5833 to 5836]

Hadith 5833

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) عن أبي عبد الله (عليه السلام) قال: إن علي بن الحسين (عليه السلام) خرج في ثياب حسان فرجع مسرعا فقال: يا جارية ردي ثيابي فقد مشيت في ثيابي هذه فكأنني لست علي بن الحسين.

Al-Hasan bin Al-Fadl Al-Tabarsi in (Makarim Al-Akhlaq) from Abu Abdullah (peace be upon him) said: Ali bin Al-Husayn (peace be upon him) went out wearing fine clothes then returned quickly and said: O maid, return my clothes for I walked in these clothes and felt as if I was not Ali bin Al-Husayn.

Hadith 5834

قال: وكان إذا مشى كأن الطير علي رأسه لا تسبق يمينه شماله.

And from him (peace be upon him): When he walked it was as if there was a bird on his head, his right did not precede his left.

Hadith 5835

وعنه (عليه السلام) قال: إن الجسد إذا لبس الثوب اللين طغى.

And from him (peace be upon him) said: When the body wears soft clothing it transgresses.

Hadith 5836

وعن أبي جعفر (عليه السلام) قال: إن صاحبكم ليشتري القميصين السنبلانيين فيخير غلامه أيهما شاء، ثم يلبس الآخر، فإذا جاز كمه أصابعه قطعه، وإذا جاز كعبه حذفه.

From Abu Ja'far (peace be upon him) said: Your companion would buy two Sunbulani (*) shirts and give his servant choice of whichever he wanted, then wear the other one. When the sleeve extended past his fingers he would cut it, and when it went past his ankle he would trim it.

Translator: * Al-sunbulaniyyayn is an adjective describing a type of shirt. It's derived from "sunbul", which means "ear of grain" or "spike," particularly associated with wheat. The term "Sunbulani" in this context likely refers to a specific style or quality of shirt made from a fabric whose texture or pattern, perhaps resembles the texture of wheat spikes.

CHAPTER 22

Recommendation Of Shortening Clothes And The Limit Of Length And Width Of Shirts And Recommendation Of Cleaning Clothes

[Hadith 5837 to 5847]

Hadith 5837

عن أبي الحسن قال: ثلاث من عرفهن لم يدعهن: جز الشعر، وتشمير الثوب، ونكاح الإماء.

From Abu Al-Hassan who said: Three things whoever knows them will not abandon them: trimming hair, shortening clothes, and marrying slave women.

Hadith 5838

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) في قول الله عز جل: "وثيابك فطهر" قال: فشمّر.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him) regarding Allah's words: "And purify your garments" [Quran 74:4], he said: It means shorten them.

Hadith 5839

عن زرارة ابن أعين قال: رأيت قميص علي (عليه السلام) الذي قتل فيه عند أبي جعفر (عليه السلام) فإذا أسفله اثني عشر شبرا وبدنه ثلاثة أشبار، ورأيت فيه نضح دم.

From Zurara ibn A'yan who said: I saw Ali's shirt (peace be upon him) in which he was killed with Abu Ja'far (peace be upon him). Its bottom was twelve spans and its body was three spans, and I saw blood stains on it.

Hadith 5840

عن أبي عبد الله (عليه السلام) (في حديث) أنه رآه قميص علي (عليه السلام) الذي ضرب فيه فإذا هو قميص كرايبس، وإذا أثر دم قال: فشبرت بدنه فإذا هو ثلاثة أشبار، وشبرت أسفله فإذا هو اثنا عشر شبرا.

From Abu Abdullah (peace be upon him) in a hadith that he saw Ali's shirt (peace be upon him) in which he was struck, and it was a coarse cotton shirt with traces of blood. He said: I measured its body and it was three spans, and I measured its bottom and it was twelve spans.

Hadith 5841

عن سلمة بياح القلانسي قال: كنت عند أبي جعفر (عليه السلام) إذ دخل عليه أبو عبد الله (عليه السلام) فقال أبو جعفر: يا بني ألا تطهر قميصك؟ فذهب فظننا أن ثوبه قد أصابه شيء فرجع فقال: إنهن هكذا فعلنا: جعلنا فداك ما لقميصه؟ قال: كان قميصه طويلا فأمرته أن يقصره إن الله عز وجل يقول: وثيابك فطهر.

From Salama the cap seller who said: I was with Abu Ja'far (peace be upon him) when Abu Abdullah (peace be upon him) entered. Abu Ja'far said: O my son, won't you purify your shirt? He left and we thought something had stained his clothes. He returned and said: They are like this. We said: May we be sacrificed for you, what's wrong with his shirt? He said: His shirt was long so I ordered him to shorten it, for Allah says: "And purify your garments" [Quran 74:4].

Hadith 5842

عن حذيفة بن منصور قال: كنت عند أبي عبد الله (عليه السلام) فدعا بأثواب فذرع منها فعمد إلى خمس أذرع فقطعه، ثم شبر عرضه ستة أشبار ثم شقه، وقال: شدوا صنفته، وهدبوا طرفيه.

From Hudhayfa bin Mansur who said: I was with Abu Abdullah (peace be upon him) when he called for some clothes and measured them. He took five cubits and cut it, then measured its width as six spans, then split it and said: Strengthen its hem and make fringes on its edges.

Hadith 5843

عن أبي عبد الله (عليه السلام) قال: إن عليا (عليه السلام) كان عندكم فأتى بني ديوان فاشتري ثلاثة أثواب بدينار، القميص إلى فوق، الكعب، والإزار إلى نصف الساق، والرداء من يديه إلى تذييه ومن خلفه إلى أيبه، ثم رفع يديه إلى السماء فلم يزل يحمد الله على ما كساه حتى دخل منزله.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) was among you and went to Bani Daywan and bought three garments for one dinar: a shirt reaching above the ankles, a waist wrap reaching mid-shin, and a robe reaching from his hands to his chest and from behind to his buttocks. Then he raised his hands to the sky and continued praising Allah for what He had clothed him with until he entered his house.

ثم قال: هذا اللباس الذي ينبغي للمسلمين أن يلبسوه: قال أبو عبد الله (عليه السلام): ولكن لا تقدر أن تلبسوها هذا اليوم ولو فعلنا لقالوا: مجنون، ولقالوا: وراء، والله عز وجل يقول: " وثيابك فطهر " قال: وثيابك ارفعها لا تجرها، فإذا قام قائمنا كان هذا اللباس.

Then he said: This is the clothing that Muslims should wear. Abu Abdullah (peace be upon him) said: But you cannot wear them today, for if we did, they would say: He's crazy, and they would say: He's showing off. And Allah says: "And purify your

garments" [Quran 74:4]. He said: It means raise your clothes, don't drag them. When our Qa'im rises, this will be the clothing.

Hadith 5844

عن علي بن الحكم، عن عبد الرحمن بن عثمان قال: قال أبو الحسن (عليه السلام): إن الله عز وجل قال لنبيه (صلى الله عليه وآله): "وثيابك فطهر" وكانت ثيابه طاهرة، وإنما أمره بالتشمير.

From Ali bin Al-Hakam, from Abdul Rahman bin Uthman who said: Abu Al-Hassan (peace be upon him) said: Allah the Mighty and Majestic said to His Prophet (peace be upon him and his family): "And purify your garments" [Quran 74:4] and his garments were already pure, but He commanded him to shorten them.

Hadith 5845

محمد بن علي بن الحسين في (الخصال) بإسناده عن علي (عليه السلام) - في حديث الأربعمائة - قال: تشمير الثياب طهور لها، قال الله تعالى: (وثيابك فطهر) أي فشمير.

Muhammad bin Ali bin Al-Hussein in (Al-Khisal) with his chain from Ali (peace be upon him) - in the hadith of the four hundred - said: Shortening the garments is purification for them. Allah the Exalted said: "And purify your garments" [Quran 74:4] meaning shorten them.

Hadith 5846

الفضل بن الحسن الطبرسي في (مجمع البيان) عن أبي عبد الله (عليه السلام) في قوله تعالى " وثيابك فطهر " قال: معناه ثيابك فقصر.

Al-Fadl bin Al-Hassan Al-Tabarsi in (Majma Al-Bayan) from Abu Abdullah (peace be upon him) regarding Allah's words "And purify your garments" [Quran 74:4] said: Its meaning is shorten your garments.

Hadith 5847

وعن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): غسل الثياب يذهب الهم والحزن، وهو طهور للصلاة وتشمير الثياب طهور لها، وقد قال الله تعالى " وثيابك فطهر " أي فشمير.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: Washing clothes removes worry and sadness, and it is purification for prayer, and shortening the garments is purification for them, and Allah the Exalted has said "And purify your garments" [Quran 74:4] meaning shorten them.

CHAPTER 23

Dislike Of Dragging Garments Below The Ankles For Men And Its Permissibility For Women, And The Prohibition Of Arrogance And Strutting

[Hadith 5848 to 5860]

Hadith 5848

عن أبي جعفر (عليه السلام) أن النبي (صلى الله عليه وآله) أوصى رجلا من بني تميم فقال له: إياك وإسبال الإزار والقميص، فإن ذلك من المخيلة، والله لا يحب المخيلة.

From Abu Ja'far (peace be upon him) that the Prophet (peace and blessings be upon him and his family) advised a man from Bani Tamim saying: Beware of letting your lower garment and shirt drag, for that is a sign of arrogance, and Allah does not love arrogance.

Hadith 5849

عن أبي حمزة رفعه قال: نظر أمير المؤمنين (عليه السلام) إلى فتى مرخي إزاره فقال: يا فتى ارفع إزارك فإنه أبقى لثوبك وأتقى لقلبك.

From Abu Hamza in a raised chain said: Amir al-Muminin (peace be upon him) looked at a youth whose lower garment was dragging and said: O youth, raise your garment for it will preserve your clothing better and make your heart more God-fearing.

Hadith 5850

عن محمد بن مسلم قال: نظر أبو عبد الله (عليه السلام) إلى رجل قد لبس قميصا يصيب الأرض فقال: ما هذا ثوب طاهر.

From Muhammad bin Muslim who said: Abu Abdullah (peace be upon him) looked at a man who was wearing a shirt that touched the ground and said: This is not a pure garment.

Hadith 5851

عن أبي عبد الله (عليه السلام) في الرجل يجرد ثوبه، قال: إني لأكره أن يتشبه بالنساء.

From Abu Abdullah (peace be upon him) regarding a man who drags his garment, he said: I dislike that he imitates women.

Hadith 5852

عن عبد الله بن هلال قال: أمرني أبو عبد الله (عليه السلام) أن أشتري له إزارا فقلت: إني لست أصيب إلا واسعاً، فقال: اقطع منه وكفه، ثم قال: إن أبي قال: ما جاوز الكعبين ففي النار.

From Abdullah bin Hilal who said: Abu Abdullah (peace be upon him) ordered me to buy him a lower garment. I said: I can only find wide ones. He said: Cut from it and hem it. Then he said: My father said: Whatever goes below the ankles is in the Fire.

Hadith 5853

عن الحسين بن زيد عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - قال ونهي رسول الله (صلى الله عليه وآله) أن يختال الرجل في مشيه، وقال: من لبس ثوباً فاختال فيه خسف الله به من شفير جهنم وكان قرين قارون لأنه أول من اختال فخسف الله به وبداره الأرض، ومن اختال فقد نازع الله في جبروته.

From Al-Husayn bin Zayd from Al-Sadiq, from his forefathers (peace be upon them) - in a hadith of prohibitions - said: The Messenger of Allah (peace and blessings be upon him and his family) forbade that a man should walk arrogantly, and said: Whoever wears a garment and walks arrogantly in it, Allah will cause him to sink from the edge of Hell, and he will be a companion of Qarun because he was the first to walk arrogantly and Allah caused him and his house to sink into the earth. Whoever walks arrogantly has disputed with Allah in His might.

Hadith 5854

عن أبي جعفر محمد بن علي الباقر (عليه السلام)، عن جابر بن عبد الله، عن النبي (صلى الله عليه وآله) - في حديث - قال: إن المجنون حق المجنون المتبختر في مشيته، الناظر في عطفه، المحرك جنبه بمنكبيه، فذاك المجنون وهذا المبتلي.

From Abu Ja'far Muhammad bin Ali Al-Baqir (peace be upon him), from Jabir bin Abdullah, from the Prophet (peace and blessings be upon him and his family) - in a hadith - said: Indeed the truly insane person is the one who struts in his walk, looks at his sides admiringly, moves his sides with his shoulders - that is the insane one and this is the afflicted one.

Hadith 5855

عن جعفر بن محمد عن آبائه عليهم السلام عن النبي (صلى الله عليه وآله) - في حديث - قال: ألا أخبركم بالمجنون حق المجنون؟ قالوا: بلى يا رسول الله، قال: إن المجنون حق المجنون المتبختر في مشيته، الناظر في عطفه، المحرك جنبه بمنكبيه، يتمنى على الله جنته وهو يعصيه، الذي لا يؤمن شره، ولا يرجي خيره، فذلك المجنون.

From Ja'far bin Muhammad from his forefathers peace be upon them from the Prophet (peace be upon him and his family) in a hadith said: Shall I tell you about who

is truly insane? They said: Yes, O Messenger of Allah. He said: The truly insane person is the one who struts in his walk, looks at his sides admiringly, moves his shoulders with his sides, hopes for Allah's paradise while disobeying Him, whose evil is not safe from and whose good is not hoped for - that is the insane person.

Hadith 5856

عن علي (عليه السلام) - في حديث - قال: ستة في هذه الأمة من أخلاق قوم لوط: الجلاهق وهو البندق والخذف، ومضغ العلك، وإرخاء الإزار خيلاء، وحل الأزرار من القباء والقميص.

From Ali (peace be upon him) in a hadith said: Six traits in this nation are from the characteristics of the people of Lot: Using the sling and pellets, shooting stones, chewing gum, letting down the lower garment out of pride, and unfastening buttons of cloaks and shirts.

Hadith 5857

وفي (عقاب الأعمال) بإسناده تقدم في عيادة المريض عن رسول الله (صلى الله عليه وآله) أنه قال في آخر خطبة خطبها: ومن لبس ثوبا فاختلف فيه خسف الله به من شفير جهنم يتخلخل فيها ما دامت السماوات والأرض، وإن قارون لبس حلة فاختلف فيها فخسف به فهو يتخلخل إلى يوم القيامة.

In Iqab al-A'mal with his chain that was mentioned in visiting the sick, from the Messenger of Allah (peace be upon him and his family) that he said in his last sermon: Whoever wears a garment and struts in it arrogantly, Allah will make him sink from the edge of Hell, where he will continue sinking as long as the heavens and earth remain. Indeed Qarun wore an ornament and strutted in it arrogantly, so he was made to sink and he will continue sinking until the Day of Resurrection.

Hadith 5858

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا يجد ريح الجنة عاق، ولا قاطع رحم، ولا مرخي الإزار خيلاء.

From Abu Abdullah (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said: The scent of Paradise will not be found by one who is disobedient to parents, one who severs family ties, and one who lets down his lower garment out of pride.

Hadith 5859

عن الأصبح قال: سمعت عليا (عليه السلام) يقول: ستة من أخلاق قوم لوط: الجلاهق وهو البندق، والخذف، ومضغ العلك، وإرخاء الإزار خيلاء، والصفير، وحل الأزرار.

From al-Asbagh who said: I heard Ali (peace be upon him) saying: Six traits are from the characteristics of the people of Lot: Using the sling and pellets, shooting stones,

chewing gum, letting down the lower garment out of pride, whistling, and unfastening buttons.

Hadith 5860

الحسن بن الفضل الطبرسي في - مكارم الأخلاق - عن النبي (صلى الله عليه وآله) قال: والاسباب في الإزار والقميص والعمامة وقال من جر شيئاً خيلاء لم ينظر الله إليه يوم القيامة.

Al-Hasan bin Al-Fadl Al-Tabarsi in Makarim Al-Akhlaq from the Prophet (peace be upon him and his family) said: Letting down the lower garment, shirt and turban out of pride - and he said whoever drags something out of arrogance, Allah will not look at him on the Day of Resurrection.

CHAPTER 24

Disliking Carrying Things In The Sleeve And Its Non-Prohibition

[Hadith 5861 to 5861]

Hadith 5861

عن جعفر بن محمد (عليه السلام) قال: جئت إلى أبي (عليه السلام) بكتاب أعطانيه إنسان فأخرجته من كمي فقال لي: يا بني لا تحمل في كمك شيئاً فإن الكم مضياع.

From Ja'far bin Muhammad (peace be upon him) who said: I came to my father (peace be upon him) with a book that someone had given me, and I took it out from my sleeve. He said to me: O my son, do not carry anything in your sleeve, for the sleeve causes loss of things.

CHAPTER 25

Recommendation For A Man To Cut What Exceeds From The Sleeve Beyond The Fingertips And What Exceeds From The Garment Beyond The Ankles

[Hadith 5862 to 5863]

Hadith 5862

عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) إذا لبس القميص مد يده، فإذا طلع على أطراف الأصابع قطعه.

From Abu Abdullah (peace be upon him) who said: When Amir al-Mu'minin (peace be upon him) would wear a shirt, he would extend his hand, and when it exceeded beyond his fingertips, he would cut it.

Hadith 5863

عن الصادق جعفر بن محمد (عليهما السلام) قال: واللّٰه ما أكل علي بن أبي طالب (عليه السلام) من الدنيا حراماً قط حتى مضى لسبيله - إلى أن قال - وإن كان يقوت أهله بالزيت والخل والعجوة، وما كان لباسه إلا الكرابيس إذا فضل شيء من كفه دعى بالجلم فقصه.

From Al-Sadiq Ja'far bin Muhammad (peace be upon them both) who said: By Allah, Ali bin Abi Talib (peace be upon him) never ate anything forbidden from this world until he passed away - then he said - and he would provide his family with oil, vinegar and dates, and his clothing was only made of coarse cotton cloth, and when anything from his sleeve was excessive, he would call for scissors and cut it.

CHAPTER 26

What Is Recommended To Do When Wearing New Clothes Including Prayer And Recitation

[Hadith 5864 to 5868]

Hadith 5864

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام) إذا كسى الله المؤمن ثوبا جديدا فليتوضأ وليصل ركعتين. يقرأ فيهما أم الكتاب وآية الكرسي وقل هو الله أحد وإنا أنزلناه في ليلة القدر.

From Abu Abdullah (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) said: When Allah clothes a believer with new clothing, he should perform ablution and pray two rak'ahs. In them he should recite the Opening of the Book (Al-Fatihah), the Verse of the Throne (Ayat Al-Kursi), Say He is Allah the One (Surah Al-Ikhlās), and Indeed We sent it down on the Night of Power (Surah Al-Qadr).

ثم ليحمد الله الذي ستر عورته وزينة في الناس وليكثر من قول لا حول ولا قوة إلا بالله، فإنه لا يعصي الله فيه، وله بكل سلك فيه ملك يقدر له ويستغفر له ويترحم عليه.

Then he should praise Allah who has covered his private parts and adorned him among people, and frequently say "There is no power or strength except through Allah," for he will not disobey Allah while wearing it, and for every thread in it there will be an angel glorifying, seeking forgiveness, and asking mercy for him.

Hadith 5865

عن أبي عبد الله (عليه السلام) قال: من قرأ (إنا أنزلناه) ثلاثين وثلاثين مرة في إناء جديد ورش ثوبه الجديد إذا لبسه لم يزل يأكل في سعة ما بقي منه سلك.

From Abu Abdullah (peace be upon him) who said: Whoever recites "Indeed We sent it down" (Surah Al-Qadr) thirty-two times over new vessel and sprinkles his new clothes when wearing them, he will continue eating in abundance as long as a thread remains of it.

Hadith 5866

عن عبد الرحمن السراج يرفعه إلى أبي عبد الله (عليه السلام) قال: من قطع ثوبا جديدا وقرأ (إنا أنزلناه) في ليلة القدر ستا وثلاثين مرة فإذا بلغ (تنزل الملائكة) أخرج شيئا من الماء ورش بعضه على الثوب رشا خفيفا ثم صلى فيه ركعتين ودعا ربه وقال في دعائه: الحمد الذي الذي رزقني ما أتجمل به في الناس وأواري به عورتي، وأصلي فيه لربي، وحمد الله لم يزل يأكل في سعة حتى يبلى ذلك الثوب.

From Abdul Rahman al-Sarraj raising it to Abu Abdullah (peace be upon him) who

said: Whoever cuts new cloth and recites "Indeed We sent it down on the Night of Power" (Surah Al-Qadr) thirty-six times, then when reaching "the angels descend" takes some water and lightly sprinkles it on the clothes, then prays two rak'ahs in it and supplicates to his Lord saying in his supplication: "Praise be to Allah who has provided me with what beautifies me among people, covers my private parts, and allows me to pray to my Lord," and praises Allah, he will continue eating in abundance until that clothing wears out.

Hadith 5867

عن أبيه موسى (عليهم السلام) أنه كان يلبس ثيابه مما يلي يمينه، فإذا لبس ثوبا جديدا دعا بقدر من ماء فقرأ فيه (إنا أنزلناه في ليلة القدر) عشر مرات، و (قل هو الله أحد) عشر مرات، و (قل يا أيها الكافرون) عشر مرات، ثم نضحه على ذلك الثوب، ثم قال: من فعل هذا بثوبه قبل أن يلبسه لم يزل في رغد من العيش ما بقي منه سلك.

From his father Musa (peace be upon them) that he would wear his clothes from his right side, and when wearing new clothes he would call for a cup of water and recite over it "Indeed We sent it down on the Night of Power" (Surah Al-Qadr) ten times, "Say He is Allah the One" (Surah Al-Ikhlās) ten times, and "Say O disbelievers" (Surah Al-Kafirun) ten times, then sprinkle it on that clothing, then say: Whoever does this with his clothes before wearing them will remain in a life of ease as long as a thread remains of it.

Hadith 5868

عن الرضا، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام) - في حديث - أنه اشتري قميصا بثلاثة دراهم فلبسه ما بين الرسغين إلى الكعبين، ثم أتى المسجد فصلي فيهركتين ثم قال: الحمد لله الذي رزقني من الرياش ما أتجمل به في الناس وأؤدي فيه فريضتي وأستر فيه عورتني، (ثم قال): سمعت رسول الله (صلى الله عليه وآله) يقول ذلك عند الكسوة.

From al-Rida, from his forefathers (peace be upon them), from Amir al-Mu'minin (peace be upon him) - in a hadith - that he bought a shirt for three dirhams and wore it from the wrists to the ankles, then came to the mosque and prayed two rak'ahs in it, then said: Praise be to Allah who has provided me with clothing through which I beautify myself among people, perform my obligations, and cover my private parts. Then he said: I heard the Messenger of Allah (peace be upon him and his family) say that when wearing clothes.

ورواه علي بن عيسى في (كشف الغمة) مرسلًا إلا أنه قال: فساوم شيخًا فقال: يا شيخ بعني قميصا بثلاثة دراهم.

And Ali ibn Isa reported it in Kashf al-Ghummah as mursal except he said: He bargained with an old man saying: O sheikh, sell me a shirt for three dirhams.

CHAPTER 27

Recommendation Of Praise And Prescribed Supplication When Wearing New Clothes

[Hadith 5869 to 5873]

Hadith 5869

عن محمد بن مسلم قال: سألت أبا جعفر (عليه السلام) عن الرجل يلبس الثوب الجديد، قال: يقول: اللهم اجعله ثوب يمن وتقي وبركة، اللهم ارزقني فيه حسن عبادتك، وعملا بطاعتك، وأداء شكر نعمتك، الحمد لله الذي كساني ما أوارى به عورتى، وأتجمل به في الناس.

From Muhammad bin Muslim who said: I asked Abu Ja'far (peace be upon him) about a man wearing new clothes. He said: He should say: "O Allah, make this a garment of blessing, piety and goodness. O Allah, grant me through it excellence in worshipping You, actions in Your obedience, and fulfillment of gratitude for Your blessings. Praise be to Allah who clothed me with what covers my private parts and beautifies me among people."

Hadith 5870

وعن علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): علمني رسول الله (صلى الله عليه وآله) إذا لبست ثوبا جديدا أن أقول: الحمد لله الذي كساني من اللباس ما أتجمل به في الناس، اللهم اجعلها ثياب بركة أسعى فيها لمرضاتك، واعمر فيها مساجدك، وقال: يا علي من قال ذلك لم يتقصمه حتى يغفر له.

From Ali bin Ibrahim, from his father, from al-Nawfali, from al-Sakuni, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) taught me when wearing new clothes to say: "Praise be to Allah who clothed me with garments by which I beautify myself among people. O Allah, make these blessed garments in which I strive for Your pleasure and maintain Your mosques." And he said: "O Ali, whoever says this will not wear it until he is forgiven."

Hadith 5871

عن خالد الجوان قال: سمعت أبا الحسن موسى (عليه السلام) يقول: قد ينبغي لأحدكم إذا لبس الثوب الجديد أن يمر يده عليه ويقول: الحمد لله الذي كساني ما أوارى به عورتى، وأتجمل به في الناس، وأتزين به بينهم.

From Khalid al-Jawan who said: I heard Abu al-Hassan Musa (peace be upon him)

saying: When one of you wears new clothes, he should pass his hand over it and say: "Praise be to Allah who clothed me with what covers my private parts, beautifies me among people, and adorns me among them."

Hadith 5872

عن أبي عبد الله (عليه السلام) - في حديث - أنه قال: يا عمر إذا لبست ثوبا جديدا فقل: لا إله إلا الله محمد رسول الله (صلى الله عليه وآله) تبرأ من الآفة. وإذا أحببت شيئا فلا تكثر ذكره فإن ذلك مما يهدك. وإذا كانت لك إلى رجل حاجة فلا تسمته من خلفه فإن الله يوقع ذلك في قلبه.

From Abu Abdullah (peace be upon him) in a hadith that he said: O Umar, when you wear new clothes say: "There is no god but Allah, Muhammad is the Messenger of Allah (peace be upon him and his family)" and you will be protected from calamity. When you love something, do not mention it excessively as that will destroy you. When you need something from someone, do not insult him behind his back as Allah will make that known to his heart.

Hadith 5873

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: إذا لبست ثوبا فقل: اللهم ألبسني لباس الإيمان، وزيني بالقوى، اللهم اجعل جديده ابلية في طاعتك وطاعة رسولك، وأبدلني بخلقه حلل الجنة ولا تبدلني بخلقه مقطعات النيران.

From Abu Abdullah (peace be upon him) who said: I heard him saying: When you wear clothes say: "O Allah, clothe me with the garment of faith and adorn me with piety. O Allah, let me wear out its newness in Your obedience and the obedience of Your Messenger, and replace its wear with the garments of Paradise, not with the torn clothes of Hellfire."

CHAPTER 28

Dislike Of Wearing Good Clothes Casually, Spilling Excess From Vessels, Throwing Date Pits Left And Right, And Cutting Dirhams And Dinars

[Hadith 5874 to 5880]

Hadith 5874

عن أبي عبد الله (عليه السلام) قال: أدنى الاسراف هراقة فضل الاناء، وابتذال ثوب الصون، وإلقاء النوى.

From Abu Abdullah (peace be upon him) who said: The least form of wastefulness is spilling excess from vessels, wearing good clothes casually, and throwing away date pits.

Hadith 5875

عن سليمان بن صالح قال: قلت لأبي عبد الله (عليه السلام): ما أدنى ما يجيء من الاسراف؟ قال: ابتذالك ثوب صونك، وإهراق فضل إنائك، وأكلك التمر ورميك بالنوى هاهنا وها هنا.

From Sulaiman bin Salih who said: I asked Abu Abdullah (peace be upon him): What is the least form of wastefulness? He said: Wearing your good clothes casually, spilling excess from your vessel, eating dates and throwing their pits here and there.

Hadith 5876

عن أبي عبد الله (عليه السلام) في المؤمن يكون له ثلاثون قميصا قال: نعم ليس هذا من السرف، إنما السرف أن تجعل ثوب صونك ثوب بذلتك.

From Abu Abdullah (peace be upon him) regarding a believer who owns thirty shirts, he said: Yes, this is not wastefulness. Wastefulness is when you make your good clothes into your casual wear.

Hadith 5877

محمد بن علي بن الحسين بإسناده عن إسحاق بن عمار أنه سأل أبا عبد الله (عليه السلام) عن أدنى الاسراف، قال: ثوب صونك تبذله، وفضل الاناء تهريقه، وقد ذكك بالنوى هكذا وهكذا.

Muhammad bin Ali bin Hussain with his chain from Ishaq bin Ammar that he asked Abu Abdullah (peace be upon him) about the least form of wastefulness, he said: Wearing your good clothes casually, spilling excess from vessels, and throwing date pits here and there.

Hadith 5878

عن الرضا (عليه السلام) قال: من الفساد قطع الدراهم والدينار وطرح النوى.

From Al-Ridha (peace be upon him) who said: Among forms of corruption are cutting dirhams and dinars and throwing date pits.

Hadith 5879

عن موسى بن أكييل قال: سمعت أبا عبد الله (عليه السلام) يقول: لا يكون الرجل فقيها حتى لا يبالي أي ثوبيه ابتذل وبما سد فورة الجوع.

From Musa bin Ukayl who said: I heard Abu Abdullah (peace be upon him) saying: A man cannot be a true faqih (*) until he doesn't care which of his two garments he wears casually and with what he satisfies his immediate hunger.

أقول: هذا محمول على الجواز ونفي التحريم، أو على كون الثوبين متساويين، أو ليسا من ثياب الصون.

I (Hurr Amili) say: This is interpreted as permissibility and absence of prohibition, or when the two garments are equal, or they are not from good clothes.

Translator: * The one who has a good knowledge and understanding of hadith (ilm).

Hadith 5880

عن محمد بن أحمد بن يحيى بإسناده يرفعه إلى أبي عبد الله (عليه السلام) قال: السرف في ثلاثة في ابتذالك ثوب صونك، والقائك النوى يمينا وشمالا، وإهراقك فضلة الماء وقال: ليس في الطعام سرف.

From Muhammad bin Ahmad bin Yahya with his chain reaching to Abu Abdullah (peace be upon him) who said: Wastefulness is in three things: wearing your good clothes casually, throwing date pits right and left, and spilling excess water. And he said: There is no extravagance (or wastefulness) in food.

CHAPTER 29

Recommendation Of Wearing Thick And Worn Clothes At Home But Not Among People, Patching Clothes, And Repairing Sandals [Hadith 5881 to 5886]

Hadith 5881

عن أبي الحسن الرضا (عليه السلام) قال: خرجت وأنا أريد داود بن عيسى وعلي ثوبان غليظان.

From Abu Al-Hassan Al-Ridha (peace be upon him) who said: I went out intending to visit Dawud bin Isa while wearing two thick garments.

Hadith 5882

عن أبي عبد الله (عليه السلام) قال: دخل عليه بعض أصحابه فرأى عليه قميصا فيه قب قد رقعته فجعل ينظر إليه فقال له أبو عبد الله (عليه السلام): مالك تنظر؟ فقال: قب يلفي في قميصك، قال: فقال لي: اضرب يديك إلى هذا الكتاب فاقرا ما فيه، وكان بين يديه كتاب أو قريب منه فنظر الرجل فيه فإذا فيه لا إيمان لمن لا حياء له، ولا مال لمن لا تقدير له، ولا جديد لمن لا خلق له.

From Abu Abdullah (peace be upon him) who said: One of his companions entered upon him and saw him wearing a shirt with a hole that he had patched, and he kept looking at it. Abu Abdullah said to him: Why are you looking? He said: There is a hole found in your shirt. He said: Put your hands on this book and read what is in it. There was a book in front of him or near him, so the man looked in it and found: There is no faith for one who has no modesty, no wealth for one who has no planning, and no new clothes for one who has no worn clothes.

Hadith 5883

في (عيون الأخبار) عن ابن أبي عباد قال: كان جلوس الرضا (عليه السلام) في الصيف على حصير، وفي الشتاء على مسح، ولبسه الغليظ من الثياب حتى إذا برز للناس تزين لهم.

In Uyun al-Akhbar, from Ibn Abi Abbad who said: Al-Ridha (peace be upon him) would sit in summer on a straw mat, and in winter on a coarse cloth, and he would wear thick clothes, but when he went out to meet people he would adorn himself for them.

Hadith 5884

وفي (ثواب الأعمال) عن ابن أبي نجران رفعه إلى أبي عبد الله (عليه السلام) قال: من رقع جيبه وخصف نعله وحمل سلعته فقد برئ من الكبر.

In Thawab al-Amal, from Ibn Abi Najran raising it to Abu Abdullah (peace be upon him) who said: Whoever patches his pocket, repairs his sandals, and carries his own goods has freed himself from pride.

Hadith 5885

محمد بن الحسن في (المجالس والاخبار) بإسناده عن أبي ذر، عن رسول الله (صلى الله عليه وآله) في وصيته له يا أبا ذر، من رقع ذيله وخصف نعله وعفر وجهه فقد برئ من الكبر، يا أبا ذر من كان له قميصان فليلبس أحدهما ويلبس الآخر أخاه، يا أبا ذر، من ترك الجمال وهو يقدر عليه تواضعا لله كساه الله حلة الكرامة، يا أبا ذر البس الخشن من اللباس والصفيق من الثياب لئلا يجد الفخر فيك مسلكه.

Muhammad bin Al-Hassan in Al-Majalis wal Akhbar, with his chain from Abu Dharr, from the Messenger of Allah (peace be upon him and his family) in his advice to him: O Abu Dharr, whoever patches his hem, repairs his sandals, and humbles his face has freed himself from pride. O Abu Dharr, whoever has two shirts should wear one and give the other to his brother. O Abu Dharr, whoever abandons beauty while being able to afford it out of humility to Allah, Allah will clothe him with the garment of honor. O Abu Dharr, wear coarse clothing and thick garments so that pride finds no way to you.

Hadith 5886

الحسن بن محمد الديلمي في (الارشاد) قال: كان النبي (صلى الله عليه وآله) يرقع ثوبه، ويخصف نعله، ويحلب شاته، ويأكل مع العبد، ويجلس على الأرض، ويركب الحمار ويردف، ولا يمنعه الحياء أن يحمل حاجة من السوق إلى أهله، ويصافح الغني والفقير، ولا ينزع يده من يد أحد حتى ينزعها هو.

Al-Hassan bin Muhammad Al-Dailami in Al-Irshad said: The Prophet (peace be upon him and his family) would patch his clothes, repair his sandals, milk his sheep, eat with servants, sit on the ground, ride a donkey and let others ride behind him, and modesty would not prevent him from carrying his family's needs from the market. He would shake hands with both rich and poor, and would not withdraw his hand from anyone's hand until they withdrew theirs first.

ويسلم على من استقبله من غني وفقير وكبير وصغير، ولا يحقر ما دعي إليه ولو إلى حشف التمر، وكان خفيف المؤنة، كريم الطبيعة جميل المعاشرة، طلق الوجه، بساما من غير ضحك، محزونا من غير عبوس، متواضعا من غير مذلة، جوادا من غير سرف، رقيق القلب، رحيفا بكل مسلم، ولم يتجش من شبع قط، ولم يمد يده إلى طمع قط.

He would greet whoever he met whether rich or poor, old or young, and would not

Recommendation Of Wearing Thick And Worn Clothes At Home But Not Am...

belittle any invitation even if it was to eat low-quality dates. He was light in provisions, noble in nature, beautiful in companionship, cheerful-faced, smiling without laughing, sad without frowning, humble without degradation, generous without extravagance, tender-hearted, merciful to every Muslim, never burped from fullness, and never extended his hand toward greed.

CHAPTER 30

Recommendation Of Wearing A Turban And Its Method

[Hadith 5887 to 5898]

Hadith 5887

عن أبي الحسن (عليه السلام) قال في قول الله تعالى عز وجل (مسومين) قال: العمامت اعتم رسول الله (صلى الله عليه وآله) فسد لها من بين يديه ومن خلفه، واعتم جبرئيل فسد لها من بين يديه ومن خلفه. From Abu Al-Hassan (peace be upon him) regarding the words of Allah the Almighty "musawwimn" (the marked ones), he said: It refers to turbans. The Messenger of Allah (peace be upon him and his family) wore a turban and let it hang down from the front and back, and Gabriel wore a turban and let it hang down from the front and back.

Hadith 5888

عن أبي، جعفر (عليه السلام) قال: كانت على الملائكة العمامت البيض المرسله يوم بدر. From Abu Ja'far (peace be upon him), he said: The angels wore white turbans hanging (with) loose (ends) on the day of Badr.

Hadith 5889

عن أبي عبد الله (عليه السلام) قال: عمم رسول الله (صلى الله عليه وآله) عليا (عليه السلام) بيده فسد لها من بين يديه، وقصرها من خلفه قدر أربع أصابع، ثم قال: أدبر فأدبر، ثم قال: أقبل فأقبل، ثم قال: هكذا تيجان الملائكة. From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) wrapped a turban on Ali (peace be upon him) with his own hands, letting it hang down in front, and shortened it in the back by four fingers' length. Then he said: "Turn around," and he turned around. Then he said: "Come forward," and he came forward. Then he said: "This is how the angels wear their crowns."

Hadith 5890

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): العمامت تيجان العرب. From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace be upon him and his family) said: Turbans are the crowns of the Arabs.

Hadith 5891

وعنه، عن ياسر الخادم قال: لما حضر العيد بعث المأمون إلى الرضا (عليه السلام) يسأله أن يركب ويحضر العيد ويصلي ويخطب، فبعث إليه الرضا (عليه السلام) قد علمت ما كان بيني وبينك من الشروط فلم يزل يراده الكلام في ذلك وألح عليه - إلى أن قال: -

From him, from Yasir the servant who said: When Eid approached, Al-Ma'mun sent a message to Al-Rida (peace be upon him) asking him to ride out, attend Eid, lead the prayer and give the sermon. Al-Rida (peace be upon him) sent back saying: You know the conditions that were between us. They continued discussing this matter until he said:

فقال: يا أمير المؤمنين إن عفيتني من ذلك فهو أحب إلي، وإن لم تعفني خرجت كما خرج رسول الله (صلى الله عليه وآله) وأمير المؤمنين (عليه السلام). فقال له المأمون: اخرج كيف شئت، وأمر المأمون القواد والناس أن يركبوا إلى باب أبي الحسن (عليه السلام) - إلى أن قال: -

He said: O Amir al-Muminin, if you excuse me from this it would be more beloved to me, and if you do not excuse me I will go out as the Messenger of Allah (peace be upon him and his family) and Amir al-Muminin (peace be upon him) went out. So Al-Ma'mun said to him: Go out however you wish. And Al-Ma'mun ordered the military commanders and people to ride to the door of Abu Al-Hasan (peace be upon him).

فلما طلعت الشمس قام (عليه السلام) فاغتسل وتعمم بعمامة بيضاء من قطن ألقى طرفا منها على صدره، وطرفا بين كتفيه، وتشمر ثم قال لجميع مواليه: افعلوا مثل ما فعلت، ثم أخذ بيده عكازا، ثم خرج ونحن بين يديه وهو حاف قد شمر سراويله إلى نصف الساق، وعليه ثياب مشمرة.

When the sun rose, he (peace be upon him) stood up, performed ghusl, and wore a white cotton turban, letting one end hang down on his chest and one end between his shoulders. He rolled up his clothes and said to all his followers: "Do as I have done." Then he took a staff in his hand and went out while we were in front of him. He was barefoot with his trousers rolled up to mid-shin, wearing rolled-up clothes.

Hadith 5892

عن أبي عبد الله (عليه السلام)، عن آبائه عليهم السلام قال: قال رسول الله (صلى الله عليه وآله): العمائم تيجان العرب، إذا وضعوا العمائم وضع الله عزهم.

From Abu Abdullah (peace be upon him), from his forefathers (peace be upon them), who said: The Messenger of Allah (peace be upon him and his family) said: Turbans are the crowns of the Arabs; when they remove their turbans, Allah removes their honor.

Hadith 5893

قال: وقال (عليه السلام). اعتموا تزدادوا حلما.

He said: And he (peace be upon him) said: Wear turbans and you will increase in forbearance.

Hadith 5894

وعن النبي (صلى الله عليه وآله) قال: ركعتان مع العمامة خير من أربع ركعات بغير عمامة.

From the Prophet (peace be upon him and his family) who said: Two rak'ahs with a turban are better than four rak'ahs without a turban.

Hadith 5895

وعن عبد الله بن سليمان. عن أبيه ان علي بن الحسين (عليه السلام) دخل المسجد وعليه عمامة سوداء قد ارسل طرفيها بين كتفيه.

From Abdullah bin Sulaiman, from his father that Ali bin Hussain (peace be upon him) entered the mosque wearing a black turban with its ends hanging between his shoulders.

Hadith 5896

عن أبي عبد الله (عليه السلام) قال: سمعته وهو يقول: دخل رسول الله (صلى الله عليه وآله) الحرم يوم دخل مكة وعليه عمامة سوداء وعليه السلاح.

From Abu Abdullah (peace be upon him) who said: I heard him saying: The Messenger of Allah (peace be upon him and his family) entered the sanctuary on the day he entered Mecca wearing a black turban and carrying weapons.

Hadith 5897

علي بن موسى بن طاوس في (أمان الاخطار) نقلا من كتاب الولاية تأليف أحمد بن محمد بن سعيد بن عقدة - في حديث نص النبي (صلى الله عليه وآله) على علي (عليه السلام) يوم الغدير - باسناده في ترجمة عبد الله بن بشر صاحب رسول الله (صلى الله عليه وآله) قال:

Ali bin Musa bin Tawus in (Aman al-Akhtar) quoted from the book of Wilayah by Ahmad bin Muhammad bin Sa'eed bin Uqdah - in a hadith about the Prophet's (peace be upon him and his family) designation of Ali (peace be upon him) on the day of Ghadir - with his chain of transmission in the biography of Abdullah bin Bishr, companion of the Messenger of Allah (peace be upon him and his family) who said:

بعث رسول الله (صلى الله عليه وآله) يوم غدير خم إلى علي (عليه السلام) فعممه وأسدل العمامة بين كتفيه وقال: هكذا أيدني ربي يوم حنين بالملائكة معممين وقد أسدلوا العمام. وذلك حيز بين المسلمين

وبين المشركين.

The Messenger of Allah (peace be upon him and his family) called for Ali (peace be upon him) on the day of Ghadir Khum and put a turban on him, letting its end hang between his shoulders and said: This is how my Lord supported me with turbaned angels on the day of Hunain, with their turbans hanging down, and that was a barrier between the Muslims and the polytheists.

Hadith 5898

قال: وفي حديث آخر بإسناده عمم رسول الله (صلى الله عليه وآله) عليا يوم غدير خم عمامة سد لها بين كتفيه وقال: هكذا أيدني (أمرني) ربي بالملائكة ثم أخذ بيده فقال: يا أيها الناس من كنت مولاه فهذا مولاه، وإلى الله من والاه، وعادى الله من عاداه.

He said: And in another hadith with his chain of transmission: The Messenger of Allah (peace be upon him and his family) put a turban on Ali on the day of Ghadir Khum, letting it (the ends) hang between his shoulders and said: This is how my Lord supported me (commanded me) with angels. Then he took his hand and said: O people, whoever I am his master, this (Ali) is his master. O Allah, support whoever supports him and oppose whoever opposes him.

CHAPTER 31

What Is Recommended And Disliked Regarding Caps

[Hadith 5899 to 5909]

Hadith 5899

عن أبي عبد الله (عليه السلام) أنه كره لباس البرطلة.

From Abu Abdullah (peace be upon him) that he disliked wearing the bartala (*) cap.

Translation: * Al-bartala is a type of cap or head covering. It's believed to have been a tall, conical or cylindrical cap. The dislike for it in some contexts might have been due to its association with certain non-Muslim groups or foreign cultures.

Hadith 5900

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يلبس قلنسوة بيضاء مضرية. وكان يلبس في الحرب قلنسوة لها أذنان.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) used to wear a white striped cap, and in war he would wear a cap with two ears.

Hadith 5901

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يلبس من القلانس اليمنية والبيضاء والمضربة وذات الاذنين في الحرب وكانت عمامته السحاب، وكان له برنس يتبرنس به.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) used to wear Yemeni caps, white caps, striped caps, and two-eared caps in war, and his turban was called "As-Sahab" ("the cloud"), and he had a hooded cloak that he would wear.

Hadith 5902

وبهذا الاسناد عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام) إذا ظهرت القلانس المتركة ظهر الزنا.

With this chain of transmission, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: When Turkish-style caps appear, adultery will become apparent.

What Is Recommended And Disliked Regarding Caps

Hadith 5903

عن الحسين بن المختار قال: قال أبو عبد الله (عليه السلام): اعمل لي لانس بيضاء ولا تكسرهما فإن السيد مثلي لا يلبس المكسر.

From Hussain bin Al-Mukhtar who said: Abu Abdullah (peace be upon him) said: Make for me white caps and do not crease them, for a master like me does not wear creased ones.

Hadith 5904

عن الحسين بن المختار قال: قال أبو عبد الله (عليه السلام): اتخذ لي قلنسوة ولا تجعلها مصبغة (أ)، فإن السيد مثلي لا يلبسها يعني لا تكسرهما.

From Hussain bin Al-Mukhtar who said: Abu Abdullah (peace be upon him) said: Make for me a cap but do not make it pointed, for a master like me does not wear such - meaning do not crease it.

Hadith 5905

عبد الله بن جعفر (قرب الإسناد) عن هارون بن مسلم، عن مسعدة بن زياد، عن جعفر بن محمد، عن أبيه أن رسول الله (صلى الله عليه وآله) قال: إذا ظهرت القلانس المتركة ظهر الزنا.

Abdullah bin Jafar (in Qurb Al-Isnad) from Harun bin Muslim, from Masada bin Ziyad, from Jafar bin Muhammad, from his father that the Messenger of Allah (peace be upon him and his family) said: When Turkish-style caps appear, adultery will become apparent.

Hadith 5906

الحسن الطبرسي في (مكارم الأخلاق) عن محمد بن علي قال: رأيت علي بن الحسين (عليه السلام) قلنسوة خز مبطنة بسمور.

Al-Hasan Al-Tabarsi in (Makarim Al-Akhlaq) from Muhammad bin Ali who said: I saw Ali bin Al-Hussain (peace be upon him) wearing a wool cap lined with sable fur.

Hadith 5907

قال: وسئل الرضا (عليه السلام) عن الرجل يلبس البرطلة فقال: قد كان لأبي عبد الله (عليه السلام) مظلة يستظل بها من الشمس.

He said: Al-Ridha (peace be upon him) was asked about a man wearing the bartala (* tall cap), and he said: Abu Abdullah (peace be upon him) had a shade that he would use for protection from the sun.

Translator: * See comment on Hadith 5899.

Hadith 5908

وعن يزيد بن خليفة قال: رأني أبو عبد الله (عليه السلام) أطوف حول الكعبة وعلى برطلة فقال: لا تلبسها حول الكعبة فإنها من زي اليهود.

From Yazid bin Khalifa who said: Abu Abdullah (peace be upon him) saw me performing tawaf around the Kaaba while wearing a bartala (*), so he said: Do not wear it around the Kaaba for it is from the attire of the Jews.

Translator: * See comment on Hadith 5899.

Hadith 5909

وعن الحسين بن المختار قال: قال لي أبو الحسن الأول (عليه السلام): اعمل لي قلنسوة ولا تكن مصبغة فإن السيد مثلي لا يلبس المصبغ، والمصبغ: المكسر بالظفر.

From Hussain bin Al-Mukhtar who said: Abu Al-Hasan the First (peace be upon him) said to me: Make me a cap but not a dyed one, for a sayyid like me does not wear dyed clothing. And "musabba" means: broken with the fingernail.

CHAPTER 32

Recommendation Of Wearing Sandals And Having Good Quality Ones

[Hadith 5910 to 5915]

Hadith 5910

عن السكوني عن أبي عبد الله (عليه السلام) قال: أول من اتخذ النعلين إبراهيم (عليه السلام).

From Al-Sakuni from Abu Abdullah (peace be upon him) who said: The first one to wear sandals was Ibrahim (peace be upon him).

Hadith 5911

وبهذا الاسناد قال: قال رسول الله (صلى الله عليه وآله): من اتخذ نعلا فليستجدها.

With the same chain of transmission: The Messenger of Allah (peace be upon him and his family) said: Whoever wears sandals should get good quality ones.

Hadith 5912

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): استجادة الحذاء وقاية للبدن وعون على الصلاة والطهور.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: Having good quality shoes protects the body and aids in prayer and purification.

Hadith 5913

عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: من اتخذ نعلا فليستجدها، ومن اتخذ ثوبا فليستنظفه، ومن اتخذ دابة فليستفرها، ومن اتخذ امرأة فليكرمها، فإنما امرأة أحدكم لعبته فمن اتخذها فلا يضيعها، ومن اتخذ شعرا فليحسن إليه، ومن اتخذ شعرا فلم يفرقه فرقه الله يوم القيامة بمنشار من نار.

From Ja'far bin Muhammad from his father (peace be upon them) who said: Whoever wears sandals should get good quality ones, whoever wears clothes should keep them clean, whoever owns a riding animal should take good care of it, whoever takes a wife should honor her for indeed one's wife is his playmate so whoever takes one should not neglect her, whoever grows hair should treat it well, and whoever grows hair and does not part it, Allah will part it on the Day of Resurrection with a saw of fire.

Hadith 5914

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله): من أراد البقاء ولا بقاء فليباكر الغداء، وليجود الحذاء، وليخفف الرداء، ويقل مجامعة النساء، قيل يا رسول الله: وما خفة الرداء؟ قال: قلة الدين.

Muhammad bin Ali bin Hussain said: The Messenger of Allah (peace be upon him and his family) said: Whoever wants to live long, though there is no eternal life, should eat breakfast early, wear good quality shoes, have light debt, and reduce intimate relations with women. It was said: O Messenger of Allah, what is lightness of debt? He said: Having little debt.

Hadith 5915

عن الحسين بن أبي غندر، عن أبيه عن أبي عبد الله (عليه السلام) قال: سمعته يقول: جودوا الحذو فإنه مكيدة للعدو، وزيادة في ضوء البصر وخففوا الدين فإن في خفة الدين زيادة العمر، وتدهنوا فإنه يظهر الغناء، وعليكم بالسواك فإنه يذهب وسوسة الصدر، وأدمنوا الخف فإنه أمان من السل.

From Hussain bin Abi Ghandar from his father from Abu Abdullah (peace be upon him) who said: I heard him say: Have good quality shoes for it is a strategy against the enemy and increases eyesight, reduce debt for reducing debt increases lifespan, use oil for it shows richness, use the tooth-stick for it removes chest anxiety, and wear leather socks regularly for it is protection from tuberculosis.

CHAPTER 33

On The Nature Of Sandals

[Hadith 5916 to 5921]

Hadith 5916

عن أبي جعفر (عليه السلام) قال: إني لامقت الرجل لا أراه معقب النعلين.

From Abu Ja'far (peace be upon him) who said: Indeed I despise seeing a man without heeled sandals.

Hadith 5917

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): لا تتخذ الملس فإنها حذاء فرعون، وهو أول من اتخذ الملس.

From Abu Abdullah (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) said: Do not wear smooth sandals for they were Pharaoh's footwear, and he was the first to wear smooth sandals.

Hadith 5918

عن منهل قال: كنت عند أبي عبد الله (عليه السلام) وعلي نعل ممسوحة، فقال: هذا حذاء اليهود، فانصرف منهل فأخذ سكيناً فخصرها بها.

From Minhal who said: I was with Abu Abdullah (peace be upon him) wearing smooth sandals, so he said: This is the footwear of the Jews. Then Minhal left, took a knife and made notches in them.

Hadith 5919

عن علي بن سويد قال: نظر إلي أبو الحسن (عليه السلام) وعلي نعلان ممسوحتا فأخذهما وقلبهما ثم قال لي: أتريد أن تهود؟! قال: قلت: جعلت فداك إنما وهبهما لي إنسان قال: فلا بأس.

From Ali bin Suwayd who said: Abu al-Hassan (peace be upon him) looked at me while I was wearing two smooth sandals. He took them, turned them over, then said to me: Do you want to become a Jew?! I said: May I be sacrificed for you, someone just gifted these to me. He said: Then there is no problem.

Hadith 5920

عن إسحاق الحذاء - في حديث - ان أبا عبد الله (عليه السلام) وهبه نعلين قال: وكانت معقبة مخصرة لها قبالة ولها رؤوس، وقال: هذا حذو النبي (صلى الله عليه وآله).

From Ishaq al-Hathaa - in a hadith - that Abu Abdullah (peace be upon him) gifted him sandals. He said: They were heeled with notches, had two straps and points, and he said: This was the footwear style of the Prophet (peace be upon him and his family).

Hadith 5921

عن محمد بن الفيض، (عن تيم الزيات) قال: سمعت أبا عبد الله (عليه السلام) يقول: إني لامقت الرجل أرى في رجله نعلا غير مخصرة أما أن أول من غير حذو رسول الله (صلى الله عليه وآله) فلان، ثم قال: ما تسمون هذا الحذو؟ قلت: الممسوح، قال: هذا الممسوح.

From Muhammad bin al-Faydh, from Taym al-Zayyat who said: I heard Abu Abdullah (peace be upon him) saying: Indeed I despise seeing a man wearing sandals without notches. The first one to change the footwear style of the Messenger of Allah (peace be upon him and his family) was so-and-so. Then he said: What do you call this footwear? I said: The smooth one. He said: This is the smooth one.

CHAPTER 34

Dislike Of Tying Sandal Straps And The Recommendation Of Having Long Sandal Laces

[Hadith 5922 to 5924]

Hadith 5922

عن أبي عبد الله (عليه السلام) أنه كره عقد شراك النعل وأخذ نعل أحدهم فحل شراكها.

From Abu Abdullah (peace be upon him) that he disliked tying the straps of sandals, and he took one of their sandals and untied its straps.

Hadith 5923

عن أبي عبد الله (عليه السلام) انه نظر إلى نعل شراكها معقود فتناولها أبو عبد الله (عليه السلام) فحلها، ثم قال: لا تعد.

From Abu Abdullah (peace be upon him) that he looked at a sandal with tied straps, so Abu Abdullah (peace be upon him) took it and untied it, then said: Do not do it again.

Hadith 5924

عن أبي عبد الله (عليه السلام) قال: كان أبي يطيل نواذب نعليه.

From Abu Abdullah (peace be upon him) who said: My father used to keep his sandal laces long.

CHAPTER 35

Recommendation Of Gifting Sandals And Sandal Straps To Believers

[Hadith 5925 to 5925]

Hadith 5925

عن علي بن حسان عن عبد الرحمن بن كثير قال: كنت أمشي مع أبي عبد الله (عليه السلام) فانقطع شسع نعله فأخرجت من كمّتي شسعا فاصلح به نعله ثم ضرب بيده على كتفي الأيسر وقال: يا عبد الرحمن بن كثير، من حمل مؤمنا على شسع حمله الله على ناقة دمكاء حين يخرج من قبره حتى يقرع باب الجنة.

From Ali bin Hassan from Abdul Rahman bin Kathir who said: I was walking with Abu Abdullah (peace be upon him) when the strap of his sandal broke. I took out a strap from my sleeve and fixed his sandal with it. Then he patted my left shoulder with his hand and said: O Abdul Rahman bin Kathir, whoever carries a believer on a sandal strap, Allah will carry him on a pure white she-camel when he emerges from his grave until he knocks on the gate of Paradise.

CHAPTER 36

Not Disliking Walking In One Sandal When The Strap Breaks Or When Needing To Fix The Other

[Hadith 5926 to 5927]

Hadith 5926

عن يعقوب السراج قال: كنا نمشي مع أبي عبد الله (عليه السلام) وهو يريد أن يعزي نا قرابة له بمولود له، فانقطع شسع نعل أبي عبد الله (عليه السلام) فتناول نعله من رجله ثم مشى حافيا، فنظر إليه ابن أبي يعفور فخلع نعل نفسه من رجله وخلع الشسع منها وناوله أبا عبد الله (عليه السلام) فأعرض عنه كهيئة المغضب ثم أبي أن يقبله، (قال: لا) إن صاحب المصيبة أولى بالصبر عليها فمشى حافيا حتى دخل على الرجل الذي أتاه ليعزيه.

From Yaqub al-Sarraj who said: We were walking with Abu Abdullah (peace be upon him) while he was going to console a relative of his about a newborn, when the strap of Abu Abdullah's (peace be upon him) sandal broke. He took his sandal off his foot and walked barefoot. Ibn Abi Yafur saw this and took off his own sandal from his foot, removed its strap and offered it to Abu Abdullah (peace be upon him). He turned away from him as if angry and refused to accept it, saying: No, the one afflicted with a difficulty has more right to bear it patiently. So he walked barefoot until he entered upon the man he had come to console.

Hadith 5927

عن أبي عبد الله (عليه السلام)، عن علي (عليه السلام) أنه كان يمشي في نعل واحدة ويصلح الأخرى، لا يرى بذلك بأسا.

From Abu Abdullah (peace be upon him), from Ali (peace be upon him) that he would walk in one sandal while fixing the other, seeing nothing wrong with that.

CHAPTER 37

Recommendation Of Removing Sandals When Sitting And Eating

[Hadith 5928 to 5930]

Hadith 5928

عن عبد الرحمن بن أبي عبد الله قال: كنت مع أبي عبد الله (عليه السلام) فدخل على رجل فخلع نعله، ثم قال: اخلعوا نعالكم فإن النعل إذا خلعت استراحت القدمان.

From Abdul Rahman bin Abi Abdullah who said: I was with Abu Abdullah (peace be upon him) when a man came to visit him and removed his sandals. Then he said: Remove your sandals, for when sandals are removed, the feet find rest.

Hadith 5929

عن أنس بن مالك قال: قال رسول الله (صلى الله عليه وآله): إذا أكلتم فاخلعوا نعالكم فإنه أروح لأقدامكم.

From Anas bin Malik who said: The Messenger of Allah (peace be upon him and his family) said: When you eat, remove your sandals for it brings more comfort to your feet.

Hadith 5930

عن جعفر، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله) اخلعوا نعالكم عند الطعام فإنه سنة جميلة وأروح للقدمين.

From Ja'far, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Remove your sandals during meals for it is a beautiful tradition and brings comfort to the feet.

CHAPTER 38

Dislike Of Wearing Black Sandals

[Hadith 5931 to 5933]

Hadith 5931

عن أبي عبد الله (عليه السلام) انه نظر إلى بعض أصحابه وعليه نعل سوداء، فقال: مالك وللنعل السوداء؟ أما علمت أنها تضر بالبصر، وترخي الذكر، وهي بأعلى الثمن من غيرها، وما لبسها أحد إلا اختال فيها.

From Abu Abdullah (peace be upon him), he looked at one of his companions who was wearing black sandals and said: What is it with you and black sandals? Don't you know that they harm eyesight, weaken virility, and they are more expensive than others, and no one wears them except they become arrogant in them.

Hadith 5932

عن محمد بن علي الهمداني عن حنان بن سدير قال: دخلت على أبي عبد الله (عليه السلام) وفي رجلي نعل سوداء فقال: يا حنان مالك وللسوداء؟ أما علمت أن فيها ثلاث خصال: تضعف البصر وترخي الذكر وتورث الهم. وهي مع ذلك من لباس الجبارين.

From Muhammad ibn Ali al-Hamdani from Hanan ibn Sadir who said: I entered upon Abu Abdullah (peace be upon him) while wearing black sandals, so he said: O Hanan, what is it with you and black? Don't you know that it has three characteristics: it weakens eyesight, weakens virility, and causes anxiety, and with that it is from the dress of tyrants.

Hadith 5933

عن عبيد بن زرارَةَ قال: رأني أبو عبد الله (عليه السلام) وعلي نعل سوداء فقال: يا عبيد مالك وللنعل السوداء؟! أما علمت أن فيها ثلاث خصال: ترخي الذكر وتضعف البصر وهي أعلى ثمننا من غيرها، وأن الرجل يلبسها وما يملك إلا أهله وولده فيبعثه الله جباراً.

From Ubayd ibn Zurarah who said: Abu Abdullah (peace be upon him) saw me wearing black sandals and said: O Ubayd, what is it with you and black sandals?! Don't you know that they have three characteristics: they weaken virility, weaken eyesight, and they are more expensive than others, and that a man wears them while owning nothing but his family and children, then Allah makes him a tyrant.

CHAPTER 39

Chapter On The Recommendation Of Wearing White Sandals

[Hadith 5934 to 5935]

Hadith 5934

عن عبد الملك بن بحر صاحب اللؤلؤ قال: من أراد لبس النعل فوقعته له صفراء إلى البياض لم يعدم مالا وولدا، ومن وقعت له سوداء لم يعدم غما وهما.

From Abdul Malik bin Bahr, the pearl merchant, who said: Whoever intends to wear sandals and happens to get yellowish-white ones will not lack wealth and children, and whoever happens to get black ones will not lack worry and anxiety.

Hadith 5935

عن سدير الصيرفي قال: دخلت على أبي عبد الله (عليه السلام) وعلي نعل بيضاء فقال لي: يا سدير ما هذه النعل احتذيتها على علم؟ قلت: لا والله جعلت فداك، فقال من دخل السوق قاصد لنعل بيضاء لم يبلها حتى يكتسب مالا من حيث لا يحتسب. قال أبو نعيم: أخبرني سدير أنه لم يبل تلك النعل حتى اكتسب مائة دينار من حيث لا يحتسب.

From Sadeer al-Sayrafi who said: I entered upon Abu Abdullah (peace be upon him) while wearing white sandals. He said to me: O Sadeer, did you wear these sandals with prior knowledge? I said: No, by Allah, may I be sacrificed for you. He said: Whoever enters the market specifically seeking white sandals will not wear them out before gaining wealth from where he does not expect. Abu Nu'aym said: Sadeer informed me that he did not wear out those sandals before gaining a hundred dinars from where he did not expect.

CHAPTER 40

Recommendation Of Wearing Yellow Sandals

[Hadith 5936 to 5940]

Hadith 5936

عن أبي عبد الله (عليه السلام) قال: من لبس نعلا صفراء كان في سرور حتى يبليها.

From Abu Abdullah (peace be upon him) who said: Whoever wears yellow sandals remains in happiness until they wear out.

Hadith 5937

وعنهم، عن أحمد، عن بعض أصحابنا بلغ به جابر الجعفي عن أبي جعفر (عليه السلام) قال: من لبس نعلا صفراء لم يزل ينظر في سرور ما دامت عليه، لأن الله عز وجل يقول: "صفراء فاقع لونها تسر الناظرين".

From them, from Ahmad, from some of our companions reaching to Jabir al-Jufi from Abu Jafar (peace be upon him) who said: Whoever wears yellow sandals continues to look in happiness as long as they are wearing them, because Allah the Mighty and Majestic says: "bright yellow, pleasing to the beholders" [Quran 2:69]

Hadith 5938

وعنهم، عن سهل، عن محمد بن عيسى، عن محمد بن علي الهمداني، عن حنان بن سدير، عن أبي عبد الله (عليه السلام) - في حديث - قال: فقلت له: فما ألبس من النعال؟ فقال: عليك بالصفراء فإن فيها ثلاث خصال: تجلو البصر: وتشد الذكر، وتنفي الهم، وهي مع ذلك من لباس النبيين.

From them, from Sahl, from Muhammad ibn Isa, from Muhammad ibn Ali al-Hamdani, from Hanan ibn Sadir, from Abu Abdullah (peace be upon him) - in a hadith - said: I asked him: What type of sandals should I wear? He said: You should wear yellow ones for they have three qualities: they sharpen vision, strengthen memory, and remove worry, and moreover they were from the attire of the prophets.

Hadith 5939

الحسن بن الفضل الطبرسي في (مجمع البيان) عن الصادق (عليه السلام) أنه قال: من لبس نعلا صفراء لم يزل مسرورا حتى يبليها، كما قال الله عز وجل: (صفراء فاقع لونها تسر الناظرين).

Al-Hasan ibn al-Fadl al-Tabarsi in Majma al-Bayan from al-Sadiq (peace be upon him) that he said: Whoever wears yellow sandals remains happy until they wear out, as Allah the Mighty and Majestic says: "bright yellow, pleasing to the beholders" [Quran 2:69]

Hadith 5940

عن بعض أصحابنا رفعه عن أبي عبد الله (عليه السلام) مثله وزاد: وقال: من لبس نعلًا صفرًا لم يلبسها حتى يستفيد عملاً أو مالاً.

From some of our companions raising it to Abu Abdullah (peace be upon him) similar to it and added: And he said: Whoever wears yellow sandals will not wear them out until they gain either work or wealth.

CHAPTER 41

Recommendation Of Continuously Wearing Leather Socks In Winter And Summer And Putting Them On

[Hadith 5941 to 5949]

Hadith 5941

عن أبي عبد الله (عليه السلام) قال: إيمان لبس الخف أمان من السل.

From Abu Abdullah (peace be upon him) who said: Continuously wearing leather socks is protection from tuberculosis.

Hadith 5942

عن سليمان بن سعد عن منيع قال: قال أبو جعفر (عليه السلام): لبس الخف أمان من السل.

From Sulayman ibn Sa'd from Mani' who said: Abu Ja'far (peace be upon him) said: Wearing leather socks is protection from tuberculosis.

Hadith 5943

عن أبي عبد الله (عليه السلام): قال: إيمان الخف يقي ميتة السل.

From Abu Abdullah (peace be upon him) who said: Continuous wearing of leather socks protects from death by tuberculosis.

Hadith 5944

عن أبي عبد الله (عليه السلام) قال: لبس الخف يزيد في قوة البصر.

From Abu Abdullah (peace be upon him) who said: Wearing leather socks increases eyesight strength.

Hadith 5945

عن أبي عبد الله (عليه السلام) قال: إيمان لبس الخف أمان من الجذام قال: قلت: في الشتاء أم في الصيف؟ قال: شتاء كان أو صيفا.

From Abu Abdullah (peace be upon him) who said: Continuously wearing leather socks is protection from leprosy. I asked: In winter or in summer? He said: Whether it is winter or summer.

Hadith 5946

عن أبي الجارود، عن أبي جعفر (عليه السلام) قال: لبس الخف يزيد في قوة البصر.

From Abu al-Jarud, from Abu Ja'far (peace be upon him) who said: Wearing leather socks increases eyesight strength.

Hadith 5947

الحسن الطبرسي في (مكارم الأخلاق) عن النبي (صلى الله عليه وآله) قال: من لم يجد إزارا فليلبس سراويل، ومن لم يجد نعلين فليلبس خفا.

Al-Hasan al-Tabarsi in (Makarim al-Akhlaq) from the Prophet (peace be upon him and his family) who said: Whoever cannot find a waist wrap should wear trousers, and whoever cannot find sandals should wear leather socks.

Hadith 5948

وعن نادر الخادم عنه (عليه السلام) قال: كان يدخل في خف صغير.

From Nadir the servant from him (peace be upon him) who said: He used to put his foot in a small leather sock.

Hadith 5949

وعن أبي الصباح، عن أبي عبد الله (عليه السلام) ان عليا (عليه السلام) كان يلبس الخف في السفر، وذكر حديث الخف والحبة.

From Abu al-Sabbah, from Abu Abdullah (peace be upon him) that Ali (peace be upon him) used to wear the leather sock while traveling, and he mentioned the hadith about the leather sock and the snake.

CHAPTER 42

Dislike Of Wearing Peeled White Leather Socks And Red Leather Socks Except During Travel, And Recommendation Of Wearing Black Leather Socks

[Hadith 5950 to 5951]

Hadith 5950

عن زياد بن المنذر قال: دخلت على أبي جعفر (عليه السلام) وعلي خف مقشور فقال: يا زياد ما هذا الخف الذي أراه عليك؟ قلت: خف اتخذته، قال: أما علمت أن البيض من الخفاف - يعني المقشورة - من لباس الجبابرة، وهم أول من اتخذها؟ والاحمر من لباس الأكاسرة وهم أول من اتخذها؟ والسود من لباس بني هاشم وسنة؟.

From Ziyad bin Al-Mundhir who said: I entered upon Abu Ja'far (peace be upon him) while wearing peeled (*) leather socks. He said: O Ziyad, what are these socks that I see you wearing? I said: Socks I have taken to wearing. He said: Don't you know that white socks - meaning peeled ones - are from the dress of tyrants, and they were the first to wear them? And red ones are from the dress of the Persian kings and they were the first to wear them? And black ones are from the dress of Bani Hashim and are sunnah?

Translator: * The term "khuff maqshoor" refers to a type of boot or leather sock that has had its outer layer of skin or hair removed, resulting in a smooth, often white or light-colored surface.

Hadith 5951

عن داود الرقي قال: خرجت مع أبي عبد الله (عليه السلام) إلى ينبع فلما خرجت رأيت عليه خفا أحمر، فقلت له: جعلت فداك ما هذا الخف الأحمر الذي أراه عليك؟ فقال: خف اتخذته للسفر وهو أبقى على الطين والمطر وأحمل له. قلت: فأخذها وألبسها؟ فقال: أما في السفر فنعم، وأما في الحضر فلا تعدلن بالسوداء شيئا. أقول: وفي أحاديث لبس السوداء السابقة ما يدل على عدم كراهة كون الخف أسود.

From Dawud Al-Raqqi who said: I went out with Abu Abdullah (peace be upon him) to Yanbu'. When we left, I saw him wearing red leather socks, so I said to him: May I be sacrificed for you, what are these red socks that I see you wearing? He said: Socks I have taken for travel as they are more durable against mud and rain and can bear more. I said: Should I take to wearing them? He said: As for during travel yes, but while in residence nothing equals black ones. I (Hurr Amili) say: In the previous hadiths about wearing black, there is evidence for the non-dislike of socks being black.

CHAPTER 43

Recommendation Of Beginning With The Right When Putting On Shoes And Socks, And Beginning With The Left When Removing Them, And The Recommendation Of Putting On Clothes From The Right Side

[Hadith 5952 to 5955]

Hadith 5952

عن أبي جعفر (عليه السلام) قال: من السنة خلع الخف اليسار قبل اليمين، ولبس اليمين قبل اليسار.

From Abu Ja'far (peace be upon him), he said: It is from the sunnah to remove the left sock before the right, and to put on the right before the left.

Hadith 5953

عن أبي عبد الله (عليه السلام) قال: إذا لبست نعلك خفك فابدأ باليمين، وإذا خلعت فابدأ باليسار.

From Abu Abdullah (peace be upon him), he said: When you put on your sandals or socks, begin with the right, and when you remove them, begin with the left.

Hadith 5954

عن أبي عبد الله (عليه السلام) قال: كان يقول: إذا لبس أحدكم نعليه فليلبس اليمين قبل اليسار، وإذا خلعها فليخلع اليسرى قبل اليمين.

From Abu Abdullah (peace be upon him), he said: He used to say: When one of you puts on sandals, let him put on the right before the left, and when removing them, let him remove the left before the right.

Hadith 5955

الحسن الطبرسي في (مكارم الأخلاق) عن النبي (صلى الله عليه وآله) قال: إذا لبستم وتوضأتم فابدؤا بميامنكم.

Al-Hassan Al-Tabarsi in (Makarim Al-Akhlaq) from the Prophet (peace be upon him and his family), he said: When you dress and perform ablution, begin with your right sides.

CHAPTER 44

Dislike Of Walking With One Shoe Or One Leather Sock

[Hadith 5956 to 5961]

Hadith 5956

عن أبي عبد الله (عليه السلام) قال: لا تمش في حذاء واحد، قلت: ولم؟ قال: لأنه إن أصابك مس من الشيطان لم يكد يفارقك إلا ما شاء الله.

From Abu Abdullah (peace be upon him) who said: Do not walk with one shoe. I asked: Why? He said: Because if you are touched by Satan, he will hardly leave you except as Allah wills.

Hadith 5957

عن أبي جعفر (عليه السلام) - في حديث - قال: من مشى في خف واحد فأصابه شيء من الشيطان لم يدعه إلا أن يشاء الله.

From Abu Ja'far (peace be upon him) - in a hadith - he said: Whoever walks with one leather sock and is afflicted by something from Satan, it will not leave him except as Allah wills.

Hadith 5958

عن أبي جعفر (عليه السلام) قال: من مشى في حذاء واحد فأصابه مس من الشيطان لم يدعه إلا ما شاء الله.

From Abu Ja'far (peace be upon him) who said: Whoever walks with one shoe and is touched by Satan, it will not leave him except as Allah wills.

Hadith 5959

عن محمد بن مسلم، عن أحدهما (عليهما السلام) أنه قال: لا تمش في نعل واحدة - إلى أن قال - فإن الشيطان أسرع ما يكون إلى العبد إذا كان على بعض هذه الأحوال، وقال: إنه ما أصاب أحدا شيء على هذه الحال فكاد أن يفارقه إلا أن يشاء الله عز وجل.

From Muhammad ibn Muslim, from one of them (peace be upon them both) that he said: Do not walk with one sandal - and he continued - for Satan is quickest to the servant when he is in some of these states, and he said: Indeed whenever someone is afflicted by something in this state, it hardly leaves him except as Allah the Mighty and Majestic wills.

Hadith 5960

عن أبي الحسن موسى (عليه السلام) قال: ثلاث يتخوف منهن الجنون: المشي في خف واحد.

From Abu al-Hassan Musa (peace be upon him) who said: There are three things from which insanity is feared: Walking with one leather sock.

Hadith 5961

عن الحسين بن زيد عن الصادق عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن يمشي الرجل في فرد نعل وأن يتنعل وهو قائم.

From Hussain ibn Zaid from Al-Sadiq from his forefathers (peace be upon them) - in the hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) forbade a man from walking in one sandal and from putting on sandals while standing.

CHAPTER 45

Recommendation Of Wearing A Ring And Its Non-Obligation

[Hadith 5962 to 5964]

Hadith 5962

عن أبي عبد الله (عليه السلام) قال: من السنة لبس الخاتم.

From Abu Abdullah (peace be upon him) who said: Wearing a ring is from the sunnah.

Hadith 5963

عن صفوان عن أبي الحسن (عليه السلام) قال: قوموا خاتم أبي عبد الله (عليه السلام) فأخذه أبي منهم بسبعة، قال: قلت: بسبعة دراهم؟ قال: سبعة دنانير.

From Safwan from Abu Al-Hassan (peace be upon him) who said: They valued Abu Abdullah's (peace be upon him) ring, and my father took it from them for seven. I asked: Seven dirhams? He said: Seven dinars.

Hadith 5964

عن أبي عبد الله (عليه السلام) قال: ما تختم رسول الله (صلى الله عليه وآله) إلا يسيرا حتى تركه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) only wore a ring for a short time before leaving it.

أقول: هذا محمول على نفي الوجوب لا نفي الاستحباب أو المشروعية، وظاهر أن الترك أعم من ذلك تأتي أحاديث كثيرة جدا تدل على استحباب التختم.

I (Hurr Amili) say: This is interpreted as negating obligation, not negating recommendation or legitimacy, and it is apparent that leaving it is more general than that, as many hadiths will come indicating the recommendation of wearing a ring.

CHAPTER 46

Recommendation Of Wearing Silver Rings, The Prohibition Of Gold For Men, And The Dislike Of Iron, Copper And Everything Other Than Silver

[Hadith 5965 to 5969]

Hadith 5965

عن أبي عبد الله (عليه السلام) قال: كان خاتم رسول الله من ورق، قال: قلت له: كان فيه فص؟ قال: لا.

From Abu Abdullah (peace be upon him) who said: The ring of the Messenger of Allah was made of silver. The narrator said: I asked him: Did it have a stone? He said: No.

Hadith 5966

عن أبي عبد الله (عليه السلام) قال: كان خاتم رسول الله (صلى الله عليه وآله) من ورق.

From Abu Abdullah (peace be upon him) who said: The ring of the Messenger of Allah (peace be upon him and his family) was made of silver.

Hadith 5967

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): لا تختموا بغير الفضة فإن رسول الله (صلى الله عليه وآله) قال: ما طهرت كف فيها خاتم حديد.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: Do not wear rings made of anything other than silver, for the Messenger of Allah (peace be upon him and his family) said: A hand with an iron ring in it is not purified.

Hadith 5968

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ما طهرت كف فيها خاتم من حديد.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: A hand with an iron ring in it is not purified.

Hadith 5969

عن جعفر بن محمد، عن أبيه أن خاتم رسول الله (صلى الله عليه وآله) كان من فضة، ونقشه محمد رسول الله (صلى الله عليه وآله)، وكان نقش خاتم علي (عليه السلام) الملك لله، وكان نقش خاتم والدي العزة لله.

From Ja'far bin Muhammad, from his father that the ring of the Messenger of Allah

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(peace be upon him and his family) was made of silver, and its inscription was "Muhammad is the Messenger of Allah" (peace be upon him and his family), and the inscription on Ali's ring (peace be upon him) was "The Kingdom belongs to Allah," and the inscription on my father's ring was "Glory belongs to Allah."

CHAPTER 47

Recommendation For Having A Round Stone And It Being Black

[Hadith 5970 to 5971]

Hadith 5970

عن أبي خديجة قال: قال: الفص مدور، وقال: هكذا كان خاتم رسول الله (صلى الله عليه وآله).

From Abu Khadija who said: The stone was round, and he said: This is how the ring of the Messenger of Allah (peace be upon him and his family) was.

Hadith 5971

عن عبد الله بن سنان قال: ذكرنا خاتم رسول الله (صلى الله عليه وآله) فقال: تحب أن أريكه؟ فقلت: نعم، فدعا بحق مختوم ففتحه فأخرجه في قطنة: فإذا حلقتة فضة، وفيه فص أسود مكتوب عليه سطرين: محمد رسول الله (صلى الله عليه وآله): ثم قال إن فص النبي (صلى الله عليه وآله) أسود.

From Abdullah bin Sinan who said: We mentioned the ring of the Messenger of Allah (peace be upon him and his family), so he said: Would you like me to show it to you? I said: Yes. He called for a sealed box and opened it, then brought it out in cotton. Its band was silver with a black stone on it inscribed in two lines: Muhammad Messenger of Allah (peace be upon him and his family). Then he said: Indeed the stone of the Prophet (peace be upon him and his family) was black.

أقول: وتقدم ما يدل على أن خاتم النبي (صلى الله عليه وآله) لم يكن فص له، ولا منافاة بينهما لاحتمال أن يكون له خاتمان أو أكثر.

I (Hurr Amili) say: It was previously mentioned indicating that the Prophet's ring (peace be upon him and his family) did not have a stone, and there is no contradiction between them due to the possibility that he had two rings or more.

CHAPTER 48

Permissibility Of Wearing Rings On The Right And Left Hands

[Hadith 5972 to 5978]

Hadith 5972

عن علي بن جعفر قال: سألت أخي موسى (عليه السلام) عن الخاتم يلبس في اليمين؟ فقال إن شئت في اليمين وإن شئت في اليسار.

From Ali ibn Jafar who said: I asked my brother Musa (peace be upon him) about wearing a ring on the right hand? He said: If you wish wear it on the right, and if you wish wear it on the left.

Hadith 5973

عن أبي عبد الله (عليه السلام) أنه سأله عن التختم في اليمين وقلت: إني رأيت بني هاشم يتختمون في أيماهم، فقال: كان أبي يتختم في يساره، وكان أفضلهم وأفقههم.

From Abu Abdullah (peace be upon him) that he was asked about wearing a ring on the right hand and I said: I saw the Banu Hashim wearing rings on their right hands. He said: My father used to wear his ring on his left hand, and he was the most virtuous and knowledgeable among them.

Hadith 5974

عن أبي عبد الله (عليه السلام) قال: كان الحسن والحسين (عليهما السلام) يتختمان في يسارهما.

From Abu Abdullah (peace be upon him) who said: Hassan and Hussain (peace be upon them) used to wear their rings on their left hands.

Hadith 5975

عن ابن القдах عن أبي عبد الله (عليه السلام) قال: كان علي والحسن والحسين (عليهم السلام) يتختمون في أيسارهم.

From Ibn al-Qaddah from Abu Abdullah (peace be upon him) who said: Ali, Hassan and Hussain (peace be upon them) used to wear their rings on their left hands.

Hadith 5976

عن أبي عبد الله (عليه السلام) قال: كان الحسن والحسين (عليهما السلام) يتختمان في يسارهما.

From Abu Abdullah (peace be upon him) who said: Hassan and Hussain (peace be upon them) used to wear their rings on their left hands.

Hadith 5977

محمد بن إدريس في آخر (السرائر) نقلا من كتاب الجامع لأحمد بن محمد بن أبي نصر البرنظي صاحب الرضا (عليه السلام) قال: سألته عن الرجل يلبس الخاتم في اليمين قال: إن شئت في اليمين وإن شئت في الشمال.

Muhammad ibn Idris at the end of (al-Sarair) transmitted from the book al-Jami by Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti, companion of al-Ridha (peace be upon him) who said: I asked him about a man wearing a ring on the right hand. He said: If you wish on the right and if you wish on the left.

Hadith 5978

الحسن بن علي بن شعبة في (تحف العقول): عن الحسن بن علي العسكري أنه قال لشييعته في سنة ستين ومائتين أمرناكم بالتختم في اليمين ونحن بين ظهرانكم والآن نأمركم بالتختم في الشمال لغيبتنا عنكم إلى أن يظهر الله أمرنا وأمركم، فإنه من أدل دليل عليكم في ولايتنا أهل البيت. فخلعوا خواتيمهم من أيماهم بين يديه، ولبسوها في شمائلهم، وقال لهم: حدثوا بهذا شييعتنا.

Al-Hassan ibn Ali ibn Shu'ba in (Tuhaf al-Uqul): From al-Hassan ibn Ali al-Askari that he said to his followers in the year 260: We ordered you to wear rings on the right while we were among you, and now we order you to wear rings on the left due to our absence from you until Allah makes our matter and your matter manifest, for it is one of the clearest proofs of your loyalty to our Wilayah (allegiance), the Ahl al-Bayt. They removed their rings from their right hands in his presence and wore them on their left hands, and he said to them: Inform our Shia (followers) about this.

أقول: هذه الأحاديث محمولة إما على الجواز كما ذكرنا فلا ينافي ما يأتي من استحباب التختم في اليمين، وإما على جواز الجمع بين التختم في اليمين واليسار، أو على استحبابه. لرجحان الاقتداء بالأئمة عليهم السلام، أو على التقية، لان الاقتصار على التختم في اليسار من سنة معاوية وبنو أمية والله أعلم.

I (Hurr Amili) say: These hadiths are interpreted either as permissibility as we mentioned which does not contradict what will come regarding the recommendation of wearing rings on the right hand, or as the permissibility of combining wearing rings on both right and left, or its recommendation due to the preference of following the Imams (peace be upon them), or as taqiyya because limiting ring wearing to the left hand was from the tradition of Muawiya and Bani Umayya, and Allah knows best.

CHAPTER 49

Recommendation Of Wearing Ring On The Right Hand

[Hadith 5979 to 5988]

Hadith 5979

محمد بن الحسن قال: روي عن أبي محمد الحسن العسكري (عليه السلام) أنه قال: علامات المؤمن خمس: التختم في اليمين.

Muhammad bin Al-Hassan said: It was narrated from Abu Muhammad Al-Hassan Al-Askari (peace be upon him) that he said: The believer has five signs, among them wearing a ring on the right hand.

Hadith 5980

عن جعفر بن محمد، عن آبائه (عليهم السلام) في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - يا علي، تختم باليمين فإنها فضيلة من الله عز وجل للمقربين، قال: بم أتختم يا رسول الله؟ قال: بالعقيق الأحمر فإنه أول جبل أقر لله بالربوبية، ولي بالنبوة، ولك بالوصية، ولولدك بالإمامة، ولشيعتك بالجنة، ولأعدائك بالنار.

From Ja'far bin Muhammad, from his forefathers (peace be upon them) in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him): O Ali, wear a ring on your right hand for it is a virtue from Allah the Mighty and Majestic for those drawn near. He asked: What should I wear as a ring, O Messenger of Allah? He replied: Red agate, for it is the first mountain that acknowledged Allah's lordship, my prophethood, your guardianship, your children's Imamate, Paradise for your followers, and Hell for your enemies.

Hadith 5981

عن محمد بن أبي عمير، قال: قلت لأبي الحسن موسى (عليه السلام) أخبرني عن تختم أمير المؤمنين (عليه السلام) بيمينه لأي شيء كان؟ فقال: إنما كان يتختم بيمينه لأنه إمام أصحاب اليمين بعد رسول الله (صلى الله عليه وآله)، وقد مدح الله أصحاب اليمين وذم أصحاب الشمال، وقد كان رسول الله (صلى الله عليه وآله) يتختم بيمينه وهو علامة لشيعتنا يعرفون به وبالمحافظة على أوقات الصلاة وإيتاء الزكاة ومواساة الاخوان والامر بالمعروف والنهي عن المنكر.

From Muhammad bin Abi Umayr who said: I asked Abu Al-Hassan Musa (peace be upon him) to tell me why Amir Al-Mu'minin (peace be upon him) wore his ring on his right hand? He said: He wore it on his right because he is the leader of the people of the right after the Messenger of Allah (peace be upon him and his family). Allah has

praised the people of the right and condemned the people of the left. The Messenger of Allah (peace be upon him and his family) used to wear his ring on his right hand and it is a sign for our followers by which they are known, along with maintaining prayer times, giving zakat, helping brothers, commanding good and forbidding evil.

Hadith 5982

عن جعفر بن محمد، عن أبيه، عن جابر بن عبد الله أن النبي (صلى الله عليه وآله) كان يتختم بيمينه.

From Ja'far bin Muhammad, from his father, from Jabir bin Abdullah that the Prophet (peace be upon him and his family) used to wear his ring on his right hand.

Hadith 5983

عن سلمان الفارسي قال: قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام): يا علي تختم باليمين تكن من المقربين، قال: يا رسول الله ومن المقربون؟ قال: جبرئيل وميكائيل، قال: بم أتختم يا رسول الله؟ قال: بالعقيق الأحمر فإنه أول جبل أقر الله عز وجل بالوحدانية، ولي بالنبوة، ولك يا علي بالوصية، ولولدك بالإمامة، ولمحببك بالجنة، ولشيعة ولدك بالفرديوس.

From Salman Al-Farsi who said: The Messenger of Allah (peace be upon him and his family) said to Ali (peace be upon him): O Ali, wear a ring on your right hand and you will be among those drawn near. He asked: O Messenger of Allah, who are those drawn near? He replied: Gabriel and Michael. He asked: What should I wear as a ring, O Messenger of Allah? He replied: Red agate, for it is the first mountain that acknowledged Allah's oneness, my prophethood, your guardianship O Ali, your children's Imamate, Paradise for those who love you, and Paradise's highest level for your children's followers.

Hadith 5984

عن الرضا، عن آبائه (عليهم السلام) أن النبي (صلى الله عليه وآله) كان يتختم في يمينه.

From Al-Ridha, from his forefathers (peace be upon them) that the Prophet (peace be upon him and his family) used to wear his ring on his right hand.

Hadith 5985

عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) يتختم في يمينه.

From Abu Abdullah (peace be upon him) who said: Amir Al-Mu'minin (peace be upon him) used to wear his ring on his right hand.

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Hadith 5986

عن ابن القداح، عن أبي عبد الله (عليه السلام) أن النبي (صلى الله عليه وآله) كان يتختم في يمينه.

From Ibn al-Qaddah, from Abu Abdullah (peace be upon him) that the Prophet (peace be upon him and his family) used to wear his ring on his right hand.

Hadith 5987

عن أبي الحسن الثاني (عليه السلام) - في حديث - أن النبي (صلى الله عليه وآله) وأمير المؤمنين (عليه السلام) والأئمة (عليه السلام) كانوا يتختمون في اليد اليمنى.

From Abu al-Hassan the Second (peace be upon him) - in a hadith - that the Prophet (peace be upon him and his family) and Amir al-Muminin (peace be upon him) and the Imams (peace be upon them) used to wear their rings on the right hand.

Hadith 5988

عن أبي عبد الله (عليه السلام) أن علي بن الحسين (عليه السلام) كان يتختم في يمينه.

From Abu Abdullah (peace be upon him) that Ali bin Hussain (peace be upon him) used to wear his ring on his right hand.

CHAPTER 50

Recommendation Of Wearing Rings At The Base Of The Fingers

[Hadith 5989 to 5990]

Hadith 5989

عن أبي عبد الله (عليه السلام) قال: تعلموا العربية فإنها كلام الله الذي تكلم به خلقه، (ونطقوا به الماضين)، وبلغوا بالخواتيم.

From Abu Abdullah (peace be upon him) who said: Learn Arabic for it is the speech of Allah with which He spoke to His creation, (and the predecessors spoke with it), and wear rings at the base of fingers.

قال الصدوق نقلا عن أبي سعيد الادمي قال: أي اجعلوا الخواتيم في آخر الأصابع، ولا تجعلوها في أطرافها.

Al-Saduq narrated from Abu Sa'id Al-Adami who said: This means place the rings at the base of the fingers, and do not place them at the fingertips.

Hadith 5990

فإنه يروى أنه من عمل قوم لوط.

For it is narrated that [wearing rings at the fingertips] is from the practices of the people of Lot.

CHAPTER 51

Recommendation Of Wearing Rings With Aqeeq (Agate) Stone

[Hadith 5991 to 6000]

Hadith 5991

عن أحمد بن محمد، الرضا (عليه السلام) قال: العقيق ينفي الفقر، ولبس العقيق ينفي النفاق.

From Ahmad ibn Muhammad, from Al-Ridha (peace be upon him) who said: Aqeeq (agate) dispels poverty, and wearing aqeeq dispels hypocrisy.

Hadith 5992

عن الرضا (عليه السلام) قال: من ساهم بالعقيق كان سهمه الأوفر.

From Al-Ridha (peace be upon him) who said: Whoever draws lots with aqeeq (agate) will receive the most abundant share.

Hadith 5993

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): تختموا بالعقيق فإنه مبارك ومن تختم بالعقيق يوشك أن يقضى له بالحسن.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Wear rings with aqeeq (agate) for it is blessed, and whoever wears a ring with aqeeq will soon have their affairs resolved in the best way.

Hadith 5994

عن ربيعة الرأي قال: رأيت في يد علي بن الحسين (عليه السلام) فص عقيق، فقلت: ما هذا الفص؟ قال: عقيق رومي.

From Rabi'a Al-Ra'y who said: I saw in the hand of Ali ibn Al-Hussain (peace be upon him) a aqeeq (agate) gemstone, so I asked: What is this gemstone? He said: Roman aqeeq.

Hadith 5995

قال رسول الله (صلى الله عليه وآله): من تختم بالعقيق قضيت حوائجه.

The Messenger of Allah (peace be upon him and his family) said: Whoever wears a ring with aqeeq (agate) will have their needs fulfilled.

Hadith 5996

كان أبو عبد الله (عليه السلام) يقول: من اتخذ خاتما فسه عقيق لم يفتقر ولم يقض؟ له إلا بالتى هي أحسن.
Abu Abdullah (peace be upon him) used to say: Whoever takes a ring with a aqeeq (agate) stone will neither become poor nor will their affairs be resolved except in the best way.

Hadith 5997

عن الرضا عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله) تختموا بالعقيق فإنه لا يصيب أحدكم غم ما دام ذلك عليه.

From Al-Ridha from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Wear rings with aqeeq (agate) for none of you will experience grief as long as you wear it.

Hadith 5998

عن الرضا، عن آبائه عليهم السلام عن رسول الله (صلى الله عليه وآله) قال: تختموا بالعقيق فإنه أول جبل أقر لله بالوحدانية، ولي بالنبوة، ولك يا علي بالوصية، ولشيعتك بالجنة.

From Al-Ridha, from his fathers, peace be upon them, from the Messenger of Allah (peace be upon him and his family) who said: Wear rings with aqeeq (agate), for it was the first mountain to acknowledge Allah's oneness, my prophethood, your guardianship O Ali, and Paradise for your followers.

Hadith 5999

عن علي محمد بن إسحاق عن عبد الله (عليه السلام) قال: ما رفعت كف إلى الله أحب إليه من كف فيها عقيق.

From Ali Muhammad bin Ishaq, from Abu Abdullah (peace be upon him) who said: No hand raised to Allah is more beloved to Him than a hand wearing aqeeq (agate).

Hadith 6000

عن موسى بن جعفر عليه السلام: لما خلق الله موسى بن عمران (عليه السلام) كلمه على طور سيناء، ثم اطلع إلى الأرض اطلاعة فخلق من نور وجهه العقيق، ثم قال الله عز وجل: آيت بنفسي أن لا أعذب كف لابسه - إذا تولى عليا - بالنار.

From Musa bin Jafar (peace be upon him): When Allah created Moses son of Imran (peace be upon him), He spoke to him on Mount Sinai, then He looked upon the earth with a glance and created aqeeq (agate) from the light of His countenance. Then Allah, the Mighty and Majestic, said: I swear by Myself that I will not punish with fire the hand of one who wears it - if they accept Ali's authority.

CHAPTER 52

Recommendation Of Wearing Rings With Red, Yellow And White Aqeeq (Agate)

[Hadith 6001 to 6002]

Hadith 6001

عن بشير الدهان قال: قلت لأبي جعفر (عليه السلام): أي الفصوص اركب على خاتمي؟ فقال: يا بشير أين أنت عن العقيق الأحمر والعقيق الأصفر والعقيق الأبيض، فإنها ثلاثة جبال في الجنة - إلى أن قال - فمن تختم بشئ منها من شيعة آل محمد لم ير إلا الخير والحسن، والسعة في الرزق، والسلامة من جميع أنواع البلاء، وهو أمان من السلطان الجائر، ومن كل ما يخاف الانسان ويحذره.

From Bashir Al-Dahhan who said: I asked Abu Ja'far (peace be upon him): "Which stone should I set in my ring?" He said: "O Bashir, why aren't you considering the red aqeeq, yellow aqeeq and white aqeeq? They are from three mountains in Paradise." - Then he said - "Whoever from the Shia (followers) of the family of Muhammad wears a ring with any of these will only see good, beauty, abundance in sustenance, safety from all types of afflictions, and it is protection from unjust rulers and from everything that a person fears and is cautious of."

Hadith 6002

عن عمرو بن أبي الشريك، عن فاطمة (عليها السلام) قالت: قال رسول الله (صلى الله عليه وآله): من تختم بالعقيق لم يزل يرى خيرا.

From Amr ibn Abi Al-Shareek, from Fatima (peace be upon her) who said: The Messenger of Allah (peace be upon him and his family) said: "Whoever wears an aqeeq (agate) ring will continue to see good."

CHAPTER 53

Recommendation Of Carrying Aqeeq (Agate) In Travel, Fear, Prayer, And Supplication

[Hadith 6003 to 6014]

Hadith 6003

عن بعض أصحابه رفعه قال: قال أبو عبد الله (عليه السلام): العقيق أمان في السفر. ديثان:

From some of his companions, in a marfu hadith, who said: Abu Abdullah (peace be upon him) said: The aqeeq (agate) stone provides protection during travel.

Hadith 6004

عن عبد الرحيم القصير قال: بعث الوالي إلى رجل من آل أبي طالب في جناية فمر بأبي عبد الله (عليه السلام) فقال: اتبعوه بخاتم عقيق. فأتي بخاتم عقيق فلم ير مكروها.

From Abdul Rahim al-Qasir who said: The governor sent for a man from the family of Abu Talib regarding a crime, and he passed by Abu Abdullah (peace be upon him), so he said: Follow him with an aqeeq (agate) ring. So an aqeeq ring was brought to him and he did not face any harm.

Hadith 6005

عن محمد بن أحمد رفعه قال: شكى رجل إلى النبي صلى الله عليه وآله أنه قطع عليه الطريق. فقال: هلا تختمت بالعقيق، فإنه يحرس من كل سوء.

From Muhammad ibn Ahmad who raised it, he said: A man complained to the Prophet, peace be upon him and his family, that he was robbed on the road. So he said: Why did you not wear a ring with aqeeq (agate) stone, for it guards against all evil.

Hadith 6006

عن أبي جعفر (عليه السلام) قال: مر مر به رجل مجلود فقال: أين كان خاتمه العقيق؟ أما أنه لو كان عليه ما جلد.

From Abu Ja'far (peace be upon him) who said: A man who had been flogged passed by him, so he said: Where was his aqeeq (agate) ring? If he had been wearing it, he would not have been flogged.

Hadith 6007

قال: وروي - في حديث آخر - قال: قال أبو عبد الله (عليه السلام): العقيق حرز في السفر.

And it was reported - in another hadith - he said: Abu Abdullah (peace be upon him) said: Aqeeq (agate) is protection during travel.

Hadith 6008

عن جعفر بن محمد، عن آبائه، عن علي (عليهم السلام) قال: تختموا بالعقيق يبارك عليكم وتكونوا في أمن من البلاء.

From Ja'far bin Muhammad, from his forefathers, from Ali (peace be upon them) who said: Wear rings with aqeeq (agate) stone, you will be blessed and you will be safe from afflictions.

Hadith 6009

قال: وفي حديث آخر: من تختم بالعقيق لم يزل ينظر إلى الحسنى ما دام في يده، ولم يزل عليه من الله واقية.

And in another hadith: Whoever wears a ring with aqeeq (agate) will continue to see goodness as long as it remains on his hand, and Allah's protection will remain upon him continuously.

Hadith 6010

عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) قال: من صاغ خاتما من عقيق فنقش فيه (محمد نبي الله وعلى ولي الله) وقاه الله ميتة السوء، ولم يمت إلا على الفطرة.

From Ja'far bin Muhammad, from his father, from his grandfather (peace be upon them) who said: Whoever crafts a ring from aqeeq (agate) and engraves upon it "Muhammad is the Prophet of Allah and Ali is the Guardian of Allah", Allah will protect him from an evil death, and he will not die except upon the natural disposition (fitrah).

Hadith 6011

أحمد بن فهد في عدة الداعي عن أبي عبد الله (عليه السلام) قال: العقيق حرز في السفر.

Ahmad bin Fahd in Uddat al-Da'i from Abu Abdullah (peace be upon him) said: The aqeeq (agate) stone is a protection during travel.

Hadith 6012

وعنه (عليه السلام) قال: صلاة ركعتين بفض عقيق تعدل ألف ركعة بغيره.

From him (peace be upon him) who said: Two rak'ahs of prayer wearing an aqeeq (agate) ring equals a thousand rak'ahs without it.

Hadith 6013

وعن الرضا (عليه السلام) من أصبح وفي يده خاتم فصه عقيق متختما به في يده اليمنى وأصبح من قبل أن يراه أحد فقلب فصه إلى باطن كفه وقرأ: إنا أنزلناه إلى آخرها ثم يقول: آمنت بالله وحده لا شريك له، وآمنت بسر آل محمد وعلانيتهم وقاه الله في ذلك اليوم شر ما ينزل من السماء وما يعرج فيها وما يلج في الأرض وما يخرج منها، وكان في حرز الله وحرز رسول الله (صلى الله عليه وآله) حتى يمسي.

From Al-Ridha (peace be upon him): Whoever wakes up wearing an aqeeq (agate) stone ring on his right hand, and before anyone sees him turns the stone towards his palm and recites: "Indeed, We sent it down" [Quran 97:1] until its end, then says: "I believe in Allah alone with no partner, and I believe in the private and public affairs of the family of Muhammad" - Allah will protect him that day from the evil of what descends from the sky and what ascends to it, and what enters the earth and what comes out from it, and he will remain in the protection of Allah and the protection of the Messenger of Allah (peace be upon him and his family) until evening.

Hadith 6014

عن الأعمش قال: كنت مع جعفر بن محمد (عليه السلام) على باب أبي جعفر المنصور فخرج من عنده رجل مجلود بالسوط فقال لي: يا سليمان انظر ما فص خاتمه، فقلت: يا بن رسول الله (صلى الله عليه وآله) فصه غير عقيق، فقال: يا سليمان أما أنه لو كان عقيقا لما جلد بالسوط، قلت: يا بن رسول الله زدني،

From Al-A'mash who said: I was with Ja'far bin Muhammad (peace be upon him) at the door of Abu Ja'far Al-Mansur when a man who had been whipped came out from his presence. He said to me: O Sulaiman, look at what stone is in his ring. I said: O son of the Messenger of Allah (peace be upon him and his family), its stone is not aqeeq (agate). He said: O Sulaiman, if it had been aqeeq, he would not have been whipped. I said: O son of the Messenger of Allah, tell me more.

قال: يا سليمان هو أمان من قطع اليد قلت، يا بن رسول الله زدني، قال: هو أمان من إراقة الدم، قلت: زدني، قال إن الله يحب أن ترفع إليه في الدعاء يد فيها فص عقيق، قلت: زدني، قال: العجب كل العجب من يد فيها فص عقيق كيف تخلو من الدنانير والدراهم، قلت: زدني، قال: إنه أمان من كل بلاء، قلت: زدني، قال: هو أمان من الفقر.

He said: O Sulaiman, it is protection from hand amputation. I said: O son of the Messenger of Allah, tell me more. He said: It is protection from bloodshed. I said: Tell me more. He said: Allah loves that a hand with an aqeeq stone be raised to Him in

Recommendation Of Carrying Aqeeq (Agate) In Travel, Fear, Prayer, A...

supplication. I said: Tell me more. He said: The greatest wonder is how a hand with an aqeeq stone could be empty of dinars and dirhams. I said: Tell me more. He said: It is protection from every affliction. I said: Tell me more. He said: It is protection from poverty.

قلت: احدث بها عن جدك الحسين بن علي (عليه السلام)، عن أمير المؤمنين (عليه السلام) قال: نعم.

I said: Do you narrate this from your grandfather Al-Hussein bin Ali (peace be upon him), from Amir Al-Mu'minin (peace be upon him)? He said: Yes.

CHAPTER 54

Recommendation Of Wearing Rings Made Of Ruby, Chinese Iron And Pebbles From Ghariy (Najaf)

[Hadith 6015 to 6018]

Hadith 6015

عن الحسين بن خالد، عن الرضا (عليه السلام) قال: كان أبو عبد الله (عليه السلام) يقول: تختموا باليواقيت فإنها تنفي الفقر.

From Hussain bin Khalid, from Al-Ridha (peace be upon him) who said: Abu Abdullah (peace be upon him) used to say: Wear rings with rubies for they dispel poverty.

Hadith 6016

عن أبي عبد الله (عليه السلام) قال: يستحب التختم بالياقوت.

From Abu Abdullah (peace be upon him) who said: It is recommended to wear rings with rubies.

Hadith 6017

عن أبي الحسن، عن أبيه، عن جده (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): تختم باليواقيت فإنها تنفي الفقر.

From Abu Al-Hassan, from his father, from his grandfather (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Wear rings with rubies for they dispel poverty.

Hadith 6018

عن أبي الحسن (عليه السلام) قال: سمعته يقول: تختموا باليواقيت فإنها تنفي الفقر.

From Abu Al-Hassan (peace be upon him) who said: I heard him say: Wear rings with rubies for they dispel poverty.

CHAPTER 55

Recommendation Of Wearing An Emerald Ring

[Hadith 6019 to 6019]

Hadith 6019

عن أحمد بن محمد بن أبي نصر صاحب الانزال وكان يقوم ببعض أمور الماضي (عليه السلام) قال: قال لي يوماً وأملى علي من كتاب: التختم بالزمرد يسر لا عسر فيه.

From Ahmad bin Muhammad bin Abi Nasr, who was responsible for accommodations and handled some affairs of the previous Imam (peace be upon him), who said: One day he said to me and dictated from a book: Wearing an emerald ring brings ease without any difficulty.

CHAPTER 56

Recommendation Of Wearing Turquoise Ring Especially For One Who Has No Children And What Should Be Inscribed On It

[Hadith 6020 to 6024]

Hadith 6020

عن الحسن بن علي بن مهران قال: دخلت على أبي الحسن موسى (عليه السلام) وفي إصبعه خاتم فصره فيروزج نقشه الله الملك، فأدّمت النظر إليه فقال: مالك تديم النظر إليه؟ قلت: بلغني أنه كان لعلي أمير المؤمنين (عليه السلام) خاتم فصره فيروزج نقشه الله الملك، فقال: أتعرفه؟ قلت: لا، قال: هذا هو.

From Hassan bin Ali bin Mihran who said: I entered upon Abu Al-Hassan Musa (peace be upon him) and on his finger was a ring with a turquoise stone inscribed with "Allah is the King." I kept looking at it, so he said: Why do you keep looking at it? I said: I heard that Ali, Amir al-Muminin (peace be upon him) had a ring with a turquoise stone inscribed with "Allah is the King." He said: Do you recognize it? I said: No. He said: This is it.

أُدري ما سببه؟ قلت: لا، قال: هذا حجر أهداه جبرئيل إلى رسول الله (صلى الله عليه وآله) فوهبه رسول الله (صلى الله عليه وآله) لأمير المؤمنين (عليه السلام) أُدري ما اسمه؟ قلت: فيروزج، قال: هذا بالفارسية؟ فما اسمه بالعربية؟ قلت: لا أُدري، قال: اسمه الظفر.

Do you know its significance? I said: No. He said: This is a stone that Gabriel gifted to the Messenger of Allah (peace be upon him and his family), and the Messenger of Allah (peace be upon him and his family) gave it to Amir al-Muminin (peace be upon him). Do you know its name? I said: Firuzaj. He said: That's in Persian, but what's its name in Arabic? I said: I don't know. He said: Its name is Al-Dhafar (victory).

Hadith 6021

عن سهل بن زياد رفعه إلى أبي عبد الله (عليه السلام) قال: من تختم بالفيروزج لم يفتقر كفه إن شاء الله.

From Sahl bin Ziyad, raising it to Abu Abdullah (peace be upon him) who said: Whoever wears a turquoise ring, his hand will not become poor, God willing.

Hadith 6022

عن عبد المؤمن الأنصاري قال: سمعت أبا عبد الله (عليه السلام) يقول: ما افتقرت كف تختمت بالفيروزج.

From Abdul Mu'min Al-Ansari who said: I heard Abu Abdullah (peace be upon him) saying: A hand wearing a turquoise ring has never become poor.

Hadith 6023

عن علي بن محمد الصيمري الكاتب أنه ذكر لعلي بن محمد بن الرضا (عليه السلام) أنه لا يولد له فتبسم وقال: اتخذ خاتما فصبه فيروزج واكتب عليه " رب لا تذرني فردا وأنت خير الوارثين " قال: ففعلت ذلك فما أتى علي حول حتى رزقت منها ولدا ذكرا.

From Ali bin Muhammad Al-Saymari the scribe that he mentioned to Ali bin Muhammad bin Al-Ridha (peace be upon him) that he had no children, so he smiled and said: Take a ring with a turquoise stone and inscribe on it "My Lord, do not leave me alone, and You are the best of inheritors" [Quran 21:89]. He said: I did that and before a year passed, I was blessed with a male child.

Hadith 6024

علي بن موسى بن طاووس في (مهج الدعوات) عن الصادق (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): قال الله سبحانه: إني لأستحيي من عبد يرفع يده وفيها خاتم فصبه فيروزج فأردها خائبة.

Ali bin Musa bin Tawus in (Muhaj Al-Da'awat) from Al-Sadiq (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Allah, Glory be to Him, said: I am ashamed to turn away empty-handed a servant who raises his hand wearing a ring with a turquoise stone.

CHAPTER 57

Recommendation Of Wearing Yemeni Onyx Ring And Praying While Wearing It

[Hadith 6025 to 6026]

Hadith 6025

عن محمد بن الحسين بن علي بن الحسين، عن أبيه، عن جده قال: قال أمير المؤمنين (عليه السلام):
تختموا بالجزع اليماني فإنه يرد كيد مردة الشياطين.

From Muhammad bin al-hussain bin Ali bin al-hussain, from his father, from his grandfather who said: Amir al-Muminin (peace be upon him) said: Wear rings with Yemeni onyx (*) for it repels the plots of rebellious devils.

Translator: * A type of striped aqeeq (agate) characterized by its banded appearance, often with alternating light and dark layers.

Hadith 6026

عن الرضا، عن آبائه، عن علي (عليهم السلام) قال: خرج علينا رسول الله (صلى الله عليه وآله) وفي يده خاتم
فضه جزع يمانى فصلى بنا فيه، فلما قضى صلاته دفعه إلي وقال لي: يا علي تختم به في يمينك وصل فيه
أما علمت أن الصلاة في الجزع سبعون صلاة، وأنه يسبح ويستغفر وأجره لصاحبه.

From al-Ridha, from his forefathers, from Ali (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) came out to us with a ring on his hand that had a Yemeni onyx (*) stone, and he led us in prayer while wearing it. When he finished his prayer, he handed it to me and said: O Ali, wear it on your right hand and pray while wearing it. Don't you know that prayer while wearing onyx is equal to seventy prayers, and that it glorifies Allah and seeks forgiveness, and its reward goes to its wearer.

Translator: * See comment in Hadith 6025.

CHAPTER 58

Recommendation Of Wearing Crystal Ring

[Hadith 6027 to 6027]

Hadith 6027

عن علي بن الريان عن علي بن محمد المعروف بابن وهبة - العبدسي وهي قرية من قرى واسط - يرفعه إلى أبي عبد الله (عليه السلام) قال: نعم الفص البلور.

From Ali bin Al-Rayyan from Ali bin Muhammad known as Ibn Wahba Al-Abdasi - and it is a village from the villages of Wasit - raising it to Abu Abdullah (peace be upon him) who said: Crystal is an excellent gem stone.

CHAPTER 59

Dislike Of Wearing A Ring On The Index And Middle Fingers And The Dislike Of Leaving The Little Finger Empty

[Hadith 6028 to 6029]

Hadith 6028

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) عن الصادق (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): أنهى أمتي عن التختم في السبابة والوسطى.

Al-Hassan bin Al-Fadl Al-Tabarsi in (Makarim Al-Akhlaq) from Al-Sadiq (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: I forbid my nation from wearing rings on the index and middle fingers.

Hadith 6029

الحسن بن علي بن شعبة في (تحف العقول) عن النبي (صلى الله عليه وآله) أنه قال: يا علي لا تختم في السبابة والوسطى فإنه كان يتختم قوم لوط فيهما. ولا تعر الخنصر.

Al-Hassan bin Ali bin Shu'bah in (Tuhaf Al-Uqool) from the Prophet (peace be upon him and his family) that he said: O Ali, do not wear a ring on the index and middle fingers for indeed the people of Lot used to wear rings on them, and do not leave the little finger empty.

CHAPTER 60

Permissibility Of Inscribing Other Than One's Name And Father's Name On Rings, And The Recommendation Of Wearing Multiple Rings

[Hadith 6030 to 6031]

Hadith 6030

عن أبي عبد الله (عليه السلام) قال: قلنا له: جعلنا فداك أيكره أن يكتب الرجل في خاتمه غير اسمه واسم أبيه؟ فقال: في خاتمي مكتوب الله خالق كل شيء، وفي خاتم أبي محمد بن علي وكان خير محمدي رأيته العزة لله. وفي خاتم علي بن الحسين الحمد لله العلي، وفي خاتم الحسن والحسين: حسبي الله. وفي خاتم أمير المؤمنين (عليه السلام) الله الملك.

From Abu Abdullah (peace be upon him), they said: We said to him: May we be sacrificed for you, is it disliked for a man to inscribe on his ring other than his name and his father's name? He said: On my ring is inscribed "Allah is the Creator of everything", and on the ring of my father Muhammad bin Ali - and he was the best Muhammad I saw - was inscribed "Glory belongs to Allah", and on the ring of Ali bin Hussain "Praise be to Allah the Most High", and on the ring of Hassan and Hussain "Allah is sufficient for me", and on the ring of Amir al-Mu'minin (peace be upon him) "Allah is the King".

Hadith 6031

عن عبد خير قال: كان لعلي (عليه السلام) أربعة خواتيم يتختم بها: ياقوت لنبله، وفيروز لنصرته، والحديد الصيني لقوته، وعقيق لحرزه، وكان نقش الياقوت لا إله إلا الله الملك الحق المبين، ونقش الفيروز الله الملك الحق، ونقش الحديد الصيني العزة لله جميعا، ونقش العقيق ثلاثة أسطر: ما شاء الله، لا قوة إلا بالله، أستغفر الله.

From Abd Khair who said: Ali (peace be upon him) had four rings that he would wear: ruby for his nobility, turquoise for his victory, Chinese iron for his strength, and agate for his protection. The inscription on the ruby was "There is no god but Allah, the King, the Manifest Truth", and the inscription on the turquoise was "Allah is the True King", and the inscription on the Chinese iron was "All glory belongs to Allah", and the inscription on the agate was three lines: "Whatever Allah wills", "There is no power except through Allah", "I seek forgiveness from Allah".

CHAPTER 61

Impermissibility Of Turning The Ring To Remember Needs Except For Counting Rak'ahs

[Hadith 6032 to 6032]

Hadith 6032

عن عبد الحميد بن أبي العلاء قال: قال أبو عبد الله (عليه السلام): إن الشرك أخفى من ديب النمل، وقال: منه تحويل الخاتم ليذكر الحاجة وشبهه هذا. أقول: ويأتي ما يدل على جواز عدد الركعات بالخاتم.

From Abdul Hamid bin Abi Al-Ala who said: Abu Abdullah (peace be upon him) said: Indeed shirk is more hidden than the crawling of an ant, and he said: Among it is turning the ring (*) to remember needs and similar things to this. I (Hurr Amili) say: And there will come what indicates the permissibility of counting rak'ahs with the ring.

Translator: * This refers to the practice of turning a ring on one's finger as a reminder of something. Relying on the ring-turning as a reminder instead of trusting in Allah's guidance could be seen as a subtle form of ascribing power to something other than Allah, and thus a form of shirk.

CHAPTER 62

Recommendation Of Ring Engravings And What Should Be Written On Them, And Permissibility Of Engraving Rose And Crescent Designs On Them

[Hadith 6033 to 6042]

Hadith 6033

عن أبي عبد الله (عليه السلام) قال: كان نقش خاتم النبي (صلى الله عليه وآله) محمد رسول الله، وكان نقش خاتم أمير المؤمنين (عليه السلام) الله الملك، وكان نقش خاتم أبي العزة لله.

From Abu Abdullah (peace be upon him) who said: The engraving on the Prophet's ring (peace be upon him and his family) was "Muhammad is the Messenger of Allah," and the engraving on Amir al-Muminin's ring (peace be upon him) was "Allah is the King," and the engraving on Abu's ring was "Glory belongs to Allah."

Hadith 6034

عن أحمد بن محمد بن أبي نصر قال: كنت عند أبي الحسين الرضا (عليه السلام) فأخرج إلينا خاتم أبي عبد الله وخاتم أبي الحسن (عليه السلام)، وكان على خاتم أبي عبد الله (عليه السلام) أنت ثقتي فأعصمني من الناس، ونقش خاتم أبي الحسن حسبي الله، وفيه وردة وهلال في أعلاه.

From Ahmad ibn Muhammad ibn Abi Nasr who said: I was with Abu al-Hussain al-Rida (peace be upon him) when he brought out to us the ring of Abu Abdullah and the ring of Abu al-Hassan (peace be upon him). On Abu Abdullah's ring (peace be upon him) was "You are my trust, so protect me from people," and the engraving on Abu al-Hassan's ring was "Allah suffices me," and it had a rose and crescent at its top.

Hadith 6035

عن يونس بن عبد الرحمن قال: سألت أبا الحسن الرضا (عليه السلام) عن نقش خاتمه وخاتم أبيه، قال: نقش خاتمي ما شاء الله لا قوة إلا بالله، ونقش خاتم أبي حسبي الله وهو الذي كنت اختم به.

From Yunus ibn Abd al-Rahman who said: I asked Abu al-Hassan al-Rida (peace be upon him) about the engraving on his ring and his father's ring. He said: The engraving on my ring is "What Allah wills, there is no power except through Allah," and the engraving on my father's ring was "Allah suffices me" and that is what I used to seal with.

Hadith 6036

عن إبراهيم بن عبد الحميد قال: مر بي معتب ومعه خاتم فقلت له: أي شيء هذا؟ فقال: هذا خاتم أبي عبد الله (عليه السلام) فأخذت لأقرأ ما فيه، فإذا فيه: اللهم أنت ثقتي ففني شر خلقك.

From Ibrahim ibn Abd al-Hamid who said: Mu'attib passed by me with a ring, so I asked him: What is this? He said: This is Abu Abdullah's ring (peace be upon him). I took it to read what was on it, and it said: "O Allah, You are my trust, so protect me from the evil of Your creation."

Hadith 6037

عن أبي الحسن الثاني (عليه السلام) - في حديث - قال: أتدري ما كان نقش خاتم آدم؟ (عليه السلام) قلت: لا، فقال: لا إله إلا الله، محمد رسول الله. وكان نقش خاتم النبي: محمد رسول الله، وخاتم: أمير المؤمنين (عليه السلام) الله الملك، وخاتم الحسن: (عليه السلام) العزة لله، وخاتم الحسين: (عليه السلام) إن الله بالغ أمره.

From Abu al-Hassan the Second (peace be upon him) in a hadith, he said: Do you know what was engraved on Adam's ring (peace be upon him)? I said: No. He said: "There is no god but Allah, Muhammad is the Messenger of Allah." And the Prophet's ring engraving was "Muhammad is the Messenger of Allah," and Amir al-Muminin's ring (peace be upon him) "Allah is the King," and al-Hassan's ring (peace be upon him) "Glory belongs to Allah," and al-Hussain's ring (peace be upon him) "Indeed Allah accomplishes His purpose,"

وخاتم علي بن الحسين خاتم أبيه، وأبو جعفر الأكبر خاتم جده الحسين وخاتم جعفر: الله وليي وعصمتي من خلفه، وأبو الحسن الأول: حسبي الله، وأبو الحسن الثاني: ما شاء الله لا قوة إلا بالله، وقال الحسين بن خالد: ومد إلي يده وقال: خاتمي خاتم أبي أيضا.

And Ali ibn al-Hussain's ring was his father's ring, and Abu Ja'far al-Akbar had his grandfather al-Hussain's ring, and Ja'far's ring: "Allah is my guardian and protection from His creation," and the First Abu al-Hassan: "Allah suffices me," and the Second Abu al-Hassan: "What Allah wills, there is no power except through Allah." And al-Hussain ibn Khalid said: He extended his hand to me and said: My ring is also my father's ring.

Hadith 6038

عن الحسين بن خالد عن أبي الحسن (عليه السلام) قال: كان على خاتم علي بن الحسين خزي وشقي قاتل الحسين بن علي.

From al-Hussain ibn Khalid from Abu al-Hassan (peace be upon him) who said: On Ali ibn al-Hussain's ring was "Disgrace and misery be upon the killer of al-Hussain ibn Ali."

Hadith 6039

وبأسانيد تقدمت في إسباغ الوضوء عن الرضا عن آبائه (عليهم السلام) قال: كان نقش خاتم محمد بن علي: ظني بالله حسن. وبالنبي المؤتمن وبالوصي ذي المنن، وبالْحَسِينِ وَالْحَسَنِ.

And with chains mentioned previously regarding the performing of ablution, from al-Rida from his forefathers (peace be upon them) who said: The engraving on Muhammad ibn Ali's ring was: "My trust in Allah is good, and in the trusted Prophet, and in the successor possessor of favors, and in al-Hassan and al-Hussain."

Hadith 6040

عن إبراهيم بن أبي البلاد، (عن أبيه) عن أبي عبد الله (عليه السلام) قال: كان لرسول الله (صلى الله عليه وآله) خاتمان أحدهما عليه مكتوب: لا إله إلا الله، محمد رسول الله، والآخر صدق الله.

From Ibrahim bin Abi al-Bilad, (from his father) from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) had two rings, one of them inscribed with: "There is no god but Allah, Muhammad is the Messenger of Allah," and the other with "Allah speaks the truth."

Hadith 6041

عن أبي الحسن الرضا (عليه السلام) - في حديث - قال: كان نقش خاتم آدم لا إله إلا الله، محمد رسول الله - إلى أن قال - فنقش نوح في خاتمه لا إله إلا الله ألف مرة، يا رب أصلحني - إلى أن قال - وأهبط الله على إبراهيم خاتما فيه ستة أحرف: لا إله إلا الله، محمد رسول الله، لا حول ولا قوة إلا بالله، فوضت أمري إلى الله، أسندت ظهري إلى الله، حسبي الله، فأوحى الله جل جلاله إليه: تختم بهذا الخاتم فإني أجعل النار عليك بردا وسلاما.

From Abu al-Hassan al-Rida (peace be upon him) - in a hadith - he said: The inscription on Adam's ring was "There is no god but Allah, Muhammad is the Messenger of Allah" - then he said - Noah inscribed on his ring "There is no god but Allah" a thousand times, "O Lord reform me" - then he said - And Allah sent down to Ibrahim a ring with six phrases: "There is no god but Allah, Muhammad is the Messenger of Allah, there is no power or strength except through Allah, I entrust my affairs to Allah, I lean my back on Allah, Allah is sufficient for me." Then Allah, Majestic is His Glory, revealed to him: "Wear this ring and I will make the fire cool and safe for you."

قال: وكان نقش خاتم موسى (عليه السلام) حرفين اشتقهما من التوراة: اصبر تؤجر، أصدق تنج، قال وكان نقش خاتم سليمان (عليه السلام) حرفين اشتقهما من الزبور: سبحان من ألجم الجن بكلماته، وكان نقش خاتم عيسى (عليه السلام) حرفين اشتقهما من الإنجيل: طوبى لعبد ذكر الله من أجله، وويل لعبد نسي الله من أجله.

He said: The inscription on Moses's (peace be upon him) ring was two phrases

derived from the Torah: "Be patient, you will be rewarded; be truthful, you will be saved." He said: The inscription on Solomon's (peace be upon him) ring was two phrases derived from the Psalms: "Glory be to the One who bridled the jinn with His words." The inscription on Jesus's (peace be upon him) ring was two phrases derived from the Gospel: "Blessed is the servant who remembers Allah for His sake, and woe to the servant who forgets Allah for his own sake."

وكان نقش خاتم محمد (صلى الله عليه وآله) لا إله إلا الله. محمد رسول الله. وكان نقش خاتم أمير المؤمنين (عليه السلام) الملك لله. وكان نقش خاتم الحسن بن علي (عليه السلام) العزة لله. وكان نقش خاتم الحسين (عليه السلام) إن الله بالغ أمره.

The inscription on Muhammad's (peace be upon him and his family) ring was "There is no god but Allah, Muhammad is the Messenger of Allah." The inscription on Amir al-Mu'minin's (peace be upon him) ring was "The Kingdom belongs to Allah." The inscription on Hassan bin Ali's (peace be upon him) ring was "Honor belongs to Allah." The inscription on Hussain's (peace be upon him) ring was "Indeed, Allah accomplishes His purpose."

وكان علي بن الحسين (عليه السلام) يتختم بخاتم أبيه. وكان محمد بن علي (عليه السلام) يتختم بخاتم الحسين بن علي، وكان نقش خاتم جعفر ابن محمد (عليه السلام) الله وليي وعصمتي من خلقه. وكان نقش خاتم أبي الحسن موسى بن جعفر (عليهما السلام) حسبي الله. قال الحسين بن خالد: وبسط أبو الحسن الرضا (عليه السلام) كفه وخاتم أبيه في إصبعه حتى أراني النقش.

Ali bin Hussain (peace be upon him) used to wear his father's ring, and Muhammad bin Ali (peace be upon him) used to wear Hussain bin Ali's ring. The inscription on Ja'far bin Muhammad's (peace be upon him) ring was "Allah is my Guardian and my Protection from His creation." The inscription on Abu al-Hassan Musa bin Ja'far's (peace be upon them) ring was "Allah is sufficient for me." Hussain bin Khalid said: Abu al-Hassan al-Rida (peace be upon him) spread his palm with his father's ring on his finger until he showed me the inscription.

Hadith 6042

عن عمه محمد بن عمر يرفعه إلى أبي عبد الله (عليه السلام) قال: من كتب على خاتمه ما شاء الله، لا قوة إلا بالله، أستغفر الله، أمن من الفقر المدقع.

From his uncle Muhammad bin Umar raising it to Abu Abdullah (peace be upon him) who said: Whoever inscribes on his ring "Whatever Allah wills, there is no power except through Allah, I seek forgiveness from Allah" will be protected from abject poverty.

CHAPTER 63

Permission For Women And Pre-Pubescent Children To Wear Gold And Silver Ornaments

[Hadith 6043 to 6047]

Hadith 6043

عن أبي الصباح قال: سألت أبا عبد الله (عليه السلام) عن الذهب يحلى به الصبيان؟ فقال: كان علي (عليه السلام) يحلي ولده ونساءه بالذهب والفضة.

From Abu al-Sabah who said: I asked Abu Abdullah (peace be upon him) about adorning children with gold? He said: Ali (peace be upon him) used to adorn his children and women with gold and silver.

Hadith 6044

عن داود بن سرحان قال: سألت أبا عبد الله (عليه السلام) عن الذهب يحلى به الصبيان؟ فقال: إن كان أبي ليحلي ولده ونساءه الذهب والفضة، فلا بأس به.

From Dawud bin Sarhan who said: I asked Abu Abdullah (peace be upon him) about adorning children with gold? He said: Indeed my father used to adorn his children and women with gold and silver, so there is no problem with it.

Hadith 6045

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن حلية النساء بالذهب والفضة؟ فقال: لا بأس.

From Muhammad bin Muslim who said: I asked Abu Abdullah (peace be upon him) about women wearing gold and silver ornaments? He said: There is no problem.

Hadith 6046

عن أبي جعفر (عليه السلام) قال: لم يزل النساء يلبس الحلي.

From Abu Jafar (peace be upon him) who said: Women have always worn ornaments.

Hadith 6047

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يحلي أهله بالذهب؟ قال: نعم النساء والجواري، فأما الغلمان فلا.

From Abu Abdullah (peace be upon him) who said: I asked him about a man adorning his family with gold? He said: Yes for women and young girls, but not for boys.

CHAPTER 64

Permissibility Of Adorning Swords And Quran With Gold And Silver

[Hadith 6048 to 6051]

Hadith 6048

عن أبي عبد الله (عليه السلام) قال: ليس بتحلية السيف بأس بالذهب والفضة.

From Abu Abdullah (peace be upon him), he said: There is no problem with adorning swords with gold and silver.

Hadith 6049

عن أبي عبد الله (عليه السلام) قال: كان نعل سيف رسول الله (صلى الله عليه وآله) وقائمه فضة، و بين ذلك حلق من فضة، ولبست درع رسول الله (صلى الله عليه وآله) وكنت أصحابها وفيها ثلاث حلقات من فضة من بين يديها، وثنتان من خلفها.

From Abu Abdullah (peace be upon him), he said: The ferrule of the Prophet's (peace be upon him and his family) sword and its hilt were made of silver, and between them were rings of silver, and I wore the armor of the Prophet (peace be upon him and his family) and accompanied it, and it had three silver rings in the front and two in the back.

Hadith 6050

عن أبي عبد الله (عليه السلام) قال: ليس بتحلية المصاحف والسيوف بالذهب والفضة بأس.

From Abu Abdullah (peace be upon him), he said: There is no problem with adorning Qurans and swords with gold and silver.

Hadith 6051

عن أبي عبد الله (عليه السلام) ان حلية سيف رسول الله (صلى الله عليه وآله) كانت فضة كلها قائمة وقباعة.

From Abu Abdullah (peace be upon him), that the ornaments of the Prophet's (peace be upon him and his family) sword were all silver, its hilt and pommel.

CHAPTER 65

Dislike Of Veiling For Men During Day And Night

[Hadith 6052 to 6055]

Hadith 6052

الوليد بن صبيح قال: سألتني شهاب ابن عبد ربه أن أستأذن له على أبي عبد الله (عليه السلام) فأعلمت بذلك أبا عبد الله (عليه السلام) فقال: قل له: يأتينا إذا شاء فأدخلته عليه ليلا وشهاب مقنع الرأس فطرح له وسادة فجلس عليها فقال له أبو عبد الله (عليه السلام): الق قناعك يا شهاب، فإن القناع ريبة بالليل مذلة بالنهار.

Al-Walid bin Sabeeh said: Shihab ibn Abd Rabbih asked me to seek permission for him to visit Abu Abdullah (peace be upon him). I informed Abu Abdullah (peace be upon him) of this and he said: Tell him to come to us whenever he wishes. So I brought him in at night while Shihab had his head veiled. I placed a cushion for him and he sat on it. Abu Abdullah (peace be upon him) said to him: Remove your veil, O Shihab, for veiling at night raises suspicion and during day brings humiliation.

Hadith 6053

عن حماد بن عيسى قال: سمعت أبا عبد الله (عليه السلام) يقول: قال أبي: قال علي (عليه السلام): التقنع بالليل ريبة.

From Hammad bin Isa who said: I heard Abu Abdullah (peace be upon him) saying: My father said: Ali (peace be upon him) said: Veiling at night raises suspicion.

Hadith 6054

الحسن الطبرسي عن علي (عليهم السلام) قال: التقنع ريبة بالليل ومذلة بالنهار.

Al-Hasan Al-Tabarsi from Ali (peace be upon them) who said: Veiling raises suspicion at night and brings humiliation during day.

Hadith 6055

وعن عبد الله بن وضاح قال: رأيت أبا الحسن موسى بن جعفر (عليه السلام) وهو جالس في مؤخر الكعبة وتقنع وأخرج اذنيه من قناعه.

From Abdullah bin Waddah who said: I saw Abu Al-Hasan Musa bin Jafar (peace be upon him) sitting at the rear of the Kaaba, and he veiled himself but left his ears outside his veil.

CHAPTER 66

Recommendation Of Folding Clothes

[Hadith 6056 to 6058]

Hadith 6056

عن أبي عبد الله (عليه السلام) أنه قال: دخلت عليه يوما فألقى إلي ثيابا وقال: يا وليد ردها على مطاوبها.

From Abu Abdullah (peace be upon him), he said: I entered upon him one day and he handed me some clothes and said: O Walid, fold them along their creases.

Hadith 6057

عن أبي الحسن (عليه السلام) أنه كان يقول: طي الثياب راحتها، وهو أبقى لها.

From Abu Al-Hassan (peace be upon him), he used to say: Folding clothes gives them rest and preserves them better.

Hadith 6058

عن أبي عبد الله (عليه السلام) قال: اطووا ثيابكم بالليل، فإنها إذا كانت منشورة لبسها الشياطين بالليل.

From Abu Abdullah (peace be upon him), he said: Fold your clothes at night, for when they are left unfolded, the devils wear them at night.

CHAPTER 67

Recommendation Of Saying Bismillah When Removing Clothes

[Hadith 6059 to 6059]

Hadith 6059

عن عمه يعقوب ابن سالم رفع الحديث إلى علي بن أبي طالب (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا خلع أحدكم ثيابه فليسم لئلا يلبسها الجن فإنه إذا لم يسم عليها لبسها الجن حتى يصبح.

From his uncle Yaqub ibn Salim, raising the hadith to Ali ibn Abi Talib (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: When one of you removes his clothes, he should say bismillah so that the jinn do not wear them, for if he does not say bismillah over them, the jinn will wear them until morning.

CHAPTER 68

Recommendation Of Wearing Trousers While Sitting, And Dislike Of Wearing Them While Standing, Facing Qiblah, And Recommendation Of Wearing Shirt Before Trousers

[Hadith 6060 to 6065]

Hadith 6060

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: من لبس السراويل من قعود وفي وجع الخصرة.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: Whoever wears trousers while sitting will be protected from hip pain.

Hadith 6061

عن محمد بن أحمد بن يحيى بإسناده يرفعه إلى أبي عبد الله (عليه السلام) قال: اغتم أمير المؤمنين (عليه السلام) يوماً فقال: من أين أتيت فما أعلم أنني جلست على عتبة الباب، ولا شققت بين غنم، ولا لبست سراويلي من قيام، ولا مسحت يدي ووجهي بذيبي.

From Muhammad ibn Ahmad ibn Yahya with his chain raising it to Abu Abdullah (peace be upon him) who said: Amir al-Mu'minin (peace be upon him) was distressed one day and said: How did this happen to me when I know I never sat on a doorstep, never walked between sheep, never wore my trousers while standing, and never wiped my hands and face with my clothing hem.

Hadith 6062

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) عن الصادق، عن علي (عليهما السلام) قال: قال: لبس الأنبياء القميص قبل السراويل.

Al-Hasan ibn al-Fadl al-Tabarsi in Makarim al-Akhlaq from Al-Sadiq, from Ali (peace be upon them both) who said: The Prophets would wear the shirt before the trousers.

Hadith 6063

قال: وفي رواية لا تلبسه من قيام ولا مستقبل القبلة ولا إلى الانسان.

He said: And in a narration: Do not wear it while standing, facing the qiblah, or facing another person.

Hadith 6064

محمد بن إدريس في آخر (السرائر) نقلا من كتاب (الجامع) لأحمد بن محمد بن أبي نصر البزنطي عنهم عليهم السلام قال: من لبس سراويله من قيام لم تقض له حاجة ثلاثة أيام.

Muhammad ibn Idris at the end of Al-Sara'ir, quoting from the book Al-Jami' by Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti from them (peace be upon them) who said: Whoever wears his trousers while standing, his needs will not be fulfilled for three days.

Hadith 6065

وقد تقدم حديث إسماعيل بن الفضل قال: رأيت أبا عبد الله (عليه السلام) توضأ للصلاة ثم مسح وجهه بأسفل قميصه. ثم قال: يا إسماعيل افعل هكذا. فإني هكذا أفعل.

The previous hadith of Ismail ibn al-Fadl has already been mentioned where he said: I saw Abu Abdullah (peace be upon him) perform ablution for prayer then wiped his face with the lower part of his shirt, then said: O Ismail, do like this, for this is how I do it.

أقول: هذا محمول على الجواز، فلا ينافي الكراهة، لما تقدم هنا وفي الوضوء.

I (Hurr Amili) say: This is interpreted as permissible and does not contradict the dislike, based on what was previously mentioned here and in ablution.

CHAPTER 69

Dislike Of Putting On Sandals While Standing For Men

[Hadith 6066 to 6069]

Hadith 6066

عن عبد الله بن ميمون القداح، عن جعفر، عن أبيه - في حديث - قال: نهى النبي (صلى الله عليه وآله) أن يتنعل الرجل وهو قائم.

From Abdullah ibn Maymun al-Qaddah, from Ja'far, from his father in a hadith, he said: The Prophet (peace be upon him and his family) prohibited a man from putting on sandals while standing.

Hadith 6067

عن الصادق، عن آبائه (عليهم السلام) - في وصية النبي لعلی (عليه السلام) - قال: وكره أن يتنعل الرجل وهو قائم.

From Al-Sadiq, from his forefathers (peace be upon them) in the Prophet's advice to Ali (peace be upon him), he said: And he disliked that a man put on sandals while standing.

Hadith 6068

عن الصادق، عن آبائه عليهم السلام - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن يتنعل الرجل وهو قائم.

From Al-Sadiq, from his forefathers (peace be upon them) in the hadith of prohibitions, he said: The Messenger of Allah (peace be upon him and his family) prohibited that a man put on sandals while standing.

Hadith 6069

عن الصادق، عن آبائه (عليهم السلام) قال قال رسول الله (صلى الله عليه وآله): إن الله كره لكم أيتها الأمة أربعاً وعشرين خصلة ونهاكم عنها - إلى أن قال - وكره أن يتنعل الرجل وهو قائم.

From Al-Sadiq, from his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: Indeed Allah has disliked twenty-four characteristics for you, O nation, and has prohibited you from them - until he said - and he disliked that a man put on sandals while standing.

CHAPTER 70

Impermissibility Of A Person Wiping His Hand With The Garments Of One Who Has Not Clothed (Wearing) Them

[Hadith 6070 to 6071]

Hadith 6070

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا يمسح أحدكم بثوب من لم يكسه.

From Abu Abdullah (peace be upon him), he said: The Messenger of Allah (peace and blessings be upon him) said: None of you should wipe his hand with the garments of one who has not clothed them (is not wearing them).

Hadith 6071

محمد بن علي بن الحسين في (عقاب الأعمال) بسند تقدم في عبادة المريض عن النبي (صلى الله عليه وآله) قال: ألا لا تحقرن شيئاً وإن صغر في أعينكم فإنه صغيرة بصغيرة مع الاصرار، لا كبيرة بكبيرة مع الاستغفار، ألا وإن الله سألكم عن أعمالكم حتى عن مس أحدكم ثوب أخيه بين إصبعيه.

Muhammad ibn Ali ibn al-Hussain in (The Punishment of Deeds) with a chain mentioned previously in visiting the sick, from the Prophet (peace be upon him and his family) who said: Beware not to belittle anything even if it appears small in your eyes, for a small sin remains small with seeking forgiveness, while no sin is great if followed by seeking forgiveness. Indeed Allah will question you about your deeds, even about one of you touching his brother's garment between his fingers.

CHAPTER 71

Recommendation For Having Wide Collars In Clothes

[Hadith 6072 to 6072]

Hadith 6072

عن أبي عبد الله (عليه السلام) قال: سعة الجربان ونبات الشعر في الأنف أمان من الجذام، ثم قال: أما سمعت قول الشاعر: ولا ترى قميصي إلا واسع الجيب واليد.

From Abu Abdullah (peace be upon him) who said: Wide collars and the growth of hair in the nose are protection from leprosy, then he said: Haven't you heard the poet's words: And you don't see my shirt except with wide collar and sleeve.

CHAPTER 72

Dislike Of One With Family Wearing Coarse Clothes And Detaching From Worldly Life

[Hadith 6073 to 6073]

Hadith 6073

عن أحمد بن محمد وغيرهما بأسانيد مختلفة في احتجاج أمير المؤمنين (عليه السلام) على عاصم بن زياد حين لبس العباء وترك الملاء، وشكاه أخوه الربيع بن زياد إلى أمير المؤمنين (عليه السلام) أنه قد غم أهله وأحزن ولده بذلك.

From Ahmad bin Muhammad and others through different chains of transmission regarding the argument of Amir al-Mu'mineen (peace be upon him) against Asim bin Ziyad when he wore a coarse cloak and abandoned fine clothing, and his brother Al-Rabi bin Ziyad complained about him to Amir al-Mu'mineen (peace be upon him) that he had caused grief to his family and made his children sad by doing so.

فقال أمير المؤمنين (عليه السلام): علي بعاصم بن زياد، فجئ به فلما رآه عبس في وجهه. فقال له: أما استحييت من أهلك؟ أما رحمت ولدك؟ أترى الله أحل لك الطيبات وهو يكره أخذك منها؟ أنت أهون على الله من ذلك، أوليس الله يقول: "والأرض وضعها للأنام، فيها فاكهة والنخل ذات الأكمام"؟! أوليس يقول: "مرج البحرين يلتقيان، بينهما برزخ لا يبغيان - إلى قوله يخرج منهما اللؤلؤ والمرجان"

Amir al-Mu'minin (peace be upon him) said: "Bring me Asim ibn Ziyad." When he was brought and he saw him, he frowned at him and said: "Are you not ashamed before your family? Do you not have mercy on your children? Do you think Allah has made good things lawful for you while He dislikes you taking from them? You are more insignificant to Allah than that. Does not Allah say: 'And the earth He has laid down for all living creatures, wherein is fruit and date palms with sheaths of dates' [Quran 55:10-11]? And does He not say: 'He released the two seas, meeting together. Between them is a barrier they do not transgress - from them emerge pearl and coral' [Quran 55:19-22]?"

فبالله، لا يتذال نعم الله بالفعال أحب إليه من ابتدالها له بالمقال، وقد قال الله عز وجل "وأما بنعمة ربك فحدث"،

By Allah, using Allah's blessings through actions is more beloved to Him than acknowledging them merely through words. And Allah the Mighty and Majestic has said: 'And as for the favor of your Lord, proclaim it' [Quran 93:11]."

فقال عاصم: يا أمير المؤمنين فعلام اقتصرت في مطعمك على الجشوبة وفي ملبسك على الخشونة؟ فقال: ويحك إن الله عز وجل فرض على أئمة العدل أن يقدروا أنفسهم بضعفة الناس، كيلا يتبيخ؟ بالفقير فقره،

فألقي عاصم العباء ولبس الملاء.

Asim said: O Amir al-Mu'minin, why have you restricted yourself to coarse food in your eating and rough clothing in your dress? He replied: Woe to you, indeed Allah the Mighty and Majestic has obligated upon the just leaders to conduct themselves at the level of the weak people, so that the poor person is not distressed by his poverty. So Asim threw off his cloak and put on simple clothing.

CHAPTER 73

Recommendation Of Voluntarily Clothing The Believer, Whether Poor Or Rich, And Its Obligation In Cases Of Necessity [Hadith 6074 to 6081]

Hadith 6074

عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) من كسا أحدا من فقراء المسلمين ثوبا من عرى أو أعانه بشئ مما (يقويه على) معيشته وكل الله عز وجل به سبعين ألف ملك من الملائكة يستغفرون لكل ذنب عمله إلى أن ينفخ في الصور.

From Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever clothes any poor Muslim who is naked, or helps him with something that supports his livelihood, Allah the Mighty and Majestic will appoint seventy thousand angels to seek forgiveness for every sin he has committed until the trumpet is blown.

Hadith 6075

عن علي بن الحسين (عليه السلام) قال: من كسا مؤمنا كساه الله من الثياب الخضراء.

From Ali bin Hussain (peace be upon him) who said: Whoever clothes a believer, Allah will clothe him in green garments [in Paradise].

Hadith 6076

قال الكليني وقال في حديث آخر: لا يزال في ضمان الله ما دام عليه سلك.

Al-Kulayni said, and in another hadith: He remains under Allah's protection as long as a thread of it remains.

Hadith 6077

عن أبي عبد الله (عليه السلام) أنه كان يقول: من كسا مؤمنا ثوبا من عرى كساه الله من إستر بق الجنة، ومن كسا مؤمنا ثوبا من غنى لم يزل في ستر من الله ما بقي من الثوب خرقة.

From Abu Abdullah (peace be upon him) that he used to say: Whoever clothes a naked believer, Allah will clothe him in the brocade of Paradise, and whoever clothes a wealthy believer will remain under Allah's protection as long as a piece of that garment remains.

Hadith 6078

عن أبي عبد الله (عليه السلام) قال: من كسا أخاه كسوة شتاء أو صيف كان حقا على الله أن يكسوه من ثياب الجنة. وأن يهون عليه من سكرات الموت. وأن يوسع عليه في قبره. وأن يلقي الملائكة إذا خرج من قبره بالبشرى، وهو قول الله عز وجل في كتابه: (وتتلقبهم الملائكة هذا يومكم الذي كنتم توعدون).

From Abu Abdullah (peace be upon him) who said: Whoever provides his brother with winter or summer clothing, it becomes Allah's duty to clothe him from the garments of Paradise, to ease for him the agonies of death, to expand his grave, and that the angels meet him with glad tidings when he emerges from his grave. This is referred to in Allah's words: The angels will receive them saying: This is your Day which you were promised [Quran 21:103]

Hadith 6079

عن علي بن الحسين (عليه السلام) قال: من أطعم مؤمنا من جوع أطعمه الله من ثمار الجنة. ومن سقى مؤمنا من ظمأ سقاه الله من الرحيق المختوم، ومن كسا مؤمنا كساه الله من الثياب الخضراء.

From Ali bin Hussain (peace be upon him) who said: Whoever feeds a hungry believer, Allah will feed him from the fruits of Paradise, and whoever gives drink to a thirsty believer, Allah will give him drink from the sealed nectar, and whoever clothes a believer, Allah will clothe him in green garments.

Hadith 6080

عن فرات بن أحنف قال: قال علي بن الحسين (عليه السلام): من كان عنده فضل ثوب وقدر أن يخص به مؤمنا يحتاج إليه فلم يدفعه إليه أكبه الله في النار على منخريه.

From Furat bin Ahnaf who said: Ali bin Hussain (peace be upon him) said: Whoever has an extra garment and is able to specifically give it to a believer in need of it but does not give it to him, Allah will throw him into the fire on his nostrils.

أقول: هذا محمول على حال الضرورة وخوف الفقير من الهلاك، فتجب كسوته ويحرم منعه.

I (Hurr Amili) say: This applies in cases of necessity and when there is fear the poor person might perish, thus clothing him becomes obligatory and withholding it becomes forbidden.

Hadith 6081

وفي كتاب (الاخوان) بسنده عن أبي عبد الله (عليه السلام) قال: من كسا أخاه كسوة شتاء أو صيف كان حقا على الله أن يكسوه من ثياب الجنة. وذكر الحديث السابق وزاد: ومن أكرم أخاه يريد بذلك الأخلاق الحسنة كتب الله له من كسوة الجنة عدد ما في الدنيا من أولها إلى آخرها، ولم يثبته من أهل الريا، وأثبتته من أهل الكرم.

From the book (Al-Ikhwan) with his chain from Abu Abdullah (peace be upon him)

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who said: Whoever clothes his brother with winter or summer clothing, it becomes a right upon Allah to clothe him from the garments of Paradise. And he mentioned the previous hadith and added: And whoever honors his brother intending by that good manners, Allah will write for him from the clothing of Paradise equivalent to the number of everything in this world from its beginning to its end, and He will not record him among the people of showing off, but will record him among the people of generosity.

Section 2

Place of Prayer

CHAPTER 1

Permissibility Of Prayer In Any Place Provided It Is Owned Or Permission Is Granted

[Hadith 6082 to 6086]

Hadith 6082

عن أبي عبد الله (عليه السلام) قال: إن الله أعطى محمدا (صلى الله عليه وآله) شرائع نوح وإبراهيم وموسى وعيسى - إلى أن قال - وجعل له الأرض مسجدا وطهورا.

From Abu Abdullah (peace be upon him) who said: Indeed Allah gave Muhammad (peace be upon him and his family) the laws of Noah, Abraham, Moses, and Jesus - until he said - and He made the earth for him a place of prostration and purification.

Hadith 6083

محمد بن علي بن الحسين قال: قال النبي (صلى الله عليه وآله): أعطيت خمسا لم يعطها أحد قبلي: جعلت لي الأرض مسجدا وطهورا، ونصرت بالرعب، وأحل لي المغنم، وأعطيت جوامع الكلم، وأعطيت الشفاعة.

Muhammad bin Ali bin Al-Hussein said: The Prophet (peace be upon him and his family) said: I have been given five things that were not given to anyone before me: the earth has been made for me a place of prostration and purification, I have been supported with awe, war booty has been made lawful for me, I have been given comprehensive speech, and I have been given intercession.

Hadith 6084

أحمد بن محمد البرقي في (المحاسن) عن النوفلي بإسناده قال: قال رسول الله (صلى الله عليه وآله) الأرض كلها مسجد إلا الحمام والقبر.

Ahmad bin Muhammad Al-Barqi in (Al-Mahasin) from Al-Nawfali with his chain said: The Messenger of Allah (peace be upon him and his family) said: The entire earth is a place of prostration except for the bathroom and the grave.

Shaykh Hurr Amili: The exception here is in the sense of dislike, as will come, God willing.

Hadith 6085

عن عبيد بن زرارة قال: سمعت أبا عبد الله (عليه السلام) يقول: الأرض كلها مسجد إلا بئر غايط أو مقبرة (أو حمام).

From Ubaid bin Zurarah who said: I heard Abu Abdullah (peace be upon him) saying: The entire earth is a place of prostration except for a waste pit, or a graveyard (or bathroom).

Hadith 6086

جعفر بن الحسن بن سعيد المحقق في (المعتبر) قال: قال رسول الله (صلى الله عليه وآله) جعلت لي الأرض مسجدا وترابها طهورا أينما أدركتني الصلاة صليت.

Ja'far bin Al-Hassan bin Saeed Al-Muhaqqiq in (Al-Mu'tabar) said: The Messenger of Allah (peace be upon him and his family) said: The earth has been made for me a place of prostration and its soil a purification, wherever prayer time finds me, I pray.

Shaykh Hurr Amili: What has preceded indicates this in tayammum and other topics, and what will come indicates it and the condition of it being owned or permission given for it.

CHAPTER 2

Ruling Of Prayer In Usurped Places And With Usurped Clothes

[Hadith 6087 to 6088]

Hadith 6087

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام) لو أن الناس أخذوا ما أمرهم الله فأنفقوه فيما نهاهم عنه ما قبله منهم، ولو أخذوا ما نهاهم الله عنه فأنفقوه فيما أمرهم الله به ما قبله منهم، حتى يأخذوه من حق وينفقوه في حق.

Muhammad bin Ali bin Al-Hussain said: Al-Sadiq (peace be upon him) said: If people were to take what Allah commanded them and spend it in what He forbade them from, He would not accept it from them, and if they were to take what Allah forbade them from and spend it in what Allah commanded them with, He would not accept it from them, until they take it from a rightful source and spend it in a rightful way.

Hadith 6088

الحسن بن علي بن شعبة في (تحف العقول) عن أمير المؤمنين (عليه السلام) في وصيته لكميل قال: يا كميل انظر في ما تصلي؟ وعلى ما تصلي؟ إن لم يكن من وجهه وحله فلا قبول.

Al-Hassan bin Ali bin Shu'ba in Tuhaf Al-Uqool from Amir al-Muminin (peace be upon him) in his advice to Kumayl said: O Kumayl, look at what you pray in and on what you pray. If it is not from a permissible source and manner, there is no acceptance.

CHAPTER 3

Ruling On When The Owner Is Content With Prayer In His Garment, On His Bedding, Or On His Land

[Hadith 6089 to 6092]

Hadith 6089

عن أبي عبد الله (عليه السلام) - في حديث - أن رسول الله (صلى الله عليه وآله) قال: من كانت عنده أمانته فليؤدها إلى من ائتمنه عليها فإنه لا يحل دم امرئ مسلم ولا ماله إلا بطيبة نفس منه.

From Abu Abdullah (peace be upon him) - in a hadith - that the Messenger of Allah (peace be upon him and his family) said: Whoever has been entrusted with something should return it to the one who entrusted him with it, for the blood and property of a Muslim is not permissible except with his contentment.

Hadith 6090

عن سعيد بن الحسن قال: قال أبو جعفر (عليه السلام): أيجب أحدكم إلى أخيه فيدخل يده في كيسه فيأخذ حاجته فلا يدفعه؟ قلت: ما اعرف ذلك فينا، فقال أبو جعفر (عليه السلام): فلا شيء إذا قلت: فالهلاك إذا؟ فقال: إن القوم لم يعطوا أحلامهم بعد.

From Sa'id ibn al-Hassan who said: Abu Ja'far (peace be upon him) said: Does one of you come to his brother and put his hand in his purse and take what he needs without being prevented? I said: I do not know of this among us. So Abu Ja'far (peace be upon him) said: Then there is nothing. I said: Then there is destruction? He said: The people have not yet been given their full understanding.

Hadith 6091

الحسن بن علي بن شعبة في (تحف العقول) عن رسول الله (صلى الله عليه وآله) أنه قال في خطبة الوداع: أيها الناس إنما المؤمنون إخوة، ولا يحل لمؤمن مال أخيه إلا عن طيب نفس منه.

Al-Hasan bin Ali bin Shu'bah in (Tuhaf al-Uqul) from the Messenger of Allah (peace be upon him and his family) that he said in the Farewell Sermon: O people, indeed the believers are brothers, and it is not permissible for a believer to take the property of his brother except with his willing consent.

Hadith 6092

عن بريد العجلي قال: قيل لأبي جعفر (عليه السلام): إن أصحابنا بالكوفة لجماعة كثيرة، فلو أمرتهم لأطاعوك واتبعوك، قال: يجرى أحدكم إلى كيس أخيه فيأخذ منه حاجته؟ فقلت: لا، فقال: بدمائهم أبخل، ثم قال: إن الناس في هدنة نناكهم ونوارثهم حتى إذا قام القائم جاءت المزيلة وأتى الرجل إلى كيس أخيه فيأخذ حاجته فلا يمنعه.

From Burayd al-Ijli who said: It was said to Abu Ja'far (peace be upon him): Our companions in Kufa are a large group, if you were to command them they would obey you and follow you. He said: Would any of you go to his brother's purse and take what he needs from it? I said: No. He said: They are even more stingy with their blood. Then he said: People are in a truce - we intermarry with them and inherit from them - until when the Qa'im rises, separation will occur and a man will come to his brother's purse and take what he needs and he will not prevent him.

CHAPTER 4

Permissibility Of A Man Praying While A Woman Is In Front, Behind, Or Beside Him Even If She Is Not Praying, Even If She Is In State Of Major Ritual Impurity Or Menstruation, And Similarly For Women

[Hadith 6093 to 6099]

Hadith 6093

عن إدريس بن عبد الله القمي قال: سألت أبا عبد الله (عليه السلام) عن الرجل يصلي وبحياله امرأة قائمة على فراشها جنبه، فقال: إن كانت قاعدة فلا يضرك وإن كانت تصلي فلا.

From Idris bin Abdullah al-Qummi who said: I asked Abu Abdullah (peace be upon him) about a man praying while a woman is standing on her bed beside him. He said: If she is sitting it will not harm you, but if she is praying then no.

Hadith 6094

عن أبان بن عبد الرحمن بن أبي عبد الله قال: سألت أبا عبد الله (عليه السلام) عن الرجل يصلي والمرأة بحذاءه عن يمينه، أو عن يساره، فقال: لا بأس به إذا كانت لا تصلي.

From Aban from Abdul Rahman bin Abi Abdullah who said: I asked Abu Abdullah (peace be upon him) about a man praying while a woman is parallel to him on his right or his left. He said: There is no problem with it if she is not praying.

Hadith 6095

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يصلي وعائشة قائمة معترضة بين يديه وهي لا تصلي.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) would pray while Aisha was standing across in front of him while she was not praying.

Hadith 6096

عن أبي عبد الله (عليه السلام) أنه قال: لا بأس أن تصلي المرأة بحذاء الرجل وهو يصلي فإن النبي (صلى الله عليه وآله) كان يصلي وعائشة مضطجعة بين يديه وهي حائض، وكان إذا أراد أن يسجد غمز رجلها فرفعت رجلها حتى يسجد.

From Abu Abdullah (peace be upon him) that he said: There is no problem for a woman to be parallel to a man while he is praying, for indeed the Prophet (peace be

upon him and his family) would pray while Aisha was lying in front of him while she was menstruating, and when he wanted to prostrate he would nudge her feet and she would lift her feet until he prostrated.

Hadith 6097

عن أبي عبد الله (عليه السلام) (في حديث) قال: لا بأس أن تصلي والمرأة بحذاء جالسة أو قائمة.

From Abu Abdullah (peace be upon him) in a hadith he said: There is no problem to pray while a woman is parallel to you, whether sitting or standing.

Hadith 6098

عن أبي عبد الله (عليه السلام) - في حديث - أنه سئل عن الرجل يستقيم له أن يصلي وبين يديه امرأة تصلي؟ فقال: إن كانت المرأة قاعداً أو نائمة أو قائمة في غير صلاة فلا بأس حيث كانت.

From Abu Abdullah (peace be upon him) in a hadith that he was asked about whether it is proper for a man to pray while a woman is praying in front of him? He said: If the woman is sitting, sleeping, or standing but not in prayer, then there is no problem wherever she may be.

Hadith 6099

عن معاوية بن عمار قال: قلت لأبي عبد الله (عليه السلام): أقوم أصلي والمرأة جالسة بين يدي أو مارة؟ قال: لا بأس بذلك إنما سميت بكة لأنه تباك فيها الرجال والنساء.

From Muawiyah ibn Ammar who said: I said to Abu Abdullah (peace be upon him): "Can I stand and pray while a woman is sitting in front of me or passing by?" He said: "There is no problem with that. Indeed Makkah was named Bakkah because men and women crowd together in it."

أقول: ويأتي ما يدل على ذلك في أحاديث الفروع صلاة الرجل أولاً ثم المرأة إذا اجتمعوا. وفي أحاديث عدم بطلان الصلاة بمرور المرأة قدام المصلي، وغير ذلك.

I (Hurr Amili) say: And there will come what indicates this in the subsidiary hadith about the man praying first then the woman when they gather, and in the hadith about prayer not being invalidated by a woman passing in front of the one praying, and other than that.

CHAPTER 5

Dislike Of A Man Praying While A Woman Prays In Front Of Him Or At His Sides, Except In Makkah

[Hadith 6100 to 6112]

Hadith 6100

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: سألته عن الرجل يصلي في زاوية الحجرة وامرأته أو ابنته تصلي بحذاه في الزاوية الأخرى؟ قال: لا ينبغي ذلك فإن كان بينهما شبر أجزاء، يعني إذا كان الرجل متقدما للمرأة بشبر.

From Muhammad ibn Muslim, from one of them (peace be upon them), he said: I asked him about a man praying in a corner of the room while his wife or daughter prays beside him in another corner. He said: That is not appropriate, but if there is a span (*) between them it suffices, meaning when the man is ahead of the woman by a span.

Translator: * Shibr is an Arabic term for a unit of measurement. It translates to "span" in English and refers to the distance between the tip of the thumb and the tip of the little finger when the hand is fully spread. The exact length of a shibr can vary slightly depending on the individual's hand size, but it's generally considered to be about 8-10 inches.

Hadith 6101

عن محمد، عن أحدهما (عليهما السلام) قال: سألته عن المرأة تزامن الرجل المحمل يصليان جميعا؟ قال: لا، ولكن يصلي الرجل فإذا فرغ صلت المرأة.

From Muhammad, from one of them (peace be upon them), he said: I asked him about a woman accompanying a man in a mahmal (riding seat), can they pray together? He said: No, rather the man should pray first and when he finishes the woman prays.

Hadith 6102

عن أبي بصير هو ليث المرادي قال: سألته عن الرجل والمرأة يصليان في بيت واحد، المرأة عن يمين الرجل بحذاه، قال: لا إلا أن يكون بينهما شبر أو ذراع، ثم قال: كان طول رحل رسول الله (صلى الله عليه وآله) ذراعا وكان يضعه بين يديه إذا صلى يستتره ممن يمر بين يديه.

From Abu Basir who is Layth al-Muradi, he said: I asked him about a man and woman praying in one house, with the woman on the right side of the man beside him. He said: No, unless there is a span or forearm length between them. Then he said: The Prophet's (peace be upon him and his family) saddle was a forearm length and he would place it in front of him when praying as a barrier from those passing in front of him.

Hadith 6103

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل والمرأة يصليان جميعا في بيت المرأة عن يمين الرجل بحذاء، قال: لا، حتى يكون بينهما شبر أو ذراع أو نحوه.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: I asked him about a man and woman praying together in a house with the woman on the right side of the man beside him. He said: No, until there is a span or forearm length or similar between them.

Hadith 6104

عن عبد الله بن أبي يعفور قال: قلت لأبي عبد الله (عليه السلام): أصلي والمرأة إلى جنبي وهي تصلي؟ قال: لا، إلا أن تقدم هي أو أنت، ولا بأس أن تصلي وهي بذاك جالسة أو قائمة.

From Abdullah ibn Abi Yafur, he said: I said to Abu Abdullah (peace be upon him): Can I pray with a woman beside me while she is praying? He said: No, unless she or you move forward. There is no problem if you pray while she is sitting or standing beside you.

Hadith 6105

عن أبي عبد الله (عليه السلام) في الرجل يصلي والمرأة تصلي بحذاء؟ قال: لا بأس

From Abu Abdullah (peace be upon him) regarding a man praying while a woman prays beside him? He said: There is no problem.

أقول: حمله الشيخ على وجود حائل أو تباعد عشرة أذرع لما يأتي، والأقرب حمله على الجواز، وما تقدم على الكراهة إن لا تصريح هناك بالتحريم، ولا بطلان الصلاة، ولا الأمر بالإعادة إلا فيما يأتي، وله احتمالات متعددة، وفي أحاديث الحائل والتباعد إجمال واختلاف من قرائن الاستحباب.

I (Hurr Amili) say: The Sheikh interpreted this as requiring a barrier or distance of ten forearms based on what will come. The closer interpretation is that it is permissible, and what preceded indicates dislike since there is no explicit prohibition, invalidation of prayer, or command to repeat except in what follows, which has multiple possibilities. In the hadiths about barriers and distance there is ambiguity and variation from contextual evidence of recommendation.

Hadith 6106

عن أبي عبد الله (عليه السلام) أنه سأله عن الرجل والمرأة يصليان في بيت واحد، قال: إذا كان بينهما قدر شبر صلت بحذاء وحدها وهو وحده، لا بأس.

From Abu Abdullah (peace be upon him), he was asked about a man and woman praying in one house. He said: If there is a span between them, she can pray beside him alone and he alone, there is no problem.

Hadith 6107

وإسناده عن زرارة، عن أبي جعفر (عليه السلام) قال: إذا كان بينها وبينه ما لا يتخطى أو قدر عظم الذراع فصاعدا فلا بأس.

From Zurarah, from Abu Ja'far (peace be upon him) who said: If there is between them a distance that cannot be stepped over or the length of a forearm or more, then there is no problem.

Hadith 6108

وإسناده عن هشام بن سالم، عن أبي عبد الله (عليه السلام) - في حديث - قال: الرجل إذا أم المرأة كانت خلفه عن يمينه سجودها مع ركبتيه.

From his chain from Hisham bin Salim, from Abu Abdullah (peace be upon him) - in a hadith - he said: When a man leads a woman in prayer, she stands behind him on his right side with her prostration in line with his knees.

Hadith 6109

عن أبي جعفر (عليه السلام) قال: إنما سميت بكة لأنه تباك فيها الرجال والنساء، والمرأة تصلي بين يديك وعن يمينك وعن يسارك ومعك ولا بأس بذلك، وإنما يكره في سائر البلدان.

From Abu Ja'far (peace be upon him) who said: Bakkah was named so because men and women crowd together there. A woman can pray in front of you, to your right, to your left and with you and there is no problem with that. This is only disliked in other lands.

Hadith 6110

عن أبي عبد الله (عليه السلام) في المرأة تصلي إلى جنب الرجل قريبا منه، فقال: إذا كان بينهما موضع رجل فلا بأس.

From Abu Abdullah (peace be upon him) regarding a woman praying next to a man close to him, he said: If there is space for one person between them then there is no problem.

Hadith 6111

عن أبي جعفر (عليه السلام) قال: قلت له: المرأة والرجل يصلي كل واحد منهما قبالة صاحبه؟ قال: نعم إذا كان بينهما قدر موضع رجل.

From Abu Ja'far (peace be upon him) who said: I asked him: Can a woman and a man pray each facing the other (*)? He said: Yes, if there is between them a distance of the space of a riding saddle.

Translator: * Most likely means that the woman faces the man while he faces the qiblah.

Hadith 6112

عن زرارة قال: قلت له: المرأة تصلي حياء زوجها؟ قال: تصلي بإزاء الرجل إذا كان بينها وبينه قدر ما لا يتخطى أو قدر عظم الذراع فصاعدا.

From Zurarah who said: I asked him: Can a woman pray next to her husband? He said: She can pray alongside the man if there is between her and him a distance that cannot be stepped over, or the length of a forearm or more.

CHAPTER 6

Permissibility Of A Man Praying While A Woman Prays With Him If He Is Ahead Of Her By The Space Of Her Body Or His Chest

[Hadith 6113 to 6117]

Hadith 6113

عن أبي جعفر (عليه السلام) أنه قال: المرأة تصلي خلف زوجها الفريضة والتطوع وتأم به في الصلاة.

From Abu Ja'far (peace be upon him) who said: A woman may pray behind her husband in obligatory and voluntary prayers and follow his lead in prayer.

Hadith 6114

عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عن المرأة تصلي عند الرجل، فقال: لا تصلي المرأة بجيال الرجل إلا أن يكون قدامها ولو بصدرة.

From Zurarah, from Abu Ja'far (peace be upon him) who said: I asked him about a woman praying next to a man. He said: A woman should not pray parallel to a man unless he is ahead of her, even if only by his chest.

Hadith 6115

عن أبي عبد الله (عليه السلام) في الرجل يصلي والمرأة بحذاه أو إلى جنبيه، قال: إذا كان سجودها مع ركوعه فلا بأس.

From Abu Abdullah (peace be upon him) regarding a man praying with a woman beside him or at his sides, he said: If her prostration is aligned with his bowing, then there is no problem.

Hadith 6116

عن أبي عبد الله - في حديث - أنه سئل عن الرجل يستقيم له أن يصلي وبين يديه امرأة تصلي؟ قال: إن كانت تصلي خلفه فلا بأس، وإن كانت تصيب ثوبه.

From Abu Abdullah - in a hadith - that he was asked about whether it is proper for a man to pray while a woman is praying in front of him? He said: If she is praying behind him there is no problem, even if she touches his garment.

Hadith 6117

عن أبي عبد الله (عليه السلام) في الرجل يصلي والمرأة تصلي بحذاءه أو إلى جانبه، فقال: إذا كان سجودها مع ركوعه فلا بأس.

From Abu Abdullah (peace be upon him) regarding a man praying while a woman prays beside him or to his side, he said: If her prostration is aligned with his bowing, then there is no problem.

CHAPTER 7

Permissibility Of A Man's Prayer While A Woman Prays In Front Or Beside Him With A Distance Of Ten Cubits Or More, Minimum Being One Cubit Or Span

[Hadith 6118 to 6119]

Hadith 6118

عن أبي عبد الله (عليه السلام) أنه سئل عن الرجل يستقيم له أن يصلي وبين يديه امرأة تصلي؟ قال: لا يصلي حتى يجعل بينه وبينها أكثر من عشرة أذرع وإن كانت عن يمينه وعن يساره جعل بينه وبينها مثل ذلك فإن كانت تصلي خلفه فلا بأس وإن كانت تصيب ثوبه، وإن كانت المرأة قاعدة أو نائمة أو قائمة في غير صلاة فلا بأس حيث كانت.

From Abu Abdullah (peace be upon him), he was asked about whether it is proper for a man to pray while a woman is praying in front of him. He said: He should not pray until he makes between himself and her more than ten cubits, and if she is on his right or his left, he should make between himself and her the same distance. If she is praying behind him, there is no problem even if her clothes touch his. If the woman is sitting, sleeping, or standing not in prayer, there is no problem wherever she may be.

Hadith 6119

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل يصلي الضحى وأمامه امرأة تصلي بينهما عشرة أذرع. قال: لا بأس ليمض في صلاته.

From his brother Musa bin Jafar (peace be upon him), he said: I asked him about a man praying the Duha prayer while in front of him a woman is praying with ten cubits between them. He said: There is no problem, let him continue his prayer.

أقول: وقد تقدم ما يدل على الاكتفاء بالذراع والشبر والتسامح في هذا التقدير من قرائن الكراهة مضافا إلى التصريح بها وعدم التصريح بما ينافيها واختلاف الأحاديث وغير ذلك.

I (Hurr Amili) say: Previously mentioned evidence indicates the sufficiency of one cubit and span, and leniency in this measurement from contextual indicators of dislike, in addition to its explicit mention and lack of explicit contradiction, varying hadiths, and other factors.

CHAPTER 8

Permissibility Of A Man Praying While A Woman Prays In Front Of Him Or Beside Him With A Barrier Between Them Even If It Does Not Prevent Seeing

[Hadith 6120 to 6123]

Hadith 6120

سئل موسى بن جعفر (عليه السلام) عن الرجل يصلي في مسجد حيطانه كوى كله قبلته وجانابه، وامرأته تصلي حباله يراه ولا تراه، قال، لا بأس.

Imam Musa bin Jafar (peace be upon him) was asked about a man praying in a mosque whose walls have windows throughout its qiblah side and its sides, and his wife prays opposite to him where he can see her but she cannot see him. He said: There is no problem.

Hadith 6121

عن أبي جعفر (عليه السلام) في المرأة تصلي عند الرجل، قال: إذا كان بينهما حاجز فلا بأس.

From Abu Jafar (peace be upon him) regarding a woman praying near a man, he said: If there is a barrier between them, there is no problem.

Hadith 6122

عن محمد الحلبي قال: سألته أبا عبد الله عن الرجل يصلي في زاوية الحجرة وابنته أو امرأته تصلي بحذاءه في الزاوية الأخرى، قال: لا ينبغي ذلك إلا أن يكون بينهما ستر، فإن كان بينهما ستر أجزاءه.

From Muhammad al-Halabi who said: I asked Abu Abdullah about a man praying in the corner of a room and his daughter or wife praying opposite to him in another corner. He said: This is not appropriate unless there is a curtain between them. If there is a curtain between them, it is sufficient.

Hadith 6123

عن علي بن جعفر، عن أخيه (عليهما السلام) قال: سألته عن الرجل هل يصلح له أن يصلي في مسجد قصير الحائط وامرأة قائمة تصلي وهو يراها وتراه، قال: إن كان بينهما حائط طويل أو قصير فلا بأس.

From Ali bin Jafar, from his brother (peace be upon them both) said: I asked him whether it is permissible for a man to pray in a mosque with a short wall while a woman is standing praying where he can see her and she can see him. He said: If there is a wall between them, whether tall or short, there is no problem.

CHAPTER 9

The Non-Invalidation Of A Man's Prayer When A Woman Begins Praying Beside Him, And The Recommendation For The Woman To Repeat Her Prayer

[Hadith 6124 to 6124]

Hadith 6124

عن علي بن جعفر، عن أخيه موسى (عليه السلام) قال: سألته عن إمام كان في الظهر فقامت امرأته بجياله تصلي وهي تحسب أنها العصر، هل يفسد ذلك على القوم؟ وما حال المرأة في صلاتها معهم وقد كانت صلت الظهر؟ قال: لا يفسد ذلك على القوم وتعيد المرأة.

From Ali ibn Ja'far, from his brother Musa (peace be upon him), he said: I asked him about an imam who was praying Dhuhr when his wife stood beside him to pray, thinking it was Asr prayer. Does this invalidate the prayer for the group? And what is the status of the woman's prayer with them when she had already prayed Dhuhr? He said: This does not invalidate the prayer for the group, and the woman should repeat her prayer.

أقول: هذا غير صريح في وجوب الإعادة، ولذلك حمله جماعة من الأصحاب على الاستحباب، لدلالة ما تقدم من الأحاديث على الكراهة، واحتمال استناد الإعادة إلى اختلاف الفرضين كما ذهب إليه بعضهم هنا، أو إلى ظن العصر أو إلى نيتها الصلاة التي نواها الامام وقد ظهر كونها الظهر وغير ذلك.

I (Hurr Amili): This is not explicit in requiring the repetition of prayer, and therefore a group of our companions interpreted it as a recommendation, based on previous hadiths indicating disapproval, and the possibility that the repetition is due to the difference between the two obligations as some have suggested here, or due to her thinking it was Asr, or due to her intention to pray what the imam intended which turned out to be Dhuhr, among other possibilities.

CHAPTER 10

Recommendation For The Man To Pray First Then The Woman When They Are Together Without A Barrier And Cannot Maintain Distance

[Hadith 6125 to 6126]

Hadith 6125

عن محمد، عن أحدهما (عليهما السلام) قال: سأنته عن المرأة تزامن الرجل في المحمل يصليان جمعا؟ فقال: لا، ولكن يصلي الرجل فإذا فرغ صلت المرأة

From Muhammad, from one of them (peace be upon them), he said: I asked him about a woman accompanying a man in a carriage, can they pray together? He said: No, rather the man should pray and when he finishes, the woman prays

Hadith 6126

عن أبي عبد الله (عليه السلام) قال: سأنته عن الرجل والمرأة يصليان معا في المحمل؟ قال: لا، ولكن يصلي الرجل وتصلي المرأة بعده.

From Abu Abdullah (peace be upon him), he said: I asked him about a man and woman praying together in a carriage? He said: No, rather the man should pray and the woman prays after him.

CHAPTER 11

Prayer Not Being Invalidated By Passing Of A Dog, Woman, Or Others In Front Of The Praying Person, And The Recommendation To Prevent What One Can Except In Mecca

[Hadith 6127 to 6138]

Hadith 6127, 6128

محمد بن علي بن الحسين بإسناده عن علي بن جعفر - في حديث - أنه سأل أخاه موسى بن جعفر (عليه السلام) عن الرجل يصلي وأمامه حمار واقف؟ قال: يضع بينه وبينه قصبه أو عوداً أو شيئاً يقيمه بينهما ثم يصلي فلا بأس.

Muhammad ibn Ali ibn Al-Hussain with his chain from Ali ibn Jafar that he asked his brother Musa ibn Jafar (peace be upon him) about a man praying while a donkey is standing in front of him? He said: He should place between himself and it a reed or stick or something to set up between them, then pray and there is no problem.

ورواه الحميري في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر مثله، وزاد: قلت: فإن لم يفعل وصلى أيعيد صلاته أم ما عليه؟ قال: لا يعيد صلاته وليس عليه شيء.

Al-Humayri reported it in Qurb al-Isnad from Abdullah ibn Al-Hassan, from his grandfather Ali ibn Jafar similarly, and added: I said: If he doesn't do this and prays, should he repeat his prayer or what is upon him? He said: He does not repeat his prayer and nothing is upon him.

Translator: In the original arabic, this hadith is combined under two numbers 6127 and 6128.

Hadith 6129

عن ابن أبي عمير قال: رأى سفيان الثوري أبا الحسن موسى بن جعفر (عليه السلام) وهو غلام يصلي والناس يمرون بين يديه، فقال له: إن الناس يمرون بين يديك وهم في الطواف، فقال له: الذي أصلي له أقرب من هؤلاء.

From Ibn Abi Umair who said: Sufyan Al-Thawri saw Abu Al-Hassan Musa ibn Jafar (peace be upon him) while he was a young boy praying and people were passing in front of him, so he said to him: People are passing in front of you while they are in tawaf, so he replied: The One I pray to is closer to me than these people.

Hadith 6130

عن جعفر بن محمد، عن أبيه، عن جده (عليهم السلام) قال: كان الحسين بن علي (عليه السلام) يصلي فمر بين يديه رجل فنهاه بعض جلسائه، فلما انصرف من صلاته قال له: لم نهيت الرجل؟ فقال: يا بن رسول الله، خطر فيما بينك وبين المحراب، فقال: ويحك، إن الله عز وجل أقرب إلي من أن يخطر فيما بيني وبينه أحد.

From Jafar ibn Muhammad, from his father, from his grandfather (peace be upon them) who said: Hussain ibn Ali (peace be upon him) was praying when a man passed in front of him and one of those sitting nearby prevented him. When he finished his prayer, he said to him: Why did you prevent the man? He said: O son of the Messenger of Allah, he passed between you and the prayer niche. He said: Woe to you, Allah the Mighty and Majestic is closer to me than for anyone to pass between Him and me.

Hadith 6131

عن أبي سليمان مولى أبي الحسن العسكري (عليه السلام) قال: سأله بعض موابيه وأنا حاضر عن الصلاة يقطعها شئ لوجهه مما يمر بين يدي المصلي؟ فقال: لا، ليست الصلاة تذهب هكذا بحيال صاحبها، إنما تذهب متساوية لوجه صاحبها.

From Abu Sulayman, the freed slave of Abu Al-Hassan Al-Askari (peace be upon him) who said: One of his followers asked him while I was present about whether prayer is invalidated by something passing in front of the praying person? He said: No, prayer does not go straight ahead of its performer like this, rather it goes equally to the face of its performer.

Hadith 6132

عن أبي عبد الله (عليه السلام) أنه كان يصلي ذات يوم إذ مر رجل قدامه وابنه موسى جالس، فلما انصرف قال له ابنه: يا أبة ما رأيت، الرجل مر قدامك؟ فقال: يا بني، إن الذي أصلي له أقرب إلى من الذي مر قدامي.

From Abu Abdullah (peace be upon him) that he was praying one day when a man passed in front of him while his son Musa was sitting. When he finished, his son said to him: O father, did you see, the man passed in front of you? He said: O my son, the One I pray to is closer to me than the one who passed in front of me.

Hadith 6133

عن معاوية بن عمار قال: قلت لأبي عبد الله (عليه السلام): أقوم أصلي بمكة والمرأة بين يدي جالسة أو مارة، فقال: لا بأس إنما سميت بكة لأنه يبك فيها الرجال والنساء.

From Muawiyah ibn Ammar who said: I said to Abu Abdullah (peace be upon him): I stand to pray in Mecca while a woman is sitting or passing in front of me. He said: There is no problem, it was named Bakkah because men and women crowd together in it.

Hadith 6134

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يقطع صلاته شيء مما يمر بين يديه؟ فقال: لا يقطع صلاة المسلم شيء ولكن ادراً ما استطعت.

From Abu Abdullah (peace be upon him) who said: I asked him about whether anything passing in front of a person can break his prayer? He said: Nothing breaks a Muslim's prayer, but prevent what you can.

Hadith 6135

عن ابن أبي يعفور قال: سألت أبا عبد الله (عليه السلام) عن الرجل هل يقطع صلاته شيء مما يمر بين يديه؟ فقال: لا يقطع صلاة المؤمن شيء ولكن ادروا ما استطعتم.

From Ibn Abi Ya'fur who said: I asked Abu Abdullah (peace be upon him) about whether anything passing in front of a person can break his prayer? He said: Nothing breaks a believer's prayer, but prevent what you can.

Hadith 6136

عن أبي عبد الله (عليه السلام) قال: لا يقطع الصلاة شيء لا كلب ولا حمار ولا امرأة ولكن استتروا بشيء، وإن كان بين يديك قدر ذراع رافع من الأرض فقد استترت. والفضل في هذا أن تستتر بشيء، وتضع بين يديك ما تتقي به من المار، فإن لم تفعل فليس به بأس لأن الذي يصلي له المصلي أقرب إليه ممن يمر بين يديه، ولكن ذلك أدب الصلاة وتوقيرها.

From Abu Abdullah (peace be upon him) who said: Nothing breaks the prayer - not a dog, not a donkey, not a woman - but you should seek cover with something. If you have something raised from the ground about a forearm's length in front of you, you have taken cover. The preferred practice in this matter is to seek cover with something and place something in front of you to protect from passersby. If you don't do this, there is no harm, because the One to whom the prayer is directed is closer to the person praying than those who pass in front. However, this is from the etiquette and reverence of prayer.

Hadith 6137

عن محمد بن مسلم قال: دخل أبو حنيفة على أبي عبد الله (عليه السلام) فقال له: رأيت ابنك موسى يصلي والناس يمرون بين يديه فلا ينهائم وفيه ما فيه، فقال أبو عبد الله (عليه السلام): ادعوا لي موسى

From Muhammad bin Muslim who said: Abu Hanifa came to Abu Abdullah (peace be upon him) and said to him: I saw your son Musa praying while people were passing in front of him and he wasn't stopping them, which is problematic. Abu Abdullah (peace be upon him) said: Call Musa for me.

فدعى فقال له: يا بني إن أبا حنيفة يذكر أنك كنت صليت والناس يمرون بين يديك، فلم تنههم، فقال: نعم يا

أبت إن الذي كنت أصلي له كان أقرب إلي منهم، يقول الله عز وجل " ونحن أقرب إليه من حبل الوريد " قال :
فضمه أبو عبد الله (عليه السلام) إلى نفسه ثم قال : يا بني بأبي أنت وأمي يا مستودع الاسرار .

When called, he said to him: O my son, Abu Hanifa mentions that you were praying while people were passing in front of you and you didn't stop them. He replied: Yes father, indeed the One to whom I was praying was closer to me than them. Allah the Mighty and Majestic says "And We are closer to him than his jugular vein" [Quran 50:16]. Abu Abdullah (peace be upon him) then embraced him and said: O my son, may my father and mother be sacrificed for you, O keeper of secrets.

Hadith 6138

عن الحسين بن علوان، عن جعفر، عن أبيه أن علياً (عليه السلام) سئل عن الرجل يصلي فيمر بين يديه
الرجل والمرأة والكلب والحمار؟ فقال: إن الصلاة لا يقطعها شيء ولكن ادروا ما استطعتم، هي أعظم من ذلك.

From Hussain bin Alwan, from Ja'far, from his father that Ali (peace be upon him) was asked about a man praying when a man, woman, dog or donkey passes in front of him? He said: Indeed nothing breaks the prayer, but prevent what you can, for prayer is greater than that.

CHAPTER 12

Recommendation Of Placing Something In Front Of The Prayer Area Such As A Wall, Staff, Stone, Arrow, Cap, Dirt Mound, Line, Or Similar Items, And The Dislike Of Being Far From The Mentioned Cover

[Hadith 6139 to 6145]

Hadith 6139

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يجعل العنزة بين يديه إذا صلى.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) would place the staff in front of him when he prayed.

Hadith 6140

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: كان طول رحل رسول الله (صلى الله عليه وآله) ذراعاً فإذا كان صلى وضعه بين يديه، يستتر به ممن يمر بين يديه.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: The length of the Messenger of Allah's (peace be upon him and his family) saddle was one cubit, and when he prayed he would place it in front of him to screen himself from those passing in front of him.

Hadith 6141

عن الرضا (عليه السلام) في الرجل يصلي قال: يكون بين يديه كومة من تراب أو يخط بين يديه بخط.

From Al-Ridha (peace be upon him) regarding a man who prays, he said: There should be in front of him a mound of dirt, or he should draw a line in front of him.

Hadith 6142

عن جعفر بن محمد عن أبيه، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله) إذا صلى أحدكم بأرض فلاة فليجعل بين يديه مثل مؤخرة الرحل، فإن لم يجد فحجراً، فإن لم يجد فسهماً، فإن لم يجد فليخط في الأرض بين يديه.

From Ja'far bin Muhammad from his father, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: When one of you prays in an open land, he should place something like the back of a saddle in front of him, and if he cannot find that then a stone, and if he cannot find that then an arrow, and if he cannot find that then he should draw a line on the ground in front of him.

Hadith 6143

عن أبي عبد الله (عليه السلام) أن النبي (صلى الله عليه وآله) وضع قلنسوة وصلى إليها.

From Abu Abdullah (peace be upon him) that the Prophet (peace be upon him and his family) placed a cap and prayed towards it.

Hadith 6144

عن أبي عبد الله (عليه السلام) قال: أقل ما يكون بينك وبين القبلة مريض عنز، وأكثر ما يكون مرتبط فرس.

From Abu Abdullah (peace be upon him) who said: The minimum distance between you and the qiblah should be the size of a goat's resting place, and the maximum should be the length of a horse's tether.

Hadith 6145

وبإسناده عن إسماعيل بن مسلم، عن الصادق، عن أبيه (عليهما السلام) قال: كانت لرسول الله (صلى الله عليه وآله) عنزة في أسفلها عكاز يتوكأ عليها، ويخرجها في العيدين يصلي إليها.

And by his chain from Ismail bin Muslim, from Al-Sadiq, from his father (peace be upon them both) who said: The Messenger of Allah (peace be upon him and his family) had a staff with a walking stick at its bottom that he would lean on, and he would take it out during the two Eid prayers to pray towards it.

CHAPTER 13

Permissibility Of Performing Obligatory And Other Prayers In Churches And Synagogues Even If Their People Pray In Them, Recommendation Of Sprinkling Water On The Place, And Obligation Of Facing The Qibla

[Hadith 6146 to 6151]

Hadith 6146

عن العيص بن القاسم قال: سألت أبا عبد الله (عليه السلام) عن البيع والكنائس يصلى فيها؟ قال: نعم، وسألته هل يصلح بعضها مسجدا؟ فقال: نعم.

From Al-Ais bin Al-Qasim who said: I asked Abu Abdullah (peace be upon him) about praying in synagogues and churches? He said: Yes. And I asked him if it is proper to convert some of them into a mosque? He said: Yes.

Hadith 6147

عن أبي عبد الله (عليه السلام) قال: سألته عن الصلاة في البيع والكنائس وبيوت المجوس؟ فقال: رش وصل.

From Abu Abdullah (peace be upon him) who said: I asked him about praying in synagogues, churches, and houses of the Magians? He said: Sprinkle water and pray.

Hadith 6148

عن حكيم بن الحكم قال: سمعت أبا عبد الله (عليه السلام) يقول وسئل عن الصلاة في البيع والكنائس؟ فقال: صل فيها قد رأيتها ما أنظفها، قلت: أيصلى فيها وإن كانوا يصلون فيها؟ فقال: نعم أما تقرأ القرآن " قل كل يعمل على شاكلته فربكم أعلم بمن هو أهدى سبيلا " صل إلى القبلة وجر بهم.

From Hakam bin Al-Hakam who said: I heard Abu Abdullah (peace be upon him) being asked about praying in synagogues and churches? He said: Pray in them, I have seen them and how clean they are. I said: Should one pray in them even if they pray there? He said: Yes, haven't you read the Quran "Say: Everyone acts according to his own disposition; but your Lord knows best who is best guided in the path" [Quran 17:84]. Pray facing the qibla and ignore them.

ورواه الصدوق بإسناده عن صالح بن الحكم قال: سئل الصادق (عليه السلام) وذكر نحوه. إلا أنه ترك قوله قد رأيتها ما أنظفها!، وقال في آخره. وصل إلى القبلة ودعهم.

Al-Saduq narrated it through his chain from Salih bin Al-Hakam who said: Al-Sadiq (peace be upon him) was asked, and mentioned similar to it, except that he omitted

the words "I have seen them and how clean they are!" and said at the end: Pray facing the qibla and leave them.

Hadith 6149

عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في البيعة والكنائس؟ فقال: رش وصل، قال: وسألته عن بيوت المجوس؟ فقال: رشها وصل.

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him) about praying in synagogues and churches? He said: Sprinkle water and pray. He said: And I asked him about houses of the Magians? He said: Sprinkle water on them and pray.

Hadith 6150

عن أبي عبد الله (عليه السلام) - في حديث - قال: سألته عن الصلاة في البيعة؟ فقال: إذا استقبلت القبلة فلا بأس به.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I asked him about praying in a synagogue? He said: If you face the qibla, there is no problem with it.

Hadith 6151

عن أبي البخترى عن جعفر، عن أبيه، عن علي (عليهم السلام) قال: لا بأس بالصلاة في البيعة والكنيسة الفريضة والتطوع، والمسجد أفضل.

From Abu Al-Bakhtari from Jafar, from his father, from Ali (peace be upon them) who said: There is no problem with praying obligatory and voluntary prayers in synagogues and churches, though the mosque is better.

CHAPTER 14

Permissibility Of Praying In Zoroastrian Houses And The Recommendation Of Sprinkling Them With Water

[Hadith 6152 to 6154]

Hadith 6152

محمد بن علي بن الحسين باسناده عن الحلبي - في حديث - قال: سئل أبو عبد الله (عليه السلام) عن الصلاة في بيوت المجوس وهي ترش بالماء؟ قال: لا بأس به.

Muhammad ibn Ali ibn Al-Hussain with his chain of transmission from Al-Halabi - in a hadith - said: Abu Abdullah (peace be upon him) was asked about praying in Zoroastrian houses when they are sprinkled with water? He said: There is no problem with it.

Hadith 6153

عن أبي عبد الله (عليه السلام) قال: سألته عن الصلاة في بيوت المجوس فقال: رش وصله.

From Abu Abdullah (peace be upon him), he said: I asked him about praying in Zoroastrian houses, so he said: Sprinkle it and pray in it.

Hadith 6154

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في بيوت المجوس فقال: رش وصل.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about praying in Zoroastrian houses, so he said: Sprinkle and pray.

CHAPTER 15

Prohibition Of Praying In Mud Where The Forehead Cannot Be Firmly Placed, And In Water, Except In Cases Of Necessity Where Gesturing Is Permitted

[Hadith 6155 to 6163]

Hadith 6155

عن إسماعيل بن جابر قال: سمعت أبا عبد الله (عليه السلام) وسأله إنسان عن الرجل تدركه الصلاة وهو في ماء يخوضه لا يقدر على الأرض؟ قال: إن كان في حرب أو سبيل الله فليوم إيماء، وإن كان في تجارة فلم يكن ينبغي له أن يخوض الماء حتى يصلي، قال: قلت: كيف يصنع؟ قال: يقضيها إذا خرج من الماء وقد ضيع.

From Ismail bin Jabir who said: I heard Abu Abdullah (peace be upon him) when someone asked him about a man who needs to pray while wading in water and cannot reach the ground? He said: If he is in war or in the path of Allah, then he should gesture, but if he is in trade then he should not have waded into the water before praying. I asked: What should he do? He said: He should make up the prayer when he gets out of the water as he has wasted it.

Hadith 6156

عن ابن مسكان عن أبي بصير قال: قال أبو عبد الله (عليه السلام): من كان في مكان لا يقدر على الأرض فليؤم إيماء.

From Ibn Muskan from Abu Basir who said: Abu Abdullah (peace be upon him) said: Whoever is in a place where they cannot reach the ground should gesture with signs.

Hadith 6157

عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يؤم في المكتوبة والنوافل إذا لم يجد ما يسجد عليه ولم يكن له موضع يسجد فيه؟ فقال: إذا كان هكذا فليؤم في الصلاة كلها.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who gestures in obligatory and optional prayers when he cannot find anything to prostrate upon and has no place for prostration? He said: If that is the case, he should gesture for the entire prayer.

Hadith 6158

وبهذا الاسناد عن أبي عبد الله (عليه السلام) قال سألته: عن الرجل يصيبه المطر وهو في موضع لا يقدر على أن يسجد فيه من الطين ولا يجد موضعا جافا، قال: يفتتح الصلاة فإذا ركع فليركع كما يركع إذا صلى، فإذا رفع رأسه من الركوع فليؤم بالسجود إيماء وهو قائم يفعل ذلك حتى يفرغ من الصلاة ويتشهد وهو قائم ويسلم.

Through the same chain from Abu Abdullah (peace be upon him), he said: I asked him about a man caught in rain in a place where he cannot prostrate due to mud and cannot find a dry spot. He said: He should begin the prayer, and when he bows he should bow as he normally would in prayer, and when he raises his head from bowing he should gesture for prostration while standing, doing this until he completes the prayer, saying the tashahhud while standing, and then giving the final salutation.

Hadith 6159

محمد بن إدريس في (آخر السرائر) نقلا من كتاب محمد بن علي بن محبوب عن أحمد، عن ابن أبي عمير، عن هشام بن الحكم، عن أبي عبد الله (عليه السلام) مثله وزاد: قال: وسألته عن الرجل يصلي على الثلج، قال: لا، فإن لم يقدر على الأرض بسط ثوبه وصلى عليه.

Muhammad bin Idris in the end of Al-Sarair, quoting from the book of Muhammad bin Ali bin Mahbub from Ahmad, from Ibn Abi Umayr, from Hisham bin Al-Hakam, from Abu Abdullah (peace be upon him) similar to above, with this addition: He said: And I asked him about a man praying on snow, he said: No, if he cannot reach the ground he should spread his garment and pray on it.

Hadith 6160, 6161

عن أبي عبد الله (عليه السلام) قال: عشرة مواضع لا يصلي فيها: الطين، والماء، والحمام، والقبور، ومسان الطرق، وقرى النمل، ومعاطن الإبل ومجرى الماء، والسيخ، والثلج.

From Abu Abdullah (peace be upon him) who said: There are ten places where one should not pray: mud, water, bathhouse, graves, middle of roads, ant colonies, camel resting places, water courses, salt marshes, and snow.

Translator: In the original arabic this hadith is entered under number 6160 and 6161.

Hadith 6161

عن أبي عبد الله (عليه السلام) قال: عشرة مواضع لا يصلي فيها: الطين، والماء، والحمام، والقبور، ومسان الطرق، وقرى النمل، ومعاطن الإبل ومجرى الماء، والسيخ، والثلج.

From Abu Abdullah (peace be upon him) who said: There are ten places where one should not pray: mud, water, bathhouse, graves, middle of roads, ant colonies, camel resting places, water courses, salt marshes, and snow.

Translator: In the original arabic this hadith is entered under number 6160 and 6161.

Hadith 6162

عن أبي عبد الله (عليه السلام) (في حديث) قال: سألته عن الرجل يخوض الماء فتدركه الصلاة. فقال: إن كان في حرب فإنه يجزئه الأيماء، وإن كان تاجرا فليقم ولا يدخله حتى يصلي.

From Abu Abdullah (peace be upon him) in a hadith, he said: I asked him about a man wading through water when prayer time comes upon him. He said: If he is in a state of war, then gesturing is sufficient for him, but if he is a merchant, he should stop and not enter the water until he prays.

Hadith 6163

عن أبي عبد الله (عليه السلام) قال: سألته عن حد الطين الذي لا يسجد عليه ما هو؟ فقال: إذا غرقت الجبهة ولم تثبت على الأرض.

From Abu Abdullah (peace be upon him), he said: I asked him about the limit of mud that one cannot prostrate upon, what is it? He said: When the forehead sinks and cannot be stable on the ground.

CHAPTER 16

Disliking Prayer In A House With A Zoroastrian, Unlike With A Jew Or Christian

[Hadith 6164 to 6164]

Hadith 6164

عن أبي عبد الله (عليه السلام) قال: لا تصل في بيت فيه مجوسي ولا بأس بأن تصلي وفيه يهودي أو نصراني.

From Abu Abdullah (peace be upon him) who said: Do not pray in a house where there is a Zoroastrian (Magian), but there is no problem praying where there is a Jew or Christian.

CHAPTER 17

Dislike Of Praying In Stables Of Horses, Mules, And Donkeys,
And Resting Places Of Camels, Except Out Of Necessity And
After Sprinkling The Place, And Permissibility Of Prayer In
Sheep And Cattle Pens

[Hadith 6165 to 6170]

Hadith 6165

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في أعطان الإبل؟ قال: إن تخوفت الضيعة على متاعك فاكنسها وانضحها وصل، ولا بأس بالصلاة في مرايض الغنم.

From Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about praying in camel resting places? He said: If you fear loss of your belongings then sweep it, sprinkle it with water and pray. There is no problem with praying in sheep pens.

Hadith 6166

عن الحلبي عن أبي عبد الله (عليه السلام) قال: سألته عن الصلاة في مرايض الغنم فقال: صل فيها، ولا تصل في أعطان الإبل إلا أن تخاف على متاعك الضيعة فاكنسها ورشه بالماء وصل فيه.

From Al-Halabi from Abu Abdullah (peace be upon him) who said: I asked him about praying in sheep pens and he said: Pray in them, but do not pray in camel resting places unless you fear loss of your belongings, then sweep it, sprinkle it with water and pray in it.

Hadith 6167

عن سماعة قال: لا تصل في مرابط الخيل والبغال والحمير.

From Sama'a who said: Do not pray in stables of horses, mules and donkeys.

Hadith 6168

عن سماعة قال: سألته عن الصلاة في أعطان الإبل وفي مرايض البقر، والغنم؟ فقال: إن نضحته بالماء وقد كان يابساً فلا بأس بالصلاة فيها، فأما مرايض الخيل والبغال فلا.

From Sama'a who said: I asked him about praying in camel resting places and in cattle and sheep pens? He said: If you sprinkle it with water and it was dry, there is no problem praying in them, but as for horse and mule stables, then no.

Hadith 6169

عن المعلى بن خنيس قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في معادن الإبل فكرهه ثم قال: إن خفت على متاعك شيئاً فرش بقليل ماء وصل.

From Al-Mu'alla ibn Khunays who said: I asked Abu Abdullah (peace be upon him) about praying in camel resting places and he disliked it then said: If you fear something happening to your belongings then sprinkle a little water and pray.

Hadith 6170

علي بن جعفر في كتابه، عن أخيه، (عليهما السلام) قال: سألته عن الصلاة في معادن الإبل أتصلح؟ قال: لا تصلح إلا أن تخاف على متاعك ضيعة فاكس ثم انضح بالماء، ثم صل. قال: وسألته عن معادن الغنم أتصلح الصلاة فيها؟ قال: نعم لا بأس.

Ali ibn Jafar in his book, from his brother (peace be upon them both) said: I asked him about prayer in the resting places of camels, is it valid? He said: It is not valid unless you fear your belongings might be lost, in which case sweep the area, sprinkle it with water, then pray. He said: And I asked him about the resting places of sheep, is prayer valid in them? He said: Yes, there is no problem.

Shaykh Hurr Amili: What has preceded indicates some of the intended meaning, and what will come indicates it in the rulings about animals and other things.

CHAPTER 18

Disliking Prayer Towards A Wall Seeping From A Latrine/Toilet Or Sewer/Urinal, And The Recommendation Of Covering It

[Hadith 6171 to 6172]

Hadith 6171

عن أبي الحسن الأول (عليه السلام) قال: إذا ظهر النز من خلف الكنيف وهو في القبلة يستره بشيء.

From Abi Al-Hassan the First (peace be upon him) who said: If seepage appears from behind the latrine/toilet and it is in the direction of qiblah, cover it with something.

Hadith 6172

عن أحمد بن محمد بن أبي نصر عن سأل أبا عبد الله (عليه السلام) عن المسجد ينز حائط قبلته من بالوعة يبال فيها؟ فقال: إن كان نزه من البالوعة فلا تصل فيه. وإن كان نزه من غير ذلك فلا بأس.

From Ahmad ibn Muhammad ibn Abi Nasr from someone who asked Abu Abdullah (peace be upon him) about a mosque whose qiblah wall seeps from a urinal that people urinate in? He said: If the seepage is from the sewer/urinal then do not pray there, and if the seepage is from something else then there is no problem.

CHAPTER 19

Dislike Of Praying On Roads Even If They Are Not Main Roads, And The Permissibility Of Praying On Their Sides

[Hadith 6173 to 6182]

Hadith 6173

عن أبي عبد الله (عليه السلام) - في حديث - قال: لا بأس أن تصلي بين الظواهر وهي الجواد، جواد الطريق، ويكره أن تصلي في الجواد. ورواه الشيخ بإسناده عن علي بن مهزيار مثله.

From Abu Abdullah (peace be upon him) - in a hadith - he said: There is no problem in praying between the outer paths which are the main roads, but it is disliked to pray on the main roads. And the Sheikh narrated it through his chain from Ali bin Mahziyar similarly.

Hadith 6174

عن الحلبي عن أبي عبد الله (عليه السلام) - في حديث - قال: سألته عن الصلاة في ظهر الطريق؟ فقال: لا بأس أن تصلي في الظواهر التي بين الجواد، فأما على الجواد فلا تصل فيها.

From Al-Halabi from Abu Abdullah (peace be upon him) - in a hadith - he said: I asked him about praying on the back of the road? He said: There is no problem in praying on the outer paths that are between the main roads, but as for the main roads, do not pray on them.

Hadith 6175

عن محمد بن (الفضيل)، قال قال الرضا (عليه السلام): كل طريق يوطأ ويتطرق، كانت فيه جادة أم لم تكن لا ينبغي الصلاة فيه. قلت: فأين أصلي؟ قال: يمناً ويسرة.

From Muhammad bin Al-Fudayl, he said: Al-Rida (peace be upon him) said: Every path that is trodden and traveled, whether it has a main route or not, one should not pray on it. I said: Then where should I pray? He said: To the right and left.

Hadith 6176

عن أبي عبد الله (عليه السلام) قال: عشرة مواضع لا يصلي فيها: منها مسان الطرق. وفي حديث ابن أبي عمير عن رواه، عن أبي عبد الله (عليه السلام)، مثله.

From Abu Abdullah (peace be upon him) who said: There are ten places where one should not pray: among them are the paths of roads. And in a hadith of Ibn Abi Umair from whom he narrated, from Abu Abdullah (peace be upon him), similarly.

Hadith 6177

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في السفر؟ فقال: لا تصل على الجادة، واعتزل على جانبيها.

From Muhammad bin Muslim who said: I asked Abu Abdullah (peace be upon him) about praying while traveling? He said: Do not pray on the main road, and move to its sides.

Hadith 6178

عن أبي الحسن الرضا (عليه السلام) قال: كل طريق توطأ فلا تصل عليه، قال: قلت له: إنه قد روي عن جدك أن الصلاة في الظواهر لا بأس بها؟ قال: ذاك ربما سايرني عليه الرجل، قال: قلت: فإن خاف الرجل على متاعه؟ قال: فإن خاف فليصل.

From Abu Al-Hassan Al-Rida (peace be upon him) who said: Every path that is trodden, do not pray on it. I said to him: It has been narrated from your grandfather that prayer on the outer paths is permissible? He said: That is when someone might travel alongside me on it. I said: What if a man fears for his belongings? He said: If he fears, then let him pray.

Hadith 6179

عن محمد بن الحسين بإسناده رفعه إلى رسول الله (صلى الله عليه وآله) قال: ثلاثة لا يتقبل الله لهم بالحفظ: رجل نزل في بيت خرب، ورجل صلى على قارعة الطريق، ورجل أرسل راحلته ولم يستوثق منها.

From Muhammad bin Al-Hussain with his chain raising it to the Messenger of Allah (peace be upon him and his family) who said: There are three whom Allah will not protect: a man who stays in a ruined house, a man who prays on the roadway, and a man who releases his mount without securing it.

Hadith 6180

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: سألته عن الصلاة على ظهر الطريق، فقال: لا تصل على الجادة، وصل على جانبيها.

From Muhammad ibn Muslim, from one of them (peace be upon them), he said: I asked him about praying on the roadway, and he said: Do not pray on the main road, but pray on its sides.

Hadith 6181

عن معلى بن خنيس قال: سألت أبا عبد الله (عليه السلام) عن الصلاة على ظهر الطريق؟ فقال: لا، اجتنبوا الطريق.

From Mu'alla ibn Khunais, he said: I asked Abu Abdullah (peace be upon him) about

praying on the roadway? He said: No, avoid the road.

Hadith 6182

عن أبي عبد الله (عليه السلام) - في حديث - قال: لا تصل على الجواد.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Do not pray on the highways.

CHAPTER 20

Disliking Prayer On Salty Ground And Marsh, And Its Impermissibility When The Forehead Cannot Be Placed Firmly

[Hadith 6183 to 6193]

Hadith 6183

عن أبي عبد الله (عليه السلام) - في حديث - قال: كره الصلاة في السبخة إلا أن يكون مكانا لنا تقع عليه الجبهة مستوية.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Prayer on salty ground (*) is disliked unless there is a soft spot where the forehead can be placed evenly.

Translator: * As-sabkhah refers to a specific type of terrain or land formation in arid or semi-arid regions characterized by salty, marshy land. The soil in these regions has a high salt content and may be soft, crusty or crumbly on the surface.

Hadith 6184

عن أبي عبد الله (عليه السلام) قال: سألته عن الصلاة في السبخة؟ فكرهه. لان الجبهة لا تقع مستوية عليها. فقلنا: فإن كانت أرضا مستوية؟ (فقال: لا بأس بها).

From Abu Abdullah (peace be upon him), he said: I asked him about prayer on salty ground? He disliked it because the forehead cannot be placed evenly on it. We said: What if the ground is level? He said: Then there is no problem with it.

Hadith 6185

عن داود بن الحصين بن السري قال: قلت لأبي عبد الله (عليه السلام): لم حرم الله الصلاة في السبخة؟ قال: لان الجبهة لا تتمكن عليها.

From Dawud bin Hussain bin Al-Sari, he said: I said to Abu Abdullah (peace be upon him): Why did Allah forbid prayer on salty ground? He said: Because the forehead cannot be placed firmly on it.

Hadith 6186

عن سدير الصيرفي، أنه سار مع أبي عبد الله (عليه السلام) إلى ينبع فحانت الصلاة فقال: يا سدير انزل نصلي، ثم قال: هذه أرض سبخة لا تجوز الصلاة فيها. فسرنا حتى سرنا إلى أرض حمراء فنزلنا وصلينا.

From Sadeer Al-Sayrafi, that he traveled with Abu Abdullah (peace be upon him) to Yanbu, and when prayer time came, he said: O Sadeer, let us stop and pray. Then he said: This is salty ground, prayer is not permitted here. So we traveled until we

reached red soil where we stopped and prayed.

Hadith 6187

عن عبد الله بن عطا - في حديث - أنه سار مع أبي جعفر (عليه السلام) حتى إذا بلغا موضعا قال له: الصلاة جعلت فداك، قال: هذا وادي النمل لا يصلى فيه، حتى إذا بلغا موضعا آخر: قال له: مثل ذلك، فقال: هذا أرض مالحة لا يصلى فيها.

From Abdullah bin Ata - in a hadith - that he traveled with Abu Jafar (peace be upon him) until they reached a place and he said to him: Prayer, may I be sacrificed for you. He said: This is the valley of ants, one should not pray here. When they reached another place, he said the same to him, and he replied: This is salty ground, one should not pray here.

Hadith 6188

عن معمر بن خلاد، عن أبي الحسن (عليه السلام) - في حديث - قال: لا تسجد في السبخة.

From Muammar bin Khallad, from Abu Al-Hassan (peace be upon him) - in a hadith - he said: Do not prostrate on salty ground.

Hadith 6189

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الصلاة في السبخة (لم تكرهه؟ قال: لان) الجبهة لا تقع مستوية، فقلت: إن كان فيها أرض مستوية، فقال: لا بأس.

From Abu Baseer, from Abu Abdullah (peace be upon him), he said: I asked him about prayer on salty ground (why do you dislike it? He said: Because) the forehead cannot be placed evenly. I said: What if there is level ground in it? He said: Then there is no problem.

Hadith 6190

وعنه، عن الحسن، عن زرعة، عن سماعة قال: سألته عن الصلاة في السبخ، فقال: لا بأس. قال الشيخ: المراد إذا كان فيها مكان تقع عليه الجبهة مستوية، لما سبق.

From him, from Al-Hassan, from Zur'ah, from Sama'ah who said: I asked him about prayer on salty ground, and he said: There is no problem. The Shaykh said: This applies when there is a spot where the forehead can rest evenly, as mentioned before.

Hadith 6191

عن أبي عبد الله (عليه السلام) قال: عشرة مواضع لا يصلى فيها، منها السبخة.

From Abu Abdullah (peace be upon him) who said: There are ten places where one should not pray, among them is salty ground.

Hadith 6192

عن معلى بن خنيس قال سألت أبا عبد الله (عليه السلام) عن السبخة أيصلي الرجل فيها؟ فقال: إنما تكره الصلاة فيها من أجل أنها فتك ولا يستمكن الرجل يضع وجهه كما يريد، قلت: رأيت إن هو وضع وجهه متمكنا، فقال: حسن.

From Mu'alla bin Khunays who said: I asked Abu Abdullah (peace be upon him) about salty ground, can a man pray there? He said: Prayer there is disliked because it crumbles and a man cannot place his face as he wants. I said: What if he can place his face firmly? He said: That is good.

Hadith 6193

علي بن جعفر في كتابه عن أخيه قال: سألته عن الصلاة في الأرض السبخة أيصلى فيها؟ قال: لا، إلا أن يكون فيها نبت، إلا أن يخاف فوت الصلاة فيصلي.

Ali bin Ja'far in his book from his brother said: I asked him about prayer on salty ground, can one pray there? He said: No, unless there is vegetation there, or unless one fears missing the prayer time, then one may pray.

CHAPTER 21

Dislike Of Praying In A House Containing Wine Or Intoxicants

[Hadith 6194 to 6196]

Hadith 6194

عن أبي عبد الله (عليه السلام) قال: لا تصلي في بيت فيه خمر أو مسكر.

From Abu Abdullah (peace be upon him), he said: Do not pray in a house containing wine or intoxicants.

Hadith 6195

محمد بن علي بن الحسين في (المقنع) قال: لا يجوز أن يصلى في بيت فيه خمر محصور في آنية.

Muhammad bin Ali bin Al-Hussain said in (Al-Muqni'): It is not permissible to pray in a house where wine is contained in vessels.

Hadith 6196

قال: وروي أنه يجوز.

He said: And it is also narrated that it is permissible.

Shaykh Hurr Amili: What has preceded indicates this in the hadiths about the impurity of wine.

CHAPTER 22

Permissibility Of Prayer In Travelers' Lodgings And Animal Areas, And Recommendation Of Sprinkling Water On The Spot, And Permissibility Of Prostrating On It While Wet

[Hadith 6197 to 6198]

Hadith 6197

عن أبي عبد الله (عليه السلام) - في حديث - قال: رأيتُه في المنازل التي في طريق مكة يرش أحيانا موضع جبهته ثم يسجد عليه رطبا كما هو. وربما لم يرش المكان الذي يرى أنه نظيف.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I saw him in the lodgings which were on the road to Mecca sometimes sprinkling water on the spot for his forehead, then he would prostrate on it while it was wet as it was, and sometimes he would not sprinkle water on a place that he saw was clean.

Hadith 6198

عن عامر بن نعيم قال: سألت أبا عبد الله (عليه السلام) عن هذه المنازل التي ينزلها الناس فيها أبوال الدواب والسرجين ويدخلها اليهود والنصارى كيف يصنع بالصلاة فيها؟ قال: صل على ثوبك.

From Amir bin Nu'aym who said: I asked Abu Abdullah (peace be upon him) about these lodgings where people stay which have animal urine and dung, and which Jews and Christians enter, how should one pray in them? He said: Pray on your clothing.

CHAPTER 23

Dislike Of Praying At Al-Bayda Which Is Dhat Al-Jaysh, And At Dhat Al-Salasil And Dajnan Except In Necessity, Then One Should Move Away From The Main Path

[Hadith 6199 to 6209]

Hadith 6199

عن أحمد بن محمد بن أبي نصر قال: قلت لأبي الحسن (عليه السلام): إنا كنا في البيداء في آخر الليل فتوضأت واستكت وأنا أهم بالصلاة، ثم كأنه دخل قلبي شيء، فهل يصلي في البيداء في المحمل؟ فقال: لا تصل في البيداء، فقلت: وأين حد البيداء؟ فقال: كان جعفر (عليه السلام) إذا بلغ ذات الجيش جد في السير، ثم لا يصلي حتى يأتي معرس النبي (صلى الله عليه وآله)، قلت، وأين ذات الجيش؟ فقال: دون الحفيرة بثلاثة أميال.

From Ahmad ibn Muhammad ibn Abi Nasr who said: I said to Abu Al-Hassan (peace be upon him): We were at Al-Bayda at the end of the night, so I performed ablution and used the siwak while intending to pray. Then something entered my heart - can one pray at Al-Bayda while in the carriage? He said: Do not pray at Al-Bayda. I asked: Where is the boundary of Al-Bayda? He said: When Ja'far (peace be upon him) would reach Dhat Al-Jaysh he would hasten in his journey, then would not pray until reaching the resting place of the Prophet (peace be upon him and his family). I asked: Where is Dhat Al-Jaysh? He said: Three miles before Al-Hufayra.

Hadith 6200

عن أبي عبد الله (عليه السلام) أنه قال: الصلاة تكره في ثلاثة مواطن من الطريق: البيداء وهي ذات الجيش، وذات الصلاصل، وضجنان.

From Abu Abdullah (peace be upon him) that he said: Prayer is disliked in three places along the path: Al-Bayda which is Dhat Al-Jaysh, Dhat Al-Salasil, and Dajnan.

Hadith 6201

عن أبي الحسن الأخير (عليه السلام) قال: قلت له: تحضر الصلاة والرجل بالبيداء قال: يتنحى عن الجواد يمنا ويسرة ويصلي.

From Abu Al-Hassan Al-Akhir (peace be upon him) who said: I said to him: When prayer time comes while a man is in Al-Bayda? He said: He should move away from the main road right or left and pray.

Hadith 6202

عن أبي عبد الله (عليه السلام) قال: أعلم أنه تكره الصلاة في ثلاثة أمكنة من الطريق: البيداء، وهي ذات الجيش، وذات الصلاصل، وضجنان، وقال: لا بأس بأن يصلي بين الظواهر وهي الجواد جواد الطرق، ويكره أن يصلي في الجواد.

From Abu Abdullah (peace be upon him) who said: Know that prayer is disliked in three places on the road: Al-Bayda, which is That Al-Jaysh, That Al-Salasil, and Dajnan. And he said: There is no harm in praying between the elevated areas which are the main roads, but it is disliked to pray on the main road.

Hadith 6203

محمد بن علي بن الحسين قال: روي أنه لا يصلي في البيداء، ولا ذات الصلاصل ولا وادي الشقرة، ولا وادي ضجنان.

Muhammad ibn Ali ibn Al-Hussain said: It is narrated that one should not pray in Al-Bayda, nor in That Al-Salasil, nor in Wadi Al-Shuqra, nor in Wadi Dajnan.

Hadith 6204

وباسناده عن علي بن مهزيار أنه سأل أبا الحسن الثالث (عليه السلام) عن الرجل يصير في البيداء فتدركه صلاة فريضة فلا يخرج من البيداء حتى يخرج وقتها، كيف يصنع بالصلاة وقد نهى أن يصلي في البيداء؟ فقال: يصلي فيها ويتجنب قارعة الطريق.

With his chain from Ali bin Mahziyar that he asked Abu Al-Hassan the Third (peace be upon him) about a man who is in the desert and the time for obligatory prayer comes, but he does not leave the desert until its time expires - how should he perform the prayer when it is forbidden to pray in the desert? He (peace be upon him) said: He should pray there but avoid the main path.

Hadith 6205

وباسناده عن أيوب بن نوح عنه (عليه السلام) أنه قال: يتنحى عن الجواد يمناً ويسرة ويصلي.

With his chain from Ayyub bin Nuh from him (peace be upon him) that he said: One should move away from the road to the right and left and pray.

Hadith 6206

عن جعفر ابن محمد، عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) قال: ولا تصل في ذات الجيش، ولا في ذات الصلاصل، ولا في ضجنان.

From Ja'far ibn Muhammad, from his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him), he said: Do not pray in That Al-Jaysh, nor in That Al-Salasil, nor in Dajnan.

Hadith 6207

محمد بن محمد بن النعمان المفيد في (المقنعة) قال: قال (عليه السلام): تکره الصلاة في طريق مكة في ثلاثة مواضع: أحدها البيداء، والثاني ذات الصلاصل، والثالث ضجنان.

Muhammad ibn Muhammad ibn al-Nu'man al-Mufid said in (Al-Muqni'ah): He (peace be upon him) said: Prayer is disliked in three locations on the road to Makkah: first is Al-Bayda, second is Dhat al-Salasil, and third is Dajnan.

Hadith 6208

عن حماد بن عثمان وعبد الرحمن بن الحجاج جميعا، وغيرهما عن أبي عبد الله (عليه السلام) قال: لا يصلي في ذات الجيش، ولا ذات الصلاصل، ولا البيداء، ولا ضجنان.

From Hammad ibn Uthman and Abd al-Rahman ibn al-Hajjaj together, and others from Abu Abdullah (peace be upon him) said: Do not pray in Dhat al-Jaysh, nor in Dhat al-Salasil, nor in Al-Bayda, nor in Dajnan.

Hadith 6209

عن علي بن المغيرة قال: نزل أبو جعفر (عليه السلام) في ضجنان وذكر حديثا يقول في آخره: وإنه ليقال: إن هذا واد من أودية جهنم.

From Ali ibn al-Mughirah who said: Abu Ja'far (peace be upon him) stopped at Dajnan and mentioned a hadith, saying at its end: Indeed it is said that this is one of the valleys of Hell.

CHAPTER 24

Disliking Prayer In The Valley Of Shaqrah

[Hadith 6210 to 6211]

Hadith 6210

عن أبي عبد الله (عليه السلام) قال: لا يصلى في وادي الشقرة.

From Abu Abdullah (peace be upon him) who said: Do not pray in the valley of Shaqrah.

Hadith 6211

عن عمار الساباطي قال: قال أبو عبد الله (عليه السلام): لا تصل في وادي الشقرة فإن فيه منازل الجن.

From Ammar al-Sabati who said: Abu Abdullah (peace be upon him) said: Do not pray in the valley of Shaqrah for in it are the dwellings of the jinn.

CHAPTER 25

Permissibility Of Prayer Between Graves With Dislike, Except When Ten Cubits Away From Each Side, And Some Places Where Prayer Is Disliked

[Hadith 6212 to 6219]

Hadith 6212

محمد بن علي بن الحسين بإسناده عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليهما السلام) عن الصلاة بين القبور هل تصلح؟ فقال: لا بأس به.

Muhammad ibn Ali ibn Al-Hussain, with his chain from Ali ibn Jafar, that he asked his brother Musa ibn Jafar (peace be upon them) about prayer between graves, is it proper? He said: There is no problem with it.

Hadith 6213

عن الحسين بن زيد عن الصادق عن آبائه (عليهم السلام)، - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن يخصص المقابر ويصلي فيها، ونهى أن يصلي الرجل في المقابر والطرق والأودية ومرابط الإبل وعلى ظهر الكعبة.

From Hussain ibn Zaid, from Al-Sadiq, from his forefathers (peace be upon them), in a hadith of prohibitions, he said: The Messenger of Allah (peace be upon him and his family) forbade plastering graves and praying in them, and forbade a man from praying in graveyards, on roads, in windmills, in valleys, in camel resting places, and on top of the Kaaba.

Hadith 6214

عن الرضا (عليه السلام) قال: لا بأس بالصلاة بين المقابر ما لم يتخذ القبر قبلة.

From Al-Ridha (peace be upon him), he said: There is no problem with praying between graves as long as the grave is not taken as a qiblah.

Hadith 6215

عن أبيه علي بن يقطين قال: سألت أبا الحسن الماضي (عليه السلام) عن الصلاة بين القبور هل تصلح؟ قال: لا بأس.

From his father Ali ibn Yaqtin who said: I asked Abu Al-Hassan Al-Madhi (peace be upon him) about praying between graves - is it permissible? He said: There is no problem.

Hadith 6216

عن أبي عبد الله (عليه السلام) - في حديث - قال . سألته عن الرجل يصلي بين القبور؟ قال: لا يجوز ذلك، إلا أن يجعل بيه وبين القبور إذا صلى عشرة أذرع من بين يديه، وعشرة أذرع من خلفه، وعشرة أذرع عن يمينه، وعشرة أذرع عن يساره، ثم يصلي إن شاء.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I asked him about a man praying between graves? He said: That is not permissible, unless he places between himself and the graves when he prays ten cubits in front of him, ten cubits behind him, ten cubits to his right, and ten cubits to his left, then he may pray if he wishes.

Hadith 6217

وقد تقدم في حديث عبد الله بن الفضل، عن حدثه، عن أبي عبد الله قال: عشرة مواضع لا يصلى فيها، منها القبور.

And in the hadith of Abdullah ibn al-Fadl, from who narrated to him, from Abu Abdullah who said: There are ten places where prayer is not performed, among them are graves.

Hadith 6218

وفي حديث النوفلي قال: قال رسول الله (صلى الله عليه وآله): الأرض كلها مسجد إلا الحمام والقبور.

And in the hadith of al-Nawfali, he said: The Messenger of Allah (peace be upon him and his family) said: The entire earth is a place of prayer except for the bathroom and the grave.

Hadith 6219

وفي حديث يونس بن ظبيان، عن أبي عبد الله (عليه السلام) أن رسول الله (صلى الله عليه وآله): نهى أن يصلى علي قبر، أو يقعد عليه أو يبني عليه.

And in the hadith of Yunus ibn Dhubyan, from Abu Abdullah (peace be upon him) that the Messenger of Allah (peace be upon him and his family) forbade praying on a grave, or sitting on it, or building upon it.

CHAPTER 26

Chapter 26 - Regarding The Permissibility For A Visitor To The Imam To Pray Behind His Grave, Or To Its Side, And Not To Face His Back To It, Nor Be Parallel To It, And Not To Build Mosques At Or Between Graves

[Hadith 6220 to 6226]

Hadith 6220

عن محمد بن عبد الله الحميري قال: كتبت إلى الفقيه (عليه السلام) أسأله عن الرجل يزور قبور الأئمة. هل يجوز أن يسجد على القبر أم لا؟ وهل يجوز لمن صلى عند قبورهم أن يقوم وراء القبر ويجعل القبر قبلة ويقوم عند رأسه ورجليه؟ وهل يجوز أن يتقدم القبر ويصلي ويجعله خلفه أم لا؟

From Muhammad bin Abdullah Al-Humairi who said: I wrote to the Faqih (*) (peace be upon him) asking about a man who performs ziyarah to the graves of the Imams - is it permissible for him to prostrate on the grave or not? And is it permissible for one who prays at their graves to stand behind the grave and make the grave his qiblah and stand at its head and feet? And is it permissible to go in front of the grave and pray with it behind him or not?

فأجاب وقرأت التوقيع ومنه نسخت: وأما السجود على القبر فلا يجوز في نافلة ولا فريضة ولا زيارة، بل يضع خده الأيمن على القبر، وأما الصلاة فإنها خلفه يجعله الامام، ولا يجوز أن يصلي بين يديه لان الامام لا يتقدم ويصلي عن يمينه وشماله.

He answered and I read the signed response from which I copied: As for prostrating on the grave, it is not permissible in optional prayers nor obligatory prayers nor during ziyarah. Rather, one should place his right cheek on the grave. As for prayer, it should be performed behind it with the Imam being in front, and it is not permissible to pray in front of it because one does not go ahead of the Imam, and one may pray on its right and left sides.

Translator: * Faqih was an epithet/alias frequently used by the Shias to refer to the Imam (peace be upon him), likely due to Taqiyyah. Literally it means a person with good knowledge and understanding of hadith.

Hadith 6221

ورواه الطبرسي في (الاحتجاج): عن محمد بن عبد الله الحميري، عن صاحب الزمان (عليه السلام) مثله إلا أنه قال: ولا يجوز أن يصلي بين يديه، ولا عن يمينه، ولا عن يساره، لان الامام لا يتقدم عليه ولا يساوي.

Al-Tabarsi reported it in Al-Ihtijaj: From Muhammad bin Abdullah Al-Humairi, from the Master of the Time (peace be upon him) similar to it except that he said: It is not permissible to pray in front of him, nor on his right, nor on his left, because one does

not go ahead of the Imam nor be parallel to him.

Shaykh Hurr Amili: Apparently, there are multiple narrations and narrators, and the first (Hadith 6220) is interpreted as permissibility, and the second as dislike.

Hadith 6222

محمد بن علي بن الحسين قال: قال النبي (صلى الله عليه وآله): لا تتخذوا قبوري قبلة، ولا مسجدا، فإن الله عز وجل لعن اليهود حيث اتخذوا قبور أنبيائهم مساجد.

Muhammad bin Ali bin Al-Hussein said: The Prophet (peace be upon him and his family) said: Do not take my grave as a qiblah or a mosque, for Allah the Mighty and Majestic cursed the Jews when they took the graves of their prophets as mosques.

Hadith 6223

عن الحسن بن علي بن فضال قال: رأيت أبا الحسن الرضا (عليه السلام) وهو يريد أن يودع للخروج إلى العمرة فأتي القبر من موضع رأس النبي (صلى الله عليه وآله) بعد المغرب فسلم على النبي (صلى الله عليه وآله) ولزق بالقبر، ثم انصرف حتى أتى القبر فقام إلى جانبه يصلي فألزق منكبه الأيسر بالقبر قريبا من الأسطوانة المخلفة التي عند رأس النبي (صلى الله عليه وآله)، فصلى ست ركعات أو ثمان ركعات.

From Al-Hassan bin Ali bin Fadhal who said: I saw Abu Al-Hassan Al-Ridha (peace be upon him) when he wanted to bid farewell before leaving for umrah. He came to the grave from the position of the Prophet's head (peace be upon him and his family) after maghrib. He greeted the Prophet (peace be upon him and his family) and clung to the grave, then left until he came to the grave and stood beside it to pray. He placed his left shoulder against the grave near the worn column that is at the head of the Prophet (peace be upon him and his family), and prayed six or eight rak'ahs.

Hadith 6224

عن زرارة، عن أبي جعفر (عليه السلام) قال: قلت له: الصلاة بين القبور؟ قال: بين خللها ولا تتخذ شيئا منها قبلة، فإن رسول الله (صلى الله عليه وآله) نهى عن ذلك. وقال: لا تتخذوا قبوري قبلة ولا مسجدا، فإن الله عز وجل لعن الذين اتخذوا قبور أنبيائهم مساجد.

From Zurarah, from Abu Ja'far (peace be upon him) who said: I asked him about praying between graves? He said: Between their gaps but do not take any of them as a qiblah, for the Messenger of Allah (peace be upon him and his family) forbade that and said: Do not take my grave as a qiblah or a mosque, for Allah the Mighty and Majestic cursed those who took the graves of their prophets as mosques.

أقول: هذا محمول على الكراهة لما مر. يحتمل النسخ ويحتمل أن يريد بالقبلة أن يصلي إليه من جميع الجهات كالكعبة، وبالمسجد أن يصلي فوق القبر لما مر في التوقيع والله أعلم.

I (Hurr Amili) say: This is interpreted as disliked based on what passed. It possibly indicates abrogation and possibly means by qiblah that one prays towards it from all

directions like the Kaaba, and by mosque that one prays on top of the grave based on what passed in the decree, and Allah knows best.

Hadith 6225

عن أبي عبد الله (عليه السلام) - في حديث زيارة الحسين (عليه السلام) - قال: من صلى خلفه صلاة واحدة يريد بها الله تعالى لقي الله تعالى يوم يلقاه عليه من النور ما يغشى له كل شيء يراه وهو يشتمل على ثواب جزيل.

From Abu Abdullah (peace be upon him) - in a hadith about ziyarah of Al-Hussain (peace be upon him) - he said: Whoever prays one prayer behind him seeking Allah's pleasure, will meet Allah the Almighty on the Day of Meeting with such light that will overwhelm everything he sees, and he will receive abundant rewards.

Hadith 6226

عن أبي عبد الله (عليه السلام) - في حديث طويل - قال: أتاه رجل فقال له: يا بن رسول الله هل يزار والدك؟ قال: نعم، ويصلى عنده، وقال: يصلى خلفه ولا يتقدم عليه.

From Abu Abdullah (peace be upon him) - in a long hadith - he said: A man came to him and said: O son of Allah's Messenger, can your we perform ziyarah of your father? He said: Yes, and prayer can be performed at his place. And he said: Prayer should be performed behind him and not in front of him.

CHAPTER 27

Disliking Prayer Towards An Open Quran Unless It Is In A Cover, And Towards A Book And An Engraved Ring

[Hadith 6227 to 6228]

Hadith 6227

عن أبي عبد الله (عليه السلام) قال: قلت في الرجل يصلي وبين يديه مصحف مفتوح في قبلته؟ قال: لا، قلت: فإن كان في غلاف؟ قال: نعم.

From Abu Abdullah (peace be upon him), he said: I asked about a man who prays while there is an open Quran in front of him in his qibla? He said: No. I said: What if it was in a cover? He said: Yes.

Hadith 6228

عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل هل يصلح له أن ينظر في نقش خاتمه وهو في الصلاة كأنه يريد قراءته، أو في المصحف، أو في كتاب في القبلة؟ قال: ذلك نقص في الصلاة وليس يقطعها.

From his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him), he said: I asked him about whether it is permissible for a man to look at the engraving on his ring while he is in prayer as if he wants to read it, or at a Quran, or at a book in the qibla? He said: That diminishes the prayer but does not invalidate it.

CHAPTER 28

Dislike Of Praying On Snow Except Out Of Necessity

[Hadith 6229 to 6232]

Hadith 6229

عن معمر بن خلاد قال: سألت أبا الحسن (عليه السلام) عن السجود على الثلج، فقال: لا تسجد في السبخة ولا على الثلج.

From Ma'mar bin Khallad who said: I asked Abu al-Hasan (peace be upon him) about prostrating on snow. He said: Do not prostrate on marshland nor on snow.

Hadith 6230

عن مصدق بن صدقة، عن عمار - في حديث - قال: سألت أبا عبد الله (عليه السلام) عن الرجل يصلي على الثلج؟ قال: لا، فإن لم يقدر على الأرض بسط ثوبه وصلى عليه.

From Musaddiq bin Sadaqa, from Ammar - in a hadith - he said: I asked Abu Abdullah (peace be upon him) about a man praying on snow? He said: No, if he cannot find ground, he should spread his garment and pray on it.

Hadith 6231

محمد بن يعقوب، عن محمد بن يحيى، عن أحمد بن محمد، عن داود الصرمي قال: سألت أبا الحسن (عليه السلام) قلت اني أخرج في هذا الوجه وربما لم يكن موضع أصلي فيه من الثلج، قال: إن أمكنك أن لا تسجد على الثلج فلا تسجد عليه، وإن لم يمكنك فسوه واسجد عليه.

Muhammad bin Yaqub from Muhammad bin Yahya from Ahmad bin Muhammad from Dawood Al-Sarmi who said: I asked Abu Al-Hasan (peace be upon him), I said: I go out in this direction and sometimes there might not be a place to pray due to snow. He said: If you can avoid prostrating on snow then do not prostrate on it, and if you cannot avoid it then level it and prostrate on it.

Hadith 6232

قال الكليني: وفي حديث آخر: اسجد على ثوبك.

Al-Kulayni said: And in another hadith: Prostrate on your garment.

Shaykh Hurr Amili: What has preceded indicates this and what will come indicates it in the etiquettes of trade.

CHAPTER 29

Dislike Of Praying In Congregation In Valley Bottoms, Ant Colonies, And Water Courses

[Hadith 6233 to 6234]

Hadith 6233

عن أبي هاشم الجعفري قال: كنت مع أبي الحسن (عليه السلام) في السفينة في دجلة فحضرت الصلاة فقلت: جعلت فداك، نصلي في جماعة؟ قال: فقال: لا يصلي في بطن واد جماعة.

From Abu Hashim Al-Ja'fari who said: I was with Abu Al-Hassan (peace be upon him) on a ship in the Tigris when prayer time came. I said: May I be sacrificed for you, shall we pray in congregation? He said: One should not pray in congregation in the bottom of a valley.

Hadith 6234

وقد تقدم حديث عبد الله بن عطاء عن أبي جعفر (عليه السلام) أنه بلغ موضعا فقال: هذا وادي النمل لا يصلى فيه.

The previous hadith of Abdullah ibn Ata from Abu Ja'far (peace be upon him) has already been mentioned where he reached a place and said: This is the valley of ants, do not pray here.

Shaykh Hurr Amili: What has preceded indicates this, in the hadith of Abdullah bin Al-Fadl, and in the hadiths about praying between graves.

CHAPTER 30

Dislike Of Facing Fire During Prayer, Especially When Elevated Like A Lamp, And That It Is Not Prohibited, And The Dislike Of Facing An Iron Sword But Not A Copper One

[Hadith 6235 to 6240]

Hadith 6235

عن علي بن جعفر، عن أبي الحسن (عليه السلام) قال: سألته عن الرجل يصلي والسراج موضوع بين يديه في القبلة، قال: لا يصلح له أن يستقبل النار.

From Ali bin Jafar, from Abu Al-Hassan (peace be upon him), he said: I asked him about a man who prays while a lamp is placed in front of him in the direction of qibla. He said: It is not proper for him to face the fire.

Hadith 6236

عن عمار الساباطي، عن أبي عبد الله (عليه السلام) - في حديث - قال: لا يصلي الرجل وفي قبلته نار أو حديد قلت: أله أن يصلي وبين يديه مجمره شبهه؟ قال: نعم: فإن كان فيها نار فلا يصلي حتى ينحيا عن قبلته. وعن الرجل يصلي وبين يديه قنديل معلق فيه نار إلا أنه بحياه قال: إذا ارتفع كان أشد، لا يصلي بحياه.

From Ammar al-Sabati, from Abu Abdullah (peace be upon him) - in a hadith - he said: A man should not pray while there is fire or iron in his qiblah direction. I asked: Can he pray while there is a brass incense burner in front of him? He said: Yes, but if there is fire in it, he should not pray until he removes it from his qiblah direction. And about a man who prays while there is a hanging lamp with fire in front of him at his eye level, he said: When it is raised higher it is worse, he should not pray at its level.

Hadith 6237

قال الكليني والشيخ: وروي أيضا أنه لا بأس به، لان الذي يصلي له أقرب إليه من ذلك.

Al-Kulayni and Al-Sheikh reported that it is permissible, because the One to whom he prays is closer to him than that.

Hadith 6238

عن أبيه عمرو بن إبراهيم الهمداني. رفع الحديث قال: قال أبو عبد الله (عليه السلام): لا بأس أن يصلي الرجل والنار والسراج والصورة بين يديه، إن الذي يصلي له أقرب إليه من الذي بين يديه.

From his father Amr bin Ibrahim Al-Hamdani, raising the hadith, said: Abu Abdullah

(peace be upon him) said: There is no harm if a man prays while fire, lamp, and image are in front of him, for the One to whom he prays is closer to him than what is in front of him.

Hadith 6239

عن محمد بن عثمان العمري عن صاحب الزمان (عليه السلام) في جواب مسأله ، وأما ما سألت عنه عن أمر المصلي والنار والصورة والسراج بين يديه وأن الناس قد اختلفوا في ذلك قبلك فإنه جائز لمن لم يكن من أولاد عبدة الأصنام والنيران .

From Muhammad bin Uthman Al-Amri from the Master of Time (peace be upon him) in response to his questions: As for what you asked about the matter of praying while fire, image, and lamp are in front of him, and that people before you have differed about it, it is permissible for those who are not from the children of idol and fire worshippers.

ورواه الطبرسي في (الاحتجاج) عن أبي الحسين محمد بن جعفر وزاد: ولا يجوز ذلك لمن كان من أولاد عبدة الأوثان والنيران .

Al-Tabarsi reported it in (Al-Ihtijaj) from Abu Al-Hussein Muhammad bin Ja'far and added: And it is not permissible for those who are from the children of idol and fire worshippers.

Hadith 6240

وفي (الخصال) باسناده الآتي عن علي (عليه السلام) - في حديث الأربعمائة - قال: لا تخرجوا بالسيوف إلى الحرم، ولا يصلين أحدكم وبين يديه سيف فان القبلة أمن .

In Al-Khisal, with his upcoming chain from Ali (peace be upon him) - in the hadith of four hundred - he said: Do not carry swords into the Haram (Sacred Sanctuary), and none of you should pray while having a sword in front of him, for the qiblah is a place of security.

CHAPTER 31

Undesirability Of Praying In Toilets/Lavatories And The Prayer- Performer Facing Excrement

[Hadith 6241 to 6242]

Hadith 6241

عن الفضيل بن يسار قال: قلت لأبي عبد الله (عليه السلام): أقوم في الصلاة فأرى قدامي في القبلة العذرة؟ قال: تنح عنها ما استطعت ولا تصل على الجواد.

From Al-Fudhayl ibn Yasar who said: I said to Abu Abdullah (peace be upon him): I stand in prayer and I see excrement in front of me in the direction of qiblah? He said: Move away from it as much as you can and do not pray on the road.

Hadith 6242

عن عبيد زراراه قال: سمعت أبا عبد الله (عليه السلام) يقول: الأرض كلها مسجد إلا بئر غائط أو مقبرة. وفي رواية أخرى أو حمام.

From Ubayd Zurarah who said: I heard Abu Abdullah (peace be upon him) saying: The entire earth is a mosque (place of prostration) except for a toilet/lavatory pit or a graveyard. And in another narration: or a bathhouse.

CHAPTER 32

Disliking Praying Facing Statues And Images Unless They Are Covered, Altered, Or Are One-eyed, And The Permissibility Of Having Them Behind, Beside, Or Under One's Feet

[Hadith 6243 to 6256]

Hadith 6243

عن محمد بن مسلم قال: قلت لأبي جعفر (عليه السلام): أصلي والتمائيل قدامي وأنا أنظر إليها؟ قال: لا، اطرح عليها ثوبا ولا بأس بها إذا كانت عن يمينك أو شمالك أو خلفك أو تحت رجلك أو فوق رأسك، وإن كانت في القبلة فألق عليها ثوبا وصل.

From Muhammad bin Muslim who said: I said to Abu Ja'far (peace be upon him): Can I pray while statues are in front of me and I can see them? He said: No, throw a cloth over them. There is no problem if they are on your right, your left, behind you, under your feet, or above your head. If they are in the direction of qibla, throw a cloth over them and pray.

Hadith 6244

عن الحلبي قال: قال أبو عبد الله (عليه السلام): ربما قمت فاصلي وبين يدي الوسادة وفيها تماثيل طير فجعلت عليها ثوبا.

From Al-Halabi who said: Abu Abdullah (peace be upon him) said: Sometimes I would stand to pray while in front of me was a pillow with bird images on it, so I would put a cloth over it.

Hadith 6245

عن سعد بن إسماعيل، عن أبيه قال: سألت أبا الحسن الرضا (عليه السلام) عن المصلى والبسائط يكون عليه التماثيل أيقوم عليه فيصلي أم لا؟ فقال: والله إنني لأكرهه. وعن رجل دخل على رجل عنده بساط عليه تمثال (فقال: أتجد هيئتنا مثلا)؟ فقال: لا تجلس عليه ولا تصل عليه.

From Sa'd bin Ismail, from his father who said: I asked Abu al-Hasan al-Rida (peace be upon him) about prayer rugs and carpets that have images on them, whether one can stand on them to pray or not? He said: By Allah, I dislike it. And about a man who entered upon another man who had a carpet with an image (and said: Do you find an image here)? He said: Do not sit on it and do not pray on it.

Hadith 6246

عن محمد بن مسلم قال: سألت أحدهما (عليه السلام) عن التماثيل في البيت فقال: لا بأس إذا كانت عن يمينك وعن شمالك وعن خلفك أو تحت رجلك، وإن كانت في القبلة فألق عليها ثوبا.

From Muhammad bin Muslim who said: I asked one of them (peace be upon him) about images in the house, so he said: There is no problem if they are on your right, your left, behind you, or under your feet. But if they are in the direction of qibla, then throw a cloth over them.

Hadith 6247

عن علي بن جعفر، عن أبي الحسن (عليه السلام) قال: سألته عن الدار والحجرة فيها التماثيل أوصلى فيها؟ فقال: لا تصل فيها وفيها شيء يستقبلك إلا أن لا تجد بدا، فتقطع رؤوسها، وإلا فلا تصل فيها.

From Ali bin Jafar, from Abu al-Hasan (peace be upon him) who said: I asked him about a house and room that has images in it, can one pray there? He said: Do not pray in it while something faces you, unless you have no alternative, then cut off their heads. Otherwise do not pray there.

Hadith 6248

عن ابن أبي عمير، عن بعض أصحابه. عن أبي عبد الله (عليه السلام) في التمثال يكون في البساط فتقع عينك عليه وأنت تصلي، قال: إن كان بعين واحدة فلا بأس، وإن كان له عينا فلا.

From Ibn Abi Umayr, from some of his companions, from Abu Abdullah (peace be upon him) regarding statues on carpets that your eyes fall upon while you pray. He said: If it has one eye, there is no problem, but if it has two eyes, then no.

Hadith 6249

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) أنه قال: لا بأس بأن تصلي علي التماثيل إذا جعلتها تحتك.

From Muhammad bin Muslim, from Abu Jafar (peace be upon him) that he said: There is no problem praying on images if you place them beneath you.

Hadith 6250

وبإسناده عن ليث المرادي أنه سأل أبا عبد الله (عليه السلام) عن الوسائد تكون في البيت فيها التماثيل عن يمين أو شمال؟ فقال: لا بأس به ما لم يكن تجاه القبلة، وإن كان شيء منها بين يديك مما يلي القبلة فغطه وصل، قال: وسئل عن التماثيل تكون في البساط لها عينا وأنت تصلي؟ فقال: إن كان لها عين واحدة فلا بأس وإن كان لها عينا وأنت تصلي فلا.

And by his chain from Layth Al-Muradi that he asked Abu Abdullah (peace be upon him) about pillows in the house that have images on the right or left? He said: There is no problem with it as long as it is not facing the qiblah. If any of it is in front of you

towards the qiblah, cover it and pray. He said: And he was asked about images on carpets that have two eyes while you pray? He said: If it has one eye there is no problem, but if it has two eyes while you are praying then no.

Hadith 6251

قال: وقال الصادق (عليه السلام): لا بأس بالصلاة وأنت تنظر إلى التصاوير إذا كانت بعين واحدة.

Al-Sadiq (peace be upon him) said: There is no problem in praying while looking at images if they have one eye.

Hadith 6252

عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام). قال: سألته عن مسجد يكون فيه تصاوير وتمائيل يصلى فيه؟ فقال: تكسر رؤوس التماثيل، وتلطيخ رؤوس التصاوير، ويصلى فيه، ولا بأس قال: وسألته عن الخاتم يكون فيه نقش تماثيل سبع أو طير يصلى فيه؟ قال: لا بأس.

From his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him): I asked him about a mosque that has images and statues - can one pray in it? He said: Break the heads of the statues, smear the heads of the images, and pray in it, there is no harm. And I asked him about a ring that has engravings of predatory animals or birds - can one pray with it? He said: There is no problem.

Hadith 6253

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال: لا بأس بالتماثيل أن تكون عن يمينك، وعن شمالك وخلفك، وتحت رجليك، وإن كانت في القبلة فألق عليها ثوبا إذا صليت.

From Muhammad bin Muslim from Abu Jafar (peace be upon him) who said: There is no harm if statues are on your right, your left, behind you, and under your feet. But if they are in the direction of qibla, then cover them with cloth when you pray.

Hadith 6254

وعن موسى بن القاسم، عن علي بن جعفر، عن أخيه (عليه السلام) قال: سألته عن البيت فيه صورة سمكة أو طير أو شبهها يعبث به أهل البيت، هل تصلح الصلاة فيه؟ فقال: لا، حتى يقطع رأسه منه، ويفسد، وإن كان قد صلى فليست عليه إعادة.

From Musa bin Al-Qasim, from Ali bin Ja'far, from his brother (peace be upon him) who said: I asked him about a house containing an image of a fish, bird, or similar that the household plays with - is prayer permissible in it? He said: No, not until its head is cut off and it is damaged. However, if one has already prayed there, they do not need to repeat the prayer.

Hadith 6255

وعن أبيه، عن ابن أبي عمير رفعه قال: لا بأس بالصلاة والتصاوير تنظر إليه إذا كانت بعين واحدة.

From his father, from Ibn Abi Umayr who raised it saying: There is no problem with praying while images are looking at you if they have only one eye.

Hadith 6256

عن علي بن جعفر، عن أخيه (عليه السلام) أنه سأله عن البيت يكون على بابه ستر فيه تماثيل أ يصلّى في ذلك البيت؟ قال: لا، قال: وسألته عن البيوت يكون فيها التماثيل أ يصلّى فيها؟ قال: لا.

From Ali bin Ja'far, from his brother (peace be upon him) that he asked him about praying in a house that has a curtain with statues/figures on its door - can one pray in such a house? He said: No. He said: And I asked him about houses containing statues/figures - can one pray in them? He said: No.

CHAPTER 33

Dislike Of Praying In A House Containing A Dog, Or An Image,
Or A Vessel Used For Urination, And In A House With A Dog
Except If It Is A Hunting Dog And The Door Is Closed On It

[Hadith 6257 to 6262]

Hadith 6257

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): إن جبرئيل أتاني فقال: إنا معاشر الملائكة لا ندخل بيتا فيه كلب ولا تمثال جسد ولا إناء يبال فيه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Gabriel came to me and said: Indeed we, the community of angels, do not enter a house that has a dog, or an image of a body, or a vessel used for urination.

Hadith 6258

عن أبي عبد الله (عليه السلام) قال: إن جبرئيل (عليه السلام) قال: إنا لا ندخل بيتا فيه صورة ولا كلب، يعني صورة إنسان، ولا بيتا فيه تماثيل.

From Abu Abdullah (peace be upon him) who said: Indeed Gabriel (peace be upon him) said: We do not enter a house containing an image or a dog - meaning an image of a human - nor a house containing statues.

Hadith 6259

عن أبي جعفر (عليه السلام) قال: قال جبرئيل (عليه السلام): يا رسول الله إنا لا ندخل بيتا فيه صورة إنسان ولا بيتا يبال فيه ولا بيتا فيه كلب.

From Abu Jafar (peace be upon him) who said: Jibreel (peace be upon him) said: O Messenger of Allah, we do not enter a house containing an image of a human, nor a house used as a lavatory, nor a house containing a dog.

Hadith 6260

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): لا يصلى في دار فيها كلب إلا أن يكون كلب الصيد وأغلقت دونه بابا فلا بأس، الملائكة لا تدخل بيتا فيه كلب، ولا بيتا فيه تماثيل، ولا بيتا فيه بول مجموع في آنية.

Muhammad bin Ali bin Al-Hussein said: Al-Sadiq (peace be upon him) said: One should not pray in a house containing a dog except if it is a hunting dog and a door is

closed between you and it, then there is no harm. Angels do not enter a house containing a dog, nor a house containing statues, nor a house containing urine collected in a vessel.

Hadith 6261

عن أبي بصير، عن أبي عبد الله (عليه السلام)، أن رسول الله (صلى الله عليه وآله) قال: إن جبرئيل (عليه السلام) قال: إنا لا ندخل بيتا فيه كلب، ولا بيتا فيه صورة إنسان، ولا بيتا فيه تمثال.

From Abu Basir, from Abu Abdullah (peace be upon him), that the Messenger of Allah (peace be upon him and his family) said: Jibreel (peace be upon him) said: We do not enter a house containing a dog, nor a house containing a human image, nor a house containing a statue.

Hadith 6262

عن علي (عليه السلام) عن رسول الله (صلى الله عليه وآله) - في حديث - أن جبرئيل قال: إنا لا ندخل بيتا فيه كلب، ولا جنب، ولا تمثال يوطأ.

From Ali (peace be upon him) from the Messenger of Allah (peace be upon him and his family) in a hadith, indeed Gabriel said: We do not enter a house in which there is a dog, or a person in a state of ritual impurity, or an image that is walked upon (*).

Translator: * This may be a specific reference to carpets or rugs with images of living beings woven into them, which would be stepped on during normal use.

CHAPTER 34

Permissibility Of Prayer In The Bathhouse Despite Being Disliked

[Hadith 6263 to 6266]

Hadith 6263

عن علي بن جعفر أنه سأل أخاه موسى ابن جعفر (عليه السلام) عن الصلاة في بيت الحمام؟ فقال: إذا كان الموضع نظيفا فلا بأس، يعني المسلخ.

From Ali bin Jafar that he asked his brother Musa ibn Jafar (peace be upon him) about praying in the bathhouse? He said: If the place is clean then there is no problem, meaning the changing area.

Hadith 6264

عن مصدق، عن عمار قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في بيت الحمام قال: إذا كان موضعا نظيفا فلا بأس. أقول: حملة الشيخ على بيت المسلخ ولا يخفى أنه يدل على الجواز، وما يأتي على الكراهة، فلا منافاة.

From Musaddaq, from Ammar who said: I asked Abu Abdullah (peace be upon him) about praying in the bathhouse. He said: If it is a clean place then there is no problem. I (Hurr Amili) say: The Sheikh interpreted this as referring to the changing area, and it clearly indicates permissibility, while what comes later indicates dislike, so there is no contradiction.

Hadith 6265

عن أبي عبد الله (عليه السلام) قال: عشرة مواضع لا يصلي فيها منها الحمام.

From Abu Abdullah (peace be upon him) who said: There are ten places where one should not pray, among them is the bathhouse.

Hadith 6266

وحدیث النوفلي قال: قال رسول الله (صلى الله عليه وآله): الأرض كلها مسجد إلا الحمام والقبر.

And the hadith of Al-Nawfali who said: The Messenger of Allah (peace be upon him and his family) said: The entire earth is a place of prostration (mosque) except for the bathhouse and the grave.

CHAPTER 35

Permissibility Of Prayer On A Suspended Platform While Being Able To Perform Prayer Actions

[Hadith 6267 to 6267]

Hadith 6267

عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل هل يصلح له أن يصلي على الرف المعلق بين نخلتين؟ فقال: إن كان مستويا يقدر على الصلاة فيه فلا بأس.

From Ali bin Jafar from his brother Musa bin Jafar (peace be upon him), he said: I asked him about a man, is it permissible for him to pray on a platform suspended between two palm trees? He said: If it is level and he is able to perform the prayer on it, then there is no problem.

CHAPTER 36

Permissibility Of Praying On A Bed By Choice

[Hadith 6268 to 6269]

Hadith 6268

عن إبراهيم بن أبي محمود أنه قال للرضا (عليه السلام): الرجل يصلي على السرير من ساج ويسجد على الساج؟ قال: نعم.

From Ibrahim bin Abi Mahmood that he said to Al-Ridha (peace be upon him): Can a man pray on a bed made of teak wood and prostrate on the teak? He said: Yes.

Hadith 6269

عن محمد بن إبراهيم الحصيني قال: سألته عن الرجل يصلي على السرير وهو يقدر على الأرض؟ فكتب لا بأس صل فيه.

From Muhammad bin Ibrahim Al-Husaini who said: I asked him about a man praying on a bed while he is able to pray on the ground? He wrote back: There is no problem, pray on it.

CHAPTER 37

Permissibility Of Praying Facing Palm Trees, Grapevines With Their Fruits, Clay, Birds, Clothes, Garlic, Onions, Vessels Containing Water, And Praying On Grass By Choice

[Hadith 6270 to 6271]

Hadith 6270

محمد بن علي بن الحسين بإسناده عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن الرجل يصلي وأمامه الكرم وفيه حمله؟ قال: لا بأس، وعن الرجل يصلي وأمامه النخل، وفيها حملها؟ قال: لا بأس، وعن الرجل يصلي وأمامه شيء من الطين - وفي نسخة: الطير؟ قال: لا بأس.

Muhammad bin Ali bin Al-Hussein with his chain from Ali bin Ja'far that he asked his brother Musa bin Ja'far (peace be upon him) about a man praying with grapevines bearing fruits in front of him? He said: There is no problem. And about a man praying with palm trees bearing dates in front of him? He said: There is no problem. And about a man praying with some clay in front of him - and in another version: birds? He said: There is no problem.

وعن الرجل هل يصلح له أن يصلي وأمامه مشجب وعليه ثياب؟ فقال: لا بأس، وعن الرجل هل يصلح له أن يصلي وأمامه ثوم أو بصل؟ قال: لا بأس. وعن الرجل هل يصلح له أن يصلي على الرطوبة النابتة؟ قال: إذا ألصق جبهته بالأرض فلا بأس، وعن الصلاة على الحشيش النابت والثيل وهو يصيب أرضاً جديداً؟ قال: لا بأس.

And about a man, is it proper for him to pray with a clothes rack having clothes on it in front of him? He said: There is no problem. And about a man, is it proper for him to pray with garlic or onions in front of him? He said: There is no problem. And about a man, is it proper for him to pray on growing fresh grass? He said: If he places his forehead on the ground, there is no problem. And about praying on growing grass and bermuda grass when it reaches bare ground? He said: There is no problem.

Hadith 6271

عن أبي عبد الله (عليه السلام) - في حديث - أنه سأله عن الرجل يصلي وبين يديه تور فيه نضوح؟ قال: نعم.

From Abu Abdullah (peace be upon him) - in a hadith - that he was asked about a man praying with a vessel containing water in front of him? He said: Yes.

CHAPTER 38

Ruling On Prayer In The Land Of Babylon, In The Ka'bah And On Its Roof, In Ships, On Mounts, In Impure Places, And On Impure Clothing

[Hadith 6272 to 6275]

Hadith 6272, 6273

محمد بن علي بن الحسين باسناده عن جويرية بن مسهر قال: أقبلنا مع أمير المؤمنين علي (عليه السلام) من قتل الخوارج، حتى إذا قطعنا في أرض بابل، وحضرت صلاة العصر، فنزل أمير المؤمنين ونزل الناس فقال علي (عليه السلام): أيها الناس إن هذه أرض، ملعونة قد عذبت في الدهر ثلاث مرات.

Muhammad bin Ali bin Al-Husain with his chain from Juwayriyah bin Mushir who said: We were returning with Amir al-Mu'minin Ali (peace be upon him) from fighting the Khawarij until we crossed into the land of Babylon. When the time for Asr prayer came, Amir al-Mu'minin and the people dismounted. Ali (peace be upon him) said: O people, this is a cursed land that has been punished three times throughout history - and in another narration twice and awaiting the third time.

وفي خبر آخر مرتين وهي تتوقع الثالثة، وهي إحدى المؤتفكات، وهي أول أرض عبد فيها وثن وأنه لا يحل لنبي ولا لوصي نبي أن يصلي فيها، فمن أراد أن يصلي فليصل، ثم ذكر حديث رد الشمس وأن جويرية لم يصل في أرض بابل حتى ردت الشمس فصلى مع علي (عليه السلام).

And it is one of the overturned cities, and it is the first land where idols were worshipped. It is not permissible for a prophet or a successor of a prophet to pray here. So whoever wants to pray may pray. Then he mentioned the hadith of the return of the sun, and that Juwayriyah did not pray in the land of Babylon until the sun was returned, then he prayed with Ali (peace be upon him).

Translator: In the original arabic, this hadith is numbered 6272 and 6273.

Hadith 6274

عن أبي بصير، عن عبد الواحد بن المختار الأنصاري، عن أم المقدم الثقفية قالت: قال لي جويرية بن مسهر قطعنا مع أمير المؤمنين علي بن أبي طالب (عليه السلام) جسر الفرات في وقت العصر، فقال: إن هذه أرض معذبة لا ينبغي لنبي ولا وصي نبي أن يصلي فيها، فمن أراد منكم أن يصلي فليصل ثم ذكر نحوه.

From Abu Basir, from Abdul Wahid bin Al-Mukhtar Al-Ansari, from Umm Al-Miqdam Al-Thaqafiya who said: Juwayriya bin Mus'hir said to me: We crossed the Euphrates bridge with Amir Al-Mu'minin Ali bin Abi Talib (peace be upon him) during the time of Asr prayer. He said: This is a punished (tormented) land, it is not appropriate for a prophet or a successor of a prophet to pray in it. So whoever among

you wants to pray, let them pray. Then he mentioned something similar to it.

Hadith 6275

عن محمد بن أبي عمير قال: قلت لأبي عبد الله (عليه السلام) أصلي على الشاذكونة وقد أصابها الجنابة؟ قال: لا بأس.

From Muhammad bin Abi Umayr who said: I asked Abu Abdullah (peace be upon him): Can I pray on the Shadhakuna (type of mat) that has been touched by someone in the state of ritual impurity? He said: There is no problem with that.

CHAPTER 39

Permission To Pray On A Wheat Stack And Similar Places While Being Able To Perform Prayer Actions, Though Disliked, And The Ruling On Mosque Being Higher Than The Standing Place

[Hadith 6276 to 6277]

Hadith 6276

عن عمر بن حنظلة قال: قلت لأبي عبد الله (عليه السلام): يكون الكدس من الطعام مطينا مثل السطح قال: صل عليه.

From Umar bin Hanzala who said: I said to Abu Abdullah (peace be upon him): If there is a stack of food that is covered with clay like a roof? He said: Pray on it.

Hadith 6277

عن أبي عبد الله (عليه السلام) قال: سألته عن كدس حنطة مطين أصلي فوقه؟ فقال: لا تصل فوقه قلت: فإنه مثل السطح مستو؟ فقال: لا تصل عليه. قال الشيخ: الوجه في هذا الخبر ضرب من الكراهة دون الحظر.

From Abu Abdullah (peace be upon him) who said: I asked him about a wheat stack covered with clay, can I pray on top of it? He said: Do not pray on top of it. I said: But it is level like a roof? He said: Do not pray on it.

Shaykh Hurr Amili: The Sheikh said: The proper interpretation of this report indicates dislike rather than prohibition.

CHAPTER 40

Permissibility Of Prayer On Bedding, Cotton, Hay, Wheat And Similar Items When The Forehead Can Rest Firmly, Not When It Cannot, With It Being Disliked Without Necessity

[Hadith 6278 to 6285]

Hadith 6278

محمد بن علي بن الحسين بإسناده عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن الرجل يكون في السفينة، هل يجوز له أن يضع الحصير على المتاع، أو ألفت، والتبن، والحنطة، والشعير، وغير ذلك ثم يصلي عليه؟ قال: لا بأس.

Muhammad ibn Ali ibn Al-Husain with his chain from Ali ibn Ja'far that he asked his brother Musa ibn Ja'far (peace be upon him) about a man who is on a ship - is it permissible for him to place a mat on goods, or cotton, hay, wheat, barley and other such things, then pray on it? He said: There is no problem.

Hadith 6279

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل هل يجزيه أن يضع الحصير والبوريا على الفراش وغيره من المتاع ثم يصلي عليه؟ قال: إن كان يضطر إلى ذلك فلا بأس.

Abdullah ibn Ja'far in (Qurb Al-Isnad) from Abdullah ibn Al-Hassan from his grandfather Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon him) said: I asked him about a man - is it sufficient for him to place a mat or reed mat on bedding and other goods then pray on it? He said: If he is compelled to do so, then there is no problem.

Hadith 6280

وبالاسناد قال: وسألته عن الرجل هل يجزيه أن يقوم إلى الصلاة على فراشه فيضع على الفراش مروحة أو عودا ثم يسجد عليه؟ قال: إن كان مريضا فليضع مروحة، وأما العود فلا يصلح.

With the chain of narration, he said: And I asked him about a man - is it sufficient for him to stand for prayer on his bed and place a mirwaha (*) or a stick on the bed then prostrate on it? He said: If he is sick he may place a mirwaha, but as for the stick it is not proper.

Translator: * Mirwaha refers to a small, flat object that can be used as a surface for prostration. Traditionally, this might have been a hand-held fan made of palm leaves or similar materials.

Hadith 6281

وبالاسناد قال: وسألته عن الرجل هل يصلح له أن يقوم في الصلاة على ألفت والتبن والشعير وأشباهه ويضع مروحة ويسجد عليها؟ قال: لا يصلح له إلا أن يكون مضطرا.

With the chain of narration, he said: And I asked him about a man - is it proper for him to stand in prayer on straw, hay, barley and similar things, and place a mirwaha (*) to prostrate on it? He said: It is not proper except if he is compelled to do so.

Translator: * See. comment in Hadith 6280.

Hadith 6282

وبالاسناد قال: وسألته عن الرجل هل يصلح له أن يصلي على البيدر مطين عليه؟ قال: لا يصلح.

With the chain of narration, he said: And I asked him about a man - is it proper for him to pray on a threshing floor that has been covered with mud? He said: It is not proper.

Hadith 6283

وبالاسناد قال: وسألته عن الرجل يكون في السفينة هل يصلح له أن يضع الحصير فوق المتاع أو ألفت أو التبن أو الحنطة أو الشعير وأشباهه ثم يصلي؟ قال: لا بأس.

And with the chain, he said: I asked him about a man who is on a ship - is it permissible for him to place a mat over goods, clothes, hay, wheat, barley and similar items, then pray? He said: There is no problem.

Hadith 6284

عن هشام بن سالم قال: سألت أبا عبد الله (عليه السلام) عن صاحب لنا يكون على سطحه الحنطة والشعير فيطأون فيصلون عليه، فغضب وقال: لولا إني أرى أنه من أصحابنا للعنته.

From Hisham bin Salim who said: I asked Abu Abdullah (peace be upon him) about our companion who has wheat and barley on his roof and they step on it and pray on it. He became angry and said: If I did not consider him one of our companions, I would have cursed him.

Hadith 6285

عن أبي عيينة عن أبي عبد الله (عليه السلام) مثله وزاد فيه: أما يستطيع أن يتخذ لنفسه مصلى يصلي فيه. أقول: هذا محمول على السجود عليه بالجبهة، أو على الكراهية، أو على الاستخفاف وقصد الإهانة لما مر.

From Abu Uaynah, from Abu Abdullah (peace be upon him) similar to it and he added: Can he not make for himself a prayer place to pray in? I (Hurr Amili) say: This is interpreted as referring to prostrating on it with the forehead, or indicating dislike, or showing disrespect and intended degradation as mentioned before.

CHAPTER 41

Dislike Of Having A Sword In Front Of A Praying Person

[Hadith 6286 to 6286]

Hadith 6286

عن أبي بصير، عن أبي عبد الله (عليه السلام) عن آبائه عن أمير المؤمنين (عليهم السلام) قال: لا تخرجوا بالسيوف إلى الحرم، ولا يصلي أحدكم وبين يديه سيف، فإن القبلة أمن.

From Abu Basir, from Abu Abdullah (peace be upon him), from his forefathers, from Amir al-Mu'minin (peace be upon them) who said: Do not bring swords into the sanctuary, and none of you should pray with a sword in front of him, for the qiblah is a place of safety.

أقول: وتقدم ما يدل على كراهة استقبال الحديد.

I (Hurr Amili) say: And previously mentioned what indicates the dislike of facing iron.

CHAPTER 42

Recommendation Of Performing Prayers In Different Places

[Hadith 6287 to 6295]

Hadith 6287

عن سليمان بن خالد قال: قال أبو عبد الله (عليه السلام) (الامام إذا انصرف) فلا يصلي في مقامه ركعتين حتى ينحرف عن مقامه ذلك.

From Sulaiman bin Khalid who said: Abu Abdullah (peace be upon him) said: When the Imam completes (his prayer), he should not pray two rak'ahs in his position until he moves from that position.

Hadith 6288

عن عبد الله بن علي الزراد قال: سألت أبو كههمس أبا عبد الله (عليه السلام) فقال: يصلي الرجل نوافله في موضع أو يفرقها؟ قال؟ لا، بل ها هنا وها هنا فإنها تشهد له يوم القيامة. قال الصدوق: يعني أن بقاع الأرض تشهد له.

From Abdullah bin Ali Al-Zarrad who said: Abu Kahmas asked Abu Abdullah (peace be upon him) saying: Should a man pray his optional prayers in one place or distribute them? He replied: No, rather here and there, for these places will testify for him on the Day of Judgment. Al-Saduq said: It means that the spots of earth will testify for him.

Hadith 6289

عن علي بن رئاب قال: سمعت أبا الحسن الأول (عليه السلام) يقول: إذا مات المؤمن بكت عليه الملائكة: وبقاع الأرض التي كان يعبد الله عليها، وأبواب السماء التي كان يصعد أعماله فيها.

From Ali bin Ri'ab who said: I heard Abu Al-Hasan the First (peace be upon him) saying: When a believer dies, the angels weep for him, as do the spots of earth where he used to worship Allah, and the gates of heaven through which his deeds used to ascend.

Hadith 6290

عن ابن محبوب عن علي بن أبي حمزة قال: سمعت أبا الحسن موسى بن جعفر (عليه السلام) وذكر مثله.

From Ibn Mahboub from Ali bin Abi Hamza who said: I heard Abu Al-Hasan Musa bin Ja'far (peace be upon him) and he mentioned similar to it.

Hadith 6291

محمد بن علي بن الحسين قال: قال (عليه السلام): إذا مات المؤمن بكت عليه بقاع الأرض التي كان يعبد الله عز وجل فيها، والباب الذي كان يصعد منه عمله وموضع سجوده.

Muhammad bin Ali bin Al-Hussein said: He (peace be upon him) said: When a believer dies, the spots of earth where he used to worship Allah the Mighty and Majestic weep for him, as do the gate through which his deeds used to ascend, and the place of his prostration.

Hadith 6292

عن أبي عبد الله (عليه السلام) قال: ما من مؤمن يموت في أرض غربة يغيب فيها بواكيه إلا بكته بقاع الأرض التي كان يعبد الله عليها، وبكته أبواب السماء التي كان يصعد فيها عمله.

From Abu Abdullah (peace be upon him) who said: No believer dies in a land of exile where those who would mourn him are absent, except that the spots of earth where he used to worship Allah weep for him, and the gates of heaven through which his deeds used to ascend weep for him.

Hadith 6293

عن مرزوم بن حكيم، عن الصادق (عليه السلام) - في حديث - أنه قال: صلوا من المساجد في بقاع مختلفة فإن كل بقعة تشهد للمصلي عليها يوم القيامة.

From Murazim bin Hakim, from Al-Sadiq (peace be upon him) - in a hadith - that he said: Pray in different spots of the mosques, for every spot will testify for the one who prayed on it on the Day of Resurrection.

Hadith 6294

وقد تقدم في حديث حمران، عن أبي جعفر (عليه السلام) أن علي بن الحسين (عليه السلام) كان يصلي في اليوم والليل ألف ركعة كما كان يفعل أمير المؤمنين (عليه السلام)، كان له خمسمائة نخلة وكان يصلي عند كل نخلة ركعتين.

And it was previously mentioned in the hadith of Humran, from Abu Ja'far (peace be upon him) that Ali bin Al-Hussein (peace be upon him) used to pray a thousand rak'ah during the day and night just as Amir al-Mu'minin (peace be upon him) used to do, and he had five hundred palm trees and would pray two rak'ah at each palm tree.

Hadith 6295

محمد بن الحسن في (المجالس والاعخبار) بإسناده الآتي عن أبي نذر، عن النبي (صلى الله عليه وآله) في وصيته له يا أبا نذر، ما من رجل يجعل جبهته في بقعة من بقاع الأرض إلا شهدت له بها يوم القيامة، وما من منزل ينزله قوم إلا وأصبح ذلك المنزل يصلي عليهم أو يلعنهم،

Muhammad bin Al-Hassan in (Al-Majalis wal Akhbar) with his coming chain from Abu Dharr, from the Prophet (peace be upon him and his family) in his advice to him: O Abu Dharr, no man places his forehead on any spot of the earth except that it will testify for him with it on the Day of Resurrection. And no people stay in any dwelling except that dwelling wakes up either sending blessings upon them or cursing them.

يا أبا ذر ما من صباح ولا رواح إلا وبقاع الأرض ينادي بعضها بعضا يا جارة هل مراك اليوم ذاكر لله أو عبد وضع
جبهته عليك ساجد الله تعالى؟ فمن قائلة: لا، ومن قائلة: نعم، فإذا قالت نعم اهتزت وانشرحت وترى أن لها
الفضل على جارتها.

O Abu Dharr, there is no morning or evening except that the spots of earth call out to each other: "O neighbor, has anyone passed by you today remembering Allah or has any servant placed his forehead on you in prostration to Allah the Exalted?" Some respond: "No," and others respond: "Yes." When one says "Yes," it becomes joyful and elated, and sees itself as having superiority over its neighbor.

CHAPTER 43

Permissibility Of Prayer In A (Hijama) Cupper's House Even Without Necessity, And Prayer On A Mat Or Prayer Rug That Has Been Used For Intimacy, And Dislike Of Facing A Woman During Prayer

[Hadith 6296 to 6299]

Hadith 6296

عن موسى بن جعفر (عليه السلام) قال: وسألته عن الصلاة في بيت الحجام من غير ضرورة، قال: لا بأس إن كان المكان الذي صلى فيه نظيفا.

From Musa ibn Jafar (peace be upon him): I asked him about praying in a cupper's (one who performs hijama cupping) house without necessity. He said: There is no problem if the place where one prays is clean.

Hadith 6297

وبالاسناد قال: وسألته عن الرجل يجمع على الحصير أو المصلى هل تصلح الصلاة عليه؟ قال: إذا لم يصبه شيء فلا بأس، وإن أصابه شيء فاغسله وصل.

With the same chain: I asked him about a man who has intimate relations on a mat or prayer rug - is it permissible to pray on it? He said: If nothing has contaminated it then there is no problem, and if something has contaminated it then wash it and pray.

Hadith 6298

وبالاسناد قال: وسألته عن الرجل يكون في صلاته هل يصلح أن تكون امرأة مقبلة بوجهها عليه في القبلة قاعدة أو قائمة؟ قال: يدرؤها عنه فإن لم يفعل لم يقطع ذلك صلاته.

With the chain of narration he said: And I asked him about a man who is in his prayer - is it permissible for a woman to be facing him towards the qiblah, whether sitting or standing? He said: He should motion her away, but if he does not do so, it does not invalidate his prayer.

Hadith 6299

عن يونس ابن عبد الرحمن، عن أبي عبد الله (عليه السلام) قال: من تأمل خلق امرأة (في الصلاة) فلا صلاة له.

From Yunus ibn Abd al-Rahman from Abu Abdullah (peace be upon him) said: Whoever contemplates the form of a woman (during prayer) has no prayer.

CHAPTER 44

Permissibility Of Moving Forward From One's Prayer Position When Needed And Returning Backwards, Dislike Of Moving Backward, And Obligation To Stop Recitation While Walking Except In Necessity

[Hadith 6300 to 6307]

Hadith 6300

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألت عن القيام خلف الامام في الصف ما حده؟ قال: إقامة ما استطعت فإذا قعدت فضاقت المكان فتقدم أو تأخر فلا بأس.

From Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him) who said: I asked about standing behind the imam in the row, what is its limit? He said: Stand as much as you can, and if you sit and the space becomes tight, then moving forward or backward is permissible.

Hadith 6301

عن محمد بن مسلم قال: قلت له: الرجل يتأخر وهو في الصلاة؟ قال: لا. قلت: فيتقدم؟ قال: نعم ما شاء إلى القبلة.

From Muhammad bin Muslim who said: I said to him: Can a man move backward while he is in prayer? He said: No. I said: Can he move forward? He said: Yes, as much as he wishes towards the qiblah.

Hadith 6302

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

From Abu Abdullah (peace be upon him), regarding a man who prays in a place then wants to move forward, he said: He should stop reciting while walking until he reaches the spot he wants, then he resumes reciting.

Hadith 6303

محمد بن علي بن الحسين قال: رأى رسول الله (صلى الله عليه وآله) نخامة في المسجد فمشى إليها بعرجون من عراجين ابن طاب فحكها ثم رجع القهقري فبنى على صلاته.

Muhammad ibn Ali ibn Al-Hussein said: The Messenger of Allah (peace be upon him and his family) saw spittle in the mosque, so he walked to it with a palm branch from

Ibn Tab's branches and scraped it, then walked backwards and continued his prayer.

Hadith 6304

قال: وقال الصادق (عليه السلام): وهذا يفتح من الصلاة أبوابا كثيرة.

He said: And Al-Sadiq (peace be upon him) said: And this opens many doors in prayer.

Hadith 6305

عن الحلبي أنه سأل أبا عبد الله (عليه السلام) عن الرجل في الصلاة يخطو أمامه خطوة أو خطوتين أو ثلاثا؟ قال: نعم لا بأس.

From Al-Halabi that he asked Abu Abdullah (peace be upon him) about a man in prayer taking one step, two steps, or three steps forward? He said: Yes, there is no problem.

Hadith 6306

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل يقعد في المسجد ورجليه خارجة منه، أو انتقل من المسجد وهو في صلاته؟ قال: لا بأس.

Abdullah bin Jafar in (Qurb al-Isnad) from Abdullah bin al-Hassan, from his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him), he said: I asked him about a man sitting in the mosque with his legs outside of it, or moving from the mosque while he is in prayer? He said: There is no problem.

Hadith 6307

وعنه، عن علي بن جعفر قال: سألته عن رجل يكون في الصلاة هل يصلح له أن يقدم رجلا ويؤخر أخرى من غير مرض ولا علة؟ قال: لا بأس.

From him, from Ali bin Jafar who said: I asked him about a man who is in prayer, is it permissible for him to put one foot forward and another backward without illness or ailment? He said: There is no problem.

Section 3

Rulings of Mosques (Ahkam Al Masjid)

CHAPTER 1

Emphasis Of The Recommendation Of Prayer In The Mosque And Attending It, Even The Mosques Of The Aammah (Non- Shia Public)

[Hadith 6308 to 6309]

Hadith 6308

محمد بن الحسن بإسناده عن ابن أبي عمير، عن بعض أصحابه قال: قلت لأبي عبد الله: إني لأكره الصلاة في مساجدهم فقال: لا تكره إلى أن قال: - فأد فيها الفريضة والنوافل واقض ما فاتك.

Muhammad bin Al-Hassan through his chain from Ibn Abi Umayr, from some of his companions who said: I said to Abu Abdullah: I dislike praying in their mosques. He said: Do not dislike it - until he said: Perform in them both obligatory and supererogatory prayers, and make up what you have missed.

Hadith 6309

عن أبي عبد الله (عليه السلام) قال: يا فضل لا يأتي المسجد من كل قبيلة إلا وافدها، ومن كل أهل بيت إلا نجيبها، يا فضل لا يرجع صاحب المسجد بأقل من إحدى ثلاث خصال: إما دعاء يدعو به يدخله الله به الجنة وإما دعاء يدعو فيصرف الله عنه به بلاء الدنيا، وإما أخ يستفيده في الله.

From Abu Abdullah (peace be upon him) who said: O Fadl, none comes to the mosque from each tribe except its delegate, and from each household except its chosen one. O Fadl, the one who regularly attends the mosque never returns except with one of three qualities: either a supplication by which Allah admits him to Paradise, or a supplication by which Allah averts from him worldly affliction, or a brother he benefits from for the sake of Allah.

CHAPTER 2

Dislike Of Mosque Neighbors Delaying From It And Praying Obligatory Prayers Elsewhere Without Valid Excuse Like Rain

[Hadith 6310 to 6319]

Hadith 6310

محمد بن الحسن قال: قال النبي (صلى الله عليه وآله) لا صلاة لجار المسجد إلا في مسجده. قال الشيخ: إنما أراد لا صلاة فاضلة كاملة دون أن يكون المراد رفع جوازها.

Muhammad bin Al-Hassan said: The Prophet (peace be upon him and his family) said: There is no prayer for a mosque's neighbor except in his mosque.

Shaykh Hurr Amili: The Sheikh said: He only meant there is no complete and virtuous prayer, not that the prayer is invalid.

Hadith 6311

عن ابن سنان يعني عبد الله، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: إن أناسا كانوا على عهد رسول الله (صلى الله عليه وآله) أبطأوا عن الصلاة في المسجد فقال النبي (صلى الله عليه وآله): ليوشك قوم يدعون الصلاة في المسجد أن نأمر بحطب فيوضع على أبوابهم فتوقد عليهم نار فتحرق عليهم بيوتهم.

From Ibn Sinan, meaning Abdullah, from Abu Abdullah (peace be upon him) who said: I heard him saying: In the time of the Messenger of Allah (peace be upon him and his family), some people were late for prayers in the mosque, so the Prophet (peace be upon him and his family) said: Soon a people who abandon prayer in the mosque will face us ordering firewood to be placed at their doors and set ablaze to burn their houses.

Hadith 6312

عن جعفر بن محمد، عن أبيه، عن علي (عليه السلام) قال: لا صلاة لمن لم يشهد الصلوات المكتوبات من جيران المسجد إذا كان فارغا صحبها.

From Ja'far bin Muhammad, from his father, from Ali (peace be upon him) who said: There is no prayer for one who does not attend the obligatory prayers in congregation from among the neighbors of the mosque if he is free (from constraints) and healthy.

Hadith 6313

محمد بن علي بن الحسين قال: قال النبي (صلى الله عليه وآله): إذا ابتلت النعال فالصلاة في الرحال.

Muhammad bin Ali bin Al-Husain said: The Prophet (peace be upon him and his family) said: When footwear becomes wet, then pray in your dwellings.

Hadith 6314

عن أبي البخترى، عن جعفر، عن أبيه (عليهما السلام) إن عليا (عليه السلام) كان يقول: ليس لجار المسجد صلاة إذا لم يشهد المكتوبة في المسجد إذا كان فارغا صحيحا.

From Abu Al-Bakhtari, from Ja'far, from his father (peace be upon them), that Ali (peace be upon him) used to say: The neighbor of the mosque has no prayer if he does not attend the obligatory prayer in the mosque when he is free (from constraints) and healthy.

Hadith 6315

عن أبي عبد الله (عليه السلام) قال: اشتراط رسول الله (صلى الله عليه وآله) على جيران المسجد شهود الصلاة وقال: لينتهين أقوام لا يشهدون الصلاة أو لأمرن مؤذنا يؤذن ثم يقيم ثم لأمرن رجلا من أهل بيتي وهو علي بن أبي طالب فليحرقن على أقوام بيوتهم بحزم الحطب لأنهم لا يأتون الصلاة.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) made conditions upon the neighbors of the mosque to attend the prayer and said: People must stop failing to attend the prayer, or I will order a muezzin to give the call to prayer and establish it, then I will order a man from my household, who is Ali ibn Abi Talib, to burn the houses of those people with bundles of firewood because they do not come to prayer.

Hadith 6316

محمد بن الحسن في (المجالس والاکخبار) بإسناده الآتي عن زريق قال: سمعت أبا عبد الله (عليه السلام) يقول: رفع إلى أمير المؤمنين (عليه السلام) بالكوفة أن قوما من جيران المسجد لا يشهدون الصلاة جماعة في المسجد، فقال (عليه السلام): ليحضرن معنا صلاتنا جماعة، أو ليتحولن عنا ولا يجاورونا ولا نجاورهم.

Muhammad bin Al-Hassan in (Al-Majalis wal Akhbar) with his coming chain from Zurayq who said: I heard Abu Abdullah (peace be upon him) saying: It was brought to the attention of Amir Al-Mu'minin (peace be upon him) in Kufa that some people from the neighbors of the mosque were not attending congregational prayer in the mosque, so he (peace be upon him) said: They must attend our congregational prayer with us, or move away from us - neither being our neighbors nor us being theirs.

Hadith 6317

وعن زريق، عن أبي عبد الله (عليه السلام) قال: شكت المساجد إلى الله تعالى الذين لا يشهدونها من جيرانها، فأوحى الله إليها وعزتي وجلالي لا قبلت لهم صلاة واحدة، ولا اظهري لهم في الناس عدالة، ولا نالتهم رحمتي، ولا جاوروني في جنتي.

From Zurayq, from Abu Abdullah (peace be upon him) who said: The mosques

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complained to Allah the Exalted about their neighbors who do not attend them, so Allah revealed to them: By My Might and Majesty, I will not accept from them a single prayer, nor will I show their justice among people, nor will My mercy reach them, nor will they be My neighbors in My paradise.

Hadith 6318

وعنه، عن أبي عبد الله (عليه السلام) أن أمير المؤمنين (عليه السلام) بلغه أن قوما لا يحضرون الصلاة في المسجد، فخطب فقال: إن قوما لا يحضرون الصلاة معنا في مساجدنا فلا يؤاكلونا ولا يشاربونا ولا يشاورونا ولا يناكحونا ولا يأخذوا من فيئنا شيئا، أو يحضروا معنا صلاتنا جماعة، وإني لاوشك أن أمر لهم بنار تشمل في دورهم فاحرق عليهم أو ينتهون، قال: فامتنع المسلمون عن مؤاكلتهم ومشاربتهم ومناكحتهم حتى حضروا الجماعة مع المسلمين.

From him, from Abu Abdullah (peace be upon him) that Amir al-Mu'minin (peace be upon him) was informed that some people were not attending prayers in the mosque, so he gave a sermon saying: There are people who do not attend prayers with us in our mosques, so let them not eat with us, drink with us, consult with us, marry among us, or take anything from our war spoils, unless they attend our congregational prayers with us. I am about to order that fire be set to their houses and burn them down if they do not desist. He said: So the Muslims refrained from eating with them, drinking with them, and marrying with them until they attended the congregation with the Muslims.

Hadith 6319

وعن زريق قال: سمعت أبا عبد الله (عليه السلام) يقول: من صلى في بيته جماعة رغبة عن المسجد فلا صلاة له ولا لمن صلى معه إلا من علة تمنع من المسجد.

From Zurayq who said: I heard Abu Abdullah (peace be upon him) saying: Whoever prays in congregation at his home out of aversion to the mosque, there is no prayer for him nor for those who prayed with him, except for those who have a valid excuse preventing them from going to the mosque.

CHAPTER 3

Recommendation Of Frequently Visiting The Mosque, Being Present In It, Heading To It In A State Of Purity, And Sitting In It Especially While Waiting For Prayer

[Hadith 6320 to 6325]

Hadith 6320

عن علي بن أبي طالب (عليه السلام) قال: كان يقول: من اختلف إلى المسجد أصاب إحدى الثمان: أخا مستفادا في الله، أو علما مستطرفا، أو آية محكمة، أو يسمع كلمة تدل على هدى، أو رحمة منتظرة، أو كلمة ترده عن ردي، أو يترك ذنبا خشية أو حياء.

From Ali bin Abi Talib (peace be upon him), he said: He used to say: Whoever frequently visits the mosque will attain one of eight things: a beneficial brother in Allah, or new knowledge, or a definitive verse, or hear a word guiding to right path, or an expected mercy, or a word that prevents from destruction, or abandoning a sin out of fear or shame.

Hadith 6321

عن جعفر بن محمد، عن أبيه (عليهما السلام) قال: قال النبي (صلى الله عليه وآله) من كان القرآن حديثه، والمسجد بيته بنى الله له بيتا في الجنة.

From Jafar bin Muhammad, from his father (peace be upon them both), he said: The Prophet (peace be upon him and his family) said: Whoever makes the Quran his conversation and the mosque his home, Allah will build for him a house in Paradise.

Hadith 6322

محمد بن علي بن الحسين قال: روي أن الله تبارك وتعالى ليريد عذاب أهل الأرض جميعا حتى لا يحاشي منهم أحدا إذا عملوا بالمعاصي واجترحوا السيئات فإذا نظر إلى الشيب ناقلي أقدامهم إلى الصلوات، والولدان يتعلمون القرآن رحمهم الله فأخر ذلك عنهم.

Muhammad ibn Ali ibn Al-Hussein said: It is narrated that Allah, the Blessed and Exalted, intends to punish all the people of earth without sparing anyone from them when they commit sins and do evil deeds. However, when He looks at the elderly dragging their feet to prayers, and children learning the Quran, Allah shows mercy to them and delays that punishment for them.

Hadith 6323

عن أبي هريرة، عن النبي (صلى الله عليه وآله) قال: سبعة يظلهم الله في ظله يوم لا ظل إلا ظله: إمام عادل، وشاب نشأ في عبادة الله عز وجل، ورجل قلبه متعلق بالمسجد إذا خرج منه حتى يعود إليه، ورجلان كانا في طاعة الله عز وجل فاجتمعا على ذلك وتفرقا، ورجل ذكر الله خاليا ففاضت عيناه، ورجل دعت امرأة ذات حسب وجمال فقال: إني أخاف الله، ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما يتصدق بيمينه.

From Abu Hurayra, from the Prophet (peace be upon him and his family) who said: Seven people will Allah shade in His shade on the day when there is no shade except His shade: a just ruler, a youth who grew up in the worship of Allah the Mighty and Majestic, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who were in obedience to Allah the Mighty and Majestic so they gathered upon that and parted upon that, a man who remembered Allah in solitude and his eyes overflowed with tears, a man who was invited by a woman of status and beauty but he said: I fear Allah, and a man who gave charity and concealed it such that his left hand does not know what his right hand spends.

Hadith 6324

وفي (المقنع) قال: روي أن في التوراة مكتوبا: إن بيوتي في الأرض المساجد، فطوبى لمن تطهر في بيته ثم زارني في بيتي، وحق على المزور أن يكرم الزائر.

And in Al-Muqni' it is said: It is narrated that it is written in the Torah: Indeed My houses on earth are the mosques, so blessed is he who purifies himself in his house then visits Me in My house, and it is a right upon the one being visited to honor the visitor.

Hadith 6325

الحسن بن محمد الديلمي في (الارشاد) عن علي (عليه السلام) قال: الجلسة في الجامع خير لي من الجلسة في الجنة. لان الجنة فيها رضى نفسي والجامع فيه رضى ربي.

Al-Hasan bin Muhammad Al-Dailami in (Al-Irshad) from Ali (peace be upon him) who said: Sitting in the mosque is better for me than sitting in Paradise, because Paradise contains what pleases myself while the mosque contains what pleases my Lord.

CHAPTER 4

Recommendation Of Walking To The Mosques

[Hadith 6326 to 6328]

Hadith 6326

عن أبي عبد الله (عليه السلام) قال: من مشى إلى المسجد لم يضع رجلا على رطب ولا يابس إلا سبحت له الأرض إلى الأرضين السابعة.

From Abu Abdullah (peace be upon him) who said: Whoever walks to the mosque, he does not place his foot on anything wet or dry except that the earth glorifies him down to the seventh earth.

Hadith 6327

عن أبي عبد الله (عليه السلام) قال: ما عبد الله بشيء مثل الصمت والمشي إلى بيته.

From Abu Abdullah (peace be upon him) who said: Allah has not been worshipped with anything like silence and walking to His house.

Hadith 6328

وفي (عقاب الأعمال) بإسناد تقدم في عبادة المريض عن رسول الله (صلى الله عليه وآله) قال: من مشى إلى مسجد من مساجد الله فله بكل خطوة خطاها حتى يرجع إلى منزله عشر حسنات، ومحى عنه عشر سيئات، ورفع له عشر درجات.

In (the book) "Iqab al-A'mal" with a chain of transmission previously mentioned in visiting the sick, from the Messenger of Allah (peace be upon him and his family), he said: Whoever walks to a mosque from the mosques of Allah, for every step he takes until he returns to his home he receives ten good deeds, ten bad deeds are erased from him, and he is raised ten degrees.

CHAPTER 5

Recommendation Of Praying In A Mosque Where No One Prays And The Dislike Of Abandoning It

[Hadith 6329 to 6330]

Hadith 6329

عن أبي عبد الله (عليه السلام) قال: ثلاثة يشكون إلى الله عز وجل: مسجد خراب لا يصلي فيه أهله، وعالم بين جهال، ومصحف معلق قد وقع عليه الغبار لا يقرأ فيه.

From Abu Abdullah (peace be upon him) who said: Three things complain to Allah, the Mighty and Majestic: A ruined mosque where its people do not pray, a scholar among ignorant people, and a suspended Quran (*) that has gathered dust with no one reciting from it.

Translator: * A copy of the Quran that is hung on a wall or placed on a high shelf, possibly as a decoration or out of respect, but is not actually read.

Hadith 6330

عن أبي الزبير، عن جابر، عن النبي (صلى الله عليه وآله) قال: يجيء يوم القيامة ثلاثة يشكون: المصحف، والمسجد، والعترة، يقول المصحف يا رب حرفوني ومزقوني، ويقول المسجد: يا رب عطلوني وضيعوني، ويقول العترة يا رب قتلونا وطرردونا وشرردونا، فأجثوا للركبتين في الخصومة فيقول الله عز وجل لي: أنا أولى بذلك منك.

From Abu Al-Zubair, from Jabir, from the Prophet (peace be upon him and his family) who said: On the Day of Resurrection, three will come complaining: The Quran, the mosque, and the family (of the Prophet). The Quran will say: O Lord, they distorted me and tore me apart. The mosque will say: O Lord, they abandoned me and neglected me. And the family (of the Prophet) will say: O Lord, they killed us, expelled us, and displaced us. Then they will kneel down for the dispute, and Allah, the Mighty and Majestic, will say: I have more right to this than you (*).

Translator: * The final phrase could mean that Allah is saying He will take charge of judging and dispensing justice in these matters, to those who mistreated these sacred entities (Quran, mosque, and the Prophet's family), rather than leaving it to others to judge. The phrase could also be suggesting that Allah will take precedence in addressing these complaints and delivering justice, as these matters directly relate to His rights and what He has made sacred.

CHAPTER 6

Sanctuary Of The Mosque And Neighborhood

[Hadith 6331 to 6331]

Hadith 6331

عن أبي عبد الله (عليه السلام) (عن أبيه عن آبائه (عليهم السلام) قال: قال أمير المؤمنين (عليه السلام) حریم المسجد أربعون ذراعاً، والجوار أربعون داراً من أربعة جوانبها.

From Abu Abdullah (peace be upon him) from his father from his forefathers (peace be upon them) who said: Amir al-Muminin (peace be upon him) said: The sanctuary of the mosque is forty cubits, and the neighborhood extends to forty houses from all four sides.

CHAPTER 7

Recommendation Of Walking To Mosques, Hastening To Them, And Entering Them With Tranquility And Dignity

[Hadith 6332 to 6332]

Hadith 6332

عن أبي عبد الله (عليه السلام) قال: إذا قمت إلى الصلاة إن شاء الله فأتها سعياً ولتكن عليك السكينة والوقار فما أدركت فصل وما سبقت به فأتمه فإن الله عز وجل يقول: (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله، ومعنى قوله فاسعوا هو الانكفات).

From Abu Abdullah (peace be upon him) who said: When you rise for prayer, God willing, go to it walking briskly but maintain tranquility and dignity. Whatever you catch up with, pray it, and whatever you missed, complete it. For indeed Allah, the Mighty and Majestic, says [O you who believe, when the call is made for prayer on Friday, then hasten to the remembrance of Allah] [Quran 62:9]. And the meaning of "hasten" here is to turn towards it.

CHAPTER 8

Recommendation Of Building Mosques Even If Small, Minimum Being Placing Stones And Leveling Ground For Prayer Even In Desert, And Recommendation Of Maintaining Them

[Hadith 6333 to 6338]

Hadith 6333

عن أبي عبيدة الحذاء قال: سمعت أبا عبد الله (عليه السلام) يقول: من بنى مسجداً بنى الله له بيتاً في الجنة. قال أبو عبيدة: فمر بي أبو عبد الله (عليه السلام) في طريق مكة وقد سويت بأحجار مسجداً فقلت له: جعلت فداك نرجو أن يكون هذا من ذاك؟ قال: نعم.

From Abu Ubaydah Al-Hadhaa who said: I heard Abu Abdullah (peace be upon him) saying: Whoever builds a mosque, Allah will build for him a house in Paradise. Abu Ubaydah said: Abu Abdullah (peace be upon him) passed by me on the road to Makkah when I had leveled a mosque with stones, so I said to him: May I be sacrificed for you, do we hope this is from that? He said: Yes.

Hadith 6334

عن أبي جعفر (عليه السلام) أنه قال: من بنى مسجداً كمفحص قطة بنى الله له بيتاً في الجنة. قال أبو عبيدة: ومر بي وأنا بين مكة والمدينة أضع الأحجار فقلت: هذا من ذاك، قال: نعم.

From Abu Jafar (peace be upon him) that he said: Whoever builds a mosque even the size of a sand grouse's nest, Allah will build for him a house in Paradise. Abu Ubaydah said: He passed by me while I was between Makkah and Madinah placing stones, so I said: Is this from that? He said: Yes.

Hadith 6335

عن السكوني عن جعفر بن محمد، عن آبائه (عليهم السلام) قال: إن الله إذا أراد أن يصيب أهل الأرض بعذاب قال: لولا الذين يتحابون في، ويعمرون مساجدي، ويستغفرون بالاسحار، لولاهم لأنزلت عذابي.

From Al-Sakuni from Ja'far bin Muhammad from his forefathers (peace be upon them) who said: When Allah intends to afflict the people of Earth with punishment, He says: Were it not for those who love each other for My sake, maintain My mosques, and seek forgiveness in the pre-dawn hours, were it not for them I would have sent down My punishment.

Hadith 6336

وفي (عقاب الأعمال) باسناد تقدم في عيادة المريض قال: قال رسول الله (صلى الله عليه وآله): من بنى مسجدا في الدنيا أعطاه الله بكل شبر منه أو قال بكل ذراع منه مسيرة أربعين ألف عام مدينة من ذهب، وفضة، ودر، وياقوت، وزمرد، وزبرجد، ولؤلؤ، والحديث، وفيه ثواب جزيل.

And in (Punishment of Deeds) with a chain mentioned previously in visiting the sick, he said: The Messenger of Allah (peace be upon him and his family) said: Whoever builds a mosque in this world, Allah will give him for every span of it - or he said for every cubit of it - a journey of forty thousand years worth of cities made of gold, silver, pearls, rubies, emeralds, chrysolite and pearls. The hadith continues with abundant rewards mentioned.

Hadith 6337

عن علي (عليهم السلام) قال: إن الله إذا أراد أن يصيب أهل الأرض بعذاب قال: لولا الذين يتحابون بجلالي، ويعمرون مساجدي، ويستغفرون بالاسحار، لأنزلت عذابي.

From Ali (peace be upon him) who said: When Allah intends to afflict the people of Earth with punishment, He says: Were it not for those who love each other for My majesty, maintain My mosques, and seek forgiveness in the pre-dawn hours, I would have sent down My punishment.

Hadith 6338

عن أحمد بن داود المزني عن هاشم الحلال قال: دخلت أنا وأبو الصباح علي أبي عبد الله (عليه السلام) فقال له أبو الصباح: ما تقول في هذه المساجد التي بنتها الحاج في طريق مكة؟ فقال: بخ بخ، تيك أفضل المساجد، من بنى مسجدا كمفحص قطة بنى الله له بيتا في الجنة.

From Ahmad bin Dawud Al-Muzani from Hashim Al-Hallal who said: Abu Al-Sabbah and I entered upon Abu Abdullah (peace be upon him), and Abu Al-Sabbah said to him: What do you say about these mosques that the pilgrims built on the road to Mecca? He said: Excellent, excellent! Those are the best mosques. Whoever builds a mosque even as small as a sand grouse's nest, Allah will build for him a house in Paradise.

CHAPTER 9

Permissibility Of Demolishing A Mosque For Renovation And Expansion, Preference For It To Be Uncovered, Dislike Of Raising It High And Roofing It Except With Palm Leaves, And How To Build It

[Hadith 6339 to 6342]

Hadith 6339

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: إن رسول الله (صلى الله عليه وآله) بنى مسجده بالسميط ثم إن المسلمين كثروا فقالوا: يا رسول الله لو أمرت بالمسجد فزيد فيه، فقال: نعم، فزيد فيه وبناه بالسعيدة،

From Abu Abdullah (peace be upon him) who said: I heard him say: The Messenger of Allah (peace be upon him and his family) built his mosque with single bricks. Then when Muslims increased in number, they said: O Messenger of Allah, if you would order the mosque to be expanded. He said: Yes. So it was expanded and built with brick and a half.

ثم إن المسلمين كثروا فقالوا: يا رسول الله لو أمرت بالمسجد فزيد فيه، فقال: نعم، فأمر به فزيد فيه وبنى جداره بالأنثى والذكر، ثم اشتد عليهم الحر، فقالوا: يا رسول الله لو أمرت بالمسجد فظلل، فقال: نعم، فأمر به فأقيمت فيه سوارى من جذوع النخل، ثم طرحت عليه العوارض والخصف والإذخر.

Then when Muslims increased further, they said: O Messenger of Allah, if you would order the mosque to be expanded. He said: Yes. So he ordered it to be expanded and built its walls with male and female bricks. Then when the heat became intense for them, they said: O Messenger of Allah, if you would order the mosque to be shaded. He said: Yes. So he ordered pillars of palm trunks to be erected in it, then beams, palm leaves and grass were placed over it.

فعاشوا فيه حتى أصابتهم الأمطار، فجعل المسجد يكف عليهم فقالوا: يا رسول الله لو أمرت بالمسجد فطين، فقال لهم رسول الله (صلى الله عليه وآله): لا، عريش كعريش موسى (عليه السلام)، فلم يزل كذلك حتى قبض (صلى الله عليه وآله)،

They lived with it until the rains came, and the mosque began to leak on them. They said: O Messenger of Allah, if you would order the mosque to be plastered. The Messenger of Allah (peace be upon him and his family) said to them: No, an arbor/trellis (*) like the arbor/trellis of Moses (peace be upon him). It remained like that until he passed away (peace be upon him and his family).

وكان جداره قبل أن يظلل قائمة، وكان إذا كان الفئ نراعا وهو قدر مريض عنز صلى الظهر فإذا كان ضعف ذلك

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صلى العصر. وقال: والسميط لبنة لبنة، والسعيدة لبنة ونصف والذكر والأثني لبنتان مخالفتان.

Before it was shaded, its wall was one stature high, and when the shadow was one arm length, which is the size of a goat's resting place, he would pray Dhuhr, and when it was double that he would pray Asr. He said: Single brick means one brick, brick and a half means one and half brick, and male and female means two different types of bricks.

Translator: * Areesh refers to a simple, open structure made from natural materials used for shade and shelter. It had an open air design and unlike solid roofs, an areesh allowed for air circulation and partial sunlight to enter, keeping the space cooler and more open to the elements.

Hadith 6340

عن الحلبي قال: سئل أبو عبد الله (عليه السلام) عن المساجد المظلمة أكره الصلاة فيها؟ فقال: نعم، ولكن لا يضركم اليوم، ولو قد كان العدل لرأيتم كيف يصنع في ذلك.

From Al-Halabi who said: Abu Abdullah (peace be upon him) was asked about shaded mosques, is prayer disliked in them? He said: Yes, but it does not harm you today. If justice had prevailed you would have seen how this matter would be handled.

ورواه الشيخ بإسناده مثله إلا أنه قال: أكره القيام فيها؟ قال: نعم، ولكن لا تضركم الصلاة فيها اليوم.

The Sheikh reported it through his chain similarly except he said: Is standing in them disliked? He said: Yes, but praying in them does not harm you today.

Hadith 6341

عن عبيد الله بن علي الحلبي أنه سأل أبا عبد الله (عليه السلام) عن المساجد المظلمة يكره القيام فيها؟ قال: نعم، ولكن لا تضركم الصلاة فيها.

From Ubaydullah bin Ali al-Halabi that he asked Abu Abdullah (peace be upon him) about covered mosques, is standing for prayer in them disliked? He said: Yes, but praying in them will not harm you.

Hadith 6342

قال: وقال أبو جعفر (عليه السلام): أول ما يبدأ به قائمنا سقوف المساجد فيكسرهما ويأمر بها فتجعل عريشا كعريش موسى.

He said: And Abu Jafar (peace be upon him) said: The first thing our Qaim will begin with is the roofs of mosques - he will break them and order them to be made like an trellis/arboreal similar to the trellis/arboreal of Moses.

CHAPTER 10

Permission To Alter An Owned Non-Endowed Mosque, Moving It From Its Place Or Converting It To A Lavatory

[Hadith 6343 to 6348]

Hadith 6343

عن عبيد الله بن علي الحلبي أنه سأل أبا عبد الله (عليه السلام) عن مسجد يكون في الدار، فيبدو لأهله أن يتوسعوا بطائفة منه أو يحولوه عن مكانه؟، فقال: لا بأس بذلك.

From Ubaydullah bin Ali al-Halabi that he asked Abu Abdullah (peace be upon him) about a mosque that is in a house, if its people wish to expand using a part of it or move it from its place? He said: There is no problem with that.

Hadith 6344

عن أبي الجارود قال: سألت أبا جعفر (عليه السلام) عن المسجد يكون في البيت فيريد أهل البيت أن يتوسعوا بطائفة منه أو يحولوه إلى غير مكانه؟ قال: لا بأس بذلك.

From Abu al-Jarud who said: I asked Abu Ja'far (peace be upon him) about a mosque that is in the house if the people of the house want to expand using a part of it or move it to another place? He said: There is no problem with that.

Hadith 6345

عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن المسجد يكون في الدار وفي البيت فيبدو لأهله أن يتوسعوا بطائفة منه أو يحولوه إلى غير مكانه؟ فقال: لا بأس (بهذا كله).

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him) about a mosque that is in a house or home, and its people want to expand a part of it or move it to another location? He said: There is no problem with all of that.

Hadith 6346

محمد بن إدريس في (آخر السرائر) نقلًا من كتاب أحمد بن محمد بن أبي نصر، صاحب الرضا (عليه السلام) قال: سألته عن رجل كان له مسجد في بيوته أو داره، هل يصلح له أن يجعله كنيفا؟ قال: لا بأس.

Muhammad bin Idris in (the end of Al-Sarair) quoted from the book of Ahmad bin Muhammad bin Abi Nasr, companion of Al-Ridha (peace be upon him) who said: I asked him about a man who had a mosque in one of his rooms or house, is it permissible for him to make it a lavatory? He said: There is no problem.

Hadith 6347

عبد الله بن جعفر في (قرب الإسناد) عن هارون بن مسلم، عن مسعدة بن صدقة قال: سمعت جعفر بن محمد (عليه السلام) وسئل عن الدار والبيت يكون فيه مسجد فيبدو لأصحابه أن يتسعوا بطائفة منه ويبنوا مكانه ويهدموا البنية؟ قال: لا بأس بذلك.

Abdullah bin Ja'far in (Qurb Al-Isnad) from Harun bin Muslim, from Mas'ada bin Sadaqa who said: I heard Ja'far bin Muhammad (peace be upon him) being asked about a house or home that has a mosque in it, and its people want to expand a part of it and build in its place and demolish the structure? He said: There is no problem with that.

Hadith 6348

وعن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن رجل كان له مسجد في بعض بيوته أو داره، هل يصلح أن يجعل كنيفا؟ قال: لا بأس.

From Abdullah ibn Al-Hassan from his grandfather Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon him) who said: I asked him about a man who had a mosque in one of his houses or his home, is it permissible to turn it into a bathroom? He said: There is no problem with that.

CHAPTER 11

Permissibility Of Converting A Latrine/Privy Into A Prayer Place After Cleaning It, Even By Putting Soil Over The Impurity

[Hadith 6349 to 6356]

Hadith 6349

عن عبيد الله بن علي الحلبي - في حديث - أنه قال لأبي عبد الله (عليه السلام): فيصلح المكان الذي كان حشا زمانا أن ينظف، ويتخذ مسجدا؟ فقال: نعم إذا القي عليه من التراب ما يواريه فان ذلك ينظفه ويطهره.

From Ubaydullah bin Ali Al-Halabi - in a hadith - that he asked Abu Abdullah (peace be upon him): Is it permissible to clean a place that was once a latrine/privy and make it into a prayer place? He replied: Yes, when soil is thrown over it enough to cover it, for that cleans and purifies it.

Hadith 6350

قال: وسئل أبو الحسن الأول (عليه السلام) عن بيت قد كان حشا زمانا هل يصلح أن يجعل مسجدا؟ فقال: إذا نظف وأصلح فلا بأس.

He said: Abu Al-Hassan the First (peace be upon him) was asked about a house that was once a latrine/privy for some time, is it permissible to make it into a prayer place? He replied: When it is cleaned and fixed, then there is no problem.

Hadith 6351

عن أبي الجارود - في حديث - قال: سألت أبا عبد الله (عليه السلام) عن المكان يكون خبيثا ثم ينظف ويجعل مسجدا، قال: يطرح عليه من التراب حتى يواريه فهو أطهر. محمد بن الحسن باسناده عن سهل بن زياد مثله.

From Abu Al-Jaroud in a hadith, he said: I asked Abu Abdullah (peace be upon him) about an impure place that is cleaned and made into a mosque. He said: Spread soil over it until it covers it, then it becomes purer. Muhammad bin Al-Hassan with his chain from Sahl bin Ziyad narrated similar to it.

Hadith 6352

عن عبد الله بن سنان (في حديث) قال: سألت أبا عبد الله (عليه السلام) عن المكان يكون حشا زمانا فينظف، ويتخذ مسجدا؟ فقال: ألق عليه من التراب حتى يتواري فان ذلك يطهره إن شاء الله.

From Abdullah bin Sinan in a hadith, he said: I asked Abu Abdullah (peace be upon him) about a place that was a latrine/privy for some time, then cleaned and made into

a mosque? He said: Put soil over it until it is covered, for that purifies it if Allah wills.

Hadith 6353

عن جعفر بن محمد (عليه السلام) أنه سئل أيصلح مكان حش أن يتخذ مسجدا؟ فقال: إذا القي عليه من التراب ما يوارى ذلك ويقطع ريحه فلا بأس، وذلك لان التراب يطهره، وبه مضت السنة.

From Ja'far bin Muhammad (peace be upon him) that he was asked if it is permissible for a latrine/privy place to be made into a mosque? He said: When soil is put over it enough to cover it and cut off its smell, then there is no problem, because soil purifies it, and this is according to the Sunnah.

Hadith 6354

عن أبي عبد الله (عليه السلام) قال: لا بأس بأن يجعل على العذرة مسجدا.

From Abu Abdullah (peace be upon him) who said: There is no harm in making a mosque over manure.

Hadith 6355

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن بيت كان حشا زمانا هل يصلح أن يجعل مسجدا؟ قال: إذا نظف وأصلح فلا بأس.

Abdullah bin Jafar in (Qurb al-Isnad) from Abdullah bin al-Hasan, from his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him) who said: I asked him about a house that was used as a latrine/privy for some time - is it permissible to make it into a mosque? He said: If it is cleaned and fixed, then there is no harm.

Hadith 6356

وقد تقدم حديث عبيد بن زرارة، عن أبي عبد الله (عليه السلام) قال: الأرض كلها مسجد إلا بئر غايط أو مقبرة. أقول: حمله الشيخ على ما لو لم يطم بالتراب وتنقطع رائحته.

The previous hadith of Ubaid bin Zurarah has been mentioned, from Abu Abdullah (peace be upon him) who said: The entire earth is a mosque except for a latrine pit or a graveyard. I (Hurr Amili) say: The Sheikh interpreted this to apply when it has not been filled with soil and its odor has not disappeared.

CHAPTER 12

Permissibility Of Converting Churches And Synagogues Into Mosques, Using Their Rubble For Mosques, And Making Part Of Them Into A Mosque

[Hadith 6357 to 6358]

Hadith 6357

عن العيص بن القاسم قال: سألت أبا عبد الله (عليه السلام) عن البيع والكنائس يصلى فيها؟ قال: نعم، وسألته هل يصلح بعضها مسجدا؟ فقال: نعم.

From Al-'Is bin Al-Qasim who said: I asked Abu Abdullah (peace be upon him) about churches and synagogues, can one pray in them? He said: Yes. And I asked him, is it permissible to turn some of them into a mosque? He said: Yes.

Hadith 6358

عن العيص قال: سألت أبا عبد الله (عليه السلام) عن البيع والكنائس هل يصلح نقضها لبناء المساجد؟ فقال: نعم.

From Al-'Is who said: I asked Abu Abdullah (peace be upon him) about churches and synagogues, is it permissible to use their rubble for building mosques? He said: Yes.

CHAPTER 13

Permissibility Of Hanging Weapons In The Mosque, And The Dislike Of Hanging Them In The Greatest Mosque And In The Direction Of Qibla

[Hadith 6359 to 6360]

Hadith 6359

عن الحلبي - في حديث - قال: سألت أبا عبد الله (عليه السلام) أيعلق الرجل السلاح في المسجد؟ فقال: نعم، وأما في المسجد الأكبر فلا، فإن جدي (عليه السلام) نهى رجلاً أن يبيري مشقصاً في المسجد.

From Al-Halabi - in a hadith - he said: I asked Abu Abdullah (peace be upon him) if a man can hang weapons in the mosque? He said: Yes, but not in the greater mosque, for my grandfather (peace be upon him) forbade a man from sharpening an arrowhead in the mosque.

Hadith 6360

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن السيف هل يصلح أن يعلق في المسجد؟ فقال: أما في القبلة فلا، وأما في جانب فلا بأس.

Abdullah bin Ja'far in (Qurb al-Isnad) from Abdullah bin al-Hasan from his grandfather Ali bin Ja'far from his brother Musa bin Ja'far (peace be upon him) said: I asked him about the sword, is it permissible to hang it in the mosque? He said: As for in the qiblah direction then no, but on the side there is no problem.

CHAPTER 14

Dislike Of Reciting Poetry In The Mosque, And Talking About Worldly Matters In It, As Opposed To Reciting The Quran

[Hadith 6361 to 6364]

Hadith 6361

عن جعفر بن إبراهيم، عن علي بن الحسين (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من سمعتموه ينشد شعرا في المساجد فقولوا: فض الله فاك إنما نصبت المساجد للقرآن.

From Ja'far bin Ibrahim, from Ali bin Al-Hussein (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him and his family) said: If you hear someone reciting poetry in the mosques, say: May Allah break your mouth. The mosques were established only for the Quran.

Hadith 6362

عن علي بن جعفر، عن أخيه موسى (عليه السلام)، قال: سألته عن الشعر أصلح أن ينشد في المسجد؟ فقال: لا بأس.

From Ali bin Ja'far, from his brother Musa (peace be upon him), who said: I asked him about poetry, is it permissible to recite it in the mosque? He said: There is no problem.

Hadith 6363

عن الحسين بن زيد عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن ينشد الشعر في المسجد.

From Al-Hussein bin Zaid from Al-Sadiq, from his forefathers (peace be upon them) - in the hadith of prohibitions - he said: The Messenger of Allah (peace and blessings be upon him and his family) forbade reciting poetry in the mosque.

Hadith 6364

ورام بن أبي فراس في كتابه قال: قال (عليه السلام): يأتي في آخر الزمان قوم يأتون المساجد فيقعدون حلقة نكرهم الدنيا وحب الدنيا، لا تجالسوهم فليس لله فيهم حاجة.

Warram ibn Abi Firas in his book said: He (peace be upon him) said: In the end of times there will come people who will come to the mosques and sit in circles, their remembrance being of worldly matters and love of the worldly life. Do not sit with them, for Allah has no need of them.

CHAPTER 15

Dislike Of Decorating Mosques With Images And Dislike Of Elevating Them, Rather They Should Be Built Plain

[Hadith 6365 to 6369]

Hadith 6365

عن عمرو بن جميع قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في المساجد المصورة؟ فقال: أكره ذلك ولكن لا يضركم ذلك اليوم، ولو قد قام العدل لرأيتم كيف يصنع في ذلك.

From Amr bin Jami' who said: I asked Abu Abdullah (peace be upon him) about praying in mosques that have images? He said: I dislike that, but it will not harm you today. However, when justice is established, you will see how this matter will be dealt with.

Hadith 6366

عن طلحة بن زيد، عن جعفر، عن أبيه أن عليا (عليه السلام) رأى مسجدا بالكوفة وقد شرف، فقال: كأنه بيعة، وقال: إن المساجد تبنى جما لا تشرف.

From Talha bin Zaid, from Ja'far, from his father that Ali (peace be upon him) saw a mosque in Kufa that had been elevated, so he said: It looks like a church, and he said: Indeed mosques should be built plain, not elevated (*).

Translator: * The word "tasharruf" comes from the root "sh-r-f" which fundamentally relates to height, elevation, or being high/raised. In the architectural context of mosques, this refers to structures like minarets, high parts or raised domes that extend upward.

Hadith 6367

عن علي بن جعفر، عن أخيه، قال: سألته عن المسجد، يكتب في قبلته القرآن أو الشئ من ذكر الله؟ قال: لا بأس قال: وسألته عن المسجد ينقش في قبلته بجص أو أصباغ؟ قال: لا بأس به.

From Ali bin Jafar, from his brother, he said: I asked him about writing the Quran or remembrance of Allah on the qiblah wall of the mosque? He said: There is no problem. He said: And I asked him about decorating the qiblah of the mosque with gypsum or paint? He said: There is no problem with it.

Hadith 6368

محمد بن محمد النعمان المفيد في (الارشاد): عن أبي بصير عن أبي جعفر (عليه السلام) - في حديث طويل - قال: إذا قام القائم لم يبق مسجد على وجه الأرض لشرف إلا هدمها.

Muhammad bin Muhammad al-Nu'man al-Mufid in (Al-Irshad): From Abu Basir

from Abu Jafar (peace be upon him) - in a long hadith - he said: When Al-Qa'im rises, there will not remain a mosque on the face of the earth with elevated features except that he will demolish it.

Hadith 6369

محمد بن الحسين الرضي (في المجازات النبوية) قال: قال (عليه السلام): ابنوا المساجد واجعلوها جما.

Muhammad bin Al-Hussein Al-Radhi (in Al-Majazat Al-Nabawiyah) said: He (peace be upon him) said: Build mosques and make them plain.

Shaykh Hurr Amili: And what indicates this has preceded in the clothing of the one praying and the place of prayer, and what indicates it will come.

CHAPTER 16

Dislike Of Speaking In A'jamiyyah Dialects In Mosques, And Performing Ablution In Them For Minor Impurities

[Hadith 6370 to 6371]

Hadith 6370

عن أبي عبد الله (عليه السلام) قال: نهى رسول الله (صلى الله عليه وآله) عن رطانة الأعاجم في المساجد.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him and his family) forbade speaking in A'jam (foreign, non-arab) unfamiliar dialects (*) in mosques.

Translator: * "Ratanah" refers to speech that is not clearly understood, like jargon or a foreign language that's unfamiliar to the listeners.

Hadith 6371

عن السكوني عن جعفر، عن أبيه عن آبائه (عليهم السلام) قال: نهى النبي (صلى الله عليه وآله) عن رطانة الأعاجم في المساجد.

From Al-Sakuni from Ja'far, from his father, from his forefathers (peace be upon them) who said: The Prophet (peace and blessings be upon him and his family) forbade speaking A'jam (foreign, non-arab) unfamiliar dialects (*) in mosques.

Translator: * See comment in previous hadith 6370.

CHAPTER 17

Dislike Of Drawing Swords In The Mosque And Doing Crafts In It, Even Arrow Making/Sharpening

[Hadith 6372 to 6376]

Hadith 6372

عن محمد بن مسلم، عن أحدهما (عليهما السلام) قال: نهى رسول الله (صلى الله عليه وآله) عن سل السيف في المسجد وعن بري النبل في المسجد قال: إنما بني لغير ذلك.

From Muhammad bin Muslim, from one of them (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) prohibited drawing swords in the mosque and making arrows in the mosque. He said: Indeed it was built for other than that.

Hadith 6373

عن الحسين بن زيد عن الصادق عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن يسلم السيف في المسجد.

From Al-Hussein bin Zaid from Al-Sadiq from his forefathers (peace be upon them) - in the hadith of prohibitions - said: The Messenger of Allah (peace be upon him and his family) prohibited drawing swords in the mosque.

Hadith 6374

وفي (العلل) عن أبيه، عن محمد بن يحيى، عن محمد بن أحمد باسناده رفعه قال: إن رسول الله (صلى الله عليه وآله) مر برجل يبزي مشاقص له في المساجد فنهاه وقال: إنها لغير هذا بنيت.

In (Al-'Ilal) from his father, from Muhammad bin Yahya, from Muhammad bin Ahmad with his chain raising it, he said: The Messenger of Allah (peace be upon him and his family) passed by a man who was sharpening his arrows in the mosque, so he forbade him and said: Indeed it was not built for this purpose.

Hadith 6375

وقد تقدم في حديث الحلبي عن أبي عبد الله (عليه السلام) قال: إن جدي نهى رجلا يبزي مشقفا في المسجد.

And it was previously mentioned in the hadith of Al-Halabi from Abu Abdullah (peace be upon him) who said: Indeed my grandfather forbade a man from sharpening an arrow in the mosque.

Hadith 6376

وتقدم في حديث آخر: إنما نصبت المساجد للقرآن.

And it was mentioned in another hadith: The mosques were only established for the Quran.

CHAPTER 18

Permissibility Of Sleeping In Mosques Including The Sacred Mosque And The Prophet's Mosque, With General Dislike For All

[Hadith 6377 to 6383]

Hadith 6377

عن معاوية بن وهب قال: سألت أبا عبد الله (عليه السلام) عن النوم في المسجد الحرام ومسجد الرسول (صلى الله عليه وآله) قال: نعم، فأين ينام الناس؟!.

From Muawiya bin Wahb who said: I asked Abu Abdullah (peace be upon him) about sleeping in the Masjid al-Haram (Sacred Mosque) and the Mosque of the Prophet (peace be upon him and his family). He said: Yes, where else would people sleep?!

Hadith 6378

عن زرارة بن أعين قال: قلت لأبي جعفر (عليه السلام): ما تقول في النوم في المساجد؟ فقال: لا بأس به إلا في المسجدين مسجد النبي (صلى الله عليه وآله) والمسجد الحرام، قال: وكان يأخذ بيدي في بعض الليل فيتحنى ناحية ثم يجلس فيتحدث في المسجد الحرام فربما نام هو ونمت، فقلت له في ذلك فقال: إنما يكره أن ينام في المسجد الحرام الذي كان على عهد رسول الله (صلى الله عليه وآله)، فأما النوم في هذا الموضع فليس به بأس.

From Zurara bin A'yan who said: I said to Abu Ja'far (peace be upon him): What do you say about sleeping in mosques? He said: There is no problem with it except in the two mosques - the Prophet's Mosque (peace be upon him and his family) and the Masjid al-Haram (Sacred Mosque). He said: He would take my hand during some nights and move to a side then sit and talk in the Sacred Mosque, and sometimes he would sleep and I would sleep. So I asked him about that and he said: The dislike is only for sleeping in the Masjid al-Haram that existed during the time of the Messenger of Allah (peace be upon him and his family). As for sleeping in this area, there is no problem with it.

Hadith 6379

عن أبي عبد الله (عليه السلام) - في حديث - قال: وروى أصحابنا أن رسول الله (صلى الله عليه وآله) قال: لا ينام في مسجدي أحد ولا يجنب فيه، وقال: إن الله أوحى إلي أن أتخذ مسجدا طهورا لا يحل لاحد أن يجنب فيه إلا أنا وعلي والحسن والحسين قال: ثم أمر بسد أبوابهم وترك باب علي، فتكلموا في ذلك فقال: ما أنا سددت أبوابكم وتركت باب علي، ولكن الله أمر بسدها وترك باب علي.

Permissibility Of Sleeping In Mosques Including The Sacred Mosque A...

From Abu Abdullah (peace be upon him) - in a hadith - he said: Our companions narrated that the Messenger of Allah (peace be upon him and his family) said: No one should sleep in my mosque nor be in a state of ritual impurity in it. And he said: Allah revealed to me to take a mosque as pure wherein it is not permissible for anyone to be in a state of ritual impurity except myself, Ali, Hassan, and Hussein. He said: Then he ordered their doors to be closed and left Ali's door open. They spoke about that, so he said: I did not close your doors and leave Ali's door open, but Allah ordered to close them and leave Ali's door open.

Hadith 6380

عن إسماعيل بن عبد الخالق قال: سألت أبا عبد الله (عليه السلام) عن النوم في المسجد الحرام فقال: هل للناس بد أن يناموا في المسجد الحرام لا بأس به، قلت: الريح تخرج من الانسان؟ قال: لا بأس.

From Ismail ibn Abdul Khaliq who said: I asked Abu Abdullah (peace be upon him) about sleeping in the Masjid al-Haram (Sacred Mosque), so he said: Do people have any choice but to sleep in the Masjid al-Haram? There is no problem with it. I said: What about passing wind? He said: There is no problem.

Hadith 6381

عن جعفر بن محمد، عن أبيه (عليهما السلام)، أن المساكين كانوا يبيتون في المسجد على عهد رسول الله (صلى الله عليه وآله).

From Ja'far ibn Muhammad, from his father (peace be upon them both), that the poor used to spend the night in the mosque during the time of the Messenger of Allah (peace be upon him and his family).

Hadith 6382

وعن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه قال: سألته عن النوم في المسجد الحرام؟ قال: لا بأس، وسألته عن النوم في مسجد الرسول؟ قال: لا يصلح.

From Abdullah bin Al-Hassan, from his grandfather Ali bin Jafar, from his brother who said: I asked him about sleeping in the Masjid al-Haram (Sacred Mosque)? He said: There is no problem. And I asked him about sleeping in the Mosque of the Prophet? He said: It is not proper.

Hadith 6383

وقد تقدم في حديث: إنما نصبت المساجد للقرآن.

And it was previously mentioned in a hadith: Indeed the mosques were established for the Quran.

CHAPTER 19

Chapter: Permissibility Of Spitting In The Mosque Including The Masjid Al-Haram, With Emphasized Dislike Of Spitting Towards The Qibla In Front Or To The Right

[Hadith 6384 to 6390]

Hadith 6384

عن علي بن مهزيار قال: رأيت أبا جعفر الثاني (عليه السلام) يتفل في المسجد الحرام فيما بين الركن اليماني والحجر الأسود، ولم يدفنه.

From Ali bin Mahziyar who said: I saw Abu Jafar the Second (peace be upon him) spit in the Masjid al-Haram (Sacred Mosque) between the Yemeni corner and the Black Stone, and he did not bury it.

Hadith 6385

عن أبي عبد الله (عليه السلام)، قال: قلت له: الرجل يكون في المسجد في الصلاة فيريد أن يبزق، فقال: عن يساره وإن كان في غير صلاة فلا يبزق حذاء القبلة، ويبزق عن يمينه ويساره.

From Abu Abdullah (peace be upon him), he said: I asked him about a man who is in the mosque during prayer and wants to spit. He said: To his left, and if he is not in prayer then he should not spit towards the qibla, but he can spit to his right and left.

Hadith 6386

عن عبيد بن زرارَةَ قال: سمعت أبا عبد الله (عليه السلام) يقول: كان أبو جعفر (عليه السلام) يصلي في المسجد فيبصق أمامه وعن يمينه وعن شماله، وخلفه على الحصى ولا يغطيه.

From Ubayd bin Zurarah who said: I heard Abu Abdullah (peace be upon him) say: Abu Jafar (peace be upon him) would pray in the mosque and spit in front of him, to his right, to his left, and behind him on the pebbles without covering it.

Hadith 6387

عن غياث بن إبراهيم، عن جعفر، عن أبيه (عليه السلام) أن عليا (عليه السلام) قال: البزاق في المسجد خطيئة وكفارتها دفنه.

From Ghiyath bin Ibrahim, from Jafar, from his father (peace be upon him) that Ali (peace be upon him) said: Spitting in the mosque is a sin and its expiation is to bury it.

Hadith 6388

عن جعفر، عن أبيه (عليه السلام) قال: لا يبيزن أحدكم في الصلاة قبل وجهه، ولا عن يمينه، وليبزيق عن يساره، وتحت قدمه اليسرى.

From Jafar, from his father (peace be upon him) who said: None of you should spit in prayer in front of his face, nor to his right, but should spit to his left and under his left foot.

Hadith 6389

عن طلحة بن زيد، عن جعفر، عن أبيه (عليهما السلام) قال: قال رسول الله (صلى الله عليه وآله): من رد ريقه تعظيماً لحق المسجد جعل الله ريقه صحة في بدنه، وعوفى من بلوى في جسده.

From Talha bin Zaid, from Jafar, from his father (peace be upon them), who said: The Messenger of Allah (peace be upon him and his family) said: Whoever swallows his saliva out of respect for the sanctity of the mosque, Allah will make his saliva a source of health in his body, and he will be protected from afflictions in his body.

Hadith 6390

عن جعفر، عن أبيه قال: من رد ريقه تعظيماً لحق المسجد جعل الله ذلك قوة في بدنه، وكتب له بها حسنة، وحط عنه بها سيئة، وقال: لا تمر بداء في جوفه إلا أبرأته.

From Jafar, from his father who said: Whoever swallows his saliva out of respect for the sanctity of the mosque, Allah will make that a source of strength in his body, and will record for him a good deed because of it, and will remove from him a bad deed because of it, and he said: It will not pass by any illness in his body except that it will cure it.

CHAPTER 20

Dislike Of Spitting And Expectorating In The Mosque, And The Recommendation To Swallow It Back Or Bury It If Expelled

[Hadith 6391 to 6395]

Hadith 6391

عن عبد الله بن سنان قال: سمعت أبا عبد الله (عليه السلام) يقول: من تنخع في المسجد ثم ردها في جوفه لم يمر بداء في جوفه إلا أبرأته.

From Abdullah bin Sinan who said: I heard Abu Abdullah (peace be upon him) saying: Whoever expectorates (coughs phlegm) in the mosque then swallows it back will not have any illness in his body except that it will cure it.

Hadith 6392

عن جعفر، عن أبيه، عن آبائه (عليهم السلام) قال: من وفر بنخامته المسجد لقي الله يوم القيامة ضاحكا قد أعطي كتابه بيمينه.

From Jafar, from his father, from his forefathers (peace be upon them) who said: Whoever honors the mosque by keeping his spit away from it will meet Allah on the Day of Judgment smiling, having received his book in his right hand.

Hadith 6393

عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) عن التنخع في المساجد.

From Ja'far bin Muhammad, from his father, from his forefathers (peace be upon them) - in hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) forbade spitting in mosques.

Hadith 6394

عن ابن العسل رفعه قال: إنما جعل الحصى في المسجد للنخامة.

From Ibn al-Asal, in a raised chain, he said: The pebbles were placed in the mosque for [burying] phlegm.

Hadith 6395

محمد بن الحسين الرضي في (المجازات النبوية) عنه (عليه السلام) أنه قال: إن المسجد لينزوي من النخامة كما تنزوي الجلد من النار، إذا انقبضت واجتمعت.

Muhammad bin Al-Hussein Al-Radi in (The Prophetic Metaphors) from him (peace be upon him) that he said: Indeed the mosque recoils from phlegm just as leather recoils from fire, when it contracts and shrinks.

CHAPTER 21

Non-dislike Of Praying In The Mosques Of The Aa'mmah (General Non-Shia), Whether Performing Or Making Up Prayers, Obligatory Or Supererogatory

[Hadith 6396 to 6397]

Hadith 6396

عن بعض أصحابه قال: قلت لأبي عبد الله (عليه السلام): إني لأكره الصلاة في مساجدهم، فقال: لا تكره فما من مسجد بني إلا على قبر نبي أو وصي نبي قتل فأصاب تلك البقعة رشة من دمه فأحب الله أن يذكر فيها، فأد فيها الفريضة والنوافل، واقض ما فاتك.

From some of his companions who said: I said to Abu Abdullah (peace be upon him): I dislike praying in their mosques (i.e. the mosques of Aa'mmah, the general non-Shia majority). He said: Do not dislike it, for there is no mosque built except on the grave of a prophet or a prophet's successor who was killed, and that spot was touched by a spray of his blood, so Allah loves to be remembered there. So perform your obligatory and voluntary prayers there, and make up what you have missed.

Hadith 6397

ورواه الكليني عن ابن أبي عمير مثله إلا أنه قال: فأد فيها الفريضة والنافلة.

And Al-Kulayni narrated it from Ibn Abi Umayr, similar to it except that he said: So perform your obligatory and supererogatory prayers there.

CHAPTER 22

Dislike Of Entering Mosques With The Smell Of Garlic, Onion, Leek, Or Other Harmful Things

[Hadith 6398 to 6406]

Hadith 6398

عن أبي جعفر (عليه السلام) قال: سألته عن أكل الثوم فقال: إنما نهى رسول الله (صلى الله عليه وآله) عنه لريحه، فقال: من أكل هذه البقلة الخبيثة فلا يقرب مسجدنا، فأما من أكله ولم يأت المسجد فلا بأس.

From Abu Jafar (peace be upon him), he said: I asked him about eating garlic and he said: The Messenger of Allah (peace be upon him and his family) only prohibited it due to its smell, and he said: Whoever eats this foul-smelling (*) herb should not come near our mosque. But whoever eats it and does not come to the mosque, there is no problem.

Translator: * In this particular hadith, the word "al-khabithah when used to describe garlic is best translated as "foul-smelling" or "offensive" rather than its literal meaning of "malicious" or "evil."

Hadith 6399

عن أبي بصير، عن أبي عبد الله (عليه السلام) أنه سأل عن أكل الثوم، والبصل، والكراث؟ قال: لا بأس بأكله نيا وفي القدور، ولا بأس بأن يتداوي بالثوم، ولكن إذا أكل ذلك فلا يخرج إلى المسجد.

From Abu Basir, from Abu Abdullah (peace be upon him) that he was asked about eating garlic, onion, and leek? He said: There is no problem eating them raw or in cooking pots, and there is no problem using garlic for medical treatment, but when one eats these things, they should not go out to the mosque.

Hadith 6400

عن عبد الله بن مسكان، عن الحسن الزيات - في حديث - أنه قصد أبا جعفر (عليه السلام) إلى ينبع، فقال: يا حسن، أتيتني إلى هاهنا؟ قلت: نعم، قال: إني أكلت عن هذه البقلة، يعني الثوم فأردت أن أتحنى عن مسجد رسول الله (صلى الله عليه وآله).

From Abdullah bin Muskan, from Al-Hassan Al-Zayyat - in a hadith - that he went to Abu Ja'far (peace be upon him) in Yanbu, and he said: O Hassan, you came to me here? I said: Yes. He said: I ate from this plant, meaning garlic, so I wanted to stay away from the mosque of the Messenger of Allah (peace be upon him and his family).

Hadith 6401

عن ابن سنان قال: سألت أبا عبد الله (عليه السلام) عن الكراث؟ فقال: لا بأس بأكله مطبوخا وغير مطبوخ، ولكن إن أكل منه شيئا له أذى فلا يخرج إلى المسجد كراهية أذاه من يجالس. عن الحسن بن علي الوشا، مثله، إلا أنه قال: من أكل البصل والكراث.

From Ibn Sinan who said: I asked Abu Abdullah (peace be upon him) about leeks? He said: There is no harm in eating it cooked or uncooked, but if someone eats something from it that has an odor, they should not go to the mosque out of concern for disturbing those who sit with them. From Al-Hassan bin Ali Al-Washa, similar to it, except he said: whoever eats onions and leeks.

Hadith 6402

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من أكل هذه البقلة فلا يقربن مسجدنا ولم يقل إنه حرام.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever eats this plant should not come near our mosque, but he did not say it was forbidden.

Hadith 6403

وفي (الخصال) بإسناده الآتي عن علي (عليه السلام) - في حديث الأربعمئة - قال: من أكل شيئا من المؤذيات ريحها فلا يقربن المسجد.

In Al-Khisal with its upcoming chain of transmission from Ali (peace be upon him) - in the hadith of four hundred - he said: Whoever eats anything with offensive odor should not come near the mosque.

Hadith 6404

محمد بن الحسين الرضي في (المجازات النبوية) قال: قال (عليه السلام): من أكل هاتين البقلتين فلا يقربن مسجدنا، يعني الثوم والكراث، فمن أراد أكلهما فليمتهما طبخا.

Muhammad bin Al-Hussein Al-Radhi in Al-Majazat Al-Nabawiyyah said: He (peace be upon him) said: Whoever eats these two vegetables should not come near our mosque, meaning garlic and leeks. Whoever wants to eat them should kill their odor by cooking.

Hadith 6405

وفي رواية فليمتهما طبخا.

In another narration: should eliminate their odor by cooking.

Hadith 6406

عن أبي عبد الله (عليه السلام) عن آبائه عن علي (عليهم السلام) قال: من أكل شيئاً من المؤذيات ريحها، فلا يقربن المسجد.

From Abu Abdullah (peace be upon him) from his forefathers from Ali (peace be upon them) who said: Whoever eats anything that has an offensive smell should not come near the mosque.

CHAPTER 23

Recommendation Of Wearing Perfume And Luxurious Clothes When Heading To The Mosque And When Intending To Supplicate

[Hadith 6407 to 6408]

Hadith 6407

عن أبي عبد الله (عليه السلام) قال: إن علي بن الحسين (عليه السلام) استقبله مولى له في ليلة باردة وعليه جبة خز ومطرف خز وعمامة خز وهو متغلف بالغالية. فقال له: جعلت فداك في مثله هذه الساعة على هذه الهيئة إلى أين؟ قال: فقال: إلى مسجد جدي رسول الله (صلى الله عليه وآله) أخطب الحور العين إلى الله عز وجل.

From Abu Abdullah (peace be upon him) who said: A servant of Ali bin Al-Hussein (peace be upon him) met him on a cold night while he was wearing a silk robe, silk cloak, and silk turban, and he was fragranced with ghalia perfume. He said to him: May I be sacrificed for you, at this hour and in this state, where are you going? He replied: To the mosque of my grandfather, the Messenger of Allah (peace be upon him and his family), to propose for the hur al-ain to Allah, the Mighty and Majestic.

Hadith 6408

عن محمد بن جعفر بن محمد قال: خرج علي بن الحسين (عليه السلام) ليلة وعليه جبة خز وكساء خز قد غلف لحيته بالغالية. فقالوا: في هذه الساعة في هذه الهيئة؟! فقال: إني أريد أن أخطب حور العين إلى الله عز وجل في هذه الليلة.

From Muhammad bin Jafar bin Muhammad who said: Ali bin Al-Hussein (peace be upon him) went out one night wearing a silk robe and silk cloak, having fragranced his beard with ghalia perfume. They said: At this hour and in this state?! He said: I want to propose for the hur al-ain to Allah, the Mighty and Majestic, on this night.

CHAPTER 24

Recommendation Of Checking Sandals At The Mosque Door And The Prohibition Of Bringing Transferable Impurities Into It

[Hadith 6409 to 6411]

Hadith 6409

عن عبد الله بن ميمون القداح، عن جعفر بن محمد، عن أبيه (عليه السلام) قال: قال النبي (صلى الله عليه وآله): تعاهدوا نعالكم عند أبواب مساجدكم، ونهى أن ينتعل الرجل وهو قائم.

From Abdullah bin Maymun Al-Qaddah, from Ja'far bin Muhammad, from his father (peace be upon him) who said: The Prophet (peace be upon him and his family) said: Check (i.e. remove and wear) your sandals at the doors of your mosques, and he prohibited that a man put on his sandals while standing.

Hadith 6410

وروى جماعة من أصحابنا في كتب الاستدلال عن النبي (صلى الله عليه وآله) أنه قال: جنبوا مساجدكم النجاسة.

And a group of our companions narrated in books of reasoning from the Prophet (peace be upon him and his family) that he said: Keep impurities away from your mosques.

Hadith 6411

الحسن الطبرسي في (مكارم الأخلاق) عن النبي (صلى الله عليه وآله) في قوله تعالى: خذوا زينتكم عند كل مسجد، قال: تعاهدوا نعالكم عند أبواب المسجد.

From Al-Hasan Al-Tabarsi in (Makarim Al-Akhlaq) from the Prophet (peace be upon him and his family) regarding the Almighty's saying "Take your adornment at every mosque" [Quran 7:31], he said: Take care of your sandals at the doors of the mosque.

Shaykh Hurr Amili: And what has preceded indicates the permissibility of passing through mosques for those in a state of major ritual impurity, menstruating women, women with irregular bleeding, and women in post-partum bleeding. And what has preceded indicates the command to hasten to mosques, enter them, pray in them, and sit in them in general.

CHAPTER 25

Dislike Of Tall Minarets, And The Recommendation For Them To Be Level With The Mosque's Roof, And Having The Ablution Area At Its Door

[Hadith 6412 to 6414]

Hadith 6412

عن علي بن جعفر قال: سألت أبا الحسن (عليه السلام) عن الاذان في المنارة أسنة هو؟ فقال: إنما كان يؤذن للنبي (صلى الله عليه وآله) في الأرض فلم يكن يومئذ منارة.

From Ali bin Jafar who said: I asked Abu Al-Hassan (peace be upon him) about giving adhan from the minaret, is it from the sunnah? He said: The adhan for the Prophet (peace be upon him and his family) was only given from the ground, as there were no minarets in those days.

Hadith 6413

عن جعفر، عن أبيه، عن آبائه (عليهم السلام) أن عليا (عليه السلام) مر على منارة طويلة فأمر بهدمها، ثم قال: لا ترفع المنارة إلا مع سطح المسجد.

From Jafar, from his father, from his forefathers (peace be upon them) that Ali (peace be upon him) passed by a tall minaret and ordered it to be demolished, then said: The minaret should not be raised higher than the mosque's roof.

Hadith 6414

عن أبي إبراهيم (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) في حديث -: واجعلوا مطاهركم على أبواب مساجدكم.

From Abu Ibrahim (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said in a hadith: Place your cleansing facilities (or places of purification) at the doors of your mosques.

CHAPTER 26

Impermissibility Of Removing Soil Or Pebbles From The Mosque And The Obligation To Return It

[Hadith 6415 to 6418]

Hadith 6415

عن محمد بن مسلم قال: سمعت أبا عبد الله (عليه السلام) يقول: لا ينبغي لأحد أن يأخذ من تربة ما حول الكعبة، وإن أخذ من ذلك شيئاً رده.

From Muhammad bin Muslim who said: I heard Abu Abdullah (peace be upon him) saying: It is not appropriate for anyone to take from the soil around the Kaaba, and if one takes anything from it, they should return it.

Hadith 6416

عن معاوية بن عمار قال: قلت لأبي عبد الله (عليه السلام): إني أخذت سكا من سك المقام وترابا من تراب البيت وسبع حصيات، فقال: بئس ما صنعت، أما التراب والحصى فرده.

From Mu'awiya bin Ammar who said: I said to Abu Abdullah (peace be upon him): I took a nail from the nails of the Maqam (Ibrahim's station), soil from the soil of the House (Kaaba), and seven pebbles. He said: What you did was wrong. As for the soil and pebbles, return them.

Hadith 6417

عن زيد الشحام قال: قلت لأبي عبد الله (عليه السلام): أخرج من المسجد حصة؟ قال: فردها أو اطرحتها في مسجد.

From Zaid Al-Shahham who said: I said to Abu Abdullah (peace be upon him): Should I take a pebble out of the mosque? He said: Return it or throw it in [another] mosque.

Hadith 6418

عن وهب بن وهب، عن جعفر (عليه السلام) قال: إذا أخرج أحدكم الحصة من المسجد فليردها مكانها، أو في مسجد آخر فإنها تسبح.

From Wahb bin Wahb, from Ja'far (peace be upon him) who said: If one of you takes a pebble out of the mosque, let him return it to its place, or to another mosque, for it glorifies [Allah].

CHAPTER 27

Dislike Of Buying And Selling In The Mosque, Allowing Children And Insane People In It, Implementing Rulings, Carrying Out Legal Punishments, Raising Voices In It, Idle Talk, And Engaging In Falsehood

[Hadith 6419 to 6423]

Hadith 6419

عن علي بن أسباط، عن بعض رجاله قال: قال أبو عبد الله (عليه السلام): جنبوا مساجدكم البيع والشراء، والمجانين، والصبيان، والأحكام، والضالة، والحدود، ورفع الصوت.

From Ali ibn Asbat, from some of his men who said: Abu Abdullah (peace be upon him) said: Keep away from your mosques: buying and selling, the insane, children, legal rulings, lost property announcements, legal punishments, and raising voices.

Hadith 6420

عن أبي إبراهيم (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): جنبوا مساجدكم صبيانكم، ومجانينكم، وشراءكم، وبيعكم.

From Abu Ibrahim (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Keep away from your mosques your children, your insane people, and your buying and selling.

Hadith 6421

وفي (المجالس والاكابر) بإسناده عن أبي زر، عن رسول الله (صلى الله عليه وآله) - في وصيته له - قال: يا أبا زر الكلمة الطيبة صدقة، وكل خطوة تخطوها إلى الصلاة صدقة، يا أبا زر، من أجاب داعي الله وأحسن عمارة مساجد الله، كان ثوابه من الله الجنة، فقلت: كيف يعمر مساجد الله؟ قال: لا ترفع الأصوات فيها ولا يخاض فيها بالباطل ولا يشتري فيها ولا يباع، وارك اللغو ما دمت فيها، فإن لم تفعل فلا تلومن يوم القيامة إلا نفسك.

In Al-Majalis wal-Akhbar with its chain from Abu Dharr, from the Messenger of Allah (peace be upon him and his family) - in his advice to him - said: O Abu Dharr, a good word is charity, and every step you take towards prayer is charity. O Abu Dharr, whoever responds to Allah's caller and maintains Allah's mosques well, their reward from Allah will be Paradise. I asked: How does one maintain Allah's mosques? He said: Do not raise voices in them, do not engage in falsehood in them, do not buy and sell in them, and abandon idle talk while you are in them. If you do not do this, then

blame none but yourself on the Day of Resurrection.

Hadith 6422

محمد بن علي بن الحسين قال: قال (عليه السلام): جنبوا مساجدكم صبيانكم، ومجانينكم، ورفع أصواتكم، وشراءكم وبيعكم، والضالة، والحدود، والأحكام.

Muhammad ibn Ali ibn Al-Husayn said: He (peace be upon him) said: Keep your mosques free from your children, your insane people, raised voices, your buying and selling, lost property announcements, legal punishments, and judicial rulings.

Hadith 6423

وفي (العلل) عن أبيه، عن محمد بن يحيى، عن محمد بن أحمد رفعه قال: رفع الصوت في المساجد يكره.

In Al-Ilal from his father, from Muhammad ibn Yahya, from Muhammad ibn Ahmad in a raised chain said: Raising voices in mosques is disliked.

CHAPTER 28

Permissibility Of Announcing Lost Items In The Mosque, Albeit With Dislike

[Hadith 6424 to 6426]

Hadith 6424

عن علي بن جعفر، عن أخيه موسى (عليه السلام) قال: سألته عن الضالة أ يصلح أن تنشد في المسجد؟ قال: لا بأس.

From Ali bin Ja'far, from his brother Musa (peace be upon him) who said: I asked him about announcing a lost item, is it permissible to do so in the mosque? He said: There's no problem.

Hadith 6425

محمد بن علي بن الحسين قال: سمع النبي (صلى الله عليه وآله) رجلا ينشد ضالة في المسجد فقال: قولوا له: لا راد الله عليك فإنها لغير هذا بنيت.

Muhammad bin Ali bin Al-Hussein said: The Prophet (peace and blessings be upon him and his family) heard a man announcing a lost item in the mosque and said: Tell him: May Allah not return it to you, for the mosque was not built for this purpose.

Hadith 6426

عن الصادق (عليه السلام) عن آبائه (عليهم السلام) في - حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن ينشد الشعر، أو تنشد الضالة في المسجد.

From Al-Sadiq (peace be upon him) from his forefathers (peace be upon them) - in the hadith of prohibitions - he said: The Messenger of Allah (peace and blessings be upon him and his family) forbade reciting poetry or announcing lost items in the mosque.

CHAPTER 29

Ruling On Reclining And Sitting Cross-legged In The Sacred Mosque

[Hadith 6427 to 6430]

Hadith 6427

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): الاتكاء في المسجد رهبانية العرب إن المؤمن مجلسه مسجده، وصومعته بيته.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Reclining in the mosque is the monasticism of the Arabs. Indeed, the believer's sitting place is his mosque, and his hermitage (*) is his house.

Translator: * Sawma'atahu means "his hermitage" or "his cell." and in the context of monasticism, it means a simple dwelling where a hermit or monk lives in seclusion for prayer and contemplation. The term is used metaphorically to refer to the believer's home suggesting that a believer should use their home as a place for all recommended forms of worship similar to how a monk would use a hermitage.

Hadith 6428

وبهذا الاسناد قال: الاحتباء في المسجد حيطان العرب.

And with the same chain of transmission he said: Sitting cross-legged in the mosque is the fortification of the Arabs.

Translator: By likening this sitting posture to walls, the hadith emphasizes its cultural significance and prevalence among Arabs. This way of sitting was a common and natural posture for Arabs in the mosque, just as walls were a common and natural feature of their dwellings.

Hadith 6429

عن علي بن أسباط، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام) قال: لا يجوز للرجل أن يحتبي مقابل الكعبة.

From Ali bin Asbat, from some of our companions, from Abu Abdullah (peace be upon him) who said: It is not permissible for a man to sit with his knees drawn up facing the Ka'bah.

Hadith 6430

عن إسماعيل بن أبي عبد الله (عليه السلام)، عن أبيه قال: قال رسول الله (صلى الله عليه وآله) الاتكاء في المسجد رهبانية العرب، المؤمن مجلسه مسجده، وصومعته بيته.

From Ismail bin Abu Abdullah (peace be upon him), from his father who said: The

Messenger of Allah (peace be upon him and his family) said: Reclining in the mosque is the monasticism of the Arabs. For the believer, his sitting place is his mosque and his hermitage (*) is his house.

Translator: * See comment in Hadith 6427.

CHAPTER 30

Recommendation For Women To Choose Prayer In Their Homes Over Prayer In The Mosque, And The Recommendation To Choose The Most Concealed Place In Their Houses

[Hadith 6431 to 6435]

Hadith 6431

عن أبي عبد الله (عليه السلام) قال: صلاة المرأة في مخدعها أفضل من صلاتها في بيتها، وصلاتها في بيتها أفضل من صلاتها في الدار.

From Abu Abdullah (peace be upon him) who said: A woman's prayer in her private chamber is better than her prayer in her house, and her prayer in her house is better than her prayer in the courtyard.

Hadith 6432

قال: وقال الصادق (عليه السلام): خير مساجد نسائكم البيوت.

He said: And Al-Sadiq (peace be upon him) said: The best mosques for your women are their homes.

Hadith 6433

وقال: وروي أن خير مساجد النساء البيوت.

And it was said: It has been narrated that the best mosques for women are their homes.

Hadith 6434

عن يونس بن ظبيان قال: قال أبو عبد الله (عليه السلام): خير مساجد نسائكم البيوت.

From Yunus bin Dhabyan who said: Abu Abdullah (peace be upon him) said: The best mosques for your women are their homes.

Hadith 6435

الحسن بن الفضل الطبرسي في (مكارم الأخلاق) قال: قال النبي (صلى الله عليه وآله): صلاة المرأة وحدها في بيتها كفضل صلاتها في الجمع خمسا وعشرين درجة.

Al-Hasan bin Al-Fadl Al-Tabarsi in (Makarim Al-Akhlaq) said: The Prophet (peace be upon him and his family) said: A woman's prayer alone in her house has the virtue of twenty-five degrees compared to her prayer in congregation.

CHAPTER 31

Dislike Of Concave Prayer Niches Inside Mosques

[Hadith 6436 to 6436]

Hadith 6436

عن جعفر، عن أبيه، عن علي (عليهم السلام)، أنه كان يكسر المحاريب إذا رآها في المساجد، ويقول: كأنها مذابح اليهود.

From Ja'far, from his father, from Ali (peace be upon them): He would break the prayer niches when he saw them in mosques, and he would say: They are like the altars of the Jews.

أقول: نقل الشهيد في (الذكرى) عن الأصحاب أن المراد بها المحاريب الداخلة في المساجد، ولعلمهم فهموا ذلك من لفظ الكسر أو من التشبيه أو من الظرفية.

I (Hurr Amili) say: Al-Shaheed mentions in (Al-Dhikra) from the companions that what is meant here are the concave prayer niches built into mosques, and perhaps they understood this from the word 'breaking' or from the comparison or from the context of being inside.

CHAPTER 32

Recommendation Of Sweeping The Mosque And Removing The Sweepings, With Emphasis On Thursday Night

[Hadith 6437 to 6438]

Hadith 6437

عن أبي إبراهيم قال: قال رسول الله (صلى الله عليه وآله): من كس المسجـد يوم الخميس ليلة الجمعة فأخرج منه من التراب ما يذر في العين غفر الله له.

From Abu Ibrahim who said: The Messenger of Allah (peace be upon him and his family) said: Whoever sweeps the mosque on Thursday night (the night before Friday) and removes from it dust that could fall into an eye, Allah will forgive him.

Hadith 6438

عن سلام بن غانم، عن الصادق، عن آبائه (عليهم السلام)، أن رسول الله (صلى الله عليه وآله) قال: من قم مسجدا كتب الله له عتق رقبة، ومن أخرج منه ما يقذي عينا كتب الله عز وجل له كفلين من رحمته.

From Salam bin Ghanim, from Al-Sadiq, from his forefathers (peace be upon them), that the Messenger of Allah (peace be upon him and his family) said: Whoever sweeps a mosque, Allah will record for him the freeing of a slave, and whoever removes from it what could irritate an eye, Allah the Mighty and Majestic will record for him two portions of His mercy.

CHAPTER 33

Recommendation Of Choosing To Pray Alone In The Mosque Over Praying In Congregation Elsewhere

[Hadith 6439 to 6443]

Hadith 6439

عن أبي الحسن (عليه السلام) قال . سألته عن الرجل يصلي في جماعة في منزله بمكة أفضل أو وحده في المسجد الحرام ؟ فقال : وحده .

From Abu Al-Hassan (peace be upon him), he said: I asked him about a man praying in congregation at his home in Makkah - is it better, or praying alone in the Sacred Mosque? He said: Alone.

Hadith 6440

عن محمد بن سنان قال : سمعت أبا الحسن الرضا (عليه السلام) يقول : الصلاة في مسجد الكوفة فردا أفضل من سبعين صلاة في غير جماعة . ورواه ابن قولويه في (المزار) كما يأتي .

From Muhammad bin Sinan who said: I heard Abu Al-Hassan Al-Ridha (peace be upon him) saying: Praying alone in the mosque of Kufa is better than seventy prayers in congregation elsewhere. And Ibn Qulawayh narrated it in (Al-Mazar) as will be mentioned.

Hadith 6441

عن أبي عبد الله قال (عليه السلام): قلت له: إن رجلا يصلي بنا تقتدي به فهو أحب إليك أو في المسجد ؟ قال : المسجد أحب إلي .

From Abu Abdullah (peace be upon him), I said to him: If a man leads us in prayer whom we follow, is that more beloved to you or praying in the mosque? He said: The mosque is more beloved to me.

Hadith 6442

عن محمد بن عمارة قال : أرسلت إلى أبي الحسن الرضا (عليه السلام) أسأله عن الرجل يصلي المكتوبة وحده في مسجد الكوفة أفضل أو صلاته في جماعة ؟ فقال : الصلاة في جماعة أفضل .

From Muhammad bin Umarah who said: I sent a message to Abu Al-Hassan Al-Ridha (peace be upon him) asking him about a man who prays the obligatory prayer alone in the mosque of Kufa - is that better or praying in congregation? He said: Prayer in congregation is better.

Recommendation Of Choosing To Pray Alone In The Mosque Over Praying...

Shaykh Hurr Amili: This is interpreted as a choice between it and what has passed, or that the congregation is in a mosque as previously mentioned, or with an imam, or with another preference.

Hadith 6443

وفي (المجالس والاكهار) بإسناده عن زريق قال: سمعت أبا عبد الله (عليه السلام) يقول: صلاة الرجل في منزله جماعة تعدل أربعاً وعشرين صلاة، وصلاة الرجل جماعة في المسجد تعدل ثمانياً وأربعين صلاة مضاعفة في المسجد، وإن الركعة في المسجد الحرام ألف ركعة في سواه من المساجد، وإن الصلاة في المسجد فرداً بأربع وعشرين صلاة.

In (Al-Majalis wal Akhbar) with its chain from Zuraiq who said: I heard Abu Abdullah (peace be upon him) saying: A man's prayer in congregation at his home equals twenty-four prayers, and a man's prayer in congregation at the mosque equals forty-eight prayers multiplied in the mosque, and one rak'ah in the Masjid al-Haram (Sacred Mosque) equals a thousand rak'ahs in other mosques, and the prayer in the mosque individually equals twenty-four prayers,

والصلاة في منزلك فرداً هباءً منثور، لا يصعد منه إلى الله شيئاً، ومن صلى في بيته جماعة رغبة عن المسجد فلا صلاة له، ولا لمن صلى تبعه إلا من علة تمنع من المسجد.

And the prayer in your home individually is like scattered dust, nothing from it ascends to Allah, and whoever prays in his house in congregation while avoiding the mosque has no prayer, nor do those who followed him in prayer, except for those with an illness preventing them from going to the mosque.

Shaykh Hurr Amili: This is not explicit in equality, due to the possibility of increase in reward even if the numbers are equal.

CHAPTER 34

Recommendation Of Lighting Lamps In The Mosque

[Hadith 6444 to 6444]

Hadith 6444

عن أنس قال: قال رسول الله (صلى الله عليه وآله): من أسرج في مسجد من مساجد الله سراجا لم تزل الملائكة وحملة العرش يستغفرون له ما دام في ذلك المسجد ضوء من ذلك السراج.

From Anas who said: The Messenger of Allah (peace be upon him and his family) said: Whoever places a lamp in one of Allah's mosques, the angels and the bearers of the Throne continue to seek forgiveness for him as long as any light from that lamp remains in that mosque.

CHAPTER 35

Dislike Of Leaving The Mosque After Hearing The Adhan Until One Prays In It, Except With The Intention To Return

[Hadith 6445 to 6447]

Hadith 6445

عن جعفر، عن أبيه، عن آبائه (عليهم السلام) قال: قال النبي (صلى الله عليه وآله): من سمع النداء في المسجد فخرج من غير علة فهو منافق إلا أن يريد الرجوع إليه.

From Ja'far, from his father, from his forefathers (peace be upon them) who said: The Prophet (peace be upon him and his family) said: Whoever hears the call to prayer in the mosque and leaves without a valid reason is a hypocrite, unless he intends to return to it.

Hadith 6446

عن أبي عبد الله (عليه السلام) قال: إذا صليت صلاة وأنت في المسجد وأقيمت الصلاة فإن شئت فأخرج، وإن شئت فصل معهم واجعلها تسبيحا.

From Abu Abdullah (peace be upon him) who said: If you have prayed a prayer while you are in the mosque and the prayer is established, then if you wish you may leave, and if you wish you may pray with them and consider it as voluntary praise.

أقول: هذا إما محمول على الجواز وما مر على الكراهة، وإما مخصوص بمن صلى وذلك بمن لم يصل.

I (Hurr Amili) say: This is either interpreted as permissibility while what preceded indicates dislike, or it specifically applies to one who has already prayed while the previous applies to one who has not prayed.

Hadith 6447

عن يونس بن يعقوب قال: قال لي أبو عبد الله (عليه السلام): يا يونس قل لهم: يا مؤلفة، قد رأيت ما تصنعون، إذا سمعتم الأذان أخذتم نعالكم وخرجتم من المسجد.

From Yunus bin Yaqub who said: Abu Abdullah (peace be upon him) said to me: O Yunus, tell them: O united ones, I have seen what you do - when you hear the adhan, you take your sandals and leave the mosque.

CHAPTER 36

Dislike Of Throwing Pebbles In Mosques And Elsewhere, And Chewing Frankincense In Gatherings And On Roads

[Hadith 6448 to 6449]

Hadith 6448

عن السكوني عن جعفر، عن آبائه (عليهم السلام) أن النبي (صلى الله عليه وآله) بصر رجلاً يخذف بحصاة في المسجد فقال: ما زالت تلعن حتى وقعت، ثم قال: الخذف في النادي من أخلاق قوم لوط، ثم تلا (عليه السلام): "وتأتون في ناديك المنكر" قال: هو الخذف.

From Al-Sakuni from Ja'far, from his forefathers (peace be upon them) that the Prophet (peace be upon him and his family) saw a man throwing pebbles in the mosque and said: It continues to be cursed until it falls. Then he said: Throwing pebbles in gatherings is from the behavior of the people of Lot. Then he (peace be upon him) recited: "And you commit evil in your assemblies" [Quran 29:29]. He said: It refers to throwing pebbles.

Hadith 6449

عن زياد بن المنذر، عن أبي جعفر (عليه السلام) - في حديث - قال: الخذف بالحصى ومضغ الكندر في المجالس وعلى ظهر الطريق من عمل قوم لوط.

From Ziyad bin Al-Mundhir, from Abu Ja'far (peace be upon him) - in a hadith - he said: Throwing pebbles and chewing frankincense in gatherings and on roads is from the actions of the people of Lot.

CHAPTER 37

Dislike Of Exposing The Private Parts, Navel, Thigh, And Knee In The Mosque

[Hadith 6450 to 6450]

Hadith 6450

عن جعفر، عن أبيه (عليه السلام) أن النبي (صلى الله عليه وآله) قال: كشف السرة والفخذ، والركبة، في المسجد من العورة.

From Ja'far, from his father (peace be upon him) that the Prophet (peace be upon him and his family) said: Exposing the navel, thigh, and knee in the mosque is considered part of the private parts.

CHAPTER 38

On The Story-Teller Being Struck And Expelled From The Mosque

[Hadith 6451 to 6451]

Hadith 6451

عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: إن أمير المؤمنين (عليه السلام) رأى قاصاً في المسجد فضربه بالدرّة وطرده.

From Hisham bin Salim, from Abu Abdullah (peace be upon him) who said: Indeed, Amir al-Mu'minin (peace be upon him) saw a story-teller in the mosque, so he struck him with a whip and expelled him.

CHAPTER 39

Recommendation Of Entering The Mosque In A State Of Purity And Supplicating With Transmitted Prayers Upon Entry

[Hadith 6452 to 6456]

Hadith 6452

محمد بن علي بن الحسين قال: روي أن في التوراة مكتوبا: ألا إن بيوتي في الأرض المساجد، فطوبى لعبد تطهر في بيته ثم زارني في بيتي، ألا إن على المزور كرامة الزائر، ألا بشر المشائين في الظلمات إلى المساجد بالنور الساطع يوم القيامة.

Muhammad ibn Ali ibn Al-Hussein said: It is narrated that it is written in the Torah: Indeed, My houses on earth are the mosques, so blessed is the servant who purifies himself in his house then visits Me in My house. Indeed, it is upon the one being visited to honor the visitor. Give glad tidings to those who walk in darkness to the mosques of a bright light on the Day of Resurrection.

Hadith 6453

عن أبي جعفر (عليه السلام) قال: إذا دخلت المسجد وأنت تريد أن تجلس فلا تدخله إلا طاهرا، وإن أدخلته فاستقبل القبلة ثم ادع الله وسله وسم حين تدخله، واحمد الله وصل على النبي (صلى الله عليه وآله).

From Abu Ja'far (peace be upon him) who said: When you want to enter the mosque intending to sit, do not enter it except in a state of purity. When you enter it, face the qiblah then supplicate to Allah and ask Him, and say bismillah when you enter, and praise Allah and send blessings upon the Prophet (peace be upon him and his family).

Hadith 6454

عن أبي بصير قال: قال أبو عبد الله (عليه السلام): إذا دخلت المسجد فاحمد الله وأثن عليه وصل على النبي (صلى الله عليه وآله).

From Abu Basir who said: Abu Abdullah (peace be upon him) said: When you enter the mosque, praise Allah and extol Him and send blessings upon the Prophet (peace be upon him and his family).

Hadith 6455

وعنه، عن الحسن، عن زرعة، عن سماعة قال: إذا دخلت المسجد فقل: بسم الله، والسلام على رسول الله (صلى الله عليه وآله)، وملائكته، على محمد وآل محمد، والسلام عليهم ورحمة الله وبركاته، رب اغفر لي ذنوبي، وافتح لي أبواب فضلك، وإذا خرجت فقل مثل ذلك.

From him, from Al-Hassan, from Zur'ah, from Sama'ah who said: When you enter the mosque, say: In the name of Allah, and peace be upon the Messenger of Allah (peace be upon him and his family), and His angels, upon Muhammad and the family of Muhammad, and peace be upon them and Allah's mercy and blessings. O Lord, forgive my sins and open for me the doors of Your grace. And when you exit, say the same.

Hadith 6456

وعنه، عن فضيل بن عثمان، عن عبد الله بن الحسن قال: إذا دخلت المسجد فقال: اللهم اغفر لي وافتح لي أبواب رحمتك، وإذا خرجت فقل: اللهم اغفر لي، وافتح لي أبواب فضلك.

From him, from Fudayl ibn Uthman, from Abdullah ibn Al-Hassan who said: When you enter the mosque, say: O Allah, forgive me and open for me the doors of Your mercy. And when you exit, say: O Allah, forgive me and open for me the doors of Your grace.

Shaykh Hurr Amili: And what indicates the first ruling has preceded in the chapter on ablution, and what indicates the second will come in the etiquettes of trade.

CHAPTER 40

Recommendation Of Entering The Mosque With The Right Foot And Exiting With The Left Foot, And Sending Blessings Upon Muhammad And His Family In Both Instances

[Hadith 6457 to 6458]

Hadith 6457

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: إذا دخلت المسجد فصل على النبي (صلى الله عليه وآله) وإذا خرجت فافعل ذلك.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him) who said: When you enter the mosque, send blessings upon the Prophet (peace be upon him and his family) and when you exit, do the same.

Hadith 6458

عن يونس، عنهم (عليهم السلام) قال: الفضل في دخول المسجد أن تبدأ برجلك اليمنى إذا دخلت وباليسرى إذا خرجت.

From Yunus, from them (peace be upon them) who said: The virtue in entering the mosque is to begin with your right foot when entering and with your left foot when exiting.

CHAPTER 41

Recommendation Of Standing At The Mosque Door And Reciting The Transmitted Supplication When Exiting

[Hadith 6459 to 6460]

Hadith 6459

عن أبي حفص العطار شيخ من أهل المدينة قال: سمعت أبا عبد الله (عليه السلام) يقول: قال رسول الله (صلى الله عليه وآله): إذا صلى أحدكم المكتوبة وخرج من المسجد فليقف بباب المسجد ثم ليقل:

From Abu Hafs al-Attar, a sheikh from the people of Medina, who said: I heard Abu Abdullah (peace be upon him) say: The Messenger of Allah (peace be upon him and his family) said: When one of you performs the obligatory prayer and exits the mosque, let him stand at the mosque door and say:

اللهم دعوتني فأجبت دعوتك، وصليت مكتوبتك، وانتشرت في أرضك كما أمرتني، فأسألك من فضلك العمل بطاعتك واجتناب سخطك والكفاف من الرزق برحمتك.

O Allah, You called me and I answered Your call, and I performed Your obligatory prayer, and I spread out in Your earth as You commanded me. So I ask You from Your grace to act in Your obedience, avoid Your anger, and sufficiency in provision by Your mercy.

Hadith 6460

عن عبد الله بن الحسن، عن أمه فاطمة، عن جدته فاطمة قالت: كان رسول الله (صلى الله عليه وآله): إذا دخل المسجد صلى على النبي (صلى الله عليه وآله) وقال:

From Abdullah ibn al-Hasan, from his mother Fatima, from his grandmother Fatima who said: When the Messenger of Allah (peace be upon him and his family) entered the mosque, he would send blessings upon the Prophet (peace be upon him and his family) and say:

اللهم اغفر لي ذنوبي وافتح لي أبواب رحمتك، فإذا خرج من الباب صلى على النبي (صلى الله عليه وآله) وقال: اللهم اغفر لي ذنوبي وافتح لي أبواب فضلك.

O Allah, forgive my sins and open for me the doors of Your mercy. And when he exited from the door, he would send blessings upon the Prophet (peace be upon him and his family) and say: O Allah, forgive my sins and open for me the doors of Your grace.

CHAPTER 42

Recommendation Of Greeting The Mosque, Which Is Two Rak'ahs

[Hadith 6461 to 6461]

Hadith 6461

عن أبي ذر قال: دخلت على رسول الله (صلى الله عليه وآله) وهو في المسجد جالس. فقال لي يا أبا ذر، إن للمسجد تحية، قلت: وما تحيته؟ قال: ركعتان تركعهما، فقلت: يا رسول الله إنك أمرتني بالصلاة، فما الصلاة؟ قال: خير موضوع، فمن شاء أقل ومن شاء أكثر - إلى أن قال:

From Abu Dharr who said: I entered upon the Messenger of Allah (peace and blessings be upon him and his family) while he was sitting in the mosque. He said to me: O Abu Dharr, the mosque has a greeting. I said: What is its greeting? He said: Two rak'ahs that you perform. I said: O Messenger of Allah, you ordered me to pray, so what is prayer? He said: It is the best thing established. Whoever wishes can do less, and whoever wishes can do more. - Until he said:

قلت: فأبي الصلاة أفضل؟ قال: طول القنوت، قلت: فأبي الصدقة أفضل؟ قال: جهد من مقل في (فقير في سر)، قلت: فما الصوم؟ قال: فرض مجزي، وعند الله أضعاف كثيرة.

I asked: Which prayer is best? He said: The one with long qunoot (supplication during prayer). I asked: Which charity is best? He said: The effort of one with little (given) to a poor person in secret. I asked: What about fasting? He said: An obligatory duty that is rewarding, and with Allah are many multiplied (rewards).

أقول: ويأتي ما يدل على كراهة جعل المساجد طرقاً حتى يصلي فيها ركعتين.

I (Hurr Amili) say: And what will come indicates the dislike of making mosques thoroughfares until one prays two rak'ahs in them.

CHAPTER 43

Recommended And Disliked Mosques In Kufa

[Hadith 6462 to 6466]

Hadith 6462

عن أبي حمزة أو عن عن أبي جعفر (عليه السلام) قال: إن بالكوفة مساجد ملعونة، ومساجد مباركة. فأما المباركة فمسجد غني، والله إن قبلته لقاسطة، وإن طينته لطيبة، ولقد وضعه رجل مؤمن ولا تذهب الدنيا حتى تفجر عنده عينان وتكون عنده جنتان، وأهله ملعونون وهو مسلوب منهم، ومسجد بني ظفر وهو مسجد السهلة، ومسجد بالحمراء، ومسجد جعفي وليس هو اليوم مسجدهم قال: درس، وأما المساجد الملعونة فمسجد ثقيف، ومسجد الأشعث، ومسجد جرير، ومسجد سماك، ومسجد بالحمراء، بني علي قبر فرعون من الفراعنة.

From Abu Hamza or from Abu Ja'far (peace be upon him) who said: In Kufa there are cursed mosques and blessed mosques. As for the blessed ones, there is the mosque of Ghani - by Allah its qibla is just and its soil is pure, and it was built by a believing man. This world will not end until two springs burst forth near it and two gardens will be there. Its people are cursed and it will be taken away from them. And the mosque of Bani Zafar which is the mosque of Sahla, and a mosque in Hamra, and the mosque of Ju'fi which is not their mosque today - he said it has been erased. As for the cursed mosques, they are: the mosque of Thaqif, the mosque of Al-Ash'ath, the mosque of Jarir, the mosque of Simak, and a mosque in Hamra which was built over the grave of one of the pharaohs.

Hadith 6463

عن أبي جعفر (عليه السلام) قال: جددت أربعة مساجد بالكوفة فرحا لقتل الحسين (عليه السلام): مسجد الأشعث، ومسجد جرير، ومسجد سماك، ومسجد شبث بن ربعي.

From Abu Ja'far (peace be upon him) who said: Four mosques in Kufa were renovated in celebration of the killing of Husayn (peace be upon him): the mosque of Al-Ash'ath, the mosque of Jarir, the mosque of Simak, and the mosque of Shabath bin Rib'i.

Hadith 6464, 6465

عن أبي عبد الله (عليه السلام) قال: إن أمير المؤمنين (عليه السلام) نهى بالكوفة عن الصلاة في خمسة مساجد: مسجد الأشعث بن قيس، ومسجد جرير بن عبد الله البجلي، ومسجد سماك بن محرمة ومسجد شبث بن ربعي، ومسجد التميم.

From Abu Abdullah (peace be upon him) who said: Indeed Amir al-Mu'minin (peace

Recommended And Disliked Mosques In Kufa

be upon him) prohibited prayer in five mosques in Kufa: The mosque of Al-Ash'ath bin Qais, the mosque of Jarir bin Abdullah al-Bajali, the mosque of Simak bin Makhrama, the mosque of Shabath bin Rib'i, and the mosque of al-Taym.

Translator: In the original arabic this hadith is combined under two numbers 6464 and 6465.

Hadith 6466

قال الكليني: وفي رواية أبي بصير: مسجد بني السيد، ومسجد بني عبد الله بن دارم، ومسجد سماك، ومسجد ثقيف، ومسجد الأشعث. أقول: ويأتي ما يدل على ما تستحب فيه الصلاة أيضا من مساجد الكوفة إن شاء الله.

Al-Kulayni said: And in the narration of Abu Basir: The mosque of Bani al-Sayyid, the mosque of Bani Abdullah bin Darim, the mosque of Simak, the mosque of Thaqif, and the mosque of Al-Ash'ath. I (Hurr Amili) say: And there will come what indicates which mosques of Kufa are recommended for prayer, God willing.

CHAPTER 44

Strong Recommendation To Visit The Great Mosque Of Kufa Even From Afar, To Pray Frequently In It Both Obligatory And Supererogatory Prayers

[Hadith 6467 to 6493]

Hadith 6467

عن أبي جعفر (عليه السلام) قال: مسجد كوفان روضة من رياض الجنة، صلى فيه ألف نبي وسبعون نبيا، وميمنته رحمة، وميسرته مكر، فيه عصى موسى، وشجرة يقطين، وخاتم سليمان، ومنه فار التنور، ونجرت السفينة، وهي صرة بابل، ومجمع الأنبياء.

From Abu Ja'far (peace be upon him) who said: The mosque of Kufa is a garden from the gardens of Paradise. A thousand and seventy prophets prayed in it. Its right side is mercy, and its left side is 'makr' (deception). In it is the staff of Moses, the gourd tree, Solomon's ring, and from it At-Tannur (*) overflowed, and the ark was carved. It is the center of Babylon and the gathering place of the prophets.

Translator: * Literally At-Tannur means an oven or a furnace (used for baking bread), but here it is referring to the Great Flood of Noah. In the context of the story of Noah, the Quran mentions At-Tannur in relation to the start of the flood. The hadith suggests that the location where the flood of Noah began was at or near the site of the Kufa mosque.

Hadith 6468

عن أبي عبد الله (عليه السلام) قال: سمعته يقول: نعم المسجد مسجد الكوفة صلى فيه ألف نبي وألف وصي، ومنه فار التنور، وفيه نجرت السفينة، ميمنته رضوان الله، ووسطه روضة من رياض الجنة، وميسرته مكر.

From Abu Abdullah (peace be upon him) who said: I heard him say: What an excellent mosque is the mosque of Kufa. A thousand prophets and a thousand successors prayed in it. From it At-Tannur (Flood of Noah) overflowed, and in it the ark was built. Its right side is the pleasure of Allah, its center is a garden from the gardens of Paradise, and its left side is deception.

فقلت لأبي بصير: ما يعني بقوله: مكر؟ قال: يعني منازل السلطان وكان أمير المؤمنين (عليه السلام) يقوم على باب المسجد ثم يرمي بسهمه فيقع في موضع التمارين، فيقول: ذلك من المسجد، وكان يقول: قد نقص من أساس المسجد مثل ما نقص في تربيعة. ورواه الصدوق بإسناده عن أبي بصير، إلى قوله وميسرته مكر يعني منازل الشيطان.

I said to Abu Basir: What does he mean by his saying 'makr'? He said: It means the houses of authority. And Amir al-Muminin (peace be upon him) would stand at the

door of the mosque then shoot his arrow, and it would land in the place of the date sellers, and he would say: That is part of the mosque. And he would say: What has decreased from the foundation of the mosque is like what has decreased in its square shape. And Al-Saduq narrated it with his chain from Abu Basir, up to his saying "and its left side is makr" meaning the dwellings of Satan.

Translator: The hadith suggests that the original mosque area was larger and included areas that were later occupied by other buildings or used for other purposes. The mention of "date sellers" indicates that commercial activities were taking place in areas that were once considered part of the mosque. This hadith appears to be discussing the changing boundaries of a mosque over time and the concept that the original mosque area might have been larger than its current size. It also touches on the idea that nearby areas, even if not currently used as part of the mosque, might still be considered sacred or part of the mosque's original boundaries.

Hadith 6469

عن أبي عبد الله (عليه السلام) قال: قال لي يا هارون بن خارجة، كم بينك وبين مسجد الكوفة؟ يكون ميلاً؟ قلت: لا، قال: فتصلي فيه الصلوات كلها؟ قلت: لا، قال: أما لو كنت بحضرته لرجوت أن لا تفوتني فيه صلاة، وتدري ما فضل ذلك الموضع؟ ما من عبد صالح ولا نبي إلا وقد صلى في مسجد كوفان.

From Abu Abdullah (peace be upon him) who said to me: O Harun bin Kharija, how far are you from the mosque of Kufa? Is it a mile? I said: No. He said: Do you pray all the prayers in it? I said: No. He said: If I were near it, I would hope not to miss a single prayer in it. Do you know the virtue of that place? There is no righteous servant nor prophet except that he prayed in the mosque of Kufa,

حتى أن رسول الله (صلى الله عليه وآله) لما أسري به قال له جبرئيل: أتدري أين أنت الساعة يا رسول الله؟ أنت مقابل مسجد كوفان، قال: فاستأذن لي ربي حتى آتية فاصلي ركعتين، فاستأذن الله عز وجل فأذن له.

Even the Messenger of Allah (peace and blessings be upon him and his family) when he was taken on the night journey. Jibril said to him: Do you know where you are now, O Messenger of Allah? You are facing the mosque of Kufa. He said: Ask permission from my Lord for me to go to it and pray two rak'ahs. So he asked permission from Allah, the Mighty and Majestic, and He permitted him.

وإن ميمنته لروضة من رياض الجنة، وإن وسطه لروضة من رياض الجنة، وإن مؤخره لروضة من رياض الجنة، وإن الصلاة المكتوبة فيه لتعدل بألف صلاة، وإن النافلة فيه لتعدل بخمسمائة صلاة.

Indeed, its right side is a garden from the gardens of Paradise, its center is a garden from the gardens of Paradise, and its back is a garden from the gardens of Paradise. Indeed, the obligatory prayer in it equals a thousand prayers, and the supererogatory prayer in it equals five hundred prayers.

وإن الجلوس فيه بغير تلاوة ولا ذكر لعبادة، ولو علم الناس ما فيه لاتوه ولو حبوا. قال سهل: وروي لي عن عمرو، أن الصلاة فيه لتعدل بحجة، وأن النافلة فيه لتعدل بعمرة.

Sitting in it without recitation or remembrance is worship. If people knew what was

in it, they would come to it even if they had to crawl. Sahl said: And it was narrated to me from Amr that prayer in it equals a hajj, and that the supererogatory prayer in it equals an umrah.

Hadith 6470

ورواه الشيخ مرسلًا من قوله: ما من عبد صالح، إلى قوله ولو حبوا، وترك قوله: وسطه لروضة من رياض الجنة.

And the Sheikh narrated it as a mursal hadith (without a complete chain of narration) from his saying: "There is no righteous servant..." to his saying "...even if they had to crawl," and he omitted the phrase: "its center is a garden from the gardens of Paradise."

Hadith 6471

عن أبي حمزة قال: إن أول ما عرفت عن علي بن الحسين (عليه السلام) أنني رأيت رجلاً دخل من باب الفيل فصلى أربع ركعات فتبعته حتى أتى بئر الركوة وإذا بناقتين معقولتين ومعهما غلام أسود فقلت له: من هذا؟ قال: هذا علي بن الحسين فدنوت إليه وسلمت عليه فقلت: ما أقدمك بلادا قتل فيها أبوك وجدك؟ فقال: زرت أبي وصليت في هذا المسجد، ثم قال: هاهونا وجهي (صلى الله عليه).

From Abu Hamza who said: The first thing I knew about Ali bin Al-Hussain (peace be upon him) was that I saw a man enter from the Gate of the Elephant and pray four rak'ahs. I followed him until he came to the Well of the Vessel, and there were two she-camels tied up with a black slave with them. I said to him: Who is this? He said: This is Ali bin Al-Hussain. So I approached him and greeted him. I said: What brought you to a land where your father and grandfather were killed? He said: I visited my father and prayed in this mosque. Then he said: This is my direction (blessings of Allah on him).

Hadith 6472

عن أبي حمزة الثماني إن علي بن الحسين (عليه السلام) أتى مسجد الكوفة عمداً من المدينة فصلى فيه ركعات، ثم عاد حتى ركب راحلته وأخذ الطريق.

From Abu Hamza Al-Thumali that Ali bin Al-Hussain (peace be upon him) came to the mosque of Kufa intentionally from Medina and prayed some rak'ahs in it, then returned until he mounted his riding animal and took the road.

Hadith 6473

عن عمرو بن خالد مثله إلا أنه قال: فصلى فيه ركعتين ثم جاء.

From Amr bin Khalid, similar to it except that he said: He prayed two rak'ahs in it then came.

Hadith 6474

قال أبو عبد الله (عليه السلام): حد مسجد الكوفة آخر السراجين خطه آدم، وأنا أكره أن أدخله راكباً، قال: قلت: فمن غيره عن خطته؟ قال: أما أول ذلك فالطوفان في زمن نوح، ثم غيره أصحاب كسرى والنعمان، ثم غيره زياد بن أبي سفيان.

Abu Abdullah (peace be upon him) said: The boundary of the mosque of Kufa is the end of the saddlers' area. Adam drew its line, and I dislike entering it riding. I (the narrator) said: Who changed it from its original line? He said: As for the first of that, it was the flood in the time of Noah, then the companions of Chosroes and Al-Nu'man changed it, then Ziyad bin Abi Sufyan changed it.

Hadith 6475

عن أبي عبد الله (عليه السلام) أنه كان معه بالكوفة فمضى حتى انتهى إلى طاق الزيتين وهو آخر السراجين فنزل وقال: انزل فإن هذا الموضع كان مسجد الكوفة الأول الذي خطه آدم وأنا أكره أن أدخله راكباً، ثم ذكر مثله.

From Abu Abdullah (peace be upon him) that he was with him in Kufa and he went until he reached the arch of the oil sellers, which is the end of the saddlers' area. He dismounted and said: Dismount, for this place was the first mosque of Kufa which Adam drew its line, and I dislike entering it riding. Then he mentioned similar to it.

Hadith 6476

عن أبي جعفر الباقر (عليه السلام) قال: قلت له: أي البقاع أفضل بعد حرم الله وحرم رسوله؟ قال: الكوفة يا أبا بكر هي الزكية الطاهرة، فيها قبور النبيين والمرسلين وغير المرسلين والأوصياء الصادقين، وفيها مسجد سهيل الذي لم يبعث الله نبياً إلا وقد صلى فيه، وفيها يظهر عدل الله، وفيها يكون قائمه والقوام من بعده، وهي منازل النبيين والأوصياء والصالحين.

From Abu Ja'far Al-Baqir (peace be upon him) who said: I said to him: Which places are most virtuous after the sanctuary of Allah and the sanctuary of His Messenger? He said: Kufa, O Abu Bakr. It is the pure and clean one. In it are the graves of the prophets, the messengers, those who were not messengers, and the truthful successors. In it is the mosque of Suhayl in which Allah did not send a prophet except that he prayed in it. In it, the justice of Allah will appear. In it will be His Qa'im and those who stand after him. It is the dwelling of the prophets, the successors, and the righteous.

Hadith 6477

عن خالد القلانسي قال: سمعت أبا عبد الله (عليه السلام) يقول: صلاة في مسجد الكوفة بألف صلاة.

From Khalid Al-Qalanisi who said: I heard Abu Abdullah (peace be upon him) say: A prayer in the mosque of Kufa equals a thousand prayers.

Hadith 6478

وبالاسناد عن خالد القلانسي، عن الصادق (عليه السلام) قال: مكة حرم الله وحرم رسوله وحرم علي بن أبي طالب (عليه السلام)، الصلاة فيها بمائة ألف صلاة، والدرهم فيها بمائة ألف درهم، والمدينة حرم الله وحرم رسوله وحرم علي بن أبي طالب (عليه السلام)، الصلاة فيها بعشرة آلاف صلاة، والدرهم فيها بعشرة آلاف درهم والكوفة حرم الله وحرم رسوله وحرم علي بن أبي طالب (عليه السلام)، الصلاة فيها بألف صلاة وسكت عن الدرهم.

And with the chain from Khalid Al-Qalanisi, from Al-Sadiq (peace be upon him) who said: Mecca is the sanctuary of Allah, the sanctuary of His Messenger, and the sanctuary of Ali bin Abi Talib (peace be upon him). Prayer in it equals a hundred thousand prayers, and a dirham in it equals a hundred thousand dirhams. Medina is the sanctuary of Allah, the sanctuary of His Messenger, and the sanctuary of Ali bin Abi Talib (peace be upon him). Prayer in it equals ten thousand prayers, and a dirham in it equals ten thousand dirhams. Kufa is the sanctuary of Allah, the sanctuary of His Messenger, and the sanctuary of Ali bin Abi Talib (peace be upon him). Prayer in it equals a thousand prayers, and he was silent about the dirham.

Hadith 6479

ورواه الكليني عن علي بن إبراهيم وغيره، عن أبيه، عن خالد بن ماد القلانسي مثله وزاد: والدرهم فيها بألف درهم.

And Al-Kulayni narrated it from Ali bin Ibrahim and others, from his father, from Khalid bin Mad Al-Qalanisi similar to it and added: And a dirham in it equals a thousand dirhams.

Hadith 6480

عن أبي جعفر الباقر (عليه السلام) قال: لو يعلم الناس ما في مسجد الكوفة لأعدوا له الزاد والرواحل من مكان بعيد، إن صلاة فريضة فيه تعدل حجة، وصلاة نافلة فيه تعدل عمرة.

From Abu Ja'far Al-Baqir (peace be upon him) who said: If people knew what is in the mosque of Kufa, they would prepare provisions and mounts for it from distant places. Indeed, an obligatory prayer in it equals a hajj, and a supererogatory prayer in it equals an umrah.

Hadith 6481

عن الأصبح بن نباتة، عن أمير المؤمنين (عليه السلام) قال: النافلة في هذا المسجد تعدل عمرة مع النبي (صلى الله عليه وآله)، والفريضة تعدل حجة مع النبي (صلى الله عليه وآله)، وقد صلى فيه ألف نبي وألف وصي.

From Al-Asbagh bin Nubata, from Amir al-Muminin (peace be upon him) who said: A supererogatory prayer in this mosque equals an umrah with the Prophet (peace and blessings be upon him and his family), and an obligatory prayer equals a hajj with the Prophet (peace and blessings be upon him and his family). A thousand prophets and a thousand successors have prayed in it.

Hadith 6482

محمد بن علي بن الحسين قال: قال أمير المؤمنين (عليه السلام) لا تشد الرجال إلا إلى ثلاثة مساجد: المسجد الحرام، ومسجد الرسول (عليه السلام)، ومسجد الكوفة.

Muhammad bin Ali bin Al-Hussein said: Amir al-Muminin (peace be upon him) said: Do not set out on a journey except to three mosques: the Sacred Mosque, the Mosque of the Messenger (peace be upon him), and the mosque of Kufa.

Hadith 6483

قال: وقال رسول الله (صلى الله عليه وآله): لما أسري بي مررت بموضع مسجد الكوفة وأنا على البراق ومعني جبرئيل (عليه السلام) فقال: يا محمد انزل فصل في هذا المكان. قال: فنزلت فصليت.

He said: And the Messenger of Allah (peace and blessings be upon him and his family) said: When I was taken on the night journey, I passed by the location of the mosque of Kufa while I was on Al-Buraq and Jibril (peace be upon him) was with me. He said: O Muhammad, descend and pray in this place. He said: So I descended and prayed.

Hadith 6484

وباسناده عن الأصبح بن نباتة أن أمير المؤمنين (عليه السلام) قال: يا أهل الكوفة لقد حباكم الله عز وجل بما لم يحب به أحدا، من فضل مصلاكم بيت آدم وبيت نوح وبيت إدريس، ومصلى إبراهيم الخليل، ومصلى أخي الخضر، ومصلاي

And with his chain from Al-Asbagh bin Nubata that Amir al-Muminin (peace be upon him) said: O people of Kufa, Allah the Mighty and Majestic has favored you with what He has not favored anyone else, with the virtue of your prayer place being the house of Adam, the house of Noah, the house of Idris, the prayer place of Ibrahim the Friend, the prayer place of my brother Al-Khidr, and my prayer place.

وإن مسجداكم هذا لاحد المساجد الأربعة التي اختارها الله عز وجل لأهلها، وكأني به قد أتني به يوم القيامة في ثوبين أبيضين يتشبه بالمحرم ويشفع لأهله ولمن يصلي فيه فلا ترد شفاعته، ولا تذهب الأيام والليالي

حتى ينصب الحجر الأسود فيه.

Indeed, this mosque of yours is one of the four mosques that Allah the Mighty and Majestic has chosen for its people. It is as if I see it on the Day of Resurrection in two white garments resembling the one in a state of ihram, interceding for its people and those who pray in it. Its intercession will not be rejected. The days and nights will not pass until the Black Stone is installed in it.

وليأتين عليه زمان يكون مصلى المهدي من ولدي، ومصلى كل مؤمن. ولا يبقي على الأرض مؤمن إلا كان به أو حن قلبه إليه، فلا تهجروه وتقربوا إلى الله عز وجل بالصلاة فيه وارغبوا إليه في قضاء حوائجكم، فلو يعلم الناس ما فيه من البركة لاتوه من أقطار الأرض ولو حبوا على الثلج.

A time will come when it will be the prayer place of the Mahdi from my descendants, and the prayer place of every believer. There will not remain a believer on earth except that he will be in it or his heart will yearn for it. So do not abandon it and draw near to Allah the Mighty and Majestic by praying in it, and desire from Him the fulfillment of your needs. If people knew the blessings in it, they would come to it from the corners of the earth even if they had to crawl on snow.

Hadith 6485

عن أبي عبد الله (عليه السلام) قال: صلاة في مسجد الكوفة تعدل ألف صلاة في غيره من المساجد.

From Abu Abdullah (peace be upon him) who said: A prayer in the mosque of Kufa equals a thousand prayers in other mosques.

Hadith 6486

عن منصور بن يونس، عن (سليم مولى) طربال وغيره قال: قال أبو عبد الله (عليه السلام): نفقة درهم بالكوفة تحسب بمائة درهم فيما سواها، وركعتان فيها تحسب بمائة ركعة.

From Mansur bin Yunus, from Sulaym (the freed slave of) Tirbal and others who said: Abu Abdullah (peace be upon him) said: Spending a dirham in Kufa is counted as a hundred dirhams elsewhere, and two rak'ahs in it are counted as a hundred rak'ahs.

Hadith 6487

عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: صلاة في مسجد الكوفة الفريضة تعدل حجة مقبولة، والتطوع فيه يعدل عمرة مقبولة.

From Abu Hamza, from Abu Ja'far (peace be upon him) who said: An obligatory prayer in the mosque of Kufa equals an accepted hajj, and a supererogatory prayer in it equals an accepted umrah.

Hadith 6488

عن أبي جعفر (عليه السلام) أنه قال لرجل من أهل الكوفة أتصلي في مسجد الكوفة كل صلاتك؟ قال: لا. قال: أتغتسل من فرائدكم كل يوم مرة؟ قال: لا. قال: ففي كل جمعة؟ قال: لا. قال: ففي كل شهر؟ قال: لا. قال: ففي كل سنة؟ قال: لا. قال أبو جعفر (عليه السلام): إنك لمحروم من الخير. قال: ثم قال: أتزور قبر الحسين في كل جمعة؟ قال: لا. قال: في كل شهر؟ قال: لا. قال: في كل سنة؟ قال: لا. فقال أبو جعفر (عليه السلام): إنك لمحروم من الخير.

From Abu Ja'far (peace be upon him) that he said to a man from the people of Kufa: Do you pray all your prayers in the mosque of Kufa? He said: No. He said: Do you bathe in your Euphrates every day? He said: No. He said: Every Friday? He said: No. He said: Every month? He said: No. He said: Every year? He said: No. Abu Ja'far (peace be upon him) said: You are indeed deprived of good. Then he said: Do you visit the grave of Al-Hussain every Friday? He said: No. He said: Every month? He said: No. He said: Every year? He said: No. So Abu Ja'far (peace be upon him) said: You are indeed deprived of good.

Hadith 6489

عن أبي جعفر (عليه السلام) قال: لا تدع يا أبا عبيدة الصلاة في مسجد الكوفة ولو أتيتَه حبوًا فإن الصلاة فيه (تعدل سبعين) صلاة في غيره من المساجد.

From Abu Ja'far (peace be upon him) who said: O Abu Ubayda, do not abandon prayer in the mosque of Kufa even if you have to crawl to it, for prayer in it equals seventy prayers in other mosques.

Hadith 6490

عن ابن سنان قال: سمعت الرضا (عليه السلام) يقول: الصلاة في مسجد الكوفة فردًا أفضل من سبعين صلاة في غيره جماعة.

From Ibn Sinan who said: I heard Al-Ridha (peace be upon him) say: Praying alone in the mosque of Kufa is better than seventy prayers in congregation elsewhere.

Hadith 6491

عن خلد: القلانسي قال: سمعت أبا عبد الله (عليه السلام) يقول: الصلاة في مسجد الكوفة بألف صلاة.

From Khallad Al-Qalanisi who said: I heard Abu Abdullah (peace be upon him) say: Prayer in the mosque of Kufa equals a thousand prayers.

Hadith 6492

عن ليث بن أبي سليم، عن عائشة - في حديث - عن النبي (صلى الله عليه وآله) قال: عرج بي إلى السماء فاهبطت إلى مسجد الكوفة فصليت فيه ركعتين، ثم قال: وإن الصلاة المفروضة فيه تعدل حجة مبرورة، والنافلة تعدل عمرة مبرورة.

From Layth bin Abi Sulaym, from Aisha - in a hadith - from the Prophet (peace and blessings be upon him and his family) who said: I was taken up to the heavens, then I was brought down to the mosque of Kufa and I prayed two rak'ahs in it. Then he said: Indeed, the obligatory prayer in it equals an accepted pilgrimage, and the supererogatory prayer equals an accepted umrah.

Hadith 6493, 6494

علي بن موسى بن طاووس في (مصباح الزائر) قال: روي أن الفريضة في مسجد الكوفة بألف فريضة، والنافلة بخمس مائة. قال: وروي أن الفريضة فيه بحجة، والنافلة بعمره.

Ali bin Musa bin Tawus in "Misbah Al-Za'ir" said: It is narrated that the obligatory prayer in the mosque of Kufa equals a thousand obligatory prayers, and the supererogatory prayer equals five hundred. He said: And it is narrated that the obligatory prayer in it equals a pilgrimage, and the supererogatory prayer equals an umrah.

Translator: In the original Arabic, hadith 6493 and 6494 are combined into a single entry.

CHAPTER 45

Recommendation Of Choosing To Stay In The Mosque Of Kufa And Praying In It Over Traveling To Visit Al-Aqsa Mosque

[Hadith 6495 to 6495]

Hadith 6495

عن أبي عبد الله (عليه السلام) قال: جاء رجل إلى أمير المؤمنين (عليه السلام) وهو في مسجد الكوفة فقال: السلام عليك يا أمير المؤمنين ورحمة الله وبركاته، فرد عليه فقال: جعلت فداك إني أردت المسجد الأقصى فأردت أن أسلم عليك وأودعك، فقال له: وأي شيء أردت بذلك؟ قال الفضل جعلت فداك،

From Abu Abdullah (peace be upon him) who said: A man came to Amir al-Muminin (peace be upon him) while he was in the mosque of Kufa and said: Peace be upon you, O Amir al-Muminin, and the mercy of Allah and His blessings. He returned his greeting and the man said: May I be sacrificed for you, I intended to go to Al-Aqsa Mosque and I wanted to greet you and bid you farewell. He said to him: And what did you intend by that? He said: The virtue, may I be sacrificed for you.

قال فبيع راحلتك وكل زادك وصل في هذا المسجد فإن الصلاة المكتوبة فيه حجة مبرورة والنافلة عمرة مبرورة والبركة منه على اثني عشر ميلا يمينه يمن ويساره مكر، وفي وسطه عين من دهن وعين من لبن وعين من ماء شراب للمؤمنين، وعين من ماء طاهر للمؤمنين منه سارت سفينة نوح، وكان فيه نسر ويغوث ويعوق وصلى فيه سبعون نبيا وسبعون وصيا أنا أحدهم، وقال بيده في صدره ما دعا فيه مكروب بمسألة في حاجة من الحوائج إلا أجابه الله تعالى وفرج عنه كربته.

He (peace be upon him) said: Then sell your mount, eat your provisions, and pray in this mosque, for the obligatory prayer in it equals an accepted hajj, and the supererogatory prayer equals an accepted umrah. The blessing from it extends for twelve miles. Its right side is blessing and its left side is deception. In its center is a spring of oil, a spring of milk, a spring of drinking water for the believers, and a spring of pure water for the believers. From it, Noah's ark sailed, and in it were Nasr, Yaghuth, and Ya'uq. Seventy prophets and seventy successors prayed in it, I am one of them. And he placed his hand on his chest and said: No distressed person has supplicated in it asking for a need from the needs except that Allah the Exalted answered him and relieved his distress.

Shaykh Hurr Amili: And most of the previous and upcoming hadiths about the virtue of mosques have been narrated with many chains of narration which we have omitted for brevity.

CHAPTER 46

Non-recommendation Of Traveling To Pray In Any Mosque Except The Sacred Mosque, The Mosque Of The Prophet (peace And Blessings Be Upon Him And His Family), And The Mosque Of Kufa

[Hadith 6496 to 6496]

Hadith 6496

عن الحسن بن علي وأبي الصخر جميعا يرفعانه إلى أمير المؤمنين (عليه السلام) قال: لا تشد الرحال إلا إلى ثلاثة مساجد: المسجد الحرام، ومسجد الرسول (صلى الله عليه وآله)، ومسجد الكوفة.

From Al-Hassan bin Ali and Abu Al-Sakhr, both raising it to Amir al-Muminin (peace be upon him) who said: Do not set out on a journey except to three mosques: the Sacred Mosque (Masjid al-Haram), the Mosque of the Prophet (peace and blessings be upon him and his family), and the Mosque of Kufa.

CHAPTER 47

Recommendation Of Prayer At The Seventh And Fifth Pillars Of The Kufa Mosque

[Hadith 6497 to 6502]

Hadith 6497

عن أبي إسماعيل السراج قال . قال معاوية بن وهب وأخذ بيدي وقال : قال لي أبو حمزة وأخذ بيدي قال : وقال لي الأصمغ ابن نباتة وأخذ بيدي فأراني الأستوانة السابعة فقال : هذا مقام أمير المؤمنين (عليه السلام) . قال : وكان الحسن بن علي يصلي عند الخامسة فإذا غاب أمير المؤمنين صلى فيها الحسن وهي من باب كندة .

From Abu Ismail Al-Sarraj who said: Muawiya bin Wahb took my hand and said: Abu Hamza took my hand and said: Al-Asbagh ibn Nubata took my hand and showed me the seventh pillar and said: This is the prayer place of Amir al-Mu'minin (peace be upon him). He said: And Al-Hassan bin Ali used to pray at the fifth pillar, and when Amir al-Mu'minin was absent, Al-Hassan would pray at it, and it is from the direction of the Kindah (*) gate.

Translator: * Bab Kindah refers to one of the main gates or entrances of the Great Mosque of Kufa. Kindah was a prominent Arab tribe, and this gate was named after them, likely due to their settlement in that area or their involvement in the early Islamic community of Kufa.

Hadith 6498

عن علي بن شجرة . عن بعض ولد ميثم قال : كان أمير المؤمنين (عليه السلام) يصلي إلى الأستوانة السابعة مما يلي أبواب كندة وبينه وبين السابعة مقدار ممر عنز .

From Ali bin Shajara, from some descendants of Maytham who said: Amir al-Mu'minin (peace be upon him) used to pray at the seventh pillar which is next to the Kinda gates, and between him and the seventh pillar was a space enough for a goat to pass through.

Hadith 6499

وبالاسناد عن علي بن أسباط قال وحدثني غيره أنه كان ينزل في كل ليلة ستون ألف ملك . يصلون عند السابعة ثم لا يعود منهم ملك إلى يوم القيامة .

With the chain from Ali bin Asbat who said, and others narrated to me: Every night sixty thousand angels descend and pray at the seventh pillar, then none of them return until the Day of Resurrection.

Hadith 6500

عن سفيان بن السمط قال: قال أبو عبد الله: إذا دخلت من الباب الثاني في ميمنة المسجد فعده خمس أساطين، ثنتين منها في الظلال وثلاث في الصحن فعند الثالثة صلى إبراهيم وهي الخامسة من الحائط، قال: فلما كان أيام أبي العباس دخل أبو عبد الله (عليه السلام) من باب الفيل فتياسر حين دخل من الباب فصلى عند الأستوانة الرابعة وهي بحداء الخامسة، فقلت أفتلك أستوانة إبراهيم (عليه السلام)؟ فقال لي: نعم.

From Sufyan bin al-Simt who said: Abu Abdullah said: When you enter from the second door on the right side of the mosque, count five pillars - two of them in the shade and three in the courtyard. At the third pillar is the prayer place of Ibrahim, and it is the fifth from the wall. He said: During the time of Abu al-Abbas, Abu Abdullah (peace be upon him) entered from Bab al-Feel (Elephant Gate) and moved to the left when he entered from the door, then prayed at the fourth pillar which is parallel to the fifth. So I asked him: Is that the pillar of Ibrahim (peace be upon him)? He said to me: Yes.

Hadith 6501

عن أبي عبد الله (عليه السلام) قال: الأستوانة السابعة مما يلي أبواب كندة في الصحن مقام إبراهيم والخامسة مقام جبرئيل (عليه السلام).

From Abu Abdullah (peace be upon him) who said: The seventh pillar from the direction of the Kinda gates in the courtyard is the station of Ibrahim, and the fifth is the station of Gabriel (peace be upon him).

Hadith 6502

عن أبي حمزة الثمالي قال: دخلت مسجد الكوفة فإذا أنا برجل عند الأستوانة السابعة قائم يصلي يحسن ركوعه وسجوده فسمعتة يقول في سجوده وذكر دعاء قال: ثم انفتل وخرج من باب كندة حتى أتى مناخ الكلبيين فمر بأسود فأمره بشئ لن أفهمه، فقلت: من هذا؟ فقال: هذا علي بن الحسين (عليه السلام). فقلت: جعلني الله فداك ما أقدمك هذا الموضع؟ قال: الذي رأيت.

From Abu Hamza Al-Thumali who said: I entered the Kufa mosque and saw a man at the seventh pillar standing in prayer, performing his bowing and prostration perfectly. I heard him saying a supplication in his prostration. Then he concluded and left through the Kinda gate until he reached Manakh Al-Kalbiyyin where he passed by a black man and told him something I did not understand. I asked: Who is this? They said: This is Ali ibn Al-Hussein (peace be upon him). I said: May Allah make me your ransom, what brought you to this place? He replied: What you saw.

CHAPTER 48

Recommendation Of Prayer For Needs In Kufa Mosque And Its Method

[Hadith 6503 to 6503]

Hadith 6503

علي بن موسى بن جعفر بن طاووس في (مصباح الزائر) عن الصادق (عليه السلام) قال: من صلى في مسجد الكوفة ركعتين يقرأ في كل ركعة: الحمد، والمعوذتين والاخلاص، والكافرون، والنصر، والقدر، وسبح اسم ربك الاعلى، فإذا سلم سبّح الزهراء (عليها السلام) ثم سأل الله سبحانه أي حاجة شاء قضاها له واستجاب دعاءه.

Ali ibn Musa ibn Jafar ibn Tawus in (Misbah al-Zair) from Al-Sadiq (peace be upon him) said: Whoever prays two rak'ah in the mosque of Kufa, reciting in each rak'ah: Al-Fatiha, Al-Muawwidhatayn (Al-Falaq and Al-Nas), Al-Ikhlās, Al-Kafirun, Al-Nasr, Al-Qadr, and Sabbih isma rabbika al-a'la (Al-A'la), then after saying the salam performs the tasbeeh of Al-Zahra (peace be upon her), then asks Allah the Glorified for any need he wishes, He will fulfill it for him and answer his prayer.

قال الراوي: سألت الله سبحانه وتعالى بعد هذه الصلاة سعة الرزق فاتسع رزقي وحسن حالي، قال: وعلمته رجلا مقترا عليه فوسع الله عليه.

The narrator said: I asked Allah the Glorified and Exalted after this prayer for expansion in sustenance, and my sustenance was expanded and my condition improved. He said: And I taught it to a man who was in financial constraint, and Allah gave him abundance.

CHAPTER 49

Recommendation Of Praying In Masjid Al-Sahla, Seeking Protection In It, And Supplicating In It During Distress

[Hadith 6504 to 6510]

Hadith 6504

عن أبي عبد الله (عليه السلام) قال: سمعته يقول لأبي حمزة الثمالي: يا أبا حمزة هل شهدت عمي ليلة خرج؟ قال: نعم، فقال: هل صلى في مسجد سهيل؟ قال: وأين مسجد سهيل لعلك تعني مسجد السهلة؟ قال: نعم، قال: أما أنه لو صلى فيه ركعتين ثم استجار بالله لأجاره سنة، فقال أبو حمزة: بأبي أنت وأمي هذا مسجد السهلة؟

From Abu Abdullah (peace be upon him), he said: I heard him saying to Abu Hamza Al-Thumali: O Abu Hamza, were you present with my uncle the night he left? He said: Yes. He asked: Did he pray in Masjid Suhail? He said: Where is Masjid Suhail? Perhaps you mean Masjid Al-Sahla? He said: Yes. He said: If he had prayed two rak'ah there and sought Allah's protection, He would have protected him for a year. Abu Hamza said: May my father and mother be sacrificed for you, this is Masjid Al-Sahla?

قال: نعم، فيه بيت إبراهيم الذي كان يخرج منه إلى العمالة، وفيه بيت إدريس الذي كان يخيظ فيه، وفيه صخرة خضراء فيها صورة جميع النبيين (عليهم السلام) وتحت الصخرة الطينة التي خلق الله منها النبيين، وفيها المعراج، وهو الفارق موضع منه وهو ممر الناس وهو من كوفان، وفيه ينفخ في الصور وإليه المحشر، ويحشر من جانبه سبعون ألفاً يدخلون الجنة.

He said: Yes, in it is the house of Ibrahim from which he would go out to the Amalekites, and in it is the house of Idris where he would sew, and in it is a green rock containing the image of all prophets (peace be upon them), and beneath the rock is the clay from which Allah created the prophets, and in it is the ascension, and it is the separator - a place from it and it is the passage of people and it is from Kufa, and in it the trumpet will be blown and to it is the gathering, and from its side seventy thousand will be gathered who will enter Paradise.

Hadith 6505

قال: وروي عن الصادق (عليه السلام) أنه قال: ما من مكروب يأتي مسجد السهلة فيصلّي فيه ركعتين بين العشاءين ويدعو الله عز وجل إلا فرج الله كربته.

It is narrated from Al-Sadiq (peace be upon him) that he said: No distressed person comes to Masjid Al-Sahla and prays two rak'ah between the two evening prayers and supplicates to Allah, the Mighty and Majestic, except that Allah relieves his distress.

Hadith 6506

عن عبد الله بن أبان قال: دخلنا على أبي عبد الله (عليه السلام) فسألنا أفيكم أحد عنده علم عمي زيد بن علي؟ فقال له رجل من القوم: أنا عندي علم من عمك، كنا عنده ذات ليلة في دار معاوية بن إسحاق الأنصاري إذ قال: انطلقوا بنا نصلي في مسجد السهلة، فقال أبو عبد الله (عليه السلام): وفعل؟ فقال: لا جاءه أمر فشغله عن الذهاب.

From Abdullah ibn Aban who said: We entered upon Abu Abdullah (peace be upon him) and asked if any of us had knowledge about his uncle Zayd ibn Ali. A man from the group said: I have knowledge about your uncle. We were with him one night in the house of Muawiya ibn Ishaq al-Ansari when he said: Let us go pray in Masjid al-Sahla. Abu Abdullah (peace be upon him) said: And did he do it? He replied: No, something came up that kept him from going.

فقال: أما والله لو استعان الله به حولاً لأعاده، أما علمت أنه موضع بيت إدريس النبي (عليه السلام) الذي كان يخطط فيه، ومنه سار إبراهيم إلى اليمن بالعمالقة، ومنه سار داود إلى جالوت، وإن فيه لصخرة خضراء فيها مثال كل نبي، ومن تحت تلك الصخرة أخذت طينة كل نبي وإنه لمناخ الراكب قيل: ومن الراكب؟ قال: الخضر (عليه السلام).

He said: By Allah, had he sought refuge with Allah there for a year, He would have protected him. Do you not know that it is the location of Prophet Idris's (peace be upon him) house where he used to sew, and from it Ibrahim traveled to Yemen with the Amalekites, and from it David went to Goliath, and in it is a green rock that has the likeness of every prophet, and from beneath that rock was taken the clay of every prophet, and it is the resting place of the Rider. It was asked: Who is the Rider? He said: Al-Khidr (peace be upon him).

Hadith 6507

عن صالح ابن أبي الأسود قال: قال أبو عبد الله (عليه السلام) وذكر مسجد السهلة فقال: أما إنه منزل صاحبنا إذا قام بأهله.

From Salih ibn Abi al-Aswad who said: Abu Abdullah (peace be upon him) mentioned Masjid al-Sahla and said: Indeed it is the dwelling of our companion when he rises with his family (*).

Translator: * "Ahl" in Arabic has several meanings and can be translated in various ways. It could mean Family (referring to immediate family members or close relatives) or People (referring to a broader group of people associated with him) or Followers (referring to adherents of a particular person or ideology) or Inhabitants (referring to a place, it can mean the residents or people living in that area) or Deserving ones (referring to those who are worthy or qualified for something).

Hadith 6508

عن أبي عبد الله (عليه السلام) قال: بالكوفة مسجد يقال له: مسجد السهلة لو أن عمي زيدا أتاه فصلى فيه واستجار الله لاجاره عشرين سنة. فيه مناخ الراكب. وبيت إدريس النبي (عليه السلام). وما أتاه مكروب قط فصلى فيه بين العشاءين ودعا الله إلا فرج الله كربته.

From Abu Abdullah (peace be upon him) who said: In Kufa there is a mosque called Masjid al-Sahla. If my uncle Zayd had come to it and prayed there and sought Allah's protection, He would have protected him for twenty years. In it is the resting place of the Rider, and the house of Prophet Idris (peace be upon him), and no distressed person has ever come to it and prayed two rak'ahs between the two evening prayers and supplicated to Allah except that Allah relieved his distress.

Hadith 6509

قال الكليني: وروي أن مسجد السهلة حده إلى الروحاء.

It is narrated that the boundary of Masjid al-Sahla extends to al-Rawha.

Hadith 6510

عن العلاء بن رزین قال: قال لي أبو عبد الله (عليه السلام): تصلي في المسجد الذي عندكم الذي تسمونه مسجد السهلة ونحن نسميه مسجد الثرى؟ قلت: إني لأصلي فيه جعلت فداك فقال: إيتيه فإنه لم يأتته مكروب إلا فرج الله كربته. أو قال: قضى حاجته وفيه زبرجدة فيها صورة كل نبي وكل وصي.

From al-Ala ibn Razin who said: Abu Abdullah (peace be upon him) said to me: Do you pray in the mosque that is near you which you call Masjid al-Sahla and we call it Masjid al-Thara? I said: Indeed I pray there, may I be sacrificed for you. He said: Go to it, for no distressed person comes to it except that Allah relieves his distress - or he said: fulfills his need. And in it is an emerald which contains the image of every prophet and every successor.

CHAPTER 50

The Recommendation Of Performing Many Prayers In Masjid Al-Khayf, Especially In Its Center

[Hadith 6511 to 6513]

Hadith 6511

عن أبي عبد الله (عليه السلام) قال: صل في مسجد الخيف وهو مسجد منى، وكان مسجد رسول الله (صلى الله عليه وآله) على عهده عند المنارة التي في وسط المسجد وفوقها إلى القبلة نحو من ثلاثين ذراعاً وعن يمينها وعن يسارها وخلفها نحو من ذلك قال: فتح ذلك فإن استطعت أن يكون مصلاًك فيه فافعل فإنه قد صلى فيه ألف نبي، وإنما سمي الخيف لأنه مرتفع عن الوادي، وما ارتفع عن الوادي سمي خيفاً.

From Abu Abdullah (peace be upon him) who said: Pray in Masjid al-Khayf, which is the mosque of Mina. The mosque of the Messenger of Allah (peace be upon him and his family) during his time was near the minaret that is in the center of the mosque, and from it towards the qibla about thirty cubits, and to its right and left and behind it about the same distance. He said: Seek that spot, and if you can make it your prayer place, then do so, for a thousand prophets have prayed there. It was named al-Khayf because it is elevated from the valley, and whatever is elevated from the valley is called khayf.

Hadith 6512

عن أبي جعفر (عليه السلام) قال: صلى في مسجد الخيف سبعمائة نبي، وإن ما بين الركن والمقام لمشحون من قبور الأنبياء، وإن آدم لقي حرم الله.

From Abu Ja'far (peace be upon him) who said: Seven hundred prophets prayed in Masjid al-Khayf, and the area between the rukn and maqam is filled with graves of prophets, and indeed Adam met the sanctuary of Allah.

Hadith 6513

عن أبي جعفر (عليه السلام) أنه قال: صلى في مسجد الخيف سبعمائة نبي.

From Abu Ja'far (peace be upon him) who said: Seven hundred prophets have prayed in the Mosque of al-Khayf.

CHAPTER 51

Recommendation Of Praying One Hundred Rak'ahs In Masjid Al-Khayf, Six Rak'ahs At The Base Of The Minaret, And Glorifying, Declaring Oneness, And Praising Allah One Hundred Times Each

[Hadith 6514 to 6515]

Hadith 6514

عن أبي حمزة الثمالي، عن أبي جعفر (عليه السلام) أنه قال: من صلى في مسجد الخيف بمنى مائة ركعة قبل أن يخرج منه عدلت عبادة سبعين عاما، ومن سبح الله فيه مائة تسبيحة كتب له كأجر عتق رقبة، ومن هلل الله فيه مائة تهليلة عدلت أجر إحياء نسمة، ومن حمد الله فيه مائة تحميد عدلت أجر خراج العراقيين يتصدق به في سبيل الله عز وجل.

From Abu Hamza al-Thumali, from Abu Ja'far (peace be upon him) that he said: Whoever prays one hundred rak'ahs in Masjid al-Khayf in Mina before leaving it, it equals seventy years of worship. And whoever glorifies Allah in it one hundred times, it is written for him the reward of freeing a slave. And whoever declares Allah's oneness in it one hundred times, it equals the reward of giving life to a soul. And whoever praises Allah in it one hundred times, it equals the reward of giving the land tax of the two Iraqs in charity in the way of Allah, the Mighty and Majestic.

Hadith 6515

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: صل ست ركعات في مسجد منى في أصل الصومعة.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: Pray six rak'ahs in the mosque of Mina at the base of the minaret.

CHAPTER 52

Emphasis On The Recommendation Of Performing Many Prayers In The Masjid Al-Haram And Its Preference Over All Mosques

[Hadith 6516 to 6525]

Hadith 6516, 6517

عن أبي جعفر (عليه السلام) أنه قال: من صلى في المسجد الحرام صلاة مكتوبة قبل الله منه كل صلاة صلاها منذ يوم وجبت عليه الصلاة، وكل صلاة يصلها إلى أن يموت. ورواه أيضا مرسلًا نحوه إلا أنه قال: صلاة واحدة، وزاد الصلاة فيه بمائة ألف صلاة.

From Abu Ja'far (peace be upon him) that he said: Whoever performs an obligatory prayer in the Masjid al-Haram (Sacred Mosque), Allah accepts from him every prayer he has prayed since the day prayer became obligatory upon him, and every prayer he will pray until he dies. It was also narrated in mursal form similarly except that he said: one prayer, and added that prayer in it equals a hundred thousand prayers.

Hadith 6518

قال: وقال رسول الله صلى الله عليه وآله: الصلاة في مسجدي كألف صلاة في غيره إلا المسجد الحرام، فإن الصلاة في المسجد الحرام تعدل ألف صلاة في مسجدي.

He said: The Messenger of Allah (peace be upon him and his family) said: Prayer in my mosque is equal to a thousand prayers elsewhere except the Sacred Mosque, for prayer in the Masjid al-Haram (Sacred Mosque) equals a thousand prayers in my mosque.

Hadith 6519

عن الحسين بن خالد، عن أبي الحسن الرضا، عن آبائه (عليهم السلام) قال: قال الباقر (عليه السلام): صلاة في المسجد الحرام أفضل من مائة ألف صلاة في غيره من المساجد.

From Al-Husain ibn Khalid, from Abu Al-Hasan Al-Ridha, from his forefathers (peace be upon them) who said: Al-Baqir (peace be upon him) said: Prayer in the Masjid al-Haram (Sacred Mosque) is better than a hundred thousand prayers in other mosques.

Hadith 6520

عن الصادق جعفر بن محمد (عليه السلام)، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): صلاة في مسجدي هذا تعدل عند الله عشرة آلاف صلاة في غيره من المساجد إلا المسجد الحرام، فإن الصلاة فيه تعدل مائة ألف صلاة.

From Al-Sadiq Ja'far ibn Muhammad (peace be upon him), from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Prayer in this mosque of mine equals ten thousand prayers with Allah in other mosques except the Masjid al-Haram (Sacred Mosque), for prayer in it equals a hundred thousand prayers.

Hadith 6521

عن موسى بن سلام قال: اعتمر أبو الحسن الرضا (عليه السلام) فلما ودع البيت وصار إلى باب الحناطين ليخرج منه وقف في صحن المسجد في ظهر الكعبة ثم رفع يديه فدعا، ثم التفت إلينا فقال: نعم المطلوب به الحاجة إليه الصلاة فيه أفضل من الصلاة في غير بستين سنة (وأشهرها) فلما صار عند الباب قال: اللهم إني خرجت على أن لا إله إلا أنت.

From Musa bin Salam who said: Abu Al-Hasan Al-Ridha (peace be upon him) performed Umrah. When he bid farewell to the House and reached Bab Al-Hanatin to exit from it, he stood in the courtyard of the mosque at the back of the Ka'bah, then raised his hands and made supplication. Then he turned to us and said: How excellent is seeking needs through prayer here, for prayer here is better than sixty years (and months) of prayer elsewhere. When he reached the door, he said: O Allah, I depart believing that there is no god but You.

Hadith 6522

عن أبي عبد الله (عليه السلام)، عن آبائه (عليهم السلام) قال: الصلاة في المسجد الحرام تعدل مائة ألف صلاة.

From Abu Abdullah (peace be upon him), from his forefathers (peace be upon them) who said: Prayer in the Masjid al-Haram (Sacred Mosque) equals one hundred thousand prayers.

Hadith 6523

عن أبي عبد الله (عليه السلام) قال: الصلاة في المسجد الحرام تعدل مائة ألف صلاة.

From Abu Abdullah (peace be upon him) who said: Prayer in the Masjid al-Haram (Sacred Mosque) equals one hundred thousand prayers.

Hadith 6524

عن الكاهلي قال: كنا عند أبي عبد الله (عليه السلام) فقال: أكثروا من الصلاة والدعاء في هذا المسجد أما إن لكل عبد رزقا (يحاز إليه حوزا).

From Al-Kahili who said: We were with Abu Abdullah (peace be upon him) when he said: Increase your prayers and supplications in this mosque, for every servant has sustenance that is driven to them.

Hadith 6525

محمد بن الحسن في (المجالس والاکخبار) بإسناده الآتي عن أبي ذر، عن رسول الله (صلى الله عليه وآله) في وصيته له قال: يا أبا ذر صلاة في مسجدي هذا تعدل مائة ألف صلاة في غيره من المساجد إلا المسجد الحرام، وصلاة في المسجد الحرام تعدل مائة ألف صلاة في غيره.

Muhammad bin Al-Hassan in (Al-Majalis wal Akhbar) with his coming chain from Abu Dharr, from the Messenger of Allah (peace be upon him and his family) in his advice to him said: O Abu Dharr, a prayer in this mosque of mine equals one hundred thousand prayers in other mosques except the Masjid al-Haram (Sacred Mosque), and a prayer in the Masjid al-Haram equals one hundred thousand prayers in others.

أقول: ويأتي ما يدل على ذلك في أحاديث مسجد الرسول وغير ذلك، وتقدم ما يدل عليه في أحاديث مسجد الكوفة، ويأتي في أحاديث القضاء ما يدل على عدم إجزاء ركعة في هذه الأماكن المشرفة عن أكثر من ركعة.

I (Hurr Amili) say: And there will come what indicates this in the hadiths about the Prophet's mosque and others, and what preceded indicates it in the hadiths about the Kufa mosque, and there will come in the hadiths of judgment what indicates that one rak'ah in these noble places does not count for more than one rak'ah.

CHAPTER 53

Permissibility Of Having One's Back To The Maqam While Praying In The Mosque, And The Recommendation Of Preferring Prayer In The Hatim, Then The First Maqam, Then The Hijr, Then Whatever Is Close To The House

[Hadith 6526 to 6533]

Hadith 6526

عن زرارة قال: سألته عن الرجل يصلي بمكة يجعل المقام خلف ظهره وهو مستقبل الكعبة، فقال: لا بأس يصلي حيث شاء من المسجد بين يدي المقام أو خلفه، وأفضله الحطيم أو الحجر أو عند المقام، والحطيم حذاء الباب.

From Zurarah who said: I asked him about a man praying in Makkah with the Maqam behind his back while facing the Ka'bah. He said: There is no problem. He may pray wherever he wishes in the mosque, whether in front of the Maqam or behind it. The best places are the Hatim, or the Hijr, or near the Maqam. The Hatim is parallel to the door.

Hadith 6527

وعنهم، عن أحمد بن محمد، عن بن فضال، عن الحسن بن الجهم قال: سألت أبا الحسن الرضا (عليه السلام) عن أفضل موضع في المسجد يصلي فيه قال: الحطيم ما بين الحجر وباب البيت، قلت: والذي يلي ذلك في الفضل؟ فذكر أنه عند مقام إبراهيم، قلت: ثم الذي يليه في الفضل؟ قال: في الحجر، قلت: ثم الذي يلي ذلك؟ قال: كل ما دنا من البيت.

From them, from Ahmad ibn Muhammad, from Ibn Faddal, from Al-Hasan ibn Al-Jahm who said: I asked Abu Al-Hasan Al-Ridha (peace be upon him) about the best place in the mosque to pray. He said: The Hatim, which is between the Hijr and the door of the House. I asked: And what comes next in virtue? He mentioned that it is near Ibrahim's Maqam. I asked: Then what comes next in virtue? He said: In the Hijr. I asked: Then what comes after that? He said: Wherever is closer to the House.

Hadith 6528

عن أبي بلال المكي قال: رأيت أبا عبد الله (عليه السلام) طاف بالبيت ثم صلى فيما بين الباب والحجر الأسود ركعتين. فقلت له: ما رأيت أحدا منكم صلى في هذا الموضع، فقال: هذا المكان الذي تيب على آدم فيه.

From Abu Bilal al-Makki who said: I saw Abu Abdullah (peace be upon him) perform tawaf around the House, then he prayed two rak'ahs between the door and the Black

Stone. I said to him: I have not seen anyone from among you pray in this spot. He said: This is the place where Adam's repentance was accepted.

Hadith 6529

عن أبي بلال المكي قال: رأيت أبا عبد الله (عليه السلام) دخل الحجر من ناحية الباب فقام يصلي على قدر ذراعين عن البيت، فقلت له: ما رأيت أحدا من أهل بيتك يصلي بحبال الميزاب، فقال: هذا مصلى شبر وشبير ابني هارون.

From Abu Bilal al-Makki who said: I saw Abu Abdullah (peace be upon him) enter the Hijr from the direction of the door and stood to pray about two cubits away from the House. I said to him: I have not seen anyone from your household pray by the ropes of the waterspout. He said: This is the prayer place of Shabbar and Shubair, the two sons of Aaron.

Hadith 6530

عن أبي عبيدة قال: قلت لأبي عبد الله (عليه السلام): الصلاة في الحرم كله سواء؟ فقال: يا أبا عبيدة ما الصلاة في المسجد الحرام كله سواء فكيف يكون في الحرم كله سواء، قلت: فأى بقاعه أفضل؟ قال: ما بين الباب إلى حجر الأسود.

From Abu Ubaidah who said: I said to Abu Abdullah (peace be upon him): Is prayer equal throughout all of the Haram? He said: O Abu Ubaidah, prayer is not even equal throughout all of the Sacred Mosque, so how could it be equal throughout all of the Haram? I said: So which spots are most virtuous? He said: The area between the door and the Black Stone.

Hadith 6531

عن معاوية بن عمار قال: سألت أبا عبد الله (عليه السلام) عن الحطيم فقال: ما بين الحجر الأسود وبين الباب، وسألته لم سمي الحطيم؟ فقال: لأن الناس يحطم بعضهم بعضا هناك.

From Mu'awiyah ibn Ammar who said: I asked Abu Abdullah (peace be upon him) about the Hatim, he said: It is what lies between the Black Stone and the door. And I asked him why was it named Hatim? He said: Because people crush against each other there.

Hadith 6532

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): إن تهيأ لك أن تصلي صلاتك كلها الفرائض وغيرها عند الحطيم فافعل فإنه أفضل بقعة على وجه الأرض، والحطيم ما بين باب البيت والحجر الأسود، وهو الموضع الذي تاب الله فيه على آدم وبعده الصلاة في الحجر أفضل وبعد الحجر ما بين الركن الشامي وباب البيت وهو الذي كان فيه المقام، وبعده خلف المقام حيث هو الساعة وما أقرب من البيت فهو أفضل.

Muhammad ibn Ali ibn Al-Hussein said: Al-Sadiq (peace be upon him) said: If you are able to perform all your prayers, both obligatory and optional, at the Hatim then do so, for it is the most excellent spot on the face of the earth. The Hatim is what lies between the door of the House and the Black Stone, and it is the place where Allah accepted Adam's repentance. After it, prayer in the Hijr is most excellent, and after the Hijr what lies between the Shami corner and the door of the House where the Maqam used to be, and after that behind the Maqam where it is now, and the closer to the House the more excellent it is.

Hadith 6533

عن بشير بن بشار قال: سألته يعني علي بن محمد (عليه السلام) عن الصلاة بمكة في أي موضع أفضل؟ فقال عند مقام إبراهيم الأول فإنه مقام إبراهيم وإسماعيل ومحمد (عليهم السلام).

From Bashir ibn Basha who said: I asked him, meaning Ali ibn Muhammad (peace be upon him), about prayer in Makkah - which location is most excellent? He said: At the first Maqam Ibrahim, for it was the station of Ibrahim, Ismail, and Muhammad (peace be upon them).

Shaykh Hurr Amili: The first Maqam of Ibrahim is at the Hateem, as will come in the chapter on Hajj, God willing.

CHAPTER 54

No Dislike Of Praying Obligatory Prayer In The Hijr And That Nothing Of The Ka'bah Is In It

[Hadith 6534 to 6536]

Hadith 6534

عن يونس بن يعقوب قال: قلت لأبي عبد الله (عليه السلام): إني كنت أصلي في الحجر فقال لي رجل: لا تصل المكتوبة في هذا الموضع فإن في الحجر من البيت، فقال: كذب، صل فيه حيث شئت.

From Yunus ibn Ya'qub who said: I said to Abu Abdullah (peace be upon him): I was praying in the Hijr (*) when a man said to me: "Do not pray the prescribed prayer in this place because the Hijr is part of the House." He said: "He lied. Pray in it wherever you wish."

Translator: * Al-Hijr is a semi-circular area adjacent to the northwest wall of the Ka'bah. It's also known as Hijr Ismail (the enclosure of Ishmael) or Hatim. It's a low wall in a semi-circular shape, currently about 1.5 meters high.

Hadith 6535

عن زرارة، عن أبي عبد الله (عليه السلام) قال: سألته عن الحجر هل فيه شيء من البيت؟ قال: لا، ولا قلامة ظفر.

From Zurarah, from Abu Abdullah (peace be upon him) who said: I asked him about the Hijr, is there anything from the House in it? He said: "No, not even a nail clipping."

Hadith 6536

وقد تقدمت حديث أبي بلال المكي قال: رأيت أبا عبد الله (عليه السلام) دخل الحجر من ناحية الباب فقام يصلي على قدر ذراعين من البيت.

From Abu Bilal Al-Makki who said: I saw Abu Abdullah (peace be upon him) enter Al-Hijr from the direction of the door, and he stood to pray about two cubits away from the House.

CHAPTER 55

Recommendation Of Praying In The Extended Areas Of The Masjid Al-Haram

[Hadith 6537 to 6540]

Hadith 6537

عن جميل بن دراج قال: قال له الطيار وأنا حاضر: هذا الذي زيد هو من المسجد؟ فقال: نعم إنهم لم يبلغوا بعد مسجد إبراهيم وإسماعيل (عليهما) السلام.

From Jamil bin Darraj who said: Al-Tayyar asked him while I was present: "Is this extended part considered part of the mosque?" He replied: "Yes, they have not yet reached the extent of the mosque of Ibrahim and Ismail, peace be upon them both."

Hadith 6538

عن الحسن بن النعمان قال: سألت أبا عبد الله (عليه السلام) عما زادوا في المسجد الحرام، فقال: إن إبراهيم وإسماعيل حدا المسجد الحرام ما بين الصفا والمروة.

From Al-Hassan bin Al-Nu'man who said: I asked Abu Abdullah, peace be upon him, about what they added to the Masjid al-Haram. He said: "Indeed Ibrahim and Ismail set the boundaries of the Masjid al-Haram between Safa and Marwa."

Hadith 6539

عن أبي عبد الله (عليه السلام) قال: كان خط إبراهيم بمكة ما بين الحزوة إلى المسعى فذاك الذي كان خط إبراهيم (عليه السلام) يعني المسجد. ورواه الكليني أيضا مرسلًا.

From Abu Abdullah (peace be upon him) who said: Ibrahim's boundary line in Makkah was from Al-Hazwarah to Al-Mas'a, and that was Ibrahim's (peace be upon him) boundary line, meaning the mosque. Al-Kulayni also narrated it as mursal.

Hadith 6540

عن الحسين بن نعيم قال: سألت أبا عبد الله (عليه السلام) عما زاد في المسجد الحرام عن الصلاة فيه؟ فقال: إن إبراهيم وإسماعيل (عليهما السلام) حدا المسجد ما بين الصفا والمروة فكان الناس يحجون من المسجد إلى الصفا.

From Al-Husayn bin Nu'aym who said: I asked Abu Abdullah (peace be upon him) about what was added to the Masjid al-Haram regarding prayer in it? He said: Indeed Ibrahim and Ismail (peace be upon them) set the mosque's boundaries between Safa and Marwa, and people used to perform Hajj from the mosque to Safa.

CHAPTER 56

One Who Precedes Others To A Mosque, Shrine Or Similar Places Has More Right To His Spot During That Day And Night Even If He Leaves To Perform Ablution

[Hadith 6541 to 6542]

Hadith 6541

عن أبي عبد الله (عليه السلام) قال: قلت له: تكون بمكة أو بالمدينة أو الحيرة أو المواضع التي يرجى فيها الفضل فربما خرج الرجل يتوضأ فيجئ آخر فيصير مكانه، فقال: من سبق إلى موضع فهو أحق به يومه وليلته.

From Abu Abdullah (peace be upon him), I said to him: When someone is in Makkah or Madinah or Al-Hirah or places where virtue is hoped for, sometimes a man leaves to perform ablution and another comes and takes his place. He said: Whoever precedes others to a spot has more right to it during his day and night.

Hadith 6542

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): سوق المسلمين كمسجدهم فمن سبق إلى مكان فهو أحق به إلى الليل، وكان لا يأخذ على بيوت السوق كراء.

From Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: The Muslims' market is like their mosque - whoever precedes others to a spot has more right to it until night, and he would not take rent for the market shops.

CHAPTER 57

Recommendation Of Performing Many Prayers In The Prophet's Mosque, Especially Between The Grave And Pulpit, And In The House Of Ali (Peace Be Upon Him) And Fatima (Peace Be Upon Him)

[Hadith 6543 to 6556]

Hadith 6543

عن معاوية بن وهب قال: قلت لأبي عبد الله (عليه السلام): هل قال رسول الله (صلى الله عليه وآله) ما بين بيتي ومنبري روضة من رياض الجنة؟ فقال: نعم، وقال: وبيت علي وفاطمة (عليهما السلام) ما بين البيت الذي فيه النبي (صلى الله عليه وآله) إلى الباب الذي يحاذي الرقاق إلى البقيع، قال: فلو دخلت من ذلك الباب والحائط مكانه أصاب منكبك الأيسر

From Muawiya bin Wahb who said: I asked Abu Abdullah (peace be upon him): "Did the Messenger of Allah (peace be upon him and his family) say 'Between my house and my pulpit is a garden from the gardens of Paradise?'" He said: "Yes." And he said: "The house of Ali and Fatima (peace be upon them) was between the house in which the Prophet (peace be upon him and his family) lived and the door that faces the alley leading to Al-Baqi." He said: "If you were to enter from that door with the wall in its place, it would touch your left shoulder."

ثم سمي سائر البيوت، وقال: قال رسول الله (صلى الله عليه وآله): الصلاة في مسجدي تعدل ألف صلاة في غيره إلا المسجد الحرام فهو أفضل.

Then he named the rest of the houses and said: The Messenger of Allah (peace be upon him and his family) said: "Prayer in my mosque equals a thousand prayers elsewhere except the Masjid al-Haram, for it is superior."

Hadith 6544

عن هارون بن خريجة قال: الصلاة في مسجد الرسول (صلى الله عليه وآله) تعدل عشرة آلاف صلاة.

From Harun bin Kharijah who said: Prayer in the mosque of the Messenger (peace be upon him and his family) equals ten thousand prayers.

Hadith 6545

عن أبي الصامت قال: قال أبو عبد الله (عليه السلام): صلاة في مسجد النبي (صلى الله عليه وآله) تعدل بعشرة آلاف صلاة.

From Abu al-Samit who said: Abu Abdullah (peace be upon him) said: A prayer in the

Prophet's mosque equals ten thousand prayers.

Hadith 6546

عن جميل بن دراج قال: سمعت أبا عبد الله (عليه السلام) يقول: قال رسول الله (صلى الله عليه وآله) ما بين منبري وبيوتي روضة من رياض الجنة ومنبري على ترعة من ترع الجنة وصلاة في مسجدي تعدل (عشرة آلاف) صلاة فيما سواه من المساجد، إلا المسجد الحرام. قال جميل: قلت له: بيوت النبي وبيت علي منها؟ قال: نعم وأفضل.

From Jameel bin Darraj who said: I heard Abu Abdullah (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) said: What is between my pulpit and my houses is a garden from the gardens of Paradise, and my pulpit is on a gate from the gates of Paradise, and a prayer in my mosque equals ten thousand prayers in other mosques, except the Masjid al-Haram. Jameel said: I said to him: Are the houses of the Prophet and the house of Ali among them? He said: Yes, and better.

Shaykh Hurr Amili: And Sheikh (Saduq) narrated it with his chain from Muhammad bin Ya'qub similarly, except he said: "equals a thousand prayers."

Hadith 6547

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): الصلاة في مسجدي تعدل ألف صلاة في غيره إلا المسجد الحرام فإنه أفضل منه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: A prayer in my mosque equals a thousand prayers elsewhere except the Masjid al-Haram for it is better than it.

Hadith 6548

وعنه، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) قال: سأله ابن أبي يعفور كم أصلي؟ فقال: صل ثمان ركعات عند زوال الشمس فإن رسول الله (صلى الله عليه وآله) قال: الصلاة في مسجدي كألف في غيره إلا المسجد الحرام فإن الصلاة في المسجد الحرام تعدل ألف صلاة في مسجدي.

From him, from Muawiyah bin Ammar, from Abu Abdullah (peace be upon him) who said: Ibn Abi Yafur asked him "How many should I pray?" He said: "Pray eight rak'ahs at the time of noon, for the Messenger of Allah (peace be upon him and his family) said: Prayer in my mosque equals a thousand prayers elsewhere except the Masjid al-Haram, for prayer in the Masjid al-Haram equals a thousand prayers in my mosque."

Hadith 6549

عن جميل بن دراج قال: سألت أبا عبد الله (عليه السلام) عن مسجد رسول الله (صلى الله عليه وآله) كم تعدل الصلاة فيه؟ فقال: قال رسول الله (صلى الله عليه وآله): صلاة في مسجدي هذا أفضل من ألف صلاة في غيره إلا المسجد الحرام.

From Jamil bin Darraj who said: I asked Abu Abdullah (peace be upon him) about the mosque of the Messenger of Allah (peace be upon him and his family), how many prayers does it equal? He said: The Messenger of Allah (peace be upon him and his family) said: "A prayer in this mosque of mine is better than a thousand prayers elsewhere except the Masjid al-Haram."

Hadith 6550

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): صلاة في مسجدي مثل ألف صلاة في غيره إلا المسجد الحرام فإنها خير من ألف صلاة.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: "A prayer in my mosque is like a thousand prayers elsewhere except the Masjid al-Haram, for it is better than a thousand prayers."

Hadith 6551

عن أبي عبد الله (عليه السلام) قال: سألته عن الصلاة في المدينة هل هي مثل الصلاة في مسجد رسول الله؟ قال: لا، إن الصلاة في مسجد رسول الله (صلى الله عليه وآله) ألف صلاة، والصلاة في المدينة مثل الصلاة في سائر البلدان.

From Abu Abdullah (peace be upon him), he said: I asked him about prayer in Medina, is it like prayer in the mosque of the Messenger of Allah? He said: No, prayer in the mosque of the Messenger of Allah (peace be upon him and his family) equals a thousand prayers, while prayer in Medina is like prayer in other lands.

Hadith 6552

عن مرارم قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في مسجد رسول الله (صلى الله عليه وآله). فقال: قال رسول الله (صلى الله عليه وآله): صلاة في مسجدي تعدل ألف صلاة في غيره، وصلاة في المسجد الحرام تعدل ألف صلاة في مسجدي.

From Murazim, he said: I asked Abu Abdullah (peace be upon him) about prayer in the mosque of the Messenger of Allah (peace be upon him and his family). He said: The Messenger of Allah (peace be upon him and his family) said: A prayer in my mosque equals a thousand prayers elsewhere, and a prayer in the Masjid al-Haram equals a thousand prayers in my mosque.

Hadith 6553

عن جميل بن دراج قال: سمعت أبا عبد الله (عليه السلام) يقول: قال رسول الله (صلى الله عليه وآله) صلاة في مسجدي تعدل ألف صلاة في غيره.

From Jamil bin Darraj, he said: I heard Abu Abdullah (peace be upon him) saying: The Messenger of Allah (peace be upon him and his family) said: A prayer in my mosque equals a thousand prayers elsewhere.

Hadith 6554

عن داود بن فرقد قال: سمعت أبا عبد الله (عليه السلام) يقول: قال رسول الله (صلى الله عليه وآله): صلاة في مسجدي تعدل ألف صلاة في غيره.

From Dawud bin Farqad who said: I heard Abu Abdullah (peace be upon him) say: The Messenger of Allah (peace be upon him and his family) said: A prayer in my mosque equals a thousand prayers elsewhere.

Hadith 6555

عن أبي عبد الله (عليه السلام) قال: صلاة في مسجد المدينة أفضل من ألف صلاة في غيره من المساجد.

From Abu Abdullah (peace be upon him) who said: A prayer in the mosque of Medina is better than a thousand prayers in other mosques.

Shaykh Hurr Amili: This and its like are interpreted as referring to mosques other than the Masjid al-Haram, as mentioned earlier.

Hadith 6556

عن الرضا (عليه السلام)، عن أبيه عن آبائه عن أمير المؤمنين (عليهم السلام) قال: أربعة من قصر الجنة في الدنيا: المسجد الحرام، ومسجد الرسول (صلى الله عليه وآله)، ومسجد بيت المقدس، ومسجد الكوفة.

From Al-Ridha (peace be upon him), from his father, from his forefathers, from Amir al-Mu'minin (peace be upon them) who said: Four are from the palaces of Paradise in this world: Masjid al-Haram, the Mosque of the Messenger (peace be upon him and his family), the Mosque of Bayt al-Maqdis, and the Mosque of Kufa.

CHAPTER 58

The Boundaries Of The Prophet's Mosque (Peace Be Upon Him And His Family)

[Hadith 6557 to 6559]

Hadith 6557

عن محمد بن مسلم قال: سألته عن حد مسجد الرسول (صلى الله عليه وآله) قال: الأسطوانة التي عند رأس القبر إلى الأسطوانتين من وراء المنبر عن يمين القبلة وكان من وراء المنبر طريق تمر فيه الشاة ويمر الرجل منحرفا وكان ساحة المسجد من البلاط إلى الصحن.

From Muhammad ibn Muslim who said: I asked him about the boundaries of the Prophet's mosque (peace be upon him and his family). He said: From the pillar that is at the head of the grave to the two pillars behind the pulpit on the right side of the qiblah. And behind the pulpit there was a path where a sheep could pass through and a man could pass through sideways. And the courtyard of the mosque extended from the tiled area to the open courtyard.

Hadith 6558

عن عبد الأعلى مولى آل سام قال: قلت لأبي عبد الله (عليه السلام): كم كان طول مسجد رسول الله (صلى الله عليه وآله)؟ قال: كان ثلاثة آلاف وستمائة ذراع مكسرة.

From Abdul A'la, the freed slave of the family of Sam, who said: I asked Abu Abdullah (peace be upon him): What was the length of the mosque of the Messenger of Allah (peace be upon him and his family)? He said: It was three thousand six hundred broken cubits.

Hadith 6559

عن أبي بصير يعني المرادي، عن أبي عبد الله (عليه السلام) قال: حد الروضة في مسجد الرسول (صلى الله عليه وآله) إلى طرف الظلال، وحد المسجد إلى الأسطوانتين عن يمين المنبر إلى الطريق مما يلي سوق الليل.

From Abu Basir Al-Muradi, from Abu Abdullah (peace be upon him) who said: The boundary of the Rawdah in the Prophet's mosque (peace be upon him and his family) extends to the edge of the shades, and the boundary of the mosque extends to the two pillars on the right side of the pulpit up to the path that leads to the night market.

CHAPTER 59

Recommendation Of Choosing Prayer In The House Of Ali And Fatima (Peace Be Upon Them) Over Prayer In The Rawdah

[Hadith 6560 to 6561]

Hadith 6560

عن يونس بن يعقوب قال: قلت لأبي عبد الله (عليه السلام) الصلاة في بيت فاطمة (عليها السلام) أفضل أو في الروضة؟ قال: في بيت فاطمة.

From Yunus ibn Ya'qub who said: I asked Abu Abdullah (peace be upon him), "Is prayer in the house of Fatima (peace be upon her) better or in the Rawdah?" He said: "In the house of Fatima."

Hadith 6561

عن جميل بن دراج قال: قلت لأبي عبد الله (عليه السلام): الصلاة في بيت فاطمة (عليها السلام) مثل الصلاة في الروضة؟ قال: وأفضل.

From Jamil ibn Darraj who said: I asked Abu Abdullah (peace be upon him), "Is prayer in the house of Fatima (peace be upon her) like prayer in the Rawdah?" He said: "And better."

CHAPTER 60

Recommendation Of Praying In The Mosques Of Medina, Especially The Quba Mosque

[Hadith 6562 to 6565]

Hadith 6562

وابن أبي عمير جميعا عن معاوية بن عمار قال: قال أبو عبد الله (عليه السلام): لا تدع إتيان المشاهد كلها: مسجد قبا فإنه المسجد الذي أسس على التقوى من أول يوم، ومشربة أم إبراهيم، ومسجد الفضخ وقبور الشهداء ومسجد الأحزاب وهو مسجد الفتح.

From Ibn Abi Umayr and others, from Muawiya bin Ammar who said: Abu Abdullah (peace be upon him) said: Do not abandon visiting all the sacred sites: Quba Mosque for it is the mosque founded on piety from the first day, and the drinking place of Umm Ibrahim, and Fadkh Mosque, and the graves of the martyrs, and the Mosque of Ahzab (Confederates) which is the Mosque of Fath (Victory).

Hadith 6563

عن أبي عبد الله (عليه السلام) قال: سألته عن المسجد الذي أسس على التقوى؟ فقال: مسجد قبا.

From Abu Abdullah (peace be upon him): I asked him about the mosque that was founded on piety? He said: It is the Quba Mosque.

Hadith 6564

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله): من أتى مسجدي مسجد قبا فصلى فيه ركعتين رجع بعمره.

Muhammad ibn Ali ibn Al-Hussain said: The Messenger of Allah (peace be upon him and his family) said: Whoever comes to my mosque, the mosque of Quba, and prays two rak'ahs in it, returns with the reward of an Umrah.

Hadith 6565

قال: وكان (عليه السلام) يأتيه ويصلي فيه بأذان وإقامة.

He said: And he (peace be upon him) used to come to it (Quba Mosque) and pray in it with adhan and iqamah.

Shaykh Hurr Amili: And what indicates this will come in the Hajj section, God willing.

CHAPTER 61

Recommendation Of Praying In Masjid Al-Ghadir Especially On Its Left Side

[Hadith 6566 to 6568]

Hadith 6566

عن حسان الجمال قال: حملت أبا عبد الله (عليه السلام) من المدينة إلى مكة قال: فلما انتهينا إلى مسجد الغدير نظر إلى ميسرة المسجد فقال: ذاك موضع قدم رسول الله (صلى الله عليه وآله) حيث قال: من كنت مولاه فعلي مولاه، اللهم وال من والاه، وعاد من عاداه.

From Hassan Al-Jammal, he said: I transported Abu Abdullah (peace be upon him) from Medina to Mecca. He said: When we reached the Ghadir Mosque, he looked to the left side of the mosque and said: "That is the place where the Messenger of Allah (peace be upon him and his family) stood when he said: 'Whoever I am his Mawla (*), Ali is his Mawla. O Allah, befriend those who befriend him and be an enemy to those who are hostile to him.'"

Translator: * The word "mawla" in the context of the Hadith of Ghadir Khumm means absolute authority, leadership, and guardianship (walayah/wilayah).

Hadith 6567

عن عبد الرحمن بن الحجاج قال: سألت أبا إبراهيم (عليه السلام) عن الصلاة في مسجد غدير خم بالنهار وأنا مسافر، فقال: صل فيه فان فيه فضلا، وقد كان أبي (عليه السلام) يأمر بذلك.

From Abdul Rahman bin Al-Hajjaj who said: I asked Abu Ibrahim (peace be upon him) about praying in Masjid Ghadir Khum during the day while I was traveling. He said: Pray in it for there is virtue in it, and my father (peace be upon him) used to command this.

Hadith 6568

عن أبان عن أبي عبد الله (عليه السلام) قال إنه تستحب الصلاة في مسجد الغدير لان النبي (صلى الله عليه وآله) أقام فيه أمير المؤمنين (عليه السلام)، وهو موضع أظهر الله عز وجل فيه الحق.

From Aban from Abu Abdullah (peace be upon him) who said: Prayer is recommended in Masjid al-Ghadir because the Prophet (peace be upon him and his family) established Amir al-Mu'minin (peace be upon him) there, and it is a place where Allah, the Mighty and Majestic, manifested the truth.

CHAPTER 62

Recommendation Of Prayer In Masjid Baratha

[Hadith 6569 to 6569]

Hadith 6569

عن جابر بن عبد الله الأنصاري أنه قال: صلى بنا علي (عليه السلام) ببرثا بعد رجوعه من قتال الشراة ونحن زهاء عن مائة ألف رجل فنزل نصراني من صومعته فقال: أين عميد هذا الجيش؟ قلنا: هذا، فأقبل إليه فسلم عليه ثم قال: يا سيدي أنت نبي؟ قال: لا، النبي سيدي قد مات، قال: فأنت وصي نبي؟ قال: نعم.

From Jabir bin Abdullah al-Ansari who said: Ali (peace be upon him) led us in prayer at Baratha after returning from fighting the Khawarij, and we were about one hundred thousand men. A Christian monk descended from his monastery and asked: "Where is the leader of this army?" We said: "This is him." He approached him, greeted him, and said: "O my master, are you a prophet?" He replied: "No, the Prophet, my master, has passed away." He asked: "Are you then a successor to a prophet?" He said: "Yes."

ثم قال له: اجلس كيف سألت عن هذا، فقال إنما بنيت هذه الصومعة من أجل هذا الموضع وهو براتا وقرأت في الكتب المنزلة: انه لا يصلي في هذا الموضع بهذا الجمع إلا نبي أو وصي نبي وقد جئت أسلم.

Then he said to him: "Sit down. How did you ask about this?" He said: "I built this monastery because of this place, which is Baratha. I read in the revealed books that none would pray in this place with such a gathering except a prophet or a successor to a prophet, and I have come to embrace Islam."

فأسلم وخرج معنا إلى الكوفة، فقال له علي (عليه السلام): فمن صلى ههنا؟ قال صلى عيسى بن مريم وأمه، فقال له علي (عليه السلام): فأخبرك من صلى ههنا؟ قال: نعم، قال: الخليل (عليه السلام).

He accepted Islam and left with us to Kufa. Ali (peace be upon him) asked him: "Who prayed here?" He said: "Jesus son of Mary and his mother prayed here." Ali (peace be upon him) said to him: "Shall I tell you who else prayed here?" He said: "Yes." He said: "Al-Khalil (peace be upon him) [Abraham]."

CHAPTER 63

Recommendation Of Prayer Between Masjid Al-Haram And The Prophet's Mosque (Peace Be Upon Him And His Family) And In The Two Sanctuaries

[Hadith 6570 to 6571]

Hadith 6570

عن الرضا (عليه السلام) قال: سألته عن الصلاة في المسجد الحرام والصلاة في مسجد الرسول أهما في الفضل سواء؟ فقال: نعم. والصلاة فيما بينهما تعدل ألف صلاة.

From Al-Ridha (peace be upon him) who said: I asked him about prayer in Masjid al-Haram and prayer in the Messenger's Mosque - are they equal in virtue? He said: Yes, and prayer between them equals a thousand prayers.

ورواه الصدوق في (ثواب الأعمال) عن أبيه، عن سعد، عن يعقوب بن يزيد، وفي نسخة عن أبيه بإسناده عن أبي الحسن الرضا (عليه السلام). أقول: التسوية هنا في أصل الفضل لا في مقداره، أو في كون كل واحد منهما أفضل من باقي المساجد.

This was also narrated by Al-Saduq in (Thawab Al-A'mal) from his father, from Sa'd, from Ya'qub ibn Yazid, and in another version from his father with his chain from Abu Al-Hassan Al-Ridha (peace be upon him). I (Hurr Amili) say: The equivalence here is in the fundamental virtue not in its measure, or in that each one of them is better than the remaining mosques.

Hadith 6571

محمد بن علي بن الحسين في (الخصال) بإسناده الآتي عن علي (عليه السلام) في - حديث الأربعمئة - قال الصلاة في الحرمين تعدل ألف صلاة، ونفقة درهم في الحج تعدل ألف درهم.

Muhammad ibn Ali ibn Al-Hussein in (Al-Khisal) with his forthcoming chain from Ali (peace be upon him) - in the hadith of the four hundred - said: Prayer in the two sanctuaries equals a thousand prayers, and spending one dirham in Hajj equals a thousand dirhams.

CHAPTER 64

Recommendation Of Prayer In Bayt Al-Maqdis (Jerusalem) And Preference Of Prayer In The Grand Mosque Over The Tribal Mosque And Its Preference Over The Market Mosque

[Hadith 6572 to 6574]

Hadith 6572

عن أبي جعفر (عليه السلام) قال: المساجد الأربعة المسجد الحرام، ومسجد رسول الله (صلى الله عليه وآله)، ومسجد بيت المقدس، ومسجد الكوفة، يا أبا حمزة، الفريضة فيها تعدل حجة، والنافلة فيها تعدل عمرة.

From Abu Ja'far (peace be upon him) who said: The four mosques are the Masjid al-Haram, the Mosque of the Messenger of Allah (peace be upon him and his family), the Mosque of Bayt al-Maqdis, and the Mosque of Kufa. O Abu Hamza, an obligatory prayer in them equals a Hajj, and a supererogatory prayer in them equals an Umrah.

Hadith 6573

عن جعفر، عن أبيه، عن علي (عليه السلام) قال: صلاة في بيت المقدس تعدل ألف صلاة، وصلاة في المسجد الأعظم مائة صلاة، وصلاة في مسجد القبيلة خمس وعشرون صلاة، وصلاة في مسجد السوق اثنتا عشرة صلاة، وصلاة الرجل في بيته وحده صلاة واحدة.

From Ja'far, from his father, from Ali (peace be upon him) who said: A prayer in Bayt al-Maqdis equals a thousand prayers, a prayer in the grand mosque equals one hundred prayers, a prayer in the tribal mosque equals twenty-five prayers, a prayer in the market mosque equals twelve prayers, and a man's prayer alone in his house equals one prayer.

Hadith 6574

محمد بن محمد بن النعمان المفيد في (المقنعة) عن أمير المؤمنين (عليه السلام) قال: صلاة في المسجد الأعظم مائة صلاة.

Muhammad bin Muhammad bin Al-Nu'man Al-Mufid in (Al-Muqni'ah) from Amir Al-Mu'minin (peace be upon him) said: A prayer in the Grand Mosque equals a hundred prayers.

CHAPTER 65

Permissibility Of Plastering The Mosque With Mud Containing Straw Or Manure, And With Gypsum That Is Burned With Excrement

[Hadith 6575 to 6577]

Hadith 6575

محمد بن علي بن الحسين قال: سئل أبو الحسن الأول (عليه السلام) عن الطين فيه التبن يطين به المسجد أو البيت الذي يصلي فيه؟ فقال: لا بأس.

Muhammad ibn Ali ibn Al-Husain said: The first Abu Al-Hassan (peace be upon him) was asked about mud containing straw, can it be used to plaster the mosque or a house in which prayer is performed? He said: There is no problem.

Hadith 6576

قال: وسئل (عليه السلام) عن بيت قد كان الجص يطبخ فيه بالعدرة أتصلح الصلاة فيه؟ قال: لا بأس. وعن الجص يطبخ بالعدرة، أ يصلح أن يحصص به المسجد؟ قال: لا بأس.

He said: And he (peace be upon him) was asked about a house where gypsum was cooked with excrement, is prayer valid in it? He said: There is no problem. And about gypsum cooked with excrement, is it permissible to plaster the mosque with it? He said: There is no problem.

Hadith 6577

علي بن جعفر في كتابه عن أخيه قال: سألته وذكر مثله، وزاد: وسألته عن الطين يطرح فيه السرقيين يطين به المسجد أو البيت أ يصلح فيه؟ قال: لا بأس.

Ali ibn Ja'far in his book from his brother said: I asked him and he mentioned similar to it, and added: And I asked him about clay mixed with manure that is used to plaster the mosque or house, can one pray in it? He said: There is no problem.

CHAPTER 66

Ruling On Endowments For Mosques

[Hadith 6578 to 6579]

Hadith 6578

محمد بن علي بن الحسين قال سئل الصادق (عليه السلام) عن الوقوف على المساجد فقال: لا يجوز فان المجوس وقفوا على بيوت النار.

Muhammad bin Ali bin Al-Hussain said: Al-Sadiq (peace be upon him) was asked about endowments for mosques, and he said: It is not permissible, for the Magians made endowments for fire temples.

Translator: See comment by Shk. Hurr Amili in the next hadith 6579.

Hadith 6579

عن أبي عبد الله (عليه السلام) قال: قلت له: رجل اشترى دارا فبناها فبقيت عرصة فبناها بيت غلة أيوقفه على المسجد؟ فقال: إن المجوس وقفوا على بيت النار.

From Abu Abdullah (peace be upon him), he said: I asked him: A man bought a house and built it, and there remained a piece of land which he built into a revenue-generating property - can he endow it for the mosque? He said: The Magians made endowments for fire temples.

أقول: ويأتي ما يدل على استحباب الوقوف والصدقة الجارية عموما في محله، وهذا غير صريح في المنع بيحتمل إرادة الجواز والاستدلال عليه بالأولوية لما مر من الامر بعمارة المساجد والاسراج فيها وكنسها وغير ذلك والوقف وسيلة إلى جميع ما ذكر ولفظ " لا " في الحديث الأول موجود في بعض النسخ وغير موجود في بعضها، وعلى تقدير وجودها يحتمل أن يكون المراد أنه لا يجوز الوقف على المسجد لأنه لا يملك بل يجب كون الوقف على المسلمين ليصرف في مصالح مساجدهم، وقد حمله العلامة والشهيد على الوقف للتزويق والزخرفة، وحمله بعضهم على الوقف لتقريب القربان وعلى وقف الالاد لخدمتها، كما في الشرع السابق، والله أعلم.

I (Hurr Amili) say: There will come evidence supporting the recommendation of endowments and ongoing charity generally in its proper place. This text is not explicit in prohibition, and it possibly means permissibility, arguing through priority given the previous commands about maintaining mosques, providing lighting in them, sweeping them and other matters. Endowment is a means to accomplish all that was mentioned. The word "not" in the first hadith exists in some manuscript copies and is absent in others. Assuming its presence, it could mean that endowment directly to the mosque is not permissible because the mosque cannot own property, rather the

Ruling On Endowments For Mosques

endowment must be to Muslims to be spent on their mosques' benefits. The scholar Al-Allama and Al-Shaheed interpreted it as referring to endowments for decoration and ornamentation. Some interpreted it as endowment for offering sacrifices and endowment of children for service, as in previous law. And Allah knows best.

CHAPTER 67

Dislike Of Making Mosques As Pathways And Passing Through Them Until Praying Two Rak'ahs

[Hadith 6580 to 6580]

Hadith 6580

عن الحسين بن زيد عن الصادق، عن آبائه - في حديث المناهي - قال: قال رسول الله (صلى الله عليه وآله): لا تجعلوا المساجد طرقا حتى تصلوا فيها ركعتين.

From Al-Husayn bin Zayd from Al-Sadiq, from his forefathers - in a hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) said: Do not make mosques as pathways until you pray two rak'ahs in them.

أقول: وتقدم ما يدل على استحباب تحية المسجد، وعلى جواز الجواز فيه حتى حال الجنابة والحيض والاستحاضة والنفاس.

I (Hurr Amili) say: And there has preceded what indicates the recommendation of greeting the mosque, and the permissibility of passing through it even in the state of ritual impurity, menstruation, irregular bleeding, and post-natal bleeding.

CHAPTER 68

Recommendation Of Being First To Enter And Last To Leave The Mosques

[Hadith 6581 to 6582]

Hadith 6581

محمد بن علي بن الحسين قال: قال أمير المؤمنين (عليه السلام) جاء أعرابي إلى النبي (صلى الله عليه وآله) فسأله عن شر بقاع الأرض وخير بقاع الأرض فقال له رسول الله (صلى الله عليه وآله): شر بقاع الأرض الأسواق - إلى أن قال - وخير البقاع المساجد، وأحبهم إلى الله أولهم دخولا، وآخرهم خروجاً منها.

Muhammad ibn Ali ibn Al-Husayn said: Amir al-Muminin (peace be upon him) said: A bedouin came to the Prophet (peace be upon him and his family) and asked him about the worst places on earth and the best places on earth. The Messenger of Allah (peace be upon him and his family) said to him: The worst places on earth are the markets - and then he said - and the best places are the mosques, and the most beloved of them to Allah are those who enter first and leave last from them.

Hadith 6582

عن ابن أبي عمير عن جابر، عن أبي جعفر (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) لجبرئيل (عليه السلام) يا جبرئيل أي البقاع أحب إلى الله عز وجل؟ قال: المساجد وأحب أهلها إلى الله أولهم دخولا وآخرهم خروجاً منها.

From Ibn Abi Umayr from Jabir, from Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said to Gabriel (peace be upon him): O Gabriel, which places are most beloved to Allah, the Mighty and Majestic? He said: The mosques, and the most beloved of their people to Allah are those who enter first and leave last from them.

CHAPTER 69

Recommendation Of Performing Supererogatory Prayers At Home, Designating A Place In The House For Prayer, Concealing Supererogatory Prayers But Not Obligatory Ones

[Hadith 6583 to 6590]

Hadith 6583

عن أبي عبد الله (عليه السلام) قال: إن البيوت التي يصلي فيها بالليل بتلاوة القرآن تضيء لأهل السماء كما تضيء نجوم السماء لأهل الأرض.

From Abu Abdullah (peace be upon him) who said: Indeed the houses in which prayers are performed at night with the recitation of Quran shine for the inhabitants of the heavens just as the stars of the sky shine for the inhabitants of the earth.

Hadith 6584

عن أبي عبد الله (عليه السلام) قال: اتخذ مسجدا في بيتك.

From Abu Abdullah (peace be upon him) who said: Take a masjid in your house.

Translator: Meaning designate a room or place in your house as a Masjid for prayer.

Hadith 6585

عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام) قال: كان علي (عليه السلام) قد اتخذ بيتا في داره ليس بالكبير ولا بالصغير، فكان إذا أراد أن يصلي من آخر الليل أخذ معه صبيا لا يحتشم منه، ثم يذهب إلى ذلك البيت فيصلي.

From Abdullah bin Bukayr, from Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) had made a room in his house that was neither big nor small. When he wanted to pray in the last part of the night, he would take with him a young boy whom he would not feel shy from, then he would go to that room to pray.

Hadith 6586

عن عبيد بن زرارة، عن أبي عبد الله (عليه السلام) قال: كان علي (عليه السلام) قد جعل بيتا في داره ليس بالصغير ولا بالكبير لصلاته، وكان إذا كان الليل ذهب معه بصبي لا يبيت معه فيصلي فيه.

From Ubayd bin Zurarah, from Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) had made a room in his house that was neither small nor big for his prayer. When it was night, he would go with a young boy who would not spend the night with him, and he would pray in it.

Recommendation Of Performing Supererogatory Prayers At Home, Design...

Shaykh Hurr Amili: And it will come in the dwellings what indicates the dislike of a person being alone in a house by himself.

Hadith 6587

عن أبي عبد الله (عليه السلام) قال: كان لعلي (عليه السلام) بيت ليس فيه شيء إلا فراش وسيف ومصحف وكان يصلي فيه، أو قال: كان يقبل فيه.

From Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) had a room that contained nothing except a mattress, a sword, and a mushaf (Quran), and he would pray in it - or he said: he would take his midday rest in it.

Hadith 6588

عن مسمع قال: كتب إلي أبو عبد الله إني أحب لك أن تتخذ في دارك مسجدا في بعض بيوتك، ثم تلبس ثوبين طمرين غليظين ثم تسأل الله أن يعتقك من النار وأن يدخلك الجنة، ولا تتكلم بكلمة باطل ولا بكلمة بغي.

From Misma' who said: Abu Abdullah wrote to me: I would like you to make a prayer place in your house in one of your rooms, then wear two coarse thick garments, then ask Allah to free you from the Fire and admit you to Paradise, and do not speak a false word or a word of transgression.

Hadith 6589

محمد بن الحسن في (المجالس والاکخبار) باسناده الآتي عن أبي زر، عن رسول الله (صلى الله عليه وآله) في وصيته له قال بعد ما ذكر فضل الصلاة في المسجد الحرام ومسجد النبي: وأفضل من هذا كله صلاة يصلها الرجل في بيته حيث لا يراه إلا الله عز وجل يطلب بها وجه الله تعالى،

Muhammad bin Al-Hassan in (Al-Majalis wal Akhbar) with his upcoming chain from Abu Dharr, from the Messenger of Allah (peace be upon him and his family) in his advice to him said after mentioning the virtue of prayer in Masjid al-Haram and the Prophet's Mosque: Better than all of this is a prayer that a man performs in his house where none sees him except Allah the Mighty and Majestic, seeking thereby Allah's face.

يا أبا زر، ما دمت في صلاة فإنك تفرع باب الملك ومن يكثر قرع باب الملك يفتح له، يا أبا زر ما من مؤمن يقوم إلى الصلاة إلا تناثر عليه البر ما بينه وبين العرش، ووكل به ملك ينادي يا بن آدم لو تعلم مالك في صلاتك ومن تناجي ما سأمت ولا التفت،

O Abu Dharr, as long as you are in prayer, you are knocking on the King's door, and whoever frequently knocks on the King's door, it will be opened for him. O Abu Dharr, no believer stands for prayer except that righteousness descends upon him between him and the Throne, and an angel is assigned to him calling: O son of Adam, if you knew what you have in your prayer and whom you are conversing with, you

would neither get bored nor turn away.

يا أبا ذر إن الصلاة النافلة تفضل في السر على العلانية كفضل الفريضة على النافلة، يا أبا ذر ما يتقرب العبد إلى الله بشيء أفضل من السجود الخفي، يا أبا ذر انك الله ذكرنا خاملاً، قلت: وما الذكر الخامل؟ قال: الخفي - إلى أن قال -

O Abu Dharr, supererogatory prayer in secret is superior to prayer in public just as obligatory prayer is superior to supererogatory prayer. O Abu Dharr, a servant does not draw closer to Allah with anything better than secret prostration. O Abu Dharr, remember Allah with obscure remembrance. I said: What is obscure remembrance? He said: The secret one. Then he said:

يا أبا ذر، إن ربك يباهي الملائكة بثلاثة نفر: رجل يصبح في أرض كفر فيؤذن ثم يقيم ثم يصلي فيقول ربك عز وجل للملائكة: انظروا إلى عبدي يصلي ولا يراه أحد غيري فينزل سبعون ألف ملك يصلون وراءه ويستغفرون له إلى الغد من ذلك اليوم،

O Abu Dharr, your Lord boasts to the angels about three people: A man who is in a desolate land and gives the call to prayer, then establishes the prayer and prays, so your Lord the Mighty and Majestic says to the angels: Look at My servant praying while no one sees him but Me. Then seventy thousand angels descend to pray behind him and seek forgiveness for him until the next day.

ورجل قام من الليل يصلي وحده فسجد ونام وهو ساجد فيقول الله تعالى: انظروا إلى عبدي روحه عندي وجسده في طاعتي ساجد، ورجل في زحف ففر أصحابه وثبت هو يقاتل حتى قتل.

And a man who stands at night to pray alone and prostrates and falls asleep while prostrating, so Allah the Most High says: Look at My servant, his soul is with Me while his body is in obedience to Me prostrating. And a man in battle whose companions fled while he remained firm fighting until he was killed.

Hadith 6590

ورام بن أبي فراس في كتابه قال: قال (عليه السلام): من صلى ركعتين في خلاء (لا يريد أحداً إلا الله عز وجل) كانت له براءة من النار.

Warram bin Abi Firas in his book said: He (peace be upon him) said: Whoever prays two rak'ahs in seclusion (not intending anyone except Allah the Mighty and Majestic) will have immunity from the Fire.

CHAPTER 70

Obligation Of Venerating Mosques

[Hadith 6591 to 6591]

Hadith 6591

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن العلة في تعظيم المساجد، فقال: إنما امر بتعظيم المساجد لأنها بيوت الله في الأرض.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about the reason for venerating mosques, so he said: Indeed mosques were ordered to be venerated because they are the houses of Allah on earth.

Section 4

Rulings of Dwellings (Al Masaakin)

CHAPTER 1

Recommendation Of Having A Spacious House And Many Servants

[Hadith 6592 to 6604]

Hadith 6592

عن أبي عبد الله (عليه السلام) قال: من السعادة سعة المنزل.

From Abu Abdullah (peace be upon him) who said: Among the things that bring happiness is having a spacious house.

Hadith 6593

عن أبي عبد الله (عليه السلام) قال: ثلاثة للمؤمن فيها راحة: دار واسعة تواري عورته وسوء حاله من الناس، وامرأة سالحة تعينه على أمر الدنيا والآخرة، وابنة أو أخت يخرجها من منزله إما بموت أو تزويج.

From Abu Abdullah (peace be upon him) who said: Three things provide comfort for the believer: a spacious house that conceals his privacy and poor condition from people, a righteous wife who helps him with worldly and religious matters, and a daughter or sister whom he can remove from his house either through death or marriage.

Hadith 6594

عن بشير قال: سمعت أبا الحسن (عليه السلام) فيقول (يقول): العيش السعة في المنزل والفضل في الخدم.

From Bashir who said: I heard Abu al-Hasan (peace be upon him) saying: Good living is having a spacious home and extra servants.

ورواه البرقي في (المحاسن) مثله، وزاد قال: وكان أبو الحسن (عليه السلام) في حلقة فتذاكروا عيش الدنيا فذكر كل واحد منهم معنى، فاستل أبو الحسن (عليه السلام) عن ذلك فقال: سعة المنزل والفضل في الخدم.

And al-Barqi reported similar to it in (al-Mahasin), and added: Abu al-Hasan (peace be upon him) was in a gathering where they discussed worldly living, and each one of them mentioned a meaning, then Abu al-Hasan (peace be upon him) was asked about it and he said: A spacious home and extra servants.

Recommendation Of Having A Spacious House And Many Servants

Hadith 6595

عن سعيد، عن غير واحد أن أبا الحسن (عليه السلام) سئل عن فضل عيش الدنيا، قال: سعة المنزل وكثرة المحبين.

From Sa'eed, from more than one person that Abu al-Hasan (peace be upon him) was asked about the best worldly living, he said: A spacious home and many loved ones.

Hadith 6596

عن السكوني، عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من سعادة المرء المسلم المسكن الواسع.

From al-Sakuni, from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Among the happiness of a Muslim person is a spacious dwelling.

Hadith 6597

وبهذا الاسناد قال: شكى رجل من الأنصار إلى رسول الله (صلى الله عليه وآله) أن الدور قد اكتنفته، فقال النبي (صلى الله عليه وآله): ارفع صوتك ما استطعت وسل الله أن يوسع عليك.

Through the same chain of transmission: A man from the Ansar complained to the Prophet (peace be upon him and his family) that houses had surrounded him (his house). The Prophet (peace be upon him and his family) said: Raise your voice as much as you can and ask Allah to grant you expansion.

Hadith 6598

عن جعفر بن محمد، عن آبائه (عليهم السلام) في وصية النبي لعلي (عليه السلام) قال: يا علي العيش في ثلاثة: دار قوراء، وجارية حسناء، وفرس قباء. قال الصدوق: سمعت رجلا من أهل اللغة يقول: الفرس القباء: الضامرة البطن.

From Ja'far bin Muhammad, from his forefathers (peace be upon them) in the Prophet's advice to Ali (peace be upon him), he said: O Ali, comfortable life is in three things: a spacious house, a beautiful maidservant, and a sleek horse. Al-Saduq said: I heard a linguist say: The sleek horse means one with a slim belly.

Hadith 6599

عن نافع بن عبد الحارث قال: قال رسول الله (صلى الله عليه وآله): من سعادة المسلم سعة المسكن، والجار الصالح، والمركب الهني.

From Nafi' bin Abdul Harith who said: The Messenger of Allah (peace be upon him and his family) said: Among the happiness of a Muslim is a spacious dwelling, a righteous neighbor, and a comfortable mount.

Hadith 6600

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من سعادة المرء أن يتسع منزله.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Among the happiness of a person is to have a spacious house.

Hadith 6601

عن أبي عبد الله (عليه السلام) قال: من سعادة الرجل سعة منزله.

From Abu Abdullah (peace be upon him) who said: Among the happiness of a man is the spaciousness of his house.

Hadith 6602

وعن أبيه مرسلًا عن أبي عبد الله. عن أبيه عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من سعادة المرء المسلم المسكن الواسع.

From his father in a mursal transmission from Abu Abdullah, from his father, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Among the happiness of a Muslim person is a spacious dwelling.

Hadith 6603

وعن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام) عن آبائه عن النبي (صلى الله عليه وآله) مثله.

From Al-Nawfali, from Al-Sakuni, from Abu Abdullah (peace be upon him), from his forefathers, from the Prophet (peace be upon him and his family), something similar to it.

Hadith 6604

عن أبي عبد الله (عليه السلام) قال: للمؤمن راحة في سعة المنزل.

From Abu Abdullah (peace be upon him) who said: For the believer, there is comfort in having a spacious home.

CHAPTER 2

Dislike Of A Cramped House And The Recommendation To Move From A Cramped House Even If One's Father Built It

[Hadith 6605 to 6607]

Hadith 6605

عن معمر بن خلاد قال: إن أبا الحسن (عليه السلام) اشترى دارا وأمر مولى له أن يتحول إليها، وقال: إن منزلك ضيق، فقال: قد أحدث هذه الدار أبي، فقال أبو الحسن (عليه السلام): إن كان أبوك أحمق ينبغي أن تكون مثله.

From Ma'mar bin Khallad: Abu Al-Hassan (peace be upon him) bought a house and ordered his client to move into it, saying: "Your house is cramped." The client said: "My father built this house." Abu Al-Hassan (peace be upon him) replied: "If your father was foolish, should you be like him?"

Hadith 6606

عن أبي جعفر (عليه السلام) قال: من شقاء العيش ضيق المنزل.

From Abu Ja'far (peace be upon him): Among life's miseries is a cramped house.

Hadith 6607

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): الشوم في ثلاثة أشياء: في الدابة والمرأة والدار، فأما المرأة فشؤمها غلاء مهرها وعسر ولادتها، وأما الدابة فشؤمها كثرة علقها وسوء خلقها، وأما الدار فشؤمها ضيقها وخبث جيرانها.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Bad omen is in three things: in the riding animal, the woman, and the house. As for the woman, her bad omen is in her expensive dowry and difficult childbirth. As for the riding animal, its bad omen is in its many illnesses and bad temperament. As for the house, its bad omen is in its narrowness and evil neighbors.

CHAPTER 3

Prohibition Of Inscribing Houses With Statues And Images Of Living Beings Specifically, And Dislike Of Other Types, And Prohibition Of Playing With Them

[Hadith 6608 to 6624]

Hadith 6608

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): أتاني جبرئيل قال: يا محمد إن ربك يقرئك السلام وينهى عن تزويق البيوت، قال: أبو بصير: فقلت، وما تزويق البيوت؟ فقال: تصاوير التماثيل.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Jibreel came to me and said: O Muhammad, your Lord sends you greetings and forbids the decoration of houses. Abu Basir said: I asked, what is the decoration of houses? He said: Pictures of statues.

Hadith 6609

عن أبي عبد الله (عليه السلام) قال: من مثل تمثالا كلف يوم القيامة أن ينفخ فيه الروح.

From Abu Abdullah (peace be upon him) who said: Whoever creates a statue will be charged on the Day of Resurrection to breathe life into it.

Hadith 6610

عن أبي عبد الله (عليه السلام) أن عليا (عليه السلام) كره الصور في البيوت.

From Abu Abdullah (peace be upon him) that Ali (peace be upon him) disliked images in houses.

Hadith 6611

عن أبي عبد الله (عليه السلام) في قول الله عز وجل: يعملون له ما يشاء من محاريب وتماثيل، فقال: والله ما هي تماثيل الرجال والنساء، ولكنها الشجر وشبهه.

From Abu Abdullah (peace be upon him) regarding Allah's words: "They made for him what he willed of sanctuaries and statues" [Quran 34:13], he said: By Allah, these were not statues of men and women, but rather they were of trees and similar things.

Hadith 6612

عن أبان بن عثمان عن الحسين بن المنذر قال: قال أبو عبد الله (عليه السلام): ثلاثة معذبون يوم القيامة: رجل كذب في رؤياه يكلف أن يعقد بين شعيرتين وليس يعاقد بينهما، ورجل صور تماثيل يكلف أن ينفخ فيها وليس ينفخ.

From Aban ibn Uthman from Al-Husayn ibn Al-Mundhir who said: Abu Abdullah (peace be upon him) said: Three people will be punished on the Day of Resurrection: A man who lies about his dream will be tasked to tie between two barley grains but he will not be able to tie them, and a man who makes statues will be tasked to breathe life into them but he will not be able to breathe.

Hadith 6613

عن الفضل أبي العباس قال: قلت لأبي جعفر (عليه السلام) في قول الله عز وجل: "يعملون له ما يشاء من محاريب وتماثيل وجفان كالجواب" وقال: ما هي تماثيل الرجال والنساء، ولكنها تماثيل الشجر وشبهه.

From Al-Fadl Abu Al-Abbas who said: I asked Abu Ja'far (peace be upon him) about the words of Allah Almighty: "They made for him what he willed of sanctuaries and statues and pools like reservoirs" [Quran 34:13]. He said: These were not statues of men and women, but rather statues of trees and similar things.

Hadith 6614

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): بعثني رسول الله (صلى الله عليه وآله) في هدم القبور وكسر الصور.

From Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) sent me to demolish graves and break images.

Hadith 6615

عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): بعثني رسول الله (صلى الله عليه وآله) إلي المدينة فقال: لا تدع صورة إلا محوتها، ولا قبراً إلا سويته، ولا كلباً إلا قتلته.

From Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) sent me to Medina and said: Do not leave any image without erasing it, nor any raised grave without leveling it, nor any dog (*) without killing it.

Translator: * Likely refers to stray or feral dogs or refers to dogs that were used for idolatrous practices or associated with un-Islamic customs prevalent at that time. Other narrations have permitted keeping dogs for specific purposes like hunting, guarding, or herding.

Hadith 6616

عن أبي عبد الله (عليه السلام) قال: لا تبنوا على القبور ولا تصوروا سقف البيوت فإن رسول الله (صلى الله عليه وآله) كره ذلك.

From Abu Abdullah (peace be upon him) who said: Do not build upon graves and do not draw pictures on house ceilings, for the Messenger of Allah (peace be upon him and his family) disliked that.

Hadith 6617

عن أمير المؤمنين (عليه السلام) قال: من جدد قبراً أو مثل مثلاً فقد خرج من الإسلام.

From Amir al-Muminin (peace be upon him) who said: Whoever renovates a grave or makes a statue has left Islam.

Hadith 6618

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): أتاني جبرئيل فقال: يا محمد إن ربك ينهى عن التماثيل.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Gabriel came to me and said: O Muhammad, your Lord forbids statues.

Hadith 6619

عن أبي جعفر (عليه السلام) قال: إن الذين يؤذون الله ورسوله هم المصورون يكلفون يوم القيامة أن ينفخوا فيها الروح.

From Abu Ja'far (peace be upon him) who said: Indeed those who harm Allah and His Messenger are the image makers. On the Day of Resurrection, they will be commanded to breathe life into them.

Hadith 6620

عن أبي عبد الله (عليه السلام) أنه كره الصور في البيوت.

From Abu Abdullah (peace be upon him) that he disliked images in houses.

Hadith 6621

وعن ابن العرزمي، عن حاتم بن إسماعيل، عن جعفر، عن أبيه أن علياً كان يكره الصورة في البيوت.

From Ibn Al-Arjami, from Hatim bin Ismail, from Ja'far, from his father that Ali used to dislike images in houses.

Hadith 6622

وعن موسى بن قاسم، عن علي بن جعفر، عن أخيه موسى (عليه السلام) أنه سأل أباه عن التماثيل فقال: لا يصلح أيلعب بها.

From Musa ibn Qasim, from Ali ibn Jafar, from his brother Musa (peace be upon him) that he asked his father about statues, and he said: It is not appropriate to play with them.

Hadith 6623

وعن أبيه، عن ذكره، عن مثنى رفعه قال: التماثيل لا يصلح أن يلعب بها.

From his father, from those he mentioned, from Muthanna who raised it saying: Statues are not appropriate to play with.

Hadith 6624

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن تماثيل الشجر والشمس والقمر، فقال: لا بأس ما لم يكن شيئاً من الحيوان.

From Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about images of trees, sun and moon, and he said: There is no problem as long as it is not of living beings.

Shaykh Hurr Amili: What indicates this has preceded in the clothing of the one who prays, in the place of prayer, in burial, and other things, and what indicates it will come here and in trade, God willing.

CHAPTER 4

Chapter: Permissibility Of Keeping Images That Are Stepped On, Changed, Covered, Or Are For Women

[Hadith 6625 to 6632]

Hadith 6625

عن عبد الله بن المغيرة قال: سمعت الرضا (عليه السلام) يقول: قال قائل لأبي جعفر: (عليه السلام):
يجلس الرجل على بساط فيه تماثيل؟ فقال: الأعاجم تعظمه وأنا لنمتهنه.

From Abdullah bin Al-Mughirah who said: I heard Al-Ridha (peace be upon him) say: Someone asked Abu Ja'far (peace be upon him): Can a man sit on a carpet that has images on it? He said: The non-Arabs venerate it while we use it casually (*).

Translator: * "Namtahinu" is a verb meaning "to use casually," "to treat as insignificant," or "to disregard".

Hadith 6626

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: سألته عن الوسادة والبساط يكون فيه التماثيل فقال: لا بأس به يكون في البيت، قلت: التماثيل، فقال: كل شيء يوطأ فلا بأس به.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: I asked him about cushions and carpets that have images on them, and he said: There is no problem with having it in the house. I said: The images? He said: Anything that is stepped on, there is no problem with it.

Hadith 6627

عن زرارة بن أعين، عن أبي جعفر (عليه السلام) قال: لا بأس بأن تكون التماثيل في البيوت إذا غيرت رؤسها منها وترك ما سوى ذلك.

From Zurarah ibn A'yan, from Abu Ja'far (peace be upon him) who said: There is no problem with having statues in houses if their heads are altered while leaving the rest as is.

Hadith 6628

عن جعفر بن بشير، عن نكره، عن أبي عبد الله (عليه السلام) قال: كانت لعلي بن الحسين (عليه السلام) وسائد وأنماط فيها تماثيل يجلس عليها.

From Ja'far ibn Bashir, from someone he mentioned, from Abu Abdullah (peace be upon him) who said: Ali ibn Al-Hussein (peace be upon him) had cushions and rugs with images on them that he would sit on.

Hadith 6629

عن عبد الله بن يحيى الكندي، عن أبيه وكان صاحب مطهرة أمير المؤمنين (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): قال جبرئيل: إنا لا ندخل بيتاً فيه تمثال لا يوطأ، الحديث مختصر.

From Abdullah ibn Yahya Al-Kindi, from his father who was in charge of the ablution facility of Amir al-Muminin (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Gabriel said: We do not enter a house that has an untrodden statue. This hadith is abridged.

Hadith 6630

عن أبي جعفر (عليه السلام) قال: قال له رجل: رحمك الله ما هذه التماثيل التي أراها في بيوتكم؟ فقال: هذا للنساء أو بيوت النساء.

From Abu Ja'far (peace be upon him), a man said to him: May Allah have mercy on you, what are these images that I see in your houses? He said: These are for women or women's quarters.

Hadith 6631

عن أبي عبد الله (عليه السلام) قال: ربما قمت أصلي وبين يدي وسادة فيها تماثيل طائر فجعلت عليه ثوباً، وقال: وقد أهديت إلى طنفسة من الشام فيها تماثيل طائر فأمرت به فغير رأسه فجعل كهيئة الشجر، وقال: إن الشيطان أشد ما يهيم بالانسان إذا كان وحده.

From Abu Abdullah (peace be upon him) who said: Sometimes I would stand to pray and in front of me was a pillow with bird images on it, so I would put a cloth over it. And he said: A carpet from Syria was gifted to me that had bird images on it, so I ordered for its head to be altered to make it look like a tree. And he said: Satan is most determined to affect a person when they are alone.

Hadith 6632

وعن أبي الحسن (عليه السلام) قال: دخل قوم علي أبي جعفر (عليه السلام) وهو على بساط فيه تماثيل فسألوه فقال: أردت أن أهينه.

From Abu Al-Hassan (peace be upon him) who said: Some people entered upon Abu Ja'far (peace be upon him) while he was on a carpet that had images on it. They asked him about it and he said: I intended to demean it.

CHAPTER 5

Dislike Of Building A House Higher Than Seven Or Eight Cubits

[Hadith 6633 to 6639]

Hadith 6633

عن أبي عبد الله (عليه السلام) قال: إذا كان سمك البيت فوق سبعة أذرع أو قال: ثمانية أذرع كان ما فوق السبع أو الثمان محتضرا، وقال بعضهم مسكونا.

From Abu Abdullah (peace be upon him) who said: When the height of a house is above seven cubits, or he said eight cubits, whatever is above seven or eight is attended (by jinn), and some said inhabited (by jinn).

Translator: A cubit is an ancient unit of measurement based on the length of the forearm, from the elbow to the tip of the middle finger. However, the exact length of a cubit varied across different cultures and times. In Islamic tradition, there are different opinions on the exact length of a dhira', but it's generally considered to be between 46-48 centimeters (about 18-19 inches). 8 cubits is approximately equal to 12 to 12.5 feet.

Hadith 6634

عن أبي عبد الله (عليه السلام) قال: إن الله عز وجل وكل ملكا بالبناء يقول لمن رفع سقفا فوق ثمانية أذرع: أين تريد يا فاسق.

From Abu Abdullah (peace be upon him) who said: Allah, the Mighty and Majestic, has appointed an angel over building who says to whoever raises a roof above eight cubits: "Where do you intend to go, O transgressor?"

Hadith 6635

عن حمزة بن حمران قال: شكى رجل إلى أبي جعفر (عليه السلام) وقال: أخرجتنا الجن عن منازلنا، فقال: اجعلوا سقوف بيوتكم سبعة أذرع واجعلوا الحمام في أكتاف الدار قال الرجل: ففعلنا ذلك فما رأينا شيئا نكرهه بعد ذلك.

From Hamza bin Humran who said: A man complained to Abu Ja'far (peace be upon him) saying: The jinn have driven us out of our homes. He said: Make the ceilings of your houses seven cubits and place the bathroom in the corners of the house. The man said: We did that and after that we never saw anything we disliked.

Hadith 6636

عن محمد بن مسلم، قال: قال أبو عبد الله (عليه السلام): ابن بيتك سبعة أذرع فما كان بعد ذلك سكنته الشياطين، إن الشياطين ليست في السماء ولا في الأرض وإنما تسكن الهواء.

From Muhammad bin Muslim who said: Abu Abdullah (peace be upon him) said:

Dislike Of Building A House Higher Than Seven Or Eight Cubits

Build your house seven cubits high, for whatever is beyond that is inhabited by devils. Indeed, the devils are neither in the heaven nor in the earth, but they dwell in the air.

Hadith 6637

عن أبي عبد الله (عليه السلام) قال: سمك البيوت سبعة أذرع أو ثمانية أذرع فما فوق ذلك فمحتضر.

From Abu Abdullah (peace be upon him) who said: The height of houses should be seven or eight cubits, for whatever is above that is occupied.

Hadith 6638

وعن النوفلي، عن أبيه، عن بعض الصادقين (عليهم السلام) قال: ما رفع من السقف فوق ثمانية أذرع فهو مسكون.

From Al-Nawfali, from his father, from some of the truthful ones (peace be upon them) who said: Whatever is raised from the ceiling above eight cubits is inhabited (by jinn).

Hadith 6639

وعن ابن شمون، عن من ذكره، عن أبي عبد الله (عليه السلام) قال: إذا بنى الرجل فوق ثمانية أذرع نودي: يا أفسق الفاسقين أين تريد؟!.

From Ibn Shamun, from whoever he mentioned, from Abu Abdullah (peace be upon him) who said: When a man builds higher than eight cubits, he is called out to: "O most corrupt of the corrupt ones, where do you intend to go?!"

CHAPTER 6

Recommendation Of Writing Ayat Al-Kursi In A Circle At A Height Of Eight Cubits From The Wall When Its Height Exceeds That, Even If It Is A Mosque

[Hadith 6640 to 6643]

Hadith 6640

عن أبي عبد الله (عليه السلام) قال: شكى إليه رجل عبث أهل الأرض بأهل بيته وبعياله، فقال: كم سقف بيتك؟ فقال: عشرة أذرع، فقال: اذرع ثمانية أذرع ثم اكتب آية الكرسي فيما بين الثمانية إلى العشرة كما تدور، فإن كل بيت سمكه أكثر من ثمانية أذرع فهو محتضر تحضره الجن تكون فيه تسكنه.

From Abu Abdullah (peace be upon him) who said: A man complained to him about the earthly beings disturbing his household and family. He asked: "How high is your house ceiling?" The man replied: "Ten cubits." He said: "Measure eight cubits then write Ayat al-Kursi in a circle between the eight and ten cubits, for every house with a height more than eight cubits is inhabited and attended by jinn who dwell in it."

Hadith 6641

عن أبي عبد الله (عليه السلام) قال: إذا كان البيت فوق ثمانية أذرع فأكتب في علاه آية الكرسي.

From Abu Abdullah (peace be upon him) who said: When the house is above eight cubits, write Ayat al-Kursi at its height.

Hadith 6642

عن أبي عبد الله (عليه السلام) قال: في سمك البيت إذا رفع فوق ثمانية أذرع كان مسكونا، فإذا زاد على ثمان فليكتب على رأس الثمان آية الكرسي.

From Abu Abdullah (peace be upon him) who said: When the ceiling of the house is raised above eight cubits it becomes inhabited [by jinn], so if it exceeds eight then write Ayat al-Kursi at the height of eight cubits.

Hadith 6643

عن أبي خديجة قال: رأيت مكتوبا في بيت أبي عبد الله (عليه السلام) آية الكرسي قد أديرت بالبيت، رأيت في قبلة مسجده مكتوبا آية الكرسي.

From Abu Khadija who said: I saw Ayat al-Kursi written in the house of Abu Abdullah (peace be upon him) going around the house, and I saw Ayat al-Kursi written in the direction of qibla of his mosque.

CHAPTER 7

Recommendation Of Building Parapets On Roofs And Dislike Of Sleeping Alone On A Roof And On A Roof Without A Parapet Whether Man Or Woman, And Its Minimum Height Is Two Cubits And One Cubit And A Span From All Four Sides

[Hadith 6644 to 6651]

Hadith 6644

عن أبي عبد الله (عليه السلام) في السطح يبات عليه غير محجر، قال: يجزيه أن يكون مقدار ارتفاع الحائط نراعين.

From Abu Abdullah (peace be upon him) regarding sleeping on a roof without a parapet, he said: It suffices for the wall height to be two cubits.

Hadith 6645

عن أبي عبد الله (عليه السلام) قال: نهى رسول الله (صلى الله عليه وآله) أن يبات على سطح غير محجر.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) forbade sleeping on a roof without a parapet.

Hadith 6646

عن عيص بن القاسم قال: سألت أبا عبد الله (عليه السلام) عن السطح أينام عليه بغير حجرة؟ قال: نهى رسول الله (صلى الله عليه وآله) عن ذلك فسأنته عن ثلاثة حيطان فقال: لا إلا الأربعة، قلت: كم طول الحائط قال: أقصره نراع وشبر.

From Ees bin Al-Qasim who said: I asked Abu Abdullah (peace be upon him) about sleeping on a roof without a wall? He said: The Messenger of Allah (peace be upon him and his family) forbade that. So I asked him about three walls, and he said: No, only four. I asked: How tall should the wall be? He said: At minimum, a forearm and a span.

Hadith 6647

عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): من بات على سطح غير محجر فأصابه شيء فلا يلومن إلا نفسه.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever sleeps on a roof without a barrier and something befalls him, he should blame none but himself.

Hadith 6648

عن أبي عبد الله (عليه السلام) أنه كره أن يبيت الرجل على سطح ليست عليه حجرة والرجل والمرأة في ذلك سواء.

From Abu Abdullah (peace be upon him) that he disliked for a man to sleep on a roof that does not have a barrier, and men and women are equal in this matter.

Hadith 6649

عن أبي عبد الله (عليه السلام) أنه كره البيتوتة للرجل على سطح وحده، أو على سطح ليس عليه حجرة، والرجل والمرأة فيه بمنزلة.

From Abu Abdullah (peace be upon him): He disliked that a man spend the night alone on a roof, or on a roof without a parapet, and this applies equally to both men and women.

Hadith 6650

عن جعفر بن محمد، عن آبائه (عليهم السلام) في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) قال: وكره النوم على سطح ليس بمحجر، وقال: من نام على سطح غير محجر فقد برئت منه الذمة.

From Ja'far bin Muhammad, from his forefathers (peace be upon them), in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him), he said: He disliked sleeping on a roof without a parapet, and said: Whoever sleeps on a roof without a parapet has no protection from liability.

Hadith 6651

عن عبد الله بن الحسين بن زيد بن علي، عن أبيه، عن الصادق عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله) إن الله كره لكم أيتها الأمة أربعاً وعشرين خصلة. ونهاكم عنها - إلى أن قال - وكره النوم فوق سطح ليس بمحجر. وقال: من نام على سطح غير محجر برئت منه الذمة.

From Abdullah bin Al-Hussein bin Zaid bin Ali, from his father, from Al-Sadiq, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Indeed Allah dislikes twenty-four traits for you, O nation, and has forbidden you from them - until he said - and He disliked sleeping on a roof without a parapet, and said: Whoever sleeps on a roof without a parapet has no protection from liability.

CHAPTER 8

Disliking Construction Except When Needed, And Permissibility Of Demolishing When Not Needed

[Hadith 6652 to 6656]

Hadith 6652

عن أبي عبد الله (عليه السلام) قال: من كسب مالا من غير حله سلط عليه البناء والماء والطين.

From Abu Abdullah (peace be upon him) who said: Whoever earns wealth through unlawful means will be overcome by [spending on] building, water, and clay/mud.

Translator: As a divine punishment, unlawfully earned money will be depleted through construction (repairs, maintenance), water-related expenses and on earth/clay works.

Hadith 6653

وعنه عن أبيه، عن ابن أبي عمير، عن حسين بن عثمان قال: رأيت أبا الحسن موسى (عليه السلام) وقد بنى بمنى بناء ثم هدمه.

From him from his father, from Ibn Abi Umayr, from Husayn bin Uthman who said: I saw Abu Al-Hasan Musa (peace be upon him) build a structure in Mina and then demolish it.

Hadith 6654

عن أبي الحسن الثالث (عليه السلام) قال: إن الله عز وجل جعل من أرضه بقاعا تسمى المرحومات أحب أن يدعى فيها فيجيب، وإن الله عز وجل جعل من أرضه بقاعا تسمى المنتقمات فإذا كسب رجل مالا من غير حله سلط عليه بقعة منها فأنفقه فيها.

From Abu Al-Hasan the Third (peace be upon him) who said: Indeed Allah the Mighty and Majestic has made from His earth certain places called the "merciful places", He loves to be called upon in them and He responds. And indeed Allah the Mighty and Majestic has made from His earth certain places called the "vengeful places", so when a man earns wealth through unlawful means, one of these places is set upon him and he spends it there.

Hadith 6655

عن أبي عبد الله (عليه السلام) قال: من اقتصد في بنائه لم يوجر.

From Abu Abdullah (peace be upon him), he said: One who is (too) moderate/economical (*) in his building will not be rewarded.

Translator: * It could be emphasizing the importance of building with quality and durability rather than

cutting corners or being overly frugal. In this interpretation, "moderation" might be seen as a euphemism for substandard construction.

Hadith 6656

محمد بن الحسين الرضي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه قال: وقد بنى رجل من عما له بناء فخما: أتلعت الورق رؤسها، إن البناء ليصف لك الغنى.

Muhammad bin Al-Hussain Al-Radi in (Nahj Al-Balagha) from Amir Al-Mu'minin (peace be upon him) that he said: When one of his workers built a luxurious building: The silver coins have raised their heads (*), indeed the building describes your wealth.

Translator: * The metaphor of coins "raising their heads" is a criticism of displaying wealth ostentatiously (or flauntingly) suggesting that the person's wealth has become conspicuous and obvious through the extravagant and luxurious building.

CHAPTER 9

Recommendation Of Sweeping Houses And Courtyards And Washing Utensils

[Hadith 6657 to 6661]

Hadith 6657

عن إسحاق بن عمار قال: قال أبو عبد الله (عليه السلام): اكنسوا أفنيتكم ولا تشبهوا باليهود.

From Ishaq bin Ammar who said: Abu Abdullah (peace be upon him) said: Sweep your courtyards and do not resemble the Jews.

Hadith 6658

عن بعض أصحابه رفعه إلى أبي جعفر (عليه السلام) قال: كنس البيوت ينفي الفقر.

From some of his companions, raising it to Abu Ja'far (peace be upon him) who said: Sweeping houses eliminates poverty.

Hadith 6659

عن أبي الحسن الرضا (عليه السلام) قال: سمعته يقول: كنس الفناء يجلب الرزق.

From Abu Al-Hassan Al-Ridha (peace be upon him) who said: I heard him saying: Sweeping the courtyard brings sustenance.

Hadith 6660

وعن بعض أصحابنا قال: قال رسول الله (صلى الله عليه وآله): اكنسوا أفنيتكم ولا تشبهوا باليهود.

From some of our companions who said: The Messenger of Allah (peace be upon him and his family) said: Sweep your courtyards and do not resemble the Jews.

Hadith 6661

عن أبي عبد الله (عليه السلام) قال: غسل الإناء وكنس الفناء مجلبة للرزق.

From Abu Abdullah (peace be upon him) who said: Washing dishes and sweeping the courtyard bring sustenance.

CHAPTER 10

Dislike Of Keeping Garbage In The House Overnight, And Some Etiquettes

[Hadith 6662 to 6664]

Hadith 6662

عن عمه يعقوب بن سالم رفعه قال: قال أمير المؤمنين (عليه السلام): لا تؤوا التراب خلف الباب فإنه مأوى الشياطين.

From his uncle Yaqub bin Salim raising it to Amir al-Mu'minin (peace be upon him) who said: Do not leave dust behind the door for it is a dwelling place of the devils.

Hadith 6663

عن الحسين بن زيد عن جعفر بن محمد، عن آبائه (عليهم السلام) - في حديث المناهى - قال: قال رسول الله (صلى الله عليه وآله) لا تبيتوا القمامة في بيوتكم وأخرجوها نهاراً فإنها مقعد الشيطان.

From Al-Husayn bin Zayd from Ja'far bin Muhammad, from his forefathers (peace be upon them) - in hadith of prohibitions - said: The Messenger of Allah (peace be upon him and his family) said: Do not keep garbage in your houses overnight and take it out during the day for it is the sitting place of the devil.

Hadith 6664

عن عمه يعقوب رفع الحديث إلى علي بن أبي طالب (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) في كلام كثير، لا تؤوا منديل اللحم في البيت فإنه مريض الشيطان. ولا تؤوا التراب خلف الباب فإنه مأوى الشيطان - إلى أن قال - ولا تتبعوا الصيد فإنكم على غرة.

From his uncle Yaqub, raising the hadith to Ali ibn Abi Talib (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said in a lengthy discourse: Do not keep a meat towel in the house for it is a resting place of Satan, and do not leave dust behind the door for it is a shelter of Satan. And he said: Do not pursue hunting while you are in a state of heedlessness (*).

وإذا بلغ أحدكم باب حجرته فليسم فإنه يفر عنه الشيطان، وإذا دخل أحدكم بيته فليسلم فإنه تنزل البركة وتؤنسه الملائكة، ولا يرتد فثلاثة على دابة فإن أحدهم ملعون وهو المقدم، ولا تسموا الطريق السكة فإنه لا سكة إلا سكك الجنة. ولا تسموا أولادكم بالحكم ولا أبا الحكم فإن الله هو الحكم،

When one of you reaches the door of his chamber, let him say Bismillah for Satan will flee from him. When one of you enters his house, let him give salam for blessings will descend and angels will provide companionship. Three should not ride on one animal

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for one of them is cursed and that is the one in front. Do not call the path as sikkah for there is no sikkah except the paths of Paradise. Do not name your children Al-Hakam or Abu Al-Hakam for Allah is Al-Hakam.

ولا تذكروا الأخرى إلا بخير فإن الله هو الأخرى، ولا تسموا العنب الكرم فإن المؤمن هو الكرم، واتقوا الخروج بعد نومة، فإن لله دوابا يبثها يفعلون ما يؤمرون، وإذا سمعتم نباح الكلب ونهيق الحمير فتعودوا بالله من الشيطان الرجيم، فإنهم يرون ما لا ترون، فافعلوا ما تؤمرون، ونعم اللهو المغزل للمرأة الصالحة.

Do not mention the Hereafter except with good for Allah is the Hereafter. Do not call grapes karm for the believer is karm. Beware of going out after sleep for Allah has creatures He spreads who do what they are commanded. When you hear dogs barking and donkeys braying, seek refuge in Allah from the accursed Satan for they see what you do not see, so do what you are commanded. What an excellent pastime is the spindle for the righteous woman.

Translator: * The word used here is "ghirrah" and it has several different meanings. It could mean heedlessness or unawareness when during hunting one becomes unaware of their surroundings and become vulnerable to dangers. It could also mean distraction referring to the state of being distracted from more important matters, particularly religious obligations. Or it could mean temptation where one could exceed limits or engage in unnecessary killing while hunting.

CHAPTER 11

Dislike Of Entering A Dark House Without A Lamp, And The Recommendation Of Lighting A Lamp Before Sunset

[Hadith 6665 to 6670]

Hadith 6665

عن أبي عبد الله (عليه السلام) قال: نهى رسول الله ((صلى الله عليه وآله)) أن يدخل بيتا مظلمًا إلا بمصباح.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) prohibited entering a dark house except with a lamp.

Hadith 6666

عن أبي عبد الله (عليه السلام) إن رسول الله (صلى الله عليه وآله) كره أن يدخل بيتا مظلمًا إلا بسراج.

From Abu Abdullah (peace be upon him): The Messenger of Allah (peace be upon him and his family) disliked entering a dark house except with a lamp.

Hadith 6667

وعن أبي علي الأشعري رفعه قال: قال الرضا (عليه السلام): إسراج السراج قبل أن تغيب الشمس ينفي الفقر.

From Abu Ali Al-Ash'ari, who raised it, said: Al-Ridha (peace be upon him) said: Lighting the lamp before sunset dispels poverty.

Hadith 6668

عن أبيه عن الصادق عن آبائه (عليهم السلام) في وصية النبي لعلي (عليه السلام) - قال: وكره أن يدخل الرجل بيتا مظلمًا إلا مع السراج.

From his father, from Al-Sadiq, from his forefathers (peace be upon them), in the Prophet's advice to Ali (peace be upon him) - he said: And he disliked that a man enter a dark house except with a lamp.

Hadith 6669

وبأسناده تقدم في تحجير السطوح عن رسول الله (صلى الله عليه وآله) إن الله تبارك وتعالى كره أن يدخل الرجل البيت المظلم إلا أن يكون بين يديه سراج أو نار.

And with his chain of transmission that preceded in the section about walling roofs, from the Messenger of Allah (peace and blessings be upon him): Indeed Allah, Blessed and Exalted, dislikes that a man enter a dark house unless there is a lamp or fire before him.

Hadith 6670

عن الريان بن الصلت قال: سمعت الرضا (عليه السلام) يقول: ما بعث الله نبيا إلا بتحريم الخمر، وأن يقر له بأن الله يفعل ما يشاء، وأن يكون في تركته الكندر، قال: وسمعتة يقول: لا تدخلوا بالليل بيتا مظلم الا مع السراج.

From Al-Rayyan bin Al-Salt who said: I heard Al-Ridha (peace be upon him) saying: Allah never sent a prophet except with the prohibition of alcohol, and with the acknowledgment that Allah does what He wills, and that frankincense would be found among his possessions. He said: And I heard him saying: Do not enter a dark house at night except with a lamp.

CHAPTER 12

Dislike Of Having A Lamp Lit During Moonlight

[Hadith 6671 to 6672]

Hadith 6671

عن جعفر بن محمد عن أبيه، عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال: يا علي أربعة يذهبن ضياعا: الأكل على الشبع، والسراج في القمر، والزر في السبخة، والصنيعة عند غير أهلها.

From Ja'far bin Muhammad from his father, from his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: O Ali, four things go to waste: eating when already full, having a lamp lit during moonlight, planting in salty ground, and doing favors for those who don't deserve them.

Hadith 6672

عن علي بن الحكم بإسناده يرفعه إلى أبي عبد الله (عليه السلام) قال: أربعة يذهبن ضياعا: البذر في السبخة والسراج في القمر، والأكل على الشبع، والمعروف إلى من ليس بأهله.

From Ali bin Al-Hakam with his chain raising it to Abu Abdullah (peace be upon him) who said: Four things go to waste: planting in salty ground, having a lamp lit during moonlight, eating when already full, and doing good to those who don't deserve it.

CHAPTER 13

Recommendation Of Cleaning Houses From Spider Webs And The Dislike Of Leaving Them

[Hadith 6673 to 6674]

Hadith 6673

عن عيسى بن عبد الله، عن جده قال: قال أمير المؤمنين (عليه السلام): قال رسول الله (صلى الله عليه وآله) بيت الشياطين من بيوتكم بيت العنكبوت.

From Isa bin Abdullah, from his grandfather who said: Amir al-Muminin (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said: The house of spiders in your homes is the house of devils.

Hadith 6674

عن علي (عليه السلام) قال: نظفوا بيوتكم من حوك العنكبوت فان تركه في البيت يورث الفقر.

From Ali (peace be upon him) who said: Clean your houses from spider webs, for leaving it in the house causes poverty.

CHAPTER 14

Recommendation For A Guest To Sit Where The Host Directs

[Hadith 6675 to 6675]

Hadith 6675

عن جعفر بن محمد عن أبيه (عليه السلام) قال: إذا دخل أحدكم على أخيه في رحله فليقعده حيث يأمره صاحب الرجل، فإن صاحب الرجل أعرف بعورة بيته من الداخل عليه.

From Ja'far bin Muhammad from his father (peace be upon him) who said: When one of you enters his brother's residence, he should sit where the owner of the residence directs him to, for the owner of the residence knows better about the private areas of his house than the one entering it.

CHAPTER 15

Recommendation Of Greeting Family Members When Entering One's House, Or If Alone Then Greeting Oneself, And Reciting Surah Al-Ikhlās

[Hadith 6676 to 6676]

Hadith 6676

محمد بن علي بن الحسين في (الخصال) بإسناده عن علي (عليه السلام) - في حديث الأربعمائة - قال: إذا دخل أحدكم منزله فليسلم على أهله يقول: السلام عليكم فإن لم يكن له أهل فليقل: السلام علينا من ربنا وليقرأ قل هو الله أحد حين يدخل منزله فإنه ينفي الفقر.

Muhammad bin Ali bin Al-Hussein in (Al-Khisal) with his chain from Ali (peace be upon him) - in the hadith of four hundred - said: When one of you enters his house, he should greet his family by saying: Peace be upon you. If he has no family, he should say: Peace be upon us from our Lord, and he should recite 'Say: He is Allah, the One' [Quran 112:1] when entering his house, for it removes poverty.

CHAPTER 16

Recommendation Of Locking Doors, Covering Containers And Tying Them, Extinguishing Lamps And Removing Fire Before Sleep, And The Dislike Of Neglecting These

[Hadith 6677 to 6683]

Hadith 6677

عن عثمان بن عيسى، عن سماعة قال: سألت أبا عبد الله (عليه السلام) عن إغلاق الأبواب وإيحاء الأواني وإطفاء السراج، فقال: أغلق بابك فإن الشيطان لا يفتح بابا، واطفئ السراج من الفويسقة وهي الفارة لا تحرق بيتك، وأوك الأناء.

From Uthman bin Isa, from Sama'a who said: I asked Abu Abdullah (peace be upon him) about locking doors, tying containers, and extinguishing lamps. He said: Lock your door for Satan cannot open a locked door, and extinguish the lamp because of the little troublemaker - meaning the mouse - so it doesn't burn your house, and tie your container.

Hadith 6678

قال الكليني: وروي أن الشيطان لا يكشف مخمرا يعني مغطا.

Al-Kulayni said: And it is narrated that Satan does not uncover what is covered, meaning what is concealed.

Hadith 6679

عن الرضا (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): اطفئوا المصابيح بالليل لا تجرها الفويسقة فتحرق البيت وما فيه.

From Al-Ridha (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Extinguish the lamps at night so that the small pest (mouse) does not drag it and burn the house and what is in it.

Hadith 6680

عن أبي عبد الله، عن أبيه، عن جابر بن عبد الله الأنصاري، قال: قال رسول الله (صلى الله عليه وآله): أجيئوا أبوابكم، وخمروا آتيتكم واوكوا أسقيتكم فإن الشيطان لا يكشف غطاء ولا يحل وكاء، واطفئوا سراجكم فإن الفويسقة تضرم البيت على أهله، واحبسوا مواشيتكم وأهليكم من حين تجب الشمس إلى أن تذهب فحمة العشاء.

From Abu Abdullah, from his father, from Jabir bin Abdullah Al-Ansari who said:

Recommendation Of Locking Doors, Covering Containers And Tying Them...

The Messenger of Allah (peace be upon him and his family) said: Close your doors, cover your vessels, tie your water skins because Satan cannot uncover a cover or untie a knot, and extinguish your lamps because the small pest (mouse) can set fire to the house upon its inhabitants, and keep your livestock and families inside from when the sun sets until the darkness of night passes.

Hadith 6681

عن أبي عبد الله (عليه السلام) قال: لا تدعوا آئيتكم بغير غطاء فإن الشيطان إذا لم تغط الآنية بزق فيها، وأخذ مما فيها ما شاء.

From Abu Abdullah (peace be upon him) who said: Do not leave your vessels without covers because when vessels are not covered, Satan spits in them and takes whatever he wishes from them.

Hadith 6682

الحسن بن الطبرسي في (مكارم الأخلاق) عن رسول الله (صلى الله عليه وآله) قال: اطفئوا المصابيح لا تجرها الفويسقة فتحرق البيت وما فيه.

Al-Hasan bin Al-Tabrasi in (Makarim Al-Akhlaq) from the Messenger of Allah (peace be upon him and his family) said: Extinguish the lamps so that mice do not drag them and burn the house and what is in it.

Hadith 6683

وعنه (عليه السلام) قال: لا تتركوا النار في بيوتكم حين تنامون.

From him (peace be upon him) said: Do not leave fire in your houses when you go to sleep.

CHAPTER 17

Dislike Of Sleeping In A House Without A Door Or Cover/ Curtain

[Hadith 6684 to 6685]

Hadith 6684

عن طلحة بن زيد، عن أبي عبد الله (عليه السلام) أنه كره أن ينام في بيت ليس عليه باب ولا ستر.

From Talha bin Zaid, from Abu Abdullah (peace be upon him) that he disliked sleeping in a house that had no door or cover/curtain.

Hadith 6685

عن أبي البختري عن جعفر، عن أبيه، عن علي (عليه السلام) أنه كره أن يبيت الرجل في بيت ليس له باب ولا ستر.

From Abu al-Bakhtari from Ja'far, from his father, from Ali (peace be upon him) that he disliked that a man spend the night in a house that had no door or cover/curtain.

CHAPTER 18

Recommendation Of Departing From Home In Summer On Thursday Or Friday Or Its Night, And Entering In Winter From The Cold On Friday Or Its Night

[Hadith 6686 to 6690]

Hadith 6686

عن أبي عبد الله (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يستحب إذا دخل وإذا خرج في الشتاء أن يكون ذلك في ليلة الجمعة.

From Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) preferred when entering and leaving in winter that it be on Friday night.

Hadith 6687

عن أبي عبد الله (عليه السلام) قال: كان النبي (صلى الله عليه وآله) إذا خرج في الصيف من البيت خرج يوم الخميس، وإذا أراد أن يدخل في الشتاء من البرد دخل يوم الجمعة.

From Abu Abdullah (peace be upon him) who said: When the Prophet (peace be upon him and his family) would leave the house in summer, he would leave on Thursday, and when he wanted to enter in winter from the cold, he would enter on Friday.

Hadith 6688

قال الكليني: وقد روي أيضا أنه كان دخوله وخروجه ليلة الجمعة.

Al-Kulayni said: It has also been narrated that his entering and leaving was on Thursday night.

Hadith 6689

محمد بن علي بن الحسين (في الخصال) قال: كان النبي (صلى الله عليه وآله) إذا خرج في الصيف من بيته خرج يوم الخميس وإذا أراد أن يدخل البيت في الشتاء من البرد دخل يوم الجمعة.

Muhammad ibn Ali ibn Al-Husain reported in (Al-Khisal): When the Prophet (peace be upon him and his family) would leave his house in summer, he would leave on Thursday, and when he wanted to enter the house in winter due to cold, he would enter on Friday.

Hadith 6690

قال: وقد روي أنه كان دخوله وخروجه يوم الجمعة.

He said: It has also been narrated that his entering and leaving was on Friday.

CHAPTER 19

Recommendation Of Saying Bismillah, Reciting Surah Al-Ikhlās Ten Times, And Making Prescribed Supplications When Leaving Home For Travel Or Residence And When Entering It

[Hadith 6691 to 6698]

Hadith 6691

عن أبي الحسن (عليه السلام) قال: إذا خرجت من منزلك في سفر أو حضر فقل: بسم الله آمنت بالله و توكلت على الله ما شاء الله لا حول ولا قوة إلا بالله فتلقاه الشياطين فتتنصرف وتصرف الملائكة وجوهها، وتقول: ما سبيلكم عليه وقد سمى الله وآمن به وتوكل عليه، وقال: ما شاء الله لا حول ولا قوة إلا بالله.

From Abu Al-Hassan (peace be upon him) who said: When you leave your home for travel or residence, say: In the name of Allah, I believe in Allah, I rely upon Allah, whatever Allah wills, there is no power or strength except through Allah. Then the devils will meet you but turn away, and the angels will turn their faces and say: What way do you have over him when he has mentioned Allah's name, believed in Him, relied upon Him, and said: Whatever Allah wills, there is no power or strength except through Allah.

Hadith 6692

عن أبي جعفر (عليه السلام) - في حديث - قال: من قال حين يخرج من منزله: "بسم الله حسبي الله توكلت على الله اللهم إني أستلجك خير أموري كلها وأعوذ بك من خزي الدنيا وعذاب الآخرة، كفاه الله ما أهمه من أمر دنياه وآخرته.

From Abu Ja'far (peace be upon him) - in a hadith - he said: Whoever says when leaving his home: "In the name of Allah, Allah is sufficient for me, I rely upon Allah. O Allah, I ask You for the best in all my affairs and I seek refuge in You from disgrace in this world and punishment in the Hereafter," Allah will suffice him in what concerns him of his worldly affairs and the Hereafter.

Hadith 6693

عن أبي خديجة قال: كان أبو عبد الله (عليه السلام) إذا خرج يقول: "اللهم بك خرجت ولك أسلمت وبك آمنت وعليك توكلت اللهم بارك لي في يومي هذا وارزقني فوزه وفتحته ونصره وظهوره وهدهاء وبركته واصرف عني شره وشر ما فيه بسم الله وبالله والله أكبر والحمد لله رب العالمين، اللهم إني قد خرجت فبارك لي في خروجي وانفعني به، " قال: وإذا دخل منزله، قال ذلك.

From Abu Khadija who said: When Abu Abdullah (peace be upon him) would leave,

he would say: "O Allah, by You I have left, to You I submit, in You I believe, and upon You I rely. O Allah, bless me in this day of mine, and grant me its success, its opening, its victory, its purity, its guidance, and its blessings, and turn away from me its evil and the evil within it. In the name of Allah, by Allah, Allah is Greater, and praise be to Allah, Lord of the worlds. O Allah, I have left, so bless me in my leaving and make it beneficial for me." He said: And when he would enter his home, he would say the same.

Hadith 6694

عن الرضا (عليه السلام) قال: كان أبي (عليه السلام) إذا خرج من منزله قال: بسم الله الرحمن الرحيم خرجت بحول الله وقوته لا حول مني ولا قوتي بل بحولك وقوتك يا رب متعرضاً لرزقك فأنتي به في عافية.

From Al-Ridha (peace be upon him) who said: When my father (peace be upon him) would leave his house, he would say: "In the name of Allah, the Most Beneficent, the Most Merciful. I leave by Allah's might and power, not by my might or power, but by Your might and power, O Lord, seeking Your provision, so bring it to me in good health."

Hadith 6695

عن الحسن بن عطية عن عمر بن يزيد قال: قال أبو عبد الله (عليه السلام): من قرأ: قل هو الله أحد حين يخرج من منزله عشر مرات لم يزل في حفظ الله عز وجل وكلائته حتى يرجع إلى منزله.

From Al-Hassan ibn Atiyyah from Umar ibn Yazid who said: Abu Abdullah (peace be upon him) said: Whoever recites "Say: He is Allah, the One" [Quran 112:1] ten times when leaving his house will remain under Allah's protection and guardianship until he returns to his house.

Hadith 6696

عن أبي جعفر أنه كان إذا خرج من البيت قال: بسم الله خرجت وعلى الله توكلت لا حول ولا قوة إلا بالله.

From Abu Ja'far: When he would leave his house he would say: "In the name of Allah I leave, and upon Allah I rely, there is no power and no strength except through Allah."

Hadith 6697

عن أبي سعيد الخدري، عن النبي (صلى الله عليه وآله) قال: من قال إذا خرج من بيته بسم الله، قال الملكان: هديت، فإن قال: لا حول ولا قوة إلا بالله، قال: وقيت. فإن قال: توكلت على الله قال: كفيت. فيقول الشيطان: كيف لي بعبد هدي ووقتي وكفي.

From Abu Sa'id Al-Khudri, from the Prophet (peace be upon him and his family): Whoever says when leaving his house "In the name of Allah", the two angels say: "You are guided." And if he says: "There is no power and no strength except through Allah",

they say: "You are protected." And if he says: "I rely upon Allah", they say: "You are sufficed." Then Satan says: "How can I approach a servant who has been guided, protected and sufficed?"

Hadith 6698

عن عمه يعقوب يرفعه إلى علي بن أبي طالب (عليه السلام) - في حديث - قال: إذا بلغ أحدكم باب حجرته فليسم فإنه يفر الشيطان، وإذا دخل أحدكم بيته فليسم فإنه تنزل البركة وتؤنسه الملائكة.

From his uncle Ya'qub, raising it to Ali ibn Abi Talib (peace be upon him) - in a hadith - he said: When one of you reaches the door of his chamber, let him mention Allah's name for Satan will flee, and when one of you enters his house, let him mention Allah's name for blessings will descend and angels will provide companionship.

CHAPTER 20

Emphasis On The Dislike Of Sleeping Alone Except In Necessity, Abundant Remembrance Of Allah, Rules Of Carrying The Quran And Reciting It Frequently

[Hadith 6699 to 6713]

Hadith 6699

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: من تخلى على قبر أو بال قائماً أو بال في ماء قائم أو مشي في حذاء واحد أو شرب قائماً أو خلا في بيت وحده وبات على غمر فأصابه شيء من الشيطان لم يدعه إلا أن يشاء الله، وأسرع ما يكون الشيطان إلى الانسان وهو على بعض هذه الحالات.

From Muhammad ibn Muslim, from Abu Ja'far (peace be upon him) who said: Whoever relieves himself on a grave, or urinates while standing, or urinates in still water while standing, or walks with one shoe, or drinks while standing, or stays alone in a house, or sleeps with food odor on him - if something from Satan afflicts him, it will not leave him except if Allah wills. Satan is quickest to approach a person when they are in any of these states.

وأن رسول الله (صلى الله عليه وآله) خرج في سرية فأتى وادي مجنة فنادى أصحابه ألا ليأخذ كل رجل منكم بيد صاحبه ولا يدخلن رجل وحده، ولا يمضي رجل وحده قال: فتقدم رجل وحده فانتهى إليه وقد صرع فأخبر بذلك رسول الله (صلى الله عليه وآله) فأخذ بإبهامه فغمزها ثم قال: بسم الله اخرج حيث أنا رسول الله (صلى الله عليه وآله) قال: فقام.

And the Messenger of Allah (peace be upon him and his family) went out in a military expedition and came to the valley of Majinna. He called out to his companions: Let each man among you take the hand of his companion, and no man should enter alone, and no man should proceed alone. A man went ahead alone and was struck down. The Messenger of Allah (peace be upon him and his family) was informed of this. He took the man's thumb and pressed it, then said: In the name of Allah, come out, for I am the Messenger of Allah. The man then stood up.

Hadith 6700

عن ابن القداح، عن أبيه قال: نزلت على أبي جعفر (عليه السلام) فقال: يا ميمون من يرقد معك بالليل أمعك غلام؟ قلت: لا قال: فلا تنم وحدك فإن أجزاً ما يكون الشيطان على الانسان إذا كان وحده.

From Ibn al-Qaddah, from his father who said: I stayed with Abu Ja'far (peace be upon him) and he said: O Maymun, who sleeps with you at night - do you have a servant with you? I said: No. He said: Do not sleep alone, for Satan is most daring against a

person when they are alone.

Hadith 6701

عن أبي جعفر (عليه السلام) قال: إن الشيطان أشد ما يهجم بالانسان حين يكون وحده خاليا لا أرى أن يرقد وحده.

From Abu Jafar (peace be upon him) who said: Satan is most determined to harm a person when they are alone in seclusion. I do not think one should sleep alone.

Hadith 6702

عن سماعة بن مهران قال: سألت أبا عبد الله (عليه السلام) عن الرجل يبیت في بیت وحده فقال: إني لأكره ذلك وإن اضطر إلى ذلك فلا بأس، ولكن يكثر ذكر الله في منامه ما استطاع.

From Sama'a bin Mahran who said: I asked Abu Abdullah (peace be upon him) about a man sleeping in a house alone. He said: I dislike that, but if he is compelled to do so then there is no problem. However, he should abundantly remember Allah in his sleep as much as he can.

Hadith 6703

عن أبي الحسن موسى (عليه السلام) قال: ثلاثة يتخوف منها الجنون: التغوط بين القبور، والمشي في خف واحد، والرجل ينام وحده قال الكليني: هذه الأشياء إنما كرهت لهذه العلة وليست هي بحرام.

From Abu Al-Hassan Musa (peace be upon him) who said: Three things from which insanity is feared: Defecating between graves, walking with one shoe, and a person sleeping alone. Al-Kulayni said: These things are disliked for this reason but they are not forbidden.

Hadith 6704

عن الزهري قال: قال علي بن الحسين (عليهما السلام): لو مات من بين المشرق والمغرب لما استوحشت بعد أن يكون القرآن معي.

From Al-Zuhri who said: Ali bin Al-Hussein (peace be upon them both) said: If everyone between the east and west were to die, I would not feel lonely as long as the Quran is with me.

Hadith 6705

وبهذا الاسناد عن علي بن الحسين (عليه السلام) - في حديث - قال: قال رسول الله (صلى الله عليه وآله): من أعطاه الله القرآن فرأى أن رجلا أعطي أفضل مما أعطي فقد صغر عظيما، وعظم صغيرا.

Through the same chain from Ali bin Al-Hussein (peace be upon him) - in a hadith - said: The Messenger of Allah (peace be upon him and his family) said: Whoever Allah

has given the Quran and he sees that someone has been given something better than what he was given, then he has belittled something great and magnified something small.

Hadith 6706

عن أبي عبد الله (عليه السلام) - في حديث طويل - قال: يا هشام الصبر على الوحدة علامة قوة العقل، فمن عقل عن الله اعتزل أهل الدنيا والراغبين فيها، ومن رغب فيما عند الله فكان الله أنسه في الوحشة وصاحبه في الوحدة وغناه في العلية ومعزته من غير عشيرة.

From Abu Abdullah (peace be upon him) - in a long hadith - said: O Hisham, patience in solitude is a sign of strong intellect. Whoever comprehends Allah's wisdom withdraws from worldly people and those who desire it. Whoever desires what is with Allah, Allah becomes his companion in loneliness, his friend in solitude, his wealth in poverty, and his honor without the need for tribe.

أقول: هذا محمول على الجواز وما مضى ويأتي على الكراهة، والأقرب إرادة اجتناب الأشرار دون الأخيار لما يأتي في محله.

I (Hurr Amili) say: This is interpreted as permissible while what came before and what comes after indicates dislike. The most likely meaning is avoiding evil people rather than good people, as will be explained in its place.

Hadith 6707

عن الصادق عن آبائه (عليهم السلام) - في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) - قال وكره أن ينام الرجل في بيت وحده، يا علي لعن الله ثلاثة أكل زاده وحده، وراكب الفلاة وحده، والنائم في بيت وحده، يا علي ثلاث يتخوف منهن الجنون: التغوط بين القبور، والمشي في خف واحد، والرجل ينام وحده.

From Al-Sadiq from his forefathers (peace be upon them) - in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him) - he said: And he disliked that a man sleeps alone in a house. O Ali, Allah has cursed three: one who eats his provisions alone, one who travels in the desert alone, and one who sleeps in a house alone. O Ali, three things are feared to cause insanity: defecating between graves, walking with one shoe, and a person sleeping alone.

Hadith 6708

عن أبي الحسن موسى بن جعفر (عليه السلام) قال: لعن رسول الله (صلى الله عليه وآله) ثلاثة منهم النائم في بيت وحده.

From Abu Al-Hassan Musa bin Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) cursed three people, among them is the one who sleeps in a house alone.

Hadith 6709

عن أبي عبد الله (عليه السلام) قال البائت في البيت وحده شيطان، والاثنان لمة، والثلاثة انس.

From Abu Abdullah (peace be upon him) who said: The one who spends the night alone in a house is a devil, two people are companionship, and three people are comfort.

Hadith 6710

عن الصادق، عن آبائه (عليهم السلام) - في حديث المناهي - أن رسول الله (صلى الله عليه وآله) قال: لا يبيتن أحدكم ويده غمرة، فإن فعل فأصابه لمم الشيطان فلا يلومن إلا نفسه.

From Al-Sadiq, from his forefathers (peace be upon them) - in hadith of prohibitions - that the Messenger of Allah (peace be upon him and his family) said: None of you should sleep while his hand is greasy, for if he does so and is afflicted by the touch of Satan, he should blame none but himself.

Hadith 6711

عن إبراهيم بن عبد الحميد عن أبي الحسن (عليه السلام) قال: لعن رسول الله (صلى الله عليه وآله) ثلاثة: الأكل زاده وحده، والراكب في الفلاة وحده، والنائم في بيت وحده.

From Ibrahim ibn Abdul Hamid from Abu Al-Hassan (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) cursed three: One who eats his provisions alone, one who rides in the desert alone, and one who sleeps in a house alone.

Hadith 6712

وفي (المجالس) باسناد تقدم في حديث تقدم قال: وكره أن ينام الرجل في بيت وحده.

And in (Al-Majalis) with a chain mentioned in a previous hadith, he said: And he disliked that a man sleeps in a house alone.

Hadith 6713

علي بن جعفر في كتابه عن أخيه قال: سألته عن الرجل هل يصلح له أن ينام في البيت وحده، قال: تكره الخلو وما أحب أن يفعل.

Ali ibn Jafar in his book from his brother, he said: I asked him about a man, is it permissible for him to sleep alone in a house? He said: Being alone is disliked and I do not like that he should do it.

CHAPTER 21

The Dislike Of A Person Being Alone In A House

[Hadith 6714 to 6716]

Hadith 6714

عن أبي عبد الله (عليه السلام) قال: إن الشيطان أشد ما يهيم بالإنسان إذا كان وحده. فلا تبين وحداً، ولا تسافرن وحداً.

From Abu Abdullah (peace be upon him) who said: Satan is most determined against a person when they are alone, so do not spend the night alone, and do not travel alone.

Hadith 6715

عن محمد بن مسلم، عن أحدهما (عليهما السلام) - في حديث - أنه قال: لا تخل في بيت وحداً فإن الشيطان أسرع ما يكون إلى العبد إذا كان على بعض هذه الأحوال، وقال: إنه ما أصاب أحداً شيء على هذه الحال فكاد أن يفارقه إلا أن يشاء الله عز وجل.

From Muhammad bin Muslim, from one of them (peace be upon them both) - in a hadith - that he said: Do not stay alone in a house, for Satan is quickest to approach the servant when they are in any of these states, and he said: No one is afflicted by anything in this state except that they nearly lose themselves (or their senses), unless Allah the Mighty and Majestic wills otherwise.

Hadith 6716

عن أبي جعفر (عليه السلام) أنه قال لمحمد بن سليمان: أين نزلت؟ قال: في مكان كذا وكذا. قال: أمعك أحد؟ قال: لا. قال: تكن وحداً، تحول عنه يا ميمون فإن الشيطان أجراً ما يكون على الإنسان إذا كان وحده.

From Abu Ja'far (peace be upon him) that he said to Muhammad bin Sulaiman: Where are you staying? He said: In such and such place. He said: Is anyone with you? He said: No. He said: Do not stay alone. Move away from it, O Maymun, for Satan is most daring against a person when they are alone.

CHAPTER 22

Prohibition Of Spying Into Houses

[Hadith 6717 to 6717]

Hadith 6717

عن الصادق عن آبائه (عليهم السلام) - في حديث المناهي - قال: نهى رسول الله (صلى الله عليه وآله) أن يطلع الرجل في بيت جاره.

From Al-Sadiq, from his forefathers (peace be upon them) - in a hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) forbade a man from peering into his neighbor's house.

Shaykh Hurr Amili: This has been mentioned before in relation to burial, and more evidence for it will come.

CHAPTER 23

Dislike Of Having More Than Three Beddings, And Excess Of Rugs, Cushions, Pillows And Decorative Cushions Except When Needed, And A Wife's Possession Of These

[Hadith 6718 to 6723]

Hadith 6718

عن حماد بن عيسى قال: نظر أبو عبد الله (عليه السلام) إلى فراش في دار رجل، فقال: فراش للرجل، وفراش لأهله، وفراش لضيغه، وفراش للشيطان.

From Hammad bin Isa who said: Abu Abdullah (peace be upon him) looked at beddings in a man's house and said: A bedding for the man, a bedding for his wife, a bedding for his guest, and a bedding for Satan.

Hadith 6719

عن أبي الجارود قال: دخلت على أبي جعفر (عليه السلام) وهو جالس على متاع فجعلت ألمس المتاع بيدي، فقال: هذه الذي تلمسه أرمني؟ فقلت له: وما أنت والأرمني؟! فقال: هذا متاع جاءت به أم علي امرأة له.

From Abu Al-Jarud who said: I entered upon Abu Ja'far (peace be upon him) while he was sitting on some furnishings, and I began touching the furnishings with my hand. He said: This which you are touching, is it Armenian? I said to him: What do you have to do with Armenian goods?! He said: These are furnishings that Umm Ali, his wife, brought.

Hadith 6720

عن عبد الله بن عطاء قال: دخلت على أبي جعفر (عليه السلام) فرأيت في منزله بسطا ووسائد وأنماطا ومرافق، فقلت: ما هذا؟ فقال متاع المرأة.

From Abdullah ibn Ata who said: I entered upon Abu Jafar (peace be upon him) and I saw in his house carpets, cushions, rugs and pillows, so I said: What is this? He said: These are the woman's belongings.

Hadith 6721

عن الحسن بن الزيات قال دخلت على أبي جعفر (عليه السلام) في بيت منجد ثم عدت إليه من العد وهو في بيت ليس فيه إلا حصير وعليه قميص غليظ، فقال: الذي رأيته ليس بيتي وإنما هو بيت المرأة وكان أمس يومها.

From Al-Hassan ibn Al-Zayyat who said: I entered upon Abu Jafar (peace be upon

him) in a decorated house, then I returned to him another time and he was in a house that had nothing but a mat and he was wearing a coarse shirt. He said: What you saw was not my house, it was the woman's house and yesterday was her day.

Hadith 6722

عن أبي جعفر (عليه السلام) قال: دخل قوم على الحسين بن علي (عليهما السلام) فقالوا: يا بن رسول الله ترى في منزلك أشياء نكرها، رأوا في منزله بسطا ونمارق، فقال (عليه السلام): إنا نتزوج النساء فنعطيهن مهورهن فيشتري ما شئن ليس لنا منه شيء.

From Abu Jafar (peace be upon him) who said: Some people entered upon Al-Hussain ibn Ali (peace be upon them) and said: O son of the Messenger of Allah, we see things in your house that we dislike - they saw carpets and cushions in his house. So he (peace be upon him) said: We marry women and give them their dowries, then they buy whatever they wish and none of it belongs to us.

Hadith 6723

عن جابر بن عبد الله قال: ذكر عند رسول الله (صلى الله عليه وآله) الفراش فقال: فراش للرجل، وفراش للمرأة، وفراش للضيف، والرابع للشيطان.

From Jabir bin Abdullah who said: The subject of beddings was mentioned in the presence of the Messenger of Allah (peace be upon him and his family), so he said: One bedding for the husband, one bedding for the wife, one bedding for the guest, and the fourth is for Satan.

CHAPTER 24

Permissibility Of Using Feathers As A Pillow

[Hadith 6724 to 6724]

Hadith 6724

عن أبي جريير القمي قال: سألت الرضا (عليه السلام) عن الريش أنيكي هو؟ فقال: كان أبي يتوسد الريش.

From Abu Jarir Al-Qummi who said: I asked Al-Ridha (peace be upon him) about feathers, are they purified? He said: My father used to use feathers as a pillow.

CHAPTER 25

Dislike Of Extravagant Building And Recommendation To Limit It To Sufficiency, And Prohibition Of Building For Show-off And Fame

[Hadith 6725 to 6731]

Hadith 6725

عن أبي عبد الله (عليه السلام) قال: كل بناء ليس بكفاف فهو وبال على صاحبه يوم القيامة.

From Abu Abdullah (peace be upon him) who said: Every building that is beyond sufficiency will be a burden upon its owner on the Day of Resurrection.

Hadith 6726

وعن يعقوب بن يزيد، عن سليمان بن أبي شيخ يرفعه قال: مر أمير المؤمنين (عليه السلام) بباب رجل قد بناه من آجر فقال: لمن هذا الباب؟ فقيل: لمغرور الفلاني، ثم مر بباب آخر قد بناه صاحبه بالآجر فقال: هذا مغرور آخر.

From Yaqub bin Yazid, from Sulaiman bin Abi Shaykh who raises it to: Amir al-Mu'minin (peace be upon him) passed by a man's door that was built with bricks and asked: "Whose door is this?" It was said: "It belongs to so-and-so who is deceived." Then he passed by another door that its owner had built with bricks and said: "This is another deceived one."

Hadith 6727

وعنه، عن ابن أبي عمير، عن رجل، عن أبي عبد الله (عليه السلام) قال: من بنى فوق ما يسكنه كلف حمله يوم القيامة.

From him, from Ibn Abi Umayr, from a man, from Abu Abdullah (peace be upon him) who said: Whoever builds more than what he needs to live in will be made to carry it on the Day of Resurrection.

Hadith 6728

عن الصادق، عن آبائه (عليهم السلام) في - حديث المناهي - قال: قال رسول الله (صلى الله عليه وآله): ومن بنى بنيانا رياء وسمعة حمله الله يوم القيامة من الأرض السابعة وهو نار يشتعل منه ثم يطوق في عنقه ويلقى في النار فلا يحبسهُ شيء منها دون قعرها الا ان يتوب، فقيل: يا رسول الله، كيف يبني رياء وسمعة؟ فقال: يبني فضلا على ما يكفيه استتالة به على جيرانه ومباهاة لآخوانه.

From Al-Sadiq, from his forefathers (peace be upon them) in - the hadith of

prohibitions - said: The Messenger of Allah (peace be upon him and his family) said: Whoever constructs a building for showing off and fame, Allah will make him carry it from the seventh earth on the Day of Resurrection while it is a fire blazing from him, then it will be collared around his neck and he will be thrown into the Fire, and nothing will stop him from reaching its bottom unless he repents. He was asked: O Messenger of Allah, how does one build for showing off and fame? He said: He builds more than what suffices him to show superiority over his neighbors and to boast to his brothers.

Hadith 6729

قال: وقال الصادق (عليه السلام): إن لله تبارك وتعالى بقاعا تسمى المنتقمة، فإذا أعطى الله عبدا ما لا لم يخرج حق الله عز وجل منه سلط الله عليه بقعة من تلك البقاع فأتلف ذلك المال فيها ثم مات وتركها.

He said: And Al-Sadiq (peace be upon him) said: Indeed Allah, Blessed and Exalted, has places called "The Avengers". When Allah gives wealth to a servant who does not fulfill Allah's rights from it, Allah empowers one of these places over him, causing that wealth to be destroyed in it, then he dies and leaves it behind.

Hadith 6730

عن أبي عبد الله (عليه السلام) قال: من كسب مالا من غير حله سلط الله عليه البناء والماء والطين.

From Abu Abdullah (peace be upon him), he said: Whoever earns wealth through unlawful means, Allah will make him preoccupied with construction, water, and clay.

Hadith 6731

وفي (عقاب الأعمال) باسناد تقدم في عيادة المريض عن رسول الله (صلى الله عليه وآله) قال: ومن بنى بناينا رياء وسمعة حمله يوم القيامة إلى سبع أرضين ثم يطوقه نارا توقد في عنقه ثم يرمى به في النار، فقلنا: يا رسول الله (صلى الله عليه وآله) كيف يبني رياء وسمعة؟ فقال: يبني فضلا على ما يكفيه أو يبني مباحاة.

And in (Punishment of Deeds) with a chain of transmission previously mentioned in visiting the sick, from the Messenger of Allah (peace be upon him and his family), he said: Whoever constructs a building for showing off and fame, he will be made to carry it to the seven earths on the Day of Resurrection, then it will be made into a collar of fire around his neck, then he will be thrown into the Fire. We said: O Messenger of Allah (peace be upon him and his family), how does one build for showing off and fame? He said: He builds more than what suffices him or builds for boasting.

CHAPTER 26

Dislike Of Moving From One House To Another, Its Permissibility For Recreation, And The Dislike Of Naming A Path As Alley

[Hadith 6732 to 6735]

Hadith 6732

عن أبي عبد الله (عليه السلام) قال: من مر العيش النقلة من دار إلى دار، وأكل خبز الشراء.

From Abu Abdullah (peace be upon him) who said: Among life's bitterness is moving from one house to another and eating purchased bread.

Hadith 6733

عن عمرو بن حريث قال: دخلت على أبي عبد الله (عليه السلام) وهو في منزل أخيه عبد الله بن محمد، فقلت: ما حولك إلى هذا المنزل؟ فقال: طلب النزهة.

From Amr bin Huraith who said: I entered upon Abu Abdullah (peace be upon him) while he was in the house of his brother Abdullah bin Muhammad. I asked: What made you move to this house? He said: Seeking recreation (*).

Translator: * Generally, an-nuzha means a pleasant outing, excursion, or recreational trip. It's often associated with relaxation and enjoyment in a different environment or scenery for the purpose of refreshing one's mind, spirit, and body. In this hadith, Imam Ja'far al-Sadiq is explaining that he has come to his brother's house seeking this kind of refreshment or change of scenery.

Hadith 6734

عن إبراهيم بن عبد الحميد، عن أبي الحسن (عليه السلام) قال: ثلاثة يجلون البصر: النظر إلى الخضرة، والنظر إلى الماء الجاري، والنظر إلى الوجه الحسن.

From Ibrahim ibn Abdul Hamid, from Abu Al-Hassan (peace be upon him) who said: Three things sharpen the eyesight: Looking at greenery, looking at flowing water, and looking at a beautiful face.

Hadith 6735

عن عمه يعقوب بن سالم رفع الحديث إلى علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا تسموا الطريق السكة فإنه لا سكة إلا سكة الجنة.

From his uncle Yaqub ibn Salim, raising the hadith to Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Do not call the road 'sikkah' (lane) for there is no sikkah except the lanes of Paradise.

CHAPTER 27

Prohibition Of Harming The Neighbor And Neglecting Their Rights

[Hadith 6736 to 6736]

Hadith 6736

محمد بن علي بن الحسين في (عقاب الأعمال) بسند تقدم في عيادة المريض عن رسول الله (صلى الله عليه وآله) قال:

Muhammad bin Ali bin Al-Hussein in (Iqab al-A'mal), with a chain of narration that has been mentioned before in visiting the sick, from the Messenger of Allah (peace be upon him and his family) who said:

ومن كان مؤذيا لجاره من غير حق حرمه الله ربح الجنة ومأواه النار، ألا وإن الله يسأل الرجل عن حق جاره. ومن ضيع حق جاره فليس منا، ومن منع الماعون من جاره إذا احتاج إليه منعه الله فضله يوم القيامة، ووكله إلى نفسه، ومن وكله الله عز وجل إلى نفسه هلك، ولا يقبل الله عز وجل له عذرا.

"Whoever harms his neighbor without right, Allah will forbid him the fragrance of Paradise and his abode will be the Fire. Beware, for Allah will question a man about the rights of his neighbor. Whoever neglects the rights of his neighbor is not one of us. Whoever withholds small kindnesses from his neighbor when he needs them, Allah will withhold His bounty from him on the Day of Resurrection and leave him to himself. And whoever Allah, Mighty and Majestic, leaves to himself is ruined, and Allah, Mighty and Majestic, will not accept any excuse from him."

Shaykh Hurr Amili: More evidence for this will come in the section on social interaction.

CHAPTER 28

Recommendation Of Wiping The Bed With The Edge Of The Lower Garment At Bedtime And Reciting The Prescribed Supplication

[Hadith 6737 to 6738]

Hadith 6737

عن عبد الله بن ميمون القداح، عن جعفر، عن أبيه قال: قال رسول الله (صلى الله عليه وآله): إذا آوى أحدكم إلى فراشه فليمسحه بصفة إزاره فإنه لا يدري ما حدث عليه بعده.

From Abdullah ibn Maymun al-Qaddah, from Ja'far, from his father who said: The Messenger of Allah (peace be upon him and his family) said: When one of you retires to his bed, he should wipe it with the edge of his lower garment, for he does not know what has happened on it after him.

Hadith 6738

عن جعفر بن محمد، عن أبيه قال: قال النبي (صلى الله عليه وآله): إذا آوى أحدكم إلى فراشه فليمسحه بطرف إزاره فإنه لا يدري ما حدث عليه، ثم ليقل: اللهم إن أمسكت نفسي في منامي فأغفر لها، وإن أرسلتها فاحفظها بما تحفظ به عبادك الصالحين.

From Ja'far ibn Muhammad, from his father who said: The Prophet (peace be upon him and his family) said: When one of you retires to his bed, he should wipe it with the edge of his lower garment, for he does not know what has happened on it. Then he should say: "O Allah, if You take my soul during my sleep then forgive it, and if You release it then protect it with what You protect Your righteous servants."

CHAPTER 29

It Is Recommended For One Who Builds A Dwelling To Make A Feast, Slaughter A Fat Ram, Feed Its Meat To The Poor, And Make The Prescribed Supplication

[Hadith 6739 to 6739]

Hadith 6739

عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): من بنى مسكنا فذبح كبشاً سميناً وأطعم لحمه المساكين ثم قال: اللهم ادحر عني مردة الجن الانس والشياطين، وبارك لي في بنائي أعطي ما سألت.

From Ja'far bin Muhammad, from his father, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever builds a dwelling and slaughters a fat ram and feeds its meat to the poor, then says: "O Allah, drive away from me the rebellious among the jinn, humans and devils, and bless me in my building," will be given what they asked for.

Section 5

What One Prostrates Upon

CHAPTER 1

It Is Not Permissible To Prostrate With The Forehead Except On Earth Or What Grows From It That Is Neither Eaten Nor Worn, And It Must Be Pure And Not Usurped

[Hadith 6740 to 6750]

Hadith 6740

عن هشام بن الحكم أنه قال لأبي عبد الله (عليه السلام) أخبرني عما يجوز السجود عليه وعما لا يجوز. قال: السجود لا يجوز إلا على الأرض أو على ما أنبتت الأرض إلا ما أكل أو لبس، فقال له: جعلت فداك ما العلة في ذلك؟

From Hisham ibn al-Hakam that he said to Abu Abdullah (peace be upon him): Inform me about what is permissible to prostrate upon and what is not permissible. He said: Prostration is not permissible except on the earth or what grows from the earth, except what is eaten or worn. So he said to him: May I be sacrificed for you, what is the reason for that?

قال: لان السجود خضوع لله عز وجل فلا ينبغي أن يكون على ما يؤكل ويلبس، لان أبناء الدنيا عبيد ما يأكلون ويلبسون، والساجد في سجوده في عبادة الله عز وجل، فلا ينبغي أن يضع جبهته في سجوده على معبود أبناء الدنيا الذين اغتروا بغورها.

He said: Because prostration is submission to Allah, the Mighty and Majestic, so it should not be on what is eaten and worn, because the people of this world are slaves to what they eat and wear. The one who prostrates is in worship of Allah, the Mighty and Majestic, so he should not place his forehead in prostration on what is worshipped by the people of this world who are deceived by its deception.

Hadith 6741

عن أبي عبد الله أنه قال: السجود على ما أنبتت الأرض إلا ما أكل أو لبس.

From Abu Abdullah that he said: Prostration is upon what grows from the earth except what is eaten or worn.

Hadith 6742

وفي (الخصال) بإسناده عن الأعمش، عن جعفر بن محمد (عليهما السلام) - في حديث شرايع الدين - قال: لا يسجد إلا على الأرض أو ما أنبتت الأرض إلا المأكول والقطن والكتان.

And in (Al-Khisal) with his chain from Al-A'mash, from Ja'far bin Muhammad (peace be upon them both) - in a hadith about religious laws - he said: One should not prostrate except on earth or what grows from the earth except what is edible and cotton and linen (*).

Translator: * Cotton and linen are explicitly mentioned as exceptions. This means that prostration is not allowed on these materials, even though they grow from the earth.

Hadith 6743

وإسناده، عن علي (عليه السلام) - في حديث الأربعمئة - قال: لا يسجد الرجل على كدس حنطة، ولا شعير، ولا على لون مما يأكل، ولا على الخبز.

And with his chain, from Ali (peace be upon him) - in the hadith of the four hundred - he said: A man should not prostrate on a pile of wheat, nor barley, nor on anything that is eaten, nor on bread.

Hadith 6744

وبريد بن معاوية جميعا، عن أحدهما قال: لا بأس بالقيام على المصلى من الشعر والصوف إذا كان يسجد على الأرض، وإن كان من نبات الأرض فلا بأس بالقيام عليه والسجود عليه.

And Buraid bin Mu'awiya, from one of them (peace be upon them) said: There is no problem with standing on a prayer mat made of hair and wool if one prostrates on the earth, and if it is from what grows from the earth then there is no problem with standing on it and prostrating on it.

Hadith 6745

عن أبي العباس الفضل بن عبد الملك قال: قال أبو عبد الله (عليه السلام): لا يسجد إلا على الأرض أو ما أنبتت الأرض إلا القطن والكتان.

From Abul Abbas Al-Fadl bin Abdul Malik who said: Abu Abdullah (peace be upon him) said: One should not prostrate except on the earth or what grows from the earth, except cotton and linen (*).

Translator: * Cotton and linen are explicitly mentioned as exceptions. This means that prostration is not allowed on these materials, even though they grow from the earth.

Hadith 6746

وعن محمد بن يحيى بإسناده قال: قال أبو عبد الله (عليه السلام): السجود على الأرض فريضة، وعلى الخمرة سنة.

From Muhammad bin Yahya with his chain who said: Abu Abdullah (peace be upon him) said: Prostrating on the earth is obligatory, and on the prayer mat (al-khumrah) is sunnah.

Hadith 6747

ورواه الصدوق مرسلًا إلا أنه قال: وعلى غير الأرض سنة. ورواه الشيخ أيضًا مرسلًا كذلك. وقد تقدم في التيمم وفي مكان المصلي عدة أحاديث عن رسول الله (صلى الله عليه وآله) أنه قال: جعلت لي الأرض مسجداً وطهوراً.

Al-Saduq narrated it without a complete chain but he said: And on other than earth is sunnah. And Al-Sheikh also narrated it similarly without a chain. And it has preceded in the chapter of Tayammum and in the place of prayer several hadiths from the Messenger of Allah (peace be upon him and his family) that he said: The earth has been made for me as a place of prostration and a means of purification.

Hadith 6748

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: لا بأس بالصلاة على البوريا والخصفة وكل نبات إلا الثمرة.

From Muhammad bin Muslim, from Abu Ja'far (peace be upon him) who said: There is no problem with praying on reed mats, palm leaf mats, and all plants except fruits.

Hadith 6749

عن أبي عبد الله (عليه السلام) قال: ذكر أن رجلاً أتى أبا جعفر (عليه السلام) وسأله عن السجود على البوريا والخصفة والنبات؟ قال: نعم.

From Abu Abdullah (peace be upon him) who said: It was mentioned that a man came to Abu Ja'far (peace be upon him) and asked him about prostrating on reed mats, palm leaf mats, and plants? He said: Yes.

Hadith 6750

الحسن بن علي بن شعبة في (تحف العقول) عن الصادق (عليه السلام) - في حديث - قال: وكل شيء يكون غذاء الانسان في مطعمه أو مشربه أو ملبسة فلا تجوز الصلاة عليه ولا السجود إلا ما كان من نبات الأرض من غير ثمر، قبل أن يصير مغزولاً، فإذا صار غزلاً فلا تجوز الصلاة عليه إلا في حال ضرورة.

Al-Hasan bin Ali bin Shu'ba in (Tuhaf al-Uqul) from Al-Sadiq (peace be upon him) - in a hadith - said: Everything that becomes human nourishment in their food, drink,

or clothing is not permissible to pray on or prostrate upon, except what is from earth's plants without fruits, before it becomes spun. When it becomes spun, prayer upon it is not permissible except in cases of necessity.

CHAPTER 2

Prohibition Of Voluntarily Prostrating On Cotton, Linen, Hair, Wool And Everything That Is Worn Or Eaten

[Hadith 6751 to 6757]

Hadith 6751

عن زرارة، قلت أبي جعفر (عليه السلام): أسجد على الزيت يعني القير؟ فقال: لا، ولا على الثوب الكرسف ولا على الصوف، ولا على شيء من الحيوان، ولا على طعام، ولا على شيء من ثمار الأرض، ولا على شيء من الرياش.

From Zurarah, I asked Abu Ja'far (peace be upon him): Can I prostrate on pitch, meaning tar? He said: No, and not on cotton cloth, nor on wool, nor on anything from animals, nor on food, nor on any fruits of the earth, nor on any furnishings.

Hadith 6752

عن حمران، عن أحدهما (عليهما السلام) قال: كان أبي (عليه السلام) يصلي على الخمرة يجعلها على الطنفسة ويسجد عليها، فإذا لم تكن خمرة جعل حصي على الطنفسة حيث يسجد.

From Humran, from one of them (peace be upon them) who said: My father (peace be upon him) used to pray on a small prayer mat (al-khumrah) which he would place on the carpet and prostrate on it. When there was no prayer mat, he would put pebbles on the carpet where he would prostrate.

Hadith 6753

عن الحلبي قال: قال أبو عبد الله (عليه السلام): دعا أبي بالخمرة فأبطأت عليه فأخذ كفا من حصي فجعله على البساط ثم سجد.

From Al-Halabi who said: Abu Abdullah (peace be upon him) called for the prayer mat but it was delayed in being brought to him, so he took a handful of pebbles, placed it on the carpet, then prostrated.

Hadith 6754

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يصلي على البساط والشعر والطنافس قال: لا تسجد عليه وإن قمت عليه وسجدت على الأرض فلا بأس، وإن بسطت عليه الحصير وسجدت على الحصير فلا بأس.

From Al-Halabi, from Abu Abdullah (peace be upon him) who said: I asked him about a man praying on carpet, hair (rugs), and tapestries. He said: Do not prostrate on them. If you stand on them and prostrate on the earth, there is no problem. And if you

spread a reed mat over them and prostrate on the reed mat, there is no problem.

Hadith 6755

عن ياسر الخادم قال: مر بي أبو الحسن (عليه السلام) وأنا أصلي على الطبري وقد أقيت عليه شيئاً أسجد عليه، فقال لي: مالك لا تسجد عليه؟ أليس هو من نبات الأرض.

From Yasir the servant who said: Abu Al-Hassan (peace be upon him) passed by me while I was praying on a Tabari carpet and I had placed something on it to prostrate upon. He said to me: Why don't you prostrate on it? Is it not from the plants of the earth?

Hadith 6756

عن داود الصرمي قال: سألت أبا الحسن الثالث (عليه السلام) هل يجوز السجود على القطن والكتان من غير تقية فقال: جائز.

From Dawood Al-Sarmi who said: I asked Abu Al-Hasan the Third (peace be upon him) if prostration on cotton and linen is permissible without taqiyyah? He said: It is permissible.

Hadith 6757

عن الحسين بن علي قال: كتبت إلى أبي الحسن الثالث (عليه السلام) أسأله عن السجود على القطن والكتان من غير تقية ولا ضرورة، فكتب إلي ذلك جائز.

From Al-Husain bin Ali who said: I wrote to Abu Al-Hasan the Third (peace be upon him) asking him about prostration on cotton and linen without taqiyyah and without necessity, and he wrote back to me that it is permissible.

أقول: حمله الشيخ على ضرورة تبلغ هلاك النفس وإن كان هناك ضرورة دونها انتهى. ويمكن حمله على التقية أيضاً لان مراعاتها هنا مع قوتها يوجب موافقتها في الفتوى، وإن اشترط السائل نفى التقية ليعمل به السائل وتنتفي عنه المفسدة وعن الشيعة، ثم يعلم كون الفتوى للتقية بظهور المعارض الراجح وموافقها للتقية والتصريح بها في حديث آخر كما يأتي هنا، ويحتمل الحمل على ما قبل الغزل لما مر والله أعلم.

I (Hurr Amili) say: The Sheikh interpreted this as referring to necessity that reaches the point of life-threatening danger, even if there is a lesser necessity. This can also be interpreted as taqiyyah because observing it here, given its strength, requires agreement in the fatwa, even if the questioner stipulated the absence of taqiyyah so that he and the Shia would be free from harm. Then the fatwa being for taqiyyah becomes known through the appearance of preferable contrary evidence, its agreement with taqiyyah, and its explicit mention in another hadith as will come here. It may also be interpreted as referring to the state before spinning as previously mentioned, and Allah knows best.

CHAPTER 3

Permissibility Of Prostrating On Cotton, Linen, Wool And Similar Materials In Taqiyya

[Hadith 6758 to 6760]

Hadith 6758, 6759

عن أبيه علي بن يقطين قال: سألت أبا الحسن الماضي (عليه السلام) عن الرجل يسجد على المسح والبساط، قال: لا بأس إذا كان في حال التقية.

From his father Ali bin Yaqtin who said: I asked Abu al-Hasan al-Madhi (peace be upon him) about a man who prostrates on carpet and rug. He said: There is no problem if it is in a state of taqiyya.

Hadith 6760

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن الرجل يسجد على المسح فقال: إذا كان في تقية فلا بأس به.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about a man prostrating on a carpet, and he said: If it is done out of taqiyya, then there is no problem with it.

CHAPTER 4

Permissibility Of Prostrating On Clothes And On The Back Of The Palm In Cases Of Necessity

[Hadith 6761 to 6769]

Hadith 6761

عن عيينة يباع القصب قال: قلت لأبي عبد الله (عليه السلام): أدخل المسجد في اليوم الشديد الحر فأكره أن أصلي على الحصى فأبسط ثوبي فأسجد عليه؟ قال: نعم ليس به بأس.

From Uyaynah, the reed seller, who said: I said to Abu Abdullah (peace be upon him): I enter the mosque on an extremely hot day and dislike praying on the pebbles, so can I spread my garment and prostrate on it? He said: Yes, there is no problem with it.

Hadith 6762

عن القاسم بن الفضيل قال: قلت للرضا (عليه السلام): جعلت فداك الرجل يسجد على كفه من أذى الحر والبرد؟ قال: لا بأس به.

From Al-Qasim bin Al-Fadl who said: I said to Al-Rida (peace be upon him): May I be sacrificed for you, can a man prostrate on his sleeve due to the harm of heat and cold? He said: There is no problem with it.

Hadith 6763

عن أحمد بن عمر قال: سألت أبا الحسن (عليه السلام) عن الرجل يسجد على كم قميصه من أذى الحر والبرد أو على رداؤه إذا كان تحته مسح أو غيره مما لا يسجد عليه؟ فقال: لا بأس به.

From Ahmad bin Umar who said: I asked Abu al-Hasan (peace be upon him) about a man prostrating on his shirt sleeve due to the harm of heat and cold, or on his robe when beneath it is a wiped surface or other things that are not permissible to prostrate upon? He said: There is no problem with it.

Hadith 6764

وبالاسناد عن محمد بن القاسم بن الفضيل بن يسار قال: كتب رجل إلى أبي الحسن (عليه السلام) هل يسجد الرجل على الثوب يتقي به وجهه من الحر والبرد ومن الشئ يكره السجود عليه؟ فقال: نعم لا بأس به.

And with the chain from Muhammad bin al-Qasim bin al-Fadhl bin Yasar who said: A man wrote to Abu al-Hasan (peace be upon him) asking if a man can prostrate on cloth protecting his face from heat and cold and from things he dislikes prostrating upon? He said: Yes, there is no problem with it.

Hadith 6765

عن أبي جعفر (عليه السلام) قال: قلت له: أكون في السفر فتحضر الصلاة وأخاف الرمضاء على وجهي كيف أصنع؟ قال: تسجد على بعض ثوبك، فقلت: ليس على ثوب يمكنني أن أسجد على طرفه ولا ذيله. قال: أسجد على ظهر كفك فإنها أحد المساجد.

From Abu Ja'far (peace be upon him) who said: I said to him: I am traveling and prayer time comes, and I fear the burning ground on my face - what should I do? He said: Prostrate on part of your clothing. I said: I don't have clothing that allows me to prostrate on its edge or hem. He said: Prostrate on the back of your palm for it is one of the places of prostration.

Hadith 6766

عن أبي بصير قال: لأبي عبد الله (عليه السلام): جعلت فداك الرجل يكون في السفر فيقطع عليه الطريق فيبقى عريانا في سراويل ولا يجد ما يسجد عليه يخاف إن سجد على الرمضاء أحرقت وجهه. قال: يسجد على ظهر كفه فإنها أحد المساجد.

From Abu Basir who said: I said to Abu Abdullah (peace be upon him): May I be sacrificed for you, if a man is traveling and bandits rob him on the road, leaving him wearing only trousers, and he cannot find anything to prostrate on, fearing that if he prostrates on the hot sand it will burn his face. He said: He should prostrate on the back of his palm for it is one of the places of prostration.

Hadith 6767

عن غير واحد من أصحابنا قال: قلت لأبي جعفر (عليه السلام) إنا نكون بأرض باردة يكون فيها الثلج أفسجد عليه؟ قال: لا، ولكن اجعل بينك وبينه شيئا قطناً أو كتانا.

From several of our companions who said: I said to Abu Ja'far (peace be upon him): We are in a cold land where there is snow, can we prostrate on it? He said: No, but place something between you and it like cotton or linen.

Hadith 6768

عن أبي بصير أنه سأل أبا عبد الله (عليه السلام) عن رجل يصلي في حر شديد فيخاف على جبهته من الأرض. قال: يضع ثوبه تحت جبهته.

From Abu Basir that he asked Abu Abdullah (peace be upon him) about a man who prays in intense heat and fears for his forehead from the ground. He said: He should place his garment under his forehead.

Hadith 6769

عن جده علي بن جعفر، عن أخيه (عليه السلام) قال: سألته عن الرجل يؤذيه حر الأرض وهو في الصلاة ولا يقدر على السجود هل يصلح له أن يضع ثوبه إذا كان قطناً أو كتاناً قال: إذا كان مضطراً فليفعل.

From his grandfather Ali bin Jafar, from his brother (peace be upon him) who said: I asked him about a man who is bothered by the heat of the ground while he is in prayer and cannot perform prostration, is it permissible for him to place his garment if it is cotton or linen? He said: If he is compelled to do so, then he may do it.

CHAPTER 5

Permissibility Of Prostrating On Something Other Than The Forehead And The Recommendation Of Placing Hands Directly On The Ground

[Hadith 6770 to 6772]

Hadith 6770

عن زرارة، عن أبي جعفر (عليه السلام) - في حديث - قال: إذا أردت أن تسجد فارفع يديك بالتكبير، وخر ساجدا، وابدأ بيديك فضعهما على الأرض فإن كان تحتها ثوب فلا يضر، وإن أفضيت بهما إلى الأرض فهو أفضل.

From Zurarah, from Abu Ja'far (peace be upon him) - in a hadith - he said: When you want to prostrate, raise your hands with takbir and fall into prostration, and start with your hands by placing them on the ground. If there is a cloth beneath them it will not harm you, but if you place them directly on the ground it is better.

Hadith 6771

عن أبي حمزة قال: قال أبو جعفر (عليه السلام): لا بأس أن تسجد وبين كفك وبين الأرض ثوبك.

From Abu Hamza who said: Abu Ja'far (peace be upon him) said: There is no problem if you prostrate while there is your cloth between your palms and the ground.

Hadith 6772

علي بن جعفر في كتابه عن أخيه موسى (عليه السلام) قال: سألته عن الرجل يسجد ويضع يده على نعله هل يصلح له ذلك؟ قال: لا بأس.

Ali bin Jafar in his book from his brother Musa (peace be upon him) said: I asked him about a man who prostrates and places his hand on his sandal - is that permissible for him? He said: There is no problem.

CHAPTER 6

Prohibition Of Prostrating On Tar, Pitch And Plaster Except In Necessity

[Hadith 6773 to 6780]

Hadith 6773

عن أبي الحسن الرضا (عليه السلام) قال: لا تسجد على القير ولا على القفر، ولا على الصاروج.

From Abu al-Hassan al-Rida (peace be upon him), he said: Do not prostrate on tar, nor on pitch, nor on plaster.

Hadith 6774

عن صالح بن الحكم قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في السفينة - إلى أن قال - فقلت له: آخذ معي مدرة أسجد عليها؟ فقال: نعم.

From Salih bin al-Hakam, he said: I asked Abu Abdullah (peace be upon him) about prayer in a ship - until he said - so I said to him: Should I take with me a piece of clay to prostrate upon? He said: Yes.

Hadith 6775

وقد تقدم في حديث زرارة، عن أبي جعفر (عليه السلام) قال: قلت له: أيسجد على الزفت يعني القير؟ قال: لا.

Previously mentioned in the hadith of Zurara, from Abu Ja'far (peace be upon him), he said: I asked him: Can one prostrate on zift, meaning tar? He said: No.

Hadith 6776

عن معاوية بن عمار قال: سألت المعلى بن خنيس أبا عبد الله (عليه السلام) وأنا عنده عن السجود على القفر وعلى القير، فقال: لا بأس به. قال الشيخ: هذا محمول على الضرورة أو التقية.

From Mu'awiya bin Ammar who said: Al-Mu'alla bin Khunais asked Abu Abdullah (peace be upon him) while I was with him about prostrating on asphalt and on tar, and he said: There is no problem with it. The Sheikh said: This is interpreted as applying to necessity or taqiyya.

Hadith 6777

وبإسناده عن معاوية ابن عمار أنه سأل أبا عبد الله (عليه السلام) عن الصلاة على القار، فقال: لا بأس به.

And with his chain from Mu'awiya ibn Ammar that he asked Abu Abdullah (peace be upon him) about praying on tar, and he said: There is no problem with it.

Hadith 6778

ورواه الشيخ بإسناده عن معاوية بن عمار قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في السفينة - إلى أن قال - يصلي على القبر والفقر ويسجد عليه. أقول: قد عرفت وجهه، وقرينة الضرورة ظاهرة.

And the Shaykh narrated with his chain from Muawiyah bin Ammar who said: I asked Abu Abdullah (peace be upon him) about prayer in the ship - until he said - one prays on tar and pitch and prostrates on it. I (Hurr Amili) say: Its reasoning is known, and the context of necessity is apparent.

Hadith 6779

وبإسناده، عن إبراهيم بن ميمون أنه قال لأبي عبد الله (عليه السلام) - في حديث - نسجد على ما في السفينة وعلى القبر؟ قال: لا بأس.

And with his chain, from Ibrahim bin Maymun that he said to Abu Abdullah (peace be upon him) - in a hadith - can we prostrate on what is in the ship and on tar? He said: There is no problem.

Hadith 6780

وبإسناده عن منصور بن حازم، عن أبي عبد الله (عليه السلام) قال: القير من نبات الأرض.

And with his chain from Mansur bin Hazim, from Abu Abdullah (peace be upon him) who said: Tar is from the vegetation of the earth.

CHAPTER 7

Permissibility Of Prostrating On Paper Even If Written Upon, Though Disliked When Written

[Hadith 6781 to 6783]

Hadith 6781

عن صفوان الجمال قال: رأيت أبا عبد الله (عليه السلام) في المحمل يسجد على القرطاس وأكثر ذلك يومي إيماء.

From Safwan Al-Jammal: I saw Abu Abdullah (peace be upon him) in the camel litter prostrating on paper, and most of the time he would gesture with nodding.

Hadith 6782

وبإسناده عن علي بن مهزيار قال: سأل داود بن فرقذ أبا الحسن (عليه السلام) عن القرطاس والكواغد المكتوبة عليها، هل يجوز السجود عليها أم لا؟ فكتب: يجوز.

Through his chain from Ali bin Mahziyar who said: Dawud bin Farqad asked Abu Al-Hassan (peace be upon him) about papers and parchments that have writing on them, is prostration permitted on them or not? He wrote: It is permitted.

Hadith 6783

عن أبي عبد الله (عليه السلام) أنه كره أن يسجد على قرطاس عليه كتابة.

From Abu Abdullah (peace be upon him) that he disliked prostrating on paper that had writing on it.

CHAPTER 8

Permissibility Of Prostrating On Something While The Rest Of The Body Is Not On It, And The Ruling On The Mosque Being Higher Than The Standing Place

[Hadith 6784 to 6786]

Hadith 6784

عبد الله بن جعفر في (قرب الإسناد): عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه قال: سألته عن الرجل ويكون على المصلي والحصير فيسجد فيضع يده على المصلي وأطراف أصابعه على الأرض أو بعض كفيه خارجا عن المصلى على الأرض؟ قال: لا بأس.

Abdullah bin Jafar in (Qurb al-Isnad): from Abdullah bin al-Hasan, from his grandfather Ali bin Jafar, from his brother, he said: I asked him about a man who is on a prayer mat and straw mat, and he prostrates placing his hand on the prayer mat while his fingertips are on the ground, or part of his palm is outside the prayer mat on the ground? He said: There is no problem.

Hadith 6785

وعنه، عن علي بن جعفر، عن أخيه قال: وسألته عن الرجل يقعد في المسجد ورجلاه خارجة منه أو انتقل من المسجد وهو في صلاته، قال: لا بأس.

And from him, from Ali bin Jafar, from his brother, he said: And I asked him about a man who sits in the mosque while his feet are outside it, or he moves from the mosque while he is in prayer. He said: There is no problem.

Hadith 6786

عن جعفر، عن أبيه، عن علي (عليه السلام) قال: لا يسجد الرجل على شيء ليس عليه سائر جسده.

From Ja'far, from his father, from Ali (peace be upon him), he said: A man should not prostrate on something that the rest of his body is not on.

قال الشيخ: هذا موافق للعامة والوجه فيه التقية. أقول: ويأتي ما يدل على حكم علو المسجد عن الموقف في السجود.

The Sheikh said: This conforms with the a'ammah (general non-shia public) and the reason for it is taqiyya (precautionary dissimulation). I (Hurr Amili) say: And there will come that which indicates the ruling about the elevation of the place of prostration from the standing position in prostration.

CHAPTER 9

Ruling On Prostration On Salt Marsh, Snow And Mud

[Hadith 6787 to 6787]

Hadith 6787

عن معمر بن خلداد قال: سألت أبا الحسن (عليه السلام) عن السجود على الثلج، فقال: لا تسجد في السبخة ولا على الثلج.

From Ma'mar bin Khallad who said: I asked Abu al-Hasan (peace be upon him) about prostrating on snow. He said: Do not prostrate on salt marsh nor on snow.

Shaykh Hurr Amili: And what has preceded indicates the content of the chapter regarding the place of prayer and other matters.

CHAPTER 10

Ruling On Prostration On Gypsum

[Hadith 6788 to 6788]

Hadith 6788

عن الحسن بن محبوب قال: سألت أبا الحسن (عليه السلام) عن الجص توقد عليه العذرة وعظام الموتى ثم يجصص به المسجد أيسجد عليه؟ فكتب (عليه السلام) إلي بخطه أن الماء والنار قد طهرناه.

From Al-Hasan ibn Mahbub who said: I asked Abu Al-Hassan (peace be upon him) about gypsum that was burned using excrement and bones of the dead, then used to plaster the mosque - is it permissible to prostrate on it? He wrote back to me in his handwriting: Water and fire have purified it.

أقول: هذا غير صريح في جواز السجود عليه بالجبهة، والحكم بالطهارة لا يستلزمه وما تقدم من أحاديث الباب الأول يقتضي المنع، والله أعلم.

I (Hurr Amili) say: This is not explicit in permitting prostration on it with the forehead, and the ruling of purity does not necessitate it. What was mentioned in the previous chapter's hadiths indicates prohibition, and Allah knows best.

CHAPTER 11

Recommendation Of Prostrating On Prayer Mat And Using It, And The Permissibility Of Prostrating On Prayer Mat Made From Palm Leaves And Similar Materials But Not With Straps

[Hadith 6789 to 6791]

Hadith 6789

عن محمد بن يحيى بإسناده قال: قال أبو عبد الله (عليه السلام): السجود على الأرض فريضة، وعلى الخمرة سنة.

From Muhammad bin Yahya with his chain, who said: Abu Abdullah (peace be upon him) said: Prostrating on earth is obligatory, and on the khumrah (*) is sunnah.

Translator: * Al-khumrah is a small prayer mat or prayer rug just large enough for the forehead to rest on during prostration. Its traditionally made from palm leaves, straw, or other plant fibers. It's used to provide a clean, ritually pure surface for prostration, especially when the ground might be very hot, cold, or unclean.

Hadith 6790

وعن علي بن محمد، وغيره، عن سهل بن زياد، عن علي بن الريان قال: كتب بعض أصحابنا إليه بيد إبراهيم بن عقبة يسأله يعني أبا جعفر (عليه السلام) عن الصلاة على الخمرة المدنية، فكتب صل فيها ما كان معمولا بخيوط ولا تصل على ما كان (معمولا) بسيورة.

From Ali bin Muhammad and others, from Sahl bin Ziyad, from Ali bin Al-Rayyan who said: Some of our companions wrote to him through Ibrahim bin Uqbah asking Abu Jafar (peace be upon him) about praying on the Medinan khumrah (small prayer mat), so he wrote back: Pray on what is made with threads and do not pray on what is made with straps.

Hadith 6791

عن أبي الحسن موسى بن جعفر (عليه السلام) قال: لا يستغني شيعتنا عن أربع: خمرة يصلي عليها، وخاتم يتختم به، وسواك يستاك به، وسبحة من طين قبر أبي عبد الله (عليه السلام).

From Abu Al-Hasan Musa ibn Jafar (peace be upon him) who said: Our followers cannot do without four things: a khumrah (small prayer) mat to pray on, a ring to wear, a miswak to clean their teeth with, and a rosary made from the soil of Abu Abdullah's (peace be upon him) grave.

CHAPTER 12

Prohibition Of Prostrating On Minerals Like Gold, Silver, Glass, Salt And Others

[Hadith 6792 to 6793]

Hadith 6792

عن محمد بن الحسين أن بعض أصحابنا كتب إلى أبي الحسن الماضي (عليه السلام) يسأله عن الصلاة على الزجاج قال: فلما نفذ كتابي إليه تفكرت وقلت: هو مما أنبتت الأرض، وما كان لي أن أسأل عنه، قال: فكتب إلي لا تصل على الزجاج وإن حدثتكَ نفسك أنه مما أنبتت الأرض، ولكنه من الملح والرمل وهما ممسوخان.

From Muhammad bin Al-Hussein: One of our companions wrote to Abu Al-Hassan Al-Madhi (peace be upon him) asking about praying on glass. He said: After I sent my letter to him, I thought and said to myself: it is from what the earth grows, and I should not have asked about it. He wrote back to me: Do not pray on glass even if you tell yourself it is from what the earth grows, but it is from salt and sand, and they are transformed.

وكتب إليه محمد بن الحسن بن مصعب يسأله وذكر نحوه إلا أنه قال: فإنه من الرمل والملح سيخ.

Muhammad bin Al-Hassan bin Mas'ab wrote to him (the Imam) asking, and mentioned similar to it except he said: for it is from sand and salt of sabkha.

Hadith 6793

عن أبي عبد الله (عليه السلام) قال: لا تسجد على الذهب ولا على الفضة.

From Abu Abdullah (peace be upon him) who said: Do not prostrate on gold or silver.

CHAPTER 13

Permissibility Of Prostrating On Growing Grass By Choice When The Forehead Touches The Ground And On Pebbles

[Hadith 6794 to 6795]

Hadith 6794

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل يصلي على الرطبة النابتة، قال: فقال: إذا ألصق جبهته بالأرض فلا بأس. وعن الحشيش النابت الثيل وهو يصيب أرضاً جديداً؟ قال: لا بأس.

From Ali bin Ja'far, from his brother Musa bin Ja'far (peace be upon him), who said: I asked him about a man praying on growing fresh grass. He said: If he presses his forehead to the ground, there is no problem. And about the growing grass called theel when it covers bare ground? He said: There is no problem.

Hadith 6795

عن عبد الملك بن عمرو قال رأيت أبا عبد الله (عليه السلام) سوى الحصى حين أراد السجود.

From Abdul Malik bin Amr who said: I saw Abu Abdullah (peace be upon him) leveling the pebbles when he wanted to prostrate.

CHAPTER 14

Impermissibility Of Prostrating On Turban, Cap, Hair And Sleeves, And That Basic Prostration With Forehead Is Sufficient While Complete Contact Is Recommended

[Hadith 6796 to 6801]

Hadith 6796

عن عبد الرحمن بن أبي عبد الله، قال: سألت أبا عبد الله (عليه السلام) عن الرجل يسجد وعليه العمامة لا يصيب وجهه الأرض؟ قال: لا يجزيه ذلك حتى تصل جبهته إلى الأرض.

From Abdul Rahman bin Abi Abdullah who said: I asked Abu Abdullah (peace be upon him) about a man who prostrates while wearing a turban and his face does not touch the ground? He said: That is not sufficient until his forehead reaches the ground.

Hadith 6797

محمد بن علي بن الحسين بإسناده عن زرارة، عن أحدهما (عليهما السلام) أنه قال: قلت له: الرجل يسجد وعليه قلنسوة أو عمامة، فقال: إذا مس شيء من جبهته الأرض فيما بين حاجبيه وقصاص شعره فقد أجزأ عنه.

Muhammad bin Ali bin Al-Husayn with his chain from Zurarah, from one of them (peace be upon them) that he said: I asked him: A man prostrates while wearing a cap or turban? He said: If any part of his forehead between his eyebrows and hairline touches the ground, then it is sufficient for him.

Hadith 6798

عن علي (عليه السلام) أنه كان لا يسجد على الكمين، ولا العمامة.

From Ali (peace be upon him) that he would not prostrate on his sleeves or turban.

Hadith 6799

وبهذا الاسناد أن عليا (عليه السلام) كره تنظيم الحصى في الصلاة، وكان يكره أن يصلي على قصاص شعره حتى يرسله إرسالاً.

With the same chain of narration, that Ali (peace be upon him) disliked arranging pebbles during prayer, and he disliked praying while his hair was tied until he would let it loose.

Hadith 6800

عن موسى بن جعفر (عليه السلام) قال: سألته عن المرأة تطول قصتها فإذا سجدت وقع بعض جبهتها على الأرض وبعض يغطيها الشعر، هل يجوز ذلك؟ قال: لا، حتى تضع جبهتها على الأرض.

From Musa bin Ja'far (peace be upon him): I asked him about a woman whose hair is long, and when she prostrates, part of her forehead touches the ground while part is covered by her hair - is this permissible? He said: No, not until she places her forehead on the ground.

Hadith 6801

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر، مثله، وزاد قال: وسألته عن الرجل يسجد فتحول عمامته وقلنسوته بين جبهته وبين الأرض، قال: لا يصلح حتى يضع جبهته على الأرض.

Abdullah bin Jafar in (Qurb al-Isnad) from Abdullah bin al-Hasan from his grandfather Ali bin Jafar, similar to it, and he added: I asked him about a man who prostrates and his turban and cap shift between his forehead and the ground. He said: It is not correct until he places his forehead on the ground.

CHAPTER 15

Permissibility Of Prostrating On A Fan, Miswak, And Wood

[Hadith 6802 to 6805]

Hadith 6802

عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عن المريض كيف يسجد؟ فقال: على خمرة، أو على مروحة أو على سواك يرفعه إليه هو أفضل من الايماء، إنما كره السجود على المروحة من أجل الأوثان التي كانت تعبد من دون الله، وأنا لم نعبد غير الله قط. فاسجدوا على المروحة، وعلى السواك، وعلى عود.

From Zurarah, from Abu Ja'far (peace be upon him): I asked him about how a sick person should prostrate? He said: On a prayer mat, or on a fan, or on a miswak that he raises to his forehead - this is better than gesturing. The dislike of prostrating on a fan was only because of the idols that were worshipped besides Allah, but we have never worshipped other than Allah. So prostrate on the fan, on the miswak, and on wood.

Hadith 6803

عن زرارة، عن أبي جعفر (عليه السلام) قال: سألته عن المريض كيف يسجد؟ فقال: على خمرة، أو على مروحة أو على سواك يرفعه إليه هو أفضل من الايماء، إنما كره السجود على المروحة من أجل الأوثان التي كانت تعبد من دون الله، وأنا لم نعبد غير الله قط. فاسجدوا على المروحة، وعلى السواك، وعلى عود.

From Zurarah, from Abu Ja'far (peace be upon him): I asked him about how a sick person should prostrate? He said: On a prayer mat, or on a fan, or on a miswak that he raises to his forehead - this is better than gesturing. The dislike of prostrating on a fan was only because of the idols that were worshipped besides Allah, but we have never worshipped other than Allah. So prostrate on the fan, on the miswak, and on wood.

Translator: In the original arabic, this hadith is listed under both 6802 and 6803.

Hadith 6804

وبإسناده عن إبراهيم بن أبي محمود أنه قال للرضا (عليه السلام): الرجل يصلي على سرير من ساج ويسجد على الساج؟ قال: نعم.

With his chain from Ibrahim ibn Abi Mahmud that he asked Al-Ridha (peace be upon him): Can a man pray on a teak bed and prostrate on teak? He said: Yes.

Hadith 6805

عن جابر أن النبي (صلى الله عليه وآله) عاد مريضا فرآه يصلي على وسادة فأخذها فرمى بها وأخذ عودا ليصلي عليه فأخذته فرمى به، وقال علي الأرض إن استطعت، وإلا فأوم إيماء واجعل سجودك أخفض من ركوعك.

From Jabir that the Prophet (peace be upon him and his family) visited a sick person and saw him praying on a pillow, so he took it and threw it away. Then he took a stick to pray on it but he took it and threw it away, and said: Pray on the ground if you can, otherwise gesture with nodding and make your prostration lower than your bowing.

أقول: حكم العود هنا محمول إما على كونه منسوخا، أو على الكراهية في أول الاسلام لأجل الأوثان كما مر أو على كون العود صغيرا جدالا تتمكن الجبهة منه، أو على استحباب اختيار السجود على الأرض، وقد تقدم ما يدل على مضمون الباب.

I (Hurr Amili) say: The ruling about the stick here is either abrogated, or indicates dislike in early Islam due to idols as mentioned before, or the stick was too small for the forehead to rest on, or it indicates the recommendation to choose prostrating on the ground. Previous narrations support the content of this chapter.

CHAPTER 16

Recommendation Of Prostrating On The Soil Of Hussein (Peace Be Upon Him) Or A Tablet Made From It, And Taking Prayer Beads Made From It

[Hadith 6806 to 6809]

Hadith 6806

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): السجود على طين قبر الحسين (عليه السلام) ينور إلى الأرضين السبعة، ومن كانت معه سبحة من طين قبر الحسين (عليه السلام) كتب مسيحا وإن لم يسبح بها.

Muhammad ibn Ali ibn Al-Hussein said: Al-Sadiq (peace be upon him) said: Prostrating on the soil from the grave of Hussein (peace be upon him) illuminates to the seven earths, and whoever has prayer beads made from the soil of Hussein's grave (peace be upon him) will be recorded as performing remembrance even if they do not use them for remembrance.

Hadith 6807

عن صاحب الزمان (عليه السلام) أنه كتب إليه يسأله عن السجدة على لوح من طين القبر هل فيه فضل؟ فأجاب (عليه السلام): يجوز ذلك وفيه الفضل،

From the Master of Time (peace be upon him) that he was asked in writing about prostrating on a tablet made from the grave's soil, whether there is merit in it? He (peace be upon him) responded: It is permissible and there is merit in it.

قال: وسأله هل يجوز للرجل إذا صلى الفريضة أو النافلة وبيده السبحة أن يديرها وهو في الصلاة؟ فأجاب (عليه السلام) يجوز ذلك إذا خاف السهو والغلط. وسأله هل يجوز أن يدير السبحة باليد اليسار إذا سبح أو لا يجوز؟ فأجاب (عليه السلام): يجوز ذلك والحمد لله.

He said: And he was asked whether it is permissible for a person during obligatory or supererogatory prayer while holding prayer beads to rotate them during prayer? He (peace be upon him) responded: It is permissible when fearing forgetfulness and error. And he was asked whether it is permissible to rotate the prayer beads with the left hand when performing remembrance or not? He (peace be upon him) responded: That is permissible, and praise be to Allah.

Hadith 6808

عن معاوية بن عمار قال: كان لأبي عبد الله (عليه السلام) خريطة ديباج صفراء فيها تربة أبي عبد الله (عليه السلام)، فكان إذا حضرته الصلاة صبّه على سجّادته وسجد عليه، ثم قال (عليه السلام): إن السجود على تربة أبي عبد الله (عليه السلام) يخرق الحجب السبع.

From Muawiya bin Ammar who said: Abu Abdullah (peace be upon him) had a yellow silk pouch containing the soil from Abu Abdullah's (peace be upon him) grave. When prayer time came, he would pour it on his prayer mat and prostrate on it. Then he (peace be upon him) said: Indeed prostration on the soil of Abu Abdullah's (peace be upon him) grave pierces the seven veils.

Hadith 6809

الحسن بن محمد الديلمي في (الارشاد) قال: كان الصادق (عليه السلام) لا يسجد إلا على تربة الحسين (عليه السلام) تذللًا لله واستكانة إليه.

Al-Hasan bin Muhammad Al-Dailami said in (Al-Irshad): Al-Sadiq (peace be upon him) would not prostrate except on the soil of Hussein (peace be upon him) in humbleness to Allah and submission to Him.

CHAPTER 17

Recommendation Of Prostrating On Earth And Preferring It Over Other Surfaces

[Hadith 6810 to 6813]

Hadith 6810

عن أبي عبد الله (عليه السلام) - في حديث - قال: السجود على الأرض أفضل لأنه أبلغ في التواضع والخضوع لله عز وجل.

From Abu Abdullah (peace be upon him) - in a hadith - he said: Prostration on earth is superior because it is more profound in humility and submission to Allah, the Mighty and Majestic.

Hadith 6811

قال: وقال الصادق (عليه السلام): السجود على الأرض فريضة وعلى غير الأرض سنة.

Al-Sadiq (peace be upon him) said: Prostrating on earth is obligatory and prostrating on anything other than earth is recommended (sunnah).

Hadith 6812

وفي رواية أخرى: وعلى غير ذلك سنة.

And in another narration: And on other than that is sunnah.

Hadith 6813

عن إسحاق بن الفضيل أنه سأل أبا عبد الله (عليه السلام) عن السجود على الحصر والبواري؟ فقال: لا بأس، وإن يسجد على الأرض أحب إلى فإن رسول الله (صلى الله عليه وآله) كان يحب ذلك أن يمكن جبهته من الأرض فأنا أحب لك ما كان رسول الله (صلى الله عليه وآله) يحبه.

From Ishaq ibn al-Fadil that he asked Abu Abdullah (peace be upon him) about prostrating on mats and reed mats? He said: There is no problem, though prostrating on the earth is more beloved to me, for indeed the Messenger of Allah (peace be upon him and his family) used to love placing his forehead on the earth, so I love for you what the Messenger of Allah (peace be upon him and his family) used to love.

Section 6

Azaan and Iqamah

CHAPTER 1

Recommendation Of Adhan And Iqamah For The Five Daily Prayers Specifically, Whether Performed On Time Or As Make-up, In Congregation Or Individually

[Hadith 6814 to 6816]

Hadith 6814

عن أبي جعفر (عليه السلام) قال لما أسري برسول الله (صلى الله عليه وآله). إلى السماء فبلغ البيت المعمور وحضرت الصلاة. فأذن جبرئيل (عليه السلام) وأقام فتقدم رسول الله (صلى الله عليه وسلم) وصف الملائكة والنبيون خلف محمد (صلى الله عليه وآله).

From Abu Ja'far (peace be upon him), he said: When the Messenger of Allah (peace be upon him and his family) was taken on the night journey to the heavens and reached the Frequented House (Al-Bayt Al-Ma'mur), and it was time for prayer, Gabriel (peace be upon him) gave the adhan and iqamah. The Messenger of Allah (peace be upon him) stepped forward, and the angels and prophets formed rows behind Muhammad (peace be upon him and his family).

Hadith 6815

عن أبي عبد الله (عليه السلام) قال: لما هبط جبرئيل (عليه السلام) بالانان على رسول الله (صلى الله عليه وآله) كان رأسه في حجر علي (عليه السلام) فأذن جبرئيل وأقام فلما انتبه رسول الله (صلى الله عليه وآله) قال: يا علي سمعت؟ قال نعم قال: حفظت؟ قال نعم قال: ادع لي بلالا نعلمه فدعا علي عليه السلام بلالا فعلمه.

From Abu Abdullah (peace be upon him) who said: When Gabriel (peace be upon him) descended with the adhan to the Messenger of Allah (peace be upon him and his family), his head was in the lap of Ali (peace be upon him). Then Gabriel gave the adhan and iqamah. When the Messenger of Allah (peace be upon him and his family) became alert, he said: O Ali, did you hear? He said: Yes. He said: Did you memorize it? He said: Yes. He said: Call Bilal for me so we can teach him. So Ali (peace be upon him) called Bilal and taught him.

Hadith 6816

محمد بن مكي الشهيد في (الذكرى) عن ابن أبي عقيل عن الصادق (عليه السلام) أنه لعن قوما زعموا أن النبي (صلى الله عليه وآله وسلم) أخذ الأذان من عبد الله بن زيد فقال: ينزل الوحي على نبيكم فتزعمون أنه أخذ الأذان من عبد الله بن زيد؟!

Muhammad ibn Makki Al-Shaheed in (Al-Dhikra) from Ibn Abi Aqeel from Al-Sadiq (peace be upon him) that he cursed people who claimed that the Prophet (peace and blessings be upon him and his family) took the adhan from Abdullah ibn Zayd, saying: Revelation descends upon your Prophet and you claim he took the adhan from Abdullah ibn Zayd?!

CHAPTER 2

Recommendation Of Taking Charge Of The Adhan For Announcement, Persisting In It, Raising The Voice With It, Honoring The Muezzins, And Having A Good Opinion Of Them

[Hadith 6817 to 6840]

Hadith 6817

عن معاوية بن وهب عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) وسلم: من أنن في مصر من أمصار المسلمين سنة وجبت له الجنة.

From Mu'awiyah bin Wahb, from Abu Abdullah (peace be upon him), who said: The Messenger of Allah (peace be upon him and his family) said: Whoever gives the adhan in a Muslim city for a year, Paradise becomes obligatory for him.

Hadith 6818

عن أبي عبد الله عليه السلام قال: ثلاثة في الجنة على المسك الأذفر: مؤذن أنن (احتساباً) وإمام قوما وهم به راضون ومملوك يطيع الله ويطيع مواليه.

From Abu Abdullah (peace be upon him), who said: Three will be in Paradise on the most fragrant musk: a muezzin who gives the adhan (seeking reward from Allah), an imam leading a people who are pleased with him, and a slave who obeys Allah and obeys his masters.

Hadith 6819

عن سعد الإسكاف قال: سمعت أبا جعفر (عليه السلام) يقول: من أنن سبع سنين (احتساباً) جاء يوم القيامة ولا ذنب له.

From Sa'd al-Iskaf, who said: I heard Abu Ja'far (peace be upon him) saying: Whoever gives the adhan for seven years (seeking reward from Allah) will come on the Day of Judgment without any sin.

Hadith 6820

عن عيسى بن عبد الله عن أبيه عن جده عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) للمؤذن فيما بين الأذان والإقامة مثل أجر الشهيد المتشطح بدمه في سبيل الله قال: قلت يا رسول الله إنهم يجتلدون على الأذان قال: كلا إنه ليأتي على الناس زمان يطرحون الأذان على ضعفائهم، وتلك لحوم حرمها الله على النار.

From Isa bin Abdullah, from his father, from his grandfather, from Ali (peace be upon

him), who said: The Messenger of Allah (peace be upon him and his family) said: "For the muezzin, between the adhan and the iqamah, is the reward like that of a martyr writhing in his blood in the way of Allah." I said: "O Messenger of Allah, they fight over giving the adhan." He said: "Not at all. Indeed, a time will come upon people when they will cast the adhan upon their weak ones, and those are the flesh that Allah has forbidden to the Fire."

Hadith 6821

عن أبي جعفر (عليه السلام) قال: من أذن عشر سنين محتسبا يغفر الله له مد بصره وصوته في السماء ويصدقه كل رطب ويابس سمعه وله من كل من يصلي معه في مسجده سهم وله من كل من يصلي بصوته حسنة.

From Abu Ja'far (peace be upon him), who said: Whoever gives the adhan for ten years seeking reward from Allah, Allah will forgive him as far as his sight and voice reach in the sky, and everything wet and dry that heard him will testify for him. He will have a share from everyone who prays with him in his mosque, and he will have a good deed from everyone who prays due to his voice.

Hadith 6822

عن أبي عبد الله (عليه السلام) قال: (إن من) أطول الناس أعناقًا يوم القيامة المؤمنین.

From Abu Abdullah (peace be upon him), who said: Indeed, among those with the longest necks on the Day of Judgment will be the muezzins.

Hadith 6823

وعنه عن معاوية بن حكيم عن سليمان بن جعفر عن أبيه قال دخل رجل من أهل الشام على أبي عبد الله (عليه السلام) فقال له: إن أول من سبق إلى الجنة بلال قال ولم؟ قال: لأنه أول من أذن.

And from him, from Mu'awiyah bin Hakim, from Sulayman bin Ja'far, from his father who said: A man from the people of Sham entered upon Abu Abdullah (peace be upon him) and said to him: "Indeed, the first to precede to Paradise was Bilal." He said: "And why?" He replied: "Because he was the first to give the adhan."

Hadith 6824

عن جابر الجعفي عن محمد بن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله وسلم): المؤمن المحتسب كالشاهر سيفه في سبيل الله، القاتل بين الصفيين.

From Jabir al-Jufi from Muhammad bin Ali (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him and his family) said: The muezzin who seeks reward [from Allah] is like one who draws his sword in the way of Allah, fighting between the ranks.

Hadith 6825

وقال من أذن احتسابا سبع سنين جاء يوم القيامة ولا ذنب له .

And he said: Whoever gives the adhan seeking reward for seven years will come on the Day of Resurrection without any sins.

Hadith 6826

قال وقال علي (عليه السلام) يحشر المؤمنون يوم القيامة طوال الأعناق .

He said: And Ali (peace be upon him) said: The muezzins will be gathered on the Day of Judgment with long necks.

Hadith 6827

عن محمد بن مروان قال سمعت أبا عبد الله (عليه السلام) يقول: المؤمن يغفر له مد صوته، ويشهد له كل شيء سمعه .

From Muhammad ibn Marwan who said: I heard Abu Abdullah (peace be upon him) saying: The muezzin is forgiven to the extent of his voice's reach, and everything that hears him bears witness for him.

Hadith 6828

عن ابن أبي نجران رفعه قال: قال: ثلاثة يوم القيامة على كئبان المسك، أحدهم مؤذن أذن احتسابا .

From Ibn Abi Najran, raising it, he said: Three will be on hills of musk on the Day of Judgment, one of them is a muezzin who gave the adhan seeking reward.

Hadith 6829

عن بلال مؤذن رسول الله (صلى الله عليه وآله) - في حديث طويل - قال: سمعت رسول الله (صلى الله عليه وآله) يقول: من أذن أربعين عاما محتسبا بعثه الله عز وجل يوم القيامة وله عمل أربعين صديقا، عملا مبرورا متقبلا .

From Bilal, the muezzin of the Messenger of Allah (peace be upon him and his family) - in a long hadith - he said: I heard the Messenger of Allah (peace be upon him and his family) say: Whoever performs the adhan for forty years seeking reward, Allah the Mighty and Majestic will resurrect him on the Day of Judgment with the deeds of forty truthful ones, righteous and accepted deeds.

Hadith 6830

قال وسمعته يقول: من أذن عشرين عاما بعثه الله يوم القيامة وله من النور مثل زنة السماء .

And he said I heard him say: Whoever performs the adhan for twenty years, Allah will resurrect him on the Day of Judgment with light equal to the weight of the heavens.

Hadith 6831

قال: وسمعته يقول: من أذن عشر سنين أسكنه الله عز وجل مع إبراهيم الخليل (عليه السلام) في قبته أو في درجته.

He said: And I heard him say: Whoever performs the adhan for ten years, Allah the Mighty and Majestic will accommodate him with Ibrahim Al-Khalil (peace be upon him) in his dome or in his rank.

Hadith 6832

قال: وسمعته يقول من أذن سنة واحدة بعثه الله يوم القيامة عز وجل وقد غفرت ذنوبه كلها، بالغة ما بلغت، ولو كانت مثل زنة جبل أحد.

He said: And I heard him say: Whoever performs the adhan for one year, Allah the Mighty and Majestic will resurrect him on the Day of Judgment having forgiven all his sins, regardless of how many they were, even if they were equal to the weight of Mount Uhud.

Hadith 6833

وقال: وسمعته يقول: من أذن في سبيل الله صلاة واحدة إيماناً واحتساباً وتقرباً إلى الله عز وجل غفر الله له ما سلف من ذنوبه، ومن عليه بالعصمة فيما بقي من عمره وجمع بينه وبين الشهداء في الجنة.

He said: And I heard him say: Whoever gives the adhan in the path of Allah for one prayer with faith, seeking reward, and drawing closer to Allah the Mighty and Majestic, Allah will forgive his past sins, grant him protection from sins for his remaining life, and unite him with the martyrs in Paradise.

Hadith 6834

قال وسمعته يقول: إذا كان يوم القيامة وجمع الله عز وجل الناس في صعيد واحد بعث الله عز وجل إلى المؤمنین ملائكة من نور، ومعهم ألوية وأعلام من نور، يقودون جنائب أزمته زبرجد أخضر، وحفايفها المسك الأذفر، يركبها المؤمنون، فيقومون عليها قياماً تقودهم الملائكة، ينادون بأعلى أصواتهم بالأذان، الحديث، وفيه أن بلالا كان يأمره بكتابة هذه الأحاديث.

And I heard him say: On the Day of Resurrection when Allah the Mighty and Majestic gathers people in one plane, Allah the Mighty and Majestic will send angels of light to the muezzins, with them will be banners and flags of light, leading mounts with reins of green emerald and their coverings of the finest musk. The muezzins will ride them, standing upon them while the angels lead them, calling out the adhan with their loudest voices. In this hadith it is mentioned that Bilal used to order him to write down these hadiths.

Hadith 6835

قال: وروي أن الملائكة إذا سمعت الأذان من أهل الأرض قالت هذه أصوات أمة محمد (صلى الله عليه وآله) بتوحيد الله تعالى فيستغفرون الله لامة محمد (صلى الله عليه وآله) حتى يفرغوا من تلك الصلاة.

It is narrated that when the angels hear the adhan from the people of earth, they say: "These are the voices of Muhammad's nation (peace be upon him and his family) proclaiming the oneness of Allah the Most High." Then they seek forgiveness from Allah for the nation of Muhammad (peace be upon him and his family) until they complete that prayer.

Hadith 6836

عن الحسين بن زيد عن جعفر بن محمد عن آبائه (عليهم السلام) في - حديث المناهي - قال: قال رسول الله (صلى الله عليه وآله) من أنن محتسبا يريد بذلك وجه الله تعالى أعطاه الله ثواب أربعين ألف شهيد وأربعين ألف صديق، ويدخل في شفاعته أربعون ألف مسيء من أمتي إلى الجنة.

From Al-Hussein bin Zaid from Ja'far bin Muhammad from his forefathers (peace be upon them) in - the hadith of prohibitions - he said: The Messenger of Allah (peace be upon him and his family) said: Whoever gives the adhan seeking reward, desiring thereby the face of Allah the Most High, Allah will give him the reward of forty thousand martyrs and forty thousand truthful ones, and forty thousand sinners from my ummah will enter Paradise through his intercession.

ألا وإن المؤذن إذا قال: أشهد أن لا إله إلا الله صلى عليه سبعون ألف ملك واستغفروا له وكان يوم القيامة في ظل العرش حتى يفرغ الله من حساب الخلائق ويكتب ثواب قوله أشهد أن محمدا رسول الله. أربعون ألف ملك.

And when the muezzin says: I bear witness that there is no god but Allah, seventy thousand angels send blessings upon him and seek forgiveness for him, and on the Day of Resurrection he will be in the shade of the Throne until Allah finishes the reckoning of creatures, and forty thousand angels write the reward for his saying: I bear witness that Muhammad is the Messenger of Allah.

Hadith 6837

عن الحسن بن عبد الله بن محمد الرازي عن أبيه عن الرضا (عليه السلام) عن آبائه (عليهم السلام) قال قال رسول الله (صلى الله عليه وآله): المؤذنون أطول الناس أعناقاً يوم القيامة.

From Al-Hassan bin Abdullah bin Muhammad Al-Razi, from his father, from Al-Rida (peace be upon him), from his forefathers (peace be upon them), who said: The Messenger of Allah (peace be upon him and his family) said: The muezzins will have the longest necks among people on the Day of Judgment.

Hadith 6838

وفي (الألمالي) بإسناده الآتي قال: جاء نفر من اليهود إلى رسول الله (صلى الله عليه وآله) فسألوه عن مسائل إلى أن قال أعلمهم: أخبرني عن سبع خصال أعطاك الله من بين النبيين وأعطى أمتك من بين الأمم.

In Al-Amali with his coming chain, he said: A group of Jews came to the Messenger of Allah (peace be upon him and his family) and asked him questions until their most knowledgeable one said: Tell me about seven characteristics that Allah gave you among the prophets and gave your nation among nations.

قال النبي (صلى الله عليه وآله) أعطاني الله عز وجل فاتحة الكتاب، والأذان، والجماعة في المسجد، ويوم الجمعة والاجهار في ثلاث صلوات، والرخص لأمتي عند الأمراض والسفر، والصلاة على الجنائز، والشفاعة لأصحاب الكبائر من أمتي.

The Prophet (peace be upon him and his family) said: Allah the Mighty and Majestic gave me the Opening of the Book (Al-Fatiha), the adhan, congregational prayer in the mosque, Friday (prayer), reciting aloud in three prayers, concessions for my nation during illness and travel, prayer over the deceased, and intercession for those who commit major sins from my nation.

قال اليهودي: صدقت يا محمد، فما جزاء من قرأ فاتحة الكتاب؟ فقال رسول الله من قرأ فاتحة الكتاب أعطاه الله بعدد كل آية أنزلت من السماء، فيجزى بها ثوابها، وأما الأذان فإنه يحشر المؤمنون من أمتي مع النبيين والصدّيقين والشهداء والصالحين.

The Jew said: You have spoken the truth, O Muhammad, so what is the reward for one who recites the Opening of the Book? The Messenger of Allah said: Whoever recites the Opening of the Book, Allah gives him for each verse that was sent down from heaven its reward, and as for the adhan, the muezzins from my nation will be gathered with the prophets, the truthful ones, the martyrs, and the righteous.

Hadith 6839

وفي (عقاب الأعمال) بإسناده تقدم في عيادة المريض عن رسول الله (صلى الله عليه وآله) قال: من تولى أذان مسجد من مساجد الله فأذن فيه وهو يريد وجه الله أعطاه الله ثواب أربعين ألف ألف نبي - إلى أن قال -

In (Iqab al-Amal) with his chain of narration that preceded in visiting the sick, from the Messenger of Allah (peace be upon him and his family) who said: Whoever takes charge of giving adhan in one of Allah's mosques and calls the adhan seeking Allah's pleasure, Allah will give him the reward of forty million prophets - until he said -

وإذا أذن المؤمن فقال أشهد أن لا إله إلا الله اكتنفته أربعون ألف ألف، ملك كلهم يصلون عليه، ويستغفرون له، وكان في ظل رحمة الله حتى يفرغ، الحديث، وفيه ثواب جزيل.

And when the muezzin calls the adhan and says 'I bear witness that there is no god but Allah', forty million angels surround him, all of them sending blessings upon him and

seeking forgiveness for him, and he remains in the shade of Allah's mercy until he finishes. The hadith, and in it is an abundant reward.

Hadith 6840

عن عبد الله بن ميمون عن جعفر عن أبيه قال: قال رسول الله (صلى الله على وآله) - في حديث - يحشر بلال على ناقه من نوق الجنة يؤذن أشهد أن لا إله إلا الله، وأن محمدا رسول الله، فإذا نادى كسي حلة من حلل الجنة.

From Abdullah ibn Maymun from Ja'far from his father who said: The Messenger of Allah (peace be upon him and his family) said - in a hadith - Bilal will be resurrected on a she-camel from among the she-camels of Paradise, making the call: I bear witness that there is no god but Allah, and that Muhammad is the Messenger of Allah. When he makes this call, he will be clothed with a garment from among the garments of Paradise.

CHAPTER 3

Permissibility Of Relying On The Adhan Of A Trustworthy Person For Entering Prayer Time

[Hadith 6841 to 6849]

Hadith 6841

عن نزيح المحاربي قال: قال لي أبو عبد الله (عليه السلام): صل الجمعة بأذان هؤلاء، فإنهم أشد شئ مواظبة على الوقت.

From Dhuraih al-Muharibi who said: Abu Abdullah (peace be upon him) said to me: Pray Friday prayer according to their (*) adhan, for they are the most diligent in maintaining the prayer time.

Translator: * Meaning the adhan of the Aa'maah (non-Shia public majority).

Hadith 6842

عن عيسى بن عبد الله الهاشمي، عن أبيه، عن جده، عن علي (عليه السلام) قال المؤذن مؤتمن، والإمام ضامن.

From Isa ibn Abdullah al-Hashimi, from his father, from his grandfather, from Ali (peace be upon him) who said: The muezzin is trusted, and the imam is responsible.

Hadith 6843

عن محمد بن خالد القسري قال: قلت لأبي عبد الله (عليه السلام): أخاف أن نصلي يوم الجمعة قبل أن تزول الشمس فقال إنما ذلك على المؤذنين.

From Muhammad ibn Khalid al-Qasri who said: I said to Abu Abdullah (peace be upon him): I fear that we pray on Friday before the sun passes its zenith. He said: That is only upon the muezzins (*).

Translator: * Muezzins are responsible and accountable for determining the correct time.

Hadith 6844

عن علي بن جعفر، عن أخيه، قال: سألته عن رجل صلى الفجر في يوم غيم أو في بيت، وأذن المؤذن وقعد وأطال الجلوس حتى شك فلم يدر هل طلع الفجر أم لا فظن أن المؤذن لا يؤذن حتى يطلع الفجر قال أجزاء أذانهم.

From Ali ibn Ja'far, from his brother who said: I asked him about a man who prayed Fajr on a cloudy day or in a house, and the muezzin gave the adhan and sat for a long time until he doubted (*) and did not know whether Fajr had risen or not, thinking that the muezzin would not call the adhan until Fajr had risen. He said: Their adhan

suffices him.

أقول ويأتي في حديث اشتراط إيمان المؤذن ما يفيد أنه لا يقتدي بأذان غير المعارف.

I (Hurr Amili) say: And there will come in a hadith about the condition of the muezzin's faith what indicates that one should not follow the adhan of those who are not from the knowledgeable ones.

Translator: * This hadith discusses a situation where a person is unsure about the exact time of the Fajr (dawn) prayer due to unclear conditions, such as a cloudy day or being indoors. The person hears the muezzin call the adhan (call to prayer) but still waits for an extended period doubting whether dawn has actually broken. The ruling given in the hadith is that the adhan suffices for the person in question. This means that despite the doubt, the person can rely on the muezzin's call to prayer as a valid indication of the prayer time.

Hadith 6845

محمد بن علي بن الحسين قال: قال أبو جعفر الباقر (عليه السلام) - في حديث - : المؤذن له من كل من يصلي بصوته حسنة.

Muhammad ibn Ali ibn al-Husain said: Abu Ja'far al-Baqir (peace be upon him) said - in a hadith: The muezzin gets a good deed from everyone who prays by hearing his voice.

Hadith 6846

قال: وقال الصادق (عليه السلام): في المؤذنين: إنهم الامناء.

The Truthful One (peace be upon him) said regarding the muezzins: They are the trustees.

Hadith 6847

عن عبد الله ابن علي عن بلال - في حديث - قال سمعت رسول الله (صلى الله عليه وآله) وسلم يقول: المؤذنون امناء المؤمنین على صلاتهم، وصومهم، ولحومهم، ودمائهم، لا يسألون الله عز وجل شيئاً إلا أعطاهم ولا يشفعون في شيء إلا شفعا.

From Abdullah ibn Ali from Bilal - in a hadith - he said: I heard the Messenger of Allah (peace be upon him and his family) saying: The muezzins are the trustees of the believers over their prayers, their fasting, their flesh and their blood. They do not ask Allah the Mighty and Majestic for anything except He gives it to them, and they do not intercede for anything except their intercession is accepted.

Hadith 6848

محمد بن محمد المفيد في (المقنعة) قال: روي عن الصادقين (عليهم السلام) أنهم قالوا قال رسول الله (صلى الله عليه وآله) يغفر للمؤذن مد صوته وبصره ويصدقه كل رطب ويابس وله من كل من يصلي بأذانه حسنة.

Muhammad bin Muhammad al-Mufid in (Al-Muqni'ah) said: It is narrated from the two Truthful Ones (peace be upon them) that they said: The Messenger of Allah (peace be upon him and his family) said: The muezzin is forgiven to the extent of his voice and sight, and everything wet and dry testifies for him, and he gets a good deed for everyone who prays with his adhan.

Hadith 6849

عن سعيد الأعرج قال: دخلت على أبي عبد الله وهو مغضب وعنده جماعة من أصحابنا وهو يقول: تصلون قبل أن تزول الشمس قال وهم سكوت قال: فقلت أصلحك الله ما نصلي حتى يؤذن مؤذن مكة. قال: فلا بأس أما أنه إذا أذن فقد زالت الشمس.

From Saeed Al-A'raj who said: I entered upon Abu Abdullah while he was angry and there was a group of our companions with him, and he was saying: Do you pray before the sun passes its zenith? He said they remained silent. I said: May Allah keep you well, we do not pray until the muezzin of Makkah gives the adhan. He said: Then there is no problem, for when he gives the adhan, the sun has indeed passed its zenith.

CHAPTER 4

Recommendation Of Adhan And Iqamah For Every Obligatory Prayer

[Hadith 6850 to 6858]

Hadith 6850

عن أبي عبد الله (عليه السلام) قال إذا أذنت في أرض فلاة وأقمت صلى خلفك صفان من الملائكة، وإن أقمت ولم تؤذن صلى خلفك صف واحد.

From Abu Abdullah (peace be upon him) who said: If you call the adhan in a desolate/empty land and establish the iqamah, two rows of angels will pray behind you, and if you establish the iqamah without calling the adhan, one row will pray behind you.

Hadith 6851

عن محمد بن مسلم قال: قال لي أبو عبد الله (عليه السلام): إنك إذا أنت أذنت وأقمت صلى خلفك صفان من الملائكة، وإن أقمت إقامة بغير أذان صلى خلفك صف واحد.

From Muhammad bin Muslim who said: Abu Abdullah (peace be upon him) said to me: When you call the adhan and establish the iqamah, two rows of angels will pray behind you, and if you establish the iqamah without adhan, one row will pray behind you.

Hadith 6852

عن أبي عبد الله (عليه السلام) قال إذا أذنت وأقمت صلى خلفك صفان من الملائكة وإذا أقمت صلى خلفك صف من الملائكة.

From Abu Abdullah (peace be upon him), he said: When you call adhan and iqamah, two rows of angels pray behind you, and when you only establish iqamah, one row of angels prays behind you.

Hadith 6853

عن أبي الحسن الرضا (عليه السلام) قال: من أذن وأقام صلى خلفه صفان من الملائكة وإن قام بغير أذان صلى عن يمينه واحد وعن شماله واحد ثم قال: اغتتم الصفيين.

From Abu Al-Hasan Al-Ridha (peace be upon him), he said: Whoever calls adhan and iqamah, two rows of angels pray behind him, and if he stands for prayer without adhan, one angel prays on his right and one on his left. Then he said: Take advantage of the two rows.

Hadith 6854

عن ابن أبي ليلى، عن علي (عليه السلام) أنه قال: من صلى بأذان وإقامة صلى خلفه صفان من الملائكة لا يرى طرفاهما، ومن صلى بإقامة صلى خلفه ملك.

From Ibn Abi Layla, from Ali (peace be upon him) that he said: Whoever prays with adhan and iqamah, two rows of angels whose ends cannot be seen pray behind him, and whoever prays with iqamah, one angel prays behind him.

Hadith 6855

قال: وروي أن من صلى بأذان وإقامة صلى خلفه صفان من الملائكة ومن صلى بإقامة بغير أذان صلى خلفه صف واحد وحد الصف ما بين المشرق والمغرب.

It is narrated that whoever prays with adhan and iqama, two rows of angels pray behind him, and whoever prays with iqama without adhan, one row of angels prays behind him. And the extent of a row is what is between the east and the west.

Hadith 6856

عن المفضل بن عمر قال: قال أبو عبد الله (عليه السلام): من صلى بأذان وإقامة صلى خلفه صفان من الملائكة، ومن صلى بإقامة بغير أذان صلى خلفه صف واحد من الملائكة قلت له: وكم مقدار كل صف؟ فقال أقله ما بين المشرق والمغرب، وأكثره ما بين السماء والأرض.

From Al-Mufaddal bin Umar who said: Abu Abdullah (peace be upon him) said: Whoever prays with adhan and iqama, two rows of angels pray behind him, and whoever prays with iqama without adhan, one row of angels prays behind him. I asked him: What is the measure of each row? He said: At minimum it is what is between the east and west, and at maximum it is what is between the heaven and earth.

Hadith 6857

محمد بن محمد المفيد في (المقنعة) قال روي عن الصادقين (عليهم السلام) أنهم قالوا: من أذن وأقام صلى خلفه صفان من الملائكة، ومن أقام بغير أذان صلى خلفه صف واحد من الملائكة.

Muhammad bin Muhammad al-Mufid said in (Al-Muqni'a): It is narrated from the two Sadiqs (peace be upon them) that they said: Whoever performs adhan and iqama, two rows of angels pray behind him, and whoever performs iqama without adhan, one row of angels prays behind him.

Hadith 6858

محمد بن الحسن في (المجالس والأخبار) بإسناده عن أبي زر، عن النبي (صلى الله عليه وآله)، في وصيته له قال: يا أبا زر، إن ربك ليباهي ملائكته بثلاثة نفر رجل يصبح في أرض قفراء فيؤذن. ثم يقيم ثم يصلي، فيقول ربك للملائكة انظروا إلى عبدي يصلي ولا يراه أحد غيري، فينزل سبعون ألف ملك يصلون وراءه ويستغفرون له إلى الغد من ذلك اليوم - إلى أن قال -

Muhammad bin Al-Hassan in (Al-Majalis wal-Akhbar) with his chain from Abu Dharr, from the Prophet (peace be upon him and his family), in his advice to him said: O Abu Dharr, indeed your Lord boasts to His angels about three people. A man who is in a desolate land in the morning and gives the adhan, then establishes prayer, then prays. Your Lord says to the angels: Look at My servant praying while no one sees him except Me. Then seventy thousand angels descend and pray behind him and seek forgiveness for him until the next day - then he said -

يا أبا زر إذا كان العبد في أرض قي - يعني قفراء - فتوضأ أو تيمم، ثم أذن وأقام وصلى أمر الله الملائكة فصفوا خلفه صفا لا يراى طرفاه، يركعون لركوعه، ويسجدون بسجوده، ويؤمنون على دعائه، يا أبا زر، من أقام ولم يؤذن لم يصل معه إلا ملكاه اللذان معه.

O Abu Dharr, when a servant is in a desolate land and performs ablution or tayammum, then gives adhan and establishes prayer and prays, Allah commands the angels to form rows behind him whose ends cannot be seen. They bow when he bows, prostrate when he prostrates, and say amin to his supplication. O Abu Dharr, whoever establishes prayer without giving adhan, only his two accompanying angels pray with him.

Shaykh Hurr Amili: And what has preceded indicates this, and what will come indicates it in forgetting the adhan and other matters.□□□□□□□□□□□□□□□□

CHAPTER 5

Permissibility Of Limiting To Iqamah Without Adhan For Prayer, In Congregation And Individually, For Travelers, Those In Haste, And Others

[Hadith 6859 to 6868]

Hadith 6859

عن عبد الرحمن بن أبي عبد الله عن الصادق (عليه السلام) أنه قال يجزي في السفر إقامة بغير أذان.

From Abdul Rahman ibn Abi Abdullah from Al-Sadiq (peace be upon him) that he said: In travel, iqamah without adhan is sufficient.

Hadith 6860

عن المفضل بن عمر قال قال أبو عبد الله (عليه السلام): من صلى بإقامة صلى خلفه ملك صفا واحدا.

From Al-Mufaddal ibn Umar who said: Abu Abdullah (peace be upon him) said: Whoever prays with iqamah, an angel prays behind him in a single row.

Hadith 6861

عن عبيد الله بن علي الحلبي قال: سألت أبا عبد الله (عليه السلام) عن الرجل هل يجزيه في السفر والحضر إقامة ليس معها أذان؟ قال نعم، لا بأس به.

From Ubaydullah bin Ali al-Halabi who said: I asked Abu Abdullah (peace be upon him) about whether it suffices for a man during travel and at home to do iqamah without adhan? He said: Yes, there is no problem with it.

Hadith 6862

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال يجزيك إذا خلوت في بيتك إقامة واحدة بغير أذان.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) who said: When you are alone in your house, one iqamah without adhan is sufficient for you.

Hadith 6863

عن سماعة قال قال أبو عبد الله (عليه السلام) لا تصلي الغداة والمغرب إلا بأذان وإقامة ورخص في سائر الصلوات بالإقامة، والأذان أفضل.

From Sama'ah who said Abu Abdullah (peace be upon him) said: Do not pray the morning and maghrib prayers except with adhan and iqamah, but he permitted only iqamah for the rest of the prayers, though adhan is better.

Hadith 6864

عن عبيد الله بن علي الحلبي، عن أبي عبد الله، عن أبيه (عليهما السلام)، انه كان إذا صلى وحده في البيت أقام إقامة ولم يؤذن.

From Ubaydullah bin Ali al-Halabi, from Abu Abdullah, from his father (peace be upon them both): When he prayed alone in the house, he would do iqamah but not adhan.

Hadith 6865

عن الفضيل بن يسار، عن أحدهما (عليهما السلام) قال: تجزيك إقامة في السفر.

From Al-Fudhayl bin Yasar, from one of them (peace be upon them both): An iqamah suffices during travel.

Hadith 6866

عن الحسن بن زياد قال: قال أبو عبد الله (عليه السلام): إذا كان القوم لا ينتظرون أحدا اكتفوا بإقامة واحدة.

From Al-Hasan bin Ziyad who said: Abu Abdullah (peace be upon him) said: When people are not waiting for anyone, one iqamah is sufficient for them.

Hadith 6867

عن أبي عبد الله (عليه السلام) قال سمعته يقول: يقصر الأذان في السفر كما تقصر الصلاة، تجزي إقامة واحدة.

From Abu Abdullah (peace be upon him) who said: I heard him saying: The adhan is shortened during travel just as the prayer is shortened, and one iqamah is sufficient.

Hadith 6868

عن علي بن رئاب قال: سألت أبا عبد الله (عليه السلام) قلت: تحضر الصلاة ونحن مجتمعون في مكان واحد أتجزينا إقامة بغير أذان؟ قال نعم.

From Ali bin Ri'ab who said: I asked Abu Abdullah (peace be upon him), I said: When prayer time comes and we are gathered in one place, is one iqamah without adhan sufficient for us? He said: Yes.

CHAPTER 6

Emphasis On The Recommendation Of Adhan And Iqamah For Maghrib And Fajr Prayers

[Hadith 6869 to 6875]

Hadith 6869

عن زرارة، عن أبي جعفر (عليه السلام) أنه قال: أدنى ما يجزي من الأذان أن تفتتح الليل بأذان وإقامة وتفتتح النهار بأذان وإقامة ويجزيك في سائر الصلوات إقامة بغير أذان.

From Zurarah, from Abu Ja'far (peace be upon him) that he said: The minimum sufficient for Adhan is that you begin the night with Adhan and Iqamah, and begin the day with Adhan and Iqamah, and for the rest of the prayers Iqamah without Adhan is sufficient for you.

Hadith 6870

عن أبي عبد الله (عليه السلام) قال: الأذان مثنى مثنى، والإقامة مثنى مثنى، ولا بد في الفجر والمغرب من أذان وإقامة، في الحضر والسفر لأنه لا يقصر فيهما في حضر ولا سفر، وتجزئك إقامة بغير أذان في الظهر والعصر والعشاء الآخرة، والأذان والإقامة في جميع الصلوات أفضل.

From Abu Abdullah (peace be upon him) he said: The Adhan is done two by two, and the Iqamah is done two by two, and Adhan and Iqamah are necessary for Fajr and Maghrib prayers, both while resident and traveling because these prayers are not shortened whether in residence or travel, and Iqamah without Adhan is sufficient for you in Dhuhr, Asr and Isha prayers, though Adhan and Iqamah for all prayers is better.

Hadith 6871

عن الصباح بن سيابة قال: قال لي أبو عبد الله (عليه السلام): لا تدع الأذان في الصلوات كلها، فإن تركته فلا تنركه في المغرب والفجر، فإنه ليس فيهما تقصير.

From Al-Sabah bin Siyabah who said: Abu Abdullah (peace be upon him) said to me: Do not abandon the adhan in all prayers, but if you do abandon it, do not abandon it in the maghrib and fajr prayers, for there is no shortening in them.

Hadith 6872

عن ابن سنان، عن أبي عبد الله (عليه السلام) قال تجزئك في الصلاة إقامة واحدة إلا الغداة والمغرب.

From Ibn Sinan, from Abu Abdullah (peace be upon him) who said: One iqamah suffices you in prayer except for the morning and maghrib prayers.

Hadith 6873

عن سماعة قال: قال أبو عبد الله (عليه السلام): لا تصل الغداة والمغرب إلا بأذان وإقامة وخص في سائر الصلوات بالإقامة، والأذان أفضل.

From Sama'ah who said: Abu Abdullah (peace be upon him) said: Do not pray the morning and maghrib prayers except with adhan and iqamah, and he gave permission in other prayers with iqamah only, though adhan is better.

Hadith 6874

عن عمر بن يزيد قال: سألت أبا عبد الله (عليه السلام) عن الإقامة بغير الأذان في المغرب؟ فقال: ليس به بأس، وما أحب أن يعتاد.

From Omar bin Yazid who said: I asked Abu Abdullah (peace be upon him) about performing the iqama without adhan for maghrib prayer? He said: There is no problem with it, though I do not like it to be made a habit.

Hadith 6875

عن أبي بصير، عن أحدهما (عليهما السلام) - في حديث - قال: إن كنت وحدك تبادر أمرا تخاف أن يفوتك تجزيك إقامة، إلا الفجر والمغرب، فإنه ينبغي أن تؤذن فيهما وتقيم من أجل أنه لا يقصر فيهما كما يقصر في سائر الصلوات.

From Abu Basir, from one of them (peace be upon them both) - in a hadith - he said: If you are alone and rushing for something you fear missing, the iqama alone suffices you, except for fajr and maghrib prayers - for these you should perform both adhan and iqama because there is no shortening in them like there is in other prayers.

CHAPTER 7

Emphasis Of The Recommendation Of Adhan And Iqamah For Congregational Prayer

[Hadith 6876 to 6876]

Hadith 6876

عن أبي بصير عن أحدهما (عليهما السلام) قال سألته أيجزي أذان واحد؟ قال: إن صليت جماعة لم يجز إلا أذان وإقامة، وإن كنت وحدك تبادر أمرا تخاف أن يفوتك يجزيك إقامة إلا الفجر والمغرب.

Abu Basir narrated from one of them (peace be upon them both) that he said: I asked him, "Is one adhan sufficient?" He said: If you pray in congregation, only one adhan and one iqamah is valid, and if you are alone hurrying for something you fear missing, then iqamah alone is sufficient except for Fajr and Maghrib prayers.

CHAPTER 8

Impermissibility Of Giving Adhan Before The Prayer Time
Except For Morning Prayer Where It Can Be Given Slightly
Early And Repeated After, Even If The Two Muezzins Are Absent

[Hadith 6877 to 6884]

Hadith 6877

عن معاوية بن وهب عن أبي عبد الله (عليه السلام) - في حديث - قال لا تنتظر بأذانك وإقامتك إلا دخول وقت الصلاة، واحذر إقامتك حدرا.

From Muawiyah bin Wahb from Abu Abdullah (peace be upon him) - in a hadith - he said: Do not give your adhan and iqamah except at the entrance of prayer time, and recite your iqamah quickly.

Hadith 6878

قال وكان لرسول الله (صلى الله عليه وآله) مؤذنان أحدهما بلال والآخر ابن أم مكتوم، وكان ابن أم مكتوم أعمى، وكان يؤذن قبل الصبح وكان بلال يؤذن بعد الصبح، فقال النبي (صلى الله عليه وآله) إن ابن أم مكتوم يؤذن بليل، فإذا سمعتم أذانه فكلوا واشربوا حتى تسمعوا أذان بلال،

He said: The Messenger of Allah (peace be upon him and his family) had two muezzins, one of them was Bilal and the other was Ibn Umm Maktum. Ibn Umm Maktum was blind and he would give the adhan before dawn, while Bilal would give the adhan after dawn. The Prophet (peace be upon him and his family) said: Indeed Ibn Umm Maktum gives adhan at night, so when you hear his adhan, eat and drink until you hear Bilal's adhan.

فغيرت العامة هذا الحديث عن جهته وقالوا: إنه (عليه السلام) قال: إن بلالا يؤذن بليل، فإذا سمعتم أذانه فكلوا واشربوا حتى تسمعوا أذان ابن أم مكتوم.

The common people altered this hadith from its proper context and said that he (peace be upon him) said: Indeed Bilal gives adhan at night, so when you hear his adhan, eat and drink until you hear Ibn Umm Maktum's adhan.

Hadith 6879

عن أبي عبد الله (عليه السلام) قال كان بلال يؤذن للنبي (صلى الله عليه وآله) وابن أم مكتوم، وكان أعمى يؤذن بليل ويؤذن بلال حين يطلع الفجر.

From Abu Abdullah (peace be upon him) who said: Bilal and Ibn Umm Maktum used to give adhan for the Prophet (peace be upon him and his family). Ibn Umm Maktum

Impermissibility Of Giving Adhan Before The Prayer Time Except For ...

who was blind would give adhan at night, and Bilal would give adhan at the break of dawn.

Hadith 6880

عن زرارَةَ بليلى، عن أبي عبد الله عليه السلام أن رسول الله (صلى الله عليه وآله) قال: هذا ابن أم مكتوم وهو يؤذن بليلى فإذا أذن بلال فعند ذلك فأمسك، يعني في الصوم.

From Zurarah, from Abu Abdullah (peace be upon him) that the Messenger of Allah (peace be upon him and his family) said: This is Ibn Umm Maktum and he gives adhan at night, so when Bilal gives adhan then at that time refrain, meaning in fasting.

Hadith 6881

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) - في حديث - قال كان رسول الله (صلى الله عليه وآله) يقول لبليلى إذا دخل الوقت يا بلال اعل فوق الجدار، وارفع صوتك بالأذان.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him) - in a hadith - said: The Messenger of Allah (peace be upon him and his family) would say to Bilal when the time entered: O Bilal, climb above the wall and raise your voice with the adhan.

Hadith 6882

عن عمران بن علي قال: سألت أبا عبد الله (عليه السلام) عن الأذان قبل الفجر فقال: إذا كان في جماعة فلا وإذا كان وحده فلا بأس.

From Imran bin Ali who said: I asked Abu Abdullah (peace be upon him) about the adhan before dawn. He said: If it is in congregation then no, but if one is alone then there is no problem.

Hadith 6883

عن ابن سنان، عن أبي عبد الله (عليه السلام) قال قلت له إن لنا مؤذنا يؤذن بليلى قال أما إن ذلك ينفع الجيران لقيامهم إلى الصلاة، وأما السنة فإنه ينادى مع طلوع الفجر ولا يكون بين الأذان والإقامة إلا الركعتان.

From Ibn Sinan from Abu Abdullah (peace be upon him) who said: I said to him that we have a muezzin who calls the adhan at night. He said: That benefits the neighbors by waking them for prayer. However, the sunnah is to call it at the break of dawn, and there should only be two rak'ahs between the adhan and iqamah.

Hadith 6884

عن فضالة، عن ابن سنان، قال: سألته عن النداء قبل طلوع الفجر قال لا بأس وأما السنة مع الفجر، وإن ذلك لينفع الجيران، يعني قبل الفجر.

From Fadhalah from Ibn Sinan who said: I asked him about the call before dawn break. He said: There is no problem, though the sunnah is with dawn, and that benefits the neighbors - meaning before dawn.

CHAPTER 9

Permissibility Of Giving Adhan While In State Of Major Ritual Impurity Or Without Ablution, And Recommendation Of Purification For It, With Emphasis On Recommendation For Iqamah

[Hadith 6885 to 6892]

Hadith 6885

عن زرارة، عن أبي جعفر (عليه السلام) أنه قال تؤذن وأنت على غير وضوء في ثوب واحد، قائماً أو قاعداً وأينما توجهت ولكن إذا أقمت فعلى وضوء متهيئاً للصلاة.

From Zurarah, from Abu Ja'far (peace be upon him) that he said: You can give adhan without ablution in a single garment, standing or sitting, and in whichever direction you face. However, when you establish iqamah, you should be in a state of ablution and prepared for prayer.

Hadith 6886

الحلبي عن أبي عبد الله (عليه السلام) قال لا بأس أن يؤذن الرجل من غير وضوء ولا يقيم أو هو على وضوء.

From Al-Halabi, from Abu Abdullah (peace be upon him) who said: There is no problem if a man gives adhan without ablution, but he should not establish iqamah except while being in a state of ablution.

Hadith 6887

عن أبي عبد الله (عليه السلام) قال لا بأس أن تؤذن وأنت على غير طهور ولا تقيم إلا وأنت على وضوء.

From Abu Abdullah (peace be upon him) who said: There is no harm in giving the adhan while not being in a state of purity, but do not give the iqamah except while having performed ablution.

Hadith 6888

وعنه، عن فضالة، عن العلاء، عن محمد، عن أحدهما (عليهما السلام) قال سألته عن الرجل يؤذن على غير طهور؟ قال نعم.

From him, from Fadala, from Al-Ala, from Muhammad, from one of them (peace be upon them) who said: I asked him about a man giving adhan without being in a state of purity? He said: Yes.

Hadith 6889

عن سماعة عن أبي بصير قال: قال أبو عبد الله (عليه السلام) - في حديث - لا بأس أن تؤذن على غير وضوء.

From Sama'a from Abu Basir who said: Abu Abdullah (peace be upon him) said - in a hadith: There is no harm in giving the adhan without having performed ablution.

Hadith 6890

عن أبي عبد الله عن أبيه (عليه السلام)، عن أبيه، ان عليا (عليه السلام) كان يقول - في حديث - ولا بأس بأن يؤذن المؤذن وهو جنب، ولا يقيم حتى يغتسل.

From Abu Abdullah from his father (peace be upon him), from his father, that Ali (peace be upon him) said in a hadith: There is no harm if the muezzin calls the adhan while in a state of ritual impurity, but he should not make the iqamah until he performs ghusl.

Hadith 6891

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن علي بن جعفر، عن أخيه قال: سألته عن المؤذن يحدث في أذانه وإقامته؟ قال: إن كان الحدث في الأذان فلا بأس، وإن كان في الإقامة فليتوضأ وليقم إقامة.

Abdullah bin Jafar in (Qurb al-Isnad) from Abdullah bin al-Hassan, from Ali bin Jafar, from his brother said: I asked him about the muezzin who breaks his ritual purity during his adhan and iqamah? He said: If the ritual impurity occurs during adhan then there is no harm, but if it occurs during iqamah then he should perform wudu and make a new iqamah.

Hadith 6892

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل يؤذن أو يقيم وهو على غير وضوء، أجزئه ذلك؟ قال: أما الأذان فلا بأس وأما الإقامة فلا يقيم إلا على وضوء، قلت: أقام وهو على غير وضوء أيصلي بإقامته؟ قال: لا

From his brother Musa bin Jafar (peace be upon him) said: I asked him about a man who makes adhan or iqamah without wudu, is that sufficient? He said: As for adhan there is no harm, but as for iqamah he should not make it except with wudu. I asked: If he made iqamah without wudu, can one pray with his iqamah? He said: No.

CHAPTER 10

Permissibility Of Speaking During Adhan, Its Dislike During Iqamah And After It Except Regarding Prayer Matters, And Between Them In Dawn Prayer, And Recommendation Of Repeating Iqamah If One Speaks After It

[Hadith 6893 to 6905]

Hadith 6893

عن زرارة، عن أبي جعفر (عليه السلام) أنه قال: إذا أقيمت الصلاة حرم الكلام على الامام وأهل المسجد إلا في تقديم إمام.

From Zurarah, from Abu Ja'far (peace be upon him) that he said: When the prayer is established (iqamah is called), speaking becomes forbidden for the imam and the people in the mosque except regarding appointing an imam.

Hadith 6894

عن جعفر بن محمد، عن آبائه (في وصية النبي لعلي (عليه السلام) - أنه قال: وكره الكلام بين الأذان والإقامة في صلاة الغداة.

From Ja'far bin Muhammad, from his forefathers (in the Prophet's advice to Ali, peace be upon him) that he said: And speaking between the adhan and iqamah in the dawn prayer is disliked.

Hadith 6895

عن محمد بن مسلم قال: قال أبو عبد الله (عليه السلام): لا تتكلم إذا أقيمت الصلاة، فإنك إذا تكلمت أعدت الإقامة.

From Muhammad bin Muslim who said: Abu Abdullah (peace be upon him) said: Do not speak when you establish the prayer, for if you speak you must repeat the iqamah.

Hadith 6896

عن عمرو بن أبي نصر قال: قلت لأبي عبد الله (عليه السلام) أيتكلم الرجل في الأذان؟ قال: لا بأس قلت: في الإقامة؟ قال: لا.

From Amr bin Abi Nasr who said: I asked Abu Abdullah (peace be upon him): Can a man speak during the adhan? He said: There is no problem. I said: During the iqamah? He said: No.

Hadith 6897

وهذا الحديث مفقود في الطبعة العربية.

This hadith is missing in the Arabic edition.

Hadith 6898

عن سماعة قال: سألته عن المؤذن، أيتكلم وهو يؤذن؟ فقال: لا بأس حين يفرغ من أذانه.

From Sama'ah who said: I asked him about the muezzin, can he speak while giving the adhan? He said: There is no harm after he finishes his adhan.

Hadith 6899

عن ابن أبي عمير قال: سألت أبا عبد الله (عليه السلام) عن الرجل يتكلم في الإقامة؟ قال: نعم، فإذا قال المؤذن قد قامت الصلاة فقد حرم الكلام على أهل المسجد، إلا أن يكونوا قد اجتمعوا من شتى وليس لهم إمام، فلا بأس أن يقول بعضهم لبعض لبعض تقدم يا فلان.

From Ibn Abi Umayr who said: I asked Abu Abdullah (peace be upon him) about a man speaking during the iqamah? He said: Yes, but when the muezzin says "Prayer has been established" then speaking becomes forbidden for those in the mosque, unless they have gathered from different places and they don't have an imam, then there is no harm if some say to others "Come forward, O so and so."

Hadith 6900

محمد الحلبي قال: سألت أبا عبد الله (عليه السلام)، عن الرجل يتكلم في أذانه أو في إقامته؟ فقال: لا بأس.

From Muhammad Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about a man speaking during his adhan or his iqamah? He said: There is no harm in it.

Hadith 6901

عن حماد بن عثمان قال: سألت أبا عبد الله (عليه السلام) عن الرجل يتكلم بعدما يقيم الصلاة؟ قال: نعم. أقول: هذا لم نجده في (الكافي) فكأنه نقله من غيره.

From Hammad bin Uthman who said: I asked Abu Abdullah (peace be upon him) about a man speaking after establishing the prayer? He said: Yes. I (Hurr Amili) say: We did not find this in (Al-Kafi), it seems it was transmitted from another source.

Hadith 6902

عن الحسن بن شهاب قال: سمعت أبا عبد الله (عليه السلام) يقول لا بأس أن يتكلم الرجل وهو يقيم الصلاة، وبعد ما يقيم إن شاء.

From Al-Hassan bin Shihab who said: I heard Abu Abdullah (peace be upon him) saying there is no problem if a man speaks while establishing the prayer, and after

establishing it if he wishes.

أقول: ذكر الشيخ أن هذه الأحاديث محمولة على الضرورة، أو على كلام يتعلق بالصلاة، وهو بعيد، مع ملاحظة قوله (عليه السلام) إن شاء، وغير ذلك، والأقرب حملها على الجواز، وحمل ما سبق على الكراهة.

I (Hurr Amili) say: The Sheikh mentioned that these hadiths are interpreted as applying to necessity, or to speech related to prayer, which is unlikely, considering his (peace be upon him) statement "if he wishes" and other factors. The closer interpretation is that it indicates permissibility, while previous narrations indicate dislike.

Hadith 6903

عن عمرو بن أبي نصر قال: قلت لأبي عبد الله (عليه السلام): أيتكلم الرجل في الأذان؟ قال لا بأس.

From Amr bin Abi Nasr who said: I said to Abu Abdullah (peace be upon him): Can a man speak during the adhan? He said: There is no problem.

Hadith 6904

عن أبي هارون المكفوف قال: قال أبي عبد الله (عليه السلام) يا أبا هارون، الإقامة من الصلاة، فإذا أقمت فلا تتكلم ولا تؤم بيدك.

From Abu Harun Al-Makfuf who said: Abu Abdullah (peace be upon him) said: O Abu Harun, the Iqamah is part of the prayer, so when you establish it do not speak nor gesture with your hand.

Hadith 6905

عن عبيد بن زرارة قال سألت أبا عبد الله (عليه السلام)، قلت أيتكلم الرجل بعد ما تقام الصلاة؟ قال: لا بأس.

From Ubaid bin Zurarah who said: I asked Abu Abdullah (peace be upon him), I said: Can a man speak after the prayer has been established? He said: There is no problem.

CHAPTER 11

Recommendation Of Separating Between Adhan And Iqamah With Sitting, Speech, Glorification, Two Rak'ahs, Breath, Or Prostration

[Hadith 6906 to 6920]

Hadith 6906

عن الحسن بن شهاب، عن أبي عبد الله (عليه السلام) قال لا بد من قعود بين الأذان والإقامة.

From Al-Hasan bin Shihab, from Abu Abdullah (peace be upon him) who said: There must be sitting between the adhan and iqamah.

Hadith 6907

وعنه عن سليمان بن جعفر الجعفري قال: سمعته يقول أفرق بين الأذان والإقامة بجلوس أو بركعتين.

From him from Sulayman bin Ja'far Al-Ja'fari who said: I heard him saying: I separate between the adhan and iqamah with sitting or with two rak'ahs.

Hadith 6908

عن أحمد بن محمد يعني ابن أبي نصر قال: قال القعود بين الأذان والإقامة في الصلوات كلها إذا لم يكن قبل الإقامة صلاة تصليها.

From Ahmad ibn Muhammad meaning Ibn Abi Nasr who said: Sitting between the adhan and iqamah is for all prayers when there is no prayer to be performed before the iqamah.

Hadith 6909

عن أبي عبد الله (عليه السلام) قال إذا قمت إلى صلاة فريضة فأذن وأقم، وافصل بين الأذان والإقامة بقعود، أو بكلام، أو بتسبيح.

From Abu Abdullah (peace be upon him) who said: When you stand for an obligatory prayer, give adhan and iqamah, and separate between the adhan and iqamah with sitting, or speech, or glorification.

Hadith 6910

عن أبي عبد الله (عليه السلام) - في حديث -، قال: سألته عن الرجل ينسى أن يفصل بين الأذان والإقامة بشئ حتى أخذ في الصلاة أو أقام للصلاة؟ قال: ليس عليه شئ ليس له أن يدع ذلك عمدا. سئل ما الذي يجزي من التسبيح بين الأذان والإقامة؟ قال: يقول: الحمد لله.

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From Abu Abdullah (peace be upon him) - in a hadith - said: I asked him about a man who forgets to separate between the adhan and iqamah with something until he starts the prayer or establishes the prayer? He said: There is nothing upon him but he should not leave it intentionally. He was asked what suffices of glorification between the adhan and iqamah? He said: Say 'Alhamdulillah' (Praise be to Allah).

Hadith 6911

عن علي (عليه السلام) قال قال رسول الله (صلى الله عليه وآله): للمؤذن فيما بين الأذان والإقامة مثل أجر الشهيد المتشطح بدمه في سبيل الله. الحديث ورواه الصدوق مرسلًا.

From Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: For the muezzin, in the time between the adhan and iqama, is a reward similar to that of a martyr rolling in his blood in the way of Allah. The hadith was narrated by Al-Saduq in mursal form.

Hadith 6912

عن ابن فرقد عن أبي عبد الله (عليه السلام)، قال: بين كل أذانين قعدة، إلا المغرب، فإن بينهما نفسًا.

From Ibn Farqad from Abu Abdullah (peace be upon him) who said: Between every two adhans there is a sitting, except for Maghrib, for between them there is a breath.

Hadith 6913

قال الشيخ: وقد روي أنه يجلس بينهما في المغرب.

The Sheikh said: And it has been narrated that one sits between them in Maghrib.

Hadith 6914

عن عبد الله بن مسكان قال: رأيت أبا عبد الله (عليه السلام) أذن وأقام من غير أن يفصل بينهما بجلوس.

From Abdullah bin Muskan who said: I saw Abu Abdullah (peace be upon him) give the adhan and iqamah without sitting between them.

Hadith 6915

عن أبي عبد الله (عليه السلام) قال: قال من جلس فيما بين أذان المغرب والإقامة كان كالمتشطح بدمه في سبيل الله. أقول: هذا محمول على الجلوس الخفيف، وما سبق على الجلوس الطويل.

From Abu Abdullah (peace be upon him) who said: Whoever sits between the maghrib adhan and iqamah is like one who is swimming in his blood in the path of Allah. I (Hurr Amili) say: This refers to brief sitting, while what preceded refers to prolonged sitting.

Hadith 6916

عن أبي عبد الله (عليه السلام) - في حديث - قال: سألته كم الذي يجزي بين الأذان والإقامة من القول؟ قال: الحمد لله.

From Abu Abdullah (peace be upon him) - in a hadith - he said: I asked him what is sufficient to say between the adhan and iqamah? He said: Alhamdulillah (Praise be to Allah).

Hadith 6917

عن أحمد بن محمد بن أبي نصر البزنطي عن الرضا (عليه السلام) قال: سألته: عن القعدة بين الأذان والإقامة؟ فقال: القعدة بينهما إذا لم يكن بينهما، نافلة.

From Ahmad bin Muhammad bin Abi Nasr al-Bazanti from Al-Ridha (peace be upon him) who said: I asked him about sitting between the adhan and iqamah? He said: Sitting between them if there is no voluntary prayer between them.

Hadith 6918

محمد بن الحسن في (المجالس والأخبار) بإسناده عن رزيق، عن أبي عبد الله (عليه السلام) قال من السنة الجلسة بين الأذان والإقامة في صلاة الغداة وصلاة المغرب وصلاة العشاء ليس بين الأذان والإقامة سبحة ومن السنة أن يتنفل ركعتين بين الأذان والإقامة في صلاة الظهر والعصر.

From Muhammad bin al-Hassan in (Al-Majalis wal Akhbar) with his chain from Ruzayq, from Abu Abdullah (peace be upon him) who said: It is from the sunnah to sit between the adhan and iqamah in the morning prayer, maghrib prayer and isha prayer when there is no voluntary prayer between them. And it is from the sunnah to pray two voluntary rak'ahs between the adhan and iqamah in the dhuhur and asr prayers.

Hadith 6919

عن بكر بن محمد، عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) يقول لأصحابه من سجد بين الأذان والإقامة فقال في سجوده: سجدت لك خاضعا خاشعا ذليلا يقول الله: ملائكتي - وعزتي وجلالي - لأجعلن محبته في قلوب عبادي المؤمنين، وهيبته في قلوب المنافقين.

From Bakr bin Muhammad, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) used to say to his companions: Whoever prostrates between the adhan and iqamah and says in his prostration "I prostrate to You submissively, humbly, meekly" - Allah says: "By My might and majesty O My angels, I will surely place love for him in the hearts of My believing servants and awe of him in the hearts of the hypocrites."

Hadith 6920

عن أبي عبد الله (عليه السلام) قال: رأيتُه أنن ثم أهوى للسجود، ثم سجد سجدة بين الأذان والإقامة، فلما رفع رأسه قال: يا أبا عمير، من فعل مثل فعلي غفر الله له ذنوبه كلها وقال: من أذن ثم سجد فقال: لا إله إلا أنت ربي، سجدت لك خاضعا خاشعا، غفر الله له ذنوبه.

From Abu Abdullah (peace be upon him) who said: I saw him do the adhan then bow down for prostration, then he prostrated once between the adhan and iqama. When he raised his head he said: O Abu Umair, whoever does as I did, Allah will forgive all his sins. And he said: Whoever does the adhan then prostrates and says: "There is no god but You my Lord, I prostrate to You in submission and humility," Allah will forgive his sins.

CHAPTER 12

Recommendation Of Supplicating Between The Adhan And Iqamah With Transmitted And Other Supplications

[Hadith 6921 to 6921]

Hadith 6921

عن جعفر بن محمد بن يقظان رفعه إليهم (عليهم السلام) قال يقول: الرجل إذا فرغ من الأذان وجلس:

From Ja'far bin Muhammad bin Yaqdhan, raising it to them (peace be upon them), who said: When a man finishes the adhan and sits, he should say:

اللَّهُمَّ اجْعَلْ قَلْبِي بَارًّا، وَرِزْقِي نَارًا، وَاجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ قَرَارًا وَمُسْتَقَرًّا.

"O Allah, make my heart righteous, my sustenance abundant, and grant me a permanent dwelling near the grave of Your Prophet."

CHAPTER 13

Recommendation For The Muezzin To Stand, Permissibility Of Making The Adhan While Riding, Walking, Or Sitting, And The Dislike Of These For The Iqamah

[Hadith 6922 to 6936]

Hadith 6922

عن زرارة، عن أبي جعفر (عليه السلام) قال: تؤذن وأنت على غير وضوء في ثوب واحد، قائماً أو قاعداً، وأينما توجهت، ولكن إذا أقمت فعلى وضوء متهيئاً للصلاة.

From Zurarah, from Abu Ja'far (peace be upon him) who said: You can give the adhan without wudu, in a single garment, standing or sitting, and in any direction you face, but when you give the iqamah, you should be in a state of wudu and prepared for prayer.

Hadith 6923

عن أحمد بن محمد، عن الرضا (عليه السلام) أنه قال: يؤذن الرجل وهو جالس، ويؤذن وهو راكب.

From Ahmad ibn Muhammad, from Al-Rida (peace be upon him) who said: A man can give the adhan while sitting, and he can give the adhan while riding.

Hadith 6924

عن أبي بصير، عن أبي عبد الله (عليه السلام)، أنه قال: إذا أذنت في الطريق أو في بيتك ثم أقمت في المسجد أجزأك.

From Abu Basir, from Abu Abdullah (peace be upon him), that he said: If you give the adhan on the road or in your house, then give the iqamah in the mosque, it is sufficient for you.

Hadith 6925

عن أبي عبد الله (عليه السلام) قال: لا بأس للمسافر أن يؤذن وهو راكب، ويقيم وهو على الأرض قائم.

From Abu Abdullah (peace be upon him) who said: There is no problem for a traveler to give the adhan while riding, and give the iqamah while standing on the ground.

Hadith 6926

عن محمد بن مسلم قال: قلت لأبي عبد الله (عليه السلام): يؤذن الرجل وهو قاعد؟ قال: نعم، ولا يقيم إلا وهو قائم.

From Muhammad ibn Muslim who said: I said to Abu Abdullah (peace be upon him): Can a man give the adhan while sitting? He said: Yes, but he should not give the iqamah except while standing.

Hadith 6927

عن أحمد بن محمد، عن عبد صالح (عليه السلام) قال: يؤذن الرجل وهو جالس، ولا يقيم إلا وهو قائم، وقال: تؤذن وأنت راكب، ولا تقيم إلا وأنت على الأرض.

From Ahmad bin Muhammad, from Abd Salih (peace be upon him) who said: A man can give adhan while sitting, but should not give iqamah except while standing. And he said: You can give adhan while riding, but do not give iqamah except while on the ground.

Hadith 6928

عن محمد، عن أحدهما (عليهما السلام) قال: سألته عن الرجل يؤذن وهو يمشي أو على ظهر دابته أو على غير طهور؟ فقال: نعم، إذا كان التشهد مستقبل القبلة فلا بأس.

From Muhammad, from one of them (peace be upon them) who said: I asked him about a man giving adhan while walking or on the back of an animal or without purification? He said: Yes, if the testimony (tashahhud) is while facing the qiblah then there is no problem.

Hadith 6929

عن أبي بصير قال: قال أبو عبد الله (عليه السلام): لا بأس بأن تؤذن راكباً، أو ماشياً، أو على غير وضوء ولا تقم وأنت راكب، أو جالس، إلا من علة، أو تكون في أرض ملصقة.

From Abu Basir who said: Abu Abdullah (peace be upon him) said: There is no problem in giving adhan while riding, or walking, or without wudu, but do not give iqamah while riding or sitting except due to illness or if you are on slippery ground.

Hadith 6930

عن يونس الشيباني، عن أبي عبد الله (عليه السلام) قال: قلت له: أؤذن وأنا راكب؟ قال: نعم قلت: فأقيم وأنا راكب؟ قال: لا، قلت: فأقيم ورجلي في الركاب؟ قال: لا، قلت: فأقيم وأنا قاعد؟ قال لا، قلت فأقيم وأنا ماش؟ قال: نعم، ماش إلى الصلاة.

From Yunus al-Shaibani, from Abu Abdullah (peace be upon him), who said: I asked him: Can I give the adhan while riding? He said: Yes. I said: Can I give the iqamah

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while riding? He said: No. I said: Can I give the iqamah with my foot in the stirrup? He said: No. I said: Can I give the iqamah while sitting? He said: No. I said: Can I give the iqamah while walking? He said: Yes, walking to prayer.

قال: ثم قال: إنا أقمت الصلاة فأقم مترسلا، فإنك في الصلاة قال قلت له قد سألتك أقيم وأنا ماش؟ قلت لي: نعم فيجوز أن أمشي في الصلاة؟ فقال: نعم، إنا دخلت من باب المسجد فكبرت وأنت مع إمام عادل ثم مشيت إلى الصلاة أجزأك ذلك، وإذا الامام كبر للركوع كنت معه في الركعة، لأنه إن أدركته وهو راكع لم تدرك التكبير لم تكن معه في الركع.

Then he said: When you give the iqamah for prayer, give it unhurriedly, for you are in prayer. I said to him: I asked you if I can give the iqamah while walking and you told me yes, so is it permissible to walk during prayer? He said: Yes, if you enter through the door of the mosque and say takbir while with a just imam, then walk to prayer, that suffices you. And when the imam says takbir for ruku, you will be with him in that rak'ah, because if you catch him in ruku but did not catch the takbir, you are not with him in the rak'ah.

Hadith 6931

عن محمد بن إسماعيل بن زبيح، مثله إلى قوله: أجزأك ذلك، إلا أنه ترك قوله: فأقيم ورجلي في الركاب؟ - إلى قوله - أقيم وأنا ماش.

From Muhammad ibn Ismail ibn Bazi', similar to it up to his saying "that suffices you," except that he omitted the part from "Can I give the iqamah with my foot in the stirrup?" up to "Can I give the iqamah while walking?"

Hadith 6932

عن حمران قال سألت أبا جعفر (عليه السلام) عن الأذان جالسا؟ قال: لا يؤذن جالسا إلا راكب أو مريض.

From Humran who said: I asked Abu Ja'far (peace be upon him) about giving the adhan while sitting? He said: One should not give the adhan while sitting except if riding or sick.

Hadith 6933

عن سليمان بن صالح، عن أبي عبد الله (عليه السلام) قال: لا يقيم أحدكم الصلاة وهو ماش ولا راكب، ولا مضطجع، إلا أن يكون مريضا، وليتمكن في الإقامة كما يتمكن في الصلاة، فإنه إذا أخذ في الإقامة فهو في صلاة.

From Sulaiman bin Salih, from Abu Abdullah (peace be upon him) who said: None of you should establish the prayer while walking, riding, or lying down, unless he is sick. He should be settled during the iqamah just as he is settled during the prayer, for when he begins the iqamah he is in prayer.

Hadith 6934

عن علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام)، قال: سألته عن المسافر، يؤذن على راحلته؟ وإذا أراد أن يقيم أقام على الأرض؟ قال نعم لا بأس.

From Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him), he said: I asked him about a traveler - can he give adhan while on his mount? And when he wants to give iqamah, should he do it on the ground? He said: Yes, there is no problem.

Hadith 6935

عن أحمد بن محمد، عن الرضا (عليه السلام) قال: تؤذن وأنت جالس، ولا تقيم إلا وأنت على الأرض، وأنت قائم.

From Ahmad bin Muhammad, from al-Ridha (peace be upon him) who said: You can give adhan while sitting, but do not give iqamah except while on the ground and standing.

Hadith 6936

علي بن جعفر في كتابه عن أخيه، قال: سألته عن الأذان والإقامة، أ يصلح على الدابة؟ قال أما الأذان فلا بأس، وأما الإقامة فلا حتى ينزل على الأرض.

Ali ibn Ja'far in his book from his brother, he said: I asked him about the adhan and iqamah, are they permissible while on a mount? He said: As for the adhan, there is no problem, but as for the iqamah, no, until one descends to the ground.

CHAPTER 14

Recommendation Of Adhan And Iqamah For Women, Its Non-Emphasis, And Permissibility Of Limiting To Takbir And The Two Testimonies

[Hadith 6937 to 6944]

Hadith 6937

عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن المرأة تؤذن للصلاة؟ فقال: حسن إن فعلت، وإن لم تفعل أجزأها أن تكبر، وأن تشهد أن لا إله إلا الله، وأن محمدا رسول الله.

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him) about a woman giving adhan for prayer? He said: It is good if she does it, and if she does not do it, it is sufficient for her to say the takbir and testify that there is no god but Allah and that Muhammad is the Messenger of Allah.

Hadith 6938

عن زرارة قال: قلت لأبي جعفر (عليه السلام): النساء عليهن أذان؟ فقال: إذا شهدت الشهادتين فحسبها.

From Zurarah who said: I said to Abu Ja'far (peace be upon him): Are women required to give adhan? He said: When she gives the two testimonies, it is sufficient for her.

Hadith 6939

عن جميل بن دراج قال: سألت أبا عبد الله (عليه السلام) عن المرأة أعليها أذان وإقامة؟ فقال: لا.

From Jamil bin Darraj who said: I asked Abu Abdullah (peace be upon him) whether women should perform adhan and iqamah? He said: No.

Hadith 6940

عن أبي مريم الأنصاري قال: سمعت أبا عبد الله (عليه السلام) يقول إقامة المرأة أن تكبر وتشهد أن لا إله إلا الله، وأن محمدا عبده ورسوله.

From Abu Maryam al-Ansari who said: I heard Abu Abdullah (peace be upon him) saying the iqamah for a woman is to say Allahu Akbar and testify that there is no god but Allah, and that Muhammad is His servant and messenger.

Hadith 6941

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام) ليس على المرأة أذان ولا إقامة إذا سمعت أذان القبيلة، وتكفيها الشهادتان. ولكن إذا أذنت وأقامت فهو أفضل.

Muhammad bin Ali bin Al-Husayn said: Al-Sadiq (peace be upon him) said: A woman does not need to perform adhan or iqamah when she hears the adhan of the tribe, and the two testimonies are sufficient for her, but if she performs adhan and iqamah it is better.

Hadith 6942

قال: وقال الصادق (عليه السلام): ليس على النساء أذان ولا إقامة، ولا جمعة، ولا (جماعة).

Al-Sadiq (peace be upon him) said: Women are not required to give adhan, iqamah, attend Friday prayer, or congregational prayer.

Hadith 6943

عن جعفر بن محمد عن أبيه (في وصية النبي صلى الله عليه وآله) لعلي (عليه السلام) - قال: ليس على المرأة أذان ولا إقامة.

From Ja'far bin Muhammad from his forefathers (in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him)) - He said: Women are not required to give adhan or iqamah.

Hadith 6944

عن زرارة بن أعين، عن أبي جعفر (عليه السلام) قال: قلت له: المرأة عليها أذان وإقامة؟ فقال: إن كانت سمعت أذان القبيلة فليس عليها أكثر من الشهادتين.

From Zurarah bin A'yan, from Abu Ja'far (peace be upon him), he said: I asked him: Should women give adhan and iqamah? He said: If she has heard the adhan of the neighborhood, she is not required to do more than the two testimonies of faith.

CHAPTER 15

Recommendation Of Firm Pronunciation Of Takbir In Adhan
And Iqamah, Clear Pronunciation Of Alif And Ha, Pausing
Between Their Segments, Firm Pronunciation Of Their Endings,
And That It Is Not Sufficient Unless One Can Hear Oneself
[Hadith 6945 to 6950]

Hadith 6945

عن زرارة قال: قال أبو جعفر (عليه السلام): إذا أذنت فافصح بالألف والهاء.

From Zurarah who said: Abu Ja'far (peace be upon him) said: When you make the adhan, pronounce the alif and ha clearly.

Hadith 6946

وبالاسناد عن زرارة قال: قال أبو جعفر (عليه السلام) الأذان جزم بafصح الألف والهاء والإقامة حذرا.

From the same chain from Zurarah who said: Abu Ja'far (peace be upon him) said: The adhan should be firm with clear pronunciation of alif and ha, while the iqamah should be quick.

Hadith 6947

عن الصادق (عليه السلام) أنه قال: التكبير جزم في الأذان مع الافصح بالهاء والألف.

From Al-Sadiq (peace be upon him) who said: The takbir in the adhan is to be pronounced decisively while clearly articulating the ha and alif.

Hadith 6948

وعن خالد بن نجيع، عنه (عليه السلام) أنه قال: والأذان والإقامة مجزومان.

From Khalid bin Najeeh, from him (peace be upon him) who said: Both the adhan and iqamah are to be pronounced decisively.

Hadith 6949

قال ابن بابويه: وفي حديث آخر: موقوفان.

Ibn Babawayh said: And in another hadith: They are to be recited with pauses.

Hadith 6950

وبإسناده، عن زرارة، عن أبي جعفر (عليه السلام) أنه قال: لا يجزيك من الأذان إلا ما أسمعت نفسك، أو فهمته، وافصح بالألف والهاء.

Through his chain, from Zurarah, from Abu Jafar (peace be upon him) that he said: It is not sufficient in the adhan except what you make yourself hear, or what you understand, and articulate clearly the alif and ha.

CHAPTER 16

Recommendation For The Muezzin To Stand In An Elevated Place, And That He Should Be Just And Have A Loud Voice, Raising His Voice In The Adhan More Than In The Iqamah, And The Ruling Of Giving Adhan From The Minaret

[Hadith 6951 to 6957]

Hadith 6951

عن معاوية بن وهب أنه سأل أبا عبد الله (عليه السلام)، عن الأذان فقال: أجهر به وارفع به صوتك وإذا أقمت فدون ذلك.

From Muawiyah bin Wahb that he asked Abu Abdullah (peace be upon him) about the adhan. He said: Say it loudly and raise your voice with it, and when you establish the iqamah, make it lower than that.

Hadith 6952

عن زرارة عن أبي جعفر (عليه السلام) - في حديث - قال: لا يجزؤك من الأذان إلا ما أسمعت نفسك أو فهمته، وكلما اشتد صوتك من غير أن تجهد نفسك كان من يسمع أكثر، وكان أجرك في ذلك أعظم.

From Zurarah from Abu Jafar (peace be upon him) - in a hadith - he said: It is not sufficient in adhan except what you make yourself hear or understand, and the more you raise your voice without straining yourself, the more people will hear it, and your reward for that will be greater.

Hadith 6953

قال: وقال علي (عليه السلام): قال رسول الله (صلى الله عليه وآله وسلم): يؤمكم أقرؤكم، ويؤذن لكم خياركم.

He said: And Ali (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said: Let the most proficient in reciting the Quran among you lead you in prayer, and let the best among you call the adhan.

Hadith 6954

قال - وفي حديث آخر - أفصحكم.

He said - and in another hadith - the most eloquent among you.

Hadith 6955

عن عبد الرحمن ابن أبي عبد الله، عن أبي عبد الله (عليه السلام) قال: إذا أذنت فلا تخفين صوتك، فإن الله يأجرك مد صوتك فيه.

From Abd al-Rahman ibn Abi Abdullah, from Abu Abdullah (peace be upon him) who said: When you call the adhan, do not lower your voice, for Allah will reward you according to how far your voice reaches in it.

Hadith 6956

عن علي ابن جعفر قال: سألت أبا الحسن (عليه السلام) عن الاذان في المنارة، أسنة هو؟ فقال: إنما كان يؤذن للنبي (صلى الله عليه وآله) في الأرض ولم يكن يومئذ منارة.

From Ali ibn Ja'far who said: I asked Abu al-Hasan (peace be upon him) about giving adhan from the minaret, is it from the sunnah? He said: The adhan used to be given for the Prophet (peace be upon him and his family) on the ground, and there were no minarets at that time.

Hadith 6957

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: كان طول حائط مسجد رسول الله (صلى الله عليه وآله) قائمة فكان (عليه السلام) يقول: لبلا ل إذا أنن يا بلال اعل فوق الجدار وارفع صوتك بالأذان، فإن الله عز وجل قد وكل بالأذان ريحا ترفعه إلى السماء.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him) who said: The height of the wall of the Prophet's (peace be upon him and his family) mosque was one stature tall. He (peace be upon him) would say to Bilal when giving adhan: O Bilal, climb above the wall and raise your voice with the adhan, for Allah the Mighty and Majestic has appointed a wind to carry it to the sky.

فإذا سمعته الملائكة قالوا هذه أصوات أمة محمد (صلى الله عليه وآله) بتوحيد الله عز وجل فيستغفرون لامة محمد (صلى الله عليه وآله) حتى يفرغوا من تلك الصلاة.

When the angels hear it, they say: These are the voices of Muhammad's nation (peace be upon him and his family) proclaiming the oneness of Allah the Mighty and Majestic. So they seek forgiveness for Muhammad's nation (peace be upon him and his family) until they finish that prayer.

CHAPTER 17

Recommendation For The Muezzin To Place His Two Fingers In His Ears

[Hadith 6958 to 6959]

Hadith 6958

عن أبي عبد الله (عليه السلام) قال: من السنة إذا أذن الرجال أن يضع إصبعيه في أذنيه.

From Abu Abdullah (peace be upon him), he said: It is from the sunnah when a man gives the call to prayer to place his two fingers in his ears.

Hadith 6959

عن الحسن بن السري عن أبي عبد الله (عليه السلام) قال: السنة أن تضع إصبعيك في أذنيك في الأذان.

From Al-Hassan bin Al-Sari from Abu Abdullah (peace be upon him), he said: It is the sunnah to place your two fingers in your ears during the call to prayer.

CHAPTER 18

Recommendation Of Raising The Voice In Adhan At Home Especially During Illness And Having Few Children

[Hadith 6960 to 6961]

Hadith 6960

عن هشام بن إبراهيم أنه شكأ إليه أبي الحسن الرضا (عليه السلام) سقمه . وأنه لا يولد له ولد فأمره أن يرفع صوته بالأذان في منزله قال ففعلت . فأذهب الله عني سقمي وكثر ولدي .

From Hisham ibn Ibrahim that he complained to Abu al-Hasan al-Ridha (peace be upon him) about his illness and that he had no children. So he ordered him to raise his voice with the adhan in his house. He said: I did that, and Allah removed my illness and increased my children.

Hadith 6961

عن سليمان الجعفري قال : سمعته يقول : أذن في بيتك فإنه يطرد الشيطان ويستحب من أجل الصبيان .

From Sulayman al-Ja'fari who said: I heard him say: Give adhan in your house for it drives away Satan and is recommended for the sake of children.

CHAPTER 19

How To Perform Adhan And Iqamah, Their Sections And Some Of Their Rulings

[Hadith 6962 to 6986]

Hadith 6962

عن إسماعيل الجعفي قال: سمعت أبا جعفر (عليه السلام) يقول: الأذان والإقامة خمسة وثلاثون حرفاً فعد ذلك بيده واحداً واحداً الأذان ثمانية عشر حرفاً والإقامة سبعة عشر حرفاً.

From Ismail Al-Ju'fi who said: I heard Abu Ja'far (peace be upon him) saying: The adhan and iqamah are thirty-five phrases. He counted them one by one with his hand - the adhan is eighteen phrases and the iqamah is seventeen phrases.

Hadith 6963

عن زرارة، عن أبي جعفر (عليه السلام) قال: قال: يا زرارة، تفتح الأذان بأربع تكبيرات وتختمه بتكبيرتين وتهليلتين.

From Zurarah, from Abu Ja'far (peace be upon him) who said: O Zurarah, begin the adhan with four takbirs and end it with two takbirs and two tahlils (declarations of "la ilaha illa Allah").

Hadith 6964

عن أبي الربيع، عن أبي جعفر (عليه السلام) في حديث الاسراء قال: ثم أمر جبرئيل (عليه السلام) فأذن شفعا، وأقام شفعا، وقال في أذانه: حي على خير العمل، ثم تقدم محمد (صلى الله عليه وآله) فصلى بالقوم.

From Abu al-Rabi', from Abu Ja'far (peace be upon him) in the hadith of Isra', he said: Then Gabriel (peace be upon him) was commanded and he gave the adhan in pairs, and the iqamah in pairs, and said in his adhan: "Hayya 'ala khair al-'amal," then Muhammad (peace be upon him and his family) went forward and led the people in prayer.

Hadith 6965

عن صفوان الجمال قال: سمعت أبا عبد الله (عليه السلام) يقول: الأذان مثنى مثنى، والإقامة مثنى مثنى.

From Safwan al-Jammal who said: I heard Abu Abdullah (peace be upon him) saying: The adhan is two by two, and the iqamah is two by two.

Hadith 6966

عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن الأذان. فقال:

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him) about the adhan. He said:

تقول الله أكبر الله أكبر، أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله أشهد، أن محمدا رسول الله، أشهد أن محمدا رسول الله، حي على الصلاة حي على الصلاة، حي على الفلاح، حي على الفلاح، حي على خير العمل، حي على خير العمل الله، أكبر الله، أكبر، لا إله إلا الله، لا إله إلا الله.

You say "Allahu Akbar, Allahu Akbar. Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah. Ashhadu anna Muhammadan Rasul Allah, Ashhadu anna Muhammadan Rasul Allah. Hayya 'ala al-salah, Hayya 'ala al-salah. Hayya 'ala al-falah, Hayya 'ala al-falah. Hayya 'ala khair al-'amal, Hayya 'ala khair al-'amal. Allahu Akbar, Allahu Akbar. La ilaha illa Allah, La ilaha illa Allah."

أقول: حمله الشيخ على أنه قصد إفهام السائل كيفية التلفظ بالتكبير. وكان معلوما عنده أن التكبير في أول الأذان أربع مرات، وحمله غيره على الإجزاء، وبقية الأحاديث على الأفضلية، ولذلك استقر عليه عمل الشيعة.

I (Hurr Amili) say: The Sheikh interpreted this as intending to teach the questioner how to pronounce the takbir, while knowing that the takbir at the beginning of the adhan is four times. Others interpreted it as being sufficient, with other hadiths showing preference, and this is what the practice of the Shia has settled upon.

Hadith 6967

عن المعلى بن خنيس قال: سمعت أبا عبد الله (عليه السلام) يؤذن. فقال:

From Al-Mu'alla bin Khunais who said: I heard Abu Abdullah (peace be upon him) giving the adhan. He said:

الله أكبر الله أكبر، الله أكبر، أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، أشهد أن محمدا رسول الله، أشهد أن محمدا رسول الله، حي على الصلاة، حي على الصلاة، حي على الفلاح، حي على خير العمل حي على خير العمل الله أكبر الله أكبر لا إله إلا الله، لا إله إلا الله.

"Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar * Ash-hadu an la ilaha illa Allah, Ash-hadu an la ilaha illa Allah * Ash-hadu anna Muhammadan rasul Allah, Ash-hadu anna Muhammadan rasul Allah * Hayya 'ala as-salah, Hayya 'ala as-salah * Hayya 'ala al-falah, Hayya 'ala al-falah * Hayya 'ala khair al-'amal, Hayya 'ala khair al-'amal * Allahu akbar, Allahu akbar * La ilaha illa Allah, La ilaha illa Allah"

وبالاسناد، مثله، إلا أنه ترك حي على خير العمل وقال: مكانه حتى فرغ من الأذان وقال في آخره الله أكبر، الله أكبر، لا إله إلا الله لا إله إلا الله.

And by the same chain of narration, similar to it, except that he left out "Hayya 'ala khair al-'amal" and said: in its place until he finished the adhan and said at its end

"Allahu akbar, Allahu akbar, La ilaha illa Allah, La ilaha illa Allah."

Hadith 6968

عن معاوية بن وهب، عن أبي عبد الله (عليه السلام) قال الأذان مثنى مثنى، والإقامة واحدة واحدة. أقول: ذكر الشيخ أنه محمول على التقية أو العجلة لما يأتي.

From Muawiya bin Wahb, from Abu Abdullah (peace be upon him) who said: The adhan is given in pairs and the iqamah is given singly. I (Hurr Amili) say: The Sheikh mentioned that this is interpreted as being due to taqiyya or haste, as will be explained later.

Hadith 6969

عن الفضيل بن يسار، عن أبي جعفر (عليه السلام) قال: لما أسري برسول الله (صلى الله عليه وآله) فبلغ البيت المعمور حضرت الصلاة. فأن جبرئيل وأقام، فتقدم رسول الله (صلى الله عليه وآله) وصف الملائكة والنبيون خلف رسول الله (صلى الله عليه وآله) قال: فقلنا له: كيف أذن؟ فقال:

From Al-Fudhayl ibn Yasar, from Abu Ja'far (peace be upon him) who said: When the Messenger of Allah (peace be upon him and his family) was taken on the night journey and reached Bayt al-Ma'mur, the time for prayer came. Gabriel gave the adhan and iqamah, and the Prophet (peace be upon him and his family) stepped forward to lead, with the angels and prophets forming rows behind him. We asked him: "How did he give the adhan?" He replied:

الله أكبر، الله أكبر، أشهد أن لا إله إلا الله أشهد أن لا إله إلا الله، أشهد أن محمدا رسول الله، أشهد أن محمدا رسول الله، حي على الصلاة، حي على الصلاة، حي على الفلاح، حي على الفلاح، حي على خير العمل، حي على خير العمل، الله أكبر، الله أكبر، لا إله إلا الله لا إله إلا الله،

"Allahu Akbar, Allahu Akbar * Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah * Ashhadu anna Muhammadan Rasul Allah, Ashhadu anna Muhammadan Rasul Allah * Hayya 'ala as-Salah, Hayya 'ala as-Salah * Hayya 'ala al-Falah, Hayya 'ala al-Falah * Hayya 'ala Khayr al-'Amal, Hayya 'ala Khayr al-'Amal * Allahu Akbar, Allahu Akbar * La ilaha illa Allah, La ilaha illa Allah" *

والإقامة مثلها، إلا أن فيها: قد قامت الصلاة، قد قامت الصلاة، بين حي على خير العمل، حي على خير العمل، وبين الله أكبر، فأمر بها رسول الله (صلى الله عليه وآله) بلا لا، فلم يزل يؤذن بها حتى قبض الله رسوله (صلى الله عليه وآله وسلم).

And the iqamah is similar to it, except that it includes "Qad qamat as-Salah, Qad qamat as-Salah" between "Hayya 'ala Khayr al-'Amal, Hayya 'ala Khayr al-'Amal" and "Allahu Akbar." The Messenger of Allah (peace be upon him and his family) ordered Bilal with this, and he continued to give the adhan in this way until Allah took His Messenger (peace be upon him and his family).

Hadith 6970

عن كليب الأسدي، عن أبي عبد الله (عليه السلام) أنه حكى لهما الأذان فقال:

From Kulaib Al-Asadi, from Abi Abdullah (peace be upon him) that he related to them the adhan saying:

الله أكبر، الله أكبر، الله أكبر، الله أكبر أشهد أن لا إله إلا الله أشهد أن لا إله إلا الله، أشهد أن محمدا رسول الله، أشهد أن محمدا رسول الله، حي على الصلاة، حي على الصلاة، حي على الفلاح، حي على الفلاح، حي على خير العمل، حي على خير العمل، الله أكبر، الله أكبر، لا إله إلا الله، لا إله إلا الله.

"Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar * Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah * Ashhadu anna Muhammadan Rasul Allah, Ashhadu anna Muhammadan Rasul Allah * Hayya 'ala as-Salah, Hayya 'ala as-Salah* Hayya 'ala al-Falah, Hayya 'ala al-Falah * Hayya 'ala Khair al-'Amal, Hayya 'ala Khair al-'Amal * Allahu Akbar, Allahu Akbar * La ilaha illa Allah, La ilaha illa Allah"

والإقامة كذلك.

And the iqamah is the same.

ورواه الصدوق بإسناده عن أبي بكر الحضرمي وكليب الأسدي، مثله، وزاد: ولا بأس أن يقال في صلاة الغداة على أثر حي على خير العمل: الصلاة خير من النوم، مرتين للتقية. أقول التشبيه هنا محمول على الأغلب أو مخصوص بما مضى ويأتي.

Al-Saduq narrated it with his chain from Abu Bakr Al-Hadrami and Kulaib Al-Asadi, similar to it, and added: There is no harm in saying during the morning prayer after "Hayya 'ala Khair al-'Amal": "As-salatu Khairun min an-nawm" (Prayer is better than sleep) twice for the sake of taqiyya (precautionary dissimulation). I (Hurr Amili) say the similarity here is based on the predominant or specific to what has passed and what will come.

Hadith 6971

عن حفص بن البختري، عن أبي عبد الله (عليه السلام) قال: لما أسري برسول الله (صلى الله عليه وآله) وحضرت الصلاة فأذن جبرئيل (عليه السلام)

From Hafsa bin Al-Bakhtari, from Abi Abdullah (peace be upon him) who said: When the Prophet (peace be upon him and his family) was taken on the night journey and the prayer time came, Gabriel (peace be upon him) gave the call to prayer.

فلما قال: الله أكبر، الله أكبر، قالت الملائكة، الله أكبر، الله أكبر، فلما قال أشهد أن لا إله إلا الله، قالت الملائكة خلع الأنداد، فلما قال أشهد أن محمدا رسول الله، قالت الملائكة نبي بعث، فلما قال: حي على الصلاة، قالت الملائكة: حث على عبادة ربه، فلما قال: حي على الفلاح، قالت الملائكة: أفلح من اتبعه.

When he said "Allahu Akbar, Allahu Akbar," the angels said "Allahu Akbar, Allahu Akbar." When he said "Ash-hadu an la ilaha illa Allah," the angels said "The false

deities have been rejected." When he said "Ash-hadu anna Muhammadan Rasul Allah," the angels said "A prophet has been sent." When he said "Hayya 'ala as-salah," the angels said "He has encouraged the worship of his Lord." When he said "Hayya 'ala al-falah," the angels said "Successful is the one who follows him."

Hadith 6972

عن أبي بصير عن أحدهما (عليهما السلام)، أنه قال: إن بلالا كان عبدا صالحا فقال: لا أؤذن لأحد بعد رسول الله (صلى الله عليه وآله)، فترك يومئذ حي على خير العمل.

From Abu Basir from one of them (peace be upon them) who said: Indeed Bilal was a righteous servant and he said: I will not give adhan for anyone after the Messenger of Allah (peace be upon him and his family), so from that day he left out "Hayya 'ala Khair al-'Amal".

Hadith 6973

قال وكان ابن النباح يقول في أذانه: حي على خير العمل، حي على خير العمل، فإذا رآه علي (عليه السلام) قال مرحبا بالقائلين عدلا، وبالصلاة مرحبا وأهلا.

Ibn al-Nabbah used to say in his adhan: "Hayya 'ala Khair al-'Amal, Hayya 'ala Khair al-'Amal". When Ali (peace be upon him) saw him, he would say: "Welcome to those who speak justly, and welcome to prayer."

Hadith 6974

قال وقد أذن رسول الله (صلى الله عليه وآله) وكان يقول: أشهد أني رسول الله وقد كان يقول فيه أشهد أن محمدا رسول الله (صلى الله عليه وآله)، لأن الأخبار قد وردت بهما جميعا.

He said that when the Messenger of Allah (peace be upon him and his family) gave the adhan, he would say: "Ashhadu anni rasul Allah" (I bear witness that I am the Messenger of Allah), and he would also say in it "Ashhadu anna Muhammadan rasul Allah" (I bear witness that Muhammad is the Messenger of Allah) (peace be upon him and his family), because both narrations have been reported.

Hadith 6975

عن الفضل بن شاذان فيما ذكره من العلل عن الرضا (عليه السلام)، أنه قال: إنما امر الناس بالأذان لعل كثيرة، منها أن يكون تذكيرا للناس، وتنبیها للغافل، وتعريفا لمن جهل الوقت واشتغل عنه ويكون المؤذن بذلك داعيا إلى عبادة الخالق ومرغبا فيها مقرا له بالتوحيد مجاهرا بالإيمان، معلنا بالاسلام، مؤذنا لمن ينساها وإنما يقال له: مؤذن لأنه يؤذن بالأذان بالصلاة.

From Al-Fadl ibn Shadhan regarding what he mentioned about the reasons from Al-Rida (peace be upon him), who said: People were commanded to give the adhan for many reasons, including: to remind people, alert the heedless, and inform those who

are unaware of or distracted from the prayer time. Through this, the muezzin becomes a caller to worship of the Creator, encouraging it while affirming His oneness, openly declaring faith, announcing Islam, and reminding those who forget. He is called a muezzin because he announces (yu'azzin) the prayer with the adhan.

وإنما بدأ فيه بالتكبير وختم بالتهليل لأن الله عز وجل أراد أن يكون الابتداء بذكره واسمه، واسم الله في التكبير في أول الحرف، وفي التهليل في آخره، وإنما جعل مثنى مثنى ليكون تكررًا في آذان المستمعين، مؤكداً عليهم إن سها أحد عن الأول لم يسه الثاني، ولأن الصلاة ركعتان ركعتان فذلك جعل الأذان مثنى مثنى

It begins with takbir and ends with tahlil because Allah the Mighty and Majestic wanted it to begin and end with His remembrance and name. Allah's name appears at the beginning of takbir and at the end of tahlil. It was made in pairs so it would be repeated in the listeners' ears, emphasizing it for them - if someone misses the first, they won't miss the second. And since prayer is two rak'ahs by two rak'ahs, the adhan was likewise made in pairs.

وجعل التكبير في أول الأذان أربعاً، لأن أول الأذان إنما يبدو غفلة، وليس قبله كلام ينبه المستمع له، فجعل الأوليان تنبيهاً للمستمعين لما بعده في الأذان، وجعل بعد التكبير الشهادتان، لأن أو الإيمان التوحيد والإقرار لله بالوحدانية، والثاني الإقرار للرسول بالرسالة وإطاعتها ومعرفتهما مقرونتان،

The takbir at the start of adhan was made four times because the beginning of adhan comes during heedlessness, with no speech before it to alert the listener. So the first two are made to alert listeners to what follows in the adhan. After takbir come the two testimonies, because the first part of faith is monotheism and affirming Allah's oneness, and the second is affirming the Messenger's prophethood and obeying them both, as their recognition is paired.

ولأن أصل الإيمان إنما هو الشهادتان، فجعل شهادتين شهادتين، كما جعل في سائر الحقوق شاهدان، فإذا أقر العبد لله عز وجل بالوحدانية وأقر للرسول (صلى الله عليه وآله) بالرسالة فقد أقر بجملة الإيمان، لأن أصل الإيمان إنما هو الإقرار بالله وبرسوله وإنما جعل الشهادتين الدعاء إلى الصلاة لأن الأذان إنما وضع لموضع الصلاة، إنما هو نداء إلى الصلاة في وسط الأذان، ودعاء إلى الفلاح وإلى خير العمل، وجعل ختم الكلام باسمه كما فتح باسمه.

Since the foundation of faith is the two testimonies, they were made as two testimonies each, just as other rights require two witnesses. When the servant affirms Allah's oneness and affirms the Messenger's (peace be upon him and his family) prophethood, they have affirmed the entirety of faith, because the foundation of faith is affirming Allah and His Messenger. The two testimonies were placed before calling to prayer because the adhan was established for prayer - it is a call to prayer in the middle of the adhan, and a call to success and to the best of deeds, and it ends with His name just as it began with it.

Hadith 6976

ورواه في (العلل) وفي (عيون الأخبار) بأسانيد تأتي، إلا أنه قال: وإنما هو نداء إلى الصلاة فجعل النداء إلى الصلاة في وسط الأذان فقدم المؤمن قبلها أربعاً: التكبيرتين والشهادتين، وأخر بعدها أربعاً يدعو إلى الفلاح حثاً على البر والصلاة.

It was narrated in (Al-Ilal) and (Uyun al-Akhbar) with chains that will come, except he said: It is a call to prayer, so the call to prayer was placed in the middle of the adhan. The muezzin placed four phrases before it: the two takbirs and the two testimonies, and after it four phrases calling to success, urging toward righteousness and prayer.

ثم دعا إلى خير العمل مرغبا فيها، وفي عملها، وفي أداؤها، ثم نادى بالتكبير والتهليل ليتم بعدها أربعاً، كما أتم قبلها أربعاً وليختم بكلامه بذكر الله تعالى كما فتحه (بذكر الله تعالى)، وإنما جعل آخرها التهليل ولم يجعل آخرها التكبير، كما جعل في أولها التكبير لأن التهليل اسم الله (في آخره)، فأحب الله تعالى أن يختم الكلام باسمه كما فتحه باسمه،

Then he called to the best of deeds encouraging it, its performance, and its fulfillment. Then he called with takbir and tahlil to complete four phrases after it, just as he completed four before it, and to end his words with remembrance of Allah just as he began with remembrance of Allah. The tahlil was placed at its end rather than takbir (which was at its beginning) because tahlil contains Allah's name at its end, so Allah loved that the words end with His name just as they began with it.

وإنما لم يجعل بدل التهليل التسبيح أو التحميد واسم الله في (آخرهما) لأن التهليل هو إقرار لله تعالى بالتوحيد، وخلع الأنداد من دون الله، وهو أول الإيمان وأعظم من التسبيح والتحميد.

And tasbih or tahmid were not used instead of tahlil, though they contain Allah's name at their end, because tahlil is an affirmation of Allah's oneness and rejection of rivals besides Allah, and it is the first part of faith and greater than tasbih and tahmid.

Hadith 6977

عن محمد بن أبي عمير أنه سأل أبا الحسن (عليه السلام)، عن حي على خير العمل لم تركت من الأذان؟ قال: تريد العلة الظاهرة أو الباطنة؟ قلت: أريدهما جميعاً فقال: أما العلة الظاهرة فلئلا يدع الناس الجهاد اتكالا على الصلاة وأما الباطنة فإن خير العمل الولاية، فأراد من أمر بترك حي على خير العمل من الأذان أن لا يقع حث عليها ودعاء إليها.

From Muhammad ibn Abi Umayr that he asked Abu al-Hasan (peace be upon him) about why "Hayya 'ala Khair al-'Amal" was removed from the adhan? He said: Do you want the apparent reason or the hidden one? I said: I want both. He said: As for the apparent reason, it was so people would not abandon jihad relying only on prayer. As for the hidden reason, the best of deeds is Wilayah (allegiance to Ahl al-Bayt), so whoever ordered removing "Hayya 'ala Khair al-'Amal" from the adhan wanted to prevent urging toward it and calling to it.

Hadith 6978

عن عبد السلام بن صالح الهروي، عن الرضا عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله) - في حديث - : إنه لما عرج بي إلى السماء أذن جبرئيل مثني مثني، وأقام مثني مثني، ثم قال لي: تقدم يا محمد.

From Abdul Salam ibn Salih al-Harawi, from al-Ridha from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said - in a hadith: When I was taken up to heaven, Gabriel called the adhan saying each phrase twice, and called the iqamah saying each phrase twice, then said to me: Go forward, O Muhammad.

Hadith 6979

عن موسى بن جعفر، عن آبائه، عن علي (عليهم السلام) - في حديث تفسير الأذان أنه قال: فيه

From Musa ibn Ja'far, from his forefathers, from Ali (peace be upon them) - in a hadith explaining the adhan, he said: In it:

الله أكبر، الله أكبر، الله أكبر، الله أكبر. أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، أشهد أن محمدا رسول الله (صلى الله عليه وآله)، أشهد أن محمدا رسول الله (صلى الله عليه وآله)، حي على الصلاة، حي على الصلاة، حي على الفلاح، حي على الفلاح، الله أكبر، الله أكبر لا إله إلا الله، لا إله إلا الله،

"Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar * Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah * Ashhadu anna Muhammadan Rasul Allah, Ashhadu anna Muhammadan Rasul Allah * Hayya 'ala as-Salah, Hayya 'ala as-Salah * Hayya 'ala al-Falah, Hayya 'ala al-Falah * Allahu Akbar, Allahu Akbar * La ilaha illa Allah, La ilaha illa Allah"

وذكر في الإقامة: قد قامت الصلاة.

And he mentioned in the iqamah: "Qad qamati as-Salah"

قال الصدوق: إنما ترك الراوي حي على خير العمل، للتقية.

Al-Saduq said: The narrator omitted "Hayya 'ala khayr al-'amal" (Rush to the best of deeds) due to taqiyya (precautionary dissimulation).

Hadith 6980

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) أنه قال الأذان:

From Abdullah bin Sinan, from Abi Abdullah (peace be upon him) that he said the adhan is:

الله أكبر، الله أكبر، أشهد أن لا إله إلا الله، أشهد أن لا إله إلا الله، وقال في آخره: لا إله إلا الله مرة.

"Allahu Akbar, Allahu Akbar * Ash-hadu an la ilaha illa Allah * Ash-hadu an la ilaha illa Allah". And he said at its end: "La ilaha illa Allah" once.

أقول تقدم الوجه في مثله ويحتمل التقية في آخره، ويحتمل كونه ذكر الأذان والإقامة معا ويكون التهليل مرة واحدة في آخر الإقامة لما مضى ويأتي فإن الأذان قد يطلق عليهما.

I (Hurr Amili) say: The reasoning for this has preceded, and it's possible this ending is due to taqiyya (precautionary dissimulation), and it's possible that he mentioned both the adhan and iqamah together, with the tahlil (saying La ilaha illa Allah) being once at the end of the iqamah as has passed and will come, for the term adhan may be applied to both of them.

Hadith 6981

محمد بن الحسن في (النهاية) قال: قد روي أن الأذان والإقامة سبعة وثلاثون فصلا، يضيف إلى ما ذكرناه التكبير مرتين في أول الإقامة.

Muhammad ibn al-Hasan said in (al-Nihayah): It has been narrated that the adhan and iqamah are thirty-seven phrases, adding to what we mentioned two takbirs at the beginning of the iqamah.

Hadith 6982

قال وقد روي ثمانية وثلاثون فصلا، يضيف إلى ذلك أيضا لا إله إلا الله مرة أخرى في آخر الإقامة.

It has been narrated that there are thirty-eight phrases, adding to that also "La ilaha illa Allah" (There is no god but Allah) one more time at the end of the iqamah.

Hadith 6983

قال وقد روي اثنان وأربعون فصلا، يضيف إلى ذلك التكبير في آخر الأذان مرتين، وفي آخر الإقامة مرتين. قال الشيخ: فمن عمل على إحدى هذه الروايات لم يكن مأثوما، انتهى.

And it has been narrated that there are forty-two phrases, adding to that the takbir at the end of the adhan twice, and at the end of the iqamah twice. The Sheikh said: Whoever acts upon any of these narrations will not be sinful.

Hadith 6984

وفي (المصباح) قال: وروي اثنان وأربعون فصلا فيكون التكبير أربع مرات في أول الأذان وآخره، وأول الإقامة وآخرها والتهليل مرتين فيهما.

And in (Al-Misbah) it was said: Forty-two phrases have been narrated, so the takbir would be four times at the beginning and end of the adhan, and at the beginning and end of the iqamah, and the tahlil twice in both of them.

Hadith 6985

قال: وروي سبعة وثلاثون فصلا يجعل في أول الإقامة أكبر أربع مرات.

He said: And it has been reported as thirty-seven phrases, that make the beginning of iqamah with four takbirs.

Hadith 6986

وقال الصدوق بعدما ذكر حديث أبي بكر الحضرمي وكليب الأسدي: هذا هو الأذان الصحيح لا يزداد فيه ولا ينقص منه، والمفوضة لعنهم الله قد وضعوا أخبارا وزادوا بها في الأذان محمد وآل محمد خير البرية مرتين، وفي بعض رواياتهم بعد أشهد أن محمدا رسول الله: أشهد أن عليا ولي الله مرتين ومنهم من روى بدل ذلك أشهد أن عليا أمير المؤمنين حقا مرتين

Al-Saduq said after mentioning the hadith of Abu Bakr Al-Hadrami and Kulayb Al-Asadi: This is the correct adhan, nothing should be added to it or subtracted from it. The Mufawwidah (may Allah curse them) have fabricated narrations and added to the adhan "Muhammadun wa aalu Muhammad khayrul bariyyah" (Muhammad and the family of Muhammad are the best of creation) twice. And in some of their narrations, after "Ashhadu anna Muhammadan rasulullah", they added "Ashhadu anna Aliyan waliyullah" twice, and some of them narrated instead "Ashhadu anna Aliyan amirul mu'minina haqqan" twice.

ولا شك أن عليا ولي الله وأنه أمير المؤمنين حقا وأن محمدا وآله خير البرية. ولكن ذلك ليس في أصل الأذان، وإنما ذكرت ذلك ليعرف بهذه الزيادة المتهمون بالتفويض المدلسون أنفسهم في جملتنا انتهى كلام الصدوق رئيس المحدثين رضي الله عنه.

There is no doubt that Ali is the guardian of Allah and that he is truly the Commander of the Faithful, and that Muhammad and his family are the best of creation. However, this is not in the original adhan. I mentioned this so that those accused of tafwid (delegation) who disguise themselves among us can be identified by these additions. Here ends the words of Al-Saduq, the chief of hadith scholars, may Allah be pleased with him.

CHAPTER 20

Recommendation Of Choosing To Repeat Iqamah Twice For Each Phrase Over Adhan, And Repeating Iqamah Once For Each Phrase, And Disliking Adhan For One Who Does Iqamah Once For Each Phrase

[Hadith 6987 to 6988]

Hadith 6987

عن أبي همام، عن أبي الحسن (عليه السلام) قال: الأذان والإقامة مثنى مثنى، وقال: إذا أقام مثنى ولم يؤذن أجزاءه في الصلاة المكتوبة ومن أقام الصلاة واحدة واحدة ولم يؤذن لم يجزأه إلا بالأذان.

From Abu Hammam, from Abu Al-Hassan (peace be upon him) who said: The adhan and iqamah are repeated twice for each phrase. And he said: If one does iqamah twice for each phrase without adhan, it suffices for the obligatory prayer. And whoever does iqamah once for each phrase without adhan, it does not suffice except with adhan.

Hadith 6988

عن بريد مولى الحكم عن حدثه، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: لأن أقيم مثنى مثنى، أحب إلي من أن أؤذن وأقيم واحدا واحدا.

From Burayd the freed slave of Al-Hakam, from whoever narrated to him, from Abu Abdullah (peace be upon him) who said: I heard him saying: For me to do iqamah twice for each phrase is more beloved to me than to do adhan and iqamah once for each phrase.

Shaykh Hurr Amili: And there will come what indicates the sufficiency, so the first hadith is interpreted as negating the superiority.

CHAPTER 21

Permissibility Of Limiting The Adhan And Iqamah To Once Each During Taqiyya, Haste, And Travel

[Hadith 6989 to 6993]

Hadith 6989

عن معاوية بن وهب، عن أبي عبد الله (عليه السلام) قال: الأذان مثنى مثنى والإقامة واحدة واحدة.

From Mu'awiya bin Wahb, from Abu Abdullah (peace be upon him) who said: The adhan is twice twice and the iqamah is once once.

Hadith 6990

عن أبي جعفر (عليه السلام) قال: الأذان يقصر في السفر كما تقصر الصلاة الأذان واحدا واحدا والإقامة واحدة.

From Abu Ja'far (peace be upon him) who said: The adhan is shortened during travel just as the prayer is shortened - the adhan once each and the iqamah once.

أقول حملة الشيخ على التقية والعجلة وكذا الذي قبله لما مضى. ويأتي، ويمكن إبقاؤه على إطلاقه.

I (Hurr Amili) say: The Sheikh interpreted this as applying to taqiyya and haste, and likewise for the previous one, based on what has passed and what will come. And it's possible to keep it in its general meaning.

Hadith 6991

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: الإقامة مرة مرة إلا قول الله أكبر الله أكبر فإنه مرتان.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him) who said: The iqamah is said once each phrase except for "Allahu Akbar Allahu Akbar" which is said twice.

Hadith 6992

عن أبي عبيدة الحذاء قال: رأيت أبا جعفر (عليه السلام) يكبر واحدة واحدة في الأذان فقلت له: لم تكبر واحدة واحدة؟ فقال: لا بأس به إذا كنت مستعجلا.

From Abu Ubaida al-Hadha who said: I saw Abu Ja'far (peace be upon him) saying the takbir once each in the adhan. I asked him: Why do you say takbir once each? He replied: There is no problem with it if you are in a hurry.

Hadith 6993

عن نعمان الرازي قال سمعت أبا عبد الله (عليه السلام) يقول: يجزئك من الإقامة طاق طاق في السفر.

From Nu'man al-Razi who said: I heard Abu Abdullah (peace be upon him) saying: In travel, it suffices you to say each phrase of iqamah once.

CHAPTER 22

Prohibition Of Saying "Prayer Is Better Than Sleep" (Tathwib) In Adhan And Iqamah [Hadith 6994 to 6998]

Hadith 6994

عن معاوية بن وهب قال: سألت أبا عبد الله (عليه السلام)، عن التثويب الذي يكون بين الأذان والإقامة؟ فقال: ما نعرفه.

From Muawiyah bin Wahb who said: I asked Abu Abdullah (peace be upon him) about the tathwib (* saying "Prayer is better than sleep") that occurs between the adhan and iqamah? He said: We do not recognize it.

Translator: * Tathwib literally means "to return" or "to repeat", but in our hadith it specifically refers to the phrase "as-salatu khayrun min an-nawm", which means "Prayer is better than sleep."

Hadith 6995

عن زرارة قال: قال لي أبو جعفر (عليه السلام)، - في حديث -: إن شئت زدت على التثويب حي على الفلاح مكان الصلاة خير من النوم.

From Zurarah who said: Abu Jafar (peace be upon him) said to me - in a hadith: If you wish, you can say "Hayya 'alal falah" (Come to success) instead of "Prayer is better than sleep" in the tathwib.

قال الشيخ لو كان ذكر الصلاة خير من النوم من السنة لما سوغ له العدول عنه إلى تكرار اللفظ. أقول وأحاديث كيفية الأذان والإقامة تدل على ذلك.

The Sheikh said: If saying "Prayer is better than sleep" was from the sunnah, it would not have been permissible to change it to repeating the other phrase. I (Hurr Amili) say that the hadiths about how to perform adhan and iqamah indicate this.

Hadith 6996

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: النداء والتثويب في الإقامة من السنة.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: The call and tathwib in the iqamah are from the sunnah.

أقول: يأتي وجهه على أن التثويب لغة أعم من قول الصلاة خير من النوم، فلعل المراد غيره، ويحتمل الحمل على الإنكار.

I (Hurr Amili) say: It will be explained that tathwib linguistically is more general than saying "prayer is better than sleep," so perhaps something else is meant, and it can be

interpreted as denial.

Hadith 6997

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: كان أبي (عليه السلام) ينادي في بيته الصلاة خير من النوم ولو رددت ذلك لم يكن به بأس.

From Muhammad bin Muslim, from Abu Ja'far (peace be upon him) who said: My father (peace be upon him) used to call out in his house "prayer is better than sleep" and if you repeat that there would be no harm in it.

قال الشيخ هذا والذي قبله محمولان على التقية لاجتماع الطائفة على ترك العمل بهما. أقول هذا لا إشعار فيه بكون النداء في الأذان أو الإقامة فلعله لم يكن فيهما.

The Sheikh said this and the previous one are interpreted as taqiyyah due to the consensus of the sect on not acting upon them. I say there is no indication in this that the call was in the adhan or iqamah, so perhaps it wasn't in either of them.

Hadith 6998

عن أبي عبد الله (عليه السلام) قال: إذا كنت في أذان الفجر فقل: الصلاة خير من النوم بعد حي على خير العمل، ولا تقل في الإقامة الصلاة خير من النوم هذا في الأذان. أقول هذا محمول على التقية لما تقدم.

From Abu Abdullah (peace be upon him) who said: When you are in the fajr adhan, say "prayer is better than sleep" after "Hayya 'ala khair al-'amal," and do not say in the iqamah "prayer is better than sleep" - this is regarding the adhan. I (Hurr Amili) say: This is interpreted as taqiyyah based on what preceded.

CHAPTER 23

Dislike Of Excessive Repetition Of Phrases Except For Notification

[Hadith 6999 to 6999]

Hadith 6999

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال لو أن مؤذنا أعاد في الشهادة أو في حي على الصلاة أو حي على الفلاح المرتين والثلاث وأكثر من ذلك إذا كان إماما يريد به جماعة القوم ليجمعهم لم يكن به بأس.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: If a muezzin repeats the testimony, or "Hayya 'ala al-salah," or "Hayya 'ala al-falah" two or three times or more than that, when he is an imam wanting to gather the people for congregation, there is no harm in it.

أقول وتقدم في كيفية الأذان وفي أحاديث التثويب ما يدل على ذلك وعلى المنع من الزيادة في غير هذه الصورة والله أعلم.

I (Hurr Amili) say: What has preceded regarding the manner of adhan and in the hadiths of tathwib indicates this and indicates the prohibition of adding in situations other than this case, and Allah knows best.

CHAPTER 24

Recommendation Of Slow Recitation In Adhan And Quick Recitation In Iqamah [Hadith 7000 to 7002]

Hadith 7000

عن معاوية بن وهب، عن أبي عبد الله (عليه السلام) - في حديث - قال احذر إقامتك حذرا.

From Muawiyah ibn Wahb, from Abu Abdullah (peace be upon him) - in a hadith - he said: Recite your iqamah quickly.

Hadith 7001

عن زرارة قال: قال أبو جعفر (عليه السلام): الأذان جزم بافصاح الألف والهاء والإقامة حذر.

From Zurarah who said: Abu Ja'far (peace be upon him) said: The adhan should be firm with clear pronunciation of the alif and ha', while the iqamah should be quick.

Shaykh Hurr Amili: This hadith was narrated by the Sheikh from Al-Kulayni, but we did not find it in (Al-Kafi), so it seems he transmitted it from one of his other works.

Hadith 7002

عن الحسن بن السري، عن أبي عبد الله (عليه السلام) قال: الأذان ترتيل والإقامة حذر.

From Al-Hasan bin Al-Sari, from Abu Abdullah (peace be upon him) who said: The adhan should be recited slowly and deliberately (* tarteel), while the iqamah should be recited quickly.

Translator: * Tarteel means to recite slowly and clearly with emphasis on proper pronunciation, especially of certain letters like alif and ha.

CHAPTER 25

Dropping The Adhan And Iqamah For Those Who Join The Congregation After The Taslim Before They Disperse, Not After, And If They Are Two Or More They May Pray In Congregation

[Hadith 7003 to 7007]

Hadith 7003

عن أبي بصير فقال: سألته، عن الرجل ينتهي إلى الامام حين يسلم قال: ليس عليه أن يعيد الأذان فليدخل معهم في أذانهم فإن وجدهم قد تفرقوا أعاد الأذان.

From Abu Basir who said: I asked him about a man who arrives at the imam when he is giving the taslim. He said: He does not need to repeat the adhan, let him join them with their adhan. But if he finds them already dispersed, he should repeat the adhan.

Hadith 7004

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قلت: له الرجل يدخل المسجد وقد صلى القوم أيؤذن ويقيم؟ قال: إن كان دخل ولم يتفرق الصف صلى بأذانهم وإقامتهم، وإن كان تفرق الصف أذن وأقام.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: I said to him: A man enters the mosque after people have prayed - should he give adhan and iqamah? He said: If he enters while the row has not dispersed, he prays with their adhan and iqamah, but if the row has dispersed, he should give adhan and iqamah.

Hadith 7005

عن زيد ابن علي، عن آبائه، عن علي (عليهم السلام) قال دخل رجلان المسجد وقد صلى الناس فقال لهما علي (عليه السلام): إن شئتما فليؤم أحدهما صاحبه ولا يؤذن ولا يقيم.

From Zayd ibn Ali, from his forefathers, from Ali (peace be upon them), he said: Two men entered the mosque after people had finished praying. Ali (peace be upon him) said to them: If you wish, one of you may lead the other in prayer without giving adhan or iqamah.

Hadith 7006

عن جعفر، عن أبيه، عن علي (عليهم السلام) أنه كان يقول: إذا دخل رجل المسجد وقد صلى أهله فلا يؤذن ولا يقيم ولا يتطوع حتى يبدأ بصلاة الفريضة، ولا يخرج منه إلى غيره حتى يصلي فيه.

From Jafar, from his father, from Ali (peace be upon them) that he used to say: When a person enters the mosque after its people have prayed, he should not give adhan or

Dropping The Adhan And Iqamah For Those Who Join The Congregation A...

iqamah, and should not offer voluntary prayers until he first performs the obligatory prayer, and he should not leave to another mosque until he prays in it.

Hadith 7007

عن أبي عبد الله (عليه السلام) - في حديث - في الرجل أدرك الامام حين سلم، قال: عليه أن يؤذن ويقيم ويفتح الصلاة.

From Abu Abdullah (peace be upon him) - in a hadith - regarding a man who catches up with the imam after he has given the salam, he said: He should give adhan and iqamah and begin the prayer.

أقول: هذا محمول على الجواز أو الاستحباب من غير مؤكد، وعلى، تفرق الصفوف لما تقدم ويأتي ما يدل عليه في الجماعة.

I (Hurr Amili) say: This is interpreted as permissible or recommended without emphasis, and applies when the rows have dispersed, based on what was mentioned before and what will be indicated regarding congregational prayer.

CHAPTER 26

Requirement For The Muadhin To Be Sane, Muslim And A Believer

[Hadith 7008 to 7008]

Hadith 7008

عن عمار، عن أبي عبد الله (عليه السلام) قال: سأل عن الأذان، هل يجوز أن يكون، عن غير عارف؟ قال: لا يستقيم الأذان ولا يجوز أن يؤذن به إلا رجل مسلم عارف، فإن علم الأذان وأذن به ولم يكن عارفاً لم يجز أذانه ولا إقامته ولا يقندي به.

From Ammar, from Abu Abdullah (peace be upon him), he said: He was asked about the adhan, is it permissible to be performed by someone who is not knowledgeable? He said: The adhan is not valid and it is not permissible for anyone to perform it except a knowledgeable Muslim man. If someone learns the adhan and performs it while not being knowledgeable, neither his adhan nor his iqamah is valid, and he should not be followed.

CHAPTER 27

Recommendation Of Repeating The Adhan For One Who Is Alone When Finding A Congregation, Whether As Imam Or Follower

[Hadith 7009 to 7009]

Hadith 7009

عن عمار، عن أبي عبد الله (عليه السلام) - في حديث - قال سئل عن الرجل يؤذن ويقيم ليصلي وحده فيجئ رجل آخر فيقول له نصلي جماعة هل يجوز أن يصلبنا بذلك الأذان والإقامة؟ قال: لا، ولكن يؤذن ويقيم.

From Ammar, from Abu Abdullah (peace be upon him) - in a hadith - he said: He was asked about a man who gives adhan and iqamah to pray alone, then another man comes and says to him "let us pray in congregation," is it permissible for them to pray with that adhan and iqamah? He said: No, rather he should give adhan and iqamah again.

CHAPTER 28

Not Having To Repeat Prayer For One Who Forgets Adhan And Iqamah Until After Praying

[Hadith 7010 to 7012]

Hadith 7010

عن أبي الصباح، عن أبي عبد الله (عليه السلام) قال: سألته عن رجل نسي الأذان حتى صلى قال: لا يعيد.

From Abu al-Sabbah, from Abu Abdullah (peace be upon him), he said: I asked him about a man who forgot the adhan until after he prayed. He said: He does not need to repeat.

Hadith 7011

عن أبي بصير، عن أبي عبد الله (عليه السلام)، قال: سألته، عن رجل نسي أن يقيم الصلاة حتى انصرف يعيد صلاته؟ قال: لا يعيد.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: I asked him about a man who forgot to establish the prayer (iqamah) until after he finished - should he repeat his prayer? He said: He does not need to repeat.

Hadith 7012

عن علي بن يقطين قال: سألت أبا الحسن (عليه السلام)، عن الرجل ينسى أن يقيم الصلاة وقد افتتح الصلاة قال إن كان قد فرغ من صلاته فقد تمت صلاته، وإن لم يكن فرغ من صلاته فليعد.

From Ali bin Yaqtin who said: I asked Abu Al-Hassan (peace be upon him) about a man who forgets to do the iqamah for prayer and has already started the prayer. He said: If he has finished his prayer then his prayer is complete, and if he has not finished his prayer then he should repeat it.

قال الشيخ هذا محمول على الاستحباب. أقول وهو مقيد بما قبل الركوع ويأتي ما يدل على ذلك.

The Sheikh said this is interpreted as recommended. I (Hurr Amili) say: It is restricted to before the bowing and what indicates this will come later.

CHAPTER 29

Recommendation For A Person Praying Alone To Return To The Adhan If Forgotten And Remembered Before Bowing But Not After, And Likewise For One Who Forgot The Iqamah Or Both, And The Absence Of Absolute Obligation To Return [Hadith 7013 to 7021]

Hadith 7013

عن عبيد بن زرارة، عن أبيه قال: سألت أبا جعفر (عليه السلام)، عن رجل نسي الأذان والإقامة حتى دخل في الصلاة قال: فليمض في صلاته فإنما الأذان سنة.

From Ubayd ibn Zurarah, from his father who said: I asked Abu Ja'far (peace be upon him) about a man who forgot the adhan and iqamah until he entered the prayer. He said: Let him continue in his prayer, for the adhan is only a sunnah.

Hadith 7014

عن داود بن سرحان، عن أبي عبد الله (عليه السلام) في رجل نسي الأذان والإقامة حتى دخل في الصلاة، قال ليس عليه شيء.

From Dawud ibn Sarhan, from Abu Abdullah (peace be upon him) regarding a man who forgot the adhan and iqamah until he entered the prayer. He said: There is nothing upon him.

Hadith 7015

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: إذا افتتحت الصلاة فنسيت أن تؤذن وتقيم ثم ذكرت قبل أن تركع فانصرف وأذن وأقم واستفتح الصلاة، وإن كنت قد ركعت فأتهم على صلاتك.

From Al-Halabi, from Abu Abdullah (peace be upon him) who said: If you begin the prayer and forget to make the adhan and iqamah, then remember before bowing, turn away and make the adhan and iqamah and begin the prayer. If you have already bowed, continue your prayer.

Hadith 7016

عن محمد بن مسلم، عن أبي عبد الله (عليه السلام) قال في الرجل ينسى الأذان والإقامة حتى يدخل في الصلاة، قال: إن كان ذكر قبل أن يقرأ فليصل على النبي (صلى الله عليه وآله) وليقم، وإن كان قد قرأ فليتم صلاته.

From Muhammad bin Muslim, from Abu Abdullah (peace be upon him) who said

regarding a man who forgets the adhan and iqamah until he enters the prayer: If he remembers before reciting, he should send blessings upon the Prophet (peace be upon him and his family) and make the iqamah. If he has already recited, he should complete his prayer.

Hadith 7017

عن حسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) قال: سألته، عن الرجل يستفتح صلاته المكتوبة ثم يذكر أنه لم يقيم قال فان ذكر أنه لم يقيم قبل أن يقرأ فليسلم على النبي (صلى الله عليه وآله)، ثم يقيم ويصلي، وإن ذكر بعد ما قرأ بعض السورة فليتم على صلاته.

From Hussein bin Abi Al-Ala, from Abu Abdullah (peace be upon him) who said: I asked him about a man who begins his obligatory prayer then remembers he did not make the iqamah. He said: If he remembers he did not make iqamah before reciting, he should send blessings upon the Prophet (peace be upon him and his family), then make iqamah and pray. If he remembers after reciting part of the surah, he should continue his prayer.

Hadith 7018

عن زكريا بن آدم قال: قلت لأبي الحسن الرضا (عليه السلام): جعلت فداك كنت في صلاتي فذكرت في الركعة الثانية وأنا في القراءة أني لم أقم فكيف أصنع؟ قال: اسكت موضع قراءتك وقل: قد قامت الصلاة قد قامت الصلاة، ثم امض في قراءتك وصلاتك وقد تمت صلاتك.

From Zakariya bin Adam who said: I said to Abu al-Hassan al-Rida (peace be upon him): May I be sacrificed for you, I was in my prayer and during the second rak'ah while reciting I remembered that I did not say the iqamah, what should I do? He said: Stop at your place of recitation and say: "The prayer has been established, the prayer has been established," then continue with your recitation and prayer, and your prayer is complete.

Shaykh Hurr Amili: The Sheikh (Saduq) mentioned that all these reports are interpreted as recommendation.

Hadith 7019

عن زرارة، عن أبي عبد الله (عليه السلام) قال: قلت له: رجل ينسى الأذان والإقامة حتى يكبر قال: يمضي على صلاته ولا يعيد.

From Zurarah, from Abu Abdullah (peace be upon him) who said: I said to him: A man forgets the adhan and iqamah until he makes takbir? He said: He should continue his prayer and not repeat it.

Hadith 7020

عن نعمان الرازي قال: سمعت أبا عبد الله (عليه السلام) وسأله أبو عبيدة الحذاء، عن حديث رجل نسي أن يؤذن ويقيم حتى كبر ودخل في الصلاة؟ قال: إن كان دخل المسجد ومن نيته أن يؤذن ويقيم فليتم في صلاته ولا ينصرف.

From Nu'man al-Razi who said: I heard Abu Abdullah (peace be upon him) when Abu Ubaydah al-Hadha asked him about a man who forgot to make adhan and iqamah until he made takbir and entered into prayer? He said: If he entered the mosque with the intention to make adhan and iqamah, he should continue his prayer and not leave it.

Shaykh Hurr Amili: This indicates permissibility and negation of obligation, and what preceded indicates recommendation, so there is no contradiction.

Hadith 7021

عن زيد الشحام أنه سأل أبا عبد الله (عليه السلام)، عن رجل نسي الأذان والإقامة حتى دخل في الصلاة؟ فقال: إن كان ذكر قبل أن يقرأ فليصل على النبي وآله وليقم، وإن كان قد دخل في القراءة فليتم صلاته.

From Zayd al-Shahham that he asked Abu Abdullah (peace be upon him) about a man who forgot the adhan and iqamah until he had started the prayer? He said: If he remembers before reciting, he should send blessings upon the Prophet and his family and perform the iqamah, but if he has already begun the recitation, he should complete his prayer.

Shaykh Hurr Amili: And what indicates this has preceded, and what indicates it will come regarding one who forgets part of the adhan and iqamah.

CHAPTER 30

When The Imam Hears An Adhan Or Iqamah, It Is Permissible To Suffice With It For The Congregation, Even If The Muezzin Is Praying Alone, And The Same Applies For One Praying Alone; If The Muezzin Omits Something, It Is Recommended To Complete It

[Hadith 7022 to 7024]

Hadith 7022

عن ابن سنان. عن أبي عبد الله (عليه السلام) قال: إذا أذن مؤذن فنقص الأذان وأنت تريد أن تصلي بأذانه فأتم ما نقص هو من أذانه.

From Ibn Sinan, from Abu Abdullah (peace be upon him) who said: If a muezzin gives the adhan and omits something from it, and you want to pray with his adhan, then complete what he omitted from his adhan.

Hadith 7023

عن أبي مريم الأنصاري قال: صلى بنا أبو جعفر (عليه السلام) في قميص بلا إزار ولا رداء ولا أذان ولا إقامة - إلى أن قال - فقال: وإني مررت بجعفر وهو يؤذن ويقيم فلم أتكلم فأجزاني في ذلك.

From Abu Maryam al-Ansari who said: Abu Jafar (peace be upon him) led us in prayer wearing only a shirt without a waist wrap or upper garment, and without adhan or iqamah - then he said - and he said: I passed by Jafar while he was giving the adhan and iqamah, and I did not speak (*), so that sufficed me.

Translator: * The narrator mentions passing by Imam Ja'far while he was calling the adhan and iqamah, and by remaining silent and not interrupting, he considered it sufficient for his own prayer.

Hadith 7024

عن عمرو بن خالد، عن أبي جعفر (عليه السلام) قال: كنا معه فسمع إقامة جار له بالصلاة فقال: قوموا فقمنا فصلينا معه بغير أذان ولا إقامة. قال: ويجزئكم أذان جاركم.

From Amr bin Khalid, from Abu Ja'far (peace be upon him) who said: We were with him when he heard the iqamah of his neighbor for prayer. He said: "Stand up." So we stood and prayed with him without adhan or iqamah. He said: "Your neighbor's adhan suffices for you."

CHAPTER 31

Permissibility Of Having Different People For Adhan And Iqamah, And Having Them Different From The Imam, And The Recommendation Of Sitting Until Prayer Is Established

[Hadith 7025 to 7030]

Hadith 7025

عن إسماعيل بن جابر أن أبا عبد الله (عليه السلام) كان يؤذن ويقيم غيره قال: وكان يقيم وقد أذن غيره.

From Ismail bin Jabir that Abu Abdullah (peace be upon him) would have someone else make the iqamah while he made the adhan. He said: And he would make the iqamah while someone else had made the adhan.

Hadith 7026

عن السكوني، عن جعفر، عن أبيه، عن آبائه. عن علي (عليهم السلام) أن النبي (صلى الله عليه وآله) كان إذا دخل المسجد وبلال يقيم الصلاة جلس.

From al-Sakuni, from Jafar, from his father, from his forefathers, from Ali (peace be upon them) that when the Prophet (peace be upon him and his family) would enter the mosque while Bilal was establishing the prayer, he would sit.

Hadith 7027

محمد بن علي بن الحسين قال: كان علي (عليه السلام) يؤذن ويقيم غيره. وكان يقيم وقد أذن غيره.

Muhammad ibn Ali ibn Al-Hussein said: Ali (peace be upon him) would call the adhan while others would call the iqamah, and he would call the iqamah while others had called the adhan.

Hadith 7028

عن علي بن موسى الرضا، عن آبائه (عليهم السلام) قال: قال: رسول الله (صلى الله عليه وآله) لما عرج بي إلى السماء أذن جبرئيل مثنى مثنى، وأقام مثنى مثنى، ثم قال: لي تقدم يا محمد - إلى أن قال - فتقدمت وصليت بهم ولا فخر.

From Ali ibn Musa Al-Ridha, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: When I was ascended to the heavens, Gabriel called the adhan twice for each phrase, and called the iqamah twice for each phrase, then said to me: "Proceed, O Muhammad" - until he said - so I proceeded and led them in prayer, and I say this without pride.

Hadith 7029

عن أبي عبد الله (عليه السلام) قال: لما أسري برسول الله (صلى الله عليه وآله) وحضرت الصلاة أنن جبرئيل وأقام الصلاة فقال: يا محمد تقدم فقال: له رسول الله (صلى الله عليه وآله) تقدم يا جبرئيل، فقال له: إنا لا نتقدم على الآدميين منذ أمرنا بالسجود لآدم.

From Abu Abdullah (peace be upon him) who said: When the Messenger of Allah (peace be upon him and his family) was taken on the night journey and the prayer time came, Gabriel called the adhan and iqamah for prayer and said: "O Muhammad, proceed." The Messenger of Allah (peace be upon him and his family) said to him: "Proceed, O Gabriel." Gabriel replied: "We do not proceed ahead of the children of Adam since we were commanded to prostrate to Adam."

Hadith 7030

عن ابن عباس - في حديث - قال: قال رسول الله (صلى الله عليه وآله) لما عرج بي إلى السماء الرابعة أنن جبرئيل وأقام ميكائيل ثم قيل لي: ادن يا محمد فتقدمت فصليت بأهل السماء الرابعة.

From Ibn Abbas - in a hadith - who said: The Messenger of Allah (peace be upon him and his family) said: When I was ascended to the fourth heaven, Gabriel gave the adhan and Michael gave the iqamah, then it was said to me: Come forward O Muhammad. So I went forward and led the prayer for the inhabitants of the fourth heaven.

CHAPTER 32

Permissibility Of Adhan By One Who Has Not Reached Puberty

[Hadith 7031 to 7034]

Hadith 7031

عن ابن سنان، عن أبي عبد الله (عليه السلام) - في حديث - قال: لا بأس أن يؤذن الغلام الذي لم يحتلم.

From Ibn Sinan, from Abu Abdullah (peace be upon him) - in a hadith - he said: There is no problem if a boy who has not reached puberty gives the adhan.

Hadith 7032

عن إسحاق بن عمار، عن أبي عبد الله (عليه السلام)، عن أبيه أن عليا (عليه السلام) كان يقول: لا بأس أن يؤذن الغلام قبل أن يحتلم.

From Ishaq bin Ammar, from Abu Abdullah (peace be upon him), from his father that Ali (peace be upon him) used to say: There is no problem if a boy gives the adhan before reaching puberty.

Hadith 7033

عن جعفر، عن أبيه، عن علي (عليه السلام) قال: لا بأس أن يؤذن الغلام الذي لم يحتلم.

From Ja'far, from his father, from Ali (peace be upon him) who said: There is no harm in a boy who has not reached puberty giving the adhan.

Hadith 7034

عن غياث بن إبراهيم، عن أبي عبد الله (عليه السلام) قال: لا بأس بالغلام الذي لم يبلغ الحلم أن يؤم القوم وأن يؤذن.

From Ghiyath bin Ibrahim, from Abu Abdullah (peace be upon him) who said: There is no harm in a boy who has not reached puberty preceding (*) the people in prayer and giving the adhan.

Translator: * In the phrase "an ya'umma al-qawm" the root verb "amma" can have a broader meaning of "to go before" or "to precede".

CHAPTER 33

If One Forgets Something From The Adhan Or Iqamah Or Their Sequence, It Is Recommended To Repeat What Was Forgotten And What Follows Until The End, Without Repeating The Adhan And Iqamah From Their Beginning

[Hadith 7035 to 7039]

Hadith 7035

عن زرارة، عن أبي عبد الله (عليه السلام) قال: من سها في الأذان فقدم أو أخر أعاد على الأول الذي أخره حتى يمضى على آخره.

From Zurarah, from Abu Abdullah (peace be upon him) who said: Whoever makes a mistake in the Adhan by putting something forward or backward should repeat from the first part that was delayed until he completes it to the end.

Hadith 7036

عن عمار الساباطي قال: سألت أبا عبد الله (عليه السلام) أو سمعته يقول: إن نسي الرجل حرفاً من الأذان حتى يأخذ في الإقامة فليمض في الإقامة وليس عليه شيء، فإن نسي حرفاً من الإقامة عاد إلى الحرف الذي نسيه. ثم يقول من ذلك الموضع إلى آخر الإقامة.

From Ammar Al-Sabati who said: I asked Abu Abdullah (peace be upon him) or I heard him say: If a man forgets a word from the Adhan until he starts the Iqamah, he should continue with the Iqamah and nothing is required of him. But if he forgets a word from the Iqamah, he should go back to the word he forgot, then continue from that point until the end of the Iqamah.

Hadith 7037

محمد بن علي بن الحسين قال: قال أبو جعفر (عليه السلام): تابع بين الوضوء - إلى أن قال - وكذلك في الأذان والإقامة فابدأ بالأول فالأول فإن قلت: حي على الصلاة. قبل الشهادتين تشهدت ثم قلت: حي على الصلاة.

From Muhammad bin Ali bin Al-Hussein who said: Abu Ja'far (peace be upon him) said: Follow consecutively in ablution - until he said - and likewise in the adhan and iqama, so begin with the first then the first. If you say "Hayya 'ala al-salah" before the two testimonies, then make the testimonies and then say "Hayya 'ala al-salah."

Hadith 7038

وبإسناده، عن عمار الساباطي أنه قال: سئل أبو عبد الله (عليه السلام)، عن رجل نسي من الأذان حرفاً فذكره حين فرغ من الأذان والإقامة قال: يرجع إلى الحرف الذي نسيه فليقله وليقل من ذلك الحرف إلى آخره. ولا يعيد الأذان كله ولا الإقامة.

And by his chain, from Ammar Al-Sabati who said: Abu Abdullah (peace be upon him) was asked about a man who forgot a word from the adhan and remembered it when he finished the adhan and iqamah. He said: He should return to the word he forgot, say it, and continue from that word to the end, and he should not repeat the entire adhan or iqamah.

Hadith 7039

عن موسى بن جعفر (عليه السلام) قال: سألته، عن الرجل يخطي في أذانه وإقامته فذكر قبل أن يقوم إلى الصلاة ما حاله؟ قال: إن كان أخطأ في أذانه مضى على صلاته، وإن كان في إقامته انصرف فأعادها وحدها، وإن ذكر بعد الفراغ من ركعة أو ركعتين مضى على صلاته، وأجزأه ذلك.

From Musa bin Ja'far (peace be upon him): I asked him about a man who makes a mistake in his adhan and iqamah and remembers before standing for prayer, what is his situation? He said: If he made a mistake in his adhan, he should continue his prayer. If it was in the iqamah, he should turn back and repeat it alone. If he remembers after completing one or two rak'ahs, he should continue his prayer, and that would suffice him.

CHAPTER 34

If One Prays Behind Someone Who Should Not Be Followed, It Is Recommended To Give Adhan And Iqamah For Oneself, And Similarly For One Who Hears The Adhan From Someone Unfamiliar

[Hadith 7040 to 7042]

Hadith 7040

عن معاذ بن كثير، عن أبي عبد الله (عليه السلام) قال: إذا دخل الرجل المسجد وهو لا يأتي بصاحبه وقد بقي على الإمام آية أو آيتان فخشي ان هو أنن وأقام أن يركع فليقل قد قامت الصلاة، قد قامت الصلاة، الله أكبر، الله أكبر، لا إله إلا الله، وليدخل في الصلاة.

From Mu'adh bin Kathir, from Abu Abdullah (peace be upon him) who said: When a man enters the mosque and he does not follow its leader in prayer, and there remains one or two verses for the imam, and he fears that if he gives the adhan and iqamah the imam will bow, then he should say "Qad qamat as-Salah, Qad qamat as-Salah, Allahu Akbar, Allahu Akbar, La ilaha illa Allah" and enter into the prayer.

Translator: This hadith describes a situation where a person enters the mosque while a congregational prayer is already in progress, but this person does not follow the imam and usually reads behind him with the intention of furada (individual).

Hadith 7041

عن محمد بن عذافر، عن أبي عبد الله (عليه السلام) قال: أن خلف من قرأت خلفه.

From Muhammad bin Adhafir, from Abu Abdullah (peace be upon him) who said: Give adhan when praying behind one whom you recite behind (don't follow their recitation).

Hadith 7042

وقد تقدم حديث عمار، عن أبي عبد الله (عليه السلام) قال: وإن علم الأذان وأنن به ولم يكن عارفا لم يجز أدانه ولا إقامته ولا يقتدي به.

From Ammar, from Abu Abdullah (peace be upon him) who said: If someone knows the adhan and performs it but is not knowledgeable [about the faith], neither his adhan nor his iqamah is valid, and he should not be followed.

CHAPTER 35

Recommendation Of Adhan And Iqamah For The Sick Person Even If Mentally, And That It Is Not Valid For Others Unless Pronounced With The Tongue

[Hadith 7043 to 7044]

Hadith 7043

عن زرارة، عن أبي جعفر (عليه السلام) قال: لا يجزيك من الأذان إلا ما أسمعته نفسك أو فهمته، وافصح بالألف والهاء.

From Zurarah, from Abu Ja'far (peace be upon him) who said: The adhan is not valid unless you make yourself hear it or understand it, and be clear with the alif and ha.

Hadith 7044

عن عمار قال: سمعت أبا عبد الله (عليه السلام) يقول: لا بد للمريض أن يؤذن ويقيم إذا أراد الصلاة ولو في نفسه إن لم يقدر على أن يتكلم به سئل فإن كان شديد الوجع؟ قال: لا بد من أن يؤذن ويقيم لأنه لا صلاة إلا بأذان وإقامة.

From Ammar who said: I heard Abu Abdullah (peace be upon him) saying: The sick person must give the adhan and iqamah when he wants to pray, even if silently within himself if he is unable to speak it. He was asked: What if he is in severe pain? He said: He must give the adhan and iqamah because there is no prayer except with adhan and iqamah.

CHAPTER 36

Recommendation Of Combining Dhuhr And Asr Prayers Of Arafah, And Maghrib And Isha Prayers Of Muzdalifah With One Adhan And Two Iqamahs, And The Permissibility Of This For Any Two Obligatory Prayers

[Hadith 7045 to 7047]

Hadith 7045

عن ابن سنان، عن أبي عبد الله (عليه السلام) قال: السنة في الأذان يوم عرفة أن يؤذن ويقدم للظهر ثم يصلي، ثم يقوم فيقيم للعصر بغير أذان وكذلك في المغرب والعشاء بمزدلفة.

From Ibn Sinan, from Abu Abdullah (peace be upon him) who said: The sunnah regarding the adhan on the day of Arafah is to give adhan and iqamah for Dhuhr then pray, then stand and give iqamah for Asr without adhan, and likewise for Maghrib and Isha in Muzdalifah.

Hadith 7046

عن رهنم الفضيل وزرارة، عن أبي جعفر (عليه السلام) أن رسول الله (صلى الله عليه وآله) جمع بين الظهر والعصر بأذان وإقامتين، وجمع بين المغرب والعشاء بأذان واحد وإقامتين.

From a group including Al-Fudhayl and Zurarah, from Abu Ja'far (peace be upon him) that the Messenger of Allah (peace be upon him and his family) combined Dhuhr and Asr prayers with one adhan and two iqamahs, and combined Maghrib and Isha with one adhan and two iqamahs.

Hadith 7047

محمد بن علي بن الحسين مرسلًا، مثله إلا أنه قال: بين الظهر والعصر بعرفة ثم قال: بين المغرب والعشاء بجمع.

Muhammad bin Ali bin Al-Husain reported in mursal form similarly except that he said: Between Dhuhr and Asr at Arafat, then he said: Between Maghrib and Isha at Muzdalifah.

CHAPTER 37

For One Who Intends To Make Up Missed Prayers, It Is Recommended To Give Adhan For The First One And Iqamah, And For The Remaining Prayers Iqamah Is Sufficient, And Iqamah Is Recommended For Repeating A Prayer

[Hadith 7048 to 7049]

Hadith 7048

عن زرارة، عن أبي جعفر (عليه السلام) - في حديث - قال: إذا كان عليك قضاء صلوات فابدأ بأولهن فأذن لها وأقم ثم صلها ثم صل ما بعدها بإقامة إقامة لكل صلاة.

From Zurarah, from Abu Ja'far (peace be upon him) - in a hadith - he said: When you have prayers to make up, start with the first of them, give adhan and iqamah for it, then pray it, then pray what comes after it with iqamah, an iqamah for each prayer.

Hadith 7049

عن موسى بن عيسى قال: كتبت إليه: رجل تجب عليه إعادة الصلاة أيعيدها بأذان وإقامة؟ فكتب (عليه السلام): يعيدها بإقامة.

From Musa ibn Isa who said: I wrote to him: A man who must repeat his prayer, should he repeat it with adhan and iqamah? He (peace be upon him) wrote: He should repeat it with iqamah.

Shaykh Hurr Amili: What has preceded indicates this in the timings, and what will come will indicate it in making up missed prayers and in congregation, God Almighty willing.

CHAPTER 38

Prohibition Of Taking Payment For The Adhan

[Hadith 7050 to 7051]

Hadith 7050

عن السكوني، عن جعفر، عن أبيه، عن علي (عليه السلام) قال: آخر ما فارقت عليه حبيب قلبي أن قال: يا علي إذا صليت فصل صلاة أضعف من خلفك، ولا تتخذن مؤذنا يأخذ علي أذانه أجرا.

From Al-Sakuni, from Jafar, from his father, from Ali (peace be upon him) who said: The last thing my beloved parted with me on was that he said: O Ali, when you pray, pray according to the capability of the weakest person behind you, and do not take a muezzin who takes payment for his adhan.

Hadith 7051

قال: وأتى رجل أمير المؤمنين (عليه السلام) فقال: يا أمير المؤمنين والله إني لأحبك فقال: له ولكني أبغضك قال: ولم؟ قال: لأنك تبغي في الأذان كسبا وتأخذ على تعليم القرآن أجرا.

And a man came to Amir al-Muminin (peace be upon him) and said: O Amir al-Muminin, by Allah I love you. He replied: But I dislike you. The man asked: Why? He said: Because you seek earnings through the adhan and take payment for teaching the Quran.

Shaykh Hurr Amili: What will come will indicate this in trade and in manifesting disapproved matters.

CHAPTER 39

Recommendation Of Separation Between Adhan And Iqamah In Morning Prayer With Two Rak'ah Of Fajr And In Two Noon Prayers With Two Rak'ah Of Their Optional Prayers

[Hadith 7052 to 7056]

Hadith 7052

عن عمران الحلبي قال: سألت أبا عبد الله (عليه السلام)، عن الأذان في الفجر قبل الركعتين أو بعدهما؟ فقال: إذا كنت إماماً تنتظر جماعة فالأذان قبلهما وإن كنت وحدك فلا يضرك أقبليهما أنت أو بعدهما.

From Imran Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about the adhan in fajr, should it be before or after the two rak'ah? He said: If you are an imam waiting for congregation then adhan is before them, and if you are alone then it does not matter whether you give adhan before or after them.

Hadith 7053

عن عمران بن علي قال: سألت أبا عبد الله (عليه السلام)، عن الأذان قبل الفجر؟ فقال: إذا كان في جماعة فلا، وإذا كان وحده فلا بأس.

From Imran bin Ali who said: I asked Abu Abdullah (peace be upon him) about giving adhan before fajr? He said: If it is in congregation then no, and if one is alone then there is no problem.

Hadith 7054

عن أحمد بن محمد يعني ابن أبي نصر قال: قال: القعود بين الأذان والإقامة في الصلوات كلها إذا لم يكن قبل الإقامة صلاة تصليها.

From Ahmad ibn Muhammad meaning ibn Abi Nasr who said: Sitting between the adhan and iqamah is for all prayers when there is no prayer to be prayed before the iqamah.

Hadith 7055

عن أبي عبد الله (عليه السلام) - في حديث أذان الصبح - قال: (السنة أن تنادي) به مع طلوع الفجر، ولا يكون بين الأذان والإقامة إلا الركعتان.

From Abu Abdullah (peace be upon him) - in a hadith about the morning adhan - he said: The sunnah is to call it at the break of dawn, and there should be nothing between the adhan and iqamah except the two rak'ahs.

Hadith 7056

عن أبي عبد الله أو أبي الحسن (عليهما السلام) قال: قال يؤذن للظهر على ست ركعات، ويؤذن للعصر على ست ركعات بعد الظهر.

From Abu Abdullah or Abu Al-Hassan (peace be upon them) who said: The adhan for Dhuhr is given after six rak'ahs, and the adhan for Asr is given after six rak'ahs after Dhuhr.

CHAPTER 40

If Someone Forgets To Separate Between The Adhan And Iqamah There Is No Blame On Them, Though Deliberately Omitting The Separation Is Disliked, And The Minimum Separation Is Saying Alhamdulillah

[Hadith 7057 to 7057]

Hadith 7057

عن عمار قال: سألت أبا عبد الله (عليه السلام) - إلى أن قال - وعن الرجل ينسى أن يفصل بين الأذان والإقامة بشيء حتى أخذ في الصلاة أو أقام للصلاة؟ قال: ليس عليه شيء، وليس له أن يدع ذلك عمدا سئل ما الذي يجزي من التسبيح بين الأذان والإقامة؟ قال: يقول: الحمد لله.

From Ammar who said: I asked Abu Abdullah (peace be upon him) - until he said - about a man who forgets to separate between the adhan and iqamah with something until he starts the prayer or establishes the prayer? He said: There is nothing upon him, but he should not leave that deliberately. He was asked what is sufficient of glorification between the adhan and iqamah? He said: He should say "Alhamdulillah" (All praise is due to Allah).

CHAPTER 41

Recommendation Of Standing For Prayer When The Muezzin Says "Qad Qamat As-Salah", And Not Waiting For The Imam After The Iqamah, And Putting Forward Someone Else

[Hadith 7058 to 7058]

Hadith 7058

عن أبي (الوليد) حفص بن سالم قال: سألت أبا عبد الله (عليه السلام) إذا قال: المؤذن قد قامت الصلاة أيقوم القوم على أرجلهم أو يجلسون حتى يجرئ إمامهم؟ قال لا بل يقومون على أرجلهم فإن جاء إمامهم وإلا فليؤخذ بيد رجل من القوم فيقدم.

From Abu (Al-Walid) Hafs ibn Salim, he said: I asked Abu Abdullah (peace be upon him): When the muezzin says "Qad qamat as-Salah", should the people stand on their feet or sit until their Imam comes? He said: No, rather they should stand on their feet. If their Imam comes, [well and good]; if not, then the hand of a man from the people should be taken and he should be put forward [to lead].

CHAPTER 42

Obligation Of Sending Blessings Upon The Prophet (Peace Be Upon Him And His Family) Whenever He Is Mentioned In Adhan Or Elsewhere

[Hadith 7059 to 7059]

Hadith 7059

عن زرارَةَ، عن أبي جعفر (عليه السلام) - في حديث - قال: وصل على النبي (صلى الله عليه وآله) كلما ذكرته أو ذكره نأكر عندك في أذان أو غيره.

From Zurarah, from Abu Ja'far (peace be upon him) - in a hadith - he said: Send blessings upon the Prophet (peace be upon him and his family) whenever you mention him or someone mentions him in your presence, whether in the adhan or elsewhere.

CHAPTER 43

Recommendation Of Supplication With Traditional Prayers Upon Hearing The Morning And Evening Adhan

[Hadith 7060 to 7062]

Hadith 7060

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): من قال: حين يسمع أذان الصبح اللهم إني أسألك باقبال نهارك وإدبار ليلك وحضور صلواتك وأصوات دعائك أن تتوب علي، إنك أنت التواب الرحيم وقال: مثل ذلك (حين يسمع) أذان المغرب ثم مات من يومه أو ليلته مات تائباً.

Muhammad bin Ali bin Al-Hussein said: Al-Sadiq (peace be upon him) said: Whoever says when hearing the morning adhan: "O Allah, I ask You by the coming of Your day, and the departing of Your night, and the presence of Your prayers, and the voices of those who call to You, to accept my repentance, for You are the Ever-Accepting of repentance, the Most Merciful," and says the same when hearing the evening adhan, then if they die that day or night, they die in a state of repentance.

Hadith 7061

عن عباس مولى الرضا، عن أبي الحسن الرضا، عن أبيه (عليهما السلام) مثله، وزاد بعد قوله: وأصوات دعائك وتسبيح ملائكتك.

From Abbas the freed slave of Al-Rida, from Abu Al-Hassan Al-Rida, from his father (peace be upon them both), similar to it, with an addition after his words "and the voices of those who call to You" of "and the glorification of Your angels."

Hadith 7062

وغالب بن عثمان جميعاً عن ذكره، عن أبي عبد الله (عليه السلام) قال: إذا أمسيت قلت اللهم إني أسألك باقبال ليلك وإدبار نهارك وحضور صلواتك وأصوات دعائك أن تصلي على محمد وآل محمد وادع بما أحببت.

From Ghalib bin Uthman and others who mentioned it, from Abu Abdullah (peace be upon him) who said: When evening comes, say: O Allah, I ask You by the approaching of Your night, and the departing of Your day, and the presence of Your prayer, and the voices of those who call upon You, to send blessings upon Muhammad and the family of Muhammad - then supplicate with whatever you wish.

CHAPTER 44

Dislike Of Performing Supererogatory Prayers After The Start Of Iqamah For Congregational Prayer And Recommendation To Make Up Supererogatory Prayers After Completion

[Hadith 7063 to 7065]

Hadith 7063

عن عمر بن يزيد أنه سأل أبا عبد الله (عليه السلام)، عن الرواية التي يروون أنه لا ينبغي أن يتطوع في وقت فريضة ما حد هذا الوقت؟ قال: إذا أخذ المقيم في الإقامة فقال: له إن الناس يختلفون في الإقامة فقال: المقيم الذي تصلي معه.

From Umar bin Yazid that he asked Abu Abdullah (peace be upon him) about the narration they narrate that one should not perform voluntary prayers during the time of obligatory prayer, what is the limit of this time? He said: When the one establishing prayer begins the iqamah. He said to him: People differ regarding the iqamah. He said: The one establishing prayer is the one you pray with.

Hadith 7064

عن حماد بن عيسى قال: سمعت أبا عبد الله (عليه السلام) يقول: قال: أبي خرج رسول الله (صلى الله عليه وآله) لصلاة الصبح وبلال يقيم وإذا عبد الله بن القشرب يصلي ركعتي الفجر فقال: له النبي (صلى الله عليه وآله) يا بن القشرب أتصلي الصبح أربعاً؟ قال: ذلك له مرتين أو ثلاثة.

From Hammad bin Isa who said: I heard Abu Abdullah (peace be upon him) saying: My father said: The Messenger of Allah (peace be upon him and his family) went out for the morning prayer while Bilal was establishing the iqamah, and Abdullah bin Al-Qashab was praying the two rak'ahs of fajr. So the Prophet (peace be upon him and his family) said to him: O Ibn Al-Qashab, are you praying four rak'ahs for fajr? He said that to him two or three times.

Hadith 7065

عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن رجل ترك ركعتي الفجر حتى دخل المسجد والامام قد قام في صلاته كيف يصنع؟ قال: يدخل في صلاة القوم ويدع الركعتين فإذا ارتفع النهار قضاهما.

From his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him) who said: I asked him about a man who delayed the two rak'ah of fajr until he entered the mosque while the imam was already standing in his prayer, what should

he do? He said: He should join the congregational prayer and leave the two rak'ah, then when the day rises he should make them up.

CHAPTER 45

Recommendation Of Repeating The Adhan When Hearing It Just As The Muezzin Says, Even In The Lavatory, And What To Say After The Two Testimonies

[Hadith 7066 to 7070]

Hadith 7066

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) إذا سمع المؤذن يؤذن قال: مثل ما يقول في كل شيء.

From Muhammad bin Muslim, from Abu Ja'far (peace be upon him) who said: When the Messenger of Allah (peace be upon him and his family) heard the muezzin giving the adhan, he would say the same as what he says in everything.

Hadith 7067

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) أنه قال: له يا محمد بن مسلم، لا تدعن ذكر الله عز وجل على كل حال ولو سمعت المنادي ينادي بالأذان وأنت على الخلاء فانكر الله عز وجل وقل كما يقول المؤذن.

From Muhammad bin Muslim, from Abu Ja'far (peace be upon him) that he said to him: O Muhammad bin Muslim, do not abandon the remembrance of Allah the Mighty and Majestic in any state, even if you hear the caller calling the adhan while you are in the lavatory, remember Allah the Mighty and Majestic and say as the muezzin says.

Hadith 7068

عن الحارث بن المغيرة النصري، عن أبي عبد الله (عليه السلام) أنال: من سمع المؤذن يقول أشهد أن لا إله إلا الله وأشهد أن محمدا رسول الله فقال: مصدقا محتسبا وأنا أشهد أن لا إله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله) اكتفي بها، (عن كل من) أبي وجحد وأعين بها من أقر وشهد كان له من الاجر عدد من أنكر وجحد، وعدد من أقر وشهد.

From Al-Harith bin Al-Mughirah Al-Nasri, from Abu Abdullah (peace be upon him) who said: Whoever hears the muezzin saying "I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah" and then says: "In affirmation and anticipation of reward, I too bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah (peace be upon him and his family)," and adds "This suffices me against all who refuse and deny, and I am

supported by it along with those who affirm and testify," will receive reward equal to the number of those who deny and reject, and the number of those who affirm and testify.

Hadith 7069

قال: وروي أن سمع الأذان فقال: كما يقول المؤمن زيد في رزقه.

And it was narrated that whoever hears the adhan and repeats what the muezzin says will have increase in his sustenance.

Hadith 7070

عن زرارة قال: قلت لأبي جعفر (عليه السلام): ما أقول إذا سمعت الأذان؟ قال: اذكر الله مع كل ناكر.

From Zurarah who said: I said to Abu Ja'far (peace be upon him): What should I say when I hear the adhan? He said: Remember Allah along with every rememberer.

CHAPTER 46

Recommendation Of Adhan When Troubled By Ghoul, In The Ear Of The Newborn, And In The Ear Of One With Bad Character.

[Hadith 7071 to 7074]

Hadith 7071

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): إذا تولعت بكم الغول فأذنوا.

Muhammad bin Ali bin Al-Hussein said: Al-Sadiq (peace be upon him) said: When you are troubled by the Ghoul (demon or evil spirit), then give the Adhan.

Hadith 7072

قال: وقال (عليه السلام): المولود إذا ولد يؤذن في أذنه اليمنى ويقام في اليسرى.

He said: And he (peace be upon him) said: When a child is born, the Adhan should be called in his right ear and the Iqama in his left ear.

Hadith 7073

قال: وقال (عليه السلام): من لم يأكل اللحم أربعين يوماً ساء خلقه ومن ساء خلقه فأذنوا في أذنه.

He said: And he (peace be upon him) said: Whoever does not eat meat for forty days, his character deteriorates, and whoever's character deteriorates, recite the adhan in his ear.

Hadith 7074

عن جابر الجعفي، عن محمد بن علي قال: قال: رسول الله (صلى الله عليه وآله) إذا تغولت بكم الغيلان فأذنوا بأذان الصلاة.

From Jabir Al-Ju'fi, from Muhammad bin Ali who said: The Messenger of Allah (peace be upon him and his family) said: When the Ghilan (demons or evil spirits) appear to you, then call the adhan for prayer.

Shaykh Hurr Amili: What will come will indicate the second ruling in the rulings concerning children, and the third in the rulings concerning food, God willing.

CHAPTER 47

Permissibility Of Giving Adhan While Not Facing The Qibla,
And The Recommendation Of Facing It Especially During The
Tashahhud, And The Dislike Of Leaving The Mosque Upon
Hearing The Adhan

[Hadith 7075 to 7076]

Hadith 7075

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: قلت له: يؤذن الرجل وهو على غير القبلة قال: إذا كان التشهد مستقبلاً القبلة فلا بأس.

From Al-Halabi, from Abu Abdullah (peace be upon him), he said: I asked him: Can a man give adhan while not facing the qibla? He said: If the tashahhud is done while facing the qibla, then there is no problem.

Hadith 7076

عن موسى بن جعفر (عليه السلام) قال: سألته، عن رجل يفتتح الأذان والإقامة وهو على غير القبلة ثم يستقبل القبلة قال: لا بأس.

From Musa bin Jafar (peace be upon him), he said: I asked him about a man who begins the adhan and iqama while not facing the qibla and then faces the qibla. He said: There is no problem.

أقول: وتقدم ما يدل على ذلك وعلى الاستقبال حال التشهد في أحاديث الأذان راكبا وماشيا، وتقدم ما يدل على الحكم الأخير في أحكام المساجد.

I (Hurr Amili) say: What indicates this ruling and facing qibla during tashahhud has preceded in the hadiths about giving adhan while riding and walking, and what indicates the last ruling has preceded in the rulings of mosques.

Section 7

Actions of Prayer (Salat)

CHAPTER 1

The Manner Of Prayer And A Summary Of Its Rulings And Etiquettes

[Hadith 7077 to 7095]

Hadith 7077

عن حماد بن عيسى أنه قال: قال لي أبو عبد الله (عليه السلام) يوماً تحسن أن تصلي يا حماد؟ قال: قلت: يا سيدي أنا أحفظ كتاب حريز في الصلاة قال: فقال: (عليه السلام): لا عليك قم صل قال: فقامت بين يديه متوجهاً إلى القبلة فاستفتحت الصلاة وركعت وسجدت فقال: (عليه السلام) يا حماد لا تحسن أن تصلي ما أقبح بالرجل أن يأتي عليه ستون سنة أو سبعون سنة فما يقيم صلاة واحدة بحدودها تامة؟! قال: حماد فأصابني في نفسي الذل فقلت: جعلت فداك فعلمني الصلاة

Hammad ibn Isa narrated that Abu Abdullah (peace be upon him) said to him one day: "O Hammad, do you know how to pray well?" I said: "O my master, I have memorized Hareez's book on prayer." He (peace be upon him) said: "Never mind, stand up and pray." So I stood before him facing the qibla. I began the prayer, bowed, and prostrated. He (peace be upon him) then said: "O Hammad, you do not know how to pray well. How disgraceful it is for a man to reach sixty or seventy years of age without performing a single prayer properly with all its limits!" Hammad said: I felt humiliated within myself, so I said: "May I be sacrificed for you, teach me how to pray."

فقام أبو عبد الله (عليه السلام) مستقبلاً القبلة منتصباً فأرسل يديه جميعاً على فخذه قد ضم أصابعه وقرب بين قدميه حتى كان بينهما ثلاثة أصابع مفرجات. واستقبل بأصابع رجله جميعاً لم يحرفهما عن القبلة بخشوع واستكانة فقال: الله أكبر. ثم قرأ الحمد بترتيل، وقل هو الله أحد ثم صبر هنيئاً بقدر ما تنفس وهو قائم، ثم قال: الله أكبر وهو قائم.

Abu Abdullah (peace be upon him) stood up facing the qibla, standing straight. He let both his hands rest on his thighs, keeping his fingers together. He brought his feet close to each other, leaving a space of three fingers between them. He positioned all his toes towards the qibla without turning them away, in a state of humility and submissiveness. Then he said: "Allahu Akbar" (Allah is the Greatest). He then recited Surah Al-Fatihah with proper recitation, followed by Surah Al-Ikhlās. He then paused briefly, long enough to take a breath while standing. Then he said "Allahu Akbar" while still standing.

ثم ركع وملاً كفيه من ركبتيه مفرجات ورد ركبتيه إلى خلفه حتى استوى ظهره، حتى لو صب عليه قطرة ماء أو دهن لم تزل لاستواء ظهره وتردد ركبتيه إلى خلفه، ونصب عنقه وغمض عينيه، ثم سبح ثلاثاً بترتيل وقال: سبحان ربي العظيم وبحمده، ثم استوى قائماً، فلما استمكن من القيام قال: سمع الله لمن حمده، ثم كبر وهو قائم، ورفع يديه حيال وجهه.

He then bowed, filling his palms with his knees, spreading his fingers. He pushed his knees back until his back was straight, so much so that if a drop of water or oil were poured on it, it would not have moved due to how level his back was and how far back his knees were. He extended his neck and closed his eyes. Then he glorified Allah three times with proper recitation, saying: "Subhana Rabbi-al-Azeem Wa Bi-Hamdeh" (Glory be to my Lord, the Magnificent, and praise be to Him). Then he stood up straight. When he was firmly standing, he said: "Sami Allahu Li Man Hamidah" (Allah hears those who praise Him). Then he said "Allahu Akbar" while standing and raised his hands to the level of his face.

وسجد ووضع يديه إلى الأرض قبل ركبتيه فقال: سبحان ربي الأعلى وبحمده ثلاث مرات، ولم يضع شيئاً من بدنه على شيء منه، وسجد على ثمانية أعظم: الجبهة، والكفين، وعيني الركبتين، وأنامل إبهامي الرجلين، والأنف. فهذه السبعة فرض، ووضع الأنف على الأرض سنة، وهو الإرغام.

He then prostrated, placing his hands on the ground before his knees. He said: "Subhana Rabbi Al-Aala Wa Bi Hamdeh" (Glory be to my Lord, the Most High, and praise be to Him) three times. He did not rest any part of his body on another part. He prostrated on eight bones: the forehead, the palms, the knees, the tips of the big toes of both feet, and the nose. These seven are obligatory, and placing the nose on the ground is Sunnah, which is called "Al-Irgham."

ثم رفع رأسه من السجود فلما استوى جالساً قال الله أكبر ثم قعد على جانبه الأيسر ووضع ظاهر قدمه اليمنى على باطن قدمه اليسرى، وقال: استغفر الله ربي وأتوب إليه، ثم كبر وهو جالس وسجد الثانية وقال كما قال في الأولى ولم يستعن بشيء من بدنه على شيء منه في ركوع ولا سجود، وكان مجنحاً، ولم يضع نراعيه على الأرض.

Then he raised his head from prostration. When he was seated upright, he said "Allahu Akbar." Then he sat on his left side and placed the top of his right foot on the sole of his left foot. He said: "Astaghfirullah Rabbi Wa Atoobu Ilayh" (I seek forgiveness from Allah, my Lord, and I turn to Him in repentance). Then he said "Allahu Akbar" while sitting and performed the second prostration, saying what he said in the first. He did not use any part of his body to support another part in bowing or prostration. His arms were spread out, and he did not place his forearms on the ground.

فصلى ركعتين على هذا، ثم قال: يا حماد، هكذا صل، ولا تلتفت، ولا تعبث بيديك وأصابعك، ولا تبرق عن يمينك ولا يسارك ولا بين يديك.

He prayed two units (rak'ahs) in this manner. Then he said: "O Hammad, pray like this. Do not look around, do not fidget with your hands and fingers, and do not spit to your right, left, or in front of you."

ورواه في (المجالس) عن أبيه، عن علي بن إبراهيم، عن حماد بن عيسى، إلا أنه قال: وسجد ووضع كفيه مضمومتي الأصابع بين ركبتيه حيال وجهه، وترك قوله: والأنف.

This was also narrated in "Al-Majalis" from his father, from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, except that he said: "He prostrated and placed his palms with fingers together between his knees at the level of his face," and he omitted the mention of "and the nose."

Hadith 7078

ورواه الكليني عن علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، إلا أنه زاد بعد قوله: بقدر ما يتنفس وهو قائم، ثم رفع يديه حيال وجهه، وقال الله أكبر وزاد بعد قوله: حيال وجهه: ثم سجد وبسط كفيه. مضمومتي الأصابع بين يدي ركبتيه حيال وجهه، ثم قال: سبحان ربي الأعلى وبحمده.

Al-Kulayni narrated from Ali ibn Ibrahim, from his father, from Hammad ibn Isa, except that he added after saying: "long enough to take a breath while standing," "Then he raised his hands to the level of his face and said 'Allahu Akbar.'" He also added after "at the level of his face": "Then he prostrated and spread his palms with fingers together between his knees at the level of his face. Then he said: 'Subhana Rabbi Al-Aala Wa Bi Hamdeh' (Glory be to my Lord, the Most High, and praise be to Him)."

ثم زاد بعد قوله والأنف وقال: سبعة منها فرض يسجد عليها وهي التي ذكرها الله في كتابه فقال: (وإن المساجد لله فلا تدعوا مع الله أحدا) وهي: الجبهة والكفان والركبتان والابهامان، ووضع الأنف على الأرض سنة.

He then added after mentioning "and the nose": "Seven of these are obligatory to prostrate upon, and they are those that Allah mentioned in His Book when He said: 'And the places of prostration are for Allah, so do not invoke anyone along with Allah.' These are: the forehead, the two palms, the two knees, and the two big toes. Placing the nose on the ground is Sunnah."

وقال: ثم قعد على فخذه الأيسر، وزاد بعد قوله: فصلى ركعتين على هذا ويده مضمومتا الأصابع وهو جالس في التشهد، فلما فرغ من التشهد سلم.

He also said: "Then he sat on his left thigh," and added after "He prayed two units (rak'ahs) in this manner": "with his fingers joined together while sitting for the tashahhud. When he finished the tashahhud, he gave the salaam (peace greeting)."

فقال: يا حماد هكذا صل ولم يزد على ذلك شيئا.

Then he said: "O Hammad, pray like this," and did not add anything more to that.

Hadith 7079

عن زرارة، عن أبي جعفر (عليه السلام) قال: إذا قمت في الصلاة فلا تلتصق قدمك بالأخرى دع بينهما فصلا إصبعاً أقل من ذلك إلى شبر أكثره، وأسدل منكبيك وأرسل يديك ولا تشبك أصابعك، وليكونا على فخذيك قبالة ركبتيك، وليكن نظرك إلى موضع سجودك.

Zurarah narrated from Abu Ja'far (peace be upon him) who said: When you stand for prayer, do not join your feet together. Leave a space between them, at least a finger's width and at most a span. Lower your shoulders and let your arms hang loose. Do not interlock your fingers. Let your hands rest on your thighs in front of your knees. Keep your gaze on the spot of your prostration.

فإذا ركعت فصف في ركوعك بين قدميك تجعل بينهما قدر شبر، وتمكن راحتك من ركبتيك، وتضع يدك اليمنى على ركبتيك اليمنى قبل اليسرى وبلغ أطراف أصابعك عين الركبة وفرج أصابعك إذا وضعتها على ركبتيك فإن وصلت أطراف أصابعك في ركوعك إلى ركبتيك أجزاءك ذلك، وأحب إلي أن تمكن كفك من ركبتيك فتجعل أصابعك في عين الركبة وتفرج بينها، وأقم صلبك ومد عنقك وليكن نظرك إلى ما بين قدميك.

When you bow, align your feet in your bowing, leaving about a span between them. Place your palms firmly on your knees, putting your right hand on your right knee before the left. Let your fingertips reach the kneecap and spread your fingers when you place them on your knees. If your fingertips reach your knees in your bowing, that is sufficient, but I prefer that you place your palms firmly on your knees, putting your fingers on the kneecap and spreading them. Straighten your back and extend your neck. Keep your gaze between your feet.

فإذا أردت أن تسجد فارفع يديك بالتكبير وخر ساجدا وابدء بيديك فضعهما على الأرض قبل ركبتيك تضعهما معا ولا تفرش ذراعيك افتراش السبع ذراعيه، ولا تضعن ذراعيك على ركبتيك وفخذيك، ولكن تجنح بمرفقيك، ولا تلتق كفك بركبتيك، ولا تدنهما من وجهك بين ذلك حيال منكبيك ولا تجعلهما بين يدي ركبتيك، ولكن تحرفهما عن ذلك شيئا، وابسطهما على الأرض بسطا واقبضهما إليك قبضا وإن كان تحتها ثوب فلا يضرك، وإن أفضيت بهما إلى الأرض فهو أفضل، ولا تفرجن بين أصابعك في سجودك، ولكن ضمنهما جميعا.

When you want to prostrate, raise your hands with the takbir and fall into prostration. Start with your hands, placing them on the ground before your knees. Put them down together. Do not spread your forearms like a predator. Do not place your forearms on your knees and thighs. Instead, keep your elbows out. Do not press your palms against your knees, and do not bring them too close to your face. Keep them between that, at the level of your shoulders. Do not place them in front of your knees, but offset them slightly. Spread them flat on the ground and draw them towards you. If there's a cloth underneath, it doesn't matter, but touching the ground directly is better. Do not spread your fingers in prostration; keep them together.

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وإذا قعدت في تشهدك فألصق ركبتيك بالأرض وفرج بينهما شيئاً، وليكن ظاهر قدمك اليسرى على الأرض، وظاهر قدمك اليمنى على باطن قدمك اليسرى وأليتك على الأرض، وأطراف إبهامك اليمنى على الأرض، وإياك والعود على قدميك فتتأذى بذلك، ولا تكون قاعداً على الأرض فيكون إنما قعد بعضك على بعض فلا تصبر للتشهد والدعاء.

When you sit for the tashahhud, press your knees to the ground and leave a small space between them. The top of your left foot should be on the ground, and the top of your right foot should be on the sole of your left foot. Your buttocks should be on the ground, and the tips of your right toes should touch the ground. Avoid sitting on your feet as it may hurt you. Do not sit partially on the ground with part of you on top of the other, as you won't be able to remain steady for the tashahhud and supplication.

Hadith 7080

عن زرارة قال: إذا قامت المرأة في الصلاة جمعت بين قدميها، ولا تفرج بينهما، وتضم يديها إلى صدرها لمكان نديها، فإذا ركعت وضعت يديها فوق ركبتيها على فخذيها لئلا تطأ كثيراً فترتفع عجيزتها، فإذا جلست فعلى أليتيها، ليس كما يجلس الرجل

Zurarah narrated (from Imam Sadiq): When a woman stands for prayer, she should keep her feet together without separating them. She should hold her hands to her chest because of her breasts. When she bows, she should place her hands on her thighs above her knees so that she doesn't bend too low, causing her buttocks to rise. When she sits, she should sit on her buttocks, not as a man sits.

وإذا سقطت للسجود بدأت بالعود وبالركبتين قبل اليدين ثم تسجد لاطئة بالأرض، فإذا كانت في جلوسها ضمت فخذيها ورفعت ركبتيها من الأرض، وإذا انهضت انسلت انسلالاً لا ترفع عجيزتها أولاً.

When she goes down for prostration, she should begin by sitting, then placing her knees on the ground before her hands, then prostrate close to the ground. When sitting, she should keep her thighs together and raise her knees from the ground. When she stands up, she should do so gradually, not raising her buttocks first.

Hadith 7081

عن زرارة، عن أبي جعفر (عليه السلام) قال: إذا أقمت إلى الصلاة فعليك بالاقبال على صلاتك وإنما لك منها ما أقبلت عليه، ولا تعبت فيها بيدك ولا برأسك ولا بلحيتك، ولا تحدث نفسك، ولا تتثأب، ولا تتمط، ولا تكفر وإنما يفعل ذلك المجوس ولا تلم، ولا تحتفز، و تفرج كما يتفرج البعير، ولا تقع على قدميك، ولا تفرش ذراعيك ولا تفرقع أصابعك فإن ذلك كله نقصان من الصلاة.

Zurarah narrated from Abu Ja'far (peace be upon him): When you stand for prayer, focus on your prayer, for you only benefit from what you pay attention to. Do not fidget with your hands, head, or beard. Do not talk to yourself, yawn, stretch, or sigh, for these are actions of the Magians. Do not cover your mouth, squat, or spread your

legs like a camel. Do not rest on your feet, spread your forearms, or crack your knuckles, for all of this diminishes the prayer.

ولا تقم إلى الصلاة متكاسلا ولا متناعسا ولا متثاقلا فإنها من خلال النفاق، فإن الله سبحانه نهى المؤمنين أن يقوموا إلى الصلاة وهم سكارى، يعني سكر النوم، وقال للمنافقين: (وإذا قاموا إلى الصلاة قاموا كسالى يراؤن الناس ولا يذكرون الله إلا قليلا).

Do not approach prayer lazily, drowsily, or sluggishly, for these are traits of hypocrisy. Allah has forbidden believers from approaching prayer while intoxicated, meaning intoxicated by sleep. He said about the hypocrites: "And when they stand for prayer, they stand lazily, showing off to people and not remembering Allah except a little."

Hadith 7082

ورواه الصدوق في (العلل) عن حماد، نحوه، وزاد بعد قوله: المجوس ولا تقولن إذا فرغت من قراءتك: آمين. فإن شئت قلت: الحمد لله رب العالمين.

And Al-Saduq narrated it in (Al-Ilal) from Hammad, similar to it, and added after his saying: the Magians, and do not say when you finish your recitation: Ameen, but if you wish, say: Al Hamdu Lillahi Rabil Aalamin.

Hadith 7083

عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) قال: أتى النبي (صلى الله عليه وآله) رجلان رجل من الأنصار ورجل من ثقيف، فقال له: الثقيفي يا رسول الله حاجتي، فقال: سبقك أخوك الأنصاري، فقال: يا رسول الله إني على سفر وإني عجلان، وقال الأنصاري: إني قد أذنت له،

Mu'awiyah ibn Ammar narrated from Abu Abdullah (peace be upon him): Two men came to the Prophet (peace be upon him and his family), one from the Ansar and one from Thaqif. The Thaqafi said, "O Messenger of Allah, my need," but the Prophet said, "Your Ansari brother came first." The Thaqafi said, "O Messenger of Allah, I'm traveling and in a hurry," and the Ansari said, "I've given him permission."

فقال: إن شئت سألتني وإن شئت أنبأتك، قال: أنبئي يا رسول الله، فقال: جئت تسألني عن الصلاة، وعن الوضوء، وعن السجود فقال الرجل: إي والذي بعثك بالحق، فقال: أسبغ الوضوء واملأ يديك من ركبتيك، وعفر جبينك في التراب، وصل صلاة مودع.

The Prophet said, "If you wish, ask me, or if you wish, I'll tell you." The man said, "Tell me, O Messenger of Allah." The Prophet said, "You came to ask me about prayer, ablution, and prostration." The man said, "Yes, by the One who sent you with the truth." The Prophet said, "Perfect your ablution, fill your hands from your knees, press your forehead to the ground, and pray as if it's your farewell prayer."

Hadith 7084

عن محمد بن مسلم، عن أبي جعفر (عليه السلام)، مثله. قال: وخرجه ابن أبي عمير، عن معاوية، عن رفاعة ولم يذكر وضوءاً.

Muhammad ibn Muslim narrated from Abu Ja'far (peace be upon him) similarly. He said: Ibn Abi Umayr narrated it from Mu'awiyah, from Rifa'ah, without mentioning ablution.

Hadith 7085

عن أبي بصير قال: قال أبو عبد الله (عليه السلام): إذا قمت إلى الصلاة فاعلم أنك بين يدي الله، فإن كنت لا تراه فاعلم أنه يراك، فأقبل قبل صلاتك، ولا تمتخط ولا تبرق ولا تنقض أصابعك، ولا تورك، فإن قوما قد عذبوا بنقض الأصابع والتورك في الصلاة.

From Abu Basir who said: Abu Abdullah (peace be upon him) said: When you stand for prayer, know that you are before Allah. If you do not see Him, know that He sees you. So approach your prayer properly, and do not blow your nose, do not spit, do not crack your knuckles, and do not rest on one hip, for some people were punished for cracking knuckles and resting on one hip during prayer.

وإذا رفعت رأسك من الركوع فأقم صلبك حتى ترجع مفاصلك، وإذا سجدت فاقعد مثل ذلك وإذا كان في الركعة الأولى والثانية فرفعت رأسك من السجود فاستتم جالساً حتى ترجع مفاصلك فإذا نهضت فقل بحول الله وقوته أقوم وأقعد، فإن علياً (عليه السلام) هكذا كان يفعل.

When you raise your head from bowing, straighten your spine until your joints return to their position. When you prostrate, sit similarly. When in the first and second rak'ah and you raise your head from prostration, sit completely until your joints return to their position. When you rise, say "Bi Hawli Allahi Wa Quwwatihi Aqumu Wa Aq'ud" (By Allah's might and power I stand and sit), for Ali (peace be upon him) used to do this.

Hadith 7086

عن أبي عبد الله (عليه السلام) - في حديث طويل - قال: إن الله عرج بنبيه (صلى الله عليه وآله) فأنن جبرئيل فقال: الله أكبر، الله أكبر، أشهد أن لا إله إلا الله أشهد أن لا إله إلا الله، أشهد أن محمداً رسول الله (صلى الله عليه وآله)، أشهد أن محمداً رسول الله (صلى الله عليه وآله)، حي على الصلاة، حي على الصلاة، حي على الفلاح، حي على الفلاح، حي على خير العمل، حي على خير العمل، قد قامت الصلاة، قد قامت الصلاة.

From Abu Abdullah (peace be upon him) - in a long hadith - he said: Allah ascended His Prophet (peace be upon him and his family), and Gabriel called the adhan saying: "Allahu akbar, Allahu akbar * Ashhadu an la ilaha illa Allah, Ashhadu an la ilaha illa Allah * Ashhadu anna Muhammadan rasul Allah, Ashhadu anna Muhammadan rasul

Allah * Hayya 'ala as-salah, Hayya 'ala as-salah * Hayya 'ala al-falah, Hayya 'ala al-falah * Hayya 'ala khair al-'amal, Hayya 'ala khair al-'amal * Qad qamati as-salah, Qad qamati as-salah"

ثم إن الله عز وجل قال: يا محمد استقبل الحجر الأسود (وهو بحيايالي) إلي وكبرني بعدد حجابي، فمن أجل ذلك صار التكبير سبعة، لأن الحجب سبعة وافتتح (القراءة) عند انقطاع الحجب فمن أجل ذلك صار الإفتتاح سنة. والحجب مطابقة ثلاثاً بعدد النور الذي نزل على محمد (صلى الله عليه وآله) ثلاث مرات فلذلك كان الافتتاح ثلاث مرات فلأجل ذلك كان التكبير سبعة والافتتاح ثلاثاً.

Then Allah, the Mighty and Majestic, said: O Muhammad, face the Black Stone (which is in front of Me) and glorify Me by the number of My veils. For this reason, the takbir became seven, because the veils are seven. And begin (the recitation) at the end of the veils, for this reason the opening became a tradition. And the veils correspond to three, by the number of the light that descended upon Muhammad (peace be upon him and his family) three times. Therefore, the opening was three times, and for this reason, the takbir was seven and the opening was three.

فلما فرغ من التكبير والافتتاح قال الله عز وجل: الآن وصلت إلى قسم باسمي، فقال: بسم الله الرحمن الرحيم فمن أجل ذلك جعل بسم الله الرحمن الرحيم في أول السورة، ثم قال له: احمدني، فقال: الحمد لله رب العالمين، وقال النبي (صلى الله عليه وآله) في نفسه: شكرا، فقال الله عز وجل: يا محمد، قطعت حمدي قسم باسمي فمن أجل ذلك جعل في الحمد الرحمن الرحيم مرتين.

When he finished the takbir and opening, Allah the Mighty and Majestic said: "Now you have reached the point to name My name." So he said: "Bismillah Al-Rahman Al-Raheem" (In the name of Allah, the Most Beneficent, the Most Merciful). For this reason, Bismillah Al-Rahman Al-Raheem was placed at the beginning of the surah. Then He said to him: "Praise Me," so he said: "Alhamdulillah Rabbil Aalameen" (All praise is due to Allah, Lord of all worlds). And the Prophet (peace be upon him and his family) said within himself: "Thanks," so Allah the Mighty and Majestic said: "O Muhammad, you cut off My praise, so name My name." For this reason, Al-Rahman Al-Raheem was placed twice in Al-Hamd.

فلما بلغ ولا الضالين، قال النبي (صلى الله عليه وآله): الحمد لله رب العالمين شكرا فقال: الله العزيز الجبار قطعت ذكري قسم باسمي فمن أجل ذلك جعل بسم الله الرحمن الرحيم بعد الحمد في استقبال السورة الأخرى

When he reached "walad daalleen", the Prophet (peace be upon him and his family) said: "Alhamdulillah Rabbil 'Alameen" in gratitude, then Allah, the Mighty and Compelling said: "You have cut off My remembrance, so begin with My name." Because of this, Bismillah ar-Rahman ar-Raheem was placed after Al-Hamd at the beginning of the next surah.

فقال له: اقرأ قل هو الله أحد كما أنزلت فإنها نسبتي ونعتي، ثم طأطأ يديك واجعلهما على ركبتيك فانظر إلى

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عرشي قال رسول الله (صلى الله عليه وآله) فنظرت إلى عظمته ذهبت لها نفسي وغشي على فألهمت أن قلت: سبحان ربي العظيم وبحمده لعظم ما رأيت، فلما قلت: ذلك تجلى الغشي عني حتى قلتها سبعا لهم ذلك فرجعت إلى نفسي، كما كانت فمن أجل ذلك صار في الركوع سبحان ربي العظيم وبحمده

Then He said to him: Recite "Qul Huwallahu Ahad" (Surah Ikhlas) as it was revealed, for it is My attribute and My description. Then lower your hands and place them on your knees and look at My Throne. The Messenger of Allah (peace be upon him and his family) said: I looked at His greatness and my soul was overwhelmed and I fainted. I was inspired to say: Glory be to my Lord, the Magnificent, and praise be to Him, for the greatness of what I saw. When I said that, the faint was lifted from me until I said it seven times. I was inspired to do that and I returned to myself as I was. For this reason, "Subhana rabbiy al-'adheem wa bihamdihi" became part of the bowing.

فقال: ارفع رأسك فرفعت رأسي فنظرت إلى شيء ذهب منه عقلي فاستقبلت الأرض بوجهي وبدي فألهمت أن قلت: سبحان ربي الأعلى وبحمده لعلوما رأيت فقلتها سبعا فرجعت إلى نفسي وكلما قلت: واحدة منها تجلى الغشي فقعدت فصار السجود فيه سبحان ربي الأعلى وبحمده وصارت القعدة بين السجدين استراحة من الغشي وعلو ما رأيت

He said: Raise your head. I raised my head and saw something that made me lose my mind. I faced the earth with my face and hands, and I was inspired to say: Glory be to my Lord, the Most High, and praise be to Him, for the loftiness of what I saw. I said it seven times and returned to myself. Every time I said one of them, the faint was lifted. I sat, and thus the prostration became "Subhana rabbiya al-a'la wa bihamdihi" and the sitting between the two prostrations became a rest from the faint and the loftiness of what I saw.

فألهمني ربي عز وجل وطالبتني نفسي أن أرفع رأسي فرفعت فنظرت إلى ذلك العلو فغشي علي فخررت لوجهي واستقبلت الأرض بوجهي وبدي وقلت: سبحان ربي الأعلى وبحمده فقلتها سبعا، ثم رفعت رأسي فقعدت قبل القيام لاثني النظر في العلو فمن أجل ذلك صارت سجديتين وركعة ومن أجل ذلك صار القعود قبل القيام قعدة خفيفة.

My Lord, the Mighty and Majestic, inspired me and my soul urged me to raise my head. I raised it and looked at that loftiness and fainted. I fell on my face and faced the earth with my face and hands, saying: "Subhana rabbiya al-a'la wa bihamdihi". I said it seven times. Then I raised my head and sat before standing to avoid looking at the loftiness again. For this reason, there became two prostrations and one bow, and for this reason, the sitting before standing became a light sitting.

ثم قمت فقال: يا محمد اقرأ الحمد، فقرأتها مثل ما قرأتها أولا ثم قال لي: اقرأ إنا أنزلناه فإنها نسبتك ونسبة أهل بيتك إلى يوم القيامة ثم ركعت فقلت: في الركوع والسجود مثل ما قلت: أولا، وذهبت أن أقوم فقال: يا محمد، انكسر ما أنعمت عليك وسم باسمي، فألهمني الله أن قلت: بسم الله وبالله لا إله إلا الله والأسماء

الحسنى كلها لله .

Then I stood and He said: O Muhammad, recite Al-Hamd. I recited it as I had recited it the first time. Then He said to me: Recite "Inna Anzalnahu" (Surah Qadr) for it is your attribute and the attribute of your household until the Day of Resurrection. Then I bowed and said in the bowing and prostration what I had said the first time. I was about to stand when He said: O Muhammad, remember what I have bestowed upon you and name My name. Allah inspired me to say: "Bismillah wa billah la ilaha illa Allah wal-asma' al-husna kulluha lillah" (In the name of Allah and by Allah, there is no god but Allah, and all the beautiful names belong to Allah).

فقال لي: يا محمد، صل عليك وعلى أهل بيتك، فقلت: صلى الله علي وعلى أهل بيتي وقد فعل، ثم التفت فإذا أنا بصوف من الملائكة والنبیین والمرسلين فقال لي: يا محمد، سلم، فقلت: السلام عليكم ورحمة الله وبركاته، فقال: يا محمد إنني؟ أنا السلام والتحية والرحمة، والبركات أنت ونزيرتك

He said to me: O Muhammad, send blessings upon yourself and your household. I said: May Allah send blessings upon me and my household, and He has done so. Then I turned and saw rows of angels, prophets, and messengers. He said to me: O Muhammad, give the greeting of peace. I said: Peace be upon you and the mercy of Allah and His blessings. He said: O Muhammad, I am the Peace, the Greeting, the Mercy, and the Blessings, you and your descendants.

ثم أمرني ربي العزيز الجبار أن لا ألتفت يسارا وأول سورة سمعتها بعد قل هو الله أحد، إنا أنزلناه في ليلة القدر فمن أجل ذلك كان السلام مرة واحدة تجاه القبلة، ومن أجل ذلك صار التسبيح في الركوع والسجود شكرا، وقوله سمع الله لمن حمده لأن النبي (صلى الله عليه وآله) قال: سمعت ضجة الملائكة فقلت: سمع الله لمن حمده بالتسبيح والتهليل

Then my Lord, the Mighty, the Compeller, commanded me not to turn to the left. And the first surah I heard after "Qul huwa Allahu ahad" (Surah Ikhlas) was "Inna anzalnahu fi laylat al-qadr" (Surah Qadr). For this reason, the greeting of peace became once towards the qibla. And for this reason, the glorification in bowing and prostration became gratitude. And His saying "Sam'a Allahu liman hamidah" is because the Prophet (peace be upon him and his family) said: I heard the clamor of the angels, so I said: Allah hears those who praise Him with glorification and declaration of His oneness.

فمن أجل ذلك جعلت الركعتان الأولتان كلما حدث فيهما حدث كان على صاحبهما إعادتهما وهي الفرض الأول وهي أول ما فرضت عند الزوال، يعني صلاة الظهر.

For this reason, the first two rak'ahs were made such that if anything happens in them, the person must repeat them, and this is the first obligation and it is the first thing that was made obligatory at noon, meaning the noon prayer.

ورواه الكليني، عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن عمر بن أذينة، عن أبي عبد الله (عليه

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السلام). نحوه إلا أنه قال: فأوحى الله إليه اركع لربك يا محمد، فركع فأوحى الله إليه قل سبحان ربي العظيم وبحمده ففعل ذلك ثلاثاً، ثم أوحى الله إليه أن ارفع رأسك يا محمد، ففعل فقام منتصباً فأوحى الله إليه، أن اسجد لربك يا محمد، فخر رسول الله (صلى الله عليه وآله) ساجداً فأوحى الله إليه قل: سبحان ربي الأعلى وبحمده ففعل ذلك ثلاثاً.

Al-Kulayni narrated it from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Umar ibn Udhaynah, from Abu Abdullah (peace be upon him), similarly, except that he said: Allah revealed to him: Bow to your Lord, O Muhammad. He bowed, and Allah revealed to him: Say "Glory be to my Lord, the Magnificent, and praise be to Him." He did that three times. Then Allah revealed to him: Raise your head, O Muhammad. He did so and stood upright. Allah revealed to him: Prostrate to your Lord, O Muhammad. The Messenger of Allah (peace be upon him and his family) fell prostrate, and Allah revealed to him: Say "Glory be to my Lord, the Most High, and praise be to Him." He did that three times.

Hadith 7087

عن إسحاق بن عمار قال: سألت أبا الحسن (عليه السلام)، كيف صارت الصلاة ركعة وسجدين وكيف إذا صارت سجدين لم تكن ركعتين؟ فقال: إذا سألت، عن شيء ففرغ قلبك لتفهم، إن أول صلاة صلاها رسول الله (صلى الله عليه وآله) إنما صلاها في السماء بين يدي الله تبارك وتعالى قدام عرشه جل جلاله،

From Ishaq ibn Ammar said: I asked Abu al-Hasan (peace be upon him), "How did the prayer become one rak'ah and two prostrations, and why, when it became two prostrations, it was not two rak'ahs?" He said: "When you ask about something, clear your heart to understand. The first prayer that the Messenger of Allah (peace be upon him and his family) prayed was in the sky before Allah, blessed and exalted, in front of His Throne, may His majesty be glorified.

وذلك أنه لما أسرى به فقال: يا محمد، ادن من صاد فأغسل مساجدك وطهرها، وصل لربك، فتوضاً وأسبغ وضوءه ثم استقبل عرش الجبار تبارك وتعالى قائماً فأمره بافتتاح الصلاة ففعل

That was when he was taken on the night journey, and Allah said: 'O Muhammad, approach Saad, wash your places of prostration and purify them, and pray to your Lord.' So he performed ablution and perfected it, then faced the Throne of the Compeller, blessed and exalted, standing. He was ordered to begin the prayer, so he did.

فقال: يا محمد اقرأ بسم الله الرحمن الرحيم الحمد لله رب العالمين إلى آخرها ففعل ذلك ثم أمره أن يقرأ نسبة ربه عز وجل، بسم الله الرحمن الرحيم قل هو الله أحد الله الصمد ثم أمسك عنه القول فقال: كذلك الله، كذلك الله، كذلك الله،

Then Allah said: 'O Muhammad, recite: In the name of Allah, the Compassionate, the Merciful. Praise be to Allah, Lord of the Worlds' to its end. He did so. Then He

ordered him to recite the attribute of his Lord, the Mighty and Majestic: 'In the name of Allah, the Compassionate, the Merciful. Say: He is Allah, the One. Allah, the Eternal Refuge.' Then the speech was withheld from him, so he said: 'Such is Allah, Such is Allah, Such is Allah.'

فلما قال: ذلك قال: اركع يا محمد، لربك فركع فقال له وهو راكع: قل: سبحان ربي العظيم وبحمده ففعل ذلك ثلاثا ثم قال له: ارفع رأسك يا محمد، ففعل فقام منتصباً بين يدي الله فقال له: اسجد يا محمد لربك فخر رسول الله (صلى الله عليه وآله) ساجدا فقال: قل: سبحان ربي الأعلى وبحمده ففعل ذلك ثلاثا

When he said that, Allah said: 'Bow, O Muhammad, to your Lord.' So he bowed, and He said to him while he was bowing: 'Say: Glory be to my Lord, the Magnificent, and praise be to Him.' He did that three times. Then He said to him: 'Raise your head, O Muhammad.' He did so and stood upright before Allah. He said to him: 'Prostrate, O Muhammad, to your Lord.' The Messenger of Allah (peace be upon him and his family) fell prostrate, and He said: 'Say: Glory be to my Lord, the Most High, and praise be to Him.' He did that three times.

فقال له: استو جالسا يا محمد، ففعل، فلما استوى جالسا ذكر جلال ربه فخر لله ساجدا من تلقاء نفسه، لا لأمر أمره به ربه عز وجل، فسبح الله ثلاثا فقال: انتصب قائما ففعل فلم ير ما كان رأى من عظمة ربه جل جلاله

Then He said to him: 'Sit upright, O Muhammad.' He did so. When he sat upright, he remembered the majesty of his Lord and fell prostrate to Allah of his own accord, not by an order from his Lord, the Mighty and Majestic. He glorified Allah three times. Then He said: 'Stand upright.' He did so, but did not see what he had seen of the greatness of his Lord, may His majesty be glorified.

فقال له: اقرأ يا محمد، وافعل كما فعلت في الركعة الأولى، ففعل ذلك، ثم سجد سجدة واحدة فلما رفع رأسه ذكر جلالته ربه تبارك وتعالى الثانية فخر رسول الله (صلى الله عليه وآله) ساجدا من تلقاء نفسه، لا لأمر أمره به عز وجل، فسبح أيضا،

He said to him: 'Recite, O Muhammad, and do as you did in the first rak'ah.' He did so, then prostrated once. When he raised his head, he remembered the majesty of his Lord, blessed and exalted, for the second time, so the Messenger of Allah (peace be upon him and his family) fell prostrate of his own accord, not by an order from his Lord, the Mighty and Majestic. He glorified Him again.

ثم قال له: ارفع رأسك ثبتك الله، واشهد أن لا إله إلا الله، وأن محمدا رسول الله (صلى الله عليه وآله وسلم)، وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور، اللهم صل على محمد وآل محمد وارحم محمد وآل محمد، كما صليت وباركت وترحمت ومننت على إبراهيم وآل إبراهيم إنك حميد مجيد، اللهم تقبل شفاعته وارفع درجته، ففعل،

Then He said to him: 'Raise your head, may Allah make you steadfast, and bear

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witness that there is no god but Allah, and that Muhammad is the Messenger of Allah (peace be upon him and his family), and that the Hour is coming, there is no doubt about it, and that Allah will resurrect those in the graves. O Allah, bless Muhammad and the family of Muhammad, and have mercy on Muhammad and the family of Muhammad, as You blessed, bestowed blessings, had mercy, and favored Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. O Allah, accept his intercession and raise his rank.' He did so.

فقال له: سلم يا محمد، واستقبل ربه تبارك وتعالى مطرقاً فقال: السلام عليك فأجابته الجبار جل جلاله فقال: وعليك السلام يا محمد.

Then He said to him: 'Give the greeting of peace, O Muhammad.' He faced his Lord, blessed and exalted, with his head lowered and said: 'Peace be upon You.' The Compeller, may His majesty be glorified, answered him and said: 'And peace be upon you, O Muhammad.'"

قال: أبو الحسن (عليه السلام) وإنما كانت الصلاة التي أمرها بها ركعتين وسجدين وهو (صلى الله عليه وآله) إنما سجد سجدين في كل ركعة كما أخبرتك من تذكره لعظمة ربه تبارك وتعالى فجعله الله عز وجل فرضاً.

Abu al-Hasan (peace be upon him) said: "The prayer that he was ordered with was two rak'ahs and two prostrations, and he (peace be upon him and his family) prostrated twice in each rak'ah, as I have informed you, due to his remembrance of the greatness of his Lord, blessed and exalted. So Allah, the Mighty and Majestic, made it obligatory."

Hadith 7088

عن هشام بن الحكم قال: سألت أبا عبد الله (عليه السلام) عن علة الصلاة كيف صارت ركعتين وأربع سجديات الا كانت ركعتين وسجدين؟ فذكر نحو حديث إسحاق بن عمار، عن أبي الحسن (عليه السلام). يزيد اللفظ وينقص.

Hisham ibn al-Hakam said: I asked Abu Abdullah (peace be upon him) about the reason for prayer, why it became two rak'ahs and four prostrations instead of two rak'ahs and two prostrations? He mentioned something similar to the hadith of Ishaq ibn Ammar from Abu al-Hasan (peace be upon him), adding and omitting some words.

Hadith 7089

عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام) وذكر نحوه، إلا أنه حذف ذكر التشهد والتسليم. From Al-Husayn ibn Abi al-'Ala', from Abu Abdullah (peace be upon him), and mentioned something similar, except that he omitted the mention of the tashahhud and the tasleem.

Hadith 7090

عن زرارة، عن أبي جعفر (عليه السلام) قال: لا تعاد الصلاة إلا من خمسة: الطهور، والوقت، والقبلة، والركوع والسجود ثم قال (عليه السلام): القراءة سنة، والتشهد سنة، والتكبير سنة، ولا تنقض السنة الفريضة أقول: قد عرفت معنى السنة في مثل هذا.

From Zurarah from Abu Ja'far (peace be upon him), who said: The prayer is not to be repeated except for five reasons: purification, time, direction (qiblah), bowing (ruku'), and prostration (sujud). Then he (peace be upon him) said: Recitation is Sunnah, tashahhud is Sunnah, and takbir is Sunnah, and the Sunnah does not invalidate the obligatory (fard).

Hadith 7091

وبإسناده، عن الأعمش، عن جعفر بن محمد (عليه السلام) - في حديث شرائع الدين - قال: وفرائض الصلاة سبع: الوقت، والطهور، والتوجه، والقبلة، والركوع، والسجود، والدعاء.

And by his chain, from Al-A'mash, from Ja'far ibn Muhammad (peace be upon him) - in a hadith about the laws of religion - he said: The obligations of prayer are seven: time, purification, orientation, qiblah, bowing, prostration, and supplication.

Hadith 7092

وبإسناده، عن علي (عليه السلام) - في حديث الأربعمئة - قال: ليخشع الرجل في صلاته فإن من خشع قلبه لله عز وجل خشعت جوارحه فلا يعثب بشئ اجلسوا في الركعتين حتى تسكن جوارحك ثم قوموا فان ذلك من فعلنا، إذا قام أحدكم (من الصلاة فليرفع يده حذاء صدره).

And by his chain, from Ali (peace be upon him) - in the hadith of the four hundred - he said: A man should be humble in his prayer, for if his heart is humble before Allah, the Mighty and Majestic, his limbs will be humble and he will not fidget with anything. Sit in the two rak'ahs until your limbs are still, then stand, for that is our practice. When one of you stands (from prayer, he should raise his hand to the level of his chest).

فإذا كان أحدكم بين يدي الله جل جلاله فليتحري بصدرة وليقم صلبه ولا ينحني إذا فرغ أحدكم من الصلاة فليرفع يده إلى السماء ولينصب في الدعاء، لا يفتل العبد من صلاته حتى يسأل الله الجنة ويستجير به من النار ويسأله أن يرزقه من الحور العين.

When one of you is before Allah, may His majesty be glorified, he should align his chest and straighten his back and not bend. When one of you finishes the prayer, he should raise his hand to the sky and be upright in supplication. A servant should not leave his prayer until he asks Allah for Paradise and seeks refuge with Him from the Fire and asks Him to grant him from the Hur al-'Ayn.

إذا قام أحدكم إلى صلاة فليصل صلاة مودع لا يقطع الصلاة التبس وتقطعها الفقهة ليرفع الرجل الساجد

مؤخره في الفريضة إذا سجد إذا صليت فأسمع نفسك القراءة والتكبير والتسبيح إذا انفتلت من الصلاة فانفتل، عن يمينك.

When one of you stands for prayer, he should pray as if it's a farewell prayer. Smiling does not invalidate the prayer, but laughing does. A person prostrating should raise his rear in the obligatory prayer when he prostrates. When you pray, let yourself hear the recitation, takbir, and tasbih. When you finish the prayer, turn to your right.

Hadith 7093

علي بن الحسين المرتضى في رسالة (المحكم والمتشابه) نقلا من تفسير النعماني باسناده الآتي، عن علي (عليه السلام) - في حديث - قال: حدود الصلاة أربعة: معرفة الوقت، والتوجه إلى القبلة، والركوع، والسجود، وهذه عوام في جميع الناس العالم والعامل وما يتصل بها من جميع أفعال الصلاة والأذان والإقامة وغير ذلك،

Ali ibn al-Husayn al-Murtada in the treatise "Al-Muhkam wal-Mutashabih," quoting from Tafsir al-Nu'mani with his forthcoming chain, from Ali (peace be upon him) - in a hadith - he said: The limits of prayer are four: knowledge of the time, facing the qiblah, bowing, and prostration. These are general for all people, the knowledgeable and the common, and what is connected to them from all the actions of prayer, the adhan, the iqamah, and other things.

ولما علم الله سبحانه أن العباد لا يستطيعون أن يؤديوا هذه الحدود كلها على حقائقها جعل فيها الفرائض وهي الأربعة المذكورة، (وجعل فيها من غير هذه الأربعة المذكورة) من القراءة والدعاء والتسبيح والتكبير والأذان والإقامة وما شاكل ذلك سنة واجبة، (من أحبها يعمل بها) فهذا ذكر حدود الصلاة.

When Allah, glory be to Him, knew that the servants would not be able to perform all these limits according to their realities, He made among them the obligations, which are the four mentioned, (and He made among them other than these four mentioned) from recitation, supplication, glorification, takbir, adhan, iqamah, and what is similar to that, an obligatory sunnah, (whoever loves it acts upon it). This is the mention of the limits of prayer.

Hadith 7094

عن علي بن الحسين (عليه السلام) قال: أتى الثقفي رسول الله (صلى الله عليه وآله) يسأل، عن الصلاة فقال: إذا قمت إلى الصلاة فأقبل إلى الله بوجهك يقبل عليك فإذا ركعت فانشأ أصابعك على ركبتيك وارفح صلبك فإذا سجدت فمكّن جبهتك من الأرض ولا تنقره كتنقره الديك.

From Ali ibn al-Husayn (peace be upon him) who said: Al-Thaqafi came to the Messenger of Allah (peace be upon him and his family) asking about prayer. He said: When you stand for prayer, face Allah with your face and He will face you. When you bow, spread your fingers on your knees and raise your back. When you prostrate,

place your forehead firmly on the ground and do not peck like the pecking of a rooster.

Hadith 7095

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن النساء هل عليهن افتتاح الصلاة والتشهد والقنوت والقول في صلاة الليل وصلاة الزوال ما على الرجال؟ قال: نعم.

From his brother Musa ibn Ja'far (peace be upon him) who said: I asked him about women, whether they have to perform the opening of prayer, the tashahhud, the qunut, and the recitation in the night prayer and the noon prayer as men do? He said: Yes.

Shaykh Hurr Amili: And there will come what indicates the details of the rulings referred to, if Allah the Exalted wills.

CHAPTER 2

Emphasis Of Recommended Humility In Prayer, Awareness Of Allah's Greatness, Feeling His Awe, And Praying As If It's A Farewell Prayer

[Hadith 7096 to 7103]

Hadith 7096

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: إذا كنت في صلاتك فعليك بالخشوع والاقبال على صلاتك. فإن الله تعالى يقول: (الذين هم في صلاتهم خاشعون).

From Al-Halabi, from Abu Abdullah (peace be upon him) who said: When you are in your prayer, you should be humble and attentive to your prayer, for Allah the Exalted says: "Those who are humble in their prayers."

Hadith 7097

عن الفضيل بن يسار، عن أبي عبد الله (عليه السلام) قال: كان علي بن الحسين (عليه السلام) إذا قام إلى الصلاة تغير لونه فإذا سجد لم يرفع رأسه حتى يرفض عرقا.

From Al-Fudayl ibn Yasar, from Abu Abdullah (peace be upon him) who said: When Ali ibn Al-Husayn (peace be upon him) stood for prayer, his color would change. When he prostrated, he wouldn't raise his head until he was drenched in sweat.

Hadith 7098

عن جهم بن حميد، عن أبي عبد الله (عليه السلام) قال: كان أبي (عليه السلام) يقول كان علي بن الحسين (عليه السلام) إذا قام في الصلاة كأنه ساق شجرة لا يتحرك منه شيء إلا ما حركت الريح منه.

From Jahm bin Humaid, from Abu Abdullah (peace be upon him) who said: My father (peace be upon him) used to say that when Ali bin Al-Husayn (peace be upon him) would stand for prayer, he would be like the trunk of a tree - nothing would move from him except what the wind would move.

Hadith 7099

عن أبان بن تغلب قال: قلت لأبي عبد الله (عليه السلام): إني رأيت علي بن الحسين (عليه السلام) إذا قام في الصلاة غشى لونه لون آخر فقال لي: والله إن علي بن الحسين كان يعرف الذي يقوم بين يديه.

From Aban ibn Taghlib who said: I said to Abu Abdullah (peace be upon him): I saw Ali ibn Al-Husayn (peace be upon him) when he stood for prayer, his color would change to another color. He said to me: By Allah, Ali ibn Al-Husayn knew before

Whom he was standing.

Hadith 7100

عن عبد الله بن أبي يعفور قال: قال أبو عبد الله (عليه السلام): (يا عبد الله) إذا صليت صلاة فريضة فصلها لوقتها صلاة مودع يخاف أن لا يعود إليها ثم اصرف ببصرك إلى موضع سجودك فلو تعلم من عن يمينك وشمالك لأحسنت صلاتك واعلم أنك بين يدي من يراك ولا تراه.

From Abdullah ibn Abi Ya'fur who said: Abu Abdullah (peace be upon him) said: O Abdullah, when you pray an obligatory prayer, pray it at its time as if it's a farewell prayer, fearing that you may not return to it. Then turn your gaze to the place of your prostration. If you knew who was on your right and left, you would perfect your prayer. And know that you are before One who sees you while you don't see Him.

Hadith 7101

عن إبراهيم الكرخي، عن أبي عبد الله (عليه السلام) - في حديث - إنه قال: إني لأحب الرجل المؤمن منكم إذا قام في صلاة فريضة أن يقبل بقلبه إلى الله تعالى ولا يشغل قلبه بأمر الدنيا فليس من عبد يقبل بقلبه في صلاته إلى الله تعالى إلا أقبل الله إليه بوجهه، وأقبل بقلوب المؤمنين إليه بالمحبة بعد حب الله إياه.

From Ibrahim al-Karkhi, from Abu Abdullah (peace be upon him) - in a hadith - he said: Indeed I love the believing man among you when he stands for an obligatory prayer that he turns with his heart to Allah the Exalted and does not occupy his heart with worldly matters, for there is no servant who turns with his heart in his prayer to Allah the Exalted except that Allah turns to him with His face, and turns the hearts of the believers towards him with love after Allah's love for him.

Hadith 7102

عن سيف بن عميرة عن سمع أبا عبد الله (عليه السلام) يقول: من صلى ركعتين يعلم ما يقول فيهما انصرف وليس بينه وبين الله ذنب إلا غفر له.

From Sayf bin Umairah from someone who heard Abu Abdullah (peace be upon him) saying: Whoever prays two rak'ah, knowing what he is saying in them, will depart with no sin remaining between him and Allah except that it is forgiven.

Hadith 7103

عن يونس بن ظبيان قال: قال أبو عبد الله (عليه السلام): اعلم أن الصلاة حجة الله في الأرض فمن أحب أن يعلم ما أدرك من نفع صلاته فليتنظر فإن كانت صلاته حجزته عن الفواحش والمنكر فإنما أدرك من نفعها بقدر ما احتجز، ومن أحب أن يعلم ماله عند الله فليعلم ما لله عنده.

From Yunus bin Dhabyan who said: Abu Abdullah (peace be upon him) said: Know that prayer is Allah's restraint on earth, so whoever wants to know what benefit they

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have gained from their prayer should observe - if their prayer has restrained them from indecencies and wrongdoing, then they have gained benefit from it to the extent it has restrained them. And whoever wants to know what they have with Allah should know what they have for Allah with themselves (*)

Translator: * Our relationship with Allah is reciprocal - what we receive is proportional to what we give in His way. Our standing with Him is a reflection of our commitment to Him.

CHAPTER 3

Emphasis Of Recommended Focus Of The Heart On Prayer And Contemplation Of The Meanings Of Recitation And Remembrances

[Hadith 7104 to 7109]

Hadith 7104

عن أبي جعفر وأبي عبد الله (عليهما السلام) أنهما قالا: إنما لك من صلاتك ما أقبلت عليه منها، فإن أوهمها كلها أو غفل، عن أدائها لفت فضرِب بها وجه صاحبها.

From Abu Ja'far and Abu Abdullah (peace be upon them both), they both said: From your prayer, you only get what you attend to from it. If you are completely distracted or negligent in performing it, it will be folded and struck in its performer's face.

Hadith 7105

عن أبيه عن سمع أبا عبد الله (عليه السلام) يقول: من صلى ركعتين يعلم ما يقول فيهما انصرف وليس بينه وبين الله ذنب.

From his father from whoever heard Abu Abdullah (peace be upon him) saying: Whoever prays two rak'ah with understanding of what he is saying in them, will depart with no sin remaining between him and Allah.

Hadith 7106

محمد بن علي بن الحسين قال: قال الصادق (عليه السلام): لا تجتمع الرغبة والرغبة في قلب إلا وجبت له الجنة، فإذا صليت فأقبل بقلبك على الله عز وجل فإنه ليس من عبد مؤمن يقبل بقلبه على الله عز وجل في صلاته ودعائه إلا أقبل الله عليه بقلوب المؤمنين إليه وأيده مع مودتهم إياه بالجنة.

Muhammad bin Ali bin Al-Hussain said: Al-Sadiq (peace be upon him) said: Desire and fear do not combine in a heart except that Paradise becomes obligatory for it. So when you pray, turn your heart towards Allah, the Mighty and Majestic, for there is no believing servant who turns his heart to Allah, the Mighty and Majestic, in his prayer and supplication except that Allah turns the hearts of believers towards him and supports him with their love for him in Paradise.

Hadith 7107

وفي (الخصال) بإسناده، عن علي (عليه السلام) - في حديث الأربعمئة - قال: لا يقوم أحدكم في الصلاة متكاسلا ولا ناعسا ولا يفكرن في نفسه فإنه بين يدي ربه عز وجل، وإنما للعبد من صلاته ما أقبل عليه منها بقلبه.

In Al-Khisal with his chain, from Ali (peace be upon him) - in the hadith of four hundred - he said: None of you should stand in prayer lazily or drowsily, and should not think about himself, for he is standing before his Lord, the Mighty and Majestic, and a servant only gets from his prayer what he approaches (or pays attention to) with his heart.

Hadith 7108

عن زيد بن علي، عن آبائه، عن علي (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ركعتان خفيفتان في تفكر خير من قيام ليلة.

From Zayd ibn Ali, from his fathers, from Ali (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Two light rak'ahs performed with contemplation are better than standing in prayer for an entire night.

Hadith 7109

عن أبي حمزة الثمالي قال: رأيت علي بن الحسين (عليه السلام) يصلي فسقط رداؤه عن منكبه قال: فلم يسوه حتى فرغ من صلاته، قال: فسألته عن ذلك فقال: ويحك أتدري بين يدي من كنت، إن العبد لا يقبل منه صلاة إلا ما أقبل منها، فقلت: جعلت فداك هلكننا، فقال: كلا إن الله متمم ذلك للمؤمنين بالنوافل.

From Abu Hamza Al-Thumali who said: I saw Ali bin Al-Hussein (peace be upon him) praying when his cloak fell from his shoulder. He did not adjust it until he finished his prayer. I asked him about that and he said: Woe to you, do you know before whom I was standing? Indeed, only the parts of prayer that one focuses on are accepted from a servant. I said: May I be sacrificed for you, we are ruined! He said: No, for Allah completes (compensates) that for the believers through supererogatory prayers.

CHAPTER 4

Dislike Of Rushing Prayer And The Recommendation Of Lengthening It For One Who Thinks Of Showing Off

[Hadith 7110 to 7112]

Hadith 7110

أحمد بن فهد في (عدة الداعي) عن النبي (صلى الله عليه وآله) قال: أسرق الناس من سرق من صلاته، تلف كما يلف الثوب الخلق فيضرب بها وجهه.

Ahmad bin Fahd in (Uddat al-Da'i) from the Prophet (peace be upon him and his family) said: The most thieving of people is the one who steals from his prayer, folding it like a worn-out cloth is folded, and it will be struck against his face.

Hadith 7111

عن الحلبي وأبي بصير جميعا، عن أبي عبد الله (عليه السلام) قال: تخفيف الفريضة وتطويل النافلة من العبادة.

From Al-Halabi and Abu Basir together, from Abu Abdullah (peace be upon him) who said: Shortening the obligatory prayer and lengthening the supererogatory prayer is from worship.

Hadith 7112

عن جعفر، عن أبيه أن النبي (صلى الله عليه وآله) قال: إذا أتى الشيطان أحدكم وهو في صلاته فقال: انك مرائي فليطل صلاته ما بدا له ما لم يفته وقت الفريضة. وإن كان على شيء من أمر الآخرة فليتمكث ما بدا له، وإن كان على شيء من أمر الدنيا فليبرح.

From Ja'far, from his father that the Prophet (peace be upon him and his family) said: When Satan comes to one of you while he is in prayer and says "You are showing off," then let him prolong his prayer as he wishes as long as he does not miss the obligatory prayer time. And if he is engaged in a matter of the hereafter, let him take his time as he wishes. And if he is engaged in a worldly matter, let him leave it.

Section 8

Standing (Qiyaam) For Prayer

CHAPTER 1

Obligation Of Standing In Obligatory Prayer When Able, And If Unable Then Sitting, Then Lying On Right Side, Then On Left Side, Then On Back Making Gestures, Raising What Is Prostrated Upon If Possible, And Some Rulings Regarding Necessity

[Hadith 7113 to 7134]

Hadith 7113

عن أبي حمزة، عن أبي جعفر (عليه السلام) في قول الله عز وجل "الذين يذكرون الله قياما وقعودا وعلى جنوبهم) قال: الصحيح يصلي قائما، وقعودا: المريض يصلي جالسا. وعلى جنوبهم الذي يكون أضعف من المريض الذي يصلي جالسا.

From Abu Hamza, from Abu Ja'far (peace be upon him) regarding Allah's words "Those who remember Allah while standing or sitting or lying on their sides" [Quran 3:191], he said: The healthy person prays standing, 'sitting' refers to the sick person who prays sitting, and 'on their sides' refers to one who is weaker than the sick person who prays sitting.

Hadith 7114

عن الحلبي، عن أبي عبد الله (عليه السلام) قال: سألته، عن المريض إذا لم يستطع القيام والسجود؟ قال: يؤمّي برأسه إيماء، وان يضع جبهته على الأرض أحب إلي.

From Al-Halabi, from Abu Abdullah (peace be upon him) who said: I asked him about the sick person when they cannot stand and prostrate? He said: They should gesture with their head, though placing the forehead on the ground is more beloved to me.

Hadith 7115

عن الوليد بن صبيح قال: حممت بالمدينة يوما في شهر رمضان فبعث إلي أبو عبد الله (عليه السلام) بقصعة فيها خل وزيت وقال: أفطر وصل وأنت قاعد.

From Al-Walid bin Sabeeh who said: I had a fever in Medina one day during Ramadan, so Abu Abdullah (peace be upon him) sent me a bowl containing vinegar and oil and said: Break your fast and pray while sitting.

Hadith 7116

عن زرارة، عن أبي جعفر (عليه السلام) قال: المريض يؤمّي إيماءاً.

From Zurarah, from Abu Ja'far (peace be upon him) who said: The sick person gestures with motions.

Hadith 7117

عن سماعة قال: سألته، عن المريض لا يستطيع الجلوس؟ قال: فليصل وهو مضطجع، وليضع على جبهته شيئاً إذا سجد فإنه يجزي عنه، ولم يكلفه الله ما لا طاقة له به.

From Sama'ah who said: I asked him about a sick person who cannot sit? He said: Let him pray while lying down, and let him place something on his forehead when prostrating for that will suffice him, and Allah does not burden a soul beyond what it can bear [Quran 2:286].

Hadith 7118

وبالاسناد عن سماعة قال: سألته عن الرجل يكون في عينيه الماء فينتزع الماء منها فيستلقي على ظهره الأيام الكثيرة: أربعين يوماً أو أقل أو أكثر فيمتنع من الصلاة الأيام إلا إيماء وهو على حاله؟ فقال: لا بأس بذلك، وليس شئ مما حرم الله إلا وقد أحله لمن اضطر إليه.

With the chain from Sama'ah who said: I asked him about a man who has water in his eyes and has the water removed, then lies on his back for many days - forty days or less or more - and refrains from prayer during these days except by gesturing while in his condition? He said: There is no problem with that, and there is nothing that Allah has forbidden except that He has permitted it for one who is compelled to it.

Hadith 7119

عن أبي بصير قال: سألت أبا عبد الله (عليه السلام) عن المريض هل تمسك له المرأة شيئاً فيسجد عليه؟ فقال: لا إلا أن يكون مضطراً ليس عنده غيرها وليس شئ مما حرم الله إلا وقد أحله لمن اضطر إليه.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about the sick person - can a woman hold something for him to prostrate on? He said: No, unless he is compelled and has no one else besides her, and there is nothing that Allah has forbidden except that He has permitted it for one who is compelled to it.

Hadith 7120

عن معاوية بن ميسرة أن سناناً سأل أبا عبد الله (عليه السلام) عن الرجل يمد إحدى رجليه بين يديه وهو جالس؟ قال: لا بأس، ولا أراه إلا في المعتل والمريض.

From Mu'awiyah bin Maysarah that Sinan asked Abu Abdullah (peace be upon him) about a man stretching one of his legs in front of him while sitting? He said: There is

no problem, and I only see it being for the ill and sick person.

Hadith 7121

قال: الكليني وفي حديث آخر: يصلي متربعا ومادا رجله كل ذلك واسع.

Al-Kulayni said in another hadith: One may pray sitting cross-legged or with legs extended - all of this is permissible.

Hadith 7122

عن عمار، عن أبي عبد الله (عليه السلام) قال: المريض إذا لم يقدر أن يصلي قاعدا، كيف قدر صلى، إما أن يوجه فيؤمى إيماء، وقال: يوجه كما يوجه الرجل في لحدده، وينام على جانبه الأيمن، ثم يؤمى بالصلاة، فإن لم يقدر أن ينام على جنبه الأيمن، فكيف ما قدر فإنه له جائز، وليستقبل بوجهه القبلة، ثم يؤمى بالصلاة إيماء.

From Ammar, from Abu Abdullah (peace be upon him) who said: When a sick person cannot pray while sitting, they should pray however they are able - either facing forward [towards the qiblah] and gesturing with motions. He said: They should face as a person faces in their grave, lying on their right side, then gesture the prayer movements. If they cannot lie on their right side, then however they are able is permissible for them. They should face the qiblah with their face, then gesture the prayer movements.

Hadith 7123

عن إبراهيم بن أبي زياد الكرخي قال: قلت لأبي عبد الله (عليه السلام): رجل شيخ لا يستطيع القيام إلى الخلاء ولا يمكنه الركوع والسجود، فقال: أومئ برأسه إيماء، وإن كان له من يرفع الخمرة فليسجد فإن لم يمكنه ذلك فليومئ برأسه نحو القبلة إيماء.

From Ibrahim ibn Abi Ziyad al-Karkhi who said: I said to Abu Abdullah (peace be upon him): An elderly man who cannot stand to relieve himself and cannot perform bowing and prostration. He said: He should gesture with his head, and if he has someone who can raise the prayer mat he should prostrate, but if he cannot do that then he should gesture with his head towards the qiblah.

Hadith 7124

عن بزيع المؤذن أنه سأل الصادق (عليه السلام) فقال له: إني أريد أن أقدح عيني فقال لي: افعل، فقلت: إنهم يزعمون أنه يلقي على قفاه كذا وكذا يوما لا يصلي قاعدا، قال: افعل..

From Bazi' the Muezzin that he asked Al-Sadiq (peace be upon him) saying: I want to have eye surgery. He said: Do it. I said: They claim that one must lie on their back for so many days and cannot pray while sitting. He said: Do it.

Hadith 7125

قال: وقال الصادق (عليه السلام): يصلي المريض قائماً، فإن لم يقدر على ذلك صلى جالساً، فإن لم يقدر أن يصلي جالساً صلى مستلقياً، يكبر ثم يقرأ، فإذا أراد الركوع غمض عينيه، ثم سبح، فإذا سبح فتح عينيه فيكون فتح عينيه رفع رأسه من الركوع فإذا أراد أن يسجد غمض عينيه ثم سبح، فإذا سبح، فتح عينيه فيكون فتح عينيه رفع رأسه من السجود، ثم يتشهد وينصرف.

And Al-Sadiq (peace be upon him) said: The sick person should pray standing. If unable to do that, they pray sitting. If unable to pray sitting, they pray lying down. They say Takbir then recite. When they want to bow, they close their eyes then glorify Allah. When they finish glorifying, they open their eyes and this opening of eyes represents raising the head from bowing. When they want to prostrate, they close their eyes then glorify Allah. When they finish glorifying, they open their eyes and this opening of eyes represents raising the head from prostration. Then they recite the tashahhud and conclude the prayer.

Hadith 7126

قال: وسئل، عن المريض لا يستطيع الجلوس أيصلي وهو مضطجع؟ ويضع على جبهته شيئاً؟ قال: نعم، لم يكلفه الله إلا طاقته.

And he was asked about a sick person who cannot sit - can they pray while lying down and place something on their forehead? He said: Yes, Allah does not burden anyone beyond their capacity.

Hadith 7127

قال: وقال رسول الله (صلى الله عليه وآله): المريض يصلي قائماً، فإن لم يستطع صلى جالساً، فإن لم يستطع صلى على جنبه الأيمن، فإن لم يستطع صلى على جنبه الأيسر، فإن لم يستطع استلقي وأوماً إيماءاً، وجعل وجهه نحو القبلة، وجعل سجوده أخفض من ركوعه.

The Messenger of Allah (peace be upon him and his family) said: The sick person should pray standing. If unable, then sitting. If unable, then on his right side. If unable, then on his left side. If unable, then lying on his back making gestures, facing the qiblah, making his prostration lower than his bowing.

Hadith 7128

قال: وقال أمير المؤمنين (عليه السلام): دخل رسول الله (صلى الله عليه وآله) على رجل من الأنصار وقد شبكته الريح فقال: يا رسول الله، كيف أصلي؟ فقال: إن استطعتم أن تجلسوه فأجلسوه، وإلا فوجهه إلى القبلة، ومره فليومئ برأسه إيماءاً، ويجعل السجود أخفض من الركوع وإن كان لا يستطيع أن يقرأ فاقروا عنده وأسمعوه.

Amir al-Muminin (peace be upon him) said: The Messenger of Allah (peace be upon

him and his family) visited a man from the Ansar who was paralyzed by wind. He asked: O Messenger of Allah, how should I pray? He replied: If you can sit him up then sit him up, otherwise face him towards the qiblah and tell him to gesture with his head, making the prostration lower than the bowing. If he cannot recite, then recite in his presence and let him hear it.

Hadith 7129

عن محمد ابن الفضيل، عن أبي جعفر (عليه السلام) قال: ما من عبد من شيعتنا يقوم إلى الصلاة إلا اكتبته بعدد من خلفه من الملائكة يصلون خلفه ويدعون الله له حتى يفرغ من صلاته.

From Muhammad ibn al-Fadil, from Abu Ja'far (peace be upon him) who said: There is no servant from our followers who stands for prayer except that angels equal to the number of those who oppose him surround him, praying behind him and supplicating to Allah for him until he completes his prayer.

Hadith 7130

عن عبد السلام بن صالح الهروي، عن الرضا، عن آبائه (عليهم السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا لم يستطع الرجل أن يصلي قائما فليصل جالسا، فإن لم يستطع جالسا فليصل مستلقيا، ناصبا رجليه بحيال القبلة يومئ إيماء.

From Abdul Salam bin Salih Al-Harawi, from Al-Ridha, from his forefathers (peace be upon them), he said: The Messenger of Allah (peace be upon him and his family) said: If a man cannot pray standing, then let him pray sitting, and if he cannot pray sitting, then let him pray lying down, setting his feet towards the qiblah and making gestures.

Hadith 7131

وبأسانيد تقدمت في إسباغ الوضوء عن الرضا، عن آبائه (عليهم السلام).

With chains of transmission previously mentioned in the chapter of performing complete ablution from Al-Ridha, from his forefathers (peace be upon them).

Hadith 7132

عن عبد الله بن بكير قال: سألت أبا عبد الله (عليه السلام)، عن الصلاة قاعدا أو متوكيا على عصا أو حائط؟ فقال: لا ما شأن أبيك وشأن هذا ما بلغ أبوك هذا بعد.

From Abdullah bin Bukayr who said: I asked Abu Abdullah (peace be upon him) about praying while sitting or leaning on a staff or wall? He said: No, what is this matter with your father and this? Your father has not reached this stage yet.

Hadith 7133

عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن المريض الذي لا يستطيع القعود ولا الأيماء، كيف يصلي وهو مضطجع؟ قال: يرفع مروحة إلى وجهه ويضع على جبينه ويكبر هو.

From his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him) who said: I asked him about the sick person who cannot sit nor make gestures, how should he pray while lying down? He said: He should raise a fan (*) to his face and place it on his forehead and say the takbir.

Translator: * A mirwaha is typically translated as a fan or a handheld fan. In the context of this hadith, it refers to a flat object that can be raised to the face or placed on the forehead.

Hadith 7134

علي بن الحسين المرتضى في (رسالة المحكم والمتشابه) نقلا من (تفسير النعماني) بأسناده الآتي عن علي (عليه السلام) - في حديث - قال: وأما الرخصة التي هي الاطلاق بعد النهي فمنه قوله تعالى " حافظوا على الصلوات والصلوة الوسطى وقوموا لله قانتين " فالفريضة منه أن يصلي الرجل صلاة الفريضة على الأرض بركوع وسجود تام.

Ali bin Al-Hussein Al-Murtadha in (Treatise of the Clear and Ambiguous) quoting from (Tafsir Al-Nu'mani) with his chain to Ali (peace be upon him) - in a hadith - said: As for the concession which is permission after prohibition, it includes Allah's saying "Maintain with care the prayers and the middle prayer and stand before Allah in devotion" [Quran 2:238]. The obligation from it is that a person should pray the obligatory prayer on the ground with complete bowing and prostration.

ثم رخص للخائف فقال سبحانه: " فان خفتم فرجالاً أو ركباناً " ومثله قوله عز وجل: " فإذا قضيتم الصلاة فاذكروا الله قياماً وقعوداً وعلى جنوبكم " ومعنى الآية أن الصحيح يصلي قائماً، والمريض يصلي قاعداً، ومن لم يقدر أن يصلي قاعداً صلى مضطجعا ويومئ (بأيامه)، فهذه رخصة جاءت بعد العزيمة.

Then He gave concession to the fearful saying "And if you fear then pray on foot or riding" [Quran 2:239]. And similar is His saying "And when you have completed the prayer, remember Allah standing, sitting, and on your sides" [Quran 4:103]. The meaning of the verse is that the healthy person prays standing, the sick person prays sitting, and whoever cannot pray sitting prays lying down and makes gestures, so this is a concession that came after the strict ruling.

أقول: قال: الشهيد ما تضمن ترك الاضطجاع محمول إما على التقية، أو على الترك للعلم بفهم المخاطب.

I (Hurr Amili) say: Al Shaheed said: What includes leaving lying down is interpreted either as taqiyya, or leaving it due to knowing the understanding of the addressee.

CHAPTER 2

Obligation Of Standing Straight, Independence And Stability

[Hadith 7135 to 7137]

Hadith 7135

عن زرارة قال: قال أبو جعفر (عليه السلام) - في حديث - وقم منتصباً فان رسول الله (صلى الله عليه وآله) قال: من لم يقم صلبه فلا صلاة له.

From Zurarah who said: Abu Ja'far (peace be upon him) said - in a hadith - "Stand straight, for the Messenger of Allah (peace be upon him and his family) said: Whoever does not straighten his spine has no prayer."

Hadith 7136

عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): من لم يقم صلبه في الصلاة فلا صلاة له.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: "Whoever does not straighten his spine in prayer has no prayer."

Hadith 7137

عن أبي جعفر (عليه السلام) قال: قلت له: له (فصل لربك وانحر) قال: النحر الاعتدال في القيام أن يقيم صلبه ونحره، وقال: لا تكفر وإنما يصنع ذلك المجوس، ولا تلتئم، ولا تحتفز، ولا تقع على قدميك، ولا تفترش ذراعيك.

From Abu Ja'far (peace be upon him) who said: I asked him about "(So pray to your Lord and sacrifice)" [Quran 108:2]. He said: The sacrifice means standing straight in prayer by keeping your spine and chest upright. And he said: Do not hunch for that is what the Magians do, and do not cover your mouth, and do not squat, and do not stand on your toes, and do not spread your forearms.

أقول: وتقدم ما يدل على ذلك هنا وفي كيفية الصلاة ويأتي ما يدل عليه وعلى جواز الاستناد ولا منافاة فيه إذا كان بغير اعتماد.

I (Hurr Amili) say: What was mentioned earlier indicates this here and in the manner of prayer, and what will come indicates this and the permissibility of support, and there is no contradiction in it when it is without reliance.

CHAPTER 3

Permissibility Of Leaning On One Leg During Long Standing, And The Ruling On Standing On Toes And On One Foot

[Hadith 7138 to 7141]

Hadith 7138

عن محمد بن أبي حمزة، عن أبيه قال: رأيت علي بن الحسين (عليه السلام) في فناء الكعبة في الليل وهو يصلي فأطال القيام حتى جعل يتوكأ مرة على رجله اليمنى، ومرة على رجله اليسرى.

From Muhammad ibn Abi Hamza, from his father who said: I saw Ali ibn Al-Hussain (peace be upon him) in the courtyard of the Ka'bah at night while he was praying. He prolonged the standing until he began leaning sometimes on his right leg and sometimes on his left leg.

Hadith 7139

عن أبي بصير، عن أبي جعفر (عليه السلام) - في حديث - قال: كان رسول الله (صلى الله عليه وآله) يقوم على أطراف أصابع رجله فأنزل الله سبحانه (طه) ما أنزلنا عليك القرآن لتشقى.

From Abu Basir, from Abu Ja'far (peace be upon him) - in a hadith - he said: The Messenger of Allah (peace be upon him and his family) used to stand on his tiptoes, so Allah the Glorified revealed: Ta Ha. We have not sent down to you the Quran that you be distressed [Quran 20:1-2]

Hadith 7140

عن أبي بصير، مثله، إلا أنه قال: كان يقوم على أصابع رجله حتى تورم.

From Abu Basir, similar to the previous narration, except he said: He would stand on his toes until they became swollen.

Hadith 7141

عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام) قال: إن رسول الله (صلى الله عليه وآله) بعد ما عظم أبو بعد ما ثقل كان يصلي وهو قائم ورفع إحدى رجله حتى أنزل الله تعالى: " طه ما أنزلنا عليك القرآن لتشقى " فوضعها.

From Abdullah bin Bukayr, from Abu Abdullah (peace be upon him) who said: After the Messenger of Allah (peace be upon him and his family) became older and heavier, he would pray while standing and lifting one of his feet, until Allah the Exalted revealed: "Ta Ha. We have not revealed the Quran to you to cause you

distress" [Quran 20:1-2], then he put it down.

أقول: القيام بهذه الكيفية غير معلوم المشروعية بعد نزول الآية بل ظاهر هذين الحديثين وأحاديث القيام وكيفية الصلاة وغيرها وجوب القيام على القدمين، والحديث الأول ليس فيه أنه كان يرفع إحدى رجليه.

I (Hurr Amili) say: Standing in this manner is not known to be legislated after the revelation of the verse. Rather, the apparent meaning of these two hadiths, and hadiths about standing and how to pray and others, indicate the obligation of standing on both feet. The first hadith does not mention that he would lift one of his feet.

CHAPTER 4

Permissibility Of Offering Supererogatory Prayers While Sitting, Walking, And On A Mount Due To An Excuse Or Otherwise, And The Recommendation Of Choosing Standing Over Sitting

[Hadith 7142 to 7144]

Hadith 7142

عن حنان بن سدير، عن أبيه قال: قلت لأبي جعفر (عليه السلام): أتصلي النوافل وأنت قاعد؟ فقال: ما أصلها إلا وأنا قاعد منذ حملت هذا اللحم وما بلغت هذا السن.

From Hanan bin Sadeer, from his father who said: I said to Abu Ja'far (peace be upon him): Do you pray the supererogatory prayers while sitting? He said: I have not prayed them except while sitting since I gained this weight and reached this age.

Hadith 7143

عن سهل بن اليسع أنه سأل أبا الحسن الأول (عليه السلام) عن الرجل يصلي النافلة قاعدا وليست به علة في سفر أو حضر، فقال: لا بأس به.

From Sahl bin Al-Yasa' that he asked Abu Al-Hassan the First (peace be upon him) about a man who prays supererogatory prayers while sitting without having any ailment, whether traveling or at home. He said: There is no problem with it.

Hadith 7144

عن الفضل بن شاذان، عن الرضا (عليه السلام) - في حديث - قال: إن الصلاة قائما أفضل من الصلاة قاعدا.

From Al-Fadl ibn Shadhan, from Al-Rida (peace be upon him) - in a hadith - he said: Praying while standing is better than praying while sitting.

Shaykh Hurr Amili: What indicates this has preceded in [the chapter on] qiblah, and what indicates it will come.

CHAPTER 5

Permissibility Of Counting One Rak'ah While Sitting As Equal To One Rak'ah While Standing, And The Recommendation Of Counting Two Rak'ahs As One Rak'ah In Supererogatory Prayers For Those Capable Of Standing

[Hadith 7145 to 7150]

Hadith 7145

عن أبي بصير، عن أبي جعفر (عليه السلام) قال: قلت له: إنا نتحدث نقول: من صلى وهو جالس من غير علة كانت صلاته ركعتين بركعة وسجدة، فقال: ليس هو هكذا، هي تامة لكم.

From Abu Basir, from Abu Ja'far (peace be upon him), he said: I said to him: We discuss and say that whoever prays while sitting without any illness, his prayer would be counted as one rak'ah for every two rak'ahs, and one prostration for every two prostrations. He said: It is not like that, it is complete for you.

Hadith 7146

عن الفضل بن شاذان، عن الرضا (عليه السلام) - في حديث - قال: صلاة القاعد على نصف صلاة القائم.

From Al-Fadl ibn Shadhan, from Al-Ridha (peace be upon him) - in a hadith - he said: The prayer of one who sits is half of the prayer of one who stands.

Hadith 7147

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن رجل يكسل أو يضعف فيصلي التطوع جالسا؟ قال: يضعف ركعتين بركعة.

From Muhammad ibn Muslim who said: I asked Abu Abdullah (peace be upon him) about a man who becomes lazy or weak and prays supererogatory prayers while sitting? He said: Two rak'ahs count as one.

Hadith 7148

عن الحسن بن زياد الصيقل قال: قال لي أبو عبد الله (عليه السلام): إذا صلى الرجل جالسا وهو يستطيع القيام فليضعف.

From Al-Hasan ibn Ziyad Al-Sayqal who said: Abu Abdullah (peace be upon him) said to me: When a man prays while sitting when he is able to stand, then let him double (the prayers).

Hadith 7149

علي بن جعفر في كتابه عن أخيه قال: سألته. عن المريض إذا كان لا يستطيع القيام كيف يصلي؟ قال: يصلي النافلة وهو جالس، ويحسب كل ركعتين بركعة، وأما الفريضة فيحتسب كل ركعة بركعة وهو جالس إذا كان لا يستطيع القيام.

Ali ibn Ja'far in his book from his brother said: I asked him about a sick person who is unable to stand, how should he pray? He said: He prays the supererogatory prayers while sitting, and every two rak'ahs count as one, and as for the obligatory prayers, each rak'ah counts as one rak'ah while sitting if he is unable to stand.

Hadith 7150

عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن رجل صلى نافلة وهو جالس من غير علة كيف تحسب صلاته؟ قال: ركعتين بركعة.

From Abdullah bin al-Hassan, from his grandfather Ali bin Jafar, from his brother Musa bin Jafar (peace be upon him), he said: I asked him about a man who prays supererogatory prayer while sitting without any illness, how is his prayer counted? He said: Two rak'ahs count as one.

CHAPTER 6

Limit Of Inability To Stand And Its Nullification With Renewed Inability, And Its Obligation In Obligatory Prayer With Renewed Ability During Prayer

[Hadith 7151 to 7154]

Hadith 7151

عن عمر بن أذينة قال: كتبت إلى أبي عبد الله (عليه السلام) أسأله: ما حد المرض الذي يفطر فيه صاحبه، والمرض الذي يدع صاحبه الصلاة؟ قال: بل الإنسان على نفسه بصيرة، وقال: ذاك إليه هو أعلم بنفسه.

From Umar bin Udhaynah who said: I wrote to Abu Abdullah (peace be upon him) asking him: What is the limit of illness that allows its bearer to break fast, and the illness that allows its bearer to leave prayer? He said: Rather, man is a witness against himself [Quran 75:14], and he said: That is up to him, he knows himself best.

Hadith 7152

عن زرارة قال: سألت أبا عبد الله (عليه السلام) عن حد المرض الذي يفطر فيه الصائم ويدع الصلاة من قيام فقال: بل الإنسان على نفسه بصيرة، هو أعلم بما يطيقه.

From Zurarah who said: I asked Abu Abdullah (peace be upon him) about the limit of illness that allows the fasting person to break fast and leave the standing prayer. He said: Rather, man is a witness against himself [Quran 75:14], he knows best what he can bear.

Hadith 7153

عن جميل قال: سألت أبا عبد الله (عليه السلام) ما حد المريض الذي يصلي صاحبه قاعدا؟ فقال: إن الرجل ليوعك ويحرج ولكنه أعلم بنفسه، إذا قوى فليقم.

From Jamil who said: I asked Abu Abdullah (peace be upon him): "What is the limit for a sick person that allows his companion to pray sitting?" He said: "A person may have fever and feel distressed, but he knows himself best. When he has strength, he should stand."

Hadith 7154

عن سليمان بن حفص المروزي قال: قال الفقيه (عليه السلام): المريض إنما يصلي قاعدا إذا صار التي لا يقدر فيها على أن يمشي مقدار صلاته إلى أن يفرغ قائما.

From Sulayman bin Hafs Al-Marwazi who said: The Faqih (*) (peace be upon him)

said: The sick person only prays sitting when he reaches a state where he cannot walk the distance of his prayer until he finishes while standing.

أقول: هذا محمول على الغالب من تلازم القدرة على المشي والقدرة على القيام، فلا ينافي ما تقدم، بل المعتبر إمكان القيام وقد تقدم ما يدل على ذلك.

I (Hurr Amili) say: This is interpreted based on the general correlation between ability to walk and ability to stand, so it does not contradict what was previously mentioned. Rather, what matters is the possibility of standing, and evidence for this has been presented before.

Translator: Epithet for the Imam (as).

CHAPTER 7

Permissibility For One Who Is Compelled To Lie Down For Eye Treatment, Even For Many Days, Whether Man Or Woman, To Receive Treatment And Pray With Gestures

[Hadith 7155 to 7157]

Hadith 7155

عن محمد بن مسلم قال: سألت أبا عبد الله (عليه السلام) عن الرجل والمرأة يذهب بصره فيأتيه الأطباء فيقولون: نداويك شهرا أو أربعين ليلة، مستلقيا كذلك يصلي؟ فرخص في ذلك، وقال: فمن اضطر غير باغ ولا عاد فلا إثم عليه.

From Muhammad bin Muslim: I asked Abu Abdullah (peace be upon him) about a man or woman who loses eyesight and doctors come saying: We will treat you for a month or forty nights while lying down - can they pray in that state? He permitted that and said: For one who is compelled, without craving or transgressing, there is no sin upon him [Quran 2:173]

Hadith 7156

عن موسى بن جعفر (عليه السلام) قال: سألته، عن رجل نزع الماء من عينيه، أو يشتكي عينيه ويشق عليه السجود، هل يجزيه أن يؤم وهو قاعد، أو يصلي وهو مضطجع؟ قال: يومي وهو قاعد.

From Musa bin Ja'far (peace be upon him): I asked him about a man who had water removed from his eyes, or has eye pain and finds prostration difficult, is it sufficient for him to gesture while sitting, or pray while lying down? He said: He should gesture while sitting.

Hadith 7157

عن بزيع المؤذن قال: قلت لأبي عبد الله (عليه السلام) إني أريد أن أقدح عيني، فقال لي: استخر الله وافعل. قلت: هم يزعمون أنه ينبغي للرجل أن ينام على ظهره كذا وكذا ولا يصلي قاعدا، قال: افعل.

From Buzay' the Muezzin who said: I said to Abu Abdullah (peace be upon him): I want to have surgery on my eye. He said to me: Seek guidance from Allah and do it. I said: They claim that a person should sleep on his back for such and such period and cannot pray while sitting. He said: Do it.

CHAPTER 8

Obligation Of Prayer With Gestures During Continuous Nosebleed Throughout Prayer Time And Similarly For Vomiting [Hadith 7158 to 7159]

Hadith 7158

عن ليث المرادي أنه سأل أبا عبد الله (عليه السلام) عن الرجل يرفع زوال الشمس حتى يذهب الليل قال: يؤمّي إيماء برأسه عن كل صلاة.

From Layth al-Muradi that he asked Abu Abdullah (peace be upon him) about a man who gets a nosebleed from noon until nighttime. He said: He should gesture with his head for each prayer.

Hadith 7159

عن المفضل بن صالح، عن ليث المرادي، مثله، وزاد: إنه سأله، عن رجل استفرغ بطنه قال: يومئ برأسه.

From al-Mufaddal ibn Salih, from Layth al-Muradi, similar to it, and he added: He asked him about a man who vomited from his stomach. He said: He should gesture with his head.

CHAPTER 9

It Is Recommended For One Who Prays Sitting To Leave Some
Of The Surah, Then Stand To Complete It And Bow

[Hadith 7160 to 7163]

Hadith 7160

عن زرارة، عن أبي جعفر (عليه السلام) قال: قلت: الرجل يصلي وهو قاعد فيقرأ السورة فإذا أراد أن يختمها قام فركع بآخرها، قال: صلاته صلاة القائم.

From Zurarah, from Abu Ja'far (peace be upon him), he said: I asked about a man who prays while sitting and recites the surah, then when he wants to finish it he stands and bows with its end. He said: His prayer is like the prayer of one standing.

Hadith 7161

عن حماد بن عثمان أنه قال: قلت لأبي عبد الله (عليه السلام): قد اشتد علي القيام في الصلاة، فقال: إذا أردت أن تدرك صلاة القائم فاقراً وأنت جالس، فإذا بقي من السورة آيتان فقم وأتم ما بقي واركع واسجد فذلك صلاة القائم.

From Hammad bin Uthman who said: I said to Abu Abdullah (peace be upon him): Standing in prayer has become difficult for me. He said: If you want to achieve the prayer of one standing, then recite while sitting, and when two verses remain from the surah, stand and complete what remains, then bow and prostrate - that is the prayer of one standing.

Hadith 7162

عن حماد بن عثمان، عن أبي الحسن (عليه السلام) قال: سألته عن الرجل يصلي وهو جالس فقال: إذا أردت أن تصلي وأنت جالس ويكتب لك بصلاة القائم، فاقراً وأنت جالس فإذا كنت في آخر السورة فقم فأتمها واركع فتلك تحسب لك بصلاة القائم.

From Hammad bin Uthman, from Abu al-Hasan (peace be upon him) who said: I asked him about a man who prays while sitting. He said: When you want to pray while sitting and have it counted as the prayer of one standing, then recite while sitting, and when you reach the end of the surah, stand up, complete it, and then bow - this will be counted for you as the prayer of one standing.

Hadith 7163

عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام) قال: لا بأس بالصلاة وهو قاعد وهو على نصف صلاة القائم - إلى أن قال - فإذا بقيت آيات قام فقرأهن ثم ركع.

From Abdullah bin Bukayr, from Abu Abdullah (peace be upon him) who said: There is no problem with praying while sitting, and it counts as half of the standing prayer - then he said - when a few verses remain, he should stand, recite them, then bow.

CHAPTER 10

Permission To Lean Against A Wall Or Similar While Standing Without Dependence By Choice Despite Its Dislike, Permission To Use It For Support While Standing, And Permission For The Praying Person To Move Forward From Their Position

[Hadith 7164 to 7167]

Hadith 7164

عن علي بن جعفر أنه سأل أخاه موسى بن جعفر (عليه السلام) عن الرجل هل يصلح له أن يستند إلى حائط المسجد وهو يصلي، أو يضع يده على الحائط وهو قائم من غير مرض ولا علة؟ فقال: لا بأس وعن الرجل يكون في صلاة فريضة فيقوم في الركعتين الأولتين هل يصلح له أن يتناول جانب المسجد فينهض يستعين به على القيام من غير ضعف ولا علة؟ فقال: لا بأس به.

From Ali bin Jafar that he asked his brother Musa bin Jafar (peace be upon him) about whether it is permissible for a man to lean against the mosque wall while praying, or to place his hand on the wall while standing without illness or ailment? He said: There is no problem. And about a man who is in an obligatory prayer and stands in the first two rak'ahs, is it permissible for him to reach for the side of the mosque to help himself stand without weakness or ailment? He said: There is no problem with it.

Hadith 7165

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: لا تمسك بخمرك وأنت تصلي، ولا تستند إلى جدار (وأن.. ت تصلي) إلا أن تكون مريضا.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him) who said: Do not hold your head covering while you pray, and do not lean against a wall while you pray, unless you are sick.

أقول: هذا محمول على الكراهة لما مر أو على الاستناد المشتمل على الاعتماد لما مر في أحاديث القيام والانتصاب والاستقلال.

I (Hurr Amili) say: This is interpreted as being disliked based on what preceded, or it refers to leaning that involves dependence based on what was mentioned in the hadiths about standing, being upright and independent.

Hadith 7166

عن سعيد بن يسار قال: سألت أبا عبد الله (عليه السلام) عن التكاء في الصلاة على الحائط يمينا وشمالا؟ فقال: لا بأس.

From Saeed bin Yasar who said: I asked Abu Abdullah (peace be upon him) about leaning on the wall to the right and left during prayer? He said: There is no problem.

Hadith 7167

عن عبد الله بن بكير، عن أبي عبد الله (عليه السلام) قال: سألته عن الرجل يصلي متوكيا على عصاء أو على حائط قال: لا بأس بالتوكأ على عصاء والاتكاء على الحائط.

From Abdullah bin Bukayr, from Abu Abdullah (peace be upon him) who said: I asked him about a man who prays while leaning on a staff or on a wall. He said: There is no problem with leaning on a staff and leaning on a wall.

CHAPTER 11

Permissibility Of Praying While Sitting Cross-legged, With Legs Extended, Or In Any Possible Manner, And The Recommendation Of Sitting Cross-legged During Recitation And Folding Legs During Bowing

[Hadith 7168 to 7172]

Hadith 7168

عن معاوية بن ميسرة أن سنانا سأل أبا عبد الله (عليه السلام) عن الرجل يمد إحدى رجليه بين يديه وهو جالس؟ قال: لا بأس، ولا أراه إلا قال في المعتل والمريض.

From Muawiyah ibn Maysarah that Sinan asked Abu Abdullah (peace be upon him) about a man who extends one of his legs in front of him while sitting? He said: There is no problem with it, and I believe he said this applies to the disabled and sick person.

Hadith 7169

قال: الكليني - وفي حديث آخر - يصلي متربعا ومادا رجليه كل ذلك واسع.

Al-Kulayni said: And in another hadith - One may pray cross-legged and with extended legs, all of that is permissible.

Hadith 7170

عن معاوية بن ميسرة أنه سأل أبا عبد الله (عليه السلام) أيصلي الرجل وهو جالس متربعا ومبسوط الرجلين؟ فقال: لا بأس بذلك.

From Muawiya bin Maysara that he asked Abu Abdullah (peace be upon him): Can a man pray while sitting cross-legged and with legs stretched out? He said: There is no problem with that.

Translator: See other hadith in this chapter. This is permissible for special situations.

Hadith 7171

وباسناده عن حمران بن أعين، عن أحدهما (عليه السلام) قال: كان أبي إذا صلى جالسا ترربع فإذا ركع ثنى رجليه.

And with his chain from Humran bin A'yan, from one of them (peace be upon him) who said: When my father would pray sitting, he would sit cross-legged, and when he would bow he would fold his legs.

Hadith 7172

عن أبي عبد الله (عليه السلام) في الصلاة في المحمل، فقال: صل متربعا وممدود الرجلين، وكيف أمكنك.

From Abu Abdullah (peace be upon him) regarding prayer in a camel litter, he said: Pray cross-legged and with legs stretched out, and however you are able to.

CHAPTER 12

Permissibility Of Bending Down From Standing Position And Taking Something From The Ground When Needed

[Hadith 7173 to 7173]

Hadith 7173

عن زكريا الأعور قال: رأيت أبا الحسن (عليه السلام) يصلي قائما وإلى جانبه رجل كبير يريد أن يقوم ومعه عصا له فأراد أن يتناولها، فانحط أبو الحسن (عليه السلام) وهو قائم في صلاته فناول الرجل العصا ثم عاد إلى صلاته.

From Zakariya Al-Awar who said: I saw Abu Al-Hassan (peace be upon him) praying while standing, and beside him was an elderly man who wanted to stand up and had a walking stick. The man wanted to reach for it, so Abu Al-Hassan (peace be upon him) bent down while standing in his prayer and handed the walking stick to the man, then returned to his prayer.

CHAPTER 13

Invalidation Of Prayer By Abandoning Standing Until Opening Prayer Despite Ability Even If Forgotten, And Similarly For Sitting When Obligatory

[Hadith 7174 to 7174]

Hadith 7174

عن عمار - في حديث - قال: سألت أبا عبد الله (عليه السلام) عن رجل وجبت عليه صلاة من قعود فَنسي حتى قام وافتتح الصلاة وهو قائم، ثم نكر؟ قال: يقعد ويفتح الصلاة وهو قاعد ولا يعتد بافتتاحه الصلاة وهو قائم، وكذلك إن وجبت عليه الصلاة من قيام فَنسي حتى افتتح الصلاة وهو قاعد، فعليه أن يقطع صلاته ويقوم ويفتح الصلاة وهو قائم، ولا يقتدى بافتتاحه وهو قاعد.

From Ammar - in a hadith - he said: I asked Abu Abdullah (peace be upon him) about a man who was obligated to pray sitting down but forgot until he stood up and began the prayer while standing, then remembered? He said: He should sit and begin the prayer while sitting, and his opening of the prayer while standing does not count. Similarly, if prayer was obligatory for him while standing but he forgot until he began the prayer while sitting, he must cut off his prayer and stand to begin the prayer while standing, and his opening while sitting is not valid.

CHAPTER 14

Permissibility Of Prayer On A Ship, Obligation Of Standing When Possible And Its Waiver When Difficult, Sufficiency Of Gesturing When Necessary, And Similarly Prayer On A Mount

[Hadith 7175 to 7187]

Hadith 7175

عن عبد الله بن علي الحلبي - في حديث - أنه سأل أبا عبد الله (عليه السلام) عن الصلاة في السفينة؟ فقال: إن أمكنه القيام فليصل قائما وإلا فليقعد ثم يصلي.

From Abdullah bin Ali Al-Halabi - in a hadith - that he asked Abu Abdullah (peace be upon him) about prayer on a ship? He said: If one is able to stand, then pray standing, and if not, then sit and pray.

Hadith 7176

عن هارون بن حمزة الغنوي أنه سأل أبا عبد الله (عليه السلام) عن الصلاة في السفينة فقال: إن كانت محملة ثقيلة إذا قمت فيها لم تتحرك فصل قائما وإن كانت خفيفة تكفأ فصل قاعدا.

From Haroon bin Hamza Al-Ghanawi that he asked Abu Abdullah (peace be upon him) about prayer on a ship. He said: If it is heavily loaded such that when you stand in it, it does not move, then pray standing, and if it is light and rocks, then pray sitting.

Hadith 7177

قال: وقال علي (عليه السلام) إذا ركبت في السفينة وكانت تسير فصل وأنت جالس، وإذا كانت واقفة فصل وأنت قائم.

Ali (peace be upon him) said: When you ride in a ship that is moving, pray while sitting, and when it is stationary, pray while standing.

Hadith 7178

عن عبد الله بن سنان، عن أبي عبد الله (عليه السلام) قال: سألته عن صلاة الفريضة في السفينة وهو يجد الأرض يخرج إليها غير أنه يخاف السبع أو اللصوص، ويكون معه قوم لا يجتمع رأيهم على الخروج ولا يطيعونه، وهل يضع وجهه إذا صلى أو يؤمى إيماء قاعدا أو قائما؟ فقال: إن استطاع أن يصلي قائما فهو أفضل وإن لم يستطع صلى جالسا، وقال: لا عليه أن لا يخرج، فإن أبي (عليه السلام) سأله عن مثل هذه المسألة رجل فقال: أترغب عن صلاة نوح.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him) who said: I asked him about the obligatory prayer in a ship when one can find land to go to, except that

he fears predatory animals or thieves, and he is with people who do not agree to disembark and do not obey him, and should he place his forehead when praying or gesture while sitting or standing? He said: If he can pray standing it is better, and if he cannot then he should pray sitting. And he said: There is no blame on him for not disembarking, for a man asked my father (peace be upon him) about a similar matter and he said: Do you dislike the prayer of Noah?

Hadith 7179

عن علي ابن يقطين، عن أبي الحسن (عليه السلام) قال: سألته، عن السفينة لم يقدر صاحبها على القيام يصلي فيها وهو جالس، يوماً أو يسجد؟ قال: يقوم وإن حنى ظهره.

From Ali ibn Yaqtin, from Abu Al-Hasan (peace be upon him) who said: I asked him about praying in a ship when one cannot stand - should he pray sitting, gesturing or prostrating? He said: He should stand even if he has to bend his back.

Hadith 7180

عن ابن أبي عمير، عن غير واحد من أصحابنا، عن أبي عبد الله (عليه السلام) قال: الصلاة في السفينة إيماء.

From Ibn Abi Umayr, from several of our companions, from Abu Abdullah (peace be upon him) who said: Prayer in the ship is performed by gesturing.

Hadith 7181

عن المفضل بن صالح قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في الفرات وما هو أضعف منه من الأنهار في السفينة؟ فقال: إن صليت فحسن وإن خرجت فحسن.

From Al-Mufaddal bin Salih who said: I asked Abu Abdullah (peace be upon him) about praying in the Euphrates and in rivers smaller than it while on a ship? He said: If you pray it is good, and if you disembark it is good.

Hadith 7182

عن معاوية بن عمار قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في السفينة قال: تستقبل القبلة بوجهك ثم تصلي كيف دارت، فإن لم تستطع فجالسا يجمع الصلاة فيها إن أراد، وليصلي على القبر والقفر ويسجد عليه.

From Muawiyah bin Ammar who said: I asked Abu Abdullah (peace be upon him) about praying in the ship. He said: Face the qiblah with your face then pray however it turns, pray standing, if you cannot then pray sitting. You may combine prayers in it if you wish, and pray on tar and pitch and prostrate on it.

Hadith 7183

عن أبي أيوب قال: قلت لأبي عبد الله (عليه السلام): إنا ربما ابتلينا وكنا في سفينة فأمسينا ولم نقدر على مكان نخرج فيه فقال: أصحاب السفينة: ليس نصلي يومنا ما دمنا نطمع في الخروج فقال: إن أبي (عليه السلام) كان يقول: تلك صلاة نوح أو ما ترضى أن تصلي صلاة نوح؟ إني فقلت: بلى جعلت فداك فقال: لا يضيغن صدرك، فإن نوحا صلى في السفينة قال: قلت: قائما أو قاعدا؟ قال: بل قائما قال: قلت: فإني ربما استقبلت القبلة فدارت السفينة قال: تهر القبلة بجهدك.

From Abu Ayyub who said: I said to Abu Abdullah (peace be upon him): Sometimes we are tested when we are on a ship and evening comes, and we cannot find a place to disembark. The people on the ship said: We will not pray today as long as we hope to disembark. He said: My father (peace be upon him) used to say: That is the prayer of Noah - or would you not be pleased to pray the prayer of Noah?! I said: Yes, may I be sacrificed for you. He said: Do not let your chest be constrained, for Noah prayed on the ship. I said: Standing or sitting? He said: Rather, standing. I said: Sometimes I face the qiblah but the ship turns. He said: Try your best to face the qiblah.

Hadith 7184

عن سليمان بن خالد قال: سألته عن الصلاة في السفينة؟ فقال: يصلي قائما فإن لم يستطع القيام فليجلس ويصلي وهو مستقبل القبلة فإن دارت السفينة فليدر مع القبلة إن قدر على ذلك، فإن لم يقدر على ذلك فليثبت على مقامه وليتحر القبلة بجهده، وقال: يصلي النافلة مستقبلا صدره السفينة وهو مستقبل القبلة إذا كبر ثم لا يضره حيث دارت.

From Sulayman bin Khalid who said: I asked him about prayer on a ship? He said: Pray standing, but if you cannot stand then sit and pray facing the qiblah. If the ship turns, turn with the qiblah if you are able. If you cannot do that, then stay in your place and try your best to face the qiblah. And he said: Pray the supererogatory prayers facing the front of the ship while facing the qiblah when saying the opening takbir, then it does not matter which way it turns.

Hadith 7185

عن جميل بن دراج قال: سألت أبا عبد الله (عليه السلام) عن الصلاة في السفينة؟ فقال: إن رجلا أتى أبي (عليه السلام) فسأله فقال: إني أكون في السفينة والجدد مني قريب، فأخرج فأصلي عليه؟ فقال له أبو جعفر (عليه السلام): أما ترضى أن تصلي بصلاة نوح. أقول: هذا وأمثاله محمول على التمكن من القيام وباقي الواجبات.

From Jamil bin Darraj who said: I asked Abu Abdullah (peace be upon him) about prayer on a ship? He said: A man came to my father (peace be upon him) and asked him saying: I am on a ship and dry land is close to me, should I disembark and pray on it? Abu Ja'far (peace be upon him) said to him: Would you not be pleased to pray the

prayer of Noah. I (Hurr Amili) say: This and similar narrations apply when one is able to stand and perform other obligations.

Hadith 7186

عن حماد بن عيسى قال: سمعت أبا عبد الله (عليه السلام) يقول: كان أهل العراق يسألون أبي عن الصلاة في السفينة فيقول: إن استطعتم أن تخرجوا إلى الجدد فافعلوا: فإن لم تقدرُوا فصلوا قياما فإن لم تقدرُوا فصلوا قعودا وتحروا القبلة.

From Hammad ibn Isa who said: I heard Abu Abdullah (peace be upon him) saying: The people of Iraq used to ask my father about prayer in the ship, and he would say: If you can disembark to dry land then do so. If you cannot, then pray standing. If you cannot, then pray sitting and try to face the qibla.

Hadith 7187

عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل هل يصلح له أن يصلي في السفينة الفريضة وهو يقدر على الجدد؟ قال: نعم لا بأس.

From his brother Musa ibn Jafar (peace be upon him) who said: I asked him about whether it is permissible for a man to pray the obligatory prayer on a ship while he is able to reach dry land? He said: Yes, there is no problem.

CHAPTER 15

Recommendation Of Supplicating With Transmitted Prayers When Standing For Prayer

[Hadith 7188 to 7190]

Hadith 7188

عن أبيه، عن عبد الله بن القاسم، عن صفوان الجمال قال: شهدت أبا عبد الله (عليه السلام) واستقبل القبلة قبل التكبير وقال: اللهم لا تؤسني من روحك، ولا تقطني من رحمتك، ولا تؤمني مكرك فإنه لا يأمن مكر الله إلا القوم الخاسرون.

From his father, from Abdullah bin al-Qasim, from Safwan al-Jammal who said: I witnessed Abu Abdullah (peace be upon him) face the qiblah before the takbir and say: O Allah, do not make me despair of Your relief, do not make me lose hope in Your mercy, and do not make me feel secure from Your plan, for none feels secure from Allah's plan except the losing people [Quran 7:99].

Hadith 7189

عن بعض أصحابه، عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) يقول: من قال هذا القول كان مع محمد وآل محمد إذا قام من قبل أن يستفتح الصلاة:

From some of his companions, from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) used to say: Whoever says these words before beginning the prayer will be with Muhammad and the family of Muhammad:

اللهم إني أتوجه إليك بمحمد وآل محمد وأقدمهم بين يدي صلاتي وأتقرب بهم إليك فأجعلني بهم وجيها في الدنيا والآخرة ومن المقربين مننت علي بمعرفتهم فأختم لي بطاعتهم ومعرفتهم وولايتهم فإنها السعادة،
اختم لي بها فإنك على كل شيء قدير،

O Allah, I turn to You through Muhammad and the family of Muhammad, and I put them forward before my prayer, and I seek nearness to You through them, so make me through them distinguished in this world and the hereafter and among those brought near. You have favored me with their recognition, so seal for me with their obedience, recognition and allegiance for it is happiness - seal it for me with it, for You have power over all things.

ثم تصلي فإذا انصرفت قلت: اللهم اجعلني مع محمد وآل محمد في كل عافية وبلاء، واجعلني مع محمد وآل محمد في كل مشوى ومنقلب، اللهم اجعل محياي محياهم ومماتي مماتهم واجعلني معهم في المواطن كلها ولا تفرق بيني وبينهم أبدا إنك على كل شيء قدير.

Then pray, and when you finish say: O Allah, place me with Muhammad and the

family of Muhammad in every wellbeing and trial, and place me with Muhammad and the family of Muhammad in every dwelling and return. O Allah, make my life their life and my death their death, and place me with them in all situations, and never separate between me and them, for You have power over all things.

Hadith 7190

عن أبان ومعاوية بن وهب قال: قال أبو عبد الله (عليه السلام) إذا قمت إلى الصلاة فقل: اللهم إني أقدم إليك محمدا (صلى الله عليه وآله) بين يدي حاجتي وأتوجه به إليك فاجعلني به وجيها عندك في الدنيا والآخرة ومن المقربين، واجعل صلاتي به مقبولة. وذنبني به مغفورا، ودعائي به مستجابا، إنك أنت الغفور الرحيم.

From Aban and Mu'awiya ibn Wahb who said: Abu Abdullah (peace be upon him) said: When you stand for prayer, say: O Allah, I present Muhammad (peace be upon him and his family) before my needs and turn to You through him, so make me through him honored in Your sight in this world and the hereafter and among those brought near, and make my prayer through him accepted, and my sin through him forgiven, and my supplication through him answered. Indeed You are the Most Forgiving, Most Merciful.

CHAPTER 16

Recommendation Of Looking At The Place Of Prostration While Standing And The Dislike Of Raising Sight Towards The Sky, Right, Or Left

[Hadith 7191 to 7193]

Hadith 7191

عن زرارة، عن أبي جعفر (عليه السلام) قال: إذا استقبلت القبلة بوجهك فلا تقلب وجهك - إلى أن قال - واخشع ببصرك ولا ترفعه إلى السماء وليكن حذاء وجهك في موضع سجودك.

From Zurarah, from Abu Ja'far (peace be upon him) who said: When you face the qiblah with your face, do not turn your face - until he said - and lower your gaze and do not raise it towards the sky, and let your sight be directed to your place of prostration.

Hadith 7192

عن أبيه، عن علي (عليه السلام) قال: لا تجاوز بطرفك في الصلاة موضع سجودك.

From his father, from Ali (peace be upon him) who said: Do not let your sight go beyond your place of prostration during prayer.

Hadith 7193

عن زرارة، عن أبي جعفر (عليه السلام) قال: اجمع بصرك ولا ترفعه إلى السماء.

From Zurarah, from Abu Ja'far (peace be upon him) who said: Keep your gaze focused and do not raise it toward the sky.

CHAPTER 17

Recommendation Of Letting The Hands Rest On The Thighs Opposite To The Knees While Standing With Fingers Joined, Relaxing The Shoulders, Keeping The Feet Apart By A Distance Of Three Separated Fingers Up To A Span, Facing The Qiblah With The Toes, And The Impermissibility Of Placing One Hand Over The Other

[Hadith 7194 to 7195]

Hadith 7194

عن حماد بن عيسى، عن أبي عبد الله (عليه السلام) - في حديث - أنه لما صلى قام مستقبل القبلة منتصباً فأرسل يديه جميعاً على فخذيته قد ضم أصابعه، وقرب بين قدميه حتى كان بينهما ثلاثة أصابع مفرجات، واستقبل بأصابع رجليه جميعاً لم يحرفهما عن القبلة.

From Hammad bin Isa, from Abu Abdullah (peace be upon him) - in a hadith - when he prayed, he stood facing the qiblah upright and let both his hands rest on his thighs with his fingers joined, and brought his feet close until there was a space of three separated fingers between them, and faced with all his toes towards the qiblah without turning them away from it.

Hadith 7195

وقد تقدم حديث زرارة، عن أبي جعفر (عليه السلام) قال: إذا قمت إلى الصلاة فلا تلصق قدمك بالأخرى، ودع بينهما فصلاً أصبعاً أقل ذلك إلى شبر أكثره، وأسدل منكبيك، وأرسل يديك، ولا تشبك أصابعك وليكونا على فخذيته قبالة ركبتيك، وليكن نظرك إلى موضع سجودك، فإذا ركعت فصف في ركوعك بين قدميك تجعل بينهما قدر شبر، ولا تكفر وإنما يفعل ذلك المجوس.

The previous hadith of Zurarah, from Abu Jafar (peace be upon him) has already been mentioned where he said: When you stand for prayer, do not join your feet together, but leave a space between them of at least a finger width up to a span at most, and relax your shoulders, and let your hands hang, and do not interlock your fingers, and let them be on your thighs opposite to your knees, and let your gaze be at your place of prostration. When you bow, align your feet in your bowing keeping between them a distance of about a span, and do not disbelieve for that is what the Magians do.

END OF VOLUME 5

A Note To Our Readers

Dear Reader,

As we conclude Volume 5 of the English translation of Wasa'il al-Shia, we want to express our sincere gratitude for your interest in this important work of Islamic jurisprudential hadith.

We have undertaken this translation project with the utmost diligence and fidelity to the original Arabic text. Our team has worked tirelessly to ensure that the nuances and depth of meaning are preserved while making the content accessible to English-speaking readers.

For those interested in further research or additional resources related to this work, we invite you to visit our companion website at <http://wasail-al-shia.net>. There, you will find supplementary materials, updates, and a platform for scholarly discussion.

Your support and feedback are invaluable to us. We encourage you to share your thoughts, suggestions, or questions about this translation. Your input will help us improve our future work and enhance the overall quality of this project.

Thank you for being a part of this journey. May this work serve as a source of knowledge, inspiration, and guidance for generations to come.

With sincere appreciation,
Shia Heritage Foundation

About Wasa'il al-Shia

Wasa'il al-Shia is one of the most notable and comprehensive collection of shia jurisprudential hadith, rigorously covering every area of religious law. It comprises of approximately 36,000 hadith organized into 30 volumes. The hadiths were collected and compiled by Shaykh Hurr Amili (d. 1693).

In his introduction to the book, Shaykh Hurr Amili emphasizes the supreme importance of the knowledge of hadith and explains his motivation for compiling this collection, describing how he challenged himself to compose a comprehensive book that would serve as a reliable reference for both knowledge and practice in Shia jurisprudence.

Shaykh Hurr Amili gathered hadiths exclusively from reliable and *mutawatir* (mass transmitted) Shia sources, organizing them systematically by topic. While acknowledging the prominence of the four canonical books of hadith (*kutub-e-araba*), he expanded his sources to include other reliable compilations by trusted scholars.

This work by Shaykh Hurr Amili is a significant contribution to the preservation and dissemination of Shia hadiths. Above all, Wasa'il al-Shia is the best source and the greatest gift to those of the Shia who wish to base their *deen* (religion) firmly on the teachings of Ahl al-Bayt (peace be upon them).

Scope Of Volume 5

Volume 5 delves into essential aspects of Islamic daily life and worship, covering comprehensive rulings on clothing, prayer locations, and mosque etiquette. It details the proper methods of prostration, the call to prayer (*Adhan* and *Iqamah*), and provides thorough guidance on how to correctly perform *Salat*.

About Shia Heritage Foundation

The Shia Heritage Foundation, based in Texas, USA, is dedicated to translating Shi'i hadith texts from Arabic to English. Our team of language experts, scholars, and volunteers aims to make these valuable sources of *ilm* (knowledge) accessible to English-speaking audiences. We employ a rigorous, collaborative translation process that combines traditional scholarship with modern technology to ensure accuracy, authenticity, and readability in our work.

