

Chapter 16: The Adab of Salat (Ritual Prayer)

1. In al-Kafi: Narrated from al-Fud'ail ibn Yasar and 'Abdul Malik and Bukayr who said: We heard Aba 'Abdillah (as) saying: The Holy Prophet (S) used to pray twice as many supererogatory prayers as the obligatory prayers and he used to fast twice as many supererogatory fasts as the obligatory fasts.¹

Note: This has also been narrated by Shaykh Tusi.²

2. Also: Narrated from Hannan who said: 'Amr ibn Harith asked Aba 'Abdillah (as) while I was sitting (there): "May I be your ransom! Tell me about the prayer of the Noble Prophet (S)." He (as) said: "The Holy Prophet (S) used to pray eight rak'ahs at midday and four (rak'ahs) in the first prayer (i.e. the Dhuhr prayer), then eight (rak'ahs) after this and four in the 'Asr prayer. Three (rak'ahs) in Maghrib prayer, four after Maghrib, then four (rak'ahs) in 'Isha prayer, eight for night prayers and then three for Witr. And (he prayed) two rak'ahs at dawn and two for the Fajr prayer." I said: "May I be your ransom! What if I am able to perform more than these – will Allah chastise me for praying more?" He replied: "No, but He will chastise you for abandoning the *sunnah*."³

3. In al-Tahdhib: In his narration from Husayn ibn Sa'id from Muhammad ibn Abi 'Umayr from Hammad ibn 'Uthman from Abi 'Abdillah (as) who said: The Holy Prophet (S) would pray the *utmah* ⁴ prayer and then he would go to sleep.⁵

Note: There are numerous similar narrations but we will suffice with this one. It is apparent from this narration that the *utmah* is considered to be separate from the fifty (daily prayers consisting of the daily obligatory and *nawafil* prayers). Its two rak'ahs, (performed while sitting) are counted as one rak'ah and it was prescribed as a precautionary replacement for the Witr prayer – in case someone dies in his sleep before being able to perform the Witr.

Al-Saduq has narrated in al-'Ilal: Narrating from Abi Basir from Abi 'Abdillah (as) who said: The one who believes in Allah and the day of reckoning should not sleep until after having performed the Witr. I asked: "Meaning the two rak'ahs (performed) after the 'Isha prayer?" He answered: "Yes, and they are (considered to be) one rak'ah; and whosoever performs it and then passes away, (it is as if) he has died having performed the Witr and if he does not pass away, he should perform the Witr in the last part of

the night.” I asked him: “Did the Noble Prophet pray these two rak’ahs?” He said: “No.” I asked: “And why not?” He replied: “Because the revelation would descend on the Holy Prophet (S) and he knew if he was going to die on that night or not, but others do not know (this) and this is why he did not pray it but told (his followers) to do so.”[6](#)

The meaning of the questioner’s statement: ‘Did he pray these two rak’ahs? ...’ is – did he (S) make this a *sunnah* by practicing it always?

4. In al-Kafi: Narrated from Zurarah from Abi Ja’far (as) who said: The Holy Prophet (S) would pray thirteen rak’ahs at night, which included the Witr (prayer) and two rak’ahs for (the *nafileh*) Fajr, whether on a journey or at home.[7](#)

5. In al-Khisal: Narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from al-Rid’a (as) who said: In the white rooster are five qualities from the qualities of the prophets, (one of them is) knowing the times of the *salah*.[8](#)

6. In al-Faqih: In his narration from Zurarah from Abi Ja’far (as): I asked him about the time for the Dhuhr prayer. He said: “(When the shadow is the length of) one cubit after the sun passes the meridian, and the time for the ‘Asr prayer is (when the shadow becomes) two cubits from the time of the Dhuhr prayer. This is equal to four feet from when the sun passes the meridian.” Then he said: “The wall of the masjid of the Noble Prophet (S) was (approximately) the height of a person and when its shadow passed one cubit he prayed the Dhuhr prayer and when two cubits had passed he prayed the ‘Asr prayer.”

Then he asked: “Do you know why one cubit and two cubits have been stipulated?” I said: “Why has it been stipulated thus?” He said: “For the placement of the *nafileh*. You should perform the *nafileh* from when the sun passes the meridian until the passing of one cubit, so when your shadow reaches the length of one cubit you should start praying the obligatory prayer (Dhuhr) and leave the *nafileh*, and when you shadow reaches two cubits you should pray the obligatory prayer (‘Asr) and leave the *nafileh*.”[9](#)

Note: This has also been narrated by al-Tusi in al-Tahdhib and by al-Kulayni in al-Kafi.[10](#)

7. In al-Tahdhib: In his narration from Husayn ibn Sa’id from al-Nadhr from Musa ibn Bakr from Zurarah who said: I heard Aba Ja’far (as) saying: The Holy Prophet (S) would not pray in the day until the sun had crossed the meridian; and when it had passed the meridian by (casting a shadow the length of) half a finger, he would pray eight rak’ahs and when the shadow reached one cubit he prayed the Dhuhr prayer. Then he prayed two rak’ahs after Dhuhr and before the time of ‘Asr he prayed (another) two rak’ahs, and when the shadow reached two cubits he prayed the ‘Asr prayer. When the sun had set, he prayed the Maghrib prayer, and the time for the ‘Isha prayer entered when the twilight had passed.

The end of the time for the Maghrib prayer is at nightfall. Then the time of ‘Isha enters and it continues up to a third of the night. After the ‘Isha prayer, he (S) would not pray until midnight. Then (after

midnight) he would pray thirteen rak'ahs, which includes the Witr and the two rak'ahs for the *nafileh* of Fajr, before the Fajr prayer. And at dawn, when it became light, he prayed the Fajr prayer. [11](#)

Note: The narrators have mentioned other narrations regarding the time for the night prayer. Similarly, al-'Ayyashi has mentioned other narrations on the time for the *nafileh* of Dhuhr as has al-Saduq and others. [12](#) It should be noted that all the rak'ahs of the *nafileh* of 'Asr were not mentioned in this narration. Apparently the statement '...and before the time of 'Asr he prayed ...' is just explanatory of what precedes it.

8. In al-Tahdhib: In his narration from Muhammad ibn 'Ali ibn Mahbub from 'Abbas ibn Ma'ruf from 'Abdillah ibn Mughirah from Mu'awiyah ibn Wahab who said: I heard Aba 'Abdillah (as) saying – as he recollected the prayer of the Holy Prophet (S): He would bring his ablution water, cover it and place it near himself, and he would put his *siwak* under his bed then he would sleep for as long as Allah willed. When he woke up, he would sit, turn his eyes towards the sky and recited the ayah from (Surah) ale 'Imran:

“Verily in the creation of the heavens and earth ...” (Surah Ale 'Imran: 190)

then he brushed his teeth and performed ablution after which he went to his place of prayer and performed four rak'ahs with the duration of his *ruku'* being equal to his recitation (while standing) and the duration of his *sujud* being equal to that of his *ruku'*.

He would bow in *ruku'* until it would be asked: “When will raise his head?” And he would prostrate in *sujud* until it would be asked: “When will he raise his head?” He then returned to his bed and slept for as long as Allah willed. Then he woke and sat up and recited the ayah from ale 'Imran and looked towards the sky. Then he brushed his teeth, performed ablution and went to his place of prayer where he performed the Witr prayer and two (other) rak'ahs (i.e. the *nafileh* of Fajr) and then he left his house (to go to the masjid) for the (Fajr) prayer. [13](#)

Note: al-Kulayni has also narrated this with two different chains of narrators. [14](#)

9. It has been narrated that he (S) would shorten his *nafileh* prayer and perform it at the beginning of dawn, then he would leave (his house to go to the masjid) for the prayer. [15](#)

10. From Shaykh Tusi in Misbah al-Mutahajjid: The Noble Prophet's (S) prayer consists of two rak'ahs: In every rak'ah al-Hamd is recited once and *Inna Anzalnahu* fifteen times while standing, fifteen times in *ruku'*, fifteen times when you stand after the *ruku'*, fifteen times when you prostrate, fifteen times when you raise your head, fifteen times when you prostrate for the second time and fifteen times when you raise your head for the second time.

Then one stands and recites the second rak'ah in the same way as the first and when you have completed the prayer and performed any other related acts of worship that you wish, there will be no sin

that you will have committed but that Allah (SwT) will have forgiven it. [16](#)

Note: Sayyid Ibn Tawus has also narrated this in Jamal al-Usbu' – from Yunus ibn Hashim from al-Rid'a (as). [17](#)

11. In al-Tahdhib: In his narration from 'Ali ibn Hatim from Hamid ibn Ziyad from 'Abdillah from 'Ali ibn al-Hasan from Muhammad ibn Ziyad from Abi Khadijah from Abi 'Abdillah (as) who said: When the Holy Month of Ramad'an would come, the Prophet (S) increased his *salah* and I too increase it (in the month of Ramad'an) so you should also increase it. [18](#)

12. Also: In his narration from 'Ali ibn al-Hasan ibn Faddhal from Isma'il ibn Mihran from Hasan ibn Muhsin al-Mirwazi from Yunus ibn 'Abd al-Rahman from Muhammad ibn Yahya who said: I was with Abi 'Abdillah (as) when he was asked: "Are the *nafilah* prayers increased in the month of Ramad'an?" He replied: "Yes, the Holy Prophet (S) used to pray (*nafilah* prayers) after the 'Isha prayer and he did so copiously. And the people would gather behind him in order to pray as he prayed, and when the crowd grew behind him, he left them and entered his house. After the people had dispersed, he returned to his place of prayer and continue to pray as he was praying and when the crowd gathered behind him (again) he left them and entered (his house) and he did this repeatedly." [19](#)

Note: There are numerous similar narrations. [20](#)

13. Also: In his narration from 'Ali ibn Hatim from Ahmad ibn 'Ali from Muhammad ibn Abi Sahban from Muhammad ibn Sulayman who said: Some of our companions concurred on this hadith; among them were: Yunus ibn 'Abd al-Rahman from 'Abdillah ibn Sinan from Abi 'Abdillah (as) and Sabbah al-Hadha' from Ishaq ibn 'Ammar from Abi al-Hasan (as) and Suma'ah ibn Mihran from Abi 'Abdillah (as). (Then) Muhammad ibn Sulayman said: I asked al-Rid'a (as) about this hadith so he informed me about it. All of these (companions) said: We asked about *salah* during the month of Ramad'an – how is it performed and how was it performed by the Noble Prophet (S)? They all said (relating the reply of the Imam):

When the month of Ramad'an would enter, on the first night the Holy Prophet (S) would offer the Maghrib prayer and then he prayed four rak'ahs, that he usually performed after the Maghrib prayer every night. He then performed eight (more) rak'ahs and when he had finished offering the 'Isha prayer, he prayed the two rak'ahs which he usually performed while sitting, after the 'Isha prayer. Then he stood and prayed twelve rak'ahs, after which he entered his house. When the people saw this and observed that as the month of Ramad'an entered the Holy Prophet (S) increased his prayer, they asked him about it, so he explained to them (saying): "I offered these prayers because of the excellence of the month of Ramad'an (and its distinction) from the other months."

When he (as) stood to pray in the night, the people lined up behind him so he turned towards them and said: "O people! This is a *nafilah* prayer and there is no congregation for the *nafilah* prayers, so each of one should pray on their own and recite from what has been taught to him by Allah in His book, and know that there is no congregation in *nafilah* prayers." So the people dispersed and each one prayed on

his own.

On the nineteenth night of the month of Ramad'an, he (S) performed *ghusl* at sunset and offered the Maghrib prayer. After he had completed the Maghrib and the four rak'ahs that he always prayed after the Maghrib, he entered his house. When Bilal called out (the *adhan*) for the 'Isha prayer, the Noble Prophet came out and prayed with the people. After this he prayed two rak'ahs sitting as he would pray every night. Then he stood up and prayed a hundred rak'ahs, reciting in each rak'ah 'Fatihat al-Kitab' and *Qul Huwallahu Ahad* ten times and when he had finished this he performed the prayer that he always performed in the last part of the night and then (he offered) the Witr prayer.

On the twentieth night of the month of Ramad'an he (S) did as he had done on the previous nights of the holy month, (he offered) eight rak'ahs after Maghrib and twelve rak'ahs after the 'Isha prayer. On the twenty-first night, he performed *ghusl* at sunset and prayed as he had on the nineteenth night. On the twenty-second night, he increased his prayers offering eight rak'ahs after Maghrib and twenty-two rak'ahs after the 'Isha prayer. And on the twenty-third night he performed *ghusl* as he had done on the nineteenth and twenty-first nights and did as he had done on these nights.

They (the narrators) said: And they asked him about the fifty (rak'ahs of prayer) – what happens to it in the month of Ramad'an? He said: The Holy Prophet (S) performed this and he prayed the fifty (rak'ahs) as he did in other months and he would not decrease anything from it.[21](#)

Note: We see in other narrations that on the nights after the twenty-third night, up to the end of the month, he would do as he had done on the twenty-second night.[22](#)

14. From al-Sayyid ibn Tawus in al-Iqbal: Narrating from Muhammad ibn Fudhayl al-Sayrafi who said: 'Ali ibn Musa al-Rid'a (as) reported to us from his father, from his grandfather, from his fathers (as) who said: The Noble Prophet (S) used to offer a two rak'ah prayer on the first day of (the month of) Muharram.[23](#)

15. In al-Kafi: Narrated from Yazid ibn Khalifah who said: I said to Abi 'Abdillah (as): "Umar ibn Handhalah came to us (and narrated to us) from you regarding the (prayer) timings." He said: "He does not ascribe lies to us ..." I said: "He said the time for the Maghrib prayer is when the sun disappears (from the horizon), however when the Holy Prophet (S) was traveling with haste, he would delay the Maghrib prayer and combine it with the 'Isha prayer." He (as) said: "He has spoken the truth."[24](#)

16. In al-Tahdhib: In his narration from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Yahya from Talha ibn Zayd from Ja'far from his father (as): On rainy nights, the Holy Prophet (S) would delay the Maghrib prayer and hasten the 'Isha, praying them together and saying: "One who shows no mercy will not be shown mercy."[25](#)

17. Also: In his narration from 'Ali ibn Ibrahim from his father, from Ibn Abi 'Umayr, from Hammad, from al-Halabi, from Abi 'Abdillah (as) who said: When the Prophet (S) was on a journey or if something

urgent came up, he would combine the Dhuhr and 'Asr prayers and the Maghrib and 'Isha prayers.[26](#)

Note: There are numerous similar narrations from al-Kulayni, Shaykh Tusi and his son, and al-Shahid al-Awwal.[27](#)

18. In al-Faqih: In his narration from Mu'awiyah ibn Wahab from Abi 'Abdillah (as): When the Mu'addhin (caller of the *adhan*) would come to the Noble Prophet (S) on very hot days (to seek permission to call the *adhan*) for the Dhuhr prayer, the Holy Prophet (S) would say: "*Abrid! Abrid!*" (Wait for it become a little cooler).[28](#)

Note: al-Saduq says: It (*'Abrid! Abrid!*) means 'Hurry! Hurry!' And he took this from (the noun) *al-Barid*. He mentions this in the book *Madinat al-'Ilm*.[29](#) The apparent meaning (of this word) is to delay something until the extreme heat reduces, as can be seen in the book *al-'Ala'* from Muhammad ibn Muslim who said: Abu Ja'far (as) saw me praying in the Holy Prophet's (S) masjid and when I had completed the prayer he met me and said: "You should perform the obligatory prayer at that (later) time; do you offer the prayer in (this) intense heat?" I said: "I was praying the *nafilah*."[30](#)

19. From al-Ghazali in al-Ihya: Whenever anyone would come to sit beside the Noble Prophet (S) while he was praying, he would hasten his prayer and receive him asking: "Do you need anything?" And after having fulfilled his needs he (S) would return to his prayer.[31](#)

20. From Ja'far ibn Ahmad al-Qummi in the book *Zuhd al-Nabi*: When the Holy Prophet (S) stood for prayer, his face would become pale out of fear of Allah (SwT) and sounds of weeping would be heard from him, similar to the sound of boiling from the cooking-pot.[32](#)

21. Also: In another narration he said: When the Holy Prophet (S) would stand for prayer, he would be like a garment that had fallen on the ground (completely still – and submissive in front of Allah (SwT)).[33](#)

22. In al-Bihar: 'Aishah said: The Prophet (S) would talk to us and we would talk to him, but when the time for prayer entered, it would be as if he did not know us and we did not know him.[34](#)

23. In al-Awali: The Noble Prophet (S) glanced to the right and left in the prayer, but he did not turn his head back.[35](#)

24. From Mufid al-Din al-Tusi in al-Majalis: In his narration from 'Ali (as) in his letter to Muhammad ibn Abi Bakr when he appointed him as the governor of Egypt: Then observe your *ruku'* and *sujud* for the Holy Prophet (S) was the most perfect in his prayer and the lightest in his actions[36](#) in it.[37](#)

25. In al-Tahdhib: Narrated from 'Ammar al-Sabati from Abi 'Abdillah (as): The Holy Prophet (S) used to pray even without having washed his hands after eating meat but when he had milk, he would not pray until he had washed his hands and rinsed his mouth.[38](#)

26. Also: In his narration from Husayn ibn Sa'id from al-Nadhr from Ibn Sinan who said: I said to him:

“We have a Mua’ddhin who calls the *adhan* at (while it is still) nighttime.” He said: “This may be beneficial for the neighbors in order to wake them up for the prayer, however the *sunnah* is that it (the *adhan*) should be called at daybreak and the gap between the *adhan* and the *iqamah* should not exceed (the time taken to perform) two rak’ahs.”[39](#)

27. In al-Kafi: Narrated from ‘Abdillah ibn Sinan from Abi ‘Abdillah (as) who said: When the time (for prayer) entered, the Noble Prophet (S) would tell Bilal: “O Bilal! Climb on the wall and call out the *adhan* loudly.”[40](#)

28. In al-Faqih: In his narration from Zurarah from Abi Ja’far (as) who said: al-Husayn (as) was slow in talking (when he was a child), until it was feared that he would never speak. Once the Holy Prophet (S) went (to the masjid) for *salah* carrying him between his shoulders and made him stand on his right side.

The people lined up behind the Holy Prophet (S) for prayer. As he started the *salah* (by reciting the *takbir*), al-Husayn (as) (also) recited the *takbir*. When the Prophet (S) heard this he recited the *takbir* (again), so al-Husayn (as) repeated the *takbir* (again). The Noble Prophet (S) repeated this seven times and al-Husayn (as) recited the *takbir* seven times and this became established as the *sunnah*.[41](#)

Note: This has also been narrated in al-’Ilal, by Shaykh Tusi in al-Tahdhib and Ibn Tawus in Falaḥ al-Sa’il and others.[42](#) In some narrations, ‘al-Hasan’ is mentioned instead of ‘al-Husayn’, however the latter is more common.

29. In al-Da’aim: From Ja’far ibn Muhammad from his fathers from ‘Ali (as): The Holy Prophet (S) used to raise his hands up to his ears when reciting the ‘Takbirat al-Ihram’ (the first *takbir* in prayer) and when he recited the *takbir* before *ruku’* and when he raised his head from the *ruku’*.[43](#)

30. From al-Sayyari in the book al-Tanzil wal-Tahrif: From Muhammad ibn ‘Ali from Muhammad ibn Fudhayl al-Azadi from Abi Ja’far (as) who said: The Holy Prophet (S) used to recite ‘*Bismillahi-Rahmanir-Rahim*’ loudly (in prayer) and would raise his voice while reciting it.[44](#)

31. From al-’Ayyashi in his Tafsir: From Mansur ibn Hazim from Abi ‘Abdillah (as) who said: When the Noble Prophet (S) prayed with the people, he would recite ‘*Bismillahi-Rahmanir-Rahim*’ loudly.[45](#)

32. In al-Ja’fariyat: In his narration from Ja’far ibn Muhammad from his fathers from ‘Ali (as) who said: Whenever the Prophet (S) yawned in prayer, he would cover his mouth with his right hand.[46](#)

33. Also: In his narration from ‘Ali (as) who said: The Prophet (S) would sometimes touch his beard in the prayer. So we said (to him): “O Prophet (S) we see you touching your beard in the prayer?” He said: “When my sadness increases (I do this).”[47](#)

34. From al-Shahid al-Awwal in al-Dhikra: From Abi Sa’id al-Khudri from the Holy Prophet (S) that he used to say ‘*A’udhu Billahi min al-Shaytani al-Rajim*’ before the recitation (in the prayer).[48](#)

35. In al-Faqih: The Holy Prophet (S) was the most perfect in his prayer from among the people. When he started his prayer he would say: *'Allahu Akbar. Bismillahi-Rahmani-Rahim.*'[49](#)

36. In al-Tahdhib: Narrated from Ishaq ibn 'Ammar from Ja'far from his father (as): Two men from the companions of the Noble Prophet (S) differed on the Prayer of the Holy Prophet (S) so they wrote to Ubay ibn Ka'b: How many times did the Prophet of Allah pause (in his prayer)? He replied: There were two instances when he was silent (briefly). First was when he had finished reciting 'Umm al-Kitab (Surah al-Hamd) and second when he had completed the (other) Surah.[50](#)

Note: al-Saduq has narrated this in detail and has (mentioned) that his first silence was after the *takbir* and the second was after the recitation (of the Surahs) – before the *ruku'*.[51](#)

37. From al-Shahid in al-Dhikra: Ibn al-Junayd said: Samarah and Ubay ibn Ka'b have narrated from the Holy Prophet (S) that his first silence was after the opening *takbir* and the second was after (reciting) al-Hamd.[52](#)

38. In al-Tahdhib: Narrated from 'Isa ibn 'Abdillah al-Qummi from Abi 'Abdillah (as) who said: In the Fajr prayer, the Prophet (S) recited Surahs such as *'Ammā Yatasa'alun* (Surah al-Naba), *Hal Ataka Hadithul Ghashiyah* (Surah al-Ghashiyah), *Hal Ata 'alal Insan* (Surah al-Dahr) and *La Uqsimu bi Yaumil Qiyamah* (Surah al-Qiyamah). In the Dhuhr prayer he recited Surahs such as *Sabbihisma* (Surah al-'A'la), *Washamsi wa Dhuhaha* (Surah al-Shams) and *Hal Ataka Hadithul Ghashiyah* (Surah al-Ghashiyah). He would, in the Maghrib prayer, recite Surahs such as *Qul HuwAllahu Ahad* (Surah al-Ikhlās), *Idha Ja'a Nasrullah* (Surah al-Nasr) and *Idha Zulzilāt* (Surah al-Zilzāl). In the 'Isha prayer he would recite what he recited in the Dhuhr prayer; and in the 'Asr prayer he recited what he would recite in the Maghrib prayer.[53](#)

39. Also: Narrated from Ibn Abi 'Umayr from Abi Mas'ud al-Ta'i from Abi 'Abdillah (as): In the last rak'ah of the night prayer, the Noble Prophet used to recite *Hal Ata 'alal Insan* (Surah al-Dahr).[54](#)

40. In al-Misbah: It has been narrated that the Holy Prophet (S) used to recite nine Surahs in the (last) three rak'ahs (of the night prayer). In the first (rak'ah): *Alhakumu al-Takathur* (Surah al-Takathur), *Inna Anzalna* (Surah al-Qadr) and *Idha Zulzilāt* (Surah al-Zilzāl). In the second (rak'ah): *al-Hamd* (Surah al-Fatihah), *Wal 'Asr* (Surah al-'Asr) and *Idha Ja'a Nasrullah* (Surah al-Nasr). And in the single rak'ah of the Witr prayer: *Qul Ya Ayyuhal Kafirun* (Surah al-Kafirun), *Tabbat* (Surah al-Lahab) and *Qul Huwallahu Ahad* (Surah al-Ikhlās).[55](#)

41. In al-Khisal: Narrated from al-A'mash from Ja'far ibn Muhammad (as) who said: The Qunut is a required *sunnah* in every prayer – in the second rak'ah before the *ruku'* and after the recitation (of the Surahs).[56](#)

42. In al-'Awali: al-Barra' ibn 'Azib narrated: The Prophet (S) never offered any obligatory prayer without performing Qunut in it.[57](#)

Note: This has also been narrated from al-Husayn (as).[58](#)

43. From Husayn ibn Hamdan al-Hasini in al-Hidayah, from 'Isa ibn Mahdi al-Jawhari, from 'Askar the slave of Abi Ja'far, al-Rayyan the slave of al-Rid'a (as) and a group of other narrators – estimated at more than seventy men – from al-'Askari (as) who, in a lengthy hadith, said: Verily Allah (SwT) revealed to my grandfather the Holy Prophet (S): “I have distinguished you and 'Ali and My proofs (the twelve Imams (as)) from his lineage until the Day of Reckoning with ten qualities ...and (one of the qualities is) performing the Qunut in every second rak'ah.[59](#)

44. In Ma'ani al-Akbar: Narrated from Qasim ibn Salam who said: The (*ruku'* of the) Noble Prophet (S) was such that if water were to be poured onto his back it would settle (without flowing).[60](#)

45. In al-'Ilal: Narrated from Hisham ibn al-Hakam from Abi al-Hasan Musa (as), he said: I asked him: “What is the reason for saying ‘*Subhana Rabbiyal 'Adhimi wa Bihamdihi*’ in the *ruku'* and saying in the *sujud* ‘*Subhana Rabbiyal 'A'la wa Bihamdihi*’?” He said: “O Hisham! When the Holy Prophet (S) was taken up (to the heavens on Mi'raj) and he prayed to Allah and recalled what he had witnessed of His magnificence, his body trembled (out of fear) and he bowed down with his hands on his knees and started saying ‘*Subhana Rabbiyal 'Adhimi wa Bihamdihi*’ and when he stood from the *ruku'* he observed Him from a more (spiritually) elevated position, (so) he fell in prostration to Him saying ‘*Subhana Rabbiyal 'A'la wa Bihamdihi*’ and when he had said this seven times, the fear (he felt) was alleviated. From then on this became established as the *sunnah*.”[61](#)

46. From al-Thaqafi in the book al-Gharat: Narrated from 'Ubayah who said: Amir al-Mu'minin (as) wrote to Muhammad ibn Abi Bakr: Observe your *ruku'* and *sujud* for the Holy Prophet (S) was the most perfect in his prayer and the most submissive in it. And when he went into *ruku'* he said ‘*Subhana Rabbiyal 'Adhimi wa Bihamdihi*’ three times ... and when he performed the *sajdah* he said ‘*Subhana Rabbiyal 'A'la wa Bihamdihi*’.[62](#)

Note: This has also been mentioned in other narrations.[63](#)

47. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: When the Noble Prophet (S) performed the *sajdah* he would draw his knees to the ground before his hands.[64](#)

Note: In many narrations from the Ahl al-Bayt (as) we find that it is recommended to place the hands on the ground before the knees while performing the *sajdah*.[65](#) It is possible that the above narration points to bringing the knees close to the ground without placing them (on it).

48. Also: In the narration from al-Husayn from 'Ali (as) who said: When the Prophet (S) performed the *sajdah*, he would prostrate with his palms on the ground and would extend his forearms until it would be possible for the person behind him to see his armpits.[66](#)

49. From Sayyid Rad'i in al-Majazat al-Nabawiyah: It has been narrated that the Holy Prophet (S) would perform *sajdah* on the *khumrah*, which is a small mat made from the branches of the date palm tree.[67](#)

50. In al-Ja'fariyat: Muhammad informed us: Musa told me that my father told us from his father from his grandfather, Ja'far ibn Muhammad, from his father (as) who said: The Holy Prophet (S) used to pour water on the place where he performed his *sujud*.[68](#)

51. In al-Faqih: In his narration from Isma'il ibn Muslim from al-Sadiq from his father (as) who said: The Noble Prophet (S) had a short staff, with an iron tip at its lower end, which he would lean on. He would come out with it on the two 'eid days and would pray next to it.[69](#)

52. In al-Kafi: Narrated from Mu'awiyah ibn Wahab from Abi 'Abdillah (as) who said: The Holy Prophet (S) would place the short staff in front of him when he prayed.[70](#)

53. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers from 'Ali (as) who said: The Holy Prophet (S) would recite *takbir* in the two 'eid prayers and in the Istisqa' (prayer for rain) – in the first (rak'ah) seven times (once for the 'Takbirat al-Ihram', five times for the five Qunuts and once before the *ruku'*) and in the second rak'ah five times (four times for the four Qunuts and once before the *ruku'*).[71](#)

Note: This has been narrated in al-Manaqib with a detailed Explanation.[72](#)

54. Also: In a narration from 'Ali (as): in the two 'eid prayers, the Noble Prophet (S) used to recite *Sabbihisma Rabbikal 'A'la* (Surah al-'A'la) and *Hal Ataka Hadith al-Ghashiyah* (Surah al-Ghashiyah).[73](#)

55. In al-Faqih: In his narration from Abi Ja'far (as) who said: The Holy Prophet (S) used to recite two rak'ahs when praying salat al-Istisqa' and he would ask Allah (SwT) to send rain (and supplicate) while he was sitting.

He (as) also said: He (S) started with the *salah* before the sermon and recited the Surahs loudly.[74](#)

56. From al-Saduq in al-Hidayah: Abu Ja'far (as) said: It is from the *sunnah* for the people who live in cities to come out of their cities into an open field for the two 'eid prayers – except the people of Makkah, for they pray the 'eid prayer in Masjid al-Haram.[75](#)

Note: There are numerous similar narrations.[76](#)

57. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his fathers (as) who said: When the Holy Prophet (S) left (his house) to go to the place of prayer, he would go using the route of *al-Shajarah* and on his way back he would go through *al-Mu'arrish*. He (S) intended to leave using the farther of the two routes and he intended to return using the nearer of the two.[77](#)

58. From al-Saduq in al-Hidayah: Amir al-Mu'minin (as) said: The *sunnah* is that the prayer of Istisqa' should be performed in open plains where the people can see the sky. The prayer of Istisqa' is not performed inside the masjid⁷⁸ except in Makkah.⁷⁹

59. From Shaykh Warram ibn Abi Firas in Tanbih al-Khawatir: From Nu'man who said: The Noble Prophet (S) used to organize us in such a way that we would stand in straight lines – as straight as arrows – and he would give much importance to this especially when he saw that we had neglected it. One day he came and stood (for prayer) and as he was about to recite the *takbir*, he saw one man whose chest was in front of the others so he said: “O Servants of Allah! Keep your lines straight or else you will surely oppose each other.”⁸⁰

60. Also: From Ibn Mas'ud who said: The Holy Prophet (S) would put his hand on our shoulders before the prayer and say: “Stand in a straight line and do not differ for (if you do,) your hearts will disagree.”⁸¹

Addendum to this Chapter

61. In Asrar al-Salah of al-Shahid al-Thani: The Holy Prophet (S) used to wait for the time of prayer and would have an intense yearning for it. He would be mindful of the entering of the prayer-time and would tell Bilal, his Mua'ddihin: “Gratify us O Bilal! (By announcing that it's time for prayer).”⁸²

62. In Majmu'at Warram: From Amir al-Mu'minin (as) who said: Neither eating dinner nor anything else ever distracted the Noble Prophet (S) (from the prayer) and when the time for prayer entered, it was as if he knew neither his family member nor his close friend.⁸³

63. In al-'Ilal: From Layth from Abi 'Abdillah (as) who said: Nothing distracted the Holy Prophet (S) from the Maghrib prayer when the sun had set, (and he would attend to nothing else) until he had prayed it.⁸⁴

64. In al-Makarim: He (S) used to say: The coolness of my eyes⁸⁵ was placed in prayer and fasting.⁸⁶

65. In the Amali of Shaykh Tusi: From Abi Harb ibn Abi al-Aswad al-Duwali from his father Abi al-Aswad, from Abi Dharr in a lengthy hadith from the Holy Prophet (S) who said: “O Aba Dharr! Allah (SwT) placed the coolness of my eyes in *salah* and He made it beloved to me as food is loved by the hungry and water by the thirsty, and when the hungry eats food he becomes satiated and when he drinks water he becomes quenched but I never get satiated by the *salah* (and always have a desire for more).”⁸⁷

Note: This is also narrated by al-Tabarsi in al-Makarim and Shaykh Warram in his Majmu'ah.⁸⁸

66. In Jami' al-Akhbar: When the Noble Prophet (S) used to pray, the state of his heart was like a cooking-pot boiling – out of fear of Allah (SwT).⁸⁹

Note: This has also been narrated in other books.⁹⁰

67. In al-Bihar from Bayan al-Tanzil of Ibn Shahr ashub: It is said that when the Holy Prophet (S) prayed, he would raise his eyes (looking) to the heavens but when the verse:

'Those who are humble in their prayers' (Surah al-Mu`minun (23): 2)

was revealed, he lowered his head and cast his look on the ground.[91](#)

68. In al-Faqih: It is the *sunnah* to recite the *tawajjuh*[92](#) in six prayers – they are: The first rak'ah of the night prayer, the single Witr prayer, the first of the two rak'ahs of the midday prayer (i.e. *nafileh* of the Dhuhr), the first of the two rak'ahs of the prayer of Ihram, the first rak'ah of the *nafileh* of Maghrib and the first rak'ah of (all) the obligatory prayers.[93](#)

Note: He also narrated it in al-Khisal, al-Hidayah and al-Muqni'.[94](#)

69. In al-Ihtijaj: From Muhammad ibn 'Abdillah ibn al-Humayri – in a hadith on the answers to his questions from the one who is divinely protected: So he (S) answered him: The *tawajjuh* is entirely non-obligatory, and the highly recommended *sunnah* which has been agreed upon is (for one to recite):

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا مَسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ. إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ اجْعَلْنِي مِنَ الْمُسْلِمِينَ. أَعُوذُ بِاللَّهِ
السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

"I have turned myself wholly towards the One who originated the heavens and the earth and I am not from the polytheists. Verily my prayer and my sacrifice and my life and my death are for Allah, the Lord of the Universe – He has no partner; and this is what I was commanded and I am from those who submit. O Allah! Place me among those who submit. I seek refuge with Allah from the accursed Shaytan. In the name of Allah, the All-beneficent the All-merciful ... and then recite (Surah) al-Hamd."[95](#)

70. In al-Khisal: From Abi al-Hasan ibn Rashid who said: I asked al-Rid'a (as) about the opening *takbirat*[96](#). He (as) said: "(They are) seven." I said: "It is narrated that the Holy Prophet (S) used to recite one *takbir*." He said: "The Noble Prophet (S) recited one *takbir* loudly and six softly."[97](#)

Note: al-Saduq has narrated this in al-'Uyun.[98](#)

71. In Falah al-Sa'il: From Kurdin ibn Masma' in his well-known book, in his narration from the Holy Prophet (S): Then he would recite three *takbirat* (after completing the prayer), raising his hands to his ears, (and this is) a highly recommended *sunnah* which was prescribed by the Holy Prophet (S) when he received some glad tidings.[99](#)

72. In Amali of Shaykh al-Tusi: From Zurayq who said: I heard Aba 'Abdillah (as) say: It is from the *sunnah* to remain seated between the *adhan* and the *iqamah* in the morning (Fajr) prayer and the Maghrib and 'Isha prayers – there is no supererogatory prayer between the *adhan* and the *iqamah* (in

these prayers). And it is (from) the *sunnah* to offer two rak'ahs of *nafilah* between the *adhan* and the *iqamah* in the Dhuhr and 'Asr prayers. [100](#)

73. In al-Makarim: From Zurarah from Abi Ja'far (as) in a hadith: It was prescribed as the *sunnah* that ladies should not raise their heads from the *ruku'* and the *sujud* until the men have raised (their heads). [101](#)

74. In Ma'ani al-Akhbar: From Qasim ibn Salam in a hadith (from an infallible): When he (S) performed the *ruku'* he did not lower his head completely nor did he raise it until it was above the rest of his body, rather (he maintained a position) between the two. [102](#)

75. In al-'Ilal: From 'Abdillah ibn Maimun from Ja'far ibn Muhammad from his father who said: When the Noble Prophet (S) heard the sound of a child crying while he was praying, he would hasten the prayer so that the child's mother could attend to her child. [103](#)

76. In al-Kafi: From Abi Basir from Abi 'Abdillah (as) who said: The length of the Holy Prophet's (S) saddle was one cubit and when he prayed (while on a journey) he would place it in front of him so that it may act as a barrier from anyone who passed in front of him. [104](#)

77. Also: From Aban ibn Taghlab who said: I asked to Aba 'Abdillah (as): "At what time did the Holy Prophet normally pray the Witr?" He said: "Like the time between sunset and the Maghrib prayer (i.e. a very short time before the Fajr prayer)." [105](#)

78. In al-Faqih: From al-Halabi from Abi 'Abdillah (as) who said: It was prescribed as the *sunnah* that one should eat on the day of Fitr before going for the prayer and not to eat on the day of Ad'ha until after the ('eid) prayers. [106](#)

79. In al-Kafi: From Fudhayl ibn Yasar from Abi 'Abdillah (as) who said: A small mat (used in prostration) was brought for my father on the day of Fitr but he asked that it be taken away, then he said: "On this day the Holy Prophet (S) used to like looking at the horizon and placing his forehead on the earth." [107](#)

Note: This has been narrated in al-Da'aim and in al-Faqih, and in it the day of Ad'ha is also mentioned after the day of Fitr. [108](#)

80. Also: From Layth al-Muradi from Abi 'Abdillah (as): It was said to the Holy Prophet (S) on the day of Fitr or the day of Ad'ha: "If only you would pray (the 'eid prayer) in your masjid!" He replied: "I like to come out to the horizons of the (open) sky." [109](#)

81. In al-Muqni'ah: It is narrated that on the two 'eids the Prophet (S) used to wear a *Burda* (a kind of striped garment) and a turban – whether it was winter or summer. [110](#)

82. In the 'Allamah's Nihayah: The Noble Prophet (S) would come out on the day of 'eid reciting the

takbir loudly. [111](#)

83. In al-Kafi: From Muhammad ibn Fad'l al-Hashimi from Abi 'Abdillah (as) who said: There is a two rak'ah prayer that is *sunnah* to perform only in Madinah and nowhere else, and it is to be performed in the Holy Prophet's (S) masjid on the two 'eid days before proceeding for the 'eid prayers. This is not done (anywhere) except in Madinah because (this is how) the Holy Prophet (S) performed it. [112](#)

84. In al-'Uyun: From Yasir al-Khadim and from Rayyan ibn Salt and others from those who narrated it from Abi al-Hasan al-Rid'a (as) in a hadith: When the (day of) 'eid came, Ma'mun sent for al-Rid'a (as) asking him to ride to the 'eid prayer and give the sermon ... and when Ma'mun insisted, he (as) said: O Amir al-Mu'minin [113](#), if you excuse me from this it will be more pleasing to me, and if you do not excuse me then I will come out for the 'eid prayer as the Prophet (S) came out and as Amir al-Mu'minin 'Ali ibn Abi Talib (as) came out ... so at sunrise al-Rid'a performed *ghusl* and wore a white turban made of cotton, placing one end of it on his chest and another end between his shoulders and said to all his slaves: "Do as I have done." Then he took a short staff in his hand and came out and we were with him. He (as) was barefoot, having rolled-up his trousers up to half the shank. When he stood and we walked in front of him, he raised his head toward the heavens and recited the *takbir* four times ... and when he came to the door he stopped briefly and said:

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، عَلَى مَا هَدَانَا، اللَّهُ أَكْبَرُ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ الْأَنْعَامِ، وَالْحَمْدُ لِلَّهِ عَلَى مَا أْبَلَانَا

"Allah is the Greatest, Allah is the Greatest, Allah is the Greatest for that which He has guided us to. Allah is the Greatest for what He has granted us of sustenance from the livestock, and all praise is due to Allah for what He has destined for us".

He recited this loudly and we also recited it loudly ... and he said this three times ... and Abu al-Hasan (as) would walk and stop briefly after every ten steps, reciting the *takbir* four times. [114](#)

85. In al-Faqih: In al-Sakuni's narration: When the Holy Prophet (S) went for the 'eid prayer, he did not return using the same route that he had taken when he started, rather he would take another route. [115](#)

Note: This has also been narrated in al-Da'aim. [116](#)

86. In al-Tahdhib: In his narration from 'Isa ibn 'Abdillah, from his father, from his grandfather, from 'Ali (as) who said: The Holy Prophet (S) never used to recite more than one *takbir* in the two 'Eid prayers, until the time al-Husayn (as) was slow to speak (as a child). One day, his mother (as) dressed him and sent him with his grandfather and when he (as) recited the *takbir*, al-Husayn (as) also recited the *takbir*, repeating after the Noble Prophet (S) (and he did this) seven times. Then in the second rak'ah the Holy Prophet (S) recited the *takbir* and al-Husayn repeated it after him five times. From then on, the Holy Prophet (S) made it a *sunnah* and this *sunnah* is still practiced until today. [117](#)

Note: This has also been narrated in al-Manaqib. [118](#)

87. In Nawadir al-Rawandi: In his narration from Musa ibn Ja'far from his fathers from 'Ali (as) who said: It was the *sunnah* in the prayer of Istisqa' that the Imam should stand and pray two rak'ahs and then extend his hands and supplicate (to Allah (SwT) for rain). [119](#)

88. In al-'Ilal: In his narration from Abi Hamzah Anas ibn 'Ayyad' al-Laythi from Ja'far ibn Muhammad from his father (as): When the Prophet (S) prayed for rain, he looked at the heavens and turned his cloak from right to left and left to right (inside out). He said: I asked him: What is the meaning of this? He (S) said: It was a sign between him and his companions (of) turning the drought into abundance. [120](#)

Note: This has also been mentioned in al-Kafi, al-Tahdhib, al-Fiqh and al-Da'aim. [121](#)

89. In al-Faqih: When the Holy Prophet (S) supplicated for rain he would recite:

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ، وَأُحْيِي بِلَادَكَ الْمَيِّتَةَ

“O Allah! Give water to Your servants and Your creatures, and spread Your mercy, and give life to Your lifeless land.”

And he would repeat it three times. [122](#)

90. In al-Ja'fariyat: From 'Ali ibn Abi Talib (as) who said: The rain from which comes sustenance of the animals is from under the 'Arsh [123](#). It is for this reason that the Holy Prophet (S) would go outside the first time it rained and he would stand (there) until his head and his beard became soaking wet. [124](#)

Note: This has been narrated by al-Rawandi in his Nawadir with a slight difference. [125](#)

91. Also in al-Ja'fariyat: From 'Ali (as): When the Prophet (S) saw rain he said: “O Allah! Make it a beneficial rainfall.” [126](#)

92. In al-Tahdhib: In his narration from 'Abdillah ibn Maimun from Ja'far from his father (as) who said: When the Noble Prophet (S) went for the Jumu'ah (Friday) prayer, he sat on the pulpit until the Mua'ddhin had finished (calling the *adhan*). [127](#)

93. In al-Tahdhib: From 'Amr ibn Jami' narrating from 'Ali (as) who said: It is from the *sunnah* that when the Imam ascends the pulpit, he should salute (i.e. say 'salamun 'alaykum' to) the people when he faces them. [128](#)

94. In al-Ja'fariyat: In his narration from Ja'far ibn Muhammad from his father, from his grandfather (as) that the Holy Prophet (S) used to give two sermons (separating them) by sitting (briefly) and then standing. [129](#)

95. Also: In his narration from Ja'far ibn Muhammad, from his father (as) who said: Make your recitation (of the Surahs) audible in the Jumu'ah prayer as this is a *sunnah*. [130](#)

96. Also: In his narration from Ja'far ibn Muhammad from his father (as) who said: The Holy Prophet (S) used to pray the Jumu'ah prayer when the sun passed the midpoint of the sky. [131](#)

97. Also: In his narration from 'Ali ibn al-Husayn (as) who said: Performing the Qunut in the Jumu'ah prayer is (from the) *sunnah*. [132](#)

98. In al-Da'aim: From Ja'far ibn Muhammad (as): The *sunnah* is for the Imam to recite, in the first rak'ah of the Jumu'ah prayer, Surah al-Jumu'ah and in the second rak'ah, Surah al-Munafiqun. [133](#)

99. In al-Tahdhib: In his narration from al-Sakuni from Ja'far, from his father, from his fathers, from 'Ali (as): When the Noble Prophet (S) entered the masjid while Bilal was reciting the *iqamah*, he sat down (and did not perform any supererogatory prayers). [134](#)

100. al-Shahid al-Thani in al-Dhikra: From Sahl al-Sa'idi who said: Between the Holy Prophet's (S) place of prayer and the wall, there was a passage for the sheep. [135](#)

101. In al-Tahdhib: In his narration from Hisham ibn Salim who asked Aba 'Abdillah (as) about the *tasbih* (that is recited in the prayer), so he said: You say '*Subhana Rabbiyal 'Adheem*' in *ruku'* and in *sujud* you say '*Subhana Rabbiyal 'Ala*' then he said: The obligatory recitation of this *tasbih* is once and the *sunnah* is thrice and excellence is in (reciting it) seven times. [136](#)

102. Also: In his narration from Muhammad ibn Abi Hamzah from Abi 'Abdillah (as) who said: The Holy Prophet (S) used to recite fifteen verses of the Holy Qur'an in every rak'ah, and his *ruku'* was the same duration as his *qiyam* (standing), and his *sujud* was the same duration as his *ruku'*, and the duration after raising his head from the *ruku'* and (after raising his head from) the *sujud* was equal. [137](#)

Note: It is narrated differently in al-Kafi. [138](#)

103. Also: In his narration from Zurarah from Abi Ja'far (as) who said: The Noble Prophet (S) used to pray two rak'ahs of *subh* – that is the Fajr prayer – when dawn came and daylight was visible. [139](#)

Note: This has also been mentioned in al-Gharat of al-Thaqafi. [140](#)

104. Also: In his narration from Ishaq ibn al-Fad'l (who said) that he asked Aba 'Abdillah (as) about performing the *sujud* on mats and woven reeds. He said: "There is no problem, but I prefer that one should prostrate on the earth, for the Holy Prophet (S) loved to place his forehead on the earth – so I like for you (to do) that which the Holy Prophet (S) loved (to do)." [141](#)

105. Also: In his narration from Abi 'Abdillah (as) – about the *nafilah* prayers – he said: The *sunnah* regarding the daytime prayers is that they be recited softly and the *sunnah* with regards to the night

prayers is that they should be recited audibly. [142](#)

106. Also: al-Harth said: I heard him saying: ‘*Qul Huwallahu Ahad*’ (Surah al-Ikhlās) is (equal to) a third of the Qur’an and ‘*Qul Ya Ayyuhal Kafirun*’ (Surah al-Kafirun) is equivalent to a quarter (of the Holy Qur’an); and the Noble Prophet (S) used to repeat ‘*Qul Huwallahu Ahad*’ in the Witr prayer (three times) so that he may gain (the reward for) the recitation of the whole Qur’an. [143](#)

107. In al-Faqih: From Zurarah who said: I heard Aba Ja’far (as) saying: The supplication (recited) after the obligatory prayer is better than the supererogatory prayer; and this is how the *sunnah* had been prescribed. [144](#)

108. In al-Tahdhib: In his narration from Abi Harun al-Makfuf from Abi ‘Abdillah (as) who said: “O Aba Harun! We (the Ahl al-Bayt) instruct our children to recite the *tasbih* of Fatimah (as) just as we instruct them to recite the *salah*, so always recite it, for one who recites it will never become miserable.” [145](#)

109. In Qurb al-Isnad: From Husayn ibn ‘Alwan from Ja’far from his father (as) who said: The Holy Prophet (S) said to ‘Ali (as): “O ‘Ali! You must recite the ‘ayat al-Kursi’ after every obligatory prayer, for surely none can persist in (doing) this except a prophet, one who is truthful or a martyr.” [146](#)

Note: This has also been narrated in al-Da’aim. [147](#)

110. In al-Da’aim: The Holy Prophet (S) used to recite (the following) in the (first) two rak’ahs before the Witr prayer: In the first (rak’ah) ‘*Sabbihisma Rabbikal ‘A’la*’ (Surah al-‘A’la), in the second ‘*Qul Ya Ayyuhal Kafirun*’ (Surah al-Kafirun) and in the third (rak’ah), in which the Qunut is recited, (he used to recite) ‘*Qul Huwallahu Ahad*’ (Surah al-Ikhlās); and all this is after (reciting) ‘*Fatihah al-Kitab*’ (Surah al-Hamd). [148](#)

111. In ‘Awarif al-Ma’arif: Amir al-Mu’minin (as) narrated that the Noble Prophet (S) used to say in his *sajdah*:

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

“O Allah! I have prostrated before You, and believed in You and submitted myself to You. My face has prostrated to the One who created it and fashioned it, giving it (the power of) hearing and sight; so blessed is Allah the best of Creators.” [149](#)

112. In the book al-Gharat of al-Thaqafi: From ‘Ubayyah who said: Amir al-Mu’minin (as) wrote to Muhammad ibn Abi Bakr: Observe your *ruku*’ ... and when the Holy Prophet (S) stood from the *ruku*’ he said:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، اللَّهُمَّ لَكَ الْحَمْدُ مِلءَ سَمَوَاتِكَ، وَمِلءَ أَرْضِكَ، وَمِلءَ مَا شِئْتَ مِنْ شَيْءٍ.

“Allah listens to the one who glorifies Him. O Allah! Glory be to You, (a glory that is) filling Your heavens and filling Your earth and filling up whatever You wish.” [150](#)

113. In al-Bihar from al-Dhikra: On the supplication recited between the two *sajdahs* – it has been narrated from the Holy Prophet (S) that he used to say between them:

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْرِنِي وَعَافِنِي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ. تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

“O Allah! Forgive me, and have mercy on me, and keep me safe and grant me well-being. I am needy of the good that You have sent down to me. Blessed is Allah, the Lord of the Universe.” [151](#)

114. In al-’Awarif al-Ma’arif: Maimunah, the wife of the Holy Prophet (S), narrated: A *khumrah* [152](#) would be laid out in the masjid for the Holy Prophet (S) to pray on. [153](#)

115. In al-Hidayah of Husayn ibn Hamdan al-Hasini: From ‘Isa ibn Mahdi al-Jawhari and many others, in a hadith from Abi Muhammad al-’Askari (as): Allah ﷻ revealed on my grandfather, the Prophet (S): I have distinguished you and ‘Ali, and My proofs from him until the Day of Reckoning (i.e. from his progeny), and your followers with ten qualities: (Performing) the *ta’fir* [154](#) after every prayer. [155](#)

116. In al-Majma’: When he (S) prayed, he would be steadfast in his prayer. [156](#)

117. In Durr al-La’ali of Ibn Jumhur, in a hadith: The most liked prayers in the eyes of the Noble Prophet (S) were the ones that were regularly offered, even if they were few. And when he would offer any prayer from the prayers, he would do so regularly. [157](#)

118. In ‘Ilal al-Sharai’: In his narration from Anas ibn Malik who said: I heard the Holy Prophet (S) saying: “Two rak’ahs offered in the middle of the night is surely dearer to me than the world and what is in it.” [158](#)

119. Al-Saduq in Fadha’il al-Ash’hur: In his narration from ‘Abdillah ibn Mas’ud, from the Holy Prophet (S) who said: I swear by the One who sent me with the Truth – Jibra’il informed me from Israfil, from his Lord the Almighty that He (SwT) said: The one who prays on the last night of the month of Ramad’an ten rak’ahs, reciting in every rak’ah ‘Fatihat al-Kitab’ (Surah al-Hamd) once and ‘*Qul Huwallahu Ahad*’ (Surah al-Ikhlās) ten times and reciting in his *ruku’* and his *sujud* ten times:

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

“Subhanallahi wal Hamdu Lillahi wa La Ilaha Illallahu Wallahu Akbar” and recites the *tashahhud* and *salam* after every two rak’ahs. And when he completes the last of the ten rak’ahs, after the *salam* he

recites: ‘*Astaghfirullah*’ one thousand times after which he goes into sajdah and says:

يَا حَيُّ يَا قَيُّوْمُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ، يَا رَحْمَنُ الدُّنْيَا وَالْآخِرَةِ وَرَحِيمُهُمَا، يَا أَرْحَمَ الرَّاحِمِينَ، يَا إِلَهَ الْأَوَّلِينَ
وَالْآخِرِينَ، إِغْفِرْ لَنَا ذُنُوبَنَا، وَتَقَبَّلْ مِنَّا صَلَاتَنَا وَصِيَامَنَا وَقِيَامَنَا.

“O Ever-Living! O Self-Subsisting! O Lord of Might and Majesty! O Merciful in this world and hereafter and Compassionate in them both! O Most Merciful of mercifuls! O Master of the first ones and the last ones! Forgive us our sins and accept from us our prayers and fasting and good deeds”

...The Noble Prophet (S) said: This was a gift especially for me and the men and women of my Ummah which Allah (SwT) did not give anyone before me, from the prophets and others. [159](#)

120. In ‘Awarif al-Ma’arif: The Holy Prophet (S) used to pray upon entering his house, before sitting down, four (rak’ahs). And in these four rak’ahs he recited Surah Luqman, Yasin, al-Dukhan and al-Mulk. [160](#)

121. From al-Tahdhib: In his narration from Ibn Sinan from Abi ‘Abdillah (as) who said: The *sunnah* regarding the *adhan* on the day of ‘Arafah is that one should recite it followed by the *iqamah* for the Dhuhr prayer, and then the prayer is performed. Then one should stand and recite the *iqamah* for ‘Asr without the *adhan*; and the same should be done in the Maghrib and ‘Isha prayers in Muzdalifah. [161](#)

122. From al-Kafi: In his narration from Muhammad ibn Muslim from Abi Ja’far (as) who said: When the Holy Prophet (S) heard the Mua’ddhin calling out the *adhan*, he repeated after him (saying) everything that he was saying. [162](#)

123. From al-Tahdhib and al-Istibsar: In his narration from Zurarah and Fud’ayl ibn Yasar from Abi Ja’far (as) who said: When the Noble Prophet (S) was taken up (on Me’raj), as he reached the *Bayt al-Ma’mur* the time for prayer entered. So Jibra’il recited the *adhan* and *iqamah* and the Holy Prophet (S) came forward and the angels and the prophets lined up behind the Prophet (S). He said: We asked him: How did he recite the *adhan*? He replied: (He said)

اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، أَشْهَدُ أَنَّ مُحَمَّدًا
رَسُولُ اللَّهِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى الْفَلَاحِ، حَيَّ عَلَى خَيْرِ الْعَمَلِ، حَيَّ عَلَى
خَيْرِ الْعَمَلِ، اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، لَا إِلَهَ إِلَّا اللَّهُ.

And the *iqamah* was similar except that it included:

قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ.

Which was recited between the:

حَيَّ عَلَى خَيْرِ الْعَمَلِ.

And:

اللَّهُ أَكْبَرُ.

And the Holy Prophet (S) instructed Bilal (to recite it like this) and he continued reciting this *adhan* until the Prophet (S) passed away. [163](#) And [164](#)

124. In Majma' al-Bayan: In his narration, Anas ibn Malik said: The Noble Prophet (S) used to offer the sacrifice (of Ad'ha) before praying, so he was commanded (by Allah (SwT)) to pray first then offer the sacrifice. [165](#)

125. In al-Majma' of al-Tabarsi: In his narration from Jabir ibn Samarah: I did not see the Holy Prophet (S) delivering a sermon but that he would do so while standing, so whoever tells you that he delivered sermons while sitting, know that he is lying. [166](#)

Note: This has also been narrated from 'Abdillah ibn Mas'ud. [167](#)

126. In al-Khisal: In his narration from 'Aishah that she said: "When the Holy Prophet (S) was with me, he used to pray two rak'ahs after the 'Asr prayer." [168](#)

127. In al-Ikhtisas: When the Holy Prophet (S) delivered a sermon, in the end he would say: "Paradise (is) for the one whose character is good, whose nature is pure, whose deeds performed in secret are pious, whose actions performed in the open are virtuous, who gives away the best of his wealth in charity, who abstains from useless talk and who treats the people more fairly than (he treats) himself." [169](#)

128. In 'Uyun Akhbar al-Rid'a (as): With different chains of narrators from al-Fad'l ibn Shadhan, from al-Rid'a (as) who, in his letter to Ma'mun, said: Reciting '*Bismillahir-Rahmanir-Rahim*' audibly in all the prayers is (from the) *sunnah*. [170](#)

Note: This means (that it is *sunnah* to do this) in all the prayers in the day and night, whether obligatory or voluntary.

129. In Majma' al-Bayan: In his narration from Asbagh ibn Nubatah, from Amir al-Mu'minin (as) who said: When this Surah – al-Kawthar – was revealed, the Noble Prophet (S) asked Jibra'il: "What is this sacrifice that my Lord has asked of me?" He said: "It is not a sacrifice, rather He is commanding that when you commence the prayer you should raise your hands as you recite the *takbir*, and (again) when

you go into *ruku'*, and when you raise your head from the *ruku'*, and when you go into *sajdah* – for this is our prayer and the prayer of the angels in the seven heavens. Surely there is a beautification for everything, and the beautification for the *salah* is raising the hands with the recitation every *takbir*.” [171](#)

Note: This has also been narrated in al-Durr al-Manthur. [172](#)

130. From al-Tahdhib: In his narration from ‘Ali ibn Ja’far who said: I asked Aba al-Hasan (as) about the recitation of *adhan* from the minarets – is it a *sunnah*? He replied: At the time of the Holy Prophet (S) the *adhan* was recited on the ground and there were no minarets in those days. [173](#)

131. From al-Faqih: In his narration from Hasan ibn al-Sirri from Abi ‘Abdillah (as) who said: It is from the *sunnah* for a man to put his fingers in his ears when he recites the *adhan*. [174](#)

Note: This has also been narrated in al-Tahdhib. [175](#)

132. In al-Tahdhib: In his narration from Ibn Sinan who said: I asked him about the call (of *adhan*) before dawn (– is it permissible?) He said: No problem, however the *sunnah* is with the (recitation at) dawn. [176](#)

133. In al-Da’aim: From Abi ‘Abdillah Ja’far ibn Muhammad (as) that he said: In the event of a solar or lunar eclipse, the Holy Prophet (S) would tell the people: “Go to your masajid quickly.” [177](#)

134. Also: The *sunnah* is to pray (Salat al-ayat) in the masjid if they are praying in congregation. [178](#)

[1.](#) al-Kafi 3:344

[2.](#) Tahdhib al-Ahkam 2:4, al-Istibsar 1:218

[3.](#) Ibid.

[4.](#) Arabs used to call the darkness of the night ‘*utmah*’ and they also used this to refer to the prayers offered at night. (Tr.)

[5.](#) Tahdhib al-Ahkam 2:5

[6.](#) ‘Ilal al-Sharai’: 331

[7.](#) al-Kafi 3:446

[8.](#) al-Khisal: 298, ‘Uyun Akhbar al-Rid’a 1:277, also narrated by al-Kulayni 6:550

[9.](#) al-Faqih 1:217

[10.](#) Tahdhib al-Ahkam 2:20, al-Kafi 3:288, ‘Ilal al-Sharai’ 2:349

[11.](#) Tahdhib al-Ahkam 2:262–263

[12.](#) Tahdhib al-Ahkam 2:118, al-Hidayah: 30

[13.](#) Tahdhib al-Ahkam 2:334, Majma’ al-Bayan 2:555

[14.](#) al-Kafi 3:445

[15.](#) We have not found a reference for this.

[16.](#) Misbah al-Mutahajjid: 255

[17.](#) Jamal al-Usubu’: 246

[18.](#) Tahdhib al-Ahkam 3:60

[19.](#) Ibid.

[20.](#) al-Kafi 4:155, Tahdhib al-Ahkam 3:613

[21.](#) Tahdhib al-Ahkam 3:64–66

[22.](#) al-Kafi 4:155

- [23.](#) Iqbal al-A`mal: 553
- [24.](#) al-Kafi 3:279, Tahdhib al-Ahkam 2:31
- [25.](#) Tahdhib al-Ahkam 2:32
- [26.](#) Tahdhib al-Ahkam 3:233, 'Ilal al-Sharai': 321
- [27.](#) al-Kafi 3:431, Tahdhib al-Ahkam 3:234, Dhikra al-Shi'ah: 118
- [28.](#) al-Faqih 1:223
- [29.](#) Muntaha al-Matlub 1:200 – quoting from the book Madinat al-'Ilm, al-Mustadrak 3:212, Bihar al-Anwar 44:83
- [30.](#) al-USul al-Sittata 'Ashar: 154. See al-Mustadrak 6: 19 for a narration related to this.
- [31.](#) Ihya` Ulum al-Din 2:365
- [32.](#) Falah al-Sa`il: 161 quoting from the book Zuhd al-Nabi, al-Mustadrak 4:93, Bihar al-Anwar 84:248, 'Uddat al-Da'i: 151
- [33.](#) Falah al-Sa`il: 161, al-Mustadrak 4:93, Bihar al-Anwar 44:248
- [34.](#) Bihar al-Anwar 84:258, 'Uddat al-Da'i: 152, al-Mustadrak 3: 100
- [35.](#) 'Awali al-La`ali 1:175, al-Mustadrak 4:114
- [36.](#) Meaning that he (S) was careful not to prolong the prayer so that the old, weak etc. would easily be able to join the congregation. (Tr.)
- [37.](#) Amali al-Tusi 1:29, Amali al-Saduq: 267
- [38.](#) Tahdhib al-Ahkam 1:350, al-Istibsar 1:97
- [39.](#) Tahdhib al-Ahkam 2:53
- [40.](#) al-Kafi 3:307, Tahdhib al-Ahkam 2:58
- [41.](#) al-Faqih 1:305
- [42.](#) 'Ilal al-Sharai': 332, Tahdhib al-Ahkam 2:67, Falah al-Sa`il: 130, al-Manaqib 4:73
- [43.](#) Da`aim al-Islam 1:162, al-Mustadrak 4: 144
- [44.](#) Narrated in al-Mustadrak 4: 185, Tafsir al-'Ayyashi 2:295 – Surah al-Isra`
- [45.](#) Tafsir al-'Ayyashi 2:295 – Surah al-Isra`
- [46.](#) al-Ja'fariyat: 36, al-Mustadrak 5:416, Da`aim al-Islam 1:175
- [47.](#) al-Ja'fariyat: 39, al-Mustadrak 5:416
- [48.](#) Dhikra al-Shi'ah: 191, Bihar al-Anwar 85:5
- [49.](#) al-Faqih 1:306
- [50.](#) Tahdhib al-Ahkam 2:297
- [51.](#) al-Khisal: 74
- [52.](#) Dhikra al-Shi`ah: 192, Bihar al-Anwar 84:189
- [53.](#) Tahdhib al-Ahkam 2:95
- [54.](#) Ibid., 2: 124
- [55.](#) Misbah al-Mutahajjid: 132
- [56.](#) al-Khisal: 604, 'Uyun Akhbar al-Rid'a 2:122
- [57.](#) 'Awali al-La`ali 2:42, al-Mustadrak 4:396
- [58.](#) 'Awali al-La`ali 2:219 (also from al-Hasan), al-Mustadrak 4:396
- [59.](#) al-Mustadrak 4:395
- [60.](#) Ma`ani al-Akhbar: 280, Da`aim al-Islam 1:162
- [61.](#) 'Ilal al-Sharai' 2:332
- [62.](#) al-Gharat 1:246
- [63.](#) al-Faqih 1:300
- [64.](#) al-Ja'fariyat: 246
- [65.](#) al-Mustadrak 4:445
- [66.](#) al-Ja'fariyat: 41
- [67.](#) al-Majazat al-Nabawiyah: 255 (and in this it is Humrah instead of Khumrah), al-Mustadrak 4:10
- [68.](#) al-Ja'fariyat: 17, al-Mustadrak 1:356
- [69.](#) al-Faqih 1:509, al-Ja'fariyat: 184

- [70.](#) al-Kafi 3:296, Tahdhib al-Ahkam 2:322, al-Mustadrak 3:335
- [71.](#) al-Ja'fariyat: 45
- [72.](#) al-Manaqib 4: 13
- [73.](#) al-Ja'fariyat: 40
- [74.](#) al-Faqih 1:535, Qurb al-Isnad: 54, al-Ja'fariyat: 45
- [75.](#) al-Hidayah : 53
- [76.](#) al-Kafi 3:461, al-Faqih 1:508, Tahdhib al-Ahkam 3: 138, al-Mustadrak 6: 135
- [77.](#) 'Awali al-La`ali 2:221, al-Mustadrak 6: 149, al-Ja'fariyat: 47
- [78.](#) Plural of masjid. (Tr.)
- [79.](#) al-Hidayah: 37, Tahdhib al-Ahkam 3: 150, Qurb al-Isnad: 64, Bihar al-Anwar 91:321
- [80.](#) Majmu'at Warram: 267
- [81.](#) Majmu'at Warram: 266, Usul al-Sittata 'Ashar: 66 and 152
- [82.](#) Asrar al-Salah: 120
- [83.](#) Majmu'at Warram: 323, 'Uddat al-Da'i: 139
- [84.](#) 'Ilal al-Sharai': 350
- [85.](#) This expression is used to refer to something dear and close to one`s heart. (Tr.)
- [86.](#) Makarim al-Akhlaq: 34
- [87.](#) Amali al-Tusi 2: 141
- [88.](#) Makarim al-Akhlaq: 461, Majmu'at Warram: 303
- [89.](#) Jami` al-Akhbar: 96
- [90.](#) Bihar al-Anwar 84:248, Falah al-Sa`il: 161
- [91.](#) Bihar al-Anwar 84:256
- [92.](#) The recitation `Wajjahtu Wajhiya Lilladhi Fataras-Samawati wal-Ardh ...` (Tr.)
- [93.](#) al-Faqih 1:484
- [94.](#) al-Khisal: 333, al-Hidayah: 38
- [95.](#) al-Ihtijaj: 486
- [96.](#) Plural of takbir (Tr.)
- [97.](#) al-Khisal: 347
- [98.](#) `Uyun Akhbar al-Ridha 1:217
- [99.](#) Falah al-Sa`il: 135
- [100.](#) Amali al-Tusi 2:306
- [101.](#) Makarim al-Akhlaq: 95, Qurb al-Isnad: 10, 'Ilal al-Sharai': 344
- [102.](#) Ma'ani al-Akhbar: 280
- [103.](#) 'Ilal al-Sharai': 344
- [104.](#) al-Kafi 3:296, Tahdhib al-Ahkam 2:322
- [105.](#) al-Kafi 3:448
- [106.](#) al-Faqih 1:508, al-Hidayah: 53
- [107.](#) al-Kafi 3:461
- [108.](#) Da`aim al-Islam 1: 185, al-Faqih 1:508
- [109.](#) al-Kafi 3:460
- [110.](#) al-Muqni'ah: 202, Tahdhib al-Ahkam 3: 130
- [111.](#) Nihayat al-Ahkam 2:66
- [112.](#) al-Kafi 3:461, Tahdhib al-Ahkam 3: 137, al-Faqih 1:509
- [113.](#) This title is rightfully reserved for Imam 'Ali (as) but Imam al-Rid'a (as) had to use this title for Ma'mun as a form of dissimulation.
- [114.](#) 'Uyun Akhbar al-Rid'a 2: 149
- [115.](#) al-Faqih 1:510
- [116.](#) Da`aim al-Islam 1: 186

- [117.](#) Tahdhib al-Ahkam 3:286
- [118.](#) al-Manaqib 4: 13
- [119.](#) Nawadir al-Rawandi: 29, Bihar al-Anwar 91:315, al-Ja'fariyat: 49
- [120.](#) 'Ilal al-Sharai': 246
- [121.](#) al-Kafi 3:463, Tahdhib al-Ahkam 3: 149–150, al-Faqih 1:535, Da`aim al-Islam 1:203
- [122.](#) al-Faqih 1:527
- [123.](#) The Exalted `Throne` of Allah (SwT). (Tr.)
- [124.](#) al-Ja'fariyat: 241, al-Mustadrak 6:191
- [125.](#) Nawadir al-Rawandi: 41
- [126.](#) al-Ja'fariyat: 217
- [127.](#) Tahdhib al-Ahkam 3:244
- [128.](#) Ibid.
- [129.](#) al-Ja'fariyat: 43
- [130.](#) Ibid.
- [131.](#) al-Ja'fariyat: 44
- [132.](#) Ibid., 43
- [133.](#) Da`aim al-Islam 1:183
- [134.](#) Tahdhib al-Ahkam 2:281
- [135.](#) Dhikra al-Shi'ah: 153, al-Mustadrak 3:336
- [136.](#) Tahdhib al-Ahkam 2:81
- [137.](#) Ibid., 2:123
- [138.](#) al-Kafi 3:329
- [139.](#) Tahdhib al-Ahkam 2:36
- [140.](#) al-Gharat 1:246, al-Mustadrak 3:116, Bihar al-Anwar 83:23
- [141.](#) Tahdhib al-Ahkam 2:311
- [142.](#) Ibid., 2:289
- [143.](#) Tahdhib al-Ahkam 2:124
- [144.](#) al-Faqih 1:328
- [145.](#) Tahdhib al-Ahkam 2:105
- [146.](#) Qurb al-Isnad: 56
- [147.](#) Da`aim al-Islam 1:168
- [148.](#) Ibid., 1:205
- [149.](#) `Awarif al-Ma`arif: 284
- [150.](#) al-Gharat 1:246
- [151.](#) Bihar al-Anwar 85:137
- [152.](#) A mat made from branches and leaves of the date palm (Tr.)
- [153.](#) `Awarif al-Ma`arif: 103
- [154.](#) The act of rubbing one`s cheeks on the earth while prostrating. (Tr.)
- [155.](#) al-Mustadrak 3:290 Hadith no. 7
- [156.](#) We did not find this in al-Majma`.
- [157.](#) al-Nuri has narrated it in al-Mustadrak 7:539 quoting from Durr al-La`ali.
- [158.](#) 'Ilal al-Sharai': 363
- [159.](#) Fadha`il al-Ash`hur al-Thalathah: 134–135
- [160.](#) `Awarif al-Ma`arif: 335
- [161.](#) Tahdhib al-Ahkam 2:282, Wasa`il al-Shi`ah 4:665
- [162.](#) al-Kafi 3:307, Wasa`il al-Shi`ah 4:671
- [163.](#) Tahdhib al-Ahkam 2:60, al-Istibsar 1:305, Wasa`il al-Shi`ah 4:644
- [164.](#) The adhan as has been mentioned in this hadith and which is also found in various compilations of ahadith including

Bihar al-Anwar is `incomplete` according to the accepted ahadith from the Prophet (S) and A`immah (as) who have taught us how the Adhan must be performed and as has been detailed in the various books of jurisprudence by the scholars. Various copies of Bihar al-Anwar were checked and all narrated the incident the same way. Thus, it is possible that the entire hadith has not been narrated completely from the Prophet (S) or because the books of ahadith of the Ahlul Bayt (as) have been constantly under attack and desecration in the past and thus, the entire hadith may have been lost. (Ed. – As answered by the office of Ayatullah al-`Udhma Hajj Shaykh Nasir Makarim Shirazi)

[165.](#) Majma' al-Bayan 10:549 – Surah al-Kawthar (108)

[166.](#) Majma' al-Bayan 10:289 – Surah al-Jumu'ah (62)

[167.](#) Ibid.

[168.](#) al-Khisal 1:71, Bihar al-Anwar 83:148

[169.](#) al-Ikhtisas: 228, al-Mustadrak 11:309

[170.](#) 'Uyun Akhbar al-Rid'a 2:122, Wasa'il al-Shi'ah 4:758

[171.](#) Majma' al-Bayan 10:550 – Surah al-Kawthar (108)

[172.](#) al-Durr al-Manthur 6:403 – Surah al-Kawthar (108)

[173.](#) Tahdhib al-Ahkam 2:284, Wasa'il al-Shi'ah 4:640

[174.](#) al-Faqih 1:284, Wasa'il al-Shi'ah 4:641

[175.](#) Tahdhib al-Ahkam 2:284

[176.](#) Tahdhib al-Ahkam 2:53

[177.](#) Da`aim al-Islam 1:200

[178.](#) Ibid., 1:202

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