

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

## Sitting and standing manners for men in Salat

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَلَا تُلْصِقْ قَدَمَكَ بِالْأُخْرَى دَعْ بَيْنَهُمَا فَصْلًا إِنْ صَبَعًا أَقَلُّ ذَلِكَ إِلَى شِبْرِ أَكْثَرُهُ وَ اسْدِلْ مَنْكَبَيْكَ وَ أَرْسِلْ يَدَيْكَ وَ لَا تُشَبِّكَ أَصَابِعَكَ وَ لَتَكُونَا عَلَى فَحْدَيْكَ قُبَالَةَ رُكْبَتَيْكَ وَ لِيَكُنْ نَظْرُكَ إِلَى مَوْضِعِ سُجُودِكَ

Ali, from his father, from Hammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When you stand in the *Salāt*, so do not join your foot with the other one. Leave a distance between the two toes, the least of that being up to an open palm's width and more; and drop your shoulders and send your hands without crossing your fingers for them to be upon your thighs, in front of the knees, and let your sight be towards the place of your *Sajdah*.

فَإِذَا رَكَعْتَ فَصَفِّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ بَجَعْلٍ بَيْنَهُمَا قَدَرُ شِبْرِ وَ تُمَكِّنْ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ وَ تَضَعْ يَدَكَ الْيُمْنَى عَلَى رُكْبَتَيْكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ بَلِّغْ أَطْرَافَ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ فَإِذَا وَصَلْتَ أَطْرَافَ أَصَابِعِكَ فِي رُكُوعِكَ إِلَى رُكْبَتَيْكَ أَجْزَأَكَ ذَلِكَ وَ أَحَبُّ إِلَيَّ أَنْ تُمَكِّنَ كَفَيْكَ مِنْ رُكْبَتَيْكَ فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ الرُّكْبَةِ وَ تُفَرِّجَ بَيْنَهُمَا وَ أَقِمَّ صُلْبَكَ وَ مَدَّ عُنُقَكَ وَ لِيَكُنْ نَظْرُكَ إِلَى مَا بَيْنَ قَدَمَيْكَ

So when you perform *Rukū*, form a row with your two feet making between them to be a distance of a measure of an open palm's width, and enable your palms upon your knees and place you right hand upon your right knee before the left, and the tips of your fingers should reach the eye (centre) of the knee, and separate you fingers when you place them upon your knees. So when the tips of your fingers arrive to your knees during your *Ruku*, that would suffice you. And the most beloved to me<sup>asws</sup> is that you enable your palms upon your knees, so you make your fingers to be upon the eye (centre) of your knee and separate between the two, and straighten your back, and extend your neck, and let your sight be towards what is between your feet.

فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ وَ خِرَّ سَاجِدًا وَ ابْدَأْ بِيَدَيْكَ فَضَعْهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعْهُمَا مَعًا وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ افْتِرَاشَ السَّبْعِ ذِرَاعِيهِ وَ لَا تَضَعْ ذِرَاعَيْكَ عَلَى رُكْبَتَيْكَ وَ فَحْدَيْكَ وَ لَكِنْ بَحْنَجْ بِمِرْفَقَيْكَ وَ لَا تُلْصِقْ كَفَيْكَ

بِرُكْبَتَيْكَ وَ لَا تُدْهِمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالٌ مِنْكَ بَيْنَ يَدَيْ رُكْبَتَيْكَ وَ لَكِنْ تُخْرِفُهُمَا عَنْ ذَلِكَ شَيْئاً وَ ابْسُطْهُمَا عَلَى الْأَرْضِ بَسْطاً وَ اقْبِضْهُمَا إِلَيْكَ قَبْضاً

So when you intend to perform *Sajdah*, raise your hand in the exclamation of *Takbir* and fall down perform *Sajdah*, and begin with your hands and place these upon the ground before your knees, placing them both together and not squatting your forearms like the wild animals, nor placing your forearms upon your knees and your thighs, but forming wings with your elbows, not pasting your palm with your knees, nor them being too close to your face, displaying them parallel to your shoulders and not making them to be in front of your knees, but diverging them a little bit from that, and extend them upon the ground with an extensions, and pulling them a little towards you with a pulling.

وَ إِنْ كَانَ تَحْتَهُمَا ثَوْبٌ فَلَا يَضُرُّكَ وَ إِنْ أَفْضَيْتَ بِهِمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ وَ لَا تُفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ وَ لَكِنْ ضُمَّهُنَّ جَمِيعاً

And if there was a cloth beneath them, it would not harm you, and if you were to lead with these two to the ground, so it would be superior. And do not separate between your fingers during your *Sajdah*, but keep them close together’.

قَالَ وَ إِذَا قَعَدْتَ فِي تَشَهُدِكَ فَالْصِّقْ رُكْبَتَيْكَ بِالْأَرْضِ وَ فَرِّجْ بَيْنَهُمَا شَيْئاً وَ لِيَكُنْ ظَاهِرُ قَدَمِكَ الْيُسْرَى عَلَى الْأَرْضِ وَ ظَاهِرُ قَدَمِكَ الْيُمْنَى عَلَى بَاطِنِ قَدَمِكَ الْيُسْرَى وَ أَلْيَتَاكَ عَلَى الْأَرْضِ وَ طَرَفُ إِبْهَامِكَ الْيُمْنَى عَلَى الْأَرْضِ وَ إِيَّاكَ وَ الْفُغُودَ عَلَى قَدَمَيْكَ فَتَأْتَاكَ بِذَلِكَ وَ لَا تَكُنْ قَاعِداً عَلَى الْأَرْضِ فَتَكُونَ إِمَّاماً قَعَدَ بَعْضُكَ عَلَى بَعْضٍ فَلَا تَصْبِرْ لِلتَّشَهُدِ وَ الدُّعَاءِ .

He<sup>asws</sup> said: ‘And when you sit during your performing of the *Tashud* (three or more testimonies), so paste the two knees with the ground and separate between the two a bit, and let the back of your left foot be upon the ground and the back of your right foot be upon the inside of your left foot and your backside to be upon the ground, and the side of your right big toe to be upon the ground.

And beware of the sitting upon your two feet, for you would be hurt by that. And do not sit with part of you upon the (other) part but let yourself be sitting upon the ground, so you should rather happen to be sitting (comfortably), otherwise you would not be patient for the *Tashud* and the supplication’.<sup>1</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ فَصَلِّ لِرَبِّكَ وَ انْحَرْ قَالَ النَّحْرُ الْإِعْتِدَالُ فِي الْقِيَامِ أَنْ يُقِيمَ صُلْبَهُ وَ نَحْرَهُ

From him, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from a man,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘I said to him<sup>asws</sup>, ‘(What about) **[108:2] Therefore pray Salāt to your Lord and make a sacrifice?**’ He<sup>asws</sup> said: ‘The moderation during the standing, that he should straighten his back and his face’.

<sup>1</sup> Al Kafi V 3 – The Book of Salāt CH 29 H 1

وَقَالَ لَا تُكَفِّرُ فَإِنَّمَا يَصْنَعُ ذَلِكَ الْمَجُوسُ وَلَا تَلْتَمَّ وَلَا تَحْتَفِزْ وَلَا تُثْعِ عَلَى قَدَمَيْكَ وَلَا تَفْتَرِشْ ذِرَاعَيْكَ .

And he<sup>asws</sup> said: 'Do not place one hand upon the other, that is what the Magians do, and neither veil your face, nor hold limbs tightly, nor fall upon your feet, nor spread out your arms'.<sup>2</sup>

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<sup>2</sup> Al Kafi V 3 – The Book of Salāt CH 29 H 9