

'Combining the two compulsory Salāt

(Al-Zohr & Al-Asr – Al-Maghrib & Al-Isha)'

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Aja Allah hey wa Fara Jaak

ra: - Razi Allah^{-azwj}

La: - Laan Allah^{-azwj}

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

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَلْ فَرَجَهُمْ وَ أَعِدْ لَهُمْ أَجْمَعِينَ

‘Combining the two compulsory Salāt (Al-Zohr & Al-Asr – Al-Maghrib & Al-Isha)’

Summary:

The followers of the Ahl Al-Bayt^{-asws} generally combine Al-Zohr and Al-Asr and then Al-Maghrib and Al-Isha prayers during the journey and mostly during the short days, i.e., winter as well as at home and in the masjid. There are also Ahadith reporting the merits for combining the Salāts (for the fulfilment of wishes and sustenance).

The question arises if one can offer optional Salāt when combining the two Salāt, i.e, Al-Zohr and Al-Asr - with one Azan and two Aqamah (Azan, Aqamah, Al-Zohr Salāt followed by optional Salāt and then reciting only Aqamah before offering Al-Asr Salāt followed by optional Salāt).

Ahadith allow of this, however, Ahadith disallow for reciting optional Salāt between the two combined obligatory Salāt. Since time of Al-Asr starts shortly after Al-Zohr and Al-Isha with Al-Maghrib, one can combine these with reciting Azan, Aqamah, compulsory salat, optional salat and then Azan, Aqamah and 2nd compulsory salat – in this case one will be acting on Sunnah, without any ambiguity.

Below, we briefly review Ahadith related to the offering of optional Salāt when combining two compulsory Salāt:

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْمُطَّابِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ إِذَا جَمَعْتَ بَيْنَ الصَّلَاتَيْنِ فَلَا تَطَوَّعَ بَيْنَهُمَا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Sayf, from Hammad Bin Usman, from Muhammad Bin Hakeym, who has narrated from; Abu Al-Hassan^{-asws}

(The narrator) said, 'I heard him^{-asws} saying: 'When you gather between the two *Salāts*, so do not perform Optional *Salāts* between the two'.¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُنْمَانَ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَكِيمٍ قَالَ سَمِعْتُ أَبَا الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ إِذَا لَمْ يَكُنْ بَيْنَهُمَا تَطَوُّعٌ فَإِذَا كَانَ بَيْنَهُمَا تَطَوُّعٌ فَلَا جَمْعَ .

Ali Bin Muhammad, from Muhammad Bin Musa, from Muhammad Bin Isa, from Ibn Fazzal, from Hammad Bin Usman who said, 'Muhammad Bin Hakeym narrated to me saying,

'I heard Abu Al-Hassan^{-asws} saying: 'The gathering between the two *Salāt* is when there does not happen to be Optional *Salāts* between the two. So, when there were Optional *Salāts* between the two, so do not gather'.²

وَ بَسْنَدٍ فِيهِ ضَعْفٌ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحُسَيْنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا جَمَعْتَ بَيْنَ الصَّلَاتَيْنِ فَلَا تَطَوُّعٌ بَيْنَهُمَا

And with a weak sanad (chain of narrators) on the authority of Muhammad bin Hakim on the authority of Abu Al-Hasan^{-asws}, he said I heard him say that if you combine the two prayers, do not (offer) optional Salāt between them.³

However, when we are pressed against time or have a valid reason, we can combine the two Salāts with one Azan and two Aqamah, for example:

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْفَضْلِ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي زَكَرِيَّا عَنْ أَنَانَ بْنِ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَالظُّهْرُ وَالْعَصْرُ عِنْدَ مَا زَالَتْ الشَّمْسُ بِأَذَانٍ وَ إِقَامَتَيْنِ وَقَالَ إِنِّي عَلَى حَاجَةٍ فَتَنَّقَلُوا .

Ali Bin Muhammad, from Al Fazl Bin Muhammad, from Yahya Bin Abu Zakariyya, from Aban, from Safwan Al Jammal who said,

'Abu Abdullah^{-asws} prayed with us Al-Al-Zohr and Al-Al-Asr *Salāt* during the (start of the) decline of the sun, with one Azan and two Aqamahs, and said: 'I^{-asws} am upon a need, so pray Optional Salāts'.⁴

In another Hadith,

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَتَى أُصَلِّي الظُّهْرَ فَقَالَ صَلِّ الزَّوَالَ تَمَانِينَةَ ثُمَّ صَلِّ الظُّهْرَ ثُمَّ صَلِّ سُبْحَتَكَ طَالَتْ أَوْ قَصُرَتْ ثُمَّ صَلِّ العَصْرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Dareeh Al Muharby who said,

¹ Al-Kafi V 3 – The Book of Salāt CH 9 H 3

² Al-Kafi V 3 – The Book of Salāt CH 9 H 4

³ بحار الأنوار (ط - بيروت)، ج79، ص: 337

⁴ Al-Kafi V 3 – The Book of Salāt CH 9 H 5

‘I said to Abu Abdullah^{-asws}, ‘When shall I pray Al-Zohr?’ So he^{-asws} said: ‘Pray eight (*Rak’at*) of *Salāt* then pray Al-Al-Zohr. Then pray your Optional, prolonging or shortening, then pray Al-Asr’.⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مَسْعُودِ بْنِ عَبْدِ الْمَلِكِ قَالَ إِذَا صَلَّيْتَ الظُّهْرَ فَقَدْ دَخَلَ وَقْتُ الْعَصْرِ إِلَّا أَنَّ بَيْنَ يَدَيْهَا سُبْحَةٌ فَذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَإِنْ شِئْتَ قَصَّرْتَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan, from Abdullah Bin Abdul Rahman, from Mismā'a Bin Abdul Malik,

‘He^{-asws} said: ‘When you have prayed *Salāt* Al-Al-Zohr, so the time for Al-Al-Asr has entered until there happens to be an Optional (*Salāt*) in front of it. So that is up to you. If you so desire to, you prolong, and if you so desire to, you shorten (the Optional *Salāt*)’.⁶

During the long days or when there is no urgent need to attend, one may offer two Salāts without combining those, i.e., Azan and Aqamah Al-Al-Zohr and optional Salāts and then at Al-Asr time, Azan and Aqamah Al-Al-Asr Salāt followed by optional Salāts.

Why optional Salāt? A Believer would recite 51 Rak’ats in 24 hours!

مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي صَلَاةِ النَّطْوَعِ بَعْضُهُمْ يُصَلِّي أَرْبَعًا وَ أَرْبَعِينَ وَ بَعْضُهُمْ يُصَلِّي خَمْسِينَ فَأَخْبِرْنِي بِالَّذِي نَعْمَلُ بِهِ أَنْتَ كَيْفَ هُوَ حَتَّى أَعْمَلَ بِمِثْلِهِ فَقَالَ أَصَلِّي وَاحِدَةً وَ خَمْسِينَ

Muhammad Bin Al Hassan, from Sahl, from Ahmad Bin Muhammad Bin Abu NAAsr who said,

‘I said to Abu Al-Hassan^{-asws}, ‘Our companions are differing regarding the voluntary *Salāts*. Some of them are praying forty-four (*Rak’at*), and some of them are praying fifty (*Rak’at*). So, inform me with which are you^{-asws} acting upon, how it is so that I can act upon the like of it’. So he^{-asws} said: ‘I^{-asws} pray fifty-one (51) *Rak’at*’.

ثُمَّ قَالَ أَمْسِكْ وَ عَقِدْ يَدَيْهِ الرُّوَالَ ثَمَانِيَةً وَ أَرْبَعًا بَعْدَ الظُّهْرِ وَ أَرْبَعًا قَبْلَ الْعَصْرِ وَ رَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَ رَكْعَتَيْنِ قَبْلَ عِشَاءِ الْآخِرَةِ وَ رَكْعَتَيْنِ بَعْدَ الْعِشَاءِ مِنْ قُعودِ نَعْدَانِ بِرَكْعَةٍ مِنْ قِيَامِ وَ ثَمَانِي صَلَاةِ اللَّيْلِ وَ الْوُتْرُ ثَلَاثًا وَ رَكْعَتِي الْفَجْرِ وَ الْفَرَائِضَ سَبْعَ عَشْرَةَ فَذَلِكَ أَحَدٌ وَ خَمْسُونَ .

Then he^{-asws} said: ‘Hold on!’ And he^{-asws} counted by his^{-asws} hand – ‘The midday is eight (8 *Rak’at*), and four after *Al-Al-Zohr*, and four before *Al-Al-Asr*, and two *Rak’at* after *Al-Maghrib*,

⁵ Al-Kafi V 3 – The Book of Salāt CH 5 H 3

⁶ Al-Kafi V 3 – The Book of Salāt CH 5 H 8

and two *Rak'at* before Al-Isha the last (4), and two *Rak'at* after Al-Isha while seated, accounted as one *Rak'at* while standing (1), and eight for the night *Salāt* (8), and Al-Witr is of three (3), and two *Rak'at* of Al-Fajr (2), and the Obligatory ones are seventeen (17). So that is fifty-one (51 *Rak'at*).⁷

Also, one must not leave out four (4) *Rak'at* (offered two *Rak'at* and then two *Rak'at*) after finishing Al-Maghrib *Salāt*:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ لَا تَدَعُهُنَّ فِي حَضَرٍ وَلَا سَفَرٍ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from al-Harith ibn al-Mughirah who has said:

'Abu 'Abd Allah^{-asws} has said: 'There are four (4) *Rak'at* after Al-Maghrib. You must not omit them, regardless of being on a journey or while at home.'⁸

⁷ Al-Kafi V 3 – The Book Of *Salāt* CH 84 H 8

⁸ Al-Kafi V 3 – 439، ج3، ص: الكافي (ط - الإسلامية)، 3، ص: 439

Merits of Combining Salāt:

فَقَالَ الْجُمُعُ بَيْنَ الصَّلَاتَيْنِ يَزِيدُ فِي الرِّزْقِ وَ التَّعْقِيبُ بَعْدَ الْعَدَاةِ وَ بَعْدَ الْعَصْرِ يَزِيدُ فِي الرِّزْقِ وَ صَلَاةُ الرَّجْمِ يَزِيدُ فِي الرِّزْقِ وَ كَسْحُ الْفَنَاءِ يَزِيدُ فِي الرِّزْقِ وَ مُوَاسَاةُ الْأَخِ فِي اللَّهِ عَزَّ وَ جَلَّ تَزِيدُ فِي الرِّزْقِ

(Amir Al-Momineen^{-asws}) said: ‘The gathering between the two (compulsory) Salāts increases in the sustenance (An Extract).⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبَّاسِ النَّاقِدِ قَالَ تَفَرَّقَ مَا كَانَ فِي يَدَيَّ وَ تَفَرَّقَ عَنِّي حُرَفَائِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي مُحَمَّدٍ (عليه السلام) فَقَالَ لِي اجْمَعْ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَ الْعَصْرِ تَرَى مَا تُحِبُّ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abbas Al Naqid who said,

‘There has separated from me what was in my hands (belongings) and there have separated my business associates from me. So, I complained of that to Abu Muhammad^{-asws}, and he^{-asws} said to me: ‘Gather between the two Salāts, Al-Al-Zohr and Al-Al-Asr. You shall see what you love’.¹⁰

The Time of Al-Zohr and Al-Asr Salāt

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ فَصَّالَةَ بِنْتِ أُيُوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ وَ عُمَرَ بْنِ حَنْظَلَةَ وَ مَنْصُورَ بْنَ حَازِمٍ قَالُوا كُنَّا نَقِيسُ الشَّمْسَ بِالْمَدِينَةِ بِالذَّرَاعِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَلَا أَنْبِئُكُمْ بِأَبْيَرٍ مِنْ هَذَا إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ إِلَّا أَنْ بَيْنَ يَدَيْهَا سُبْحَةٌ وَ ذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Al Haris Bin Al Mugheira, and Umar Bin Hanzala, and Mansour Bin Hazim who said,

‘We used to estimate the sun at Al-Medina with the (shadow being of a) cubit. So Abu Abdullah^{-asws} said: ‘I^{-asws} shall notify you with (something) more clear than this. When the sun (starts to) decline, so the time for Al-Al-Zohr has entered, unless in front of it is an Optional (Salāt); and that is up to you, if you so desire to, you prolong, and if you so desire to, you shorten’.

وَ رَوَى سَعْدُ عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ اللَّؤْلُؤِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحَارِثِ بْنِ الْمُغْبِرَةِ النَّضْرِيِّ وَ عُمَرَ بْنِ حَنْظَلَةَ عَنْ مَنْصُورٍ مِثْلَهُ وَ فِيهِ إِلَيْكَ فَإِنْ كُنْتَ حَقَّقْتَ سُبْحَتَكَ فَحِينَ تَفْرُغُ مِنْ سُبْحَتِكَ وَ إِنْ طَوَّلْتَ فَحِينَ تَفْرُغُ مِنْ سُبْحَتِكَ .

⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 1 and also Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 2

¹⁰ Al-Kafi V 3 – The Book of Salāt CH 9 H 6

And Sa’ad reported from Musa Bin Al Hassan, from Al Hassan Bin Al Husayn Al Lului, from Safwan Bin Yahya, from Al Haris Bin Al Mugheira Al Nazary and Umar Bin Hanzala, from Mansour

– Similar to it, and in it is: ‘It is up to you. And if you would like to lighten your Optional (*Salāt*), so (it is) when you are free from your Optional (*Salāt*), and if you prolong it, so it is when you are free from your Optional (*Salāt*)’ (i.e.,) the time for Al-Zohr’.¹¹

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاةَيْنِ إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husyan Bin Saeed, from Al Qasim Bin Urwat, from Ubeyr Binn Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘When the sun (starts to) decline, so the time for the two *Salāts* has entered, unless this is before this’.

وَ رَوَى سَعْدٌ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدِ بْنِ الرَّقِيِّ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ جَمِيعاً عَنِ الْقَاسِمِ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الرَّقِيِّ عَنِ الْقَاسِمِ مِثْلَهُ وَ فِيهِ دَخَلَ وَقْتُ الظُّهْرِ وَ العَصْرِ جَمِيعاً وَ زَادَ ثُمَّ أَنْتَ فِي وَقْتٍ مِنْهُمَا جَمِيعاً حَتَّى تَغِيبَ الشَّمْسُ .

And it is reported by Sa’ad, from Al Husayn Bin Saeed and Muhammad Bin Khalid Al Barqy, and Al Abbas Bin Marouf, altogether from Al Qasim and Ahmad Bin Muhammad Bin Isa, from Al Barqy, from Al Qasim

– Similar to it, and in it is, ‘The time for Al-Al-Zohr and Al-Al-Asr enters together, and additionally, you would be in the time from both of these together, until the sun disappears (sets)’.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ الْبَجَلِيِّ عَنْ سَالِمِ أَبِي حَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلَهُ إِنْسَانٌ وَ أَنَا حَاضِرٌ فَقَالَ رُبَّمَا دَخَلْتُ الْمَسْجِدَ وَ بَعْضُ أَصْحَابِنَا يُصَلُّونَ العَصْرَ وَ بَعْضُهُمْ يُصَلُّونَ الظُّهْرَ فَقَالَ أَنَا أَمَرْتُهُمْ بِهَذَا لَوْ صَلَّوْا عَلَيَّ وَقْتُ وَاحِدٍ عَرَفُوا فَأَجِدُ بِرِقَابِهِمْ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim Al Bajaly, from Saalim Abu Khadeeja,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him, ‘A person and I were present, so he said, ‘Sometimes I enter the Masjid and some of our companions are praying *Salāt* Al-Al-Asr, and some of them are praying *Salāt* Al-Al-Zohr’. So he^{-asws} said: ‘I^{-asws} ordered them with that. If they had prayed *Salāt* upon one timing, they would have been recognised, and they would have been seized by their necks’.¹³

¹¹ Al-Kafi V 3 – The Book of Salāt CH 5 H 4

¹² Al-Kafi V 3 – The Book of Salāt CH 5 H 5

¹³ Al-Kafi V 3 – The Book of Salāt CH 5 H 6

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ لِي أَ تَدْرِي لِمَ جُعِلَ الذَّرَاعُ وَالذَّرَاعَانِ قَالَ قُلْتُ لِمَ قَالَ لِمَكَانِ الْفَرِيضَةِ لَكَ أَنْ تَتَّقَلَ مِنْ زَوَالِ الشَّمْسِ إِلَى أَنْ يَبْلُغَ ذِرَاعاً فَإِذَا بَلَغَ ذِرَاعاً بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكَتِ النَّافِلَةَ .

Al-Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat in Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Zurara who said,

‘He^{-asws} said to me: ‘Do you know why a cubit (an arms length¹⁴) and two cubits have been made to be?’ I said, ‘Why?’ He^{-asws} said: ‘In place of the Obligatory (*Salāt*). It is for you that you can pray Optional (*Salāts*) from the (start of the) decline of the sun up to it (the shadow) reaching one cubit. So when it (shadow) reaches to one cubit, begin with the Obligatory (*Salāt*) and leave the Optional (*Salāt*)’.¹⁵

Additional Ahadith on Salāt time are included in Appendix.

The gathering of the two *Salāts*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَلَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالنَّاسِ الظُّهْرَ وَالْعَصْرَ حِينَ زَالَتْ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْأَخْرَجَةَ قَبْلَ سُغُوطِ الشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِذَا فَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيَتَسَبَّحَ الْوَقْتُ عَلَى أُمَّتِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Zurara, from;

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} prayed *Salāt* with the people, Al-Zohr and Al-Asr when the sun (started its) decline, in a *Jam’at*, from without a reason; and he^{-saww} prayed with them Al-Al-Maghrib and Al-Al-Isha the last before the fall of the twilight, from without a reason, in a *Jam’at*. And rather, Rasool-Allah^{-saww} did it in order to expand the timing upon his^{-saww} community’.¹⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زَيْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ شَهِدْتُ الْمَغْرِبَ لَيْلَةَ مَطِيرَةَ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَحِينَ كَانَ قَرِيباً مِنَ الشَّفَقِ نَادَوْا وَ أَقَامُوا الصَّلَاةَ فَصَلَّوْا الْمَغْرِبَ ثُمَّ أَقَامُوا الصَّلَاةَ فَصَلَّوْا الْعِشَاءَ ثُمَّ انصَرَفَ النَّاسُ إِلَى مَنَازِلِهِمْ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu NAAsr, from Abdullah Bin Sinan who said,

¹⁴ From elbow to the middle figure (about 19 inches)

¹⁵ Al Kafi V 3 – The Book of Salāt CH 11 H 1

¹⁶ Al-Kafi V 3 – The Book of Salāt CH 9 H 1

‘I attended Al-Al-Maghrib *Salāt* on a rainy night in the Masjid of Rasool-Allah^{-saww}. So, when it was near to the twilight, there was a call (Azan) and the *Salāt* was established. So they prayed Al-Maghrib. Then the people were respited until they had prayed two *Rak’at* of *Salāt* (after Al-Maghrib *Salāt*). Then the caller stood up in his place in the Masjid, and established the *Salāt* (call for prayer). So, they prayed Al-Isha. Then the people dispersed to go to their houses.

فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ نَعَمْ قَدْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَجِلَ بِحَدَا .

So, I asked Abu Abdullah^{-asws} about that. So he^{-asws} said: ‘Yes. Rasool-Allah^{-saww} had performed (like) this’.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا كَانَ فِي سَفَرٍ أَوْ عَجَلَتْ بِهِ حَاجَةٌ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘It was so that whenever Rasool-Allah^{-saww} was in a journey, or due to a reason of a need, would gather together Al-Zohr and Al-Asr (Salāt), and between Al-Maghrib and Al-Isha (Salāt).

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا بَأْسَ بِأَنْ تُعَجَّلَ عِشَاءَ الْآخِرَةِ فِي السَّفَرِ قَبْلَ أَنْ يَغِيبَ الشَّمْسُ .

He (the narrator) said, ‘And he^{-asws} said: ‘Abu Abdullah^{-asws} said: ‘There is no problem with hastening the last Al-Isha (Salāt) during the journey before the disappearing of the twilight (redness)’.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بَكْرِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ كُنْتُ أَنَا وَ نَفَرٌ مِنْ أَصْحَابِنَا مُتَرَفِقِينَ فِيهِمْ مُبَيِّنٌ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ فَارْتَحَلْنَا وَ نَحْنُ نَشْكُ فِي الرِّوَالِ فَقَالَ بَعْضُنَا لِبَعْضٍ فَامْشُوا بِنَا قَلِيلًا حَتَّى نَتَبَيَّنَ الرِّوَالِ ثُمَّ نَصَلِّيْ فَفَعَلْنَا فَمَا مَشِينَا إِلَّا قَلِيلًا حَتَّى عَرَضَ لَنَا قَطَارٌ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ أَنَّى الْقَطَارُ فَرَأَيْتَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَقُلْتُ لَهُ صَلَّيْتُمْ فَقَالَ لِي أَمَرْنَا جَدِّي فَصَلَّيْنَا الظُّهْرَ وَ الْعَصْرَ جَمِيعًا ثُمَّ ارْتَحَلْنَا فَذَهَبْتُ إِلَى أَصْحَابِي فَأَعْلَمْتُهُمْ ذَلِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘I and a number of our companions were in a group; among them was Muyassar in what is between Makkah and Al-Medina. So, we rode and we were in doubt regarding the midday. So, some of us said to the others, ‘Walk a little with us until we are certain of the midday, then we should pray’. So, we did, and we had not walked except for a little until there presented to us the caravan of Abu Abdullah^{-asws}. So I said, ‘The caravan has come’. So, I saw Muhammad Bin Ismail, and I said to him, ‘Have you prayed *Salāt*?’ So he said to me, ‘My

¹⁷ Al-Kafi V 3 – The Book of Salāt CH 9 H 2

¹⁸ Al-Kafi V 3 – The Book Of *Salāt* CH 76 H 3

grandfather^{-asws} instructed us, so we prayed *Al-Al-Zohr* and *Al-Al-Asr* together, then we rode’.
So I went over to my companions and let them know of that’.¹⁹

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ حَنَانِ قَالَ سَأَلَ عَمْرُو بْنُ حَرْبِثِ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا جَالِسٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ كَانَ النَّبِيُّ (صلى الله عليه وآله) يُصَلِّي تَمَائِي رَكَعَاتِ الرَّوَالِ وَ أَرْبَعًا الْأُولَى وَ تَمَائِي بَعْدَهَا وَ أَرْبَعًا الْعَصْرَ وَ ثَلَاثًا الْمَغْرِبَ وَ أَرْبَعًا بَعْدَ الْمَغْرِبِ وَ الْعِشَاءَ الْآخِرَةَ أَرْبَعًا وَ تَمَائِي صَلَاةَ اللَّيْلِ وَ ثَلَاثًا الْوُتْرَ وَ رَكَعِي الْفَجْرِ وَ صَلَاةَ الْغَدَاةِ رَكَعَيْنِ

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazi’e, from Hanan who said,

‘Amro Bin Hureys asked Abu Abdullah^{-asws} and I was seated, so he said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Inform me about the *Salāt* of Rasool-Allah^{-saww}. So he^{-asws} said: ‘The Prophet^{-saww} used to pray eight *Rak’at* at midday, and four of the first (*Al-Al-Zohr*) and eight (*Rak’at*) after it, and four (*Rak’at*) of *Al-Al-Asr*, and three (*Rak’at*) of *Al-Maghrib*, and four (*Rak’at*) after *Al-Al-Maghrib*, and *Al-Al-Isha* the last being four (*Rak’at*), and eight (*Rak’at*) at night, and three (*Rak’at*) of *Al-Witr*, and two (*Rak’at*) of *Al-Fajr*, and the morning *Salāt* as two *Rak’at*’.

فَلْتُ جُعِلْتُ فِدَاكَ وَ إِنْ كُنْتُ أَقْوَى عَلَى أَكْثَرٍ مِنْ هَذَا يُعَذِّبُنِي اللَّهُ عَلَى كَثْرَةِ الصَّلَاةِ فَقَالَ لَا وَ لَكِنْ يُعَذِّبُ عَلَى تَرْكِ السُّنَّةِ .

I said, ‘May I be sacrificed for you^{-asws}! And if I was strong enough upon more than this, would Allah^{-azwj} Punish me upon the more *Salāts*?’ So he^{-asws} said: ‘No, but He^{-azwj} would Punish upon neglecting the Sunnah’.²⁰

وَ رَوَى زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِذَا زَالَتْ الشَّمْسُ دَخَلَ الْوَقْتَانِ الطُّهْرُ وَ الْعَصْرُ فَإِذَا غَابَتِ الشَّمْسُ دَخَلَ الْوَقْتَانِ الْمَغْرِبُ وَ الْعِشَاءُ الْآخِرَةُ. وَ جَمَعَ رَسُولُ اللَّهِ ص بَيْنَ الطُّهْرِ وَ الْعَصْرِ بِعَرَفَةَ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ وَ جَمَعَ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ بِجَمْعٍ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ

And Zarara had reported that he has heard;

Abi Jafar^{-asws} said: when sun starts to decline, then time of both *Al-Zohr* and *Al-Al-Asr* sets in and (similarly) when sun disappears, the time for *Al-Al-Maghrib* and *Al-Al-Isha* sets in and the Rasool Allah^{-saww} combined the *Al-Zohr* and *Al-Al-Asr* *Salāt* in ‘Arafah with one *Azan* and two *aqamahs*, and He^{-saww} combined *Al-Maghrib* and *Al-Isha* with one *Azan* and two *Aqamahs*.²¹

وَ رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنِ الصَّادِقِ ع أَنَّ رَسُولَ اللَّهِ ص جَمَعَ بَيْنَ الطُّهْرِ وَ الْعَصْرِ بِأَذَانٍ وَ إِقَامَتَيْنِ وَ جَمَعَ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ فِي الْحَضَرِ مِنْ غَيْرِ عَلَّةٍ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ.

And Abd Allah Ibn Sanan has narrated that he has heard it from;

¹⁹ Al-Kafi V 3 – The Book Of *Salāt* CH 76 H 4

²⁰ Al-Kafi V 3 – The Book Of *Salāt* CH 84 H 5

²¹ H.648, من لا يحضره الفقيه، ج1، ص: 216

Al-Sadiq-asws that Rasool Allah^{-saww} joined the Al-Zohr and Al-Asr Salāts with one Azan and two Aqamahs, and he^{-saww} joined the Al-Maghrib and Al-Isha Salāts without (conditions) of travel, without any (other) reasons, with one Azan and two Aqamahs.²²

الصَّلَاتَيْنِ وَ جَاءَ إِذَا رَسُولَ اللَّهِ صَلَّى جَمَعَ بَيْنَ الظُّهْرِ وَالْعَصْرِ ثُمَّ الْمَغْرِبِ وَالْعَتَمَةِ مِنْ غَيْرِ سَفَرٍ وَلَا مَرَضٍ وَ جَاءَ إِذَا لِكُلِّ صَلَاةٍ وَقْتَيْنِ أَوَّلٌ وَ آخِرٌ
The two prayers and it was said that the Rasool Allah^{-saww} combined noon and afternoon then sunset and darkness without travel or illness and it came that every prayer has two times first and last, (An extract)²³

²² H.886, من لا يحضره الفقيه، ج1، ص: 216

²³ الفقه المنسوب إلى الإمام الرضا عليه السلام، ص: 75

APPENDIX

Salāt Timings

The timing of Al-Al-Zohr and Al-Al-Asr

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ زَيْدِ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ ذَكَرَ أَنَّكَ قُلْتَ إِنَّ أَوَّلَ صَلَاةٍ افْتَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ (صلى الله عليه وآله) الظُّهُرُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ فَإِذَا زَالَتِ الشَّمْسُ لَمْ يَمْتَعَكَ إِلَّا سَبْعُ نَفَسَاتٍ ثُمَّ لَا تَزَالُ فِي وَقْتِ إِلَى أَنْ يَصِيرَ الظِّلُّ قَامَةً وَهُوَ آخِرُ الْوَقْتِ فَإِذَا صَارَ الظِّلُّ قَامَةً دَخَلَ وَقْتُ الْعَصْرِ فَلَمْ يَزَلْ فِي وَقْتِ الْعَصْرِ حَتَّى يَصِيرَ الظِّلُّ قَامَتَيْنِ وَذَلِكَ الْمَسَاءُ فَقَالَ صَدَقَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khaleefa who said,

‘I said to Abu Abdullah^{-asws}, ‘Umar Bin Hanzala came over to us from you^{-asws} with the timing’. So Abu Abdullah^{-asws} said: ‘Then, he would not have lied upon us^{-asws}’. I said, ‘He mentioned that you^{-asws} said that the first *Salāt* Allah^{-azwj} Necessitated upon His^{-azwj} Prophet^{-sawww} was Al-Al-Zohr, and these are the Words of Allah^{-azwj} Mighty and Majestic [17:78] **Establish the Prayer from the declining of the sun**. So, when the sun (starts to) decline, then nothing prevents you except for your Optional (*Salāt*). Then you do not cease to be in the timing up to the upright shadow (same length as the upright object), and it is the end of the time. So when the shadow becomes upright, the time of Al-Al-Asr enters, and you do not cease to be in the time of Al-Al-Asr until the shadow comes to be of two upright statures (in length), and that is the evening’. So, he^{-asws} said: ‘He spoke the truth’.²⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا زَالَتِ الشَّمْسُ دَخَلَ وَقْتُ الظُّهُرِ إِلَّا أَنْ بَيْنَ يَدَيْهَا سُبْحَةٌ وَذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .

Muhammad Bin Yahya, from Salama Bin Al Khattab, from Ali Bin Sayf Bin Ameyra, from his father, from Umar Bin Hanzala,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘When the sun (starts to) decline the time of Al-Al-Zohr enters except if there is Optional (*Salāt*) in front of it, and that is up to you. If you so desire to, prolong, and if you so desire to, shorten’.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَمَّا جَاءَ فِي الْحَدِيثِ أَنْ صَلَّيَ الظُّهُرَ إِذَا كَانَتْ الشَّمْسُ قَامَةً وَ قَامَتَيْنِ وَ ذِرَاعًا وَ ذِرَاعَيْنِ وَ قَدَمًا وَ قَدَمَيْنِ مِنْ هَذَا وَ مِنْ هَذَا فَمَتَى هَذَا وَ كَيْفَ هَذَا وَ قَدْ يَكُونُ الظِّلُّ فِي بَعْضِ الْأَوْقَاتِ نِصْفَ قَدَمٍ قَالَ إِنَّمَا قَالَ ظِلُّ الْقَامَةِ وَ لَمْ يَقُلْ قَامَةَ الظِّلِّ وَ ذَلِكَ أَنَّ ظِلَّ الْقَامَةِ يَحْتَلِفُ مَرَّةً يَكْثُرُ وَ مَرَّةً يَقَلُّ وَ الْقَامَةُ قَامَةٌ أَبَدًا لَا يَحْتَلِفُ

²⁴ Al-Kafi V 3 – The Book of Salāt CH 5 H 1

²⁵ Al-Kafi V 3 – The Book of Salāt CH 5 H 2

Ali Bin Ibrahim, from his father, from Salih Bin Saeed, from Yunus, from one of his men,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about what has come in the Hadeeth that Al-Al-Zohr would be prayed when the sun was one upright (in length of shadow) and two, and one cubit and two, and one step and two, from this and from there. So when is this? And how is this, and the shadow happens to be, at certain times, half a step?’ He^{-asws} said: ‘But rather, the shadow is referred to as one shadow upright and is not said as ‘uprightness of the shadow’, and that is (because) one shadow upright differs sometimes as more, and sometimes as less, and the upright (object) would be of one uprightness (size) for ever, not being different’.

ثُمَّ قَالَ ذِرَاعٌ وَ ذِرَاعَانِ وَ قَدَمٌ وَ قَدَمَانِ فَصَارَ ذِرَاعٌ وَ ذِرَاعَانِ تَفْسِيرُ الْقَامَةِ وَ الْقَامَتَيْنِ فِي الزَّمَانِ الَّذِي يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعاً وَ ظِلُّ الْقَامَتَيْنِ ذِرَاعَتَيْنِ فَيَكُونُ ظِلُّ الْقَامَةِ وَ الْقَامَتَيْنِ وَ الذِّرَاعِ وَ الذِّرَاعَتَيْنِ مُتَّفِقَيْنِ فِي كُلِّ زَمَانٍ مَعْرُوفَيْنِ مُفَسَّرًا أَحَدُهُمَا بِالْآخَرِ مُسَدِّدًا بِهِ فَإِذَا كَانَ الزَّمَانُ يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعاً كَانَ الْوَقْتُ ذِرَاعاً مِنْ ظِلِّ الْقَامَةِ وَ كَانَتْ الْقَامَةُ ذِرَاعاً مِنَ الظِّلِّ فَإِذَا كَانَ ظِلُّ الْقَامَةِ أَقْلًا أَوْ أَكْثَرَ كَانَ الْوَقْتُ مُحْضُورًا بِالذِّرَاعِ وَ الذِّرَاعَتَيْنِ

Then he^{-asws} said: ‘One cubit and two cubits, and one foot and two feet. So the one cubit and two cubits came to be an explanation of the one foot and two feet during the time in which the upright shadow happens to be of one cubit, and the shadow of the two uprights statures being of two cubits. Thus, the shadow of the upright stature and two upright statures, and one cubit and two cubits happen to be co-incident during every time, both recognised, one of them being interpreted by the other, being supported by it. So when it was the time wherein the shadow of the stature happens to be of one cubit, it would be the time of one cubit from the shadow of the upright stature, and the upright cubit would be from the shadow. So when the upright shadow is less or more, it would be the time limited by the cubit and the two cubits.

فَهَذَا تَفْسِيرُ الْقَامَةِ وَ الْقَامَتَيْنِ وَ الذِّرَاعِ وَ الذِّرَاعَتَيْنِ .

So, this is the interpretation of the upright stature and the two upright statures, and the one cubit and the two cubits’.²⁶

The time for Al Al-Maghrib and the last Al-Isha (Salāts)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ وَفْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ وَ تَدْرِي كَيْفَ ذَلِكَ قُلْتُ لَا قَالَ لِأَنَّ الْمَشْرِقَ مُطِيلٌ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتِ الْحُمْرَةُ مِنْ هَاهُنَا .

²⁶ Al-Kafi V 3 – The Book of Salāt CH 5 H 7

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Ahmad Bin Asheym, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: ‘The time for Al-Maghrib is when the redness goes away from the east. And do you know how that is?’ I said, ‘No’. He^{-asws} said: ‘Because the east overlooks upon the west like this’, and he^{-asws} raised his^{-asws} right hand above his^{-asws} left, ‘So when (the sun) disappears from over here, the redness goes away from over there’.²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ خَالِدِ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا غَابَتِ الْحُمْرَةُ مِنْ هَذَا الْجَانِبِ يَعْنِي مِنَ الْمَشْرِقِ فَقَدْ غَابَتِ الشَّمْسُ مِنْ شَرْقِ الْأَرْضِ وَغَرَبَتَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Qasi Bin Urwa, from Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja’far^{-asws} having said: ‘When the redness disappears from this side, meaning from the east, so the sun has set from the east of the earth and its west’.²⁸

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي وَلَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ خَلَقَ حِجَاباً مِنْ ظُلْمَةٍ يَمَّا يَلِي الْمَشْرِقَ وَ وَكَّلَ بِهِ مَلَكاً فَإِذَا غَابَتِ الشَّمْسُ اعْتَرَفَ ذَلِكَ الْمَلَكُ عُزْفَةً بِيَدِهِ ثُمَّ اسْتَقْبَلَ بِهَا الْمَغْرِبَ يَتَّبِعُ الشَّفَقَ وَ يُخْرِجُ مِنْ بَيْنِ يَدَيْهِ قَلِيلاً قَلِيلاً وَ يَمْضِي فَيُؤَيِّنُ الْمَغْرِبَ عِنْدَ سُفُوطِ الشَّفَقِ فَيَسْرِعُ [بِالظُّلْمَةِ] الظُّلْمَةَ ثُمَّ يَعُودُ إِلَى الْمَشْرِقِ فَإِذَا طَلَعَ الْفَجْرُ نَشَرَ جَنَاحَيْهِ فَاسْتَأَقَ الظُّلْمَةَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ حَتَّى يُؤَيِّنَ بِهَا الْمَغْرِبَ عِنْدَ طُلُوعِ الشَّمْسِ .

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Wallad who said,

‘Abu Abdullah^{-asws} said ‘Allah^{-azwj} Created a veil of darkness from what follows the east and Allocated an Angel with it. So, when the sun sets, that Angel scoops out a scoop with his hand, then faces the west with it followed by the twilight and takes it out from his hand, little by little, and he goes (on doing that). So the Al-Maghrib is complete during the falling of the sun. So the darkness is released (into the darkness). Then he returns to the east. So when the dawn emerges, he spreads his wings, so the darkness urges on from the east to the west until the west is completed with it during the emergence of the sun’.²⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ وَقْتُ سُفُوطِ الْفَرَسِ وَ وَجُوبِ الْإِفْطَارِ أَنْ تَقُومَ بِحِدَاةِ الْقِبْلَةِ وَ تَتَفَقَّدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ فَإِذَا جَارَتْ فَمَمَّةُ الرَّأْسِ إِلَى نَاجِيَةِ الْمَغْرِبِ فَقَدْ وَجَبَ الْإِفْطَارُ وَ سَقَطَ الْفَرَسُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Ibn Abu Umeyr, from the one who mentioned it,

²⁷ Al-Kafi V 3 – The Book of Salāt CH 6 H 1

²⁸ Al-Kafi V 3 – The Book of Salāt CH 6 H 2

²⁹ Al-Kafi V 3 – The Book of Salāt CH 6 H 3

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The time of the falling of the disc (setting of the sun), and Obligation of the breaking of the Fast is that you stand parallel to the Qiblah, and the redness which raised from the east is lost. So when it exceeds the top of the head to the western area, so the breaking of the Fast is Obligated and the disc has fallen (the sun has set)’.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ خَرِيزِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَقْتُ الْمَغْرِبِ إِذَا غَابَ الْفَرْصُ فَإِنْ رَأَيْتَ بَعْدَ ذَلِكَ وَ قَدْ صَلَّيْتَ فَأَعِدِ الصَّلَاةَ وَ مَضَى صَوْمُكَ وَ تَكْفُفٌ عَنِ الطَّعَامِ إِنْ كُنْتَ أَصَبْتَ مِنْهُ شَيْئًا .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’far^{-asws} said: ‘The time for Al-Maghrib is when the disc disappears (the sun sets). So when you see it (the sun) after that, and you have already prayed *Salāt*, so repeat the *Salāt*, and continue your Fast, and refrain from the food, if you have taken something from it’.³¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ زَيْدِ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتِ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ قَالَ وَقْتُ الْمَغْرِبِ إِذَا غَابَ الْفَرْصُ إِلَّا أَنْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ سَلَّمَ) أَحْرَجَ الْمَغْرِبَ وَ يَجْمَعُ بَيْنَهُمَا وَ بَيْنَ الْعِشَاءِ فَقَالَ صَدَقَ وَ قَالَ وَقْتُ الْعِشَاءِ حِينَ يَغِيبُ الشَّمْسُ إِلَى ثُلُثِ اللَّيْلِ وَ وَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيَءَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khalifa who said,

‘I said to Abu Abdullah^{-asws} that Umar Bin Hanzala came over to us from you^{-asws} with the timings (of *Salāt*). So Abu Abdullah^{-asws} said: ‘Then he would not have lied upon us^{-asws}’. I said, ‘He said the timing for Al-Maghrib is when the disc disappears (the sun sets) except that Rasool-Allah^{-saww}, when the journey was tiring upon him^{-saww}, delayed Al-Maghrib and gathered between it and Al-Isha’. So he^{-asws} said: ‘He spoke the truth’. And he^{-asws} said: ‘The time for Al-Isha is when the redness disappears to a third of the night, and the time for Al-Fajr is when it (the darkness) clears and there is brightness’.³²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا غَرَبَتِ الشَّمْسُ فَعَابَ فَرْصُهَا .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I heard him^{-asws} saying: ‘The time for Al-Maghrib is when the sun sets, so its disc disappears’.³³

³⁰ Al-Kafi V 3 – The Book of Salāt CH 6 H 4

³¹ Al-Kafi V 3 – The Book of Salāt CH 6 H 5

³² Al-Kafi V 3 – The Book of Salāt CH 6 H 6

³³ Al-Kafi V 3 – The Book of Salāt CH 6 H 7

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ وَقْتِ الْمَغْرِبِ فَقَالَ إِنَّ جَبْرَيْلَ (عليه السلام) أَتَى النَّبِيَّ (صلى الله عليه وآله) لِيَكُلَّ صَلَاةٍ بِوَقْتَيْنِ غَيْرَ صَلَاةِ الْمَغْرِبِ فَإِنَّ وَقْتَهَا وَاحِدٌ وَ وَقْتَهَا وَجُوهًا .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Hareyz, from Zayd Al Shihaam who said,

'I asked Abu Abdullah^{-asws} about the time for Al-AI-Maghrib. So he^{-asws} said: 'Jibraeel^{-as} came over to the Prophet^{-saww} with two timings for every *Salāt* except for Al-AI-Maghrib *Salāt*, for its time is one, and its timing is its Obligatory'.³⁴

وَرَوَاهُ عَنْ زُرَّارَةَ وَ الْفُضَيْلِ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنَّ لِكُلِّ صَلَاةٍ وَقْتَيْنِ غَيْرِ الْمَغْرِبِ فَإِنَّ وَقْتَهَا وَاحِدٌ وَ وَقْتَهَا وَجُوهًا وَ وَقْتُ فَوْتَهَا سُفُوطُ الشَّمْفَقِ .

And it is reported from Zurara and Al Fuzayl who both said,

'Abu Ja'far^{-asws} said: 'For every *Salāt* are two timings apart from Al-AI-Maghrib. So it's time is one, and its time is its Obligatory time, and the time for its expiry is the falling of the redness (from sight)'.
 وَ رُوِيَ أَيْضًا أَنَّ هَا وَقْتَيْنِ آخِرٍ وَقْتَهَا سُفُوطُ الشَّمْفَقِ .

And it is reported as well that for it are two timings, the last of its timing being the falling of the redness (from sight)'.
 وَ لَيْسَ هَذَا بِمَا يُخَالِفُ الْحَدِيثَ الْأَوَّلَ إِنَّ هَا وَقْتًا وَاحِدًا لِأَنَّ الشَّمْفَقَ هُوَ الْحُمْرَةُ وَ لَيْسَ بَيْنَ عَيْبُوبَةِ الشَّمْسِ وَ بَيْنَ عَيْبُوبَةِ الشَّمْفَقِ إِلَّا شَيْءٌ يَسِيرٌ وَ ذَلِكَ أَنَّ عَلَامَةَ عَيْبُوبَةِ الشَّمْسِ بُلُوغُ الْحُمْرَةِ الْقَبْلَةَ وَ لَيْسَ بَيْنَ بُلُوغِ الْحُمْرَةِ الْقَبْلَةَ وَ بَيْنَ عَيْبُوبَتِهَا إِلَّا قَدْرٌ مَا يُصَلِّي الْإِنْسَانُ صَلَاةَ الْمَغْرِبِ وَ نَوَافِلَهَا إِذَا صَلَّاهَا عَلَى تَوَدَّةٍ وَ سُكُونٍ وَ قَدْ تَفَقَّدْتُ ذَلِكَ غَيْرَ مَرَّةٍ وَ لِذَلِكَ صَارَ وَقْتُ الْمَغْرِبِ ضَيِّقًا .

And this is not from what opposes the first Hadeeth. For it is one timing, because the twilight, it is the redness, and there is not between the setting of the sun and the setting of the redness except for a small thing, and that is that a sign of the setting of the sun is when the redness reaches overhead, and there is not between the reaching of the redness overhead and its disappearance except for a measurement of what the human being would pray the Al-Maghrib *Salāt* and its Optional, when he prays it upon unhurriedness and tranquillity, and I have surveyed it many a time, and it is due to that, then time for Al-AI-Maghrib is narrow'. (P.S. – This is not part of the Hadeeth and looks like a comment to me, probably from Kulayni himself).³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ قَالَ سَأَلَ عَلِيُّ بْنُ سَبَاطٍ أَبَا الْحَسَنِ (عليه السلام) وَ نَحْنُ نَسْمَعُ الشَّمْفَقَ الْحُمْرَةَ أَوْ الْبَيَاضَ فَقَالَ الْحُمْرَةُ لَوْ كَانَ الْبَيَاضُ كَانَ إِلَى ثُلُثِ اللَّيْلِ .

³⁴ Al-Kafi V 3 – The Book of Salāt CH 6 H 8

³⁵ Al-Kafi V 3 – The Book of Salāt CH 6 H 9

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal who said,

'Ali Bin Asbaat asked Abu Al-Hassan^{-asws} and we were listening, 'Is the twilight the redness or the whiteness?' So he^{-asws} said: 'The redness. If it was the whiteness, it would have been up to the third of the night'.³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عِمْرَانَ بْنِ عَلِيٍّ الْخَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَتَى يَجِبُ الْعَتَمَةُ قَالَ إِذَا غَابَ الشَّمْسُ وَالشَّمْسُ الْخُمْرَةُ فَقَالَ عَبْدُ اللَّهِ أَصْلَحَكَ اللَّهُ إِنَّهُ يُتَمَّى بَعْدَ ذَهَابِ الْخُمْرَةِ ضَوْؤُهُ شَدِيدٌ مُعْتَرِضٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ الشَّمْسَ إِذَا هُوَ الْخُمْرَةُ وَ لَيْسَ الضَّوْءُ مِنَ الشَّمْسِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Muhammad Al hajjal, from Sa'albat Bin Maymoun, from Imran Bin Ali Al Halby who said,

'I asked Abu Abdullah^{-asws}, 'When is the darkness (Al-Al-Isha *Salāt*) Obligated?' He^{-asws} the twilight disappears, and the twilight is the redness'. So Ubeydullah said objecting, 'May Allah^{-azwj} Keep you^{-asws} well! Intense brightness tends to remain after the departure of the redness'. So Abu Abdullah^{-asws} said: 'The twilight, rather it is the redness, and the brightness is not from the twilight'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُثَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا غَرَبَتِ الشَّمْسُ دَخَلَ وَقْتُ الصَّلَاةَيْنِ إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Urwa, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the sun sets, the time for the two *Salāts* (Al-Al-Maghrib and Al-Al-Isha) enters, unless this is before this'.³⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَنَانَ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ لَا أَنَّ أَشَقَّ عَلَيَّ أَتَمَّتِي لِأَخْرَجْتُ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhmmad, from Al Washa, from Aban, from Abu Baseer,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Had it not been grievous upon my^{-saww} community, I^{-saww} would have delayed Al-Al-Isha (*Salāt*) up to a third of the night'.

وَ رُوِيَ أَيْضًا إِلَى نِصْفِ اللَّيْلِ .

³⁶ Al-Kafi V 3 – The Book of Salāt CH 6 H 10

³⁷ Al-Kafi V 3 – The Book of Salāt CH 6 H 11

³⁸ Al-Kafi V 3 – The Book of Salāt CH 6 H 12

And it is reported as well (that he^{-saww} said): ‘Up to half the night’.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ وَقْتُ الْمَغْرِبِ فِي السَّفَرِ إِلَى رُبْعِ اللَّيْلِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Muhammad Bin Al Waleed, from Aban Bin Usman, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The time for Al-Al-Maghrib during the journey is up to a quarter of the night’.⁴⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّثَّانِ قَالَ كَتَبْتُ إِلَيْهِ الرَّجُلُ يَكُونُ فِي الدَّارِ تَمْنَعُهُ حِطَّاءُهَا النَّظَرُ إِلَى حُمْرَةِ الْمَغْرِبِ وَ مَعْرِفَةَ مَغِيبِ الشَّمْسِ وَ وَقْتُ صَلَاةِ الْعِشَاءِ الْأَخْرَةَ مَتَى يُصَلِّيَهَا وَ كَيْفَ يَصْنَعُ فَوَقَّعَ (عليه السلام) يُصَلِّيَهَا إِذَا كَانَ عَلَى هَذِهِ الصِّفَةِ عِنْدَ قَصْرَةِ النُّجُومِ وَ الْمَغْرِبِ عِنْدَ اشْتِبَاكِهَا وَ بَيَاضِ مَغِيبِ الشَّمْسِ قَصْرَةَ النُّجُومِ إِلَى بَيَاضِهَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin A Rayyan who said,

‘I wrote to him^{-asws}, ‘A man happens to be in the house the walls of which prevent him from looking at the redness of Al-Al-Maghrib and recognising the disappearance of the twilight, and the time for *Salāt* of Al-Al-Isha the last (Salāt). When should he pray it, and how should he deal with it?’ So he^{-asws} signed: ‘He should pray it when it was upon these descriptions during the abundance of the stars (being visible); and Al-Al-Maghrib is during its clashing, and whiteness of the disappearance of the sun, a few stars, up to its clarity’.⁴¹

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ كَتَبْتُ إِلَى الرَّضَا (عليه السلام) ذَكَرَ أَصْحَابُنَا أَنَّهُ إِذَا زَالَتْ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ وَ الْعَصْرِ وَ إِذَا غَرَبَتْ دَخَلَ وَقْتُ الْمَغْرِبِ وَ الْعِشَاءِ الْأَخْرَةَ إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ فِي السَّفَرِ وَ الْحَضَرِ وَ أَنَّ وَقْتُ الْمَغْرِبِ إِلَى رُبْعِ اللَّيْلِ فَكَتَبَ كَذَلِكَ الْوَقْتُ غَيْرَ أَنَّ وَقْتُ الْمَغْرِبِ ضَيِّقٌ وَ آخِرٌ وَقْتُهَا ذَهَابُ الحُمْرَةِ وَ مَصِيرُهَا إِلَى الْبَيَاضِ فِي أَفْقِ الْمَغْرِبِ .

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ismail Bin Mihran who said,

‘I wrote to Al-Reza^{-asws}, ‘Our companions are mentioning that when the sun (starts to) decline, so the time for Al-Al-Zohr and Al-Al-Asr has entered, and when it sets, so the time for Al-Al-Maghrib and Al-Al-Isha the last has entered, until this is before this during the journey as well as the staying, and that the time for Al-Al-Maghrib is up to a quarter of the night’. So he^{-asws} wrote: ‘The timing is like that apart from that the time for Al-Al-Maghrib is narrow, and the end of its time is the departure of the redness and its becoming to the whiteness in the western horizon’.⁴²

³⁹ Al-Kafi V 3 – The Book of Salāt CH 6 H 13

⁴⁰ Al-Kafi V 3 – The Book of Salāt CH 6 H 14

⁴¹ Al-Kafi V 3 – The Book of Salāt CH 6 H 15

⁴² Al-Kafi V 3 – The Book of Salāt CH 6 H 16