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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

Well known as 'The trustworthy of Al-Islam Al-Kulayni'

Who died in the year 329 H

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (1)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّم 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.

باب فَضْلِ الصَّلَاةِ

Chapter 1 – The merit of (Salāt)

قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكُلَيْبِيُّ مُصَنِّفُ هَذَا الْكِتَابِ رَحِمَهُ اللَّهُ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَفْضَلِ مَا يَتَّقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ وَأَحَبِّ ذَلِكَ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا هُوَ فَقَالَ مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ أَلَّا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عِيْسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلَام) قَالَ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزَّكَاةِ مَا كُفْتُ حَيًّا .

Muhammad Bin Yaqoub Al Kulayni, the author of this book, may Allah^{azwj} have Mercy on him, says, 'Muhammad Bin Yahya narrated to me, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mhaboub, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} about the most superior of what would cause the servants to be closer to their Lord^{azwj} and the most Beloved of that to Allah^{azwj} Mighty and Majestic, 'What is it?' So he^{asws} said: 'I^{asws} do not know of anything, after the recognition (of the Wilayah), anything more superior than this *Salāt*. Do you not see that the righteous servant Isa^{as} Bin Maryam^{as} said: '**[19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the *Salāt* (Prayer) and the *Zakāt* for as long as I live**'?¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ الصَّلَاةُ وَ هِيَ آخِرُ وَصَايَا الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَام) فَمَا أَحْسَنَ الرَّجُلُ يَغْتَسِلُ أَوْ يَتَوَضَّأُ فَيَسْبِغُ الْوُضُوءَ ثُمَّ يَتَنَحَّى حَيْثُ لَا يَرَاهُ أَنْبِيسُ فَيُشْرِفُ عَلَيْهِ وَ هُوَ رَاكِعٌ أَوْ سَاجِدٌ إِنَّ الْعَبْدَ إِذَا سَجَدَ فَأَطَالَ السُّجُودَ نَادَى إِبْلِيسَ يَا وَيْلَاهُ أَطَاعَ وَ عَصَيْتُ وَ سَجَدَ وَ أَبَيْتُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Haroun Bin Kharja, from Zayd Al Shahham,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The most beloved of deeds to Allah^{azwj} Mighty and Majestic is the *Salāt*, and it is the last of the bequests of the Prophets^{as}. So what is better for the man than he washes or performs *Wuzu* (ablution), so he accomplishes the *Wuzu*, then he steps aside where no person can see him, and He^{azwj} Watches him and he is either *Rukū* or *Sajdah*? The servant, when he performs *Sajdah*, and prolongs the *Sajdah* (prostration), Iblees^{la} calls out, 'O woe! He obeys and I^{la} disobeyed, and he performs *Sajdah* and I^{la} refused'².

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرَّضَا يَقُولُ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَجَلَّ وَ هُوَ سَاجِدٌ وَ ذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ وَ اسْجُدْ وَ اقْتَرِبْ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Washha who said,

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

² Al Kafi V 3 – The Book of Salāt CH 1 H 2

'I heard Al-Reza^{asws} saying: 'The servant cannot happen to be (any) closer to Allah^{azwj} Mighty and Majestic than when he is performing *Sajdah*, and these are the Words of the Mighty and Majestic [96:19] and make obeisance and get closer (to Allah).³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا قَامَ الْمُصَلِّي إِلَى الصَّلَاةِ نَزَلَتْ عَلَيْهِ الرَّحْمَةُ مِنْ أَعْنَانِ السَّمَاءِ إِلَى أَعْنَانِ الْأَرْضِ وَ حَفَّتْ بِهِ الْمَلَائِكَةُ وَ نَادَاهُ مَلَكٌ لَوْ يَعْلَمُ هَذَا الْمُصَلِّي مَا فِي الصَّلَاةِ مَا أَنْقَلَتْ .

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

'I heard Abu Abdullah^{asws} saying: 'When the praying one stands for the *Salāt*, the Mercy Descends upon him from the horizons of the sky to the horizons of the earth, and the Angels surround him, and an Angel Calls out: 'Had this praying one known what is in the *Salāt*, he would not turn around (finish)'.⁴

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا قَامَ الْعَبْدُ الْمُؤْمِنُ فِي صَلَاتِهِ نَظَرَ اللَّهُ إِلَيْهِ أَوْ قَالَ أَقْبَلَ اللَّهُ عَلَيْهِ حَتَّى يَنْصَرِفَ وَ أَطْلَنَتْهُ الرَّحْمَةُ مِنْ فَوْقِ رَأْسِهِ إِلَى أَفْقِ السَّمَاءِ وَ الْمَلَائِكَةُ تَحْفَهُ مِنْ حَوْلِهِ إِلَى أَفْقِ السَّمَاءِ وَ وَكَّلَ اللَّهُ بِهِ مَلَكًا قَائِمًا عَلَى رَأْسِهِ يَقُولُ لَهُ أَيُّهَا الْمُصَلِّي لَوْ تَعْلَمُ مَنْ يَنْظُرُ إِلَيْكَ وَ مَنْ تُنَاجِي مَا التَّفَتَّ وَ لَا زِلْتَ مِنْ مَوْضِعِكَ أَبَدًا .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'When the believing servant stands regarding his *Salāt*, Allah^{azwj} Looks at him', or said, 'Allah^{azwj} Turns towards him until he leaves, and the Mercy Shades him from above his head up to the horizons of the sky; and the Angels surround him from around him up to the horizons of the sky, and Allah^{azwj} Allocates an Angel with him, standing upon his head, saying to him: 'O you praying one! Had you known the One^{azwj} Who is Looking at you, and the One^{azwj} you are whispering to, you will not turn around nor cease to be in your place, ever'.⁵

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ الصَّلَاةُ قُرْبَانٌ كُلُّ تَقِيٍّ .

Abu Dawood, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzayl,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The *Salāt* is an offering of every pious one'.⁶

عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) صَلَاةٌ قَرِيضَةٌ خَيْرٌ مِنْ عَشْرِينَ حَجَّةً وَ حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُتَصَدَّقُ مِنْهُ حَتَّى يَفْتَنَى .

From him, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Ibn Muskan, from Ismai I Bin ammar, from Abu Baseer who said,

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

⁴ Al Kafi V 3 – The Book of Salāt CH 1 H 4

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

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

'Abu Abdullah^{asws} said: 'The *Salāt* is an Obligation, being better than twenty Hajj; and a Hajj is better than a house filled with gold given in charity until it depletes'.⁷

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ مَرَّ بِالنَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) رَجُلٌ وَهُوَ يُعَالِجُ بَعْضَ حُجْرَاتِهِ فَقَالَ يَا رَسُولَ اللَّهِ أَلَا أَكْفِيكَ فَقَالَ شَأْنُكَ فَلَمَّا فَرَغَ قَالَ لَهُ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَاجَتُكَ قَالَ الْجَنَّةُ فَأُتِرَقَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ قَالَ نَعَمْ فَلَمَّا وَلَّى قَالَ لَهُ يَا عَبْدَ اللَّهِ أَعِنَّا بِطَوْلِ السُّجُودِ .

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man passed by the Prophet^{saww} and he^{saww} was repairing one of his^{saww} chambers, so he said, 'O Rasool-Allah^{saww}! Can I suffice (help) you^{saww}? So he^{saww} said: 'If you so like'. So when he was free, Rasool-Allah^{saww} said to him: '(What) is your need?' He said, 'The paradise'. So Rasool-Allah^{azwj} remained silent, then said: 'Yes (Granted)'. So when he turned around (to leave), he^{saww} said to him: 'O servant of Allah^{azwj}! Assist us^{saww} by prolonging *Sajdah* (the *Zakāt*)'.⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدَ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ حَمَزَةَ بْنِ حُمْرَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَثَلُ الصَّلَاةِ مَثَلُ عَمُودِ الْفُسْطَاطِ إِذَا تَبَّتِ الْعُمُودُ نَفَعَتِ الْأَطْنَابُ وَالْأَوْتَادُ وَالْغِشَاءُ وَإِذَا انْكَسَرَ الْعُمُودُ لَمْ يَنْفَعِ طُنْبٌ وَلَا وَتْدٌ وَلَا غِشَاءٌ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Hamza Bin Humran, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'An example of the *Salāt* is like an example of the pillars of the tent. When the pillars are firm, the ropes and the pegs and the covering would be of benefit; and when the pillars break, neither the ropes, nor the pegs, nor the covering would be of (any) benefit'.⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ الْحَسَنَاتِ يُدْهِبْنَ السَّيِّئَاتِ قَالَ صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ .

Muhammad Bin Isamil, from Al Fazl Bin Shazan, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [11:114] **surely good deeds take away evil deeds**. He^{asws} said: 'A *Salāt* of the Believer at night erases the sins committed by him during the day'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ قَبِلَ اللَّهُ مِنْهُ صَلَاةً وَاحِدَةً لَمْ يُعَذِّبْهُ وَمَنْ قَبِلَ مِنْهُ حَسَنَةً لَمْ يُعَذِّبْهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

⁷ Al Kafi V 3 – The Book of *Salāt* CH 1 H 7

⁸ Al Kafi V 3 – The Book of *Salāt* CH 1 H 8

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

¹⁰ Al Kafi V 3 – The Book of *Salāt* CH 1 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one from whom Allah^{azwj} Accepts one *Salāt*, He^{azwj} would not Punish him, and the one from whom He^{azwj} Accepts a good deeds, He^{azwj} would not Punish him'.¹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ صَلَّى رَكَعَتَيْنِ يَعْلَمُ مَا يَقُولُ فِيهِمَا أَنْصَرَفَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ ذَنْبٌ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Sayf, from his father who said,

'It was narrated to me from the one who heard Abu Abdullah^{asws} saying: 'The one who prays two *Rak'at* (*Rak'ats*) of *Salāt*, knowing what he is saying in these two, would leave and there would not be between him and Allah^{azwj}, a sin'.¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الصَّلَاةُ مِيزَانٌ مَنْ وَفَى اسْتَوْفَى .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'The *Salāt* is a scale, the one who balances (it), would be Balanced with (on the Day of Judgement)'.¹³

بَابُ مَنْ حَافِظٌ عَلَى صَلَاتِهِ أَوْ ضَيَعَهَا

Chapter 2 – The one who preserves upon his *Salāt* or wastes it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ كُنْتُ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِالْمُزْدَلِيفَةِ فَلَمَّا أَنْصَرَفَ التَّفَتُّ إِلَيَّ فَقَالَ يَا أَبَانَ الصَّلَوَاتُ الْخَمْسُ الْمَفْرُوضَاتُ مِنْ أَقَامَ حُدُودَهُنَّ وَ حَافِظٌ عَلَى مَوَاقِيْتِهِنَّ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ لَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ وَ مَنْ لَمْ يُقِمِ حُدُودَهُنَّ وَ لَمْ يُحَافِظْ عَلَى مَوَاقِيْتِهِنَّ لَقِيَ اللَّهَ وَ لَا عَهْدَ لَهُ وَ إِنْ شَاءَ عَذَبَهُ وَ إِنْ شَاءَ عَفَرَ لَهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Al hakkan, from Aban Bin Taghlab who said,

'I was praying *Salāt* behind Abu Abdullah^{asws} at Al-Muzdalifa. So when he^{asws} finished, he^{asws} turned around to me and said: 'O Aban! The five *Salāts* are Obligatory. The one who establishes their limits and preserves upon their (Prescribed) timings would meet Allah^{azwj} on the Day of Judgement, and for him would be, in His^{azwj} Presence, a deed he would be entering the Paradise with; but the one who does not establish its limits and does not preserve upon its (Prescribed) timings, would meet Allah^{azwj} and there would be no deed for him. If He^{azwj} so Desires to, He^{azwj} would Punish him, and if He^{azwj} so Desires to, He^{azwj} would Forgive him'.¹⁴

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

¹² Al Kafi V 3 – The Book of *Salāt* CH 1 H 12

¹³ Al Kafi V 3 – The Book of *Salāt* CH 1 H 13

¹⁴ Al Kafi V 3 – The Book of *Salāt* CH 2 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي أَنْبَسٍ قَالَ صَلَّى مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمَغْرِبَ بِالْمُرْدَلِفَةِ فَلَمَّا أَنْصَرَفَ أَقَامَ الصَّلَاةَ وَ صَلَّى الْعِشَاءَ الْأَخْرَةَ لَمْ يَرْكَعْ بَيْنَهُمَا

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Abu Umeyr, from Abdul Rahman Bin Al hajjaj, from Aban Bin Taghlab who said,

'I prayed Maghrib *Salāt* with Abu Abdullah^{asws} at Al-Muzdalifa. So when he^{asws} finished, he^{asws} recited *Iqamah* of the *Salāt* and prayed the last Isha, not praying even one *Rak'at* between the two.

ثُمَّ صَلَّيْتُ مَعَهُ بَعْدَ ذَلِكَ بِسَنَةِ فَصَلَّى الْمَغْرِبَ ثُمَّ قَامَ فَتَنَفَّلَ بِأَرْبَعِ رَكَعَاتٍ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ الْأَخْرَةَ ثُمَّ التَّقَتَ إِلَيَّ فَقَالَ يَا أَبَانَ هَذِهِ الصَّلَوَاتُ الْخَمْسُ الْمَفْرُوضَاتُ مِنْ أَقَامَهُنَّ وَ حَافِظَهُنَّ عَلَى مَوَاقِيَتِهِنَّ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ لَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ وَ مَنْ لَمْ يُصَلِّهُنَّ لِمَوَاقِيَتِهِنَّ وَ لَمْ يُحَافِظْ عَلَيْهِنَّ فَذَلِكَ إِلَيْهِ إِنْ شَاءَ عَفَرَ لَهُ وَ إِنْ شَاءَ عَذَبَهُ .

Then I prayed *Salāt* with him^{asws} a year after that, so he^{asws} prayed Al-Maghrib, then recited Iqaama and optionally prayed four *Rak'at* (*Rak'ats*). Then he^{asws} recited *Iqamah* and he^{asws} prayed the last Isha. Then he^{asws} turned around to me and he^{asws} said: 'O Aban! These five *Salāts* are Obligatory. The one who establishes these and preserves upon their (Prescribed) timings, will meet Allah^{azwj} on the Day of Judgement, and for him would be, in His^{azwj} Presence, a deed he would be entering the Paradise with; but the one who does not pray these in their (Prescribed) timings and does not preserve upon these, so that would be up to Him^{azwj}. If He^{azwj} so Desires to He^{azwj} would Forgive him, and if He^{azwj} so Desires to, He^{azwj} would Punish him'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قِيلَ لَهُ وَ أَنَا حَاضِرُ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ خَالِيًا فَيَدْخُلُهُ الْعُجْبُ فَقَالَ إِذَا كَانَ أَوَّلَ صَلَاتِهِ بِنِيَّةٍ يُرِيدُ بِهَا رَبَّهُ فَلَا يَضُرُّهُ مَا دَخَلَهُ بَعْدَ ذَلِكَ فَلْيَمُضْ فِي صَلَاتِهِ وَ لِيَخْسَأَ الشَّيْطَانُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Ammar,

from Abu Abdullah^{asws}, said, 'It was said to him^{asws} and I was present, 'The man happens to be in his *Salāt* devoid (of negative feelings), and the ego enters into him'. So he^{asws} said: 'When it was the beginning of the *Salāt* his intention being intending for his Lord^{azwj}, so whatever enters into him after that, it would not harm him. So let him continue in his *Salāt* and let him debase Satan^{la}'.¹⁶

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَام) يَقُولُ كُلُّ سَهْوٍ فِي الصَّلَاةِ يُطْرَحُ مِنْهَا غَيْرَ أَنَّ اللَّهَ تَعَالَى يُتِمُّ بِالنَّوَابِلِ إِنْ أَوَّلَ مَا يُحَاسِبُ بِهِ الْعَبْدُ الصَّلَاةَ فَإِنْ قُبِلَتْ قُبِلَ مَا سِوَاهَا

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Husayn Bin Usman, from Sama'at, from Abu Baseer who said,

'I heard Abu Ja'far^{asws} saying: 'Every mistake in the *Salāt* is dropped from it, apart from that Allah^{azwj} the Exalted would Completed it with the optional (*Salāt*). The first

¹⁵ Al Kafi V 3 – The Book of *Salāt* CH 2 H 2

¹⁶ Al Kafi V 3 – The Book of *Salāt* CH 2 H 3

of what the servant would be Reckoned with is the *Salāt*, so if it is Accepted, what is besides it would be Accepted.

إِنَّ الصَّلَاةَ إِذَا ارْتَفَعَتْ فِي أَوَّلِ وَقْتِهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ بَيْضَاءُ مُشْرِقَةٌ تَقُولُ حَفِظْتَنِي حَفِظَكَ اللَّهُ وَ إِذَا ارْتَفَعَتْ فِي غَيْرِ وَقْتِهَا بَعِيرٌ حُدُودَهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ سَوْدَاءُ مُظْلِمَةٌ تَقُولُ ضَيَعْتَنِي ضَيَعَكَ اللَّهُ .

The *Salāt*, when it is raised during the beginning of its (Prescribed) timing, returns to its owner and it is white, shining, saying: ‘You preserved me, may Allah^{azwj} Protect you’; and when it is raised during other than its (prescribed) timing, without its limits, return to its owner at it is black, dark, saying: ‘You wasted me, may Allah^{azwj} Waste you (your efforts)’.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ سَأَلْتُ عَبْدًا صَالِحًا (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ قَالَ هُوَ التَّضْيِيعُ .

Muhammad Bin Yahya, from Ahmad in Muhammad, from Al Husayn, from Muhammad Bin Al Fuzayl who said,

‘I asked Abd Al-Salih^{asws} (7th Imam^{asws}) about the Words of Allah^{azwj} Mighty and Majestic [107:5] **Who are unmindful of their Salāts**. He^{asws} said: ‘It is the wasting (of the Salāt)’.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ يُصَلِّي فَلَمْ يُتِمَّ رُكُوعَهُ وَ لَا سُجُودَهُ فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَفَرَ كَنَفْرِ الْغُرَابِ لَنْ مَاتَ هَذَا وَ هَكَذَا صَلَاتُهُ لَيَمُوتَنَّ عَلَى غَيْرِ دِينِي .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘While Rasool-Allah^{saww} was seated in the Masjid when a man entered. So he stood and prayed *Salāt*, and he^{saww} neither completed his *Rukū* nor his *Sajdah*. So he^{saww} said: ‘He pecks the like pecking of the crow. If this one were to die and this is how his *Salāt* is, he would have died upon other than my^{saww} Religion’.¹⁹

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَا تَتَهَاوَنُ بِصَلَاتِكَ فَإِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ عِنْدَ مَوْتِهِ لَيْسَ مِنِّي مَنْ اسْتَخَفَّ بِصَلَاتِهِ لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِرًا لَا يَرُدُّ عَلَيَّ الْحَوْضَ لَا وَ اللَّهِ .

From him, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘Do not be careless with your *Salāt*, for the Prophet^{saww} said during his^{saww} passing away: ‘He is not from me^{saww}, the one who belittles with his *Salāt*; he is not from me^{saww}, the one who drinks an intoxicant. He would not be returning to me^{asws} at the Fountain, no by Allah^{azwj}, (he won’t)’.²⁰

¹⁷ Al Kafi V 3 – The Book of Salāt CH 2 H 4

¹⁸ Al Kafi V 3 – The Book of Salāt CH 2 H 5

¹⁹ Al Kafi V 3 – The Book of Salāt CH 2 H 6

²⁰ Al Kafi V 3 – The Book of Salāt CH 2 H 7

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَا يَزَالُ الشَّيْطَانُ ذَعِرًا مِنَ الْمُؤْمِنِ مَا حَافِظَ عَلَى الصَّلَوَاتِ الْخَمْسِ فَإِذَا ضَيَعَهُنَّ تَجَرَّأَ عَلَيْهِ فَأَدْخَلَهُ فِي الْعِظَانِمِ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} that Rasool-Allah^{saww} said: ‘The Satan^{la} does not cease to be alarmed from the Believer who has preserved upon the five (daily) *Salāt*. So when he wastes them, he^{la} is audacious upon him, and he^{la} enters him into the major sins’.²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ اللَّهُ إِنَّهُ لِيَأْتِي عَلَى الرَّجُلِ خَمْسُونَ سَنَةً وَ مَا قَبِلَ اللَّهُ مِنْهُ صَلَاةً وَاحِدَةً فَأَيُّ شَيْءٍ أَشَدُّ مِنْ هَذَا وَ اللَّهُ إِنَّكُمْ لَتَعْرِفُونَ مِنْ جِبْرِانِكُمْ وَ أَصْحَابِكُمْ مَنْ لَوْ كَانَ يُصَلِّي لِبَعْضِكُمْ مَا قَبِلَهَا مِنْهُ لِاسْتِخْفَافِهَا بِهَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْبَلُ إِلَّا الْحَسَنَ فَكَيْفَ يَقْبَلُ مَا يُسْتَخَفُّ بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

‘Abu Abdullah^{asws} said: ‘By Allah^{azwj}! There could come upon the man, fifty years (of age) and not a *Salāt* is Accepted from him. So which thing is more difficult than this? By Allah^{azwj}! You know the ones in your neighbourhood and your companions, the one who, were to pray *Salāt* from one of you, it would not be Accepted from him due to his belittling with it. Allah^{azwj} Mighty and Majestic does not Accept but only pure, so how would He^{azwj} Accept what is belittled with?’²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا قَامَ الْعَبْدُ فِي الصَّلَاةِ فَخَفَّفَ صَلَاتَهُ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِمَلَائِكَتِهِ أَمَا تَرَوْنَ إِلَى عَبْدِي كَأَنَّهُ يَرَى أَنْ قَضَاءَ حَوَائِجِهِ بِيَدِي غَيْرِي أَمَا يَعْلَمُ أَنْ قَضَاءَ حَوَائِجِهِ بِيَدِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When a servant stands regarding his *Salāt*, so he takes his *Salāt* lightly, Allah^{azwj} Blessed and High Says to His^{azwj} Angels: “Are you not looking at My^{azwj} servant? It is as if he is seeing the fulfilment of his needs to be in a hand other than Mine^{azwj}. Does he not know that the fulfilment of his needs are in My^{azwj} Hand?’²³

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا مَا أَدَّى الرَّجُلُ صَلَاةً وَاحِدَةً تَامَةً قَبِلَتْ جَمِيعُ صَلَاتِهِ وَ إِنْ كُنَّ غَيْرَ تَامَاتٍ وَ إِنْ أَفْسَدَهَا كُلُّهَا لَمْ يَقْبَلْ مِنْهُ شَيْءٌ مِنْهَا وَ لَمْ يُحَسَبْ لَهُ نَافِلَةٌ وَ لَا فَرِيضَةٌ وَ إِنَّمَا نَقَبَلُ النَّافِلَةَ بَعْدَ قَبُولِ الْفَرِيضَةِ وَ إِذَا لَمْ يُؤَدِّ الرَّجُلُ الْفَرِيضَةَ لَمْ يَقْبَلْ مِنْهُ النَّافِلَةَ وَ إِنَّمَا جُعِلَتِ النَّافِلَةُ لِيَتَمَّ بِهَا مَا أَفْسَدَ مِنَ الْفَرِيضَةِ .

Ali Bin Ibrahim, from his father, from Hammad and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zuurara,

²¹ Al Kafi V 3 – The Book of *Salāt* CH 2 H 8

²² Al Kafi V 3 – The Book of *Salāt* CH 2 H 9

²³ Al Kafi V 3 – The Book of *Salāt* CH 2 H 10

(It has been narrated) from Abu Ja'far^{asws} having said: 'When a man completes (the rituals) of a *Salāt* properly, all of his other *Salāt* would be accepted; even though those may not be complete; and if he spoils all of them, nothing would be Accepted from these, and they would not be Reckoned for him, neither an optional nor an Obligatory one; and rather, an optional is (only accepted) after the Acceptance of the Obligatory (*Salāt*). And when the man does not fulfil the Obligatory (*Salāt*), the optional one would not be Accepted from him; and rather, they are to complete therewith the shortcomings of the obligatory ones.'²⁴

وَ بِهِذَا الْإِسْنَادِ عَنْ حَرِيْزٍ عَنِ الْفَضِيْلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ قَالَ هِيَ الْفَرِيضَةُ قُلْتُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ هِيَ النَّافِلَةُ .

And by this chain, from Hareyz, from Al Fuzayl who said,

'I asked Abu Ja'far^{asws} about the words of Allah^{azwj} Mighty and Majestic **[23:9] And those who preserve their Prayers**. He^{asws} said: 'It is the Obligatory (*Salāt*)'. I said, '**[70:23] Those who are constant at their *Salāt*?**' He^{asws} said: 'It is the optional'.²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَوْلُهُ تَعَالَى إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا قَالَ كِتَابًا تَابِتًا وَ لَيْسَ إِنْ عَجَلْتَ قَلِيلاً أَوْ أَخَّرْتَ قَلِيلاً بِالَّذِي يَضُرُّكَ مَا لَمْ تُضَيِّعْ تِلْكَ الْإِضَاعَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِقَوْمٍ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

'I said to Abu Abdullah^{asws}, 'The Words of the Exalted **[4:103] surely the *Salāt* is a timed Ordinance for the Believers**. He^{asws} said: 'An affirmed Prescription, and it cannot be hastened a little nor delayed a little by which it would harm you for as long as you do not waste these with a wasting (not praying at all), for Allah^{azwj} Mighty and Majestic is Saying to a people who wasted the *Salāt* **[19:59] But there came after them an evil generation, who neglected Prayers and followed the lustful desires, so they will be meeting Ghayya** (a revolving yellow (sulphuric) mountain in Hell)'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيْلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَيُّمَا مُؤْمِنٍ حَافِظٌ عَلَى الصَّلَاةِ الْمَفْرُوضَةِ فَصَلَّاهَا لَوْ قَتَلَهَا فَلَيْسَ هَذَا مِنَ الْغَافِلِينَ .

Ali Bin Ibrahim, from his father from Ibn Mahboub, from Jameel Bin Darraj, from one of his companions,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whichever Believers is preserving upon the Obligatory *Salāt*, so he prays these upon their (Prescribed) timings, so this one is not from the oblivious (unaware) ones'.²⁷

²⁴ Al Kafi V 3 – The Book of *Salāt* CH 2 H 11

²⁵ Al Kafi V 3 – The Book of *Salāt* CH 2 H 12

²⁶ Al Kafi V 3 – The Book of *Salāt* CH 2 H 13

²⁷ Al Kafi V 3 – The Book of *Salāt* CH 2 H 14

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو الْحَسَنِ الْأَوَّلُ (عَلَيْهِ السَّلَام) إِنَّهُ لَمَّا حَضَرَ أَبِي الْوَفَاءَ قَالَ لِي يَا بُنَيَّ إِنَّهُ لَا يَنَالُ شَفَاعَتَنَا مَنْ اسْتَحَفَّ بِالصَّلَاةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ibn Muskan, from Abu Baseer who said,

'Abu Al-Hassan^{asws} the 1st said: 'When the death presented itself to my^{asws} father^{asws}, he^{asws} said to me^{asws}: 'We^{asws} will not extend our^{asws} intercession towards the one who takes *Salāt*' lightly.²⁸

مُحَمَّدٌ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ أَبِيهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِكُلِّ شَيْءٍ وَجْهٌ وَوَجْهٌ دِينِكُمْ الصَّلَاةُ فَلَا يَتَّبِعُنَّ أَحَدَكُمْ وَجْهَ دِينِهِ وَ لِكُلِّ شَيْءٍ أَنْفٌ وَ أَنْفُ الصَّلَاةِ التَّكْبِيرُ .

Muhammad, from Sahl, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'For everything there is a face, and a face of your Religion is the *Salāt*, none of you should deface his Religion; and for everything there is a nose (pride), and a nose (pride) of the *Salāt* is the exclamation of *Takbīr*'.²⁹

باب فَرِيضِ الصَّلَاةِ

Chapter 3 – Obligation of the *Salāt*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ فَقَالَ خَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَ النَّهَارِ فَقُلْتُ فَهَلْ سَمَّاهُنَّ وَ بَيَّنَّهِنَّ فِي كِتَابِهِ قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أقمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ ذُلُوكِهَا زَوَالِهَا فَبَيَّنَّ ذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللَّهُ وَ بَيَّنَّهِنَّ وَ وَقَّتَهُنَّ وَ غَسَقُ اللَّيْلِ هُوَ انْتِصَافُهُ

Ali Bin Ibrahim, from his father, from Hammad Bin Is and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa and Muhammad Bin Ismail, from Al-Fazl Bin Shazan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I asked Abu Ja'far^{asws} about what Allah^{azwj} Mighty and Majestic had Obligated from the *Salāt*. So he^{asws} said: 'Five (sets of) *Salāt* during the night and the day'. So I said, 'So has He^{azwj} Named these and Clarified these in His^{azwj} Book?' He^{asws} said: 'Yes. Allah^{azwj} the Exalted Said to His^{azwj} Prophet^{saww} **[17:78] Establish the Prayer from the declining of the sun till the darkness of the night**. So in what is between the (start of the) decline of the sun up to the darkness of the night are four Rak'at *Salāt*. Allah^{azwj} Named these and Clarified these and their timings; and the darkness of the night, it is its mid-point.

ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَهَذِهِ الْخَامِسَةُ وَ قَالَ اللَّهُ تَعَالَى فِي ذَلِكَ أقمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ طَرَفَاهُ الْمَغْرِبِ وَ الْعِدَاةُ وَ زُلْفَا مِنَ اللَّيْلِ وَ هِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ وَ قَالَ تَعَالَى حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوَسْطَى وَ هِيَ صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هِيَ وَسْطُ النَّهَارِ وَ وَسْطُ الصَّلَاتَيْنِ بِالنَّهَارِ صَلَاةُ الْعِدَاةِ وَ صَلَاةُ الْعَصْرِ وَ فِي بَعْضِ الْقِرَاءَةِ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوَسْطَى صَلَاةَ الْعَصْرِ وَ قُومُوا لِلَّهِ قَانِتِينَ

²⁸ Al Kafi V 3 – The Book of *Salāt* CH 2 H 15

²⁹ Al Kafi V 3 – The Book of *Salāt* CH 2 H 16

Then the Blessed and High Said [17:78] **and the morning recitation; surely the recitation at dawn was always witnessed.** So this is the fifth one. And Allah^{azwj} the Exalted Says regarding that [11:114] **And establish Prayer in the two parts of the day and in the first hours of the night.** And its two parts are the Maghrib and the morning, and the first hours from the night, it is the last Isha. And the Exalted Said [2:238] **Protect your Salāt and the middle Salāt** – and it is the Zohr *Salāt*, and it is the first *Salāt* which Rasool-Allah^{saww} prayed, and it is in the middle of the day. And the middle two *Salāts* by the day is the morning *Salāt* and *Salāt* Al-Asr. And in some recitations (of the Quran, the Verse is as) [2:238] **Protect your Salāt and the middle Salāt, Salāt Al-Asr, and stand up truly obedient to Allah’.**

قَالَ وَ نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ الْجُمُعَةِ وَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي سَفَرِهِ فَقَتَّتَ فِيهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ تَرَكَهَا عَلَى خَالِهَا فِي السَّفَرِ وَ الْحَضَرِ وَ أَضَافَ لِلْمُقِيمِ رَكَعَتَيْنِ وَ إِنَّمَا وَضِعَتِ الرَّكَعَتَانِ اللَّتَانِ أَضَافَهُمَا النَّبِيُّ (صلى الله عليه وآله) يَوْمَ الْجُمُعَةِ لِلْمُقِيمِ لِمَكَانِ الْخُطْبَتَيْنِ مَعَ الْإِمَامِ فَمَنْ صَلَّى يَوْمَ الْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيُصَلِّهَا أَرْبَعَ رَكَعَاتٍ كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ .

He^{asws} said: ‘And this Verse was Revealed on the day of Friday, and Rasool-Allah^{saww} was in his^{saww} journey. So Rasool-Allah^{saww} taught it and left it upon its state during the journey and not travelling, and increased two *Rak’at* for the non-traveller. And rather, the two *Rak’at* which the Prophet^{saww} increased on the day of Friday was in place of the two sermons with the prayer-leader. So the one who prays *Salāt* on the day of Friday in other than a *Jam’at*, so let him pray it as four *Rak’at*, like the Zohr *Salāt* during the rest of the days’.³⁰

وَ بِإِسْنَادِهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنَ الصَّلَاةِ عَشْرَ رَكَعَاتٍ وَ فِيهِنَّ الْفِرَاءَةُ وَ لَيْسَ فِيهِنَّ وَهُمْ يَعْنِي سَهْوًا فَرَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَبْعًا وَ فِيهِنَّ الْوَهْمُ وَ لَيْسَ فِيهِنَّ قِرَاءَةٌ .

And by his chain, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘It was so, from the *Salāts* which Allah^{azwj} Obligated upon the servants, as being ten *Rak’at*, and in these are recitations, and there are no whims (allowed) therein, meaning the mistakes. So Rasool-Allah^{saww} increased seven (*Rak’at*), and in these the whims (mistakes are allowed), and there is no recitation in these’.³¹

وَ بِإِسْنَادِهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) فَرَضَ اللَّهُ الصَّلَاةَ وَ سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَشْرَةَ أَوْجُهٍ صَلَاةِ الْحَضَرِ وَ السَّفَرِ وَ صَلَاةِ الْخَوْفِ عَلَى ثَلَاثَةِ أَوْجُهٍ وَ صَلَاةِ كُسُوفِ الشَّمْسِ وَ الْقَمَرِ وَ صَلَاةِ الْعِيْدَيْنِ وَ صَلَاةِ الْإِسْتِسْقَاءِ وَ الصَّلَاةِ عَلَى الْمَيِّتِ .

And by his chain, from Hammad, from Hareyz, from Zurara who said,

‘Abu Ja’far^{asws} said: ‘Allah^{azwj} Necessitated the *Salāt*, and Rasool-Allah^{saww} established the Sunnah upon ten aspects – *Salāt* of the non-traveller, and the traveller, and the *Salāt* of fear being upon three aspects, and *Salāt* of the eclipse of

³⁰ Al Kafi V 3 – The Book of Salāt CH 3 H 1

³¹ Al Kafi V 3 – The Book of Salāt CH 3 H 2

the sun and the moon, and *Salāt* of the two Eids, and *Salāt* for the rain, and *Salāt* upon the deceased'.³²

حَمَّادٌ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا أَيْ مَوْجُوبًا .

Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [4:103] **surely the *Salāt* was always a timed ordinance upon the Believers** – i.e. Obligatory'.³³

حَمَّادٌ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْفَرَضِ فِي الصَّلَاةِ فَقَالَ الْوَقْتُ وَالطَّهْوَرُ وَالْقِبْلَةُ وَالتَّوَجُّهُ وَالرُّكُوعُ وَالسُّجُودُ وَالِدُعَاءُ قُلْتُ مَا سِوَى ذَلِكَ قَالَ سُنَّةٌ فِي فَرِيضَةٍ .

Hammad, from Hareyz, from Zurara who said,

'I asked Abu Ja'far^{asws} about the necessities regarding the *Salāt*. So he^{asws} said: 'The timing, and the cleanliness, and the Qiblah, and the concentration, and the *Rukū*, and the *Sajdah*, and the supplication'. I said, 'What is besides that?' He^{asws} said: 'A Sunnah among the necessities'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لِلصَّلَاةِ أَرْبَعَةُ آلَافٍ حَدٌّ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'For *Salāt*, there are four thousand limits'.

وَ فِي رِوَايَةٍ أُخْرَى لِلصَّلَاةِ أَرْبَعَةُ آلَافِ بَابٍ .

And in another report: 'For the *Salāt*, there are four thousand doors (chapters)'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ عَشْرُ رَكَعَاتٍ رَكَعَاتٍ مِنَ الظُّهْرِ وَرَكَعَاتٍ مِنَ الْعَصْرِ وَرَكَعَاتٍ مِنَ الصُّبْحِ وَرَكَعَاتٍ مِنَ الْمَغْرِبِ وَرَكَعَاتٍ مِنَ الْعِشَاءِ الْآخِرَةِ لَا يَجُوزُ الْوَهْمُ فِيهِنَّ وَمَنْ وَهَمَ فِي شَيْءٍ مِنْهُنَّ اسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالًا وَ هِيَ الصَّلَاةُ الَّتِي فَرَضَهَا اللَّهُ عَزَّ وَجَلَّ عَلَى الْمُؤْمِنِينَ فِي الْقُرْآنِ وَ فَوَّضَ إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Ten *Rak'at* (of *Salāt*) are – two *Rak'at* from Al-Zohr, and two *Rak'at* from Al-Asr, and two *Rak'at* from Al-Sub'h, and two *Rak'at* from Al-Maghrib, and two *Rak'at* from the last Isha. The whims (mistakes) are not allowed in these, and the one who errs in something from these should welcome the *Salāt* with a welcoming (pray again); and it is the *Salāt* which

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

³³ Al Kafi V 3 – The Book of *Salāt* CH 3 H 4

³⁴ Al Kafi V 3 – The Book of *Salāt* CH 3 H 5

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

Allah^{azwj} and Majestic Necessitated upon the Believers in the Quran, and Delegated it to Muhammad^{saww}.

فَرَادَ النَّبِيُّ (صلى الله عليه وآله) فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ وَ هِيَ سُنَّةٌ لَيْسَ فِيهَا قِرَاءَةٌ إِنَّمَا هُوَ تَسْبِيحٌ وَ تَهْلِيلٌ وَ تَكْبِيرٌ وَ دُعَاءٌ فَالْوَهْمُ إِنَّمَا يَكُونُ فِيهِنَّ فَرَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي صَلَاةِ الْمُقِيمِ غَيْرِ الْمُسَافِرِ رَكَعَتَيْنِ فِي الظُّهْرِ وَ العَصْرِ وَ العِشَاءِ الأَخْرَةَ وَ رَكَعَةً فِي المَغْرِبِ لِلْمُقِيمِ وَ الْمُسَافِرِ .

So the Prophet^{saww} increased in the *Salāt* by seven *Rak'at*, and it is the Sunnah in which there is no recitation. But rather, it is a Glorification, and Extollation of the Holiness, and the exclamation of the Greatness, and supplication. So the mistakes, rather can happen to be in these. So Rasool-Allah^{saww} increased in the *Salāt* of the stayer, (the one) not travelling, by two *Rak'at* during Al-Zohr and Al-Asr, and Al-Isha the last, and one *Rak'at* in Al-Maghrib for the stayer as well as the traveller'.³⁶

عَلِيُّ بْنُ إِبرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَادِ بْنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الصَّلَاةُ ثَلَاثَةٌ ثَلَاثٌ ثَلَاثٌ طَهُورٌ وَ ثَلَاثٌ رُكُوعٌ وَ ثَلَاثٌ سُجُودٌ .

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: 'The *Salāt* is of three (sections) – a third being cleanliness, and a third being *Rukū*, and a third being *Sajdah*'.³⁷

باب المواقيت أولها و آخرها و أفضلها

Chapter 4 – The timings – its beginning, and its ending, and the best of it

عَلِيُّ بْنُ إِبرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عُمَرَ بْنِ أَدِينَةَ عَنِ زُرَّارَةَ قَالَ كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَا وَ حُمْرَانُ بْنُ أَعْيَنَ فَقَالَ لَهُ حُمْرَانُ مَا تَقُولُ فِيمَا يَقُولُ زُرَّارَةُ وَ قَدْ خَالَفْتُهُ فِيهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا هُوَ قَالَ يَزْعُمُ أَنَّ مَوَاقِيتَ الصَّلَاةِ كَانَتْ مُفَوَّضَةً إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) هُوَ الَّذِي وَضَعَهَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

'I was seated in the presence of Abu Abdullah^{asws}, I and Humran Bin Ayn. So Humran said to him^{asws}, 'What are you^{asws} saying regarding what Zurara is saying, and I am differing with him with regards to it?' So Abu Abdullah^{asws} said: 'What is it?' He said, 'He is alleging that the timings of the *Salāt* were delegated to Rasool-Allah^{saww} (to decide upon). He^{saww} is the one who placed these'.

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَمَا تَقُولُ أَنْتَ قُلْتُ إِنَّ جَبْرَيْلَ (عليه السلام) أَنَاهُ فِي اليَوْمِ الأَوَّلِ بِالْوَقْتِ الأَوَّلِ وَ فِي اليَوْمِ الأَخِيرِ بِالْوَقْتِ الأَخِيرِ نَمَّ قَالَ جَبْرَيْلُ (عليه السلام) مَا بَيْنَهُمَا وَقْتُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا حُمْرَانُ إِنَّ زُرَّارَةَ يَقُولُ إِنَّ جَبْرَيْلَ (عليه السلام) إِنَّمَا جَاءَ مُشِيرًا عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ صَدَقَ زُرَّارَةُ إِنَّمَا جَعَلَ اللَّهُ ذَلِكَ إِلَى مُحَمَّدٍ (صلى الله عليه وآله) فَوَضَعَهَا وَ أَسَارَ جَبْرَيْلُ (عليه السلام) بِهِ عَلَيْهِ .

So Abu Abdullah^{asws} said: 'So what are you saying?' I said, 'Jibraeel^{as} came to him^{saww} during the first day with the first timings, and during another day with the last

³⁶ Al Kafi V 3 – The Book of Salāt CH 3 H 7

³⁷ Al Kafi V 3 – The Book of Salāt CH 3 H 8

of it. Then Jibraeel^{as} said what the timings were in between the two'. So Abu Abdullah^{asws} said: 'O Humran! Zurara is saying that Jibraeel^{as} came as an indicator to Rasool-Allah^{saww}, and Zurara speaks the truth. But rather, Allah^{azwj} Made that to be for Muhammad^{saww}, and he^{saww} placed it, and Jibraeel^{as} indicated with it to him^{saww}'.³⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلَانَ عَنْ حَمَّادِ بْنِ عِيسَى وَ صَفْوَانَ بْنِ يَحْيَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ مِنَ الْأَشْيَاءِ أَشْيَاءَ مُوسَّعَةً وَ أَشْيَاءَ مُضَيَّقَةً فَالصَّلَاةُ مِمَّا وَسَّعَ فِيهِ تَقَدُّمُ مَرَّةٍ وَ تَوَخُّرُ أُخْرَى وَ الْجُمُعَةُ مِمَّا ضَيَّقَ فِيهَا فَإِنَّ وَقْتَهَا يَوْمَ الْجُمُعَةِ سَاعَةٌ تَزُولُ وَ وَقْتُ الْعَصْرِ فِيهَا وَ وَقْتُ الظُّهْرِ فِي غَيْرِهَا .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Al Hassan Bin Allan, from Hammad Bin Isa, and Safwan Bin Yahya, from Rabie Bin Abdullah, from Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said: 'From the things there are things with leeway and things with constraints. So the *Salāt* is from what there is leeway in it. You can pray it (in its) early hours, or delay it to a later time; but the Friday (*Salāt*) is from that where there is a constraint in it, for its timing is the day of Friday, a time at midday, and the time for Al-Asr during it is the time of Al-Zohr during other (days)'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ لِكُلِّ صَلَاةٍ وَقْتَانِ وَ أَوَّلُ الْوَقْتِ أَفْضَلُهُ وَ لَيْسَ لِأَحَدٍ أَنْ يَجْعَلَ آخِرَ الْوَقْتَيْنِ وَقْتًا إِلَّا فِي عُذْرٍ مِنْ غَيْرِ عِلَّةٍ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'For every *Salāt* are two timings, and the beginning time is superior; and it is not for anyone that he makes the last of the two timings as a timing except during an excuse from other than an illness'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ أَوْ ابْنِ وَهْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِكُلِّ صَلَاةٍ وَقْتَانِ أَوَّلُ الْوَقْتِ أَفْضَلُهُمَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Muawiya Bin Ammar, or Ibn Wahab who said,

'Abu Abdullah^{asws} said: 'For every *Salāt* are two timings (its onset and its lapse part within a time frame) – (but) the onset time (of *Salāt*) is the superior of the two'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَصْلَحَكَ اللَّهُ وَ وَقْتُ كُلِّ صَلَاةٍ أَوَّلُ الْوَقْتِ أَفْضَلُ أَوْ أَوْسَطُهُ أَوْ آخِرُهُ فَقَالَ أَوَّلُهُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُجِبُ مِنَ الْخَيْرِ مَا يُعَجَّلُ .

Ali Bin Ibrahim, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara who said,

³⁸ Al Kafi V 3 – The Book of Salāt CH 4 H 1

³⁹ Al Kafi V 3 – The Book of Salāt CH 4 H 2

⁴⁰ Al Kafi V 3 – The Book of Salāt CH 4 H 3

⁴¹ Al Kafi V 3 – The Book of Salāt CH 4 H 4

'I said to Abu Ja'far^{asws}, 'May Allah^{azwj} Keep you^{asws} well! For each *Salāt*, is the beginning time superior, or its middle, or its last?' So he^{asws} said: 'Its beginning. Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic Loves from the goodness what is hastened with'.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ قُنَيْبَةَ الْأَعَشَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فَضْلَ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ كَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ali Bin Sayf Bin Ameyra, from his father, from Quteyba Al A'ash,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The merit of the beginning time upon the end time is like the merit of the Hereafter over the world'.⁴³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَفَضْلِ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ خَيْرٌ لِلرَّجُلِ مِنْ وَلَدِهِ وَ مَالِهِ .

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azdy who said,

'Abu Abdullah^{asws} said: 'Preferring the beginning time upon the last is better for the man than his children and his wealth'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) اعْلَمْ أَنَّ أَوَّلَ الْوَقْتِ أَبَدًا أَفْضَلُ فَعَجَلْ بِالْخَيْرِ مَا اسْتَطَعْتَ وَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَا دَاوَمَ الْعَبْدُ عَلَيْهِ وَ إِنَّ قَلَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara who said,

'Abu Ja'far^{asws} said: 'Know, that the beginning time will always be superior, so hasten with the goodness whatever you are able to; and the most Beloved of the deeds to Allah^{azwj} Mighty and Majestic is what the servant persists upon even though it be a little'.⁴⁵

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مَنْصُورِ بْنِ حَازِمٍ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ اهْتَمَّ بِمَوَاقِيْتِ الصَّلَاةِ لَمْ يَسْتَكْمِلْ لَذَّةَ الدُّنْيَا .

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Muhammad Bin Al Husayn, from his father, from Mansour Bin Hazim, or someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'The one who is attentive with the timings of the *Salāt* would never indulge into the pleasures of the world'.⁴⁶

⁴² Al Kafi V 3 – The Book of Salāt CH 4 H 5

⁴³ Al Kafi V 3 – The Book of Salāt CH 4 H 6

⁴⁴ Al Kafi V 3 – The Book of Salāt CH 4 H 7

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 4 H 8

⁴⁶ Al Kafi V 3 – The Book of Salāt CH 4 H 9

Chapter 5 – The timing of Al-Zohr and Al-Asr

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتِ الظُّهْرِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ ذَكَرَ أَنَّكَ قُلْتَ إِنَّ أَوَّلَ صَلَاةٍ أَفْتَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الظُّهْرُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ فَإِذَا زَالَتِ الشَّمْسُ لَمْ يَمْنَعَكَ إِلَّا سُبْحَتُكَ 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 وَ ذَلِكَ 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^{saww} was 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-Asr enters, and you do not cease to be in the time of 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'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا زَالَتِ الشَّمْسُ دَخَلَ وَقْتُ الظُّهْرِ إِلَّا أَنْ يَبِينَ يَدَيْهَا سُبْحَةً وَ ذَلِكَ 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-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'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَتَى أَصَلِّي الظُّهْرَ فَقَالَ صَلَّى الزَّوَالَ ثَمَانِيَّةً ثُمَّ صَلَّى الظُّهْرَ ثُمَّ صَلَّى سُبْحَتَكَ طَالَتْ أَوْ قَصُرَتْ ثُمَّ صَلَّى الْعَصْرَ .

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

'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-Zohr. Then pray your Optional, prolonging or shortening, then pray Al-Asr'.⁴⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ ابْنِ مُسْكَانٍ عَنْ الْحَارِثِ بْنِ الْمُعْبِرَةِ وَ عُمَرَ بْنِ حَنْظَلَةَ وَ مَنْصُورَ بْنَ حَازِمٍ قَالُوا كُنَّا نَقِيسُ الشَّمْسَ بِالْمَدِينَةِ بِالذَّرَاعِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَلَا أَنْبِئُكُمْ بِأَبْيَنٍ مِنْ هَذَا إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ إِلَّا أَنْ يَبِينَ يَدَيْهَا سُبْحَةً وَ ذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .

⁴⁷ Al Kafi V 3 – The Book of Salāt CH 5 H 1

⁴⁸ Al Kafi V 3 – The Book of Salāt CH 5 H 2

⁴⁹ Al Kafi V 3 – The Book of Salāt CH 5 H 3

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-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'.

وَرَوَى سَعْدٌ عَنْ مُوسَى بْنِ الْحَسَنِ عَنِ الْحَسَنِ بْنِ 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 .

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 from your Optional (*Salāt*)' (i.e.) the time for Zohr'⁵⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn 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'.

وَرَوَى سَعْدٌ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدِ الْبُرْقِيِّ وَ الْعَبَّاسِ بْنِ مَعْرُوفٍ جَمِيعاً عَنِ الْقَاسِمِ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْبُرْقِيِّ عَنِ الْقَاسِمِ مِثْلَهُ وَ فِيهِ دَخَلَ وَقْتُ الظُّهْرِ وَ الْعَصْرِ 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-Zohr and Al-Asr enters together, and additionally, you would be in the time from both of these together, until the sun disappears (sets)'.⁵¹

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمِ الْبَجَلِيِّ عَنِ سَالِمِ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلَهُ إِنْسَانٌ وَ أَنَا حَاضِرٌ فَقَالَ رَبِّمَا دَخَلْتُ الْمَسْجِدَ وَ بَعْضُ أَصْحَابِنَا يُصَلُّونَ الْعَصْرَ وَ بَعْضُهُمْ يُصَلُّونَ الظُّهْرَ فَقَالَ أَنَا أَمَرْتُهُمْ بِهِذَا لَوْ صَلُّوا عَلَى وَقْتِ وَاحِدٍ عَرَفُوا فَأُحَدِّثُ بِرِقَابِهِمْ .

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

⁵⁰ Al Kafi V 3 – The Book of *Salāt* CH 5 H 4

⁵¹ Al Kafi V 3 – The Book of *Salāt* CH 5 H 5

(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-Asr, and some of them are praying *Salāt* 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'.⁵²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَمَّا جَاءَ فِي الْحَدِيثِ أَنْ صَلَّى الظُّهْرَ إِذَا كَانَتْ الشَّمْسُ قَامَةً وَ قَامَتَيْنِ وَ ذِرَاعاً وَ ذِرَاعَيْنِ وَ قَدَمًا وَ قَدَمَيْنِ مِنْ هَذَا وَ مِنْ هَذَا فَمَتَى هَذَا وَ كَيْفَ هَذَا وَ قَدْ يَكُونُ الظِّلُّ فِي بَعْضِ الْأَوْقَاتِ نِصْفَ قَدَمٍ قَالَ إِنَّمَا قَالَ ظِلُّ الْقَامَةِ وَ لَمْ يَقُلْ قَامَةُ الظِّلِّ وَ ذَلِكَ أَنَّ ظِلَّ الْقَامَةِ يَخْتَلِفُ مَرَّةً يَكُنُّرُ وَ مَرَّةً يَقِلُّ وَ الْقَامَةُ قَامَةٌ أَبَدًا لَا يَخْتَلِفُ

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-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 ذِرَاعَيْنِ فَيَكُونُ ظِلُّ الْقَامَةِ وَ الْقَامَتَيْنِ وَ الذَّرَاعِ وَ الذَّرَاعَيْنِ مُتَّفِقِينَ فِي كُلِّ زَمَانٍ مَعْرُوفِينَ 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 أَقَلَّ أَوْ أَكْثَرَ كَانَ الْوَقْتُ مَحْصُورًا بِالذَّرَاعِ وَ الذَّرَاعَيْنِ

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 الذَّرَاعِ وَ الذَّرَاعَيْنِ .

So this is the interpretation of the upright stature and the two upright statures, and the one cubit and the two cubits'.⁵³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْعَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ إِذَا صَلَّيْتَ الظُّهْرَ فَقَدْ دَخَلَ وَقْتُ الْعَصْرِ إِلَّا أَنْ يَبْنَ يَدَيْهَا سُبْحَةً فَذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .

⁵² Al Kafi V 3 – The Book of Salāt CH 5 H 6

⁵³ Al Kafi V 3 – The Book of Salāt CH 5 H 7

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

'He^{asws} said: 'When you have prayed *Salāt* Al-Zohr, so the time for 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*)'.⁵⁴

باب وَفْتِ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ

Chapter 6 – The time for Al Maghrib and the last Isha (*Salāts*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْتَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَفْتِ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ وَ تَدْرِي كَيْفَ ذَلِكَ قُلْتُ لَا قَالَ لِأَنَّ الْمَشْرِقَ مُطْلٌ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتْ الْحُمْرَةُ مِنْ هَاهُنَا .

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'.⁵⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا غَابَتِ الْحُمْرَةُ مِنْ هَذَا الْجَانِبِ يَعْنِي مِنَ الْمَشْرِقِ فَقَدْ غَابَتِ الشَّمْسُ مِنْ شَرْقِ الْأَرْضِ وَ غَرَبَهَا .

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'.⁵⁶

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ اللَّهَ خَلَقَ حِجَابًا مِنْ ظُلْمَةٍ مِمَّا يَلِي الْمَشْرِقَ وَ وَكَّلَ بِهِ مَلَكًا فَإِذَا غَابَتِ الشَّمْسُ اعْتَرَفَ ذَلِكَ الْمَلِكُ عُرْفَهُ بِيَدِهِ ثُمَّ اسْتَقْبَلَ بِهَا الْمَغْرِبَ يَتَّبِعُ الشَّفَقَ وَ يُخْرِجُ مِنْ بَيْنِ يَدَيْهِ قَلِيلًا قَلِيلًا وَ يَمْضِي فَيُؤَافِي الْمَغْرِبَ عِنْدَ سُفُوطِ الشَّفَقِ فَيَسْرَحُ [فِي الظُّلْمَةِ] الظُّلْمَةَ ثُمَّ يَعُودُ إِلَى الْمَشْرِقِ فَإِذَا طَلَعَ الْفَجْرُ نَشَرَ جَنَاحَيْهِ فَاسْتَأَقَ الظُّلْمَةَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ حَتَّى يُؤَافِي 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

⁵⁴ Al Kafi V 3 – The Book of Salāt CH 5 H 8

⁵⁵ Al Kafi V 3 – The Book of Salāt CH 6 H 1

⁵⁶ Al Kafi V 3 – The Book of Salāt CH 6 H 2

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 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'.⁵⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ وَفُتُّ سَفُوطُ الْفُرْصِ وَوُجُوبُ الْإِفْطَارِ أَنْ تَقُومَ بِجِدَاءِ الْقِبْلَةِ وَتَنْفَقَدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ فَإِذَا جَاذَتْ قِمَّةَ الرَّأْسِ إِلَى نَاحِيَةِ الْمَغْرِبِ فَقَدْ وَجِبَ الْإِفْطَارُ وَسَقَطَ الْفُرْصُ .

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

(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)'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَفُتُّ الْمَغْرِبُ إِذَا غَابَ الْفُرْصُ فَإِنْ رَأَيْتَ بَعْدَ ذَلِكَ وَ قَدْ صَلَّيْتَ فَأَعِدِ الصَّلَاةَ وَ مَضَى صَوْمُكَ وَ تَكْفُفٌ عَنِ الطَّعَامِ إِنْ كُنْتَ أَصْبَبْتَ 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 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'.⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَفْتِ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ قَالَ وَفُتُّ الْمَغْرِبُ إِذَا غَابَ الْفُرْصُ إِلَّا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا جَدَّ بِهِ السَّيْرُ أَخَّرَ الْمَغْرِبَ وَ يَجْمَعُ بَيْنَهَا وَ بَيْنَ الْعِشَاءِ فَقَالَ صَدَقَ وَ قَالَ وَفُتُّ الْعِشَاءُ حِينَ يَغِيبُ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ وَ وَفُتُّ الْفَجْرُ 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'.⁶⁰

⁵⁷ Al Kafi V 3 – The Book of Salāt CH 6 H 3

⁵⁸ Al Kafi V 3 – The Book of Salāt CH 6 H 4

⁵⁹ Al Kafi V 3 – The Book of Salāt CH 6 H 5

⁶⁰ Al Kafi V 3 – The Book of Salāt CH 6 H 6

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُويْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا عَرَبَتِ الشَّمْسُ فَعَابَ قَرَصُهَا .

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'.⁶¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ وَقْتِ الْمَغْرِبِ فَقَالَ إِنَّ جَبْرَائِيلَ (عليه السلام) أَتَى النَّبِيَّ (صلى الله عليه وآله) لِكُلِّ صَلَاةٍ بِوَقْتَيْنِ غَيْرِ صَلَاةِ الْمَغْرِبِ فَإِنَّ وَقْتَهَا وَاجِدٌ وَ وَقْتَهَا وَجُوبُهَا .

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-Maghrib. So he^{asws} said: 'Jibraeel^{as} came over to the Prophet^{saww} with two timings for every *Salāt* except for Al-Maghrib *Salāt*, for its time is one, and its timing is its Obligatory'.⁶²

وَ رَوَاهُ عَنْ زُرَّارَةَ وَ الْفَضِيلِ قَالَا قَالَ أَبُو جَعْفَرٍ (عليه السلام) إِنَّ لِكُلِّ صَلَاةٍ وَ قَتَيْنِ غَيْرِ الْمَغْرِبِ فَإِنَّ وَقْتَهَا وَاجِدٌ وَ وَقْتَهَا وَجُوبُهَا وَ وَقْتُ فَوْتِهَا سُفُوطُ الشَّفَقِ .

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-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)'.⁶²

وَ رُوِيَ أَيْضاً أَنَّ لَهَا وَ قَتَيْنِ آخِرُ وَقْتِهَا سُفُوطُ الشَّفَقِ .

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)'.⁶²

وَ لَيْسَ هَذَا مِمَّا يَخَالِفُ الْحَدِيثَ الْأَوَّلَ إِنَّ لَهَا وَقْتاً وَاجِداً لِأَنَّ الشَّفَقَ هُوَ الْحُمْرَةُ وَ لَيْسَ بَيْنَ غَيْبُوبَةِ الشَّمْسِ وَ بَيْنَ غَيْبُوبَةِ الشَّفَقِ إِلَّا شَيْءٌ يَسِيرٌ وَ ذَلِكَ أَنَّ عَلَامَةَ غَيْبُوبَةِ الشَّمْسِ بُلُوغُ الْحُمْرَةِ الْقَبْلَةَ وَ لَيْسَ بَيْنَ بُلُوغِ الْحُمْرَةِ الْقَبْلَةَ وَ بَيْنَ غَيْبُوبَتِهَا 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 ضَيِّقاً .

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 Maghrib *Salāt* and its Optional, when he prays it upon unhurriedness and tranquillity, and I have surveyed it many a time, and

⁶¹ Al Kafi V 3 – The Book of Salāt CH 6 H 7

⁶² Al Kafi V 3 – The Book of Salāt CH 6 H 8

it is due to that, then time for Al-Maghrib is narrow'. (P.S. – This is not part of the Hadeeth and looks like a comment to me, probably from Kulayni himself).⁶³

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

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'.⁶⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عِمْرَانَ بْنِ عَلِيٍّ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) مَتَى تَجِبُ الْعَتَمَةُ قَالَ إِذَا غَابَ الشَّفَقُ وَ الشَّفَقُ الْحُمْرَةُ فَقَالَ عَبْدُ اللَّهِ أَصْلَحَكَ اللَّهُ إِنَّهُ يَبْقَى بَعْدَ ذَهَابِ الْحُمْرَةِ ضَوْءٌ شَدِيدٌ مُعْتَرِضٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ الشَّفَقَ إِنَّمَا هُوَ الْحُمْرَةُ وَ لَيْسَ الضُّوءُ مِنَ الشَّفَقِ .

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-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'.⁶⁵

عِدَّةٌ 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 غَرَبَتِ الشَّمْسُ دَخَلَ وَقْتُ الصَّلَاتَيْنِ إِلَّا أَنْ 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-Maghrib and Al-Isha) enters, unless this is before this'.⁶⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ ابْنِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَوْ لَا أَنْ أَشَقَّ عَلَى أُمَّتِي لِأَحْرَتِ الْعِشَاءِ 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-Isha (*Salāt*) up to a third of the night'.

وَ رُوِيَ أَيْضاً إِلَى نِصْفِ اللَّيْلِ .

And it is reported as well (that he^{saww} said): 'Up to half the night'.⁶⁷

⁶³ Al Kafi V 3 – The Book of Salāt CH 6 H 9

⁶⁴ Al Kafi V 3 – The Book of Salāt CH 6 H 10

⁶⁵ Al Kafi V 3 – The Book of Salāt CH 6 H 11

⁶⁶ Al Kafi V 3 – The Book of Salāt CH 6 H 12

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِي بِنِ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ زَيْدٍ 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-Maghrib during the journey is up to a quarter of the night'.⁶⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ قَالَ كَتَبْتُ إِلَيْهِ الرَّجُلُ يَكُونُ فِي الدَّارِ تَمْنَعُهُ حَيْطَانُهَا النَّظَرَ إِلَى حُمْرَةِ الْمَغْرِبِ وَمَعْرِفَةَ مَغِيبِ الشَّفَقِ وَ وَقْتُ صَلَاةِ الْعِشَاءِ الْأَخْرَةَ مَتَى يُصَلِّيَهَا وَ كَيْفَ يَصْنَعُ فَوَقَعَ (عليه السلام) يُصَلِّيَهَا إِذَا كَانَ عَلَى هَذِهِ الصَّفَةِ عِنْدَ قَصْرَةِ النُّجُومِ وَ الْمَغْرِبِ عِنْدَ اسْتِبْكَهَا وَ بَيَاضِ مَغِيبِ الشَّمْسِ قَصْرَةَ النُّجُومِ إِلَى بَيَانِهَا .

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-Maghrib and recognising the disappearance of the twilight, and the time for *Salāt* of 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-Maghrib is during its clashing, and whiteness of the disappearance of the sun, a few stars, up to its clarity'.⁶⁹

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ كَتَبْتُ إِلَى الرَّضَا (عليه السلام) نَكَرَ أَصْحَابُنَا أَنَّهُ إِذَا زَالَتِ 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 ضَيْقٌ وَ آخِرٌ وَ قَبْلَهَا ذَهَابُ الْحُمْرَةِ 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-Zohr and Al-Asr has entered, and when it sets, so the time for Al-Maghrib and 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-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-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'.⁷⁰

بَابُ وَقْتِ الْفَجْرِ

Chapter 7 – The time for Al-Fajr (Salāt)

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ أَبُو الْحَسَنِ بْنُ الْحُسَيْنِ إِلَى أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) مَعِيَ جُعِلَتْ فِدَاكَ قَدْ اخْتَلَفَتْ مَوَالِيكَ فِي صَلَاةِ الْفَجْرِ فَمِنْهُمْ مَنْ يُصَلِّي إِذَا طَلَعَ الْفَجْرُ الْأَوَّلُ الْمُسْتَطِيلُ فِي السَّمَاءِ وَ مِنْهُمْ مَنْ يُصَلِّي إِذَا اعْتَرَضَ فِي أَسْفَلِ الْأَفْقِ وَ اسْتَبَانَ وَ لَسْتُ أَعْرِفُ أَفْضَلَ الْوَقْتَيْنِ فَاصْلِي فِيهِ فَإِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي

⁶⁷ Al Kafi V 3 – The Book of Salāt CH 6 H 13

⁶⁸ Al Kafi V 3 – The Book of Salāt CH 6 H 14

⁶⁹ Al Kafi V 3 – The Book of Salāt CH 6 H 15

⁷⁰ Al Kafi V 3 – The Book of Salāt CH 6 H 16

أَفْضَلَ الْوَقْتَيْنِ وَ تَحَدَّهُ لِي وَ كَيْفَ أَصْنَعُ مَعَ الْقَمَرِ وَ الْفَجْرِ لَا يَبْيِّنُ مَعَهُ حَتَّى يَحْمَرَ وَ يُصْبِحَ وَ كَيْفَ أَصْنَعُ مَعَ الْعَيْمِ وَ مَا حَدَّ ذَلِكَ فِي السَّفَرِ وَ الْحَضَرِ فَعَلْتُ إِنْ شَاءَ اللَّهُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘Abu Al-Hassan Bin Al-Husayn wrote to Abu Ja’far^{asws} the 2nd along with me, ‘May I be sacrificed for you^{asws}! The ones in your^{asws} Wilayah are differing regarding Al-Fajr *Salāt*. So, from them is one who is praying when the dawn emerges as the first elongation in the sky, and from them is the one who prays when presents it itself in the bottom of the horizon and is clear, and I do not understand the preference of the two timings so that I can pray during it. So if you^{asws} view that you^{asws} should teach me the preference of the two timings and its limit to me, and how I should deal with it when there are clouds about, and what is the limit of that during the journey and the staying, do so, Allah^{azwj} Willing’.

فَكَتَبَ (عليه السلام) بَحْطَهُ وَ قَرَأْتُهُ الْفَجْرُ يَرْحَمُكَ اللَّهُ هُوَ الْخَيْطُ الْأَبْيَضُ الْمُعْتَرِضُ لَيْسَ هُوَ الْأَبْيَضَ صُعْدَاءَ فَلَا تُصَلِّ فِي سَفَرٍ وَ لَا حَضَرَ حَتَّى تَبْيِّنَهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلْ خَلْفَهُ فِي شُبْهَةِ مِنْ هَذَا فَقَالَ كَلُوا وَ اشْرَبُوا حَتَّى يَبْيِّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ فَالْخَيْطُ الْأَبْيَضُ هُوَ الْمُعْتَرِضُ الَّذِي يَحْرُمُ بِهِ الْأَكْلُ وَ الشَّرْبُ فِي الصَّوْمِ وَ كَذَلِكَ هُوَ الَّذِي تُوجِبُ بِهِ الصَّلَاةُ .

So he^{asws} wrote by his^{asws} own handwriting, and I read it: ‘The dawn, may Allah^{azwj} have Mercy on you, is the white line, the horizontal. It is not the vertical whiteness. Therefore, do not pray *Salāt*, neither during a journey nor during a staying until it is clear, for Allah^{azwj} Blessed and High never Made His^{azwj} creatures to be in doubt from this, so He^{azwj} Said [2:187] and eat and drink until the white thread becomes **distinct from the black thread at Dawn**. So the white thread, it is the horizontal (white line) by which the eating and the drinking is Prohibited during the Fasting, and similar to that, it is that which the *Salāt* is Obligated by’.⁷¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَخْبِرْنِي بِأَفْضَلِ الْمَوَاقِيتِ فِي صَلَاةِ الْفَجْرِ فَقَالَ مَعَ طُلُوعِ الْفَجْرِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا يَعْنِي صَلَاةَ الْفَجْرِ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَإِذَا صَلَّى الْعَبْدُ الصُّبْحَ مَعَ طُلُوعِ الْفَجْرِ أَتَيْتَ لَهُ مَرَّتَيْنِ أَتَيْتَهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{asws}, ‘Inform me of the most elevated of the timings regarding the Fajr *Salāt*’. So he^{asws} said: ‘With the emergence of the dawn, Allah^{azwj} Mighty and Majestic is Saying [17:78] **the morning recitation; surely the recitation at dawn was always witnessed** – Meaning the Fajr *Salāt*. The Angels of the night witness it and the Angels of the day (as well). So when the servant prays the morning (*Salāt*) with the emergence of the dawn, it is affirmed for him twice. It is affirmed by the Angels of the night and the Angels of the day’.⁷²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الصُّبْحُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضًا كَأَنَّهُ بَيَاضُ سُورَى .

⁷¹ Al Kafi V 3 – The Book of *Salāt* CH 7 H 1

⁷² Al Kafi V 3 – The Book of *Salāt* CH 7 H 2

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The morning, it is which, when you see it horizontally, it is as if it is a white edge'.⁷³

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ وَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيءَ .

Ali, from Muhammad Bin Isa, from Yunus, from Yazeed Bin Khaleefa,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The time for Al-Fajr is (from) where it begins until it brightens'.⁷⁴

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ وَقْتُ الْفَجْرِ حِينَ يَنْشَقُّ الْفَجْرُ إِلَى أَنْ يَتَجَلَّلَ الصُّبْحُ السَّمَاءَ وَ لَا يَنْبَغِي تَأْخِيرُ ذَلِكَ عَمْدًا لَكِنَّهُ وَقْتُ لِمَنْ شَغِلَ أَوْ نَسِيَ أَوْ نَامَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The time for Al-Fajr is when the dawn breaks up to when the morning brightens the sky, and it is not befitting for you to delay that deliberately, but it is a time (leeway) for the one who is busy, or forgets, or sleeps'.⁷⁵

عَلِيٌّ بِنُ إِبْرَاهِيمَ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ الْفَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْوَزِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ (عَلَيْهِ السَّلَام) قَالَ إِذَا انْتَصَفَ اللَّيْلُ ظَهَرَ بَيَاضٌ فِي وَسْطِ السَّمَاءِ شِبْهُ عَمُودٍ مِنْ حَدِيدٍ نُضِيءٌ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً تَمَّ يَذْهَبُ وَ يُظْلِمُ فَإِذَا بَقِيَ ثُلُثُ اللَّيْلِ ظَهَرَ بَيَاضٌ مِنْ قِبَلِ الْمَشْرِقِ فَأَضَاءَتْ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً تَمَّ يَذْهَبُ وَ هُوَ وَقْتُ صَلَاةِ اللَّيْلِ تَمَّ يُظْلِمُ قَبْلَ الْفَجْرِ تَمَّ يُطْلَعُ الْفَجْرُ الصَّادِقُ مِنْ قِبَلِ الْمَشْرِقِ

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafs Al Marouzy,

(It has been narrated) from Abu Al-Hassan Al-Askary^{asws} having said: 'When it is midnight, a whiteness appears in the middle of the sky, resembling a pillar of iron, the world being illuminated for it. So it happens to be for a while, then it goes away, and darkens. So when a third of the night remains, a whiteness appears from the easterly direction, and the world is illuminated for it. So it happens to be for a while, then it goes away, and it is the time for the night *Salāt*. Then it darkens before the dawn. Then the true dawn emerges from the easterly direction'.

قَالَ وَ مَنْ أَرَادَ أَنْ يُصَلِّيَ صَلَاةَ اللَّيْلِ فِي نِصْفِ اللَّيْلِ فَذَلِكَ لَهُ .

He^{asws} said: 'And the one who intends to pray the night *Salāt* during midnight, so that is for him'.⁷⁶

⁷³ Al Kafi V 3 – The Book of Salāt CH 7 H 3

⁷⁴ Al Kafi V 3 – The Book of Salāt CH 7 H 4

⁷⁵ Al Kafi V 3 – The Book of Salāt CH 7 H 5

⁷⁶ Al Kafi V 3 – The Book of Salāt CH 7 H 6

بَابُ وَقْتِ الصَّلَاةِ فِي يَوْمِ الْغَيْمِ وَ الرِّيحِ وَ مَنْ صَلَّى لِغَيْرِ الْقِبْلَةِ

Chapter 8 – The time for *Salāt* during a cloudy and windy day, and the one who prays *Salāt* to other than the Qiblah

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ بِاللَّيْلِ وَ النَّهَارِ إِذَا لَمْ تَرَ الشَّمْسَ وَ لَا الْقَمَرَ وَ لَا النُّجُومَ قَالَ اجْتَهِدْ رَأْيَكَ وَ تَعَمَّدِ الْقِبْلَةَ جُهْدَكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} about the *Salāt* by the night and the day, when neither the sun, nor the moon, nor the stars can be seen. He^{asws} said: 'Strive your view and deliberate your struggle for (finding) the Qiblah'.⁷⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِنَا رُبَّمَا اسْتَبَيَ الْوَقْتُ عَلَيْنَا فِي يَوْمِ الْغَيْمِ فَقَالَ تَعْرِفُ هَذِهِ الطُّيُورَ الَّتِي عِنْدَكُمْ بِالْعِرَاقِ يُقَالُ لَهَا الدِّيَكَةُ قُلْتُ نَعَمْ قَالَ إِذَا ارْتَفَعَتْ أَصْوَاتُهَا وَ تَجَاوَبَتْ فَقَدْ زَالَتِ الشَّمْسُ أَوْ قَالَ فَصَلَّهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Abdullah Al Fara'a,

(It has been narrated) from Abu Abdullah^{asws}, said, 'A man from our companions said to him^{asws}, 'Sometimes the time is doubtful upon us during the cloudy day. So he^{asws} said: 'Do you know these birds which are with you at Al-Iraq, called the rooster?' I said, 'Yes'. He^{asws} said: 'When it raises its voice and is responded to, so the sun has (started to) decline', or said: 'So pray it'.⁷⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَلَّيْتَ وَ أَنْتَ عَلَى غَيْرِ الْقِبْلَةِ فَاسْتَبَانَ لَكَ أَنَّكَ صَلَّيْتَ عَلَى غَيْرِ الْقِبْلَةِ وَ أَنْتَ فِي وَقْتِ فَأَعِدْ فَإِنَّ فَاتَكَ الْوَقْتُ فَلَا تُعِدْ .

Al Husayn Bin Muhammad, from Abdullah Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you pray *Salāt* and you are upon other than the Qiblah, and it becomes clear to you that you have prayed upon other than the Qiblah, and you are within the time, so repeat. But if the time is lost, so do not repeat'.⁷⁹

وَ بِهَذَا الْإِسْنَادِ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي رَجُلٍ صَلَّى الْعِدَاةَ بِلَيْلٍ غَرَّهُ مِنْ ذَلِكَ الْقَمَرُ وَ نَامَ حَتَّى طَلَعَتِ الشَّمْسُ فَأَخْبِرَ أَنَّهُ صَلَّى بِلَيْلٍ قَالَ يُعِيدُ صَلَاتَهُ .

And by this chain, from Fazalat, from Aban, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding a man who prayed the morning *Salāt* at night, the moon (light) having deceived him from that, and he slept until the

⁷⁷ Al Kafi V 3 – The Book of *Salāt* CH 8 H 1

⁷⁸ Al Kafi V 3 – The Book of *Salāt* CH 8 H 2

⁷⁹ Al Kafi V 3 – The Book of *Salāt* CH 8 H 3

emergence of the sun. So he was informed that he had prayed at night'. He^{asws} said: 'He should repeat his *Salāt*'.⁸⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ رَجُلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي رَجُلٌ مُؤَدَّنٌ فَإِذَا كَانَ يَوْمَ الْعَيْمِ لَمْ أَعْرِفِ الْوَقْتَ فَقَالَ إِذَا صَاحَ الدَّيْكَ ثَلَاثَةَ أَصْوَاتٍ وَلَاءَ فَقَدْ زَالَتْ الشَّمْسُ وَ قَدْ دَخَلَ وَقْتُ الصَّلَاةِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ibrahim Al Nowfaly, from Al Husayn Bin Al Mukhtar, from a man who said,

'I said to Abu Abdullah^{asws}, 'I am a man who is a Muezzin (a caller to the *Salāt*). So whenever it was the cloudy day, I do not recognise the time'. So he^{asws} said: 'When the rooster crows with three voices consecutively, so the sun has (started to) decline, and the time for the *Salāt* has entered'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ صَلَّى فِي غَيْرِ وَقْتٍ فَلَا صَلَاةَ لَهُ .

Muhammad Bin Yahya, from Salama Bin Al Khattab, from Yahya Bin Ibrahim Bin Abu Al Balaad, from his father, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one prays *Salāt* during other than a (correct) timing, so there is no *Salāt* for him'.⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يُجْزِي التَّحْرِيَّ أَبَدًا إِذَا لَمْ يُعْلَمَ أَيْنَ وَجْهَ الْقِبْلَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara who said,

'Abu Ja'far^{asws} said: 'The investigation would always suffice when one does not know the direction of the Qiblah'.⁸³

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي رَجُلٍ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ فَيَعْلَمُ وَ هُوَ فِي الصَّلَاةِ قَبْلَ أَنْ يَفْرُغَ مِنْ صَلَاتِهِ قَالَ إِنْ كَانَ مُتَوَجِّهًا فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلْيُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ سَاعَةَ يَعْلَمُ وَ إِنْ كَانَ مُتَوَجِّهًا إِلَى دُبُرِ الْقِبْلَةِ فَلْيُقَطِعِ الصَّلَاةَ ثُمَّ يَحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ ثُمَّ يَفْتَحِ الصَّلَاةَ .

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws} having said regarding a man who prays *Salāt* upon other than the Qibah. So he comes to know while he is during the *Salāt*, before he is free from his *Salāt*, said: 'If he was facing towards what is between the east and the west, so let him turn his face towards the Qiblah the moment he comes

⁸⁰ Al Kafi V 3 – The Book of Salāt CH 8 H 4

⁸¹ Al Kafi V 3 – The Book of Salāt CH 8 H 5

⁸² Al Kafi V 3 – The Book of Salāt CH 8 H 6

⁸³ Al Kafi V 3 – The Book of Salāt CH 8 H 7

to know; and if he was facing towards the back of the Qiblah, so let him cut off the *Salāt*, then turn his face towards the Qiblah, then open (begin again) the *Salāt*'.⁸⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الرَّجُلُ يَكُونُ فِي قَفَرٍ مِنَ الْأَرْضِ فِي يَوْمٍ غَيِمٍ فَيُصَلِّي لِغَيْرِ الْقِبْلَةِ ثُمَّ يُصْحِي فَيَعْلَمُ أَنَّهُ صَلَّى لِغَيْرِ الْقِبْلَةِ كَيْفَ يَصْنَعُ قَالَ إِنْ كَانَ فِي وَقْتٍ فَلْيَعِدْ صَلَاتَهُ وَإِنْ كَانَ مَضَى الْوَقْتُ فَحَسْبُهُ اجْتِهَادُهُ .

Muhammad Bin Yahya, from Ahad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{asws}, 'The man happens to be in a wilderness from the earth during a cloudy day, so he prays *Salāt* towards other than the Qiblah. Then (the clouds) clear, so he comes to know that he had prayed to other than the Qiblah. How should he deal with it?' He^{asws} said: 'If he was within the time, so let him repeat his *Salāt*, but if the time had passed, so his striving (to locate the Qiblah) would suffice him'.⁸⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ قِبْلَةِ الْمُتَحِيرِ فَقَالَ يُصَلِّي حَيْثُ يَشَاءُ .

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from one of our companions, from Zurara who said,

'I asked Abu Ja'far^{asws} about a Qiblah of the one confused. So he^{asws} said: 'He can pray *Salāt* wherever he so desires to (in any direction)'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ رَبَاحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَلَّيْتَ وَ أَنْتَ تَرَى أَنَّكَ فِي وَقْتٍ وَ لَمْ يَدْخُلِ الْوَقْتُ فَدَخَلَ الْوَقْتُ وَ أَنْتَ فِي الصَّلَاةِ فَقَدْ أَجْرَأَتْ عَنْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Umer, from Ismail Bin Rabaah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you are praying *Salāt* and you see that you are within the time, and the time has not entered yet, then the time does enter while you are during the *Salāt*, so it would have sufficed you'.⁸⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ هَلْ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ قَالَ نَعَمْ فَقُلْتُ أَمَا كَانَ يَجْعَلُ الْكَعْبَةَ خَلْفَ ظَهْرِهِ فَقَالَ أَمَا إِذَا كَانَ بِمَكَّةَ فَلَا وَ أَمَا إِذَا هَاجَرَ إِلَى الْمَدِينَةِ فَتَعَمَّ حَتَّى حُولَ إِلَى الْكَعْبَةِ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, 'Did Rasool-Allah^{saww} used to pray *Salāt* (facing) towards Bayt Al-Maqdis?' He^{asws} said: 'Yes'. So I said, 'Did he^{saww} make the Kabah to be behind his^{saww} back?' So he^{asws} said: 'As for

⁸⁴ Al Kafi V 3 – The Book of Salāt CH 8 H 8

⁸⁵ Al Kafi V 3 – The Book of Salāt CH 8 H 9

⁸⁶ Al Kafi V 3 – The Book of Salāt CH 8 H 10

⁸⁷ Al Kafi V 3 – The Book of Salāt CH 8 H 11

when he^{saww} was in Makkah, so no, and as for when he^{saww} had emigrated to Al-Medina, so yes, until he^{saww} turned towards the Kabah (permanently).⁸⁸

باب الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

Chapter 9 – 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 (عَلَيْهِ السَّلَامُ) قَالَ صَلَّى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالنَّاسِ الظُّهْرَ وَالْعَصْرَ جِبِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْأَخْرَةَ قَبْلَ سُفُوطِ الشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِتَنْبِيعِ الْوَقْتِ عَلَى أُمَّتِهِ .

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

(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-Maghrib and 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’.⁸⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ شَهِدْتُ الْمَغْرِبَ لَيْلَةَ مَطْبِرَةَ فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَحِينَ كَانَ قَرِيبًا مِنَ الشَّفَقِ نَادَوْا وَ أَقَامُوا الصَّلَاةَ فَصَلُّوا الْمَغْرِبَ ثُمَّ أَهَلُّوا بِالنَّاسِ حَتَّى صَلُّوا رَكَعَتَيْنِ ثُمَّ قَامَ الْمُنَادِي فِي مَكَانِهِ فِي الْمَسْجِدِ فَأَقَامَ الصَّلَاةَ فَصَلُّوا الْعِشَاءَ ثُمَّ انْصَرَفَ النَّاسُ إِلَى مَنَازِلِهِمْ

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

‘I attended 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*. Then the caller stood up in his place in the Masjid, and established the *Salāt*. So they prayed Al-Isha. Then the people dispersed to go to their houses.

فَسَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ ذَلِكَ فَقَالَ نَعَمْ فَذَكَرَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَمِلَ بِهِذَا .

So I asked Abu Abdullah^{asws} about that. So he^{asws} said: ‘Yes. Rasool-Allah^{saww} had performed (like) this’.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ إِذَا جَمَعْتَ بَيْنَ الصَّلَاتَيْنِ فَلَا تَطْوَعُ بَيْنَهُمَا .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Sayf, from Hammad Bin Usman, from Muhammad Bin Hakeym,

⁸⁸ Al Kafi V 3 – The Book of *Salāt* CH 8 H 12

⁸⁹ Al Kafi V 3 – The Book of *Salāt* CH 9 H 1

⁹⁰ Al Kafi V 3 – The Book of *Salāt* CH 9 H 2

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I heard him^{asws} saying: 'When you gather between the two *Salāts*, so do not perform Optional *Salāts* between the two',⁹¹

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

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'.⁹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْفَضْلِ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ أَبِي زَكَرِيَّا عَنْ أَبِيَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَالظُّهْرَ وَالْعَصْرَ عِنْدَ مَا زَالَتِ الشَّمْسُ بِأَذَانٍ وَإِقَامَتَيْنِ وَقَالَ إِنِّي عَلَى حَاجَةٍ فَتَنَفَّلُوا .

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-Zohr and Al-Asr *Salāt* during the (start of the) decline of the sun, with one Azan and two Iqamas, and said: 'I^{asws} am upon a need, so pray Optional *Salāts*'.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبَّاسِ النَّاقِدِ قَالَ تَفَرَّقَ مَا كَانَ فِي يَدَيَّ وَتَفَرَّقَ عَنِّي حُرَفَائِي فَسَكَرْتُ ذَلِكَ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَامُ) فَقَالَ لِي اجْمَعْ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ تَرَى مَا نُحِبُّ .

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-Zohr and Al-Asr. You shall see what you love'.⁹⁴

باب الصَّلَاةِ الَّتِي تُصَلَّى فِي كُلِّ وَقْتٍ

Chapter 10 – The *Salāt* which can be prayed during every time

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ هَاشِمِ أَبِي سَعِيدٍ الْمُكَارِي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَمْسُ صَلَوَاتٍ تُصَلِّيَهُنَّ فِي كُلِّ وَقْتٍ صَلَاةُ الْكُسُوفِ وَالصَّلَاةُ عَلَى الْمَيِّتِ وَصَلَاةُ الْإِحْرَامِ وَالصَّلَاةُ الَّتِي تَقُوتُ وَصَلَاةُ الطَّوَافِ مِنَ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَبَعْدَ الْعَصْرِ إِلَى اللَّيْلِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hashim Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Five *Salāts*, you can pray these during every time – The *Salāt* for the eclipse, and the *Salāt* upon the

⁹¹ Al Kafi V 3 – The Book of Salāt CH 9 H 3

⁹² Al Kafi V 3 – The Book of Salāt CH 9 H 4

⁹³ Al Kafi V 3 – The Book of Salāt CH 9 H 5

⁹⁴ Al Kafi V 3 – The Book of Salāt CH 9 H 6

deceased, and *Salāt* of (wearing) *Al-Ihraam*, and the *Salāt* which is missed out, and *Salāt* of the *Tawaaf* – from the dawn to the emergence of the sun, and after *Al-Asr* up to the night'.⁹⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ بَيْحَى عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ خَمْسُ صَلَوَاتٍ لَا تُنْتَرَكُ عَلَى كُلِّ حَالٍ إِذَا طُفِتَ بِالنَّبِيِّ وَإِذَا أَرَدْتَ أَنْ تُحْرِمَ وَ صَلَاةُ الْكُسُوفِ وَإِذَا نَسِيتَ فَصَلِّ إِذَا ذَكَرْتَ وَ صَلَاةُ الْجَنَازَةِ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzan and Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, altogether from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{asws} saying: 'Five *Salāts* you cannot neglect upon every state – When you perform *Tawaaf* of the House (Kabah), and when you intend to wear the *Ihraam*, and *Salāt* of the eclipse, and when you forget so you pray when you remember, and *Salāt* of the funeral'.⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ أَرْبَعُ صَلَوَاتٍ يُصَلِّيَهُنَّ الرَّجُلُ فِي كُلِّ سَاعَةٍ صَلَاةٌ فَاتَتْكَ فَمَتَى مَا ذَكَرْتَهَا أَدْنَيْتَهَا وَ صَلَاةٌ رَكَعْتِي الطَّوَافِ الْفَرِيضَةِ وَ صَلَاةُ الْكُسُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ هَؤُلَاءِ تُصَلِّيَهُنَّ فِي السَّاعَاتِ كُلِّهَا .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} Four *Salāts*, the man should pray these during every timing – A *Salāt* which is missed out, so whenever you remember it, fulfil it; and a *Salāt* of two *Rak'at* for the *Tawaaf* is an Obligation; and *Salāt* of the eclipse; and the *Salāt* upon the deceased. You can pray these during all of the timings'.⁹⁷

باب التَّطَوُّعِ فِي وَقْتِ الْفَرِيضَةِ وَ السَّاعَاتِ الَّتِي لَا يُصَلِّي فِيهَا

Chapter 11 – The Optional *Salāt* during the time of the Obligatory (*Salāts*), and the timings in which you cannot pray these

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ لِي أَ تَدْرِي لِمَ جُعِلَ الذَّرَاخُ وَ الذَّرَاعَانِ قَالَ قُلْتُ لِمَ قَالَ لِمَكَانِ الْفَرِيضَةِ لَكَ أَنْ تَتَّقَلَ مِنْ زَوَالِ الشَّمْسِ إِلَى أَنْ يَبْلُغَ ذِرَاعاً فَإِذَا بَلَغَ ذِرَاعاً بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكْتَ 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 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 it (the shadow) reaching one cubit. So when it reaches to one cubit, begin with the Obligatory and leave the Optional'.⁹⁸

⁹⁵ Al Kafi V 3 – The Book of *Salāt* CH 10 H 1

⁹⁶ Al Kafi V 3 – The Book of *Salāt* CH 10 H 2

⁹⁷ Al Kafi V 3 – The Book of *Salāt* CH 10 H 3

⁹⁸ Al Kafi V 3 – The Book of *Salāt* CH 11 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مِنْهَالٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوَقْتِ الَّذِي لَا يَنْبَغِي لِي [أَنْ يَنْتَقَلَ] إِذَا جَاءَ الزَّوَالُ قَالَ ذِرَاعٌ إِلَى مِثْلِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaquob, from Minhal who said,

'I asked Abu Abdullah^{asws} about the time in which it is not befitting for me that I pray the Optional *Salāts* when the midday comes. He^{asws} said: 'One cubit to its like (of the shadow)'⁹⁹.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَ قَدْ صَلَّى أَهْلُهُ أَوْ يَنْدِي بِالْمَكْتُوبَةِ أَوْ يَنْطَوِّعُ فَقَالَ إِنْ كَانَ فِي وَفْتٍ حَسَنٍ فَلَا يَأْسَ بِالتَّطَوُّعِ قَبْلَ الْفَرِيضَةِ وَإِنْ كَانَ خَافَ الْفَوْتَ مِنْ أَجْلِ مَا مَضَى مِنَ الْوَقْتِ فَلْيَبْدَأْ بِالْفَرِيضَةِ وَ هُوَ حَقُّ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَنْطَوِّعْ بِمَا شَاءَ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'I asked him^{asws} about the man who comes over to the Masjid and its inhabitants have already prayed *Salāt*. Should he begin with the Prescribed *Salāt* or Optional?' So he^{asws} said: 'If he was within good timing, so there is no problem with the Optional before the Obligatory; and if he was fearing the missing out due to the passing of the time, so let him begin with the Obligatory, and it is a Right of Allah^{azwj} Mighty and Majestic. Then let him pray Optional with whatever he so desires to.

أَلَا هُوَ مُوسِعٌ أَنْ يُصَلِّيَ الْإِنْسَانُ فِي أَوَّلِ دُخُولِ وَقْتِ الْفَرِيضَةِ النَّوَافِلَ إِلَّا أَنْ يَخَافَ فَوْتَ الْفَرِيضَةِ وَ الْفَضْلُ إِذَا صَلَّى الْإِنْسَانُ وَحْدَهُ أَنْ يَبْدَأَ بِالْفَرِيضَةِ إِذَا دَخَلَ وَقْتُهَا لِيَكُونَ فَضْلٌ أَوَّلِ الْوَقْتِ لِلْفَرِيضَةِ وَ لَيْسَ بِمَحْظُورٍ عَلَيْهِ أَنْ يُصَلِّيَ النَّوَافِلَ مِنْ أَوَّلِ الْوَقْتِ إِلَى قَرِيبٍ مِنْ آخِرِ الْوَقْتِ .

Indeed! The person is with leeway to pray the Optional during the beginning of the time of the Obligatory (*Salāt*) entering, unless he fears losing the Obligatory; and the superior is when the person prays alone, is that he should begin with the Obligatory, when its time enters in order for the merit of the beginning of the time to be for the Obligatory. And it is not forbidden upon him that he prays the Optional *Salāt* from the beginning of the time up to near to the end of the time'¹⁰⁰.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ أَصَلِّي فِي وَقْتِ فَرِيضَةٍ نَافِلَةً قَالَ نَعَمْ فِي أَوَّلِ الْوَقْتِ إِذَا كُنْتَ مَعَ إِمَامٍ تَقْتَدِي بِهِ فَإِذَا كُنْتَ وَحْدَكَ فَابْدَأْ بِالْمَكْتُوبَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Is'haq Bin Ammar who said,

'I said, 'Can I pray an Optional *Salāt* during the time of an Obligatory (*Salāt*)?' He^{asws} said: 'Yes, during the beginning of the time, when he was with a prayer-leader, following him. So when you were alone, so begin with the Prescribed (*Salāt*)'¹⁰¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ أَنْتَقَلَ أَوْ أَبْدَأَ بِالْفَرِيضَةِ فَقَالَ إِنَّ الْفَضْلَ أَنْ تَبْدَأَ بِالْفَرِيضَةِ وَ إِنَّمَا أَخْرَجْتَ الظُّهْرَ ذِرَاعاً مِنْ عِنْدِ الزَّوَالِ مِنْ أَجْلِ صَلَاةِ الْأَوَّلِينَ .

⁹⁹ Al Kafi V 3 – The Book of Salāt CH 11 H 2

¹⁰⁰ Al Kafi V 3 – The Book of Salāt CH 11 H 3

¹⁰¹ Al Kafi V 3 – The Book of Salāt CH 11 H 4

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'When the time for the Obligatory (*Salāt*) enters, shall I pray the Optional or begin with the Obligatory?' So he^{asws} said: 'It is preferred that you begin with the Obligatory, and rather delay Al-Zohr from the midday due to the reason of a *Salāt* of the repentants'.¹⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ أَتَنَفَّلُ أَوْ أَبْدَأُ بِالْفَرِيضَةِ قَالَ إِنَّ الْفَضْلَ أَنْ تَبْدَأَ بِالْفَرِيضَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'When the time for the Obligatory (*Salāt*) enters, shall I pray the Optional *Salāt* or begin with the Obligatory?' He^{asws} said 'It is preferred that you begin with the Obligatory'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّهُمْ سَمِعُوا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا يُصَلِّي مِنَ النَّهَارِ حَتَّى تَزُولَ الشَّمْسُ وَ لَا مِنَ اللَّيْلِ بَعْدَ مَا يُصَلِّي الْعِشَاءَ الْأَخْرَجَ حَتَّى يَنْتَصِفَ اللَّيْلُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from a number of our companions,

(It has been narrated) they heard Abu Ja'far^{asws} saying: 'Amir Al-Momineen^{asws} did not pray *Salāt* from the day until the midday, nor from the night after having had prayed Al-Isha the last, until midnight'.

مَعْنَى هَذَا أَنَّهُ لَيْسَ وَقْتُ صَلَاةِ فَرِيضَةٍ وَ لَا سُنَّةٍ لِأَنَّ الْأَوْقَاتَ كُلَّهَا قَدْ بَيَّنَّهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَمَّا الْقَضَاءُ فَضَاءُ الْفَرِيضَةِ وَ تَقْدِيمُ النَّوَافِلِ وَ تَأْخِيرُهَا فَلَا بَأْسَ .

The meaning of this is that it is neither a time for an Obligatory *Salāt* nor a Sunnah, because all of the timings were clarified by Rasool-Allah^{saww}. So as for 'القضاء' the lapse, so it is a القضاء for the Obligatory (*Salāts* missed out), and bringing forward the Optional and delaying it, there is not problem'.¹⁰⁴ (This is a comment)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْحَدِيثُ الَّذِي رُوِيَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ الشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ الشَّيْطَانِ قَالَ نَعَمْ إِنَّ إِبْلِيسَ اتَّخَذَ عَرْشًا بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَإِذَا طَلَعَتِ الشَّمْسُ وَ سَجَدَ فِي ذَلِكَ الْوَقْتِ النَّاسُ قَالَ إِبْلِيسُ لِشَيْاطِينِهِ إِنَّ بَنِي آدَمَ يُصَلُّونَ لِي .

Ali Bin Ibrahim, from his father, raising it, said,

'A man said to Abu Abdullah^{asws}, 'The Hadeeth which is reported from Abu Ja'far^{asws} that the sun emerges from between the two horns of the Satan^{la}'. He^{asws} said: 'Yes. Iblees^{la} takes a throne between the sky and the earth. So when the sun emerges and

¹⁰² Al Kafi V 3 – The Book of Salāt CH 11 H 5

¹⁰³ Al Kafi V 3 – The Book of Salāt CH 11 H 6

¹⁰⁴ Al Kafi V 3 – The Book of Salāt CH 11 H 7

the people perform *Sajdah* during that time, Iblees^{la} says to his^{la} devils, 'The children of Adam^{as} are praying to me^{la}'.¹⁰⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ أَسْلَمَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الثَّانِي (عَلَيْهِ السَّلَام) أَكُونُ فِي السُّوقِ فَأَعْرِفُ الْوَقْتَ وَ يَضِيقُ عَلَيَّ أَنْ أَدْخُلَ فَأُصَلِّيَ قَالَ إِنَّ الشَّيْطَانَ يُقَارِنُ الشَّمْسَ فِي ثَلَاثَةِ أَحْوَالٍ إِذَا ذَرَّتْ وَ إِذَا كَبَدَتْ وَ إِذَا غَرَبَتْ فَصَلِّ بَعْدَ الزَّوَالِ فَإِنَّ الشَّيْطَانَ يُرِيدُ أَنْ يُوقِعَكَ عَلَى حَدٍّ يُقَطِّعُ بِكَ دُونَهُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Al Husayn Bin Rashid, from Al Husayn Bin Aslam who said,

'I said to Abu Al-Hassan^{asws} the 2nd, 'I happen to be in the market, so I recognise the time, and it is straitening upon me if I were to enter (the marketplace) and pray *Salāt*'. He^{asws} said: 'The Satan^{la} approaches the sun during three states – At sunrise, and at midday, and at sunset. So pray *Salāt* after the midday, for the Satan^{la} intends that he makes you fall upon a limit which would cut you off from the ones besides him^{la}'.¹⁰⁶

بَاب مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ سَهَا عَنْهَا

Chapter 12 – The one who sleeps through the *Salāt*, or forgets about it

Ali Bin Ibrahim, from his father and Muihammad Bin Ismail, from Al Faszl Bin ShAzan, altogether from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'If you forget a *Salāt* or your pray it without *Wuzu* (an ablution), and there are outstanding *Salāts* upon you, so begin with the first of these. So recite an *Azan* for it and an *Iqamah*, then pray it. Then pray whatever is after it with an *Iqamah*, an *Iqamah* for each *Salāt*'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا نَسِيتَ صَلَاةً أَوْ صَلَّيْتَهَا بِغَيْرِ وُضُوءٍ وَ كَانَ عَلَيْكَ قَضَاءُ صَلَوَاتٍ فَأَبْدَأْ بِأُولَئِهَا فَادْنُ لَهَا وَ أَقِمْ ثُمَّ صَلِّهَا ثُمَّ صَلِّ مَا بَعْدَهَا بِإِقَامَةٍ إِقَامَةٍ لِكُلِّ صَلَاةٍ

وَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ إِنْ كُنْتَ قَدْ صَلَّيْتَ الظُّهْرَ وَ قَدْ فَاتَتْكَ الغَدَاةُ فَذَكَرْتَهَا فَصَلِّ الغَدَاةَ أَيَّ سَاعَةٍ ذَكَرْتَهَا وَ لَوْ بَعْدَ العَصْرِ وَ مَتَى مَا ذَكَرْتَ صَلَاةً فَاتَتْكَ صَلَّيْتَهَا

And he (the narrator) said, 'And Abu Ja'far^{asws} said: 'And you have already prayed Al-Zohr and the morning *Salāt* has been missed by you, and you remember it, so pray the morning *Salāt* whichever time you remember it, and even though it may be after Al-Asr; and whenever you remember a *Salāt* having been missed out, pray it'.

وَ قَالَ إِنْ نَسِيتَ الظُّهْرَ حَتَّى صَلَّيْتَ العَصْرَ فَذَكَرْتَهَا وَ أَنْتَ فِي الصَّلَاةِ أَوْ بَعْدَ فَرَغْتَ فَانَوِّهَا الأُولَى ثُمَّ صَلِّ العَصْرَ فَإِنَّمَا هِيَ أَرْبَعٌ مَكَانٍ أَرْبَعٌ فَإِنْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الأُولَى وَ أَنْتَ فِي صَلَاةِ العَصْرِ وَ قَدْ صَلَّيْتَ مِنْهَا رُكْعَتَيْنِ فَانَوِّهَا الأُولَى ثُمَّ صَلِّ الرُّكْعَتَيْنِ البَاقِيَتَيْنِ وَ قُمْ فَصَلِّ العَصْرَ

And he^{asws} said: 'If you forget Al-Zohr until you have prayed Al-Asr, so you remember it while you are in the *Salāt*, or your being free from it, so intend it first, then pray Al-

¹⁰⁵ Al Kafi V 3 – The Book of *Salāt* CH 11 H 8

¹⁰⁶ Al Kafi V 3 – The Book of *Salāt* CH 11 H 9

Asr, for rather it is four (*Rak'at*) in place of four (*Rak'at*). So if you remember that you did not pray the first one and you are in *Salāt* Al-Asr, and you have already prayed two *Rak'at* from it, so intend it as the first one, then pray the two remaining *Rak'at*, and stand and pray Al-Asr.

وَ إِنْ كُنْتَ قَدْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الْعَصْرَ حَتَّى دَخَلَ وَقْتُ الْمَغْرِبِ وَ لَمْ تَخَفْ فَوْتَهَا فَصَلِّ الْعَصْرَ ثُمَّ صَلِّ الْمَغْرِبَ وَ إِنْ كُنْتَ قَدْ صَلَّيْتَ الْمَغْرِبَ فَقَدْ صَلَّيْتَ الْعَصْرَ وَ إِنْ كُنْتَ قَدْ صَلَّيْتَ مِنَ الْمَغْرِبِ رَكْعَتَيْنِ ثُمَّ ذَكَرْتَ الْعَصْرَ فَانُوهَا الْعَصْرَ ثُمَّ قُمْ فَأْتِمَّهَا رَكْعَتَيْنِ ثُمَّ سَلِّمْ ثُمَّ تُصَلِّي الْمَغْرِبَ

And if (you) remember that you did not pray Al-Asr until the time for Al-Maghrib enters, and you do not fear missing it, so pray Al-Asr, then pray Al-Maghrib. And if you had already prayed Al-Maghrib, so stand and pray Al-Asr. And if you had already prayed two *Rak'at* from Al-Maghrib, then you remember Al-Asr, so intend it as Al-Asr, then stand and complete it with two *Rak'at*, then greet (*Salām*), then pray Al-Maghrib.

فَإِنْ كُنْتَ قَدْ صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ وَ نَسِيتَ الْمَغْرِبَ فَقُمْ فَصَلِّ الْمَغْرِبَ وَ إِنْ كُنْتَ ذَكَرْتَهَا وَ قَدْ صَلَّيْتَ مِنَ الْعِشَاءِ الْآخِرَةَ رَكْعَتَيْنِ أَوْ قُمتَ فِي الثَّلَاثَةِ فَانُوهَا الْمَغْرِبَ ثُمَّ سَلِّمْ ثُمَّ قُمْ فَصَلِّ الْعِشَاءَ الْآخِرَةَ

So if you already prayed Al-Isha the last, and forgot Al-Maghrib, so stand and pray Al-Maghrib. And if you remembered it and you have already prayed two *Rak'at* from the Al-Isha the last, or are standing during the third (*Rak'at*), so intend it as Al-Maghrib, then greet (*Salām*), then stand and pray Al-Isha the last.

وَ إِنْ كُنْتَ قَدْ نَسِيتَ الْعِشَاءَ الْآخِرَةَ حَتَّى صَلَّيْتَ الْفَجْرَ فَصَلِّ الْعِشَاءَ الْآخِرَةَ وَ إِنْ كُنْتَ ذَكَرْتَهَا وَ أَنْتَ فِي رَكْعَةِ الْأُولَى أَوْ فِي الثَّانِيَةِ مِنَ الْعِشَاءِ فَانُوهَا الْعِشَاءَ ثُمَّ قُمْ فَصَلِّ الْعِدَاةَ وَ أَدْنُ وَ أَقْمِ

And if you forgot Al-Isha the last until you prayed Al-Fajr, so pray Al-Isha the last. So if you remember it while you are in the first *Rak'at* or during the second one from the morning (*Salāt*), so intend it as Al-Isha, then stand and pray the morning (*Salāt*), and recite an Azan and an *Iqamah*.

وَ إِنْ كَانَتْ الْمَغْرِبُ وَ الْعِشَاءُ الْآخِرَةُ قَدْ فَاتَتْكَ جَمِيعاً فَابْدَأْ بِهِمَا قَبْلَ أَنْ تُصَلِّيَ الْعِدَاةَ ابْدَأْ بِالْمَغْرِبِ ثُمَّ الْعِشَاءَ الْآخِرَةَ فَإِنْ خَشِيتَ أَنْ تَفُوتَكَ الْعِدَاةَ إِنْ بَدَأْتَ بِهِمَا فَابْدَأْ بِالْمَغْرِبِ ثُمَّ بِالْعِدَاةِ ثُمَّ صَلِّ الْعِشَاءَ فَإِنْ خَشِيتَ أَنْ تَفُوتَكَ الْعِدَاةَ إِنْ بَدَأْتَ بِالْمَغْرِبِ فَصَلِّ الْعِدَاةَ ثُمَّ صَلِّ الْمَغْرِبَ وَ الْعِشَاءَ ابْدَأْ بِأُولَاهُمَا لِأَنَّهُمَا جَمِيعاً قِضَاءً أَيُّهُمَا ذَكَرْتَ فَلَا تُصَلِّهُمَا إِلَّا بَعْدَ شِعَاعِ الشَّمْسِ

And if Al-Maghrib and Al-Isha the last had been missed out on together, so begin with these two before you pray the morning (*Salāt*). Begin with Al-Maghrib, then Al-Isha the last. So if you were to fear that you would be missing the morning (*Salāt*) if you were to begin with these two, so begin with Al-Maghrib, then with the morning, then pray Al-Isha. So if you were to fear that you would be missing the morning (*Salāt*) if you were to begin with Al-Maghrib, so pray the morning (*Salāt*), then pray Al-Maghrib and Al-Isha. Begin with the first of the two, because they are both outstanding, whichever of the two you remember, so do not pray these two except after the rays of the sun'.

قَالَ قُلْتُ لِمَ ذَلِكَ قَالَ لِأَنَّكَ لَسْتَ تَخَافُ فَوْتَهَا .

He (the narrator) said, 'I said, 'Why is that so?' He^{asws} said: 'Because you are not fearing it being missed out on'.¹⁰⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى دَخَلَ وَقَتُ العَصْرِ قَالَ يَبْدَأُ بِالظُّهْرِ وَ كَذَلِكَ الصَّلَوَاتُ تَبْدَأُ بِالتِّي نَسَيْتَ إِلَّا أَنْ تَخَافَ أَنْ يَخْرُجَ وَقَتُ الصَّلَاةِ فَتَبْدَأُ بِالتِّي أَنْتَ فِي وَقْتِهَا تَمْ تُصَلِّي التِّي نَسَيْتَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskaan, from Abu Baseer who said,

'I asked him^{asws} about a man who forgets Al-Zohr until the time for Al-Asr enters. He^{asws} said: 'He should begin with Al-Zohr; and similar to that, the *Salāt* to begin with is that which you forgot except if you fear upon the time for the *Salāt* expiring, so you should begin with that which you are within its timing, then pray that which you forgot'.¹⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَدْنَبَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنْ رَجُلٍ صَلَّى بغيرِ طَهْوَرٍ أَوْ نَسِيَ صَلَوَاتٍ لَمْ يُصَلِّهَا أَوْ نَامَ عَنْهَا فَقَالَ يُفْضِيهَا إِذَا ذَكَرَهَا فِي أَيِّ سَاعَةٍ ذَكَرَهَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَإِذَا دَخَلَ وَقَتُ الصَّلَاةِ وَ لَمْ يَتِمَّ مَا قَدْ فَاتَهُ فَلْيَقْضِ مَا لَمْ يَخَوْفَ أَنْ يَذْهَبَ وَقَتُ هَذِهِ الصَّلَاةِ الَّتِي قَدْ حَضَرَتْ وَ هَذِهِ أَحَقُّ بِوَقْتِهَا فَلْيُصَلِّهَا فَإِذَا قَضَاهَا فَلْيُصَلِّ مَا فَاتَهُ مِمَّا قَدْ مَضَى وَ لَا يَطَّوُّعَ بِرَكْعَةٍ حَتَّى يَفْضِيَ الْفَرِيضَةَ كُلَّهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having been asked about a man who prayed *Salāt* without cleanliness, or forgot a *Salāt*, not having prayed it, or slept during its (time). So he^{asws} said: 'He should fulfil it when he remembers it, whichever time he remembers it, be it from the night or day. So when the time for the (current) *Salāt* enters and he has not completed what he had missed out on, so let him fulfil what he is not fearing the departure of this present *Salāt*, and it is more deserving with its timing. Therefore, let him fulfil this. So when he has fulfilled it, so let him pray what had been missed out on from what has passed, and he should not perform an Optional (*Salāt*) by (even) on *Rak'at*, until he has fulfilled the Obligatory ones, all of them'.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا فَاتَتْكَ صَلَاةٌ فَذَكَرْتَهَا فِي وَقْتِ أُخْرَى فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ كُنْتَ مِنَ الْأُخْرَى فِي وَقْتِ فَابْدَأُ بِالتِّي فَاتَتْكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَقِمِ الصَّلَاةَ لِذِكْرِي وَ إِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ فَاتَتْكَ الَّتِي بَعْدَهَا فَابْدَأُ بِالتِّي أَنْتَ فِي وَقْتِهَا فَصَلِّهَا تَمَّ أَقِمِ الْأُخْرَى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed and Muhammad Bin Khalid, altogether from Al Qasim Bin Urwa, from Ubeyd Bin Zurara, from his father,

(It has been narrated) from Abu Ja'far^{asws} having said: 'So when a *Salāt* is missed out by you and you remember it during another time, so if you know that if you were to pray that which is missed out, you would still be within the time, so begin by that which was missed out by you, for Allah^{azwj} Mighty and Majestic is Saying [20:14] and **establish the Prayer for My Remembrance**. And if you were to know that if you

¹⁰⁷ Al Kafi V 3 – The Book of Salāt CH 12 H 1

¹⁰⁸ Al Kafi V 3 – The Book of Salāt CH 12 H 2

¹⁰⁹ Al Kafi V 3 – The Book of Salāt CH 12 H 3

were to pray that which was missed out by you, the one after it would be missed out by you, so begin by which you are within its timing. So pray it, then establish the other one'.¹¹⁰

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَسِيَ صَلَاةً حَتَّى دَخَلَ وَفُتَّ صَلَاةً أُخْرَى فَقَالَ إِذَا نَسِيَ الصَّلَاةَ أَوْ نَامَ عَنْهَا صَلَّى حِينَ يَذْكُرُهَا فَإِذَا ذَكَرَهَا وَهُوَ فِي صَلَاةٍ بَدَأَ بِالَّتِي نَسِيَ وَ إِنْ ذَكَرَهَا مَعَ إِمَامٍ فِي صَلَاةِ الْمَغْرِبِ أَنْتَمَهَا بِرُكْعَةٍ ثُمَّ صَلَّى الْمَغْرِبَ ثُمَّ صَلَّى الْعَتَمَةَ بَعْدَهَا وَ إِنْ كَانَ صَلَّى الْعَتَمَةَ وَحْدَهُ فَصَلَّى مِنْهَا رُكْعَتَيْنِ ثُمَّ ذَكَرَ أَنَّهُ نَسِيَ الْمَغْرِبَ أَنْتَمَهَا بِرُكْعَةٍ فَيَكُونُ صَلَاةَ الْمَغْرِبِ ثَلَاثَ رُكْعَاتٍ ثُمَّ يُصَلِّي الْعَتَمَةَ بَعْدَ ذَلِكَ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws} about a man who forgot a *Salāt* until the time for another *Salāt* entered. So he^{asws} said: 'When he forgets the *Salāt*, or sleeps over it, he should pray when he remembers it. So when he remembers it, and he is during a *Salāt*, he should begin by that which he forgot. And if he were to remember it with a prayer leader during Al-Maghrib *Salāt*, he should complete it by one *Rak'at*, then pray Al-Maghrib, then pray Al-Isha after it. And if he had already prayed Al-Isha alone, so he had prayed two *Rak'at* from it, then remembers that he had forgotten Al-Maghrib, she should complete it with one *Rak'at*, so Al-Maghrib *Salāt* would happen to be of three *Rak'at*. Then he should pray Al-Isha after that'.¹¹¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى غَرَبَتِ الشَّمْسُ وَ قَدْ كَانَ صَلَّى الْعَصْرَ فَقَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَوْ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ إِنْ أَمَكْنَهُ أَنْ يُصَلِّيَهَا قَبْلَ أَنْ يَفُوتَهُ الْمَغْرِبُ بَدَأَ بِهَا وَ إِلَّا صَلَّى الْمَغْرِبَ ثُمَّ صَلَّاهَا .

Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about a man who forgot Al-Zohr until the sun set, and he had prayed Al-Asr. So he^{asws} said: 'Abu Ja'far^{asws}', or said: 'My^{asws} father^{asws} was saying that if you are able to pray it before missing out on Al-Maghrib, begin with it, or else pray Al-Maghrib, then pray it (Al-Zohr)'.¹¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَمَّ قَوْمًا فِي الْعَصْرِ فَذَكَرَ وَ هُوَ يُصَلِّي أَنَّهُ لَمْ يَكُنْ صَلَّى الْأُولَى قَالَ فَلْيَجْعَلْهَا الْأُولَى الَّتِي فَاتَتْهُ وَ لَيْسَتْ أَنْفَ بَعْدَ صَلَاةِ الْعَصْرِ وَ قَدْ مَضَى الْقَوْمُ بِصَلَاتِهِمْ .

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

'I asked Abu Abdullah^{asws} about a man leading a group in Al-Asr *Salāt*, so he remembers while he is praying that he had not prayed the former *Salāt*. He^{asws} said: 'So let him make it to be the former which had been missed out, and let him resume after Al-Asr *Salāt*, and the people proceeded with their *Salāts*'.¹¹³

¹¹⁰ Al Kafi V 3 – The Book of Salāt CH 12 H 4

¹¹¹ Al Kafi V 3 – The Book of Salāt CH 12 H 5

¹¹² Al Kafi V 3 – The Book of Salāt CH 12 H 6

¹¹³ Al Kafi V 3 – The Book of Salāt CH 12 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيرِ بْنِ زُرَّارَةَ وَ الْفَضْلِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ اسْمُهُ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا قَالَ يَعْني مَفْرُوضًا وَ لَيْسَ يَعْني وَقْتُ فَوْتِهَا إِذَا جَازَ ذَلِكَ الْوَقْتُ ثُمَّ صَلَّاهَا لَمْ تَكُنْ صَلَاتُهُ هَذِهِ مُؤَدَّةً وَ لَوْ كَانَ ذَلِكَ لَهَكَ سُلَيْمَانُ بْنُ دَاوُدَ (عَلَيْهِ السَّلَام) حِينَ صَلَّاهَا لِغَيْرِ وَقْتِهَا وَ لَكِنَّهُ مَتَى مَا ذَكَرَهَا صَلَّاهَا

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Hareyz, from Zurara and Al Fuzayl,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj}, Blessed is His^{azwj} Name [4:103] **surely prayer is a timed ordinance upon the Believers.** He^{asws} said: 'It Means Obligatory and does not mean a time being missed out. When that timing is exceeded, then he prays, his *Salāt* would not happen to be rendered. And had it been for that, Suleyman^{as} Bin Dawood^{as} would have been destroyed when he^{as} prayed it during other than its time. But, when he^{as} remembered it, prayed it'.

قَالَ ثُمَّ قَالَ وَ مَتَى اسْتَبَقَنْتَ أَوْ شَكَكْتَ فِي وَقْتِهَا أَنْكَ لَمْ تُصَلِّهَا أَوْ فِي وَقْتِ فَوْتِهَا أَنْكَ لَمْ تُصَلِّهَا صَلَّيْتَهَا فَإِنْ شَكَكْتَ بَعْدَ مَا خَرَجَ وَقْتُ الْوَقْتِ فَقَدْ دَخَلَ حَائِلٌ فَلَا إِعَادَةَ عَلَيْكَ مِنْ شَكِّ حَتَّى تَسْتَبِينَ فَإِنْ اسْتَبَقَنْتَ فَعَلَيْكَ أَنْ تُصَلِّيَهَا فِي أَيِّ حَالٍ كُنْتَ .

He (thenarrator) said, 'Then he^{asws} said: 'When you are convinced or doubt with regards to its timing that you have not prayed it, or you are within a timing of it being missed out, that you did not pray it, pray it. So if you were to doubt after the expiry of the time of it being missed out on, so an obstacle has entered. Therefore there is no repeating upon you from a doubt until you are convinced. So if you are convinced, then upon you is that you pray it in whichever state you were'.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ نَامَ عَنِ الْعَتَمَةِ فَلَمْ يَفْعَمْ إِلَّا بَعْدَ انْتِصَافِ اللَّيْلِ قَالَ يُصَلِّيَهَا وَ يُصْبِحُ صَائِمًا .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who slept through the Isha *Salāt*. So he did not arise until after midnight. He^{asws} said: 'He should pray it and Fast till the morning'.¹¹⁵

باب بِنَاءِ مَسْجِدِ النَّبِيِّ صَلَّى

Chapter 13 – Construction of Masjid of the Prophet^{saww}

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) بَنَى مَسْجِدَهُ بِالسَّمِيطِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَرِيدًا فِيهِ فَقَالَ نَعَمْ

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, and Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

¹¹⁴ Al Kafi V 3 – The Book of Salāt CH 12 H 10

¹¹⁵ Al Kafi V 3 – The Book of Salāt CH 12 H 11

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Rasool-Allah^{saww}, his^{saww} Masjid was built in *Al-Sameyt* manner (brick by brick). Then the Muslims became numerous, so they said, 'O Rasool-Allah^{saww}! If only you^{saww} would order with the Masjid so there would be an increase in it'. So he^{saww} said: 'Yes'.

فَأَمَرَ بِهِ فَزِيدَ فِيهِ وَ بَنَاهُ بِالسَّعِيدَةِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَزِيدَ فِيهِ فَقَالَ نَعَمْ فَأَمَرَ بِهِ فَزِيدَ فِيهِ وَ بَنَى جِدَارَهُ بِالْأُنْثَى وَ الذَّكَرِ ثُمَّ اشْتَدَّ عَلَيْهِمُ الْحَرُّ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَظَلَّلَ فَقَالَ نَعَمْ

So he^{saww} ordered with it, and there was an increase in it, and it was built *Al-Saeeda* manner (a brick by half brick). Then the Muslims became numerous, and they said, 'O Rasool-Allah^{saww}! If only you^{saww} would order with the Masjid so there can be an increase in it'. So he^{saww} said: 'Yes'. So he^{saww} ordered with it, and there was an increase in it, and its walls were built in the male and female manner (*Zakr bil Unsa* – i.e. two opposite sides). Then the heat became intense upon them, so they said, 'O Rasool-Allah^{saww}! If only you^{saww} would order with the Masjid, so there can be shade'. So he^{saww} said: 'Yes'.

فَأَمَرَ بِهِ فَأَقِيمَتْ فِيهِ سَوَارٍ مِنْ جُدُوعِ النَّخْلِ ثُمَّ طُرِحَتْ عَلَيْهِ الْعَوَارِضُ وَ الْخَصَفُ وَ الْإِدْخُرُ فَعَاشُوا فِيهِ حَتَّى أَصَابَتْهُمْ الْأَمْطَارُ فَجَعَلَ الْمَسْجِدُ يَكْفُفُ عَلَيْهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَطِينٌ فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا عَرِيشَ كَعَرِيشِ مُوسَى (عليه السلام)

So he^{saww} ordered with it, and the straps from palm trunks were placed therein. Then the beams and the baskets, and the grass was thrown on top of it. So they lived therein (under the shade) until the rain hit them. So the Masjid became inappropriate for them, and they said, 'O Rasool-Allah^{saww}! If only you^{saww} would order us, so we would apply clay upon it'. So Rasool-Allah^{saww} said to them: 'There shall be no shafts like the shafts of Musa^{as}'.

فَلَمْ يَزَلْ كَذَلِكَ حَتَّى فُيْضَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ كَانَ جِدَارُهُ قَبْلَ أَنْ يُظَلَّلَ قَامَةً فَكَانَ إِذَا كَانَ الْفَيْءُ ذِرَاعًا وَ هُوَ قَدْرُ مَرْبُوضٍ عَنَزِ صَلَّى الظُّهْرَ وَ إِذَا كَانَ ضِعْفُ ذَلِكَ صَلَّى الْعَصْرَ

So it did not cease to be like that until Rasool-Allah^{saww} passed away, and its wall was such that it would shade an upright person. When it (the shadow) was on one cubit, and it was like the crouching goat, *Al-Zohr Salāt* was prayed, and when it was double that, *Al-Asr* was prayed'.

وَ قَالَ السَّمِيطُ لِبِنْتِ لِبْنَةِ وَ السَّعِيدَةُ لِبْنَةُ وَ نِصْفُ وَ الذَّكَرُ وَ الْأُنْثَى لِبِنْتَانِ مُخَالَفَتَانِ .

And he^{asws} said: 'Al-Sameyt, is a brick by brick, and Al-Saeeda is a brick and a half brick, and Al-Zakr Bil Unsa is building two opposite sides'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى قَالَ مَسْجِدُ قُبَا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about [9:108] a **Masjid founded on piety**. He^{asws} said: 'Masjid Quba'.¹¹⁷

¹¹⁶ Al Kafi V 3 – The Book of Salāt CH 13 H 1

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ قَالَ حَدَّثَنِي مُوسَى بْنُ أَكْبِيلَ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَمْ كَانَ مَسْجِدُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ كَانَ ثَلَاثَةَ آلَافٍ وَ سِتْمِائَةَ زِرَاعٍ تَكْسِيرًا .

Ahmad Bin Idrees and someone else, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed who said, 'Musa Bin Akeyl narrated to me, from Abdul A'la, a slave of the family of Saam who said,

'I said to Abu Abdullah^{asws}, 'How much was (the size of) the Masjid of Rasool-Allah^{saww}?' He^{asws} said: 'It was of three thousand and six hundred cubits squared'.¹¹⁸

بَاب مَا يَسْتَتِرُ بِهِ الْمُصَلِّي مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ

Chapter 14 – What the praying one can veil with from the ones who are passing in front of him

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَجْعَلُ الْعَنْزَةَ بَيْنَ يَدَيْهِ إِذَا صَلَّى .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from MUawiya Bin Wahab,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} used to place the walking stick in front of him^{saww} when he^{saww} prayed *Salāt*'.¹¹⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ طُولُ رَحْلِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) زِرَاعًا وَ كَانَ إِذَا صَلَّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَتِرُ بِهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The length of the saddle-bag of Rasool-Allah^{saww} was of one cubit, and he^{saww} used to place it in front of him^{saww} when he^{saww} prayed *Salāt* in order to veil him^{saww} from the ones who would pass by in front of him^{saww}'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ هَلْ يَقْطَعُ صَلَاتَهُ شَيْءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ فَقَالَ لَا يَقْطَعُ صَلَاةَ الْمُؤْمِنِ شَيْءٌ وَ لَكِنْ اذْرَعُوا مَا اسْتَطَعْتُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Ibn Muskan, from Ibn Abu Yafour who said,

'I asked Abu Abdullah^{asws} about the man, 'Should he cut off his *Salāt* due to anything from what passes by in front of him?' So he^{asws} said: 'Nothing cuts off the *Salāt* of the Believer, but be protective, whatever you are able to'.

¹¹⁷ Al Kafi V 3 – The Book of Salāt CH 13 H 2

¹¹⁸ Al Kafi V 3 – The Book of Salāt CH 13 H 3

¹¹⁹ Al Kafi V 3 – The Book of Salāt CH 14 H 1

¹²⁰ Al Kafi V 3 – The Book of Salāt CH 14 H 2

و فِي رَوَايَةِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ لَا كَلْبٌ وَلَا حِمَارٌ وَلَا امْرَأَةٌ وَلَا لَكِنِ اسْتَبْرَأُوا بِشَيْءٍ فَإِنْ كَانَ بَيْنَ يَدَيْكَ قَدْرُ ذِرَاعٍ رَافِعًا مِنَ الْأَرْضِ فَقَدْ اسْتَبْرَأْتَ .

And in a report of Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Nothing cut off the *Salāt*, neither a dog, nor a donkey, nor a woman, but veil yourself with something. So if there was in front of you (something of) a measurement of a cubit raised from the ground (in height), so you would have veiled’.

قَالَ الْكُلَيْنِيُّ وَالْفَضْلُ فِي هَذَا أَنْ تَسْتَبْرَأَ بِشَيْءٍ وَ تَضَعُ بَيْنَ يَدَيْكَ مَا تَنْقِي بِهِ مِنَ الْمَارِّ فَإِنْ لَمْ تَفْعَلْ فَلَيْسَ بِهِ بَأْسٌ لِأَنَّ الَّذِي يُصَلِّي لَهُ الْمُصَلِّي أَقْرَبُ إِلَيْهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ وَ لَكِنِ ذَلِكَ أَدَبُ الصَّلَاةِ وَ تَوْقِيرُهَا .

Al-Kulayni and Al-Fazl said with regards to this, ‘You should veil with something and place it in front of you what you can protect with from the passer by. But if you do not do so, there is no problem with it, because the one who is praying is closer to the One Prayed to than the one who is passing by in front of him, but that is for etiquette of the *Salāt* and its reverence’.¹²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ رَأَيْتُ ابْنَكَ مُوسَى (عَلَيْهِ السَّلَامُ) يُصَلِّي وَ النَّاسُ يَمُرُونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَ فِيهِ مَا فِيهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ادْعُوا لِي مُوسَى فَدَعَا فَقَالَ لَهُ يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَ النَّاسُ يَمُرُونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ

Ali Bin Ibrahim, raising it, from Muhammad Bin Muslim who said,

‘Abu Haneefa came over to Abu Abdullah^{asws} and said to him^{asws}, ‘I saw your^{asws} son^{asws} Musa^{asws} praying *Salāt* and the people were passing by in front of him^{asws}, and he^{asws} did not prevent them, and what is in it’. So Abu Abdullah^{asws} said: ‘Call Musa^{asws} for me^{asws}!’ So he^{asws} was called, and he^{asws} said to him^{asws}: ‘O my^{asws} son^{asws}! Abu Haneefa mentions that you^{asws} were praying *Salāt* and the people were passing by in front of you^{asws}, and you^{asws} did not forbid them’.

فَقَالَ نَعَمْ يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أُصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى نَفْسِهِ ثُمَّ قَالَ يَا بُنَيَّ بِأَبِي أَنْتَ وَ أُمِّي يَا مُودِعَ الْأَسْرَارِ .

So he^{asws} said: ‘Yes, O father^{asws}! The One Whom I^{asws} was praying *Salāt* to was closer to me^{asws} than them. Allah^{azwj} Mighty and Majestic is Saying **[50:16] and We are nearer to him than his jugular vein**’. So Abu Abdullah^{asws} embraced him^{asws} to himself^{asws}, then said: ‘O my^{asws} son^{asws}! By my^{asws} father^{asws} and my^{asws} mother^{asws}, O the mine of the secrets!’

وَ هَذَا تَأْدِيبٌ مِنْهُ (عَلَيْهِ السَّلَامُ) لَا أَنَّهُ تَرَكَ الْفَضْلَ .

And this is an education from him^{asws}, not that he^{asws} neglected the merit.¹²²

¹²¹ Al Kafi V 3 – The Book of *Salāt* CH 14 H 3

¹²² Al Kafi V 3 – The Book of *Salāt* CH 14 H 4

باب الْمَرْأَةِ تُصَلِّي بِجِوَالِ الرَّجُلِ وَ الرَّجُلِ يُصَلِّي وَ الْمَرْأَةُ بِجِوَالِهِ

Chapter 15 – The woman prays *Salāt* parallel with the man, and the man prays *Salāt* and the woman is parallel to him

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْمَرْأَةِ تُصَلِّي إِلَى جَنْبِ الرَّجُلِ قَرِيباً مِنْهُ فَقَالَ إِذَا كَانَ بَيْنَهُمَا مَوْضِعُ رَحْلِ فَلَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} regarding the woman who prays *Salāt* to the side of the man, near to him. So he^{asws} said: 'When there was a place between the two of them of one saddle-bag (cubit), so there is no problem'.¹²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُصَلِّي وَ الْمَرْأَةُ بِجِوَالِهِ يَمَنَّهُ أَوْ يَسْرَهُ قَالَ لَا بَأْسَ بِهِ إِذَا كَانَتْ لَا تُصَلِّي .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman,

(It has been narrated) from Abdul Rahman Bin Abu Abdullah^{asws}, said, 'I asked Abu Abdullah^{asws} about the man who is praying and the woman is by his right side, or left. He^{asws} said: 'There is no problem with it when she was not praying *Salāt*'.¹²⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ وَ الْمَرْأَةِ يُصَلِّيَانِ فِي وَفْتٍ وَاحِدٍ الْمَرْأَةُ عَنْ يَمِينِ الرَّجُلِ بِجِوَالِهِ قَالَ لَا إِلَّا أَنْ يَكُونَ بَيْنَهُمَا شِبْرٌ أَوْ ذِرَاعٌ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} regarding the man and the woman both praying *Salāt* at one time, the woman being on the right of the man by his side. He^{asws} said: 'No, unless if there happens to be one shibr (open palm's width) or one cubit between the two of them'.¹²⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي زَاوِيَةِ الْحُجْرَةِ وَ أَمْرَأَتُهُ أَوْ ابْنَتُهُ تُصَلِّي بِجِوَالِهِ فِي الزَّاوِيَةِ الْأُخْرَى فَقَالَ لَا يَنْبَغِي لَهُ ذَلِكَ فَإِنْ كَانَ بَيْنَهُمَا شِبْرٌ أَوْ ذِرَاعٌ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}, said, 'I asked him^{asws} about the man who is praying *Salāt* in a corner of the room, and his wife or his daughter is praying *Salāt* by his side in the other corner. So he^{asws} said: 'That is not befitting for him. But if there was one palm's width (of distance between the two, so it would suffice him'.

¹²³ Al Kafi V 3 – The Book of *Salāt* CH 15 H 1

¹²⁴ Al Kafi V 3 – The Book of *Salāt* CH 15 H 2

¹²⁵ Al Kafi V 3 – The Book of *Salāt* CH 15 H 3

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ وَ الْمَرْأَةِ يَنْزِمَانِ فِي الْمَحْمَلِ يُصَلِّيَانِ جَمِيعاً فَقَالَ لَا وَ لَكِنْ يُصَلِّي الرَّجُلُ فَإِذَا صَلَّى صَلَّتِ الْمَرْأَةُ.

He (the narrator) said, 'And I asked him^{asws} about the man and the woman accompanying each other in the carriage, praying *Salāt* together. So he^{asws} said: 'No, but the man should pray *Salāt* (first). So when he has prayed, the woman would pray *Salāt*'.¹²⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُصَلِّي وَ بِجَانِبِهِ امْرَأَةٌ قَائِمَةٌ عَلَى فِرَاشِهَا جُنْبَيْهِ فَقَالَ إِنْ كَانَتْ قَاعِدَةً فَلَا يَضُرُّهُ وَ إِنْ كَانَتْ تُصَلِّي فَلَا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ja'far Bin Basheer, from Hammad Bin Usman, from Idrees Bin Abdullah Al Qummy who said,

'I asked Abu Abdullah^{asws} about the man is praying *Salāt* and parallel to is his wife, standing upon her bed, by his side. So he^{asws} said: 'If she was seated, so it would not harm him, and if she was praying *Salāt*, so no'.¹²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ رَبِاطٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يُصَلِّي وَ عَائِشَةُ نَائِمَةٌ مُعْتَرِضَةٌ بَيْنَ يَدَيْهِ وَ هِيَ لَا تُصَلِّي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Al Hassan Bin Rabaat, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} was praying *Salāt*, and Ayesha was sleeping sideways in front of him^{saww}, and she was not praying *Salāt*'.¹²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُصَلِّي وَ الْمَرْأَةُ تُصَلِّي بِجِذَاهُ أَوْ إِلَى جَانِبِهِ فَقَالَ إِذَا كَانَ سُجُودَهَا مَعَ رُكُوعِهِ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazal, from Ibn Bukeyr, from the one who reported it,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who is praying *Salāt* and the woman is praying *Salāt* parallel to him or to his side. So he^{asws} said: 'If she was performing *Sajdah* along with his *Rukū*, so there is no problem'.¹²⁹

¹²⁶ Al Kafi V 3 – The Book of *Salāt* CH 15 H 4

¹²⁷ Al Kafi V 3 – The Book of *Salāt* CH 15 H 5

¹²⁸ Al Kafi V 3 – The Book of *Salāt* CH 15 H 6

¹²⁹ Al Kafi V 3 – The Book of *Salāt* CH 15 H 7