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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 (4)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَي 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.

بَابُ مَا يُقْبَلُ مِنْ صَلَاةِ السَّاهِي

Chapter 44 – What is Acceptable from the *Salāt* of an omitter

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عَمَّارًا السَّابِطِيَّ رَوَى عَنْكَ رَوَايَةً قَالَ وَ مَا هِيَ قُلْتُ رَوَى أَنَّ السَّنَةَ فَرِيضَةٌ فَقَالَ أَيُّنَ يَذْهَبُ أَيُّنَ يَذْهَبُ لَيْسَ هَكَذَا حَدِيثُهُ إِنَّمَا قُلْتُ لَهُ مَنْ صَلَّى فَأَقْبَلَ عَلَي صَلَاتِهِ لَمْ يُحَدِّثْ نَفْسَهُ فِيهَا أَوْ لَمْ يَسْأَلْ فِيهَا أَقْبَلَ اللَّهُ عَلَيَّ مَا أَقْبَلَ عَلَيَّهَا فَرُبَّمَا رُفِعَ نِصْفُهَا أَوْ رُبْعُهَا أَوْ ثُلُثُهَا أَوْ خُمْسُهَا وَ إِنَّمَا أَمَرْنَا بِالسَّنَةِ لِيُكْمَلَ بِهَا مَا ذَهَبَ مِنَ الْمَكْتُوبَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah^{asws}, ‘Ammar Al-Sabaty reported from you^{asws} a report’. He^{asws} said: ‘And what is it?’ I said, ‘He reported that the *Sunnah* is a necessity’. So he^{asws} said: ‘Where is he going? Where is he going? It is not like this. I^{asws} narrated to him, rather I^{asws} said to him: ‘The one who prays and is devoted upon his *Salāt*, not discussing with himself therein, or does not omit (anything) therein, Allah^{azwj} would Devote upon him what he devoted upon it. So, sometimes a half of it is Raised, or a quarter of it, or a third of it, or a fifth of it, and rather we^{asws} are ordering with the *Sunnah* for it (the *Sunnah Salāt*) to (make it) perfect by it what had gone (deficient) from the Obligatory (*Salāt*)’.¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْعَبْدَ لِيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُبْعُهَا أَوْ خُمْسُهَا فَمَا يُرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ بِقَلْبِهِ وَ إِنَّمَا أَمَرْنَا بِالنَّافِلَةِ لِيَتِمَّ لَهُمْ بِهَا مَا نَقَصُوا مِنَ الْفَرِيضَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘The servant, there is Raised for him from his *Salāt*, a half of it, or a third of it, or a quarter of it, of a fifth of it. So it is not Raised for him except for what he is devoted upon it with his heart, and rather, we^{asws} are ordering with the optional (*Salāt*) in order to complete for them by it, whatever was deficient from the Obligatory (*Salāt*)’.²

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَسْمَعُ جَعَلْتُمْ فِدَاكَ إِنِّي كَثِيرُ السَّهْوِ فِي الصَّلَاةِ فَقَالَ وَ هَلْ يَسْلَمُ مِنْهُ أَحَدٌ فَقُلْتُ مَا أَظُنُّ أَحَدًا أَكْثَرَ سَهْوًا مِنِّي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَبَا مُحَمَّدٍ إِنَّ الْعَبْدَ يُرْفَعُ لَهُ ثُلُثُ صَلَاتِهِ وَ نِصْفُهَا وَ ثَلَاثَةٌ أَرْبَاعَهَا وَ أَقَلُّ وَ أَكْثَرُ عَلَي قَدْرِ سَهْوِهِ فِيهَا لَكِنَّهُ يَتِمُّ لَهُ مِنَ النَّوَافِلِ قَالَ فَقَالَ لَهُ أَبُو بصيرٍ مَا أَرَى النَّوَافِلَ يَنْبَغِي أَنْ تُتْرَكَ عَلَي حَالٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَجَلٌ لَا .

¹ Al Kafi V 3 – The Book of Salāt CH 44 H 1

² Al Kafi V 3 – The Book of Salāt CH 44 H 2

And from him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘A man said to Abu Abdullah^{asws}, and I heard, ‘May I be sacrificed for you^{asws}! I frequently make mistakes in the *Salāt*. So he^{asws} said: ‘And has there anyone ever been safe from it?’ So he said, ‘I don’t think anyone would have more mistakes than me’. So Abu Abdullah^{asws} said to him: ‘O Abu Muhammad! The servant, there is Raised for him a third of his *Salāt*, and a half of it, and three-quarters of it, and less, and more, upon a measurement of his omission therein, but it is completed for him (when he offers) the optional (*Salāt*)’. So Abu Baseer said to him^{asws}, ‘I do not see that the optional (*Salāt*) should be left upon any state’. So he^{asws} said: ‘Yes, it should not’.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا إِنَّمَا لَكَ مِنْ صَلَاتِكَ مَا أَقْبَلْتَ عَلَيْهِ مِنْهَا فَإِنْ أَوْهَمَهَا كُلُّهَا أَوْ غَفَلَ عَنْ أَدَائِهَا لُفَّتَ فَضْرَبُ بِهَا وَجْهَ صَاحِبِهَا .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Hammad Bin Isa, from Hareyz, from Al Fazeyl Bin Yasaar,

(It has been narrated) from Abu Ja’far^{asws} and Abu Abdullah^{asws}, both having said: ‘But rather, for you, from your *Salāt* is what you a devoted upon it, from it. So if all of it is (full of) imagination, or oblivion from its execution, it is diverted and its performer is struck with it upon his face’.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ قَالَ فِي كِتَابِ حَرِيْزٍ أَنَّهُ قَالَ إِنِّي نَسِيتُ أَنِّي فِي صَلَاةٍ فَرِيضَةٍ حَتَّى رَكَعْتُ وَ أَنَا أَنْوِيهَا تَطَوُّعاً قَالَ فَقَالَ هِيَ الَّتِي قُمْتَ فِيهَا إِنْ كُنْتَ قُمْتَ وَ أَنْتَ تَتَوِي فَرِيضَةً ثُمَّ دَخَلَكَ الشُّكُّ فَأَنْتَ فِي الْفَرِيضَةِ وَ إِنْ كُنْتَ دَخَلْتَ فِي نَافِلَةٍ فَتَوَيْتَهَا فَرِيضَةً فَأَنْتَ فِي النَّافِلَةِ وَ إِنْ كُنْتَ دَخَلْتَ فِي فَرِيضَةٍ ثُمَّ ذَكَرْتَ نَافِلَةً كَانَتْ عَلَيْكَ فَاْمُضْ فِي الْفَرِيضَةِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said,

‘In the book of Hareyz (a narrator), he said: ‘I forgot I was in an Obligatory *Salāt* until I performed Rukū, and I had intended it as a voluntary (*Salāt*). So he^{asws} said: ‘It is that which you had stood for (with the intention). If you had stood and intended an Obligatory (*Salāt*), then the doubt entered, so you would be in the Obligatory (*Salāt*), but if you had entered into an optional (*Salāt*), so you intended it (afterwards) as an Obligatory (*Salāt*), so you would (still) being offering the optional (*Salāt*); and if you had entered into an Obligatory (*Salāt*), then remembered an optional (*Salāt*) which was (due) upon you, so continue in the Obligatory (*Salāt*)’.⁵

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

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

⁵ Al Kafi V 3 – The Book of Salāt CH 44 H 5

بَابُ مَا يَقْطَعُ الصَّلَاةَ مِنَ الضَّحِكِ وَالْحَدِيثِ وَالْإِشَارَةِ وَالنَّسْيَانِ وَغَيْرِ ذَلِكَ

Chapter 45 – What cuts off the *Salāt*, from the laugh, and the breaking of the ablution, and the gesture, and the forgetfulness, and other than that

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الضَّحِكِ هَلْ يَقْطَعُ الصَّلَاةَ قَالَ أَمَا التَّبَسُّمُ فَلَا يَقْطَعُ الصَّلَاةَ وَأَمَا الْفَهْفَهَةُ فَهِيَ تَقْطَعُ الصَّلَاةَ .

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zurara, from Sama'at who said,

'I asked about the one who laughs, would it cut the *Salāt*?' He^{asws} said: 'As for the smile, so it does not cut off the *Salāt*, and as for the chuckling (laughing), so it cuts off the *Salāt*'.⁶

وَرَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ .

And it is (also) reported by Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُهُ الرُّعَافُ وَهُوَ فِي الصَّلَاةِ فَقَالَ إِنْ قَدَرَ عَلَى مَاءٍ عِنْدَهُ يَمِينًا أَوْ شِمَالًا أَوْ بَيْنَ يَدَيْهِ وَهُوَ مُسْتَقْبِلُ الْقِبْلَةِ فَلْيَغْسِلْهُ عَنْهُ ثُمَّ لْيَصِلْ مَا بَقِيَ مِنْ صَلَاتِهِ وَإِنْ لَمْ يَقْدِرْ عَلَى مَاءٍ حَتَّى يَنْصَرِفَ بِوَجْهِهِ أَوْ يَتَكَلَّمَ فَقَدْ قَطَعَ صَلَاتَهُ .

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} about the man hit by nose-bleed while he was in the *Salāt*. So he^{asws} said: 'If he is able upon water in his presence, on the right or left or in front of him, and he was facing the Qiblah, so let him wash from it, the let him pray whatever remains from his *Salāt*; but if he is not able upon water until he leaves by his diverting or speaking, so it has cut off his *Salāt*'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُصِيبُهُ الْعَمْرُ فِي بَطْنِهِ وَهُوَ يَسْتَطِيعُ أَنْ يَصْبِرَ عَلَيْهِ أَوْ لَا يُصَلِّيَ عَلَى تِلْكَ الْحَالِ أَوْ لَا يُصَلِّيَ قَالَ فَقَالَ إِنْ احْتَمَلَ الصَّبْرَ وَ لَمْ يَخَفْ إِعْجَالَ عَنِ الصَّلَاةِ فَلْيَصِلْ وَ لْيَصْبِرْ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Al-Hassan^{asws} about the man hit by the tightness in his belly, and he has the capacity to be patient upon it. Should he pray *Salāt* upon that state, or not pray?' So he^{asws} said: 'If he can bear patiently and does not fear hastening from the *Salāt*, so let him pray and let him be patient'.⁸

⁶ Al Kafi V 3 – The Book of *Salāt* CH 45 H 1

⁷ Al Kafi V 3 – The Book of *Salāt* CH 45 H 2

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ زَيْدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا كَانَا يَقُولَانِ لَا يَقْطَعُ الصَّلَاةَ إِلَّا أَرْبَعَةٌ الْخَلَاءُ وَ الْبَوْلُ وَ الرِّيحُ وَ الصَّوْتُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Mansour Bin Yunus, from Abu Bakr Al Hazramy,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both of them^{asws} were saying: 'The *Salāt* does not get cut off except by four – the faeces, and the urine, and the wind, and the sound (talking)'.⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي الرَّجُلِ يَمَسُّ أَنْفَهُ فِي الصَّلَاةِ فَيَرَى دَمًا كَيْفَ يَصْنَعُ أَوْ يَنْصَرِفُ فَقَالَ إِنْ كَانَ يَابِسًا فَلْيَرَمْ بِهِ وَ لَا بَأْسَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) regarding the man who wipes his nose during the *Salāt*, so he sees blood. How should he react, should he leave?' So he^{asws} said: 'If it was dry, so let him throw it, and there is no problem'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْفَهْمَةُ لَا تَنْقُضُ الْوُضُوءَ وَ تَنْقُضُ الصَّلَاةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The chuckling (laughing) does not break the ablution, and (but) it breaks the *Salāt*'.¹¹

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُرِيدُ الْحَاجَةَ وَ هُوَ فِي الصَّلَاةِ فَقَالَ يَوْمِي بِرَأْسِهِ وَ يُشِيرُ بِيَدِهِ وَ يُسَبِّحُ وَ الْمَرْأَةُ إِذَا أَرَادَتْ الْحَاجَةَ وَ هِيَ تُصَلِّيُ تُصَفِّقُ بِيَدَيْهَا .

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah^{asws} having been asked about the man who wants the need (something) and he is in the *Salāt*. So he^{asws} said: 'He can gesture by his head, and indicate by his hand, and he should Glorify; and the woman, when she wants the need (something), and she is praying *Salāt*, she can clap with her hand'.¹²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعِ بْنِ سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ خَلْفَهُ فَرَقَعَهُ فَرَقَعَ رَجُلٌ أَصَابِعَهُ فِي صَلَاتِهِ فَلَمَّا أَنْصَرَفَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَمَا إِنَّهُ حَظَّهُ مِنْ صَلَاتِهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abu Abdullah Bin Abdul Rahman Al Asammi, from Misma'a Abu Sayyar,

⁹ Al Kafi V 3 – The Book of Salāt CH 45 H 4

¹⁰ Al Kafi V 3 – The Book of Salāt CH 45 H 5

¹¹ Al Kafi V 3 – The Book of Salāt CH 45 H 6

¹² Al Kafi V 3 – The Book of Salāt CH 45 H 7

(It has been narrated) from Abu Abdullah^{asws} that the Prophet^{saww} hear a crack behind him^{saww}, a man having had crack his fingers during his *Salāt*. So when he^{saww} finished, the Prophet^{saww} said: 'But, it (the cracking) was his share from his *Salāt*'.¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَأْخُذُهُ الرُّعَافُ وَالْقَيْءُ فِي الصَّلَاةِ كَيْفَ يَصْنَعُ قَالَ يَنْفِتِلُ فَيَغْسِلُ أَنْفَهُ وَيَعُودُ فِي صَلَاتِهِ فَإِنْ تَكَلَّمَ فَلْيَعُدْ صَلَاتَهُ وَ لَيْسَ عَلَيْهِ وُضُوءٌ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Al A'ala, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the man seized by the nose-bleed and the vomiting during the *Salāt*, how he should react. He^{asws} said: 'He should turn and wash his nose, then return to his *Salāt*. But if he speaks, so let him repeat his *Salāt*, and there would be no (repeat) ablution upon him'.¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ أَوْ يَفْطَعُ صَلَاتَهُ شَيْءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ فَقَالَ لَا يَفْطَعُ صَلَاةَ الْمُسْلِمِ شَيْءٌ وَ لَكِنْ ادْرَأْ مَا اسْتَطَعْتَ

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} about the man, can anything cut off his *Salāt*, from what passes by in front of him?' So he^{asws} said: 'Nothing cuts off a *Salāt* of the Muslim, but safeguard as much as you can'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ فَلَمْ يَرُقْ رُعَافُهُ حَتَّى دَخَلَ وَفُتِ الصَّلَاةُ قَالَ يَحْشُو أَنْفَهُ بِشَيْءٍ ثُمَّ يَصَلِّي وَ لَا يُطِيلُ إِنْ حَشِيَ أَنْ يَسْبِقَهُ الدَّمُ

He (the narrator) said, 'And I asked him^{asws} about a man with nose-bleed, but his nose-bleed did not flow until the time for *Salāt* came up. He^{asws} said: 'He should stuff his nose with something, then he should pray *Salāt*, and he should not prolong (the *Salāt*) if he fears the blood to flow'.

قَالَ وَ قَالَ إِذَا التَّقَتَّ فِي صَلَاةٍ مَكْتُوبَةٍ مِنْ غَيْرِ فَرَاغَ فَأَعِدِ الصَّلَاةَ إِذَا كَانَ الْإِلْتِقَاتُ فَاجْشَأْ وَ إِنْ كُنْتَ قَدْ تَسَهَّدْتَ فَلَا تُعَدُ .

He (the narrator) said, 'And he^{asws} said: 'When you turn in a Obligatory *Salāt* from other than completion, so repeat the *Salāt*, when the turning was unreasonable; and if you had performed *Tashahhud*, so do not repeat'.¹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ عَنِ ابْنِ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَقُولُ لَا يَفْطَعُ الصَّلَاةَ الرُّعَافُ وَ لَا الْقَيْءُ وَ لَا الدَّمُ فَمَنْ وَجَدَ أَرَأً فَلْيَأْخُذْ بِيَدِ رَجُلٍ مِنَ الْقَوْمِ مِنَ الصَّفِّ فَلْيُقَدِّمَهُ يُعْنِي إِذَا كَانَ إِمَامًا .

Al Hussayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from salmat Bin Abu Hafs,

¹³ Al Kafi V 3 – The Book of Salāt CH 45 H 8

¹⁴ Al Kafi V 3 – The Book of Salāt CH 45 H 9

¹⁵ Al Kafi V 3 – The Book of Salāt CH 45 H 10

(It has been narrated) from Abu Abdullah^{asws} that Ali^{asws} was saying: 'The *Salāt* would not be cut off, neither by the nose-bleed, nor the vomit, nor the blood. So the one who finds dizziness, so let him grab the hand of a man from the people from the row, to lead the *Salāt*, if he was the prayer-leader'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَلْتَفِتُ فِي الصَّلَاةِ قَالَ لَا وَ لَا يَنْفُضُ أَصَابِعَهُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the man who turns during the *Salāt*. He^{asws} said: 'No (he cannot), nor can he break (crack) his fingers'.¹⁷

باب التَّسْلِيمِ عَلَى الْمُصَلِّيِّ وَالْعُطَاسِ فِي الصَّلَاةِ

Chapter 46 – The greetings upon the praying one, and the sneezing during the *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُسَلِّمُ عَلَيْهِ وَ هُوَ فِي الصَّلَاةِ قَالَ يَرُدُّ سَلَامَ عَلَيْكُمْ وَ لَا يَقُولُ وَ عَلَيْكُمْ السَّلَامُ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ قَائِمًا يُصَلِّي فَمَرَّ بِهِ عَمَّارُ بْنُ يَاسِرٍ فَسَلَّمَ عَلَيْهِ عَمَّارٌ فَرَدَّ عَلَيْهِ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَكَذَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama'at,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who is offered *Salām* (greeted upon) and he is in the *Salāt*. He^{asws} said: 'He can reply (saying), 'سَلَامٌ عَلَيْكُمْ' 'Greetings be upon you', but he should not be saying, 'وَ عَلَيْكُمْ' 'And upon you be the greetings', for Rasool-Allah^{saww} was standing praying *Salāt*, and Ammar Bin Yasser passed by and Ammar greeted upon him^{saww}. So the Prophet^{saww} replied like this'.¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا عَطَسَ الرَّجُلُ فِي صَلَاتِهِ فَلْيَحْمَدِ اللَّهَ .

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: 'When the man sneezes during his *Salāt*, so let him Praise Allah^{azwj}'.¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ مُعَلَّى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ أَسْمَعُ الْعُطْسَةَ وَ أَنَا فِي الصَّلَاةِ فَأَحْمَدُ اللَّهَ وَ أَصَلِّي عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ نَعَمْ وَ إِذَا عَطَسَ أَحْوَكُ وَ أَنْتَ فِي الصَّلَاةِ فَقُلِ الْحَمْدُ لِلَّهِ وَ صَلِّ عَلَى النَّبِيِّ وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَ صَاحِبِكَ الْيَمُّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .

¹⁶ Al Kafi V 3 – The Book of Salāt CH 45 H 11

¹⁷ Al Kafi V 3 – The Book of Salāt CH 44 H 12

¹⁸ Al Kafi V 3 – The Book of Salāt CH 46 H 1

¹⁹ Al Kafi V 3 – The Book of Salāt CH 46 H 2

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Moalla Abu Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'I hear the sneeze while I am in the *Salāt*, so should I Praise Allah^{azwj} and send Blessings upon the Prophet^{saww}?' He^{asws} said: 'Yes. And when your brother sneezes and you are in the *Salāt*, so say, 'The Praise is for Allah^{azwj}, and Blessings be upon the Prophet^{saww}'; and if there was unhappiness between you and your companions, send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws}.²⁰

باب الْمُصَلِّي يَعْضُ لَهُ شَيْءٌ مِنَ الْهُوَامِ فَيَقْتُلُهُ

Chapter 47 – The praying one, something from the insects presents itself to him, so he kills it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَيَرَى الْحَيَّةَ أَوْ الْعَقْرَبَ يَقْتُلُهُمَا إِنْ آذِيَاهُ قَالَ نَعَمْ .

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

'I asked Abu Abdullah^{asws} about the man who happens to be in the *Salāt*, so he sees the snake or the scorpion. Can he kill these two if they harm him?' He^{asws} said: 'Yes'.²¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَقْتُلُ الْبَقَّةَ وَالْبُرْعُوثَ وَالْقَمْلَةَ وَالذَّبَابَ فِي الصَّلَاةِ أَوْ يَنْفُضُ صَلَاتَهُ وَوَضُوْعَهُ قَالَ لَا .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the man who kills the bug, and the flea, and the lice, and the fly during the *Salāt*. Would it break his *Salāt* and his ablution?' He^{asws} said: 'No'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ قَائِمًا فِي الصَّلَاةِ الْفَرِيضَةِ فَيَنْسَى كَيْسَهُ أَوْ مَتَاعًا يَنْخَوْفُ ضَيْعَتَهُ أَوْ هَلَاقَهُ قَالَ يَقْطَعُ صَلَاتَهُ وَ يُحْرَزُ مَتَاعَهُ ثُمَّ يَسْتَقْبِلُ الصَّلَاةَ قُلْتُ فَيَكُونُ فِي الْفَرِيضَةِ فَتَقَلَّتْ عَلَيْهِ دَابَّةٌ أَوْ تَقَلَّتْ دَابَّتُهُ فَيَخَافُ أَنْ تَذْهَبَ أَوْ يُصِيبَ مِنْهَا عَنَتًا فَقَالَ لَا بَأْسَ بِأَنْ يَقْطَعُ صَلَاتَهُ .

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

'I asked him^{asws} about the man who happens to be standing in the Obligatory *Salāt*, so he remembers his bad or his provisions, fearing its wastage or its destruction. He^{asws} said: 'He can cut off his *Salāt* and protect his belongings. Then he should recommence the *Salāt*'. I said, 'Supposing he happens to be in the Obligatory (*Salāt*), and an animal flees, or his animal flees, so he fears that it would go away or he

²⁰ Al Kafi V 3 – The Book of *Salāt* CH 46 H 3

²¹ Al Kafi V 3 – The Book of *Salāt* CH 47 H 1

²² Al Kafi V 3 – The Book of *Salāt* CH 47 H 2

would suffer hardship due to it'. So he^{asws} said: 'There is no problem with if he were to cut off his *Salāt*'.²³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ عَنْ مُحَمَّدٍ قَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا وَجَدَ قَمَلَةً فِي الْمَسْجِدِ دَفَنَهَا فِي الْحَصَى .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Aban, from Muhammad who said,

'It was so that whenever Abu Ja'far^{asws} found a louse in the Masjid, buried it among the pebbles'.²⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كُنْتَ فِي صَلَاةِ الْفَرِيضَةِ فَرَأَيْتَ غُلَامًا لَكَ قَدْ أَبَقَ أَوْ غَرِيْمًا لَكَ عَلَيْهِ مَالٌ أَوْ حَيَّةٌ تَخَافُهَا عَلَى نَفْسِكَ فَاقْطَعْ الصَّلَاةَ وَاتَّبِعِ الْغُلَامَ أَوْ غَرِيْمًا لَكَ وَاقْتُلِ الْحَيَّةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from the one who informed him,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you are in the Obligatory *Salāt* and you see a slave of yours to have absconded, or a debtor of yours upon whom is wealth (due to you), or a snake you fear upon yourself, so cut off your *Salāt* and pursue the slave, or a debtor of yours, and kill the snake'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ وَجَدْتَ قَمَلَةً وَ أَنْتَ تُصَلِّي فَادْفِنَهَا فِي الْحَصَى .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'If you were to find a louse and you are praying *Salāt*, so bury it among the pebbles'.²⁶

باب بِنَاءِ الْمَسَاجِدِ وَ مَا يُؤْخَذُ مِنْهَا وَ الْحَدِيثُ فِيهَا مِنَ النَّوْمِ وَ غَيْرِهِ

Chapter 48 – Construction of the Masjid, and what can be taken from it, and the breaking of the ablution inside it due to sleep or something else

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ بَنَى مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Abdullah^{asws} saying: 'The constructs a Masjid, Allah^{azwj} will Build for him a house in the Paradise'.

²³ Al Kafi V 3 – The Book of Salāt CH 47 H 3

²⁴ Al Kafi V 3 – The Book of Salāt CH 47 H 4

²⁵ Al Kafi V 3 – The Book of Salāt CH 47 H 5

²⁶ Al Kafi V 3 – The Book of Salāt CH 47 H 6

قَالَ أَبُو عُبَيْدَةَ فَمَرَّ بِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي طَرِيقِ مَكَّةَ وَ قَدْ سَوَّيْتُ بِأَحْجَارٍ مَسْجِدًا فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ نَرَجُو أَنْ يَكُونَ هَذَا مِنْ ذَلِكَ فَقَالَ نَعَمْ .

Abu Ubeyda (the narrator) said, 'So I passed by Abu Abdullah^{asws} in a street of Makkah, and I had evened out a Masjid with the stoned, so I said to him^{asws}, 'May I be sacrificed for you^{asws}! We are hoping that this would happen to be from that'. So he^{asws} said: 'Yes'.²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ أَبِي الْجَارُودِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْمَسْجِدِ يَكُونُ فِي الْبَيْتِ فَيُرِيدُ أَهْلُ الْبَيْتِ أَنْ يَتَوَسَّعُوا بِطَائِفَةٍ مِنْهُ أَوْ يُحَوِّلُوهُ إِلَى غَيْرِ مَكَانِهِ قَالَ لَا بَأْسَ بِذَلِكَ

Ali Bin Muhammad, from Sahl Bin Ziyad from Ahmad Bin Muhammad Bin Abu Nasr, from Aban Bin Usman, from Abu Al Jaroud who said,

'I asked Abu Ja'far^{asws} about the Masjid which happens to be inside the house, so the people of the household intend to widen the range of it or relocate it to another place. He^{asws} said: 'There is no problem with that'.

قَالَ وَ سَأَلْتُهُ عَنِ الْمَكَانِ يَكُونُ خَبِيثًا ثُمَّ يُنْظَفُ وَ يُجْعَلُ مَسْجِدًا قَالَ يُطْرَحُ عَلَيْهِ مِنَ التُّرَابِ حَتَّى يُوَارِيَهُ فَهُوَ أَطْهَرُ .

He (the narrator) said, 'And I asked him^{asws} about the place which happens to be filthy, then is cleaned up and made into a Masjid. He^{asws} said: 'The soil would be poured upon it until it is covered, so it would be clean'.²⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ عَنِ الْعِيصِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْبَيْعِ وَ الْكُنَائِسِ هَلْ يَصْلُحُ نَفْضُهُمَا لِإِنْبَاءِ الْمَسَاجِدِ فَقَالَ نَعَمْ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Al Ays who said,

'I asked Abu Abdullah^{asws} about the synagogues and the churches, 'Is it correct to break these two in order to build the Masjids?' So he^{asws} said: 'Yes'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ أَمْ يُكْرَهُ الصَّلَاةُ فِيهَا قَالَ نَعَمْ وَ لَكِنْ لَا يَضُرُّكُمْ الْيَوْمَ وَ لَوْ قَدْ كَانَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ

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

'Abu Abdullah^{asws} was asked about the Masjids with shades, is it disliked to pray *Salāt* therein?' He^{asws} said: 'Yes, but it would not harm you today, and if there had been justice (Al-Qaim^{asws}) you would see what would be done regarding that'

قَالَ وَ سَأَلْتُهُ أَيْعَلَّقُ الرَّجُلُ السَّلَاحَ فِي الْمَسْجِدِ قَالَ نَعَمْ وَ أَمَّا فِي الْمَسْجِدِ الْأَكْبَرِ فَلَا فَإِنَّ جَدِّي نَهَى رَجُلًا يَبْرِي مَشَقَصًا فِي الْمَسْجِدِ .

²⁷ Al Kafi V 3 – The Book of Salāt CH 48 H 1

²⁸ Al Kafi V 3 – The Book of Salāt CH 48 H 2

²⁹ Al Kafi V 3 – The Book of Salāt CH 48 H 3

He (the narrator) said, 'And I asked him^{asws}, 'Can the man hang the weapons in the Masjid?' He^{asws} said: 'Yes, and as for the Great Masjid, so no, for my^{asws} grandfather^{saww} forbade a man trimming an arrow in the Masjid'.³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ سَمِعْتُمُوهُ يُنْبِتُ الشَّعْرَ فِي الْمَسَاجِدِ فَقُولُوا فَضًّا اللَّهُ فَانْكَ إِنَّمَا نُصِبَتْ الْمَسَاجِدُ لِلْقُرْآنِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdul Rahman Bin Ali Hajjaj, from Ja'far Bin Ibrahim,

(It has been narrated) from Ali Bin Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said: 'The ones who hears the poem being recited in the Masjids, so they should be saying, 'May Allah^{azwj} Break your mouth. But rather, the Masjids have been established for the Quran'.³¹

الْحَسَنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمْهُورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ الْحَسَنِ بْنِ الْحُسَيْنِ الْعُرَنِيِّ عَنْ عَمْرِو بْنِ جَمِيعٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ ذَلِكَ الْيَوْمَ وَ لَوْ فَدَا قَامَ الْعَدْلُ رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ .

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Alawy, from Al Hassan Bin Al Husayn Al Uranny, from Amro Bin Jumi'e who said,

'I asked Abu Ja'far^{asws} about the *Salāt* in the Masjid with pictures. So he^{asws} said: 'That is abhorred, but that would not harm you today, and if the justice had been established (Al-Qaim^{asws}), you would see what would be done regarding that'.³²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) عَنِ رَطَانَةِ الْأَعَاجِمِ فِي الْمَسَاجِدِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah in Abdul Rahman, from Misma'a Abu Sayyar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} forbade from talking gibberish (meaningless talk) in the Masjids'.³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ نَهَى رَسُولُ اللَّهِ (صَلَى اللَّهُ عَلَيْهِ وَآلِهِ) عَنِ سَلِّ السَّيْفِ فِي الْمَسْجِدِ وَ عَنِ بَرِي النَّبْلِ فِي الْمَسْجِدِ قَالَ إِنَّمَا بُنِيَ لِعَيْرِ ذَلِكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Rasool-Allah^{saww} forbade from unsheathing the sword in the Masjid, and from sharpening the arrows in the Masjid'. He^{asws} said: 'But rather, it has been built for other than that'.³⁴

³⁰ Al Kafi V 3 – The Book of Salāt CH 48 H 4

³¹ Al Kafi V 3 – The Book of Salāt CH 48 H 5

³² Al Kafi V 3 – The Book of Salāt CH 48 H 6

³³ Al Kafi V 3 – The Book of Salāt CH 48 H 7

³⁴ Al Kafi V 3 – The Book of Salāt CH 48 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ رِفَاعَةَ بْنِ مُوسَى قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْوُضُوءِ فِي الْمَسْجِدِ فَكَّرَهُ مِنْ الْغَائِطِ وَالْبَوْلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Rafa'at Bin Musa who said,

'I asked Abu Abdullah^{asws} about the ablution performed in the Masjid, but he^{asws} disliked it due to the faeces and the urine'.³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ وَ الْمَسْجِدِ النَّبِيِّ (صلى الله عليه وآله) قَالَ نَعَمْ فَأَيُّ النَّاسِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Wahab who said,

'I asked Abu Abdullah^{asws} about the sleeping in the Sacred Masjid, and the Masjid of the Prophet^{saww}. He^{asws} said: 'So where would the people sleep?'³⁶

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) مَا تَقُولُ فِي النَّوْمِ فِي الْمَسَاجِدِ فَقَالَ لَا بَأْسَ بِهِ إِلَّا فِي الْمَسْجِدَيْنِ الْمَسْجِدِ النَّبِيِّ (صلى الله عليه وآله) وَ الْمَسْجِدِ الْحَرَامِ

From him, from his father, from Hammad, from Hareyz, from Zurara Bin Ayn who said,

'I said to Abu Ja'far^{asws}, 'What are you^{asws} saying regarding the sleeping in the Masjids. So he^{asws} said: 'There is no problem with it except in two Masjids – The Masjid of the Prophet^{saww}, and the Sacred Masjid'.

قَالَ وَ كَانَ يَأْخُذُ بِيَدِي فِي بَعْضِ اللَّيْلِ فَيَنْتَحِي نَاحِيَةً ثُمَّ يَجْلِسُ فَيَتَحَدَّثُ فِي الْمَسْجِدِ الْحَرَامِ فَرُبَّمَا نَامَ وَ نِمْتُ فَقُلْتُ لَهُ فِي ذَلِكَ فَقَالَ إِنَّمَا يُكْرَهُ أَنْ يَنَامَ فِي الْمَسْجِدِ الْحَرَامِ الَّذِي كَانَ عَلَى عَهْدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَمَّا النَّوْمُ فِي هَذَا الْمَوْضِعِ فَلَيْسَ بِهِ بَأْسٌ .

He (the narrator) said, 'And he^{asws} used to grab me by my hand in one of the nights, so he^{asws} ended up in a corner. Then he^{asws} would sit down and narrate in the Sacred Masjid. So sometimes he^{asws} slept, and I slept (as well). So I spoke to him^{asws} regarding that, so he^{asws} said: 'But rather, it is disliked if one were to sleep in the Sacred Masjid which was upon the era of Rasool-Allah^{saww}. But, as for the sleeping in this place, so there is no problem with it'.³⁷

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ الْكَرْخِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَكُونُ فِي الْمَسْجِدِ فِي الصَّلَاةِ فَيُرِيدُ أَنْ يَبْرُقَ فَقَالَ عَنْ يَسَارِهِ وَ إِنْ كَانَ فِي غَيْرِ صَلَاةٍ فَلَا يَبْرُقُ جِدَاءَ الْفَيْلَةِ وَ يَبْرُقُ عَنْ يَمِينِهِ وَ يَسَارِهِ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Mihran Al Karkhy, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'The man happens to be in the Masjid in the *Salāt*, so he wants to spit'. So he^{asws} said: 'On his

³⁵ Al Kafi V 3 – The Book of Salāt CH 48 H 9

³⁶ Al Kafi V 3 – The Book of Salāt CH 48 H 10

³⁷ Al Kafi V 3 – The Book of Salāt CH 48 H 11

left. And if he was in other than a *Salāt*, so he should not spit facing the Qiblah, and he can spit on his right and his left'.³⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي لَأَكْرَهُ الصَّلَاةَ فِي مَسَاجِدِهِمْ فَقَالَ لَا تَكْرَهُهُ فَمَا مِنْ مَسْجِدٍ بُنِيَ إِلَّا عَلَى قَبْرِ نَبِيِّ أَوْ وَصِيِّ نَبِيِّ قُلْتُ فَأَصَابَ تِلْكَ الْبُقْعَةَ رَشَّةٌ مِنْ دَمِهِ فَأَحَبَّ اللَّهُ أَنْ يُذَكَّرَ فِيهَا فَأَدَّ فِيهَا الْفَرِيضَةَ وَ النَّوَافِلَ وَ أَقْضَى فِيهَا مَا فَاتَكَ .

Al Husayn Bin Muhammad, raising it from Ibn Abu Umeyr, from one of his companions who said,

'I said to Abu Abdullah^{asws}, 'I dislike praying *Salāt* in their Masjids (of the general Muslims)'. So he^{asws} said: 'Do not dislike it, for there is none from a Masjid, except that it is built upon a grave of a Prophet^{saww} or a successor^{as} of a Prophet^{as}. He^{as} was murdered, so that spot was hit by a sprinkle of his^{as} blood, therefore Allah^{azwj} Loves it that He^{azwj} be Mentioned in it. So perform therein the Obligatory and the optional (*Salāts*), and payback therein what you missed out on (outstanding *Salāts*)'.³⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ زَيْدِ الشَّحَّامِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَا تَقْرُبُوا الصَّلَاةَ وَ أَنْتُمْ سُكَارَى فَقَالَ سُكْرُ النَّوْمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Asama Zayd Al Shahaam who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic **[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated?**' So he^{asws} said: 'The sleep'.⁴⁰

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ ابْنِ سِنَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَيْسَ يُرَخَّصُ فِي النَّوْمِ فِي شَيْءٍ مِنَ الصَّلَاةِ .

A group of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ibn Sinan, from Umar Bin Yazeed,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no allowance regarding the sleep in anything from the *Salāt*'.⁴¹

باب فَضْلِ الصَّلَاةِ فِي الْجَمَاعَةِ

Chapter 49 – The merits of the *Salāt* in the *Jam'at*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا يَرْوِي النَّاسُ أَنَّ الصَّلَاةَ فِي جَمَاعَةٍ أَفْضَلُ مِنْ صَلَاةِ الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَ عَشْرِينَ صَلَاةً فَقَالَ صَدَقُوا فَقُلْتُ الرَّجُلَانِ يَكُونَانِ جَمَاعَةً فَقَالَ نَعَمْ وَ يَوْمَ الرَّجُلِ عَنْ يَمِينِ الْإِمَامِ .

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

³⁸ Al Kafi V 3 – The Book of *Salāt* CH 48 H 12

³⁹ Al Kafi V 3 – The Book of *Salāt* CH 48 H 14

⁴⁰ Al Kafi V 3 – The Book of *Salāt* CH 48 H 15

⁴¹ Al Kafi V 3 – The Book of *Salāt* CH 48 H 16

'I said to Abu Abdullah^{asws}, 'What the people are reporting is that the *Salāt* in a *Jam'at* is superior to the *Salāt* of the man praying alone, by twenty five *Salāts*'. So he^{asws} said: 'They are speaking the truth'. So I said, 'Can the two men happen to be (classified as) a *Jam'at*?' So he^{asws} said: 'Yes, and the man would be standing upon the right of the Imam'.⁴²

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْجَهَنِّيَّ أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَكُونُ فِي الْبَادِيَةِ وَمَعِيَ أَهْلِي وَوُلْدِي وَغَلْمَتِي فَأَوْدُنُ وَأَقِيمُ وَأُصَلِّي بِهِمْ أَوْ جَمَاعَةً نَحْنُ فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْعُلَمَاءَ يَتَّبِعُونَ قَطْرَ السَّحَابِ وَأَبْقَى أَنَا وَاهْلِي وَوُلْدِي فَأَوْدُنُ وَأَقِيمُ وَأُصَلِّي بِهِمْ فَجَمَاعَةٌ نَحْنُ فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنَّ وُلْدِي يَنْفَرُونَ فِي الْمَانِيَةِ وَأَبْقَى أَنَا وَاهْلِي فَأَوْدُنُ وَأَقِيمُ وَأُصَلِّي بِهِمْ أَوْ جَمَاعَةً أَنَا فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ تَذْهَبُ فِي مَصْلَحَتِهَا فَأَبْقَى أَنَا وَوَلْدِي فَأَوْدُنُ وَأَقِيمُ فَأُصَلِّي أَوْ جَمَاعَةً أَنَا فَقَالَ نَعَمْ الْمُؤْمِنُ وَوَحْدَهُ جَمَاعَةٌ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Muhammad Bin Yusuf, from his father who said,

'I heard Abu Ja'far^{asws} saying: 'Al-Juhanny came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! I happen to be in the valleys, and with me is my wife and my children and my slaves. So I recite the *Azan* and an *Iqamah* and I pray *Salāt* with them. So are we a *Jam'at*?' So he^{saww} said: 'Yes'. So he said, 'O Rasool-Allah^{saww}! The slaves follow the drops of the clouds and there remains myself and my wife and my children. So I recite *Azan* and an *Iqamah* and I pray *Salāt* with them. So am I in a *Jam'at*?' So he^{saww} said: 'Yes'. So he said, 'O Rasool-Allah^{saww}! The wife goes regarding her convenience, so there remains myself alone. So I recite an *Azan* and an *Iqamah*, so I pray *Salāt*. Am I a *Jam'at*?' So he^{saww} said: 'Yes. The Believer alone is a *Jam'at*'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ صَلَّى الْخُمْسَ فِي جَمَاعَةٍ فَظَنُوا بِهِ خَيْرًا .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'The one who prays the five (*Salāts*) in a *Jam'at*, so think good about him'.⁴⁴

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَمَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ تَكُونَ لَهُ الْجَارِيَةُ فَيَبِيعَهَا فَتَقُولَ لَمْ يَكُنْ يَحْضُرُ الصَّلَاةَ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said: 'Would not the man from you be embarrassed if there happens to be a slave girl for him, and he sells her, so she could be saying, 'He did not happen to be present for the *Salāt*?'⁴⁵

⁴² Al Kafi V 3 – The Book of Salāt CH 49 H 1

⁴³ Al Kafi V 3 – The Book of Salāt CH 49 H 2

⁴⁴ Al Kafi V 3 – The Book of Salāt CH 49 H 3

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 49 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) ذَاتَ يَوْمٍ إِذْ جَاءَهُ رَجُلٌ فَدَخَلَ عَلَيْهِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي رَجُلٌ جَارٌ مَسْجِدٍ لِقَوْمِي فَإِذَا لَمْ أُصَلِّ مَعَهُمْ وَقَعُوا فِيَّ وَ قَالُوا هُوَ هَكَذَا وَ هَكَذَا فَقَالَ أَمَا لَأَنْ قُلْتُ ذَلِكَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ سَمِعَ النَّدَاءَ فَلَمْ يُجِبْهُ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ فَخَرَجَ الرَّجُلُ فَقَالَ لَهُ لَا تَدْعِ الصَّلَاةَ مَعَهُمْ وَ خَلْفَ كُلِّ إِمَامٍ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I was seated in the presence of Abu Ja'far^{asws} one day, when a man came over to him^{asws}, and he said to him^{asws}, 'May I be sacrificed for you^{asws}! I am a man (living) in the vicinity of a Masjid of my people. So when I am not praying *Salāt* with them, they catch me and are saying, 'He is like this, and like this'. So he^{asws} said: 'But, although you are saying that, Amir Al-Momineen^{asws} has said: 'The one who hears the call (*Azan*) and does not answer without (valid) reason, so there is no *Salāt* for him'. So the man (started) to leave, and he^{asws} said to him: 'Do not leave the *Salāt* with them and behind every Imam'.

فَلَمَّا خَرَجَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَبُرَ عَلَيَّ قَوْلُكَ لِهَذَا الرَّجُلِ حِينَ اسْتَفْتَاكَ فَإِنْ لَمْ يَكُونُوا مُؤْمِنِينَ قَالَ فَضَحَكَ (عَلَيْهِ السَّلَام) ثُمَّ قَالَ مَا أَرَاكَ بَعْدَ إِلَّا هَاهُنَا يَا زُرَّارَةُ فَإِنَّ عِلَّةَ تَرْكِهِ أَكْبَرُ مِنْ أَنْ لَا يَأْتُمُّ بِهِ ثُمَّ قَالَ يَا زُرَّارَةُ أَمَا تَرَانِي قُلْتُ صَلُّوا فِي مَسَاجِدِكُمْ وَ صَلُّوا مَعَ أَيْمَتِكُمْ .

So when he (the man) left, I said to him^{asws}, 'May I be sacrificed for you^{asws}! You^{asws} words to this man are heavy upon me where you^{asws} issued a verdict. Supposing if they do not happen to be Believers?' So he^{asws} smiled, then said: 'I^{asws} should not see you afterwards (anywhere) except for over here, O Zurara! So which greater proof you need than the fact that he does not perform *Salāt* behind him?' Then he^{asws} said: 'O Zurara! Did you not found me^{asws} saying, 'Pray *Salāt* in your Masjids (*plural of Masjid*) and perform *Salāt* behind your *A'imma*^{asws} (*plural of Imam*^{asws})?'⁴⁶

حَمَّادٌ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ الْفَضْلِ قَالَا فَلَمَّا لَهُ الصَّلَاةُ فِي جَمَاعَةٍ قَرِيبَةً هِيَ فَقَالَ الصَّلَاةُ قَرِيبَةٌ وَ لَيْسَ الْإِجْتِمَاعُ بِمَفْرُوضٍ فِي الصَّلَاةِ كُلِّهَا وَ لَكِنَّهَا سُنَّةٌ وَ مَنْ تَرَكَهَا رَغْبَةً عَنْهَا وَ عَنْ جَمَاعَةِ الْمُؤْمِنِينَ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ .

Hammad, from Hareyz, from Zurara and Al Fuzayl both said,

'We said to him^{asws}, 'The *Salāts* in a *Jam'at*, are they an Obligation?' So he^{asws} said: 'The *Salāts* are an Obligation, and the gathering is not an Obligation in the *Salāt*, all of them, but it is a *Sunnah*, and the one who neglects it turns away from it and from a group of the Believers without a (valid) reason, so there is no *Salāt* for him'.⁴⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِيَكُنَ الَّذِينَ يُلَوْنَ الْإِمَامَ أَوْلَى الْأَحْلَامِ مِنْكُمْ وَ النَّهْيُ فَإِنْ نَسِيَ الْإِمَامُ أَوْ تَعَايَا قَوْمَهُ وَ أَفْضَلُ الصُّفُوفِ أَوْلَاهَا وَ أَفْضَلُ أَوْلَاهَا مَا دَنَا مِنَ الْإِمَامِ وَ فَضَّلُ صَلَاةَ الْجَمَاعَةِ عَلَى صَلَاةِ الرَّجُلِ فَذَا حَمْسٌ وَ عَشْرُونَ دَرَجَةً فِي الْجَنَّةِ .

Al Husayn Bin Muhammad Al Ashary, from Moalla Bin Muhammad, from Al Washa, from Al Mufazzal Bin Salih, from Jabir,

⁴⁶ Al Kafi V 3 – The Book of *Salāt* CH 49 H 5

⁴⁷ Al Kafi V 3 – The Book of *Salāt* CH 49 H 6

(It has been narrated) from Abu Ja'far^{asws} having said: 'Let those who are behind the Imam be the most forbearing and intelligent of you. So if the Imam were to forget or get tired, they can straighten (correct) him; and the most superior of the rows is its first one, and the most superior of it is what is nearest to the Imam, and the superiority of the *Jam'atal Salāt* over the *Salāt* of the lone man is twenty five Levels in the Paradise'.⁴⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ قَالَ قَالَ فَضْلُ مَيَامِنِ الصُّفُوفِ عَلَى مَيَاسِرِهَا كَفَضْلِ الْجَمَاعَةِ عَلَى صَلَاةِ الْفَرْدِ .

Ali, Bin Muhammad, from Sahl Bin Ziyad by his chain who said,

'He^{asws} said: 'The superiority of the right flanks of the rows over its left flanks is like the superiority of the *Jam'at* over the individual *Salāt*'.⁴⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُحْسَبُ لَكَ إِذَا دَخَلْتَ مَعَهُمْ وَ إِنْ لَمْ تَقْتَدِ بِهِمْ مِثْلُ مَا يُحْسَبُ لَكَ إِذَا كُنْتَ مَعَ مَنْ تَقْتَدِي بِهِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It would be Reckoned for you when you include yourself with them (in *Jam'atal Salāt*) and even if you do not follow with them, similar to what would be Reckoned for you when you were with the ones you do follow with'.⁵⁰

بَابُ الصَّلَاةِ خَلْفَ مَنْ لَا يُقْتَدَى بِهِ

Chapter 50 – The *Salāt* behind the one whom one does not follow with Non-Shias)

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَكُونُ مَعَ الْإِمَامِ فَأَقْرَعُ مِنَ الْقِرَاءَةِ قَبْلَ أَنْ يَفْرُعَ قَالَ أَبَقِ آيَةَ وَ مَجِدِ اللَّهَ وَ أَنْتَ عَلَيْهِ فَإِذَا فَرَعُ فَأَقْرَأِ الْآيَةَ وَ ارْكَعْ .

Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Fazzal, from Ibn Bukeyr, from Zurara who said

'I said to Abu Abdullah^{asws}, 'I happen to be with the Imam, and I am free from the recitation before he is free (from it)'. He^{asws} said: 'Withhold a Verse and Glorify Allah^{azwj} and Laud upon Him^{azwj}'. So when he is free, recite the Verse and perform *Rukū'*.⁵¹

عَنْهُ عَنْ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ خَلْفَ الْمُخَالِفِينَ فَقَالَ مَا هُمْ عِنْدِي إِلَّا بِمَنْزِلَةِ الْجُدْرِ .

From him, from Ahmad, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba, from Zurara who said,

⁴⁸ Al Kafi V 3 – The Book of Salāt CH 49 H 7

⁴⁹ Al Kafi V 3 – The Book of Salāt CH 49 H 8

⁵⁰ Al Kafi V 3 – The Book of Salāt CH 49 H 9

⁵¹ Al Kafi V 3 – The Book of Salāt CH 50 H 1

'I asked Abu Ja'far^{asws} about the *Salāt* behind the adversaries. So he^{asws} said: 'They are not in my^{asws} presence except at the status of the walls (bunch of bricks)'.⁵²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَمَّنْ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَصَلِّي خَلْفَ مَنْ لَا أَقْتَدِي بِهِ فَإِذَا فَرَعْتُ مِنْ قِرَائَتِي وَ لَمْ يَفْرُعْ هُوَ قَالَ فَسَبِّحْ حَتَّى يَفْرُعَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan, from Is'haq Bin Ammar,

(It has been narrated) from the one who asked Abu Abdullah^{asws}, said, 'I pray *Salāt* behind the one I do not follow with (Non-Shia), so then I tend to be free from my recitation and he is not free (from it)'. He^{asws} said: 'So Glorify until he is free (from the recitation)'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ لَا تَقْتَدِي بِهِ فَافْرَأْ خَلْفَهُ سَمِعْتَ قِرَاءَتَهُ أَوْ لَمْ تَسْمَعْ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you pray a *Salāt* behind a Imam you do not follow with (a Non-Shia), so recite behind him, whether you can hear his recitation or cannot hear it'.⁵⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنْ مَوَالِيكَ قَدِ اخْتَلَفُوا فَأَصَلِّي خَلْفَهُمْ جَمِيعاً فَقَالَ لَا تُصَلِّ إِلَّا خَلْفَ مَنْ تَتَّقِي بِدِينِهِ

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

'I said to Abu Ja'far^{asws}, 'The ones in your^{asws} Wilayah are differing, so can I pray *Salāt* behind them all?' So he^{asws} said: 'Do not pray *Salāt* except behind the one whom you trust in his Religion'.

ثُمَّ قَالَ وَ لِي مَوَالٍ فَقُلْتُ أَصْحَابٌ فَقَالَ مُبَادِرًا قَبْلَ أَنْ أَسْتَتِمَّ ذَكَرَهُمْ لَا يَأْمُرُكَ عَلِيُّ بْنُ حَدِيدٍ بِهَذَا أَوْ هَذَا مِمَّا يَأْمُرُكَ بِهِ عَلِيُّ بْنُ حَدِيدٍ فَقُلْتُ نَعَمْ .

Then he^{asws} said: 'And for me^{asws} there are ones in the Wilayah'. So I said, 'Companions?' So he^{asws} said initiating, before I completed their mention: 'No. Did Ali Bin Hadeed instruct you with this, or is this from what you have been instructed by Ali Bin Hadeed?' So I said, 'Yes'.⁵⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنْ أَنَا سَأَلْتُ رَوَّوًا عَنْ أَمِيرِ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ بَعْدَ الْجُمُعَةِ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ فَقَالَ يَا زُرَّارَةُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) صَلَّى خَلْفَ فَاسِقٍ فَلَمَّا سَلَّمَ وَ أَنْصَرَفَ قَامَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فَصَلَّى أَرْبَعَ رَكَعَاتٍ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ فَقَالَ لَهُ رَجُلٌ أَلَى جَنْبِهِ يَا أَبَا الْحَسَنِ صَلَّيْتَ أَرْبَعَ رَكَعَاتٍ لَمْ تَفْصِلْ بَيْنَهُنَّ فَقَالَ إِنَّهَا أَرْبَعَ رَكَعَاتٍ مُشْبَهَاتٍ وَ سَكَتَ فَوَّ اللَّهُ مَا عَقَلَ مَا قَالَ لَهُ .

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

⁵² Al Kafi V 3 – The Book of Salāt CH 50 H 2

⁵³ Al Kafi V 3 – The Book of Salāt CH 50 H 3

⁵⁴ Al Kafi V 3 – The Book of Salāt CH 50 H 4

⁵⁵ Al Kafi V 3 – The Book of Salāt CH 50 H 5

'I said to Abu Ja'far^{asws}, 'The people are reporting from Amir Al-Momineen^{asws} that he^{asws} prayed a *Salāt* of two *Rak'at* after the Friday (*Salāt*), not keeping a gap between the two with the *Salām*'. So he^{asws} said: 'O Zurara! Amir Al-Momineen^{asws} prayed *Salāt* behind an immoral one. So when he greeted (*Salām*) and finished, Amir Al-Momineen^{asws} stood and prayed two *Rak'at*, not keeping a gap between them with the *Salām*. So a man by his^{asws} side said to him^{asws}, 'O Abu Al-Hasan^{asws}! You^{asws} prayed four *Rak'at*, not keeping a gap between them'. So he^{asws} said: 'These four *Rak'at* were resemblances', and remained silent. So, by Allah^{azwj}, he (that man) did not understand what he^{asws} said to him'.⁵⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) جُعِلَتْ فِدَاكَ إِنَّا نُصَلِّي مَعَ هَؤُلَاءِ يَوْمَ الْجُمُعَةِ وَ هُمْ يُصَلُّونَ فِي الْوَقْتِ فَكَيْفَ نَصْنَعُ فَقَالَ صَلُّوا مَعَهُمْ)

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Humran Bin Ayn who said,

'I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! We tend to pray the *Salāt* with them (general Muslims) on the day of Friday, and they are praying in the time (different to ours). So what should we do?' So he^{asws} said: 'Pray *Salāt* with them'.

فَخَرَجَ حُمْرَانُ إِلَى زُرَّارَةَ فَقَالَ لَهُ قَدْ أَمَرْنَا أَنْ نُصَلِّيَ مَعَهُمْ بِصَلَاتِهِمْ فَقَالَ زُرَّارَةُ مَا يَكُونُ هَذَا إِلَّا بِتَأْوِيلٍ فَقَالَ لَهُ حُمْرَانُ فَمُ حَتَّى تَسْمَعَ مِنْهُ

So Humran went out to Zurara and said to him, 'He^{asws} has ordered us that we should pray with them in their *Salāts*'. So Zurara said, 'This cannot happen to be except with the explanation'. So Humran said to him, 'Arise until you hear from him^{asws}'.

قَالَ فَدَخَلْنَا عَلَيْهِ فَقَالَ لَهُ زُرَّارَةُ جُعِلَتْ فِدَاكَ إِنَّ حُمْرَانَ زَعَمَ أَنَّكَ أَمَرْتَنَا أَنْ نُصَلِّيَ مَعَهُمْ فَأَنْكَرْتُ ذَلِكَ فَقَالَ لَنَا كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) يُصَلِّي مَعَهُمُ الرَّكْعَتَيْنِ فَإِذَا فَرَعُوا قَامَ فَأَضَافَ إِلَيْهِمَا رَكْعَتَيْنِ .

He said, 'So we went over to him^{asws} and Zurara said to him^{asws}, 'May I be sacrificed for you^{asws}! Humran claims that you^{asws} ordered us that we should be praying *Salāt* with them (general Muslims), but I denied that'. So he^{asws} said to us: 'Ali^{asws} Bin Al-Husayn^{asws} used to pray two *Rak'at* of *Salāt* with them. So when they were free, he^{asws} would stand and increase two *Rak'at* upon these'.⁵⁷

بَاب مَنْ تَكَرَّرَ الصَّلَاةُ خَلْفَهُ وَ الْعَبْدُ يَوْمَ الْقَوْمِ وَ مَنْ أَحَقُّ أَنْ يُؤَمَّ

Chapter 51 – The one behind whom the *Salāt* is disliked, and the slave leading the people, and the one who is rightful of leading (the *Salāt*)

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَمْسَةٌ لَا يُؤْمِنُ النَّاسُ عَلَى كُلِّ حَالٍ الْمَجْدُومُ وَ الْأَبْرَصُ وَ الْمَجْنُونُ وَ وَالدُّ الرَّنَاءُ وَ الْأَعْرَابِيُّ .

⁵⁶ Al Kafi V 3 – The Book of *Salāt* CH 50 H 6

⁵⁷ Al Kafi V 3 – The Book of *Salāt* CH 50 H 7

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Five cannot lead the people (in *Salāt*) upon every state – The leper, and the one with vitiligo, and the insane, and a son of adultery (bastard), and the Bedouin'.⁵⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا يَوْمُ الْمُقَيَّدِ الْمُطْلَقِينَ وَ لَا يَوْمُ صَاحِبِ الْفَالَجِ الْأَصْحَاءِ وَ لَا صَاحِبِ النَّيْمِ الْمُتَوَصِّينَ وَ لَا يَوْمُ الْأَعْمَى فِي الصَّحْرَاءِ إِلَّا أَنْ يُوجَّهَ إِلَى الْقِبْلَةِ .

Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'The restricted cannot lead the free, nor can the paralysed lead the healthy, nor can the one with Tayammum lead the ones in ablution, nor can the blind lead in the desert except if he is directed towards the Qiblah'.⁵⁹

وَ بِهِذَا الْإِسْنَادِ فِي رَجُلَيْنِ اخْتَلَفَا فَقَالَ أَحَدُهُمَا كُنْتُ إِمَامَكَ وَ قَالَ الْآخَرُ أَنَا كُنْتُ إِمَامَكَ فَقَالَ صَلَاتُهُمَا تَامَّةٌ قُلْتُ فَإِنْ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا كُنْتُ أَنْتُمْ بِكَ قَالَ صَلَاتُهُمَا فَاسِيْدَةٌ وَ لَيْسَتْ أَنْفَا .

And by this chain,

'With regards to two men differing, so one of them says, 'I was your Imam', and the other one says, 'I was your Imam', so he^{asws} said: 'Both of their *Salāt* are complete'. So I said, 'Supposing each one of them says, 'I was following you'. He^{asws} said: 'Both their *Salāt* are spoilt, and let them both resume'.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الصَّلَاةُ خَلْفَ الْعَبْدِ فَقَالَ لَا بَأْسَ بِهِ إِذَا كَانَ فَفِيهَا وَ لَمْ يَكُنْ هُنَاكَ أَفْقُهُ مِنْهُ قَالَ قُلْتُ أَصَلِّي خَلْفَ الْأَعْمَى قَالَ نَعَمْ إِذَا كَانَ لَهُ مَنْ يُسَدِّدُهُ وَ كَانَ أَفْضَلَهُمْ

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

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, '(What about) the *Salāt* behind the slave?' So he^{asws} said: 'There is no problem with it when he was an understanding one, and there does not happen to be over there one of more understanding than him'. I said, 'Can I pray *Salāt* behind the blind one?' He^{asws} said: 'Yes, when there was for him someone who guides him (to face the Qiblah), and he was the best of them'.

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) لَا يُصَلِّيَنَّ أَحَدُكُمْ خَلْفَ الْمُجْدُومِ وَ الْأَبْرَصِ وَ الْمَجْنُونِ وَ الْمَحْدُودِ وَ وَاِلدِ الزَّنَا وَ الْأَعْرَابِيِّ لَا يَوْمُ الْمُهَاجِرِينَ .

He^{asws} said, 'And Amir Al-Momineen^{asws} said: 'Not one of you should pray *Salāt* behind the leper, and the one with vitiligo, and the insane, and the restricted (by

⁵⁸ Al Kafi V 3 – The Book of *Salāt* CH 51 H 1

⁵⁹ Al Kafi V 3 – The Book of *Salāt* CH 51 H 2

⁶⁰ Al Kafi V 3 – The Book of *Salāt* CH 51 H 3

physical disability), and a son of adultery (bastard), and the Bedouin, immigrant (a drifter- i.e., a gipsy) must not lead (*Salāt*).⁶¹

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الْقَوْمِ مِنْ أَصْحَابِنَا يَجْتَمِعُونَ فَتَحْضُرُ الصَّلَاةَ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ يَا فُلَانُ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَتَقَدَّمُ الْقَوْمَ أَقْرَبُهُمْ لِلْقُرْآنِ فَإِنْ كَانُوا فِي الْفِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ هَجْرَةً فَإِنْ كَانُوا فِي الْهَجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنًا فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً فَلْيُؤَمِّمَهُمْ أَعْلَمُهُمْ بِالسُّنَّةِ وَ أَفْقَهُهُمْ فِي الدِّينِ وَ لَا يَتَقَدَّمَنَّ أَحَدُكُمْ الرَّجُلَ فِي مَنْزِلِهِ وَ لَا صَاحِبَ السُّلْطَانِ فِي سُلْطَانِهِ .

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda who said,

'I asked Abu Abdullah^{asws} about the people from our companions gathering, and the *Salāt* presents itself. So some of them are saying to the others, 'Proceed, O so and so (to lead *Salāt*)'. So he^{asws} said: 'Rasool-Allah^{saww} said: 'He would proceed (to lead) the people, the one who is the most read (well-versed) of the Quran. And if they were equal in their recitation, so the first one to have migrated. And if they were equal in their migration (from Makkah to Al-Medina), so their eldest one in age. And if they were of equal ages, so let the most knowledgeable of them in the *Sunnah* lead them (in *Salāt*) and the one who is the most understanding of them in the Religion; and not one of you should proceed (to lead in *Salāt*) the man in his house, nor the one in authority in his domain'.⁶²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَأْسَ بِالْعُلَامِ الَّذِي لَمْ يَبْلُغِ الْحُلْمَ أَنْ يَوْمَ الْقَوْمِ وَ أَنْ يُؤَدِّنَ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no problem with the boy who has not yet reached the puberty, if he leads the people (in *Salāt*), and if he recites an Azan'.⁶³

بَابُ الرَّجُلِ يَوْمَ النَّسَاءِ وَ الْمَرْأَةِ تَوْمَ النَّسَاءِ

Chapter 52 – The man leading the women, and the woman leading the women

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي الْعَبَّاسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ يَوْمَ الْمَرْأَةِ فِي بَيْتِهِ فَقَالَ نَعَمْ تَقَوْمُ وَرَاءَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Al Abbas who said,

'I asked Abu Abdullah^{asws} about the man leading the woman (in *Salāt*) in his house. So he^{asws} said: 'Yes, she should be standing behind him'.⁶⁴

⁶¹ Al Kafi V 3 – The Book of Salāt CH 51 H 4

⁶² Al Kafi V 3 – The Book of Salāt CH 51 H 5

⁶³ Al Kafi V 3 – The Book of Salāt CH 51 H 6

⁶⁴ Al Kafi V 3 – The Book of Salāt CH 52 H 1

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ ابْنِ سِنَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَوُمُّ النِّسَاءَ فَقَالَ إِذَا كُنَّ جَمِيعًا أَمْتُهُنَّ فِي النَّافِلَةِ فَأَمَّا الْمُكْتُوبَةُ فَلَا وَ لَا تَقْدَمُهُنَّ وَ لَكِنَّ تَقْوَمُ وَسَطًا مِنْهُنَّ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Ibn Sinan, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws} about the woman leading the women (in *Salāt*). So he^{asws} said: 'When they have gathered, she can lead them in the optional (*Salāt*). But, as for the Obligatory (*Salāt*), so no; and she should not precede them (to be in front), but she should be standing in the middle of them'.⁶⁵

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ حَمَّادِ بْنِ عَثْمَانَ عَنِ إِبرَاهِيمَ بْنِ مَيْمُونٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَوْمُ النِّسَاءِ لَيْسَ مَعَهُ رَجُلٌ فِي الْفَرِيضَةِ قَالَ نَعَمْ وَ إِنْ كَانَ مَعَهُ صَبِيٌّ فَلْيَقُمْ إِلَى جَانِبِهِ .

Ahmad, from Al Husayn, from Fazalat, from Hammad Bin Usman, from Ibrahim Bin Manmoun,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who led the women (in *Salāt*), there not being (another) man with them, in the Obligatory (*Salāt*). He^{asws} said: 'And even if there was a male child with him, so let him stand to his side'.⁶⁶

بَابُ الصَّلَاةِ خَلْفَ مَنْ يُقْتَدَى بِهِ وَ الْقِرَاءَةُ خَلْفَهُ وَ ضَمَانِهِ الصَّلَاةَ

Chapter 53 – The *Salāt* behind the one who is followed by, and the recitation behind him, and his responsibility of the *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ خَلْفَ الْإِمَامِ أَقْرَأَ خَلْفَهُ فَقَالَ أَمَّا الصَّلَاةُ الَّتِي لَا يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَإِنَّ ذَلِكَ جُعِلَ إِلَيْهِ فَلَا تَقْرَأُ خَلْفَهُ وَ أَمَّا الصَّلَاةُ الَّتِي يُجْهَرُ فِيهَا فَإِنَّمَا أَمْرٌ بِالْجَهْرِ لِيُنصِتَ مَنْ خَلْفَهُ فَإِنْ سَمِعَتْ فَأَنْصِتْ وَ إِنْ لَمْ تَسْمَعْ فَأَقْرَأْ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Abdullah^{asws} about the *Salāt* behind the Imam. Should I recite behind him?' So he^{asws} said: 'As for the *Salāt* in which there is no loud recitation, so that (the recitation) is Made to be for him, therefore do not recite behind him; and as for the *Salāt* in which there is loud recitation, so rather it has been Commanded with the loudness for the ones behind him to be silent to it. So if you can hear, so be silent, but if you cannot hear, so recite'.⁶⁷

عَلِيُّ بْنُ إِبرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ تَأْتُمُّ بِهِ فَلَا تَقْرَأُ خَلْفَهُ سَمِعْتَ قِرَاءَتَهُ أَوْ لَمْ تَسْمَعْ إِلَّا أَنْ تُكُونَ صَلَاةً يُجْهَرُ فِيهَا وَ لَمْ تَسْمَعْ فَأَقْرَأْ .

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

⁶⁵ Al Kafi V 3 – The Book of *Salāt* CH 52 H 2

⁶⁶ Al Kafi V 3 – The Book of *Salāt* CH 52 H 3

⁶⁷ Al Kafi V 3 – The Book of *Salāt* CH 53 H 1

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you pray *Salāt* behind a Imam, complete it with him, and do not recite behind him, whether you can hear his recitation or cannot hear it, unless if it happens to be a *Salāt* in which there is loud recitation in it, and you cannot hear it, so recite'.⁶⁸

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ تَأْتَمُّ بِهِ فَأَنْصِتْ وَ سَبِّحْ فِي نَفْسِكَ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'When you were to be behind a Imam, complete with him, and be silent (during the recitation), and Glorify within yourself'.⁶⁹

وَ عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُعْبِرَةِ عَنْ قُنَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ تَرْضَى بِهِ فِي صَلَاةٍ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَلَمْ تَسْمَعْ قِرَاءَتَهُ فَأَقْرَأْ أَنْتَ لِنَفْسِكَ وَ إِنْ كُنْتَ تَسْمَعُ الِهِمْمَةَ فَلَا تُقْرَأْ .

And from him, from his father, from Abdullah Bin Al Mugheira, from Quteyba,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you were behind a Imam you are pleased with in a *Salāt* wherein is loud recitation, but you cannot hear his recitation, so recite to yourself; but if you can hear the humming (of the Imam), so do not recite'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَام) عَنِ الْإِمَامِ يَضْمَنُ صَلَاةَ الْقَوْمِ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from Zurara who said,

'I asked one of the two (5th or 6th Imam^{asws}) about the Imam being responsible for a *Salāt* of the people'. He^{asws} said: 'No'.⁷¹

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ مَنْ قَرَأَ خَلْفَ إِمَامٍ يَأْتَمُّ بِهِ فَمَاتَ بُعِثَ عَلَى غَيْرِ الْفِطْرَةِ .

Muhammad, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

'Abu Ja'far^{asws} said that 'Amir Al-Momineen^{asws} would say: 'The one who recites behind an Imam (prayer leader) whom he follows and he dies, he had died in a religion other that *Fitrah* (Al-Islam)'.⁷²

⁶⁸ Al Kafi V 3 – The Book of Salāt CH 53 H 2

⁶⁹ Al Kafi V 3 – The Book of Salāt CH 53 H 3

⁷⁰ Al Kafi V 3 – The Book of Salāt CH 53 H 4

⁷¹ Al Kafi V 3 – The Book of Salāt CH 53 H 5

⁷² Al Kafi V 3 – The Book of Salāt CH 53 H 6

بَابِ الرَّجُلِ يُصَلِّي بِالْقَوْمِ وَهُوَ عَلَى غَيْرِ طَهْرٍ أَوْ يَغْيِرُ الْقِبْلَةَ

Chapter 54 – A man prays *Salāt* with the people (leading them) and he is upon without cleanliness, or towards other than the Qiblah

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ أَمْ قَوْمًا وَ هُوَ عَلَى غَيْرِ طَهْرٍ فَأَعْلَمَهُمْ بَعْدَ مَا صَلَّوْا فَقَالَ يُعِيدُ هُوَ وَ لَا يُعِيدُونَ .

Ali Bin Ibrahim Bin Hashim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the man leading a group (in *Salāt*) and he is upon without cleanliness, so he lets them know after having had prayed. So he^{asws} said: 'He should repeat, and they would not be repeating'.⁷³

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الْأَعْمَى يَوْمَ الْقَوْمِ وَ هُوَ عَلَى غَيْرِ الْقِبْلَةِ قَالَ يُعِيدُ وَ لَا يُعِيدُونَ فَإِنَّهُمْ قَدْ تَحَرَّوْا .

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

(It has been narrated) from Abu Abdullah^{asws} regarding the blind one leading the group (in *Salāt*) and he is upon other than the Qiblah. He^{asws} said: 'He should repeat and they would not be repeating, for they had investigated (the direction of the Qiblah)'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَامُ) عَنْ رَجُلٍ صَلَّى بِقَوْمٍ رَكْعَتَيْنِ فَأَخْبَرَهُمْ أَنَّهُ لَمْ يَكُنْ عَلَى وَضوءٍ قَالَ يُبَيِّنُ الْقَوْمُ صَلَاتَهُمْ فَإِنَّهُ لَيْسَ عَلَى الْإِمَامِ ضَمَانٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from Zurara who said,

'I asked one of the two (5th or 6th Imam^{asws} about a man who prays with a group (leading them) in two *Rak'at*, so he informs them that he did not happen to be upon an ablution. He^{asws} said: 'The group would complete their *Salāt*, for there is no responsibility upon the Imam'.⁷⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْمٍ خَرَجُوا مِنْ خُرَّاسَانَ أَوْ بَعْضِ الْجِبَالِ وَ كَانَ يَوْمَهُمْ رَجُلٌ فَلَمَّا صَارُوا إِلَى الْكُوفَةِ عَلِمُوا أَنَّهُ يَهُودِيٌّ قَالَ لَا يُعِيدُونَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} regarding a group who go out from Khurasan or one of the mountains, and a man had led them (in *Salāt*). So when they

⁷³ Al Kafi V 3 – The Book of *Salāt* CH 54 H 1

⁷⁴ Al Kafi V 3 – The Book of *Salāt* CH 54 H 2

⁷⁵ Al Kafi V 3 – The Book of *Salāt* CH 54 H 3

came to be in Al-Kufa he let them know that he was a Jew'. He^{asws} said: 'They would not be repeating (the *Salāt*)'.⁷⁶

باب الرَّجُلِ يُصَلِّي وَحْدَهُ ثُمَّ يُعِيدُ فِي الْجَمَاعَةِ أَوْ يُصَلِّي بِقَوْمٍ وَ قَدْ كَانَ صَلَّى قَبْلَ ذَلِكَ

Chapter 55 – The *Salāt* alone, then he repeats in the *Jam'at*, or he prays *Salāt* with a group and he had already prayed before that

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُصَلِّي الصَّلَاةَ وَحْدَهُ ثُمَّ يَجِدُ جَمَاعَةً قَالَ يُصَلِّي مَعَهُمْ وَ يَجْعَلُهَا الْفَرِيضَةَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who prays the *Salāt* alone, then he finds a *Jam'at*. He^{asws} said: 'He should pray *Salāt* with them, and he should make it to be an Obligatory (*Salāt*)'.⁷⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بصيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَصَلِّي ثُمَّ أَدْخُلُ الْمَسْجِدَ فَتَقَامُ الصَّلَاةُ وَ قَدْ صَلَّيْتُ فَقَالَ صَلِّ مَعَهُمْ يَخْتَارُ اللَّهُ أَحَبَّهُمَا إِلَيْهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaquob, from Abu Baseer who said,

'I said to Abu Abdullah^{asws}, 'I pray, then I enter the Masjid, so the *Salāt* has been established'. So he^{asws} said: 'Pray *Salāt* with them. Allah^{azwj} would Choose the most Beloved of the two to Him^{azwj}'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ دَخَلَ الْمَسْجِدَ وَ افْتَتَحَ الصَّلَاةَ فَبَيَّنَا هُوَ قَائِمٌ يُصَلِّي إِذَا أَدَّى الْمُؤَدَّنَ وَ أَقَامَ الصَّلَاةَ قَالَ فَلْيَصِلْ رُكْعَتَيْنِ ثُمَّ لِيَسْتَأْذِنِ الصَّلَاةَ مَعَ الْإِمَامِ وَ أَنْتَ الرُّكْعَتَانِ تَطَوُّعاً .

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

'I asked Abu Abdullah^{asws} about a man who enters the Masjid and the *Salāt* has commenced. So while he was standing, praying, the *Muezzin* recited the *Azan* and established the *Salāt*. He^{asws} said: 'So let him pray two *Rak'at*, then let him resume the *Salāt* with the Imam, and let the two *Rak'at* be (classified as) voluntary'.⁷⁹

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ يَعْقُوبَ بْنِ يَظِينَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) جُعِلَتْ فِدَاكَ تَحْضُرُ صَلَاةَ الظُّهْرِ فَلَا تُقَدِّرُ أَنْ تَنْزِلَ فِي الْوَقْتِ حَتَّى يَنْزِلُوا وَ تَنْزِلَ مَعَهُمْ فَتُصَلِّي ثُمَّ يَفُومُونَ فَيَسْرِعُونَ فَتَقُومُ فَتُصَلِّي الْعَصْرَ وَ نُرِيهِمْ كَأَنَّ نَرَكُوعَ ثُمَّ يَنْزِلُونَ لِلْعَصْرِ فَيَقْدُمُونَ فَتُصَلِّي بِهِمْ فَقَالَ صَلِّ بِهِمْ لَا صَلِّ اللَّهُ عَلَيْهِمْ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Yaquob Bin Yaqtteen who said,

⁷⁶ Al Kafi V 3 – The Book of *Salāt* CH 54 H 4

⁷⁷ Al Kafi V 3 – The Book of *Salāt* CH 55 H 1

⁷⁸ Al Kafi V 3 – The Book of *Salāt* CH 55 H 2

⁷⁹ Al Kafi V 3 – The Book of *Salāt* CH 55 H 3

'I said to Abu Al-Hassan^{asws}, 'May I be sacrificed for you^{asws}! The Zohr *Salāt* comes up, but we are not able upon descending during the time until they (general Muslims) are descending, and we descend along with them, so we pray *Salāt*. Then they are standing and they are hastening, so we stand and pray Al-Asr, and we show them as if we are performing *Rukū*. Then they are descending for Al-Asr, so we proceed and pray with them'. So he^{asws} said: 'Pray *Salāt* with them, may Allah^{azwj} not Send Blessings upon them'⁸⁰.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) أَنِّي أَحْضَرُ الْمَسَاجِدَ مَعَ جِبْرَتِي وَ غَيْرِهِمْ فَيَأْمُرُونِي بِالصَّلَاةِ بِهِمْ وَ قَدْ صَلَّيْتُ قَبْلَ أَنْ آتِيَهُمْ وَ رَبَّمَا صَلَّيْتُ خَلْفِي مَنْ يَقْتَدِي بِصَلَاتِي وَ الْمُسْتَضْعَفُ وَ الْجَاهِلُ وَ أَكْرَهُ أَنْ أَتَقَدَّمَ وَ قَدْ صَلَّيْتُ بِحَالٍ مَنْ يُصَلِّي بِصَلَاتِي مِمَّنْ سَمَّيْتُ لَكَ فَمُرْنِي فِي ذَلِكَ بِأَمْرِكَ أَنْتَهِيَ إِلَيْهِ وَ أَعْمَلُ بِهِ إِنْ شَاءَ اللَّهُ فَكَتَبْتُ (عَلَيْهِ السَّلَام) صَلَّ بِهِمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail who said,

'I wrote to Abu Al-Hassan^{asws}, 'I attend the Masjid with my neighbour and others, so they are instructing me with the performance of *Salāt* with them, and I have already prayed before I went over to them; and sometimes there prays behind me, the one who follows me in my *Salāt*, and the weak (of understanding), and the ignorant, and I dislike that I should proceed to lead, and I have prayed in a state of the one who prays by my *Salāt*, from the ones I have specified to you^{asws}. So, order me with regards to that with your^{asws} order, for me to end up to it and act by it, Allah^{azwj} Willing'. So he^{asws} wrote: 'Pray *Salāt* with them (leading them)'⁸¹.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ كَانَ كَمَنْ صَلَّى خَلْفَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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 one who prays *Salāt* with them (general Muslims) in the first row, is like the one who prays behind Rasool-Allah^{saww},⁸²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ كَانَ يُصَلِّي فَخَرَجَ الْإِمَامُ وَ قَدْ صَلَّى الرَّجُلُ رُكْعَةً مِنْ صَلَاةٍ فَرِيضَةٍ فَقَالَ إِنْ كَانَ إِمَامًا عَدْلًا فَلْيُصَلِّ أُخْرَى وَ يَنْصَرِفُ وَ يَجْعَلُهُمَا تَطَوُّعًا وَ لِيَدْخُلَ مَعَ الْإِمَامِ فِي صَلَاتِهِ كَمَا هُوَ

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

'I asked him^{asws} about a man who has prayed *Salāt*, so the Imam comes out and the man has already prayed one *Rak'at* from the Obligatory (*Salāt*). So he^{asws} said: 'If he was a just Imam, so let him pray another (*Rak'at*) and finish, and he should make these two to be voluntary (*Salāt*), and let him enter with the Imam in his *Salāt*, just as he is.

⁸⁰ Al Kafi V 3 – The Book of *Salāt* CH 55 H 4

⁸¹ Al Kafi V 3 – The Book of *Salāt* CH 55 H 5

⁸² Al Kafi V 3 – The Book of *Salāt* CH 55 H 6

وَ إِنْ لَمْ يَكُنْ إِمَامٌ عَدْلٌ فَلْيَبْنِ عَلَى صَلَاتِهِ كَمَا هُوَ وَ يُصَلِّي رَكْعَةً أُخْرَى مَعَهُ بِجَلِيسٍ قَدَرَ مَا يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ (صلى الله عليه وآله) ثُمَّ لِيَتِمَّ صَلَاتُهُ مَعَهُ عَلَى مَا اسْتَطَاعَ فَإِنَّ التَّقِيَّةَ وَاسِعَةٌ وَ لَيْسَ شَيْءٌ مِنَ التَّقِيَّةِ إِلَّا وَ صَاحِبُهَا مَأْجُورٌ عَلَيْهَا إِنْ شَاءَ اللَّهُ .

And if he does not happen to be a just Imam, so let him build upon his *Salāt* just as he is and he should pray another *Rak'at* with him, seated, of a measurement of what he would be saying, 'I testify that there is no god except for Allah^{azwj}, Alone, there being no associates for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}'; then let him complete his *Salāt* with him upon whatever he is able to, for the dissimulation is vast, and there is nothing from the dissimulation except that its performer is Recompensed upon it, Allah^{azwj} Willing'.⁸³

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَرْجَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ صَلَّى فِي مَنْزِلِهِ ثُمَّ أَتَى مَسْجِدًا مِنْ مَسَاجِدِهِمْ فَصَلَّى مَعَهُمْ خَرَجَ بِحَسَنَاتِهِمْ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Haysam Bin Waqid, from Al Husayn Bin Abdullah Al Arjany,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who prays a *Salāt* in his house, then goes to a Masjid from their Masjids (of the general Muslims), so he prays *Salāt* with them, would come out with their Rewards (for himself)'.⁸⁴

بَابُ الرَّجُلِ يُدْرِكُ مَعَ الْإِمَامِ بَعْضَ صَلَاتِهِ وَ يُحَدِّثُ الْإِمَامَ فَيَقْدِمُهُ

Chapter 56 – A man attains part of his *Salāt* with the Imam, and the Imam breaks his ablution, so he asks him to lead

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُدْرِكُ الرَّكْعَةَ الثَّانِيَةَ مِنَ الصَّلَاةِ مَعَ الْإِمَامِ وَ هِيَ لَهُ الْأُولَى كَيْفَ يَصْنَعُ إِذَا جَلَسَ الْإِمَامُ قَالَ يَتَجَافَى وَ لَا يَتَمَكَّنُ مِنَ الْقُعُودِ فَإِذَا كَانَتْ الثَّلَاثَةُ لِلْإِمَامِ وَ هِيَ لَهُ الثَّانِيَةُ فَلْيَلْبَثْ قَلِيلًا إِذَا قَامَ الْإِمَامُ بِقَدْرِ مَا يَتَشَهُدُ ثُمَّ يَلْحَقْ بِالْإِمَامِ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Abdullah^{asws} about the man who attains the second *Rak'at* from the *Salāt* with the Imam, and it is the first for himself. How should he deal with it when the Imam sits?' He^{asws} said: 'He should withdraw and not sit fixedly. So when it was the third (*Rak'at*) for the Imam and it is the second for him, so let him wait a little when the Imam stands, when he can perform *Tashahhud* with. The he should catch up with the Imam'.

قَالَ وَ سَأَلْتُهُ عَنِ الَّذِي يُدْرِكُ الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ مِنَ الصَّلَاةِ كَيْفَ يَصْنَعُ بِالْقِرَاءَةِ فَقَالَ أَقْرَأُ فِيهِمَا فَإِنَّهُمَا لَكَ الْأُولَيَانِ وَ لَا تَجْعَلْ أَوَّلَ صَلَاتِكَ آخِرَهَا .

He (the narrator) said, 'And I asked him^{asws} about the one who attains the last two *Rak'at* from the *Salāt*, how should they deal with the recitation'. So he^{asws} said:

⁸³ Al Kafi V 3 – The Book of *Salāt* CH 55 H 7

⁸⁴ Al Kafi V 3 – The Book of *Salāt* CH 55 H 8

'Recite (himself) in these two, for these two would be the first two for you, and not make the beginning of your *Salāt* to be its end'.⁸⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا لَمْ تُدْرِكْ تَكْبِيرَةَ الرَّكُوعِ فَلَا تَدْخُلْ فِي تِلْكَ الرَّكْعَةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Muhammad Bin Muslim who said,

'Abu Abdullah^{asws} said: 'When you do not attain the exclamation of the *Takbīr* for the *Rukū*, so do not enter into that *Rak'at*'.⁸⁶

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الْمَيْمَنِيِّ عَنْ إِسْحَاقَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلَتْ فِدَاكَ يَسْبِقُنِي الْإِمَامُ بِالرَّكْعَةِ فَتَكُونُ لِي وَاحِدَةً وَ لَهُ نِثْنَانِ فَاتَّشَهُدُ كُلَّمَا قَعَدْتُ فَقَالَ نَعَمْ فَإِنَّمَا التَّشَهُدُ بَرَكَةٌ .

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Maysami, from Is'haq Bin Yazeed who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! The Imam is ahead of me by the one *Rak'at*, so it happens to be one for me and for him being two. So, should I perform *Tashahhud* every time I sit?' So he^{asws} said: 'Yes, for rather, the *Tashahhud* is a Blessing'.⁸⁷

مُحَمَّدُ بْنُ يَحْيَى عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَبَقَكَ الْإِمَامُ بِرَّكْعَةٍ فَأَدْرَكْتَ الْقِرَاءَةَ الْأَخِيرَةَ قَرَأْتَ فِي الثَّلَاثَةِ مِنْ صَلَاتِهِ وَ هِيَ نِثْنَانِ لَكَ وَ إِنْ لَمْ تُدْرِكْ مَعَهُ إِلَّا رَّكْعَةً وَاحِدَةً قَرَأْتَ فِيهَا وَ فِي الْتِي تَلِيهَا وَ إِنْ سَبَقَكَ بِرَّكْعَةٍ جَلَسْتَ فِي الثَّلَاثَةِ لَكَ وَ الثَّلَاثَةُ لَهُ حَتَّى تَعْتَدِلَ الصُّفُوفُ قِيَامًا قَالَ وَ قَالَ إِذَا وَجَدْتَ الْإِمَامَ سَاجِدًا فَاتَّبِعْ مَكَانَكَ حَتَّى يَرْفَعَ رَأْسَهُ وَ إِنْ كَانَ قَاعِدًا قَعَدْتَ وَ إِنْ كَانَ قَائِمًا قُمْتَ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban Bin Usman, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the Imam is ahead of you by one *Rak'at* and you attain the last recitation, you should recite (for yourself) in the third from his *Salāt*, and it would be the second for you; and if you do not attain with him except for one *Rak'at*, you should recite in it and in the one which follows it. And if he is ahead of you by one *Rak'at*, sit in the second one for you and it would be the third for him, until the rows are standing'.⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَدْرَكْتَ الْإِمَامَ قَدْ رَكَعَ فَكَبَّرْتَ وَ رَكَعْتَ قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ فَقَدْ أَدْرَكْتَ الرَّكْعَةَ فَإِنْ رَفَعَ الْإِمَامُ رَأْسَهُ قَبْلَ أَنْ تَرَكَعَ فَقَدْ فَاتَتْكَ الرَّكْعَةُ .

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

⁸⁵ Al Kafi V 3 – The Book of Salāt CH 56 H 1

⁸⁶ Al Kafi V 3 – The Book of Salāt CH 56 H 2

⁸⁷ Al Kafi V 3 – The Book of Salāt CH 56 H 3

⁸⁸ Al Kafi V 3 – The Book of Salāt CH 56 H 4

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you realise that the Imam has performed Rukū, so you should exclaim a *Takbīr* and *Rukū* before he raises his head, so you would have achieved the *Rak'at*. But if the Imam raises his head before you perform *Rukū*, you have missed out on the *Rak'at*'.⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ إِذَا أَدْرَكَ الْإِمَامَ وَهُوَ رَاكِعٌ فَكَبَّرَ وَهُوَ مُقِيمٌ صَلَاتَهُ ثُمَّ رَكَعَ قَبْلَ أَنْ يَرْفَعَ الْإِمَامَ رَأْسَهُ فَقَدْ أَدْرَكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Ibn Muskan, from Sulaymen Bin Khalid who said,

'Abu Abdullah^{asws} said: 'Regarding the man when he comes across the Imam he has performed Rukū, so he should exclaim a *Takbīr* while he is straight of back, then go into *Rukū* before the Imam raises his head, so he would have achieved (the *Rak'at*)'.⁹⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَهُمْ فِي الصَّلَاةِ وَقَدْ سَبَقَهُ الْإِمَامُ بِرُكْعَةٍ أَوْ أَكْثَرَ فَيَعْتَلُ الْإِمَامُ فَيَأْخُذُ بِيَدِهِ فَيَكُونُ أَدْنَى الْقَوْمِ إِلَيْهِ فَيَقْدُمُهُ فَقَالَ يُتِمُّ صَلَاةَ الْقَوْمِ ثُمَّ يَجْلِسُ حَتَّى إِذَا فَرَعُوا مِنَ التَّشَهُدِ أَوْ مَا إِلَيْهِمْ بِيَدِهِ عَنِ الْيَمِينِ وَالشَّمَالِ فَكَانَ الَّذِي أَوْ مَا إِلَيْهِمْ بِيَدِهِ التَّسْلِيمَ وَانْقِضَاءَ صَلَاتِهِمْ وَاتَّمَّ هُوَ مَا كَانَ قَاتَهُ أَوْ بَقِيَ عَلَيْهِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{asws} about the man who goes over to the Masjid and they are in the *Salāt*, and the Imam is ahead of him by one *Rak'at*, or more. So the Imam feels sick, so he grabs him by his hand, for he happens to be the closest one of the people to him and he asks him to lead. So he^{asws} said: 'He should complete the *Salāt* of the people, then be seated until they (the people) are free from the *Tashahhud*, gesturing towards them by his hand, to his right and to his left. Thus his gesturing towards them by his hand would be the *Salām* (greeting), and their *Salāt* would be accomplished, and he would complete whatever was missed out on, or remains upon him'.⁹¹

عَنْهُ عَنِ الْفَضْلِ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ دَخَلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَهُوَ لَا يَنْوِيهَا صَلَاةً فَأَحَدَتْ إِمَامَهُمْ فَأَخَذَ بِيَدِ ذَلِكَ الرَّجُلِ فَقَدَّمَهُ فَصَلَّى بِهِمْ أَوْ يُجْرِيهِمْ صَلَاتَهُمْ بِصَلَاتِهِ وَهُوَ لَا يَنْوِيهَا صَلَاةً فَقَالَ لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَدْخُلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَهُوَ لَا يَنْوِيهَا صَلَاةً بَلْ يَنْبَغِي لَهُ أَنْ يَنْوِيهَا صَلَاةً فَإِنْ كَانَ قَدْ صَلَّى فَإِنَّ لَهُ صَلَاةً أُخْرَى وَإِلَّا فَلَا يَدْخُلُ مَعَهُمْ قَدْ يُجْزَى عَنِ الْقَوْمِ صَلَاتَهُمْ وَإِنْ لَمْ يَنْوِيهَا .

From him, from Al Fazl, and Ali Bin Ibrahim, from his father, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to Abu Ja'far^{asws}, 'A man enters with a group into their *Salāt* and he does not intend it to be a *Salāt*. So their Imam breaks his ablution, and he grabs the hand of that man and moves him forward for him so lead *Salāt* with them. Would their *Salāts* be sufficed by his *Salāt* and he did not intend it to be in a *Salāt*?' So he^{asws} said: 'It is

⁸⁹ Al Kafi V 3 – The Book of Salāt CH 56 H 5

⁹⁰ Al Kafi V 3 – The Book of Salāt CH 56 H 6

⁹¹ Al Kafi V 3 – The Book of Salāt CH 56 H 7

not befitting for the man that he enters with a group into their *Salāt* and he does not intend it to be in a *Salāt*, but, it is befitting for him that he intends it as a *Salāt*. Then, if it was so that he had already prayed *Salāt*, so it would be another *Salāt* for him, or else, so he should not enter with them. It would have sufficed from the group, their *Salāt*, and even if he did not intend it as so'.⁹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَمَّ قَوْمًا فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ مَاتَ قَالَ يُقَدَّمُونَ رَجُلًا آخَرَ وَ يَعْتَدُونَ بِالرَّكْعَةِ وَ يَطْرَحُونَ الْمَيِّتَ خَلْفَهُمْ وَ يَغْتَسِلُ مَنْ مَسَّهُ .

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 who leads a group (in *Salāt*), so he prays one *Rak'at* with them, then dies. He^{asws} said: 'They should bring forward another man, and they should be counting with the *Rak'at*, and they should move the deceased to be behind them, and the one who touches him would wash'.⁹³

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَيُّ شَيْءٍ يَقُولُ هُوَ لَاءٍ فِي الرَّجُلِ الَّذِي يَقُونَهُ مَعَ الْإِمَامِ رَكْعَتَانِ قُلْتُ يَقُولُونَ يَقْرَأُ فِيهِمَا بِالْحَمْدِ وَ سُورَةَ فَقَالَ هَذَا يُقَلَّبُ صَلَاتُهُ يَجْعَلُ أَوْلَهَا آخِرَهَا قُلْتُ كَيْفَ يَصْنَعُ قَالَ يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي كُلِّ رَكْعَةٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Marouk Bin Ubeyd, from Ahmad Bin Al Nazar, from a man,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Which thing are they (people) saying regarding the man who misses out on two *Rak'at* with the Imam?' I said, 'They are saying he should recite in these two with Al-Hamd (Chapter 1) and a (another) Chapter'. So he^{asws} said: 'This is one who overturns his *Salāt*, making its beginning to be its end'. I said, 'How should he deal with it?' He^{asws} said: 'He should recite the Opening of the Book (Chapter 1) during each *Rak'at*'.⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ النُّعْمَانِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ أَجِيءُ إِلَى الْإِمَامِ وَ قَدْ سَبَقَنِي بِرَكْعَةٍ فِي الْفَجْرِ فَلَمَّا سَلَّمَ وَقَعَ فِي قَلْبِي أَنِّي أَنْمَمْتُ فَلَمْ أَرَلْ ذَاكِرًا لِلَّهِ حَتَّى طَلَعَتِ الشَّمْسُ فَلَمَّا طَلَعَتْ نَهَضْتُ فَذَكَرْتُ أَنَّ الْإِمَامَ كَانَ سَبَقَنِي بِرَكْعَةٍ فَقَالَ إِنْ كُنْتَ فِي مَقَامِكَ فَاتِمَّ بِرَكْعَةٍ وَ إِنْ كُنْتَ قَدْ انصَرَفْتَ فَعَلَيْكَ الْإِعَادَةُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said, 'I went over to the Imam and he was ahead of me by one *Rak'at* during Al-Fajr. So when he offered *Salām*, it occurred in my heart that I had completed. So I did not cease to mentioned Allah^{azwj} until the sun emerged. So when the sun emerged, I got up and I remembered that the Imam had preceded me by one *Rak'at*'. So he^{asws} said: 'If you were in your place, so complete with one *Rak'at*, and if you had left, so upon you is the repeating'.⁹⁵

⁹² Al Kafi V 3 – The Book of Salāt CH 56 H 8

⁹³ Al Kafi V 3 – The Book of Salāt CH 56 H 9

⁹⁴ Al Kafi V 3 – The Book of Salāt CH 56 H 10

⁹⁵ Al Kafi V 3 – The Book of Salāt CH 56 H 11

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ صَلَّى مَعَ قَوْمٍ وَ هُوَ يَرَى أَنَّهَا الْأُولَى وَ كَانَتْ الْعَصْرَ قَالَ فَلْيَجْعَلْهَا الْأُولَى وَ لِيُصَلِّ الْعَصْرَ .

A group of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer who said

'I asked him^{asws} about the man who prays with a group and he sees that it is the first (Al-Zohr), and it was Al-Asr He^{asws} said: 'So let him make it to be the first (Al-Zohr), and he should pray Al-Asr'.

وَ فِي حَدِيثٍ آخَرَ فَإِنْ عَلِمَ أَنَّهُمْ فِي صَلَاةِ الْعَصْرِ وَ لَمْ يَكُنْ صَلَّى الْأُولَى فَلَا يَدْخُلُ مَعَهُمْ .

And in another Hadeeth, '(He^{asws} said): 'So if he knows that they were in Al-Asr *Salāt* and he had not prayed the first (Al-Zohr), so he should not enter with them'.⁹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (صَلَوَاتِ اللَّهِ عَلَيْهِمَا) عَنْ إِمَامٍ أَمْ قَوْمًا فَذَكَرَ أَنَّهُ لَمْ يَكُنْ عَلَى وُضُوءٍ فَأَنْصَرَفَ وَ أَخَذَ بِيَدِ رَجُلٍ وَ أَدْخَلَهُ فَفَدَّمَهُ وَ لَمْ يَعْلَمْ الَّذِي قُدِّمَ مَا صَلَّى الْقَوْمُ قَالَ يُصَلِّي بِهِمْ فَإِنْ أَخْطَأَ سَبَّحَ الْقَوْمُ بِهِ وَ بَنَى عَلَى صَلَاةِ الَّذِي كَانَ قَبْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from Zurara who said,

'I asked one of the two (5th or 6th Imam^{asws}) about a Imam who leads a group, so he remembers that he did not happen to be upon an ablution. So he leaves, and grabs a hand of a man and includes him. So he moves forward, and the one who moves forward does not know what the group has prayed (from the *Salāt*). He^{asws} said: 'He should pray *Salāt* with them. So if he were to err, the group should Glorify with him and build upon the *Salāt* which was before him'.⁹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَوْ يَعُودُ فَيَرْكَعُ إِذَا أَبْطَأَ الْإِمَامُ أَنْ يَرْفَعَ رَأْسَهُ قَالَ لَا .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Giyas Bin Ibrahim who said,

'Abu Abdullah^{asws} was asked about the one who raises his head before the Imam does. Should he return and *Rukū* when the Imam is delayed in raising his head?' He^{asws} said: 'No'.⁹⁸

⁹⁶ Al Kafi V 3 – The Book of Salāt CH 56 H 12

⁹⁷ Al Kafi V 3 – The Book of Salāt CH 56 H 13

⁹⁸ Al Kafi V 3 – The Book of Salāt CH 56 H 14

باب الرَّجُلِ يَخْطُو إِلَى الصَّفِّ أَوْ يَقُومُ خَلْفَ الصَّفِّ وَحْدَهُ أَوْ يَكُونُ بَيْنَهُ وَبَيْنَ الْإِمَامِ مَا لَا يَتَخَطَّى

Chapter 57 – The man who lines up to a row, or he stand behind the row alone, or there happens to be between him and the Imam what cannot constitute a line

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ دَخَلَ الْمَسْجِدَ الْحَرَامَ فِي صَلَاةِ الْعَصْرِ فَلَمَّا كَانَ دُونَ الصُّفُوفِ رَكَعُوا فَرَكَعَ وَحْدَهُ وَ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَمَضَى حَتَّى لَحِقَ الصُّفُوفَ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Muawiyah Bin Wahab who said,

'I was Abu Abdullah^{asws} and he^{asws} entered the Sacred Masjid regarding Al-Asr *Salāt*. So when he^{asws} was besides the rows, they performed Rukū. So he^{asws} performed Rukū alone and Sajdah two Sajdahs, then stood and went until he joined the rows'.⁹⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لَهُ الرَّجُلُ يَتَأَخَّرُ وَ هُوَ فِي الصَّلَاةِ قَالَ لَا قُلْتُ فَيَتَقَدَّمُ قَالَ نَعَمْ مَا شَاءَ إِلَى الْقِبْلَةِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Rabie, from Muhammad Bin Muslim who said,

'I said to him^{asws}, 'Can the man move backwards while he is in the *Salāt*?' He^{asws} said: 'No'. I said, 'So can he move forward?' He^{asws} said: 'Yes, whatever he so desire to, towards the Qiblah'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ يَأْتِي الصَّلَاةَ فَلَا يَجِدُ فِي الصَّفِّ مَقَامًا أَوْ يَقُومُ وَحْدَهُ حَتَّى يَفْرُعَ مِنْ صَلَاتِهِ قَالَ نَعَمْ لَا بَأْسَ أَنْ يَقُومَ بِحِذَاءِ الْإِمَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Saeed Al A'araj who said,

'I asked Abu Abdullah^{asws} about the man goes over for the *Salāt* but he cannot find a place in the row. Can he stand alone until he is free from his *Salāt*?' He^{asws} Yes. There is no problem even if he were to stand by the side (parallel) to the Imam'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ صَلَّى قَوْمٌ وَ بَيْنَهُمْ وَ بَيْنَ الْإِمَامِ مَا لَا يَتَخَطَّى فَلَيْسَ ذَلِكَ الْإِمَامَ لَهُمْ بِإِمَامٍ وَ أَيُّ صَفٍّ كَانَ أَهْلُهُ يُصَلُّونَ بِصَلَاةِ إِمَامٍ وَ بَيْنَهُمْ وَ بَيْنَ الصَّفِّ الَّذِي يَتَقَدَّمُهُمْ قَدْرًا مَا لَا يَتَخَطَّى فَلَيْسَ تِلْكَ لَهُمْ

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'If a group is praying *Salāt* and between them and the Imam is what cannot be stepped (by one step), so that is not a Imam for them. And which row was its rightful praying with a *Salāt* of a prayer-

⁹⁹ Al Kafi V 3 – The Book of *Salāt* CH 57 H 1

¹⁰⁰ Al Kafi V 3 – The Book of *Salāt* CH 57 H 2

¹⁰¹ Al Kafi V 3 – The Book of *Salāt* CH 57 H 3

leader and between them and the one which is in front them there is a measurement of what cannot be stepped (by one step), so that (row) is not for them.

فَإِنْ كَانَ بَيْنَهُمْ سُتْرَةٌ أَوْ جِدَارٌ فَلَيْسَتْ تِلْكَ لَهُمْ بِصَلَاةٍ إِلَّا مَنْ كَانَ مِنْ حِيَالِ الْبَابِ قَالَ وَ قَالَ هَذِهِ الْمَقَاصِيرُ لَمْ يَكُنْ فِي زَمَانٍ أَحَدٌ مِنَ النَّاسِ وَ إِنَّمَا أَحَدَتْهَا الْجَبَّارُونَ لَيْسَتْ لِمَنْ صَلَّى خَلْفَهَا مُقْتَدِيًا بِصَلَاةٍ مَنْ فِيهَا صَلَاةٌ

So if there was between them a curtain or a wall, so that would not be for them with a *Salāt*, except the one who was from around the door'. And he^{asws} said: 'These chapels did not happen to be in the era of anyone from the people. But rather, the tyrants innovated them for the one who prays *Salāt* behind it, following in the *Salāt* of the one who is inside it, for a *Salāt*'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَنْبَغِي أَنْ يَكُونَ الصُّفُوفُ تَامَةً مُتَوَاصِلَةً بَعْضُهَا إِلَى بَعْضٍ لَا يَكُونُ بَيْنَ صَفَّيْنِ مَا لَا يَنْخَطِي يَكُونُ قَدْرُ ذَلِكَ مَسْقَطٌ جَسَدِ الْإِنْسَانِ .

He (the narrator) said, 'And Abu Ja'far^{asws} said: 'It is befitting if there happen to be complete rows, linked, one with the other, there not being between any two rows what cannot be stepped (by one step). There should happen to be a measurement of that of a falling in *Sajdah* (prostrating) of a body of a person'.¹⁰²

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ وَ الْإِمَامُ رَاكِعٌ فَطَنَنْتَ أَنْتَ أَنْ مَشَيْتَ إِلَيْهِ يَرْفَعُ رَأْسَهُ مِنْ قَبْلِ أَنْ تُدْرِكَهُ فَكَبِّرْ وَ ارْكَعْ وَ إِذَا رَفَعَ رَأْسَهُ فَاسْجُدْ مَكَانَكَ فَإِنْ قَامَ فَالْحَقْ بِالصَّفِّ وَ إِنْ جَلَسَ فَاجْلِسْ مَكَانَكَ فَإِذَا قَامَ فَالْحَقْ بِالصَّفِّ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you enter the Masjid and the Imam is in *Rukū*, so you think that if you were to walk over to him, he would raise his head before you reach, exclaim a *Takbīr* and go into *Rukū*. And when he does raise his head, so perform *Sajdah* in your place. So if he were to stand, so join up with the row, and if he was seated, so sit in your place. So when he stands, then join up with the row'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا أَرَى بِالصُّفُوفِ بَيْنَ الْأَسَاطِينِ بَأْسًا .

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: 'I^{asws} do not see a problem with the rows formed between the two pillars'.¹⁰⁴

أَحْمَدُ بْنُ إِبْرَاهِيمَ وَ عُبَيْدُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُ الْإِمَامَ وَ هُوَ قَاعِدٌ يَتَشَهَّدُ وَ لَيْسَ خَلْفَهُ إِلَّا رَجُلٌ وَاحِدٌ عَنْ يَمِينِهِ قَالَ لَا يَنْقَدِمُ الْإِمَامُ وَ لَا يَتَأَخَّرُ الرَّجُلُ وَ لَكِنْ يَفْعَدُ الَّذِي يَدْخُلُ مَعَهُ خَلْفَ الْإِمَامِ فَإِذَا سَلَّمَ الْإِمَامُ قَامَ الرَّجُلُ فَاتَمَّ الصَّلَاةَ .

¹⁰² Al Kafi V 3 – The Book of Salāt CH 57 H 4

¹⁰³ Al Kafi V 3 – The Book of Salāt CH 57 H 5

¹⁰⁴ Al Kafi V 3 – The Book of Salāt CH 57 H 6

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who reaches the Imam and he is seated performing *Tashahhud*, and there is none behind him except for one man on his right. He^{asws} said: 'He should neither precede the Imam nor be behind the man, but he should be seated, the one who entered with him, behind the Imam. So when the Imam offers *Salām* (greet), the man should stand and complete the *Salāt*'.¹⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْأَشْجَبِيِّ رَفَعَهُ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُصَلِّي بِقَوْمٍ وَ هُوَ إِلَى زَاوِيَةٍ فِي بَيْتِهِ يَقْرُبُ الْخَائِطَ وَ كُلُّهُمْ عَنْ يَمِينِهِ وَ لَيْسَ عَلَى يَسَارِهِ أَحَدٌ .

Muhammad Bin Yahya, from Ali Bin Ibrahim Al Hashimy, raising it, said,

'I saw Abu Abdullah^{asws} praying *Salāt* with a group (leading them), and he^{asws} was by a corner in his^{asws} house, near the wall, and all of them were on his^{asws} right, and there was no one on his^{asws} left'.¹⁰⁶

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي بِقَوْمٍ وَ هُمْ فِي مَوْضِعٍ أَسْفَلَ مِنْ مَوْضِعِهِ الَّذِي يُصَلِّي فِيهِ فَقَالَ إِنْ كَانَ الْإِمَامُ عَلَى شِبْهِ الدُّكَّانِ أَوْ عَلَى مَوْضِعٍ أَرْفَعَ مِنْ مَوْضِعِهِمْ لَمْ يَجْزِ صَلَاتُهُمْ وَ إِنْ كَانَ أَرْفَعَ مِنْهُمْ بِقَدْرِ إصْبَعٍ أَوْ أَكْثَرَ أَوْ أَقَلَّ إِذَا كَانَ الْإِرْتِفَاعُ بَيْنَهُمْ مَسِيلًا

Ahmad Bin Idrees, and someone else, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the man who prays with a group (leading them), and they are in a place which is lower than his place which he is praying in. So he^{asws} said: 'If it was so that the Imam was upon something resembling a platform, or upon a place higher than their place, their *Salāt* is not allowed; and if he was higher than them by a measurement of a finger, or more, or less, when it has higher by the plateau of the ravine.

فَإِنْ كَانَ أَرْضًا مَبْسُوطَةً أَوْ كَانَ فِي مَوْضِعٍ مِنْهَا إِرْتِفَاعٌ فَقَامَ الْإِمَامُ فِي الْمَوْضِعِ الْمُرْتَفِعِ وَ قَامَ مَنْ خَلْفَهُ أَسْفَلَ مِنْهُ وَ الْأَرْضُ مَبْسُوطَةٌ إِلَّا أَنَّهُمْ فِي مَوْضِعٍ مُنْحَدِرٍ قَالَ لَا بَأْسَ

So if the land was stretched, or it was in a place from it which was higher, so the Imam stands upon the higher place, and the ones behind him stand upon (that which is) lower than him, and the ground it stretched, except that they are in a place of slope, there is no problem'.

قَالَ وَ سُئِلَ فَإِنْ قَامَ الْإِمَامُ أَسْفَلَ مِنْ مَوْضِعٍ مَنْ يُصَلِّي خَلْفَهُ قَالَ لَا بَأْسَ وَ قَالَ إِنْ كَانَ رَجُلٌ فَوْقَ بَيْتٍ أَوْ غَيْرِ ذَلِكَ دُكَّانًا كَانَ أَوْ غَيْرَهُ وَ كَانَ الْإِمَامُ يُصَلِّي عَلَى الْأَرْضِ أَسْفَلَ مِنْهُ جَارٌ لِلرَّجُلِ أَنْ يُصَلِّيَ خَلْفَهُ وَ يَقْتَدِيَ بِصَلَاتِهِ وَ إِنْ كَانَ أَرْفَعَ مِنْهُ بِشَيْءٍ كَثِيرٍ .

He (the narrator) said, 'And he was asked, 'Supposing if the Imam stands lower than the ones who pray behind him?' He^{asws} said: 'There is no problem'. And he^{asws} said:

¹⁰⁵ Al Kafi V 3 – The Book of Salāt CH 57 H 7

¹⁰⁶ Al Kafi V 3 – The Book of Salāt CH 57 H 8

'If the man was on top of his house or other than that, a shop or something else, and the Imam was upon the ground, lower than him, it is allowed for the man that he prays *Salāt* behind him, and follow him in his *Salāt*, and even if he was higher than him by something more'.¹⁰⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ ذَكَرَ الْحُسَيْنُ أَنَّهُ أَمَرَ مَنْ يَسْأَلُهُ عَنْ رَجُلٍ صَلَّى إِلَى جَانِبِ رَجُلٍ فَقَامَ عَنْ يَسَارِهِ وَهُوَ لَا يَعْلَمُ ثُمَّ عَلِمَ وَهُوَ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ قَالَ يُحَوِّلُهُ عَنْ يَمِينِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad who said,

'Al-Husayn mentioned that he^{asws} ordered the one who asked him^{asws} about a man who prays to the side of a man, so she stand on his left, and he did not know. Then he comes to know while he was during his *Salāt* how he should be doing it, said: 'He should transfer to be on his right'.¹⁰⁸

بَابُ الصَّلَاةِ فِي الْكَعْبَةِ وَفَوْقَهَا وَفِي الْبَيْعِ وَالْكَنَائِسِ وَالْمَوَاضِعِ الَّتِي تُكْرَهُ الصَّلَاةُ فِيهَا

Chapter 58 – The *Salāt* in the Kabah and above it, and in the synagogues, and the churches, and the places in which the *Salāt* is disliked

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ فِي الْبَيْعِ وَالْكَنَائِسِ فَقَالَ رُشٌّ وَصَلٌّ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about the *Salāt* in the synagogue, and the churches, so he^{asws} said: 'Sprinkle (water) and pray *Salāt*'.

قَالَ وَ سَأَلْتُهُ عَنْ بُيُوتِ الْمَجُوسِ فَقَالَ رُشَّهَا وَ صَلٌّ .

He (the narrator) said, 'And I asked him^{asws} about the house of the Magians, so he^{asws} said: 'Sprinkle (water) and pray (*Salāt*)'.¹⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ فَقَالَ إِنْ تَحَوَّفْتَ الضَّبَّعَةَ عَلَى مَتَاعِكَ فَارْكَنْسُهُ وَ أَنْضِحْهُ وَ لَا بَأْسَ بِالصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about the *Salāt* in the enclosure of the camels. So he^{asws} said: 'If you are fearing upon your belongings, so sweep it and sprinkle it (with water); and there is no problem with the *Salāt* in the pens of the sheep'.¹¹⁰

¹⁰⁷ Al Kafi V 3 – The Book of *Salāt* CH 57 H 9

¹⁰⁸ Al Kafi V 3 – The Book of *Salāt* CH 57 H 10

¹⁰⁹ Al Kafi V 3 – The Book of *Salāt* CH 58 H 1

¹¹⁰ Al Kafi V 3 – The Book of *Salāt* CH 58 H 2

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ لَا تُصَلِّ فِي مَرَابِطِ الْخَيْلِ وَ الْبِغَالِ وَ الْحَمِيرِ .

From him, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at who said,

'Do not pray *Salāt* in stalls of the cavalry horses, and the mules and the donkeys'.¹¹¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَمَّنْ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَسْجِدِ يَنْزُ حَائِطُ قِبْلَتِهِ مِنْ بَالُوَعَةٍ يُبَالُ فِيهَا فَقَالَ إِنْ كَانَ نَزُهُ مِنْ الْبَالُوَعَةِ فَلَا تُصَلِّ فِيهِ وَ إِنْ كَانَ نَزُهُ مِنْ غَيْرِ ذَلِكَ فَلَا بَأْسَ بِهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from the one who asked Abu Abdullah^{asws} about the Masjid, a wall of its Qiblah leaks from the sewage in which it is urinated. So he^{asws} said: 'If it was leaking from the sewage, so do not pray *Salāt* in it, but if it was leaking from other than that, so there is no problem with it'.¹¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ فَقَالَ صَلِّ فِيهَا وَ لَا تُصَلِّ فِي أَعْطَانِ الْإِبِلِ إِلَّا أَنْ تَخَافَ عَلَى مَتَاعِكَ الضَّيْعَةَ فَانْكُسُهُ وَ رُشَّهُ بِالْمَاءِ وَ صَلِّ فِيهِ

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} about the *Salāt* in the pens of sheep. So he^{asws} said: 'You can pray *Salāt* therein, but you cannot pray *Salāt* in the enclosures of the camels, except if you were to fear upon your belongings being lost. So sweep it, and sprinkle it with the water, and you can pray *Salāt* in it'.

وَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي ظَهْرِ الطَّرِيقِ فَقَالَ لَا بَأْسَ أَنْ تُصَلِّيَ فِي الطَّوَاهِرِ الَّتِي بَيْنَ الْجَوَادِّ فَأَمَّا عَلَى الْجَوَادِّ فَلَا تُصَلِّ فِيهَا

And I asked him^{asws} about the *Salāt* by the road side. So he^{asws} said: 'There is no problem if you were to Pray *Salāt* in the sides, but as for upon the middle, so do not pray *Salāt* therein'.

قَالَ وَ كُرِهَ الصَّلَاةُ فِي السَّبْحَةِ إِلَّا أَنْ يَكُونَ مَكَاناً لَيْناً نَفَعُ عَلَيْهِ الْجَبْهَةُ مُسْتَوِيَةً

He^{asws} said: 'And the *Salāt* is disliked to be performed in the marshland, except if there happens to be a smooth (and) even place which the forehead can fall upon'.

قَالَ وَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْبَيْعَةِ فَقَالَ إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ فَلَا بَأْسَ بِهِ

He (the narrator) said, 'And I asked him^{asws} about the *Salāt* in the synagogue. So he^{asws} said: 'If you are facing the Qiblah, so there is no problem with it'.

قَالَ وَ رَأَيْتُهُ فِي الْمَنَازِلِ الَّتِي فِي طَرِيقِ مَكَّةَ يَرُشُّ أَحْيَاناً مَوْضِعَ جَنْبَتِهِ ثُمَّ يَسْجُدُ عَلَيْهِ رَطْباً كَمَا هُوَ وَ رَبَّمَا لَمْ يَرُشْ الَّذِي يَرَى أَنَّهُ طَيِّبٌ

¹¹¹ Al Kafi V 3 – The Book of *Salāt* CH 58 H 3

¹¹² Al Kafi V 3 – The Book of *Salāt* CH 58 H 4

He (the narrator) said, 'And I saw him in (one of the) the encampments which are in the road to Makkah, sprinkling (water) sometimes in the place his forehead (where it would be for Sajdah), then perform Sajdah upon it, wet, just as it was. Sometimes he^{asws} did not sprinkle (water) where he^{asws} saw that it (the ground) was good'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَخُوضُ الْمَاءَ فَتُدْرِكُهُ الصَّلَاةُ فَقَالَ إِنْ كَانَ فِي حَرْبٍ فَإِنَّهُ يُجْزِيهِ الْإِيمَاءُ وَ إِنْ كَانَ تَاجِرًا فَلْيَقُمْ وَ لَا يَدْخُلْهُ حَتَّى يُصَلِّيَ .

He (the narrator) said, 'And I asked him^{asws} about the man who fights the water (sails in the sea), and the *Salāt* (time) comes up. So he^{asws} said: 'If he was in a battle, so the gestures would suffice him; and if he was a trader, so let him stand and not enter it (the sea) until he has prayed *Salāt*'.¹¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تُصَلِّ فِي بَيْتٍ فِيهِ مَجُوسِيٌّ وَ لَا بَاسٍ بِأَنْ تُصَلِّيَ وَ فِيهِ يَهُودِيٌّ أَوْ نَصْرَانِيٌّ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Abu Jameela, from Abu Asama,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not pray *Salāt* in a house in which is a Magian, and there is no problem if you were to pray *Salāt* and therein is a Jew or a Christian'.¹¹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنَّا كُنَّا فِي الْبَيْدَاءِ فِي آخِرِ اللَّيْلِ فَتَوَضَّأْتُ وَ اسْتَكْتُتُ وَ أَنَا أَهْمُ بِالصَّلَاةِ ثُمَّ كَانَهُ دَخَلَ قَلْبِي شَيْءٌ فَهَلْ يُصَلِّي فِي الْبَيْدَاءِ فِي الْمَحْمَلِ فَقَالَ لَا تُصَلِّ فِي الْبَيْدَاءِ قُلْتُ وَ أَيْنَ حَدُّ الْبَيْدَاءِ فَقَالَ كَانَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا بَلَغَ ذَاتَ الْجَيْشِ جَدَّ فِي السَّيْرِ ثُمَّ لَا يُصَلِّي حَتَّى يَأْتِيَ مَعْرَسَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلْتُ وَ أَيْنَ ذَاتُ الْجَيْشِ فَقَالَ دُونَ الْحَفِيرَةِ بِثَلَاثَةِ أَمْيَالٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I said to Abu Al-Hassan^{asws}, 'We were in Al-Bayda'a at the end of the night. So I performed ablution and brushed my teeth, and I worried about the *Salāt*. Then it was as if something entered into my heart. So can one pray *Salāt* in Al-Bayda'a in the carriage?' So he^{asws} said: 'You cannot pray *Salāt* in Al-Bayda'a'. I said, 'And where is the boundary of Al-Bayda'a?' So he^{asws} said: 'It was so that whenever Abu Ja'far^{asws} reached Zaat Al-Jaysh, would travel faster. Then he^{asws} would not pray *Salāt* until he came over to *Muarras* of the Prophet^{saww}'. I said, 'And where is Zaat Al-Jaysh?' So he^{asws} said: 'Besides Al-Hafira, by three miles'.¹¹⁵

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ قَالَ قَالَ الرَّضَا (عَلَيْهِ السَّلَامُ) كُلُّ طَرِيقٍ يُوطَأُ وَ يُنْطَرَقُ كَانَتْ فِيهِ جَادَّةٌ أَوْ لَمْ تَكُنْ لَا يَنْبَغِي الصَّلَاةُ فِيهِ قُلْتُ فَأَيُّنَ أَصَلِّي قَالَ يَمْنَةً وَ يَسْرَةً .

From him, from Ahmad Bin Muhammad, from Muhammad Bin Al Fazl who said,

'Al-Reza^{asws} said: 'Every road trodden upon (frequently used), and a pathway, whether there was an avenue in it or there does not happen to be, it is not befitting

¹¹³ Al Kafi V 3 – The Book of Salāt CH 58 H 5

¹¹⁴ Al Kafi V 3 – The Book of Salāt CH 58 H 6

¹¹⁵ Al Kafi V 3 – The Book of Salāt CH 58 H 7

for the *Salāt* to be performed in it'. I said, 'So where can I pray *Salāt*?' He^{asws} said: 'On the right and the left'.¹¹⁶

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَبِي الْحَسَنِ الْأَخِيرِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ تَحْضُرُ الصَّلَاةَ وَالرَّجُلُ بِالْبَيْدَاءِ فَقَالَ يَتَنَحَّى عَنِ الْجَوَادِ يَمَنَةً وَبَسْرَةً وَيُصَلِّي .

Muhammad Bin Yahya, and someone else, from Muhammad Bin Ahmad, from Ayoub Bin Nuh,

(It has been narrated) from Abu Al-Hassan^{asws} the last^{asws} (10th Imam^{asws}), said, I said to him^{asws}, 'The *Salāt* presents itself and the man is in Al-Bayda'. So he^{asws} said: 'He should isolate from the avenue, to the left and right, and he can pray *Salāt*'.¹¹⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ الصَّلَاةُ تُكْرَهُ فِي ثَلَاثَةِ مَوَاطِنَ مِنَ الطَّرِيقِ الْبَيْدَاءِ وَهِيَ ذَاتُ الْجَيْشِ وَذَاتُ الصَّلَاصِلِ وَضَجْنَانَ

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali in Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Salāt* is disliked in three places – From the road of Al-Bayda'a, and it is Zaat Al-Jaysh; and Zaat Al-Salaasil, and Zajnaan'.

قَالَ وَ قَالَ لَا بَأْسَ أَنْ يُصَلَّى بَيْنَ الظَّوَاهِرِ وَ هِيَ الْجَوَادُ جَوَادُ الطَّرِيقِ وَ يُكْرَهُ أَنْ يُصَلَّى فِي الْجَوَادِ .

He (the narrator) said, 'And he^{asws} said: 'And there is no problem if one were to pray *Salāt* between the back roads, and it is the avenue, an avenue of the road; and it is disliked for one to pray *Salāt* in the avenue'.¹¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُصَلَّى فِي وَادِي الشَّقْرَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Do not pray *Salāt* in the valley of Al-Shaqrat'.¹¹⁹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ عَشْرَةٌ مَوَاضِعَ لَا يُصَلَّى فِيهَا الطِينُ وَالْمَاءُ وَالْحَمَامُ وَالْقُبُورُ وَمَسَانُ الطَّرِيقِ وَفَرَى النَّمْلِ وَمَعَاظِنُ الْإِبِلِ وَمَجْرَى الْمَاءِ وَالسَّبْحِ وَالتَّلْحُجِّ .

Ali Bin Muhammad Bin Abdullah, from Ibn Al Barqy, from his father, from Abdullah Bin Al Fazl, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Ten places one cannot pray therein – The clay, and the water, and the bathroom (bathhouse), and the

¹¹⁶ Al Kafi V 3 – The Book of Salāt CH 58 H 8

¹¹⁷ Al Kafi V 3 – The Book of Salāt CH 58 H 9

¹¹⁸ Al Kafi V 3 – The Book of Salāt CH 58 H 10

¹¹⁹ Al Kafi V 3 – The Book of Salāt CH 58 H 11

graves, and the main road, and the anthill, and enclosure of the camels, and flowing of the water, and the marshland, and the snow'.¹²⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ حَدِّ الطِّينِ الَّذِي لَا يُسْجَدُ فِيهِ مَا هُوَ قَالَ إِذَا عَرِقَ الْجَبْهَةُ وَ لَمْ تَنْتَبِ عَلَى الْأَرْضِ

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a limit of the clay in which it cannot be perform Sajdah, what is it?' He^{asws}: 'When forehead sinks and is not affirmed upon the ground'.

وَ عَنْ الرَّجُلِ يُصَلِّي بَيْنَ الْقُبُورِ قَالَ لَا يَجُوزُ ذَلِكَ إِلَّا أَنْ يَجْعَلَ بَيْنَهُ وَ بَيْنَ الْقُبُورِ إِذَا صَلَّى عَشْرَةَ أَدْرُعٍ مِنْ بَيْنِ يَدَيْهِ وَ عَشْرَةَ أَدْرُعٍ مِنْ خَلْفِهِ وَ عَشْرَةَ أَدْرُعٍ عَنْ يَمِينِهِ وَ عَشْرَةَ أَدْرُعٍ عَنْ يَسَارِهِ ثُمَّ يُصَلِّي إِنْ شَاءَ .

And (I asked him^{asws}) about the man who prays between the graves. He^{asws} said: 'That is not allowed, unless he makes ten cubits to be in between him and the graves when he prays *Salāt*, in front of him, and ten cubits to be behind him, and ten cubits from his right and ten cubits from his left. Then he can pray *Salāt* if he so desires to'.¹²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ الصَّرْمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) قُلْتُ إِنِّي أَخْرَجُ فِي هَذَا الْوَجْهِ وَ رُبَّمَا لَمْ يَكُنْ مَوْضِعٌ أُصَلِّي فِيهِ مِنَ التَّلْجِ فَقَالَ إِنْ أَمَكْنَاكَ أَنْ لَا تَسْجُدَ عَلَى التَّلْجِ فَلَا تَسْجُدْ وَ إِنْ لَمْ يَمَكِّنْكَ فَسَوِّهِ وَ اسْجُدْ عَلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Dawood Al Sarramy who said,

'I asked Abu Al-Hassan^{asws} saying, 'I move out towards this direction and sometimes there does not happen to be a place I can pray *Salāt* in, due to the snow'. So he^{asws} said: 'If you are not able to perform Sajdah upon the snow, so do not perform Sajdah; and if you are not able, so even it and perform Sajdah upon it'.

وَ فِي حَدِيثٍ آخَرَ اسْجُدْ عَلَى ثَوْبِكَ .

And in another Hadeeth, '(He^{asws} said): 'Perform Sajdah upon your clothes'.¹²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرَانَ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ مُصْحَفٌ مَفْتُوحٌ فِي قِبَلْتِهِ قَالَ لَا قُلْتُ فَإِنْ كَانَ فِي غِلَافٍ قَالَ نَعَمْ

Muhammad Bin Yahya, from Imran Bin Musa, and Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

¹²⁰ Al Kafi V 3 – The Book of Salāt CH 58 H 12

¹²¹ Al Kafi V 3 – The Book of Salāt CH 58 H 13

¹²² Al Kafi V 3 – The Book of Salāt CH 58 H 14

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who prays, and in front of him is a Parchment (Holy Quran), open, in his Qiblah, said: 'No'. I said, 'Supposing it was in a wrapping?' He^{asws} said: 'Yes'.

وَقَالَ لَا يُصَلِّي الرَّجُلُ وَ فِي قِبْلَتِهِ نَارٌ أَوْ حَدِيدٌ

And he^{asws} said: 'The man cannot pray *Salāt* and in his Qiblah is a fire, or iron'.

وَعَنِ الرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ قَنْدِيلٌ مُعَلَّقٌ وَ فِيهِ نَارٌ إِلَّا أَنَّهُ بِحَيْالِهِ قَالَ إِذَا ارْتَفَعَ كَانَ شَرًّا لَا يُصَلِّي بِحَيْالِهِ .

And about the man who prays, and in front of him is a hanging lantern and in it is fire, except that it is towards him. He^{asws} said: 'When it is high, it would be evil. One should not pray towards it'¹²³

مُحَمَّدٌ عَنِ الْعُمَرَكِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَ السَّرَاجُ مَوْضُوعٌ بَيْنَ يَدَيْهِ فِي الْقِبْلَةِ فَقَالَ لَا يُصَلِّحْ لَهُ أَنْ يَسْتَقْبِلَ النَّارَ

Muhammad, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{asws}, from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about the man who prays and the lantern is in a place in front of him towards the Qiblah. So he^{asws} said: 'It is not correct for him if he faces the fire'.

وَرُوِيَ أَيْضاً أَنَّهُ لَا بَأْسَ بِهِ لِأَنَّ الَّذِي يُصَلِّي لَهُ أَقْرَبُ إِلَيْهِ مِنْ ذَلِكَ .

And it is reported as well that: 'There is no problem with it because the One^{azwj} Who he is praying *Salāt* to is closer to him than that'¹²⁴

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ عَلِيِّ بْنِ رَبِيعٍ عَنِ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَقُومُ فِي الصَّلَاةِ فَأَرَى قُدَّامِي فِي الْقِبْلَةِ الْعَذْرَةَ فَقَالَ تَنَحَّ عَنْهَا مَا اسْتَطَعْتَ وَ لَا تُصَلِّ عَلَى الْجَوَادِّ .

Muhammad Bin Al Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Ali Bin Raib, from Jameel Bin Salih, from Al Fuzayl Bin Yasaar who said,

'I said to Abu Abdullah^{asws}, 'I am standing in the *Salāt*, so I see the faeces in front of me towards the Qiblah. So he^{asws} said: 'Isolate from it whatever you can, and do not pray *Salāt* upon the centre of the road'¹²⁵

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ لَا تُصَلِّ الْمَكْتُوبَةَ فِي الْكَعْبَةِ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: 'Do not pray the Obligatory *Salāt* in the Kabah'.

¹²³ Al Kafi V 3 – The Book of Salāt CH 58 H 15

¹²⁴ Al Kafi V 3 – The Book of Salāt CH 58 H 16

¹²⁵ Al Kafi V 3 – The Book of Salāt CH 58 H 17

و رُوِيَ فِي حَدِيثٍ آخَرَ يُصَلَّى فِي أَرْبَعِ جَوَانِبِهَا إِذَا اضْطُرَّ إِلَى ذَلِكَ .

And it is reported in another Hadeeth, '(He^{asws} said): 'You should pray in four sides of it when you are desperate to that'.¹²⁶

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ خَالِدٍ عَنْ أَبِي إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يُصَلِّي عَلَى أَبِي قُبَيْسٍ مُسْتَقْبِلَ الْقِبْلَةِ فَقَالَ لَا بَأْسَ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed from Fazalat, from Al Husayn Bin Usman, from Ibn Muskan, from Khalid, from Abu Ismail who said,

'I said to Abu Abdullah^{asws}, 'Can the man pray *Salāt* upon (Mount) Abu Qubays facing the Qiblah?' So he^{asws} said: 'No'.¹²⁷

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَامُ) عَنِ التَّمَاثِيلِ فِي الْبَيْتِ فَقَالَ لَا بَأْسَ إِذَا كَانَتْ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ عَنْ خَلْفِكَ أَوْ تَحْتَ رِجْلَيْكَ وَ إِنْ كَانَتْ فِي الْقِبْلَةِ فَأَلْقِ عَلَيْهَا تَوْبًا .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Al A'ala, from Muhammad Bin Muslim who said,

'I asked one of the two (5th or 6th Imam^{asws}) about the resemblances (statues etc.) in the house. So he^{asws} said: 'There is no problem if there are on your right and on your left, and behind you, or beneath your feet; but if they were in (the direction) of the Qiblah, so cast a piece of cloth upon it'.¹²⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنِ عَبْدِ السَّلَامِ بْنِ صَالِحٍ عَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) فِي الَّذِي تُدْرِكُهُ الصَّلَاةُ وَ هُوَ فَوْقَ الْكُعْبَةِ قَالَ إِنْ قَامَ لَمْ يَكُنْ لَهُ قِبْلَةٌ وَ لَكِنَّهُ يَسْتَلْقِي عَلَى قَفَاهُ وَ يَفْتَحُ عَيْنَيْهِ إِلَى السَّمَاءِ وَ يَعُوذُ بِقَلْبِهِ الْقِبْلَةَ الَّتِي فِي السَّمَاءِ الْبَيْتِ الْمُعْمُورِ وَ يَقْرَأُ فَإِذَا أَرَادَ أَنْ يَرْكَعَ عَمَضَ عَيْنَيْهِ فَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَتَحَ عَيْنَيْهِ وَ السُّجُودَ عَلَى نَحْوِ ذَلِكَ .

Ali Bin Muhammad, from Is'haq Bin Muhammad, from Abdul Salaam Bin Salih,

(It has been narrated) from Al-Reza^{asws} regarding the one who comes across a *Salāt* (timing) while he is on top of the Kabah. He^{asws} said: 'If he is standing, there would not happen to be a Qiblah for him. But, he lies down upon the scruff of his neck (back) and opens his eyes towards the sky, and he should hold the Qiblah by his heart, that which is in the sky, *Bayt Al-Mamour* (The Frequent House), and he should recite. So when he intends to perform *Rukū*, he should shut his eyes, and when he intends to raise his head from the *Rukū*, he should open his eyes. And the *Sajdah* would (also) be upon that'.¹²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي التَّمَنَالِ يَكُونُ فِي الْبَسَاطِ فَتَفَعَّ عَيْنَكَ عَلَيْهِ وَ أَنْتَ تُصَلِّي قَالَ إِنْ كَانَ بَعَيْنٍ وَاحِدَةً فَلَا بَأْسَ وَ إِنْ كَانَ لَهُ عَيْنَانِ فَلَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

¹²⁶ Al Kafi V 3 – The Book of *Salāt* CH 58 H 18

¹²⁷ Al Kafi V 3 – The Book of *Salāt* CH 58 H 19

¹²⁸ Al Kafi V 3 – The Book of *Salāt* CH 58 H 20

¹²⁹ Al Kafi V 3 – The Book of *Salāt* CH 58 H 21

(It has been narrated) from Abu Abdullah^{asws}, regarding the resemblances which happen to be in the carpet and your eye tends to fall upon it while you are praying *Salāt*, said: 'If there was one eye for it, so there is no problem, and if there were two eyes for it, so no'.¹³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَحَدِيْدٍ قَالَا قُلْنَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) السَّطْحُ يُصِيبُهُ الْبَوْلُ أَوْ يُبَالُ عَلَيْهِ أَوْ يُصَلَّى فِي ذَلِكَ الْمَكَانِ فَقَالَ إِنْ كَانَ تُصِيبُهُ الشَّمْسُ وَ الرِّيحُ وَ كَانَ جَافًا فَلَا بَأْسَ بِهِ إِلَّا أَنْ يَكُونَ يُتَّخَذُ مَبَالًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara and Hadeed both said,

'We both said to Abu Abdullah^{asws}, 'The roof hit by the urine, or it urinated upon, can one pray *Salāt* in that place?' So he^{asws} said: 'If it has been hit by the sun and the wind and was dried up, so there is no problem with it, unless it happens to be taken as a urinating place'.¹³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيْدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُصَلَّى فِي بَيْتٍ فِيهِ خَمْرٌ أَوْ مُسْكِرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws} having said: 'One cannot pray *Salāt* in a house wherein is wine or intoxicants'.¹³²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَامِرِ بْنِ نُعَيْمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ هَذِهِ الْمَنَازِلِ الَّتِي يَنْزِلُهَا النَّاسُ فِيهَا أَبْوَالُ الدَّوَابِّ وَ السَّرَجِيْنَ وَ يَدْخُلُهَا الْيَهُودُ وَ النَّصَارَى كَيْفَ يُصَلَّى فِيهَا قَالَ صَلَّى عَلَى تَوْبِكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hammad, from Aamir Bin Nuaym who said,

'I asked Abu Abdullah^{asws} about these house which the people lodge in, where is the urines of the animals, and the compost, and the Jews and the Christians tend to enter it. How can on pray *Salāt* in it?' He^{asws} said: 'Pray *Salāt* upon your clothes'.¹³³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَبَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ جَبْرَيْلُ (عَلَيْهِ السَّلَام) يَا رَسُولَ اللَّهِ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةُ إِنْسَانٍ وَ لَا بَيْتًا يُبَالُ فِيهِ وَ لَا بَيْتًا فِيهِ كَلْبٌ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban, from Amro Bin Khalid,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Jibraeel^{as} said: 'O Rasool-Allah^{saww}! We (Angels) do not enter a house wherein is a picture of a human being, nor a house (room) wherein it is urinated in, nor a house wherein is a dog'.¹³⁴

¹³⁰ Al Kafi V 3 – The Book of Salāt CH 58 H 22

¹³¹ Al Kafi V 3 – The Book of Salāt CH 58 H 23

¹³² Al Kafi V 3 – The Book of Salāt CH 58 H 24

¹³³ Al Kafi V 3 – The Book of Salāt CH 58 H 25

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ جَبْرَيْلَ (عَلَيْهِ السَّلَامُ) أَتَانِي فَقَالَ إِنَّا مَعْشَرَ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَ لَا تَمْتَالُ جَسَدٍ وَ لَا إِنَاءٌ يُبَالُ فِيهِ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Muskan, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came unto me^{saww} and he^{as} said: 'Us, the group of Angels do not enter a house wherein is a dog, nor resemblances (statues) of a body, nor a utensil urinated in'.¹³⁵

باب الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ وَ الْمَرْأَةِ فِي كَمٍ تُصَلِّي وَ صَلَاةِ الْعُرَاةِ وَ التَّوَشُّحِ

Chapter 59 – The *Salāt* performed in one piece of cloth, and the woman, how many (clothes) can she pray *Salāt* in, and a *Salāt* of the naked, and wearing the scarf

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ أَوْ فِي قَبَاءٍ طَاقٍ أَوْ فِي قَبَاءٍ مَحْشُورٍ وَ لَيْسَ عَلَيْهِ إِزَارٌ فَقَالَ إِذَا كَانَ عَلَيْهِ قَمِيصٌ سَفِيْقٌ أَوْ قَبَاءٌ لَيْسَ بِطَوِيلِ الْفَرْجِ فَلَا بَأْسَ بِهِ وَ التَّوْبُ الْوَاحِدُ يُنَوِّسُ بِهِ وَ سَرَاوِيلٌ كُلُّ ذَلِكَ لَا بَأْسَ بِهِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether, from Hammad Bin Isa, from Hareyz, 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 prays in one shirt, or in a woollen gown, or in a quilted gown, and there is no underwear (loin cloth) upon him. So he^{asws} said 'If there was a woven shirt upon him, or a gown not with a long opening, so there is no problem with it; and the one cloth worn loosely with, and a trouser, all of that there is no problem with it'.

وَ قَالَ إِذَا لَيْسَ السَّرَاوِيلُ فَلْيُجْعَلْ عَلَى عَاتِقِهِ شَيْئاً وَ لَوْ حَبْلًا .

And he^{asws} said: 'When there is no trouser, so let him make something to be upon his waist, and even though it be a rope'.¹³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ رَأَيْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) صَلَّى فِي إِزَارٍ وَاحِدٍ لَيْسَ بِوَاسِعٍ قَدْ عَقَدَهُ عَلَى عُنُقِهِ فَقُلْتُ لَهُ مَا تَرَى لِلرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ فَقَالَ إِذَا كَانَ كَثِيفاً فَلَا بَأْسَ بِهِ وَ الْمَرْأَةُ تُصَلِّي فِي الدَّرْعِ وَ الْمُقَفَّعَةِ إِذَا كَانَ الدَّرْعُ كَثِيفاً يُعْنِي إِذَا كَانَ سَنِيْرًا قُلْتُ رَحِمَكَ اللَّهُ الْأَمَةُ تُعْطَى رَأْسَهَا إِذَا صَلَّتْ فَقَالَ لَيْسَ عَلَى الْأَمَةِ قِنَاعٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I saw Abu Ja'far^{asws} praying *Salāt* in one loin cloth, not very long, having been tied upon his^{asws} neck. So I said to him^{asws}, 'What is your^{asws} view of the man who prays

¹³⁴ Al Kafi V 3 – The Book of Salāt CH 58 H 26

¹³⁵ Al Kafi V 3 – The Book of Salāt CH 58 H 27

¹³⁶ Al Kafi V 3 – The Book of Salāt CH 59 H 1

Salāt in one shirt?’ So he^{asws} said: ‘When it was thick, so there is no problem with it; and the woman can pray *Salāt* in the loose outer garment and the scarf when the outer garment was thick, meaning when it was veiling’. I said, ‘May Allah^{azwj} have Mercy on you^{asws}! Should the slave girl cover her head when she prays *Salāt*?’ So he^{asws} said: ‘A scarf is not upon the slave girl (to wear)’.¹³⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ أَمْ قَوْمًا فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ فَقَالَ لَا يَنْبَغِي إِلَّا أَنْ يَكُونَ عَلَيْهِ رِدَاءٌ أَوْ عِمَامَةٌ يَرْتَدِي بِهَا .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

‘I asked Abu Abdullah^{asws} about a man who leads a group (in *Salāt*), being in one shirt, not having a robe upon him. So he^{asws} said: ‘It is not befitting unless there happens to be a cloak upon him, or a turban, wearing with these’.¹³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ إِيَّاكَ وَالتَّحَافَ الصَّمَاءَ قُلْتُ وَ مَا التَّحَافُ الصَّمَاءُ قَالَ أَنْ تُدْخَلَ الثُّوبَ مِنْ تَحْتِ جَنَاحِكَ فَتَجْعَلُهُ عَلَى مَنْكِبٍ وَاحِدٍ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: ‘Beware of the Al-Tihaf Al-Sammaie’. I said, ‘And what is ‘Al-Tihaf Al-Sammaie’?’ He^{asws} said: ‘Inserting the cloth from beneath your shoulder and making it to be upon one shoulder’.¹³⁹

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ يُصَلِّي فِي سَرَوِيلٍ لَيْسَ مَعَهُ غَيْرُهُ قَالَ يَجْعَلُ التَّكَّةَ عَلَى عَاتِقِهِ .

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who prays in a trouser, not having anything else with him. He^{asws} said: ‘He should make the (cloth) waistband to upon his neck’.¹⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ قَالَ سَأَلَ مُرَازِمُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا مَعَهُ حَاضِرٌ عَنِ الرَّجُلِ الْحَاضِرِ يُصَلِّي فِي إِزَارٍ مُرْتَدِيًا بِهِ قَالَ يَجْعَلُ عَلَى رَقَبَتِهِ مِنْدِيلًا أَوْ عِمَامَةً يَرْتَدِي بِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel who said,

‘Murazim asked Abu Abdullah^{asws} and I was present with him, about the man present praying in a trouser, dressed with it. He^{asws} said: ‘He should make a towel to be upon his neck, or a turban, wearing with it’.¹⁴¹

¹³⁷ Al Kafi V 3 – The Book of Salāt CH 59 H 2

¹³⁸ Al Kafi V 3 – The Book of Salāt CH 59 H 3

¹³⁹ Al Kafi V 3 – The Book of Salāt CH 59 H 4

¹⁴⁰ Al Kafi V 3 – The Book of Salāt CH 59 H 5

¹⁴¹ Al Kafi V 3 – The Book of Salāt CH 59 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَنْبَغِي أَنْ تَتَوَشَّحَ بِإِزَارٍ فَوْقَ الْقَمِيصِ وَأَنْتَ تُصَلِّي وَ لَا تَنْزِرَ بِإِزَارٍ فَوْقَ الْقَمِيصِ إِذَا أَنْتَ صَلَّيْتَ فَإِنَّهُ مِنْ زِيِّ الْجَاهِلِيَّةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is not befitting that you wear a loin cloth loosely above the shirt, and you are praying *Salāt*, nor wear the trouser on top of the shirt when you are praying *Salāt*, for it is from the adornments of the pre-Islamic period'.¹⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَجْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ زِيَادِ بْنِ سُوْقَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ أَنْ يُصَلِّيَ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ وَ إِزَارُهُ مُحَلَّلَةٌ إِنَّ دِينَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَنِيفٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Ziyad Bin Sowqat,

(It has been narrated) from Abu Ja'far^{asws} having said: 'There is no problem if one of you were to pray *Salāt* in the one cloth and his loin cloth is loose. The Religion of Muhammad^{saww} is faultless'.¹⁴³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ رِفَاعَةَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُنْزَرًا بِهِ قَالَ لَا بَأْسَ بِهِ إِذَا رَفَعَهُ إِلَى التَّنْدُونَيْنِ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Rifa'at who said,

'Abu Abdullah^{asws} narrated to me about the man who prays in one cloth, using it as a loin cloth with it. He^{asws} said: 'There is no problem with it when he raises it up to his chest'.¹⁴⁴

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُصَلِّي فَيُدْخِلُ يَدَيْهِ تَحْتَ ثَوْبِهِ قَالَ إِذَا كَانَ عَلَيْهِ ثَوْبٌ آخَرَ إِزَارًا أَوْ سَرَاوِيلًا فَلَا بَأْسَ وَ إِنْ لَمْ يَكُنْ فَلَا يَجُوزُ لَهُ ذَلِكَ وَ إِنْ أَدْخَلَ يَدًا وَاحِدَةً وَ لَمْ يَدْخُلِ الْآخَرَى فَلَا بَأْسَ .

And from him, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{asws} regarding the man who prays and he inserts his hand beneath his clothes. He^{asws} said: 'When there was another cloth upon him, either a loin cloth or a trouser, so there is no problem with it, and even if there did not happen to be so, that is not allowed for him; and if he were to insert one hand and does not insert the other, so there is no problem'.¹⁴⁵

¹⁴² Al Kafi V 3 – The Book of Salāt CH 59 H 7

¹⁴³ Al Kafi V 3 – The Book of Salāt CH 59 H 8

¹⁴⁴ Al Kafi V 3 – The Book of Salāt CH 59 H 9

¹⁴⁵ Al Kafi V 3 – The Book of Salāt CH 59 H 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ ابْنِ أَبِي يَعْقُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) نُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ إِزَارٍ وَ دِرْعٍ وَ خِمَارٍ وَ لَا يَضُرُّهَا بَأَنْ تَقْفَعَ بِالْخِمَارِ فَإِنْ لَمْ تَجِدْ فَنَوْبِينَ تَنْزِرُ بِأَحَدِهِمَا وَ تَقْفَعُ بِالْآخَرِ

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

‘Abu Abdullah^{asws} said: ‘The woman should pray *Salāt* in three clothes – a trouser, and a gown, and a scarf, and it would not harm her if she were to veil with the scarf. But, if she cannot find, so two clothes, wearing with one of it and veiling with the other’.

قُلْتُ فَإِنْ كَانَ دِرْعٌ وَ مَلْحَفَةٌ لَيْسَ عَلَيْهَا مَقْنَعَةٌ فَقَالَ لَا بَأْسَ إِذَا تَقَنَعْتَ بِالْمَلْحَفَةِ فَإِنْ لَمْ تَكُفْهَا فَلْتَلْبَسْهَا طَوَّلًا .

I said, ‘Supposing there was a gown and a bedsheet, not having a scarf upon her’. So he^{asws} said: ‘There is no problem when she veils with the bedsheet. But if it does not suffice her, so let her wear it lengthwise’.¹⁴⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا بَأْسَ بَأَنْ يَصَلِّي الرَّجُلُ وَ تَوْبُهُ عَلَى ظَهْرِهِ وَ مَنْكَبِيهِ فَيَسْبِلُهُ إِلَى الْأَرْضِ وَ لَا يَلْتَحِفُ بِهِ وَ أَخْبَرَنِي مَنْ رَأَهُ يَفْعَلُ ذَلِكَ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Shuayb, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said ‘There is no problem with it if the man was to pray and his cloth was upon his back, and his shoulders, so it hangs down to the ground; and he should not wrap with it, and I^{asws} have been informed by the one who reported it, that is being done’.¹⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَمِلُ فِي صَلَاةٍ بِتَوْبٍ وَاحِدٍ قَالَ لَا يَشْتَمِلُ بِتَوْبٍ وَاحِدٍ فَأَمَّا أَنْ يَتَوَشَّحَ فَيُعْطَى مَنْكَبِيهِ فَلَا بَأْسَ .

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 wraps in one cloth during a *Salāt*. He^{asws} said: ‘He should not with one cloth. But, as for him wrapping, so if he covers his shoulders, then there is no problem’.¹⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَصْلُحُ لِلْمَرْأَةِ الْمُسْلِمَةِ أَنْ تَلْبَسَ مِنَ الْخُمُرِ وَ الدَّرُوعِ مَا لَا يُوَارِي شَيْئًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘It is not correct for the Muslim woman that she wears from the scarf and the gown what would not go round anything’.¹⁴⁹

¹⁴⁶ Al Kafi V 3 – The Book of *Salāt* CH 59 H 11

¹⁴⁷ Al Kafi V 3 – The Book of *Salāt* CH 59 H 12

¹⁴⁸ Al Kafi V 3 – The Book of *Salāt* CH 59 H 13

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي فَلَائَةٍ مِنَ الْأَرْضِ لَيْسَ عَلَيْهِ إِلَّا تَوْبٌ وَاحِدٌ وَاجْتَنَبَ فِيهِ وَ لَيْسَ عِنْدَهُ مَاءٌ كَيْفَ يَصْنَعُ قَالَ يَتَيَمَّمُ وَ يُصَلِّي عُرْيَانًا قَاعِدًا يَوْمِيَّ إِيمَاءً.

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, form Sama'at who said,

'I asked him^{asws} about a man who happens to be in a wilderness of the earth, there not being upon him except for one cloth and he ends up with a sexual impurity in it, and there is no water with him. How should he deal with it?' He^{asws} said: 'He should perform *Tayammum* and he should pray *Salāt* naked, seated, indicating with gestures'.¹⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ خَرَجَ مِنْ سَفِينَةٍ عُرْيَانًا أَوْ سَلَبَ ثِيَابَهُ وَ لَمْ يَجِدْ شَيْئًا يُصَلِّي فِيهِ فَقَالَ يُصَلِّي إِيمَاءً فَإِنْ كَانَتْ امْرَأَةً جَعَلَتْ يَدَهَا عَلَى فَرْجِهَا وَ إِنْ كَانَ رَجُلًا وَضَعَتْ يَدَهُ عَلَى سَوَاتِيهِ ثُمَّ يَجْلِسَانِ فَيَوْمئِذٍ إِيمَاءً وَ لَا يَسْجُدَانِ وَ لَا يَرْكَعَانِ فَيَبْدُو مَا خَلْفَهُمَا تَكُونُ صَلَاتُهُمَا إِيمَاءً بِرُءُوسِهِمَا

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

'I said to Abu Ja'far, 'A man comes out from a ship naked, or his clothes have been looted and he cannot find anything he can pray *Salāt* in'. So he^{asws} said: 'He should pray *Salāt* by gestures. So if it was a woman, she would make her hand to be upon her private part, and if it was a man he should place his hand upon his private part. Then they would sit indicating with gestures, neither perform *Sajdah* nor perform *Rukū* lest what is behind them be exposed. Their *Salāt* would be gesturing by their heads'.

قَالَ وَ إِنْ كَانَا فِي مَاءٍ أَوْ بَحْرٍ لُجِّيٍّ لَمْ يَسْجُدَا عَلَيْهِ وَ مَوْضُوعٌ عَنْهُمَا التَّوَجُّهُ فِيهِ يَوْمئِذٍ فِي ذَلِكَ إِيمَاءً رَفَعُهُمَا تَوَجُّهُ وَ وَضَعُهُمَا .

He^{asws} said: 'And if they were both in water, or sea waves, they would not perform *Sajdah* upon it, and the direction (facing Qiblah) would be dropped from them in it. They would be indicating in that with gestures, the direction (Qiblah) having been Raised from them and their ablutions'.¹⁵¹

¹⁴⁹ Al Kafi V 3 – The Book of Salāt CH 59 H 14

¹⁵⁰ Al Kafi V 3 – The Book of Salāt CH 59 H 15

¹⁵¹ Al Kafi V 3 – The Book of Salāt CH 59 H 16