

# الكافي

## AL-KAFI

ج 3

Volume 3

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
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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 (5)

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

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

بَابُ اللَّبَاسِ الَّذِي تُكْرَهُ الصَّلَاةُ فِيهِ وَمَا لَا تُكْرَهُ

## Chapter 60 - The clothes in which the *Salāt* is disliked, and what is not disliked

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ بُكَيْرٍ قَالَ سَأَلَ زُرَّارَةَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الصَّلَاةِ فِي التَّعَالِبِ وَالْفَنَكِ وَالسَّنَجَابِ وَغَيْرِهِ مِنَ الْوَبْرِ فَأَخْرَجَ كِتَابًا رَعِمَ أَنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَنَّ الصَّلَاةَ فِي وَبْرِ كُلِّ شَيْءٍ حَرَامٌ أَكَلُهُ فَالصَّلَاةُ فِي وَبْرِهِ وَشَعْرِهِ وَجِلْدِهِ وَبَوْلِهِ وَرَوْثِهِ وَالْبَيَانِهِ وَكُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ لَا تُقْبَلُ تِلْكَ الصَّلَاةُ حَتَّى تُصَلِّيَ فِي غَيْرِهِ مِمَّا أَحَلَّ اللَّهُ أَكْلَهُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Bukeyr who said,

'Zurara asked Abu Abdullah<sup>asws</sup> about the *Salāt* in the fur of the fox, and the sheep, and the squirrel, and others. So he<sup>asws</sup> took out a letter, saying that it was a dictation of Rasool-Allah<sup>saww</sup> that the *Salāt* (is prohibited) in the fur of everything the eating of which is Prohibited - so the *Salāt* in its fur, and its hair, and its skin, and its urine, and its dung, and its milk; and everything from it is a spoiler - that *Salāt* is not Acceptable until you pray in something else from what Allah<sup>azwj</sup> has Permitted its consumption'.

ثُمَّ قَالَ يَا زُرَّارَةُ هَذَا عَنْ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَاحْفَظْ ذَلِكَ يَا زُرَّارَةُ فَإِنَّ كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ فَالصَّلَاةُ فِي وَبْرِهِ وَبَوْلِهِ وَشَعْرِهِ وَرَوْثِهِ وَالْبَيَانِهِ وَكُلِّ شَيْءٍ مِنْهُ جَائِزَةٌ إِذَا عَلِمْتَ أَنَّهُ ذَكِيٌّ قَدْ ذَكَاهُ الذَّبْحُ فَإِنْ كَانَ غَيْرَ ذَلِكَ مِمَّا قَدْ نُهِيتَ عَنْ أَكْلِهِ وَحَرَّمَ عَلَيْكَ أَكْلَهُ فَالصَّلَاةُ فِي كُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ ذَكَاهُ الذَّبْحُ أَوْ لَمْ يُذَكَّهُ .

Then he<sup>asws</sup> said: 'O Zurara! This is from Rasool-Allah<sup>saww</sup>, therefore memorise that. O Zurara! So if it was from what its flesh can be eaten, so the *Salāt* in its fur, and its urine, and its hair, and its dung, and its milk, and everything from it, is allowed, when you know that it is pure, the slaughter having purified it. So if it was other than that from what Allah<sup>azwj</sup> has Forbidden from eating it, and eating it is Prohibited upon you, so the *Salāt* in everything from it, is a spoiler, whether its slaughter has purified it or not purified it'.<sup>1</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدِّيَلَمِيِّ عَنْ عَيْنَمِ بْنِ أَسْلَمَ النَّجَاشِيِّ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الصَّلَاةِ فِي الْفِرَاءِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) رَجُلًا صَرِدًا لَا تُدْفِنُهُ فِرَاءُ الْحِجَازِ لِأَنَّ دِبَاعَتَهَا بِالْفَرْطِ فَكَانَ يَبِيعُ إِلَى الْعِرَاقِ فَيُوتَى مِمَّا قَبْلَهُمْ بِالْفَرْوِ فَيَلْبَسُهُ فَإِذَا حَضَرَتِ الصَّلَاةُ أَلْفَاهُ وَ أَلْقَى الْقَمِيصَ الَّذِي تَحْتَهُ الَّذِي يَلْبَسُهُ فَكَانَ يُسْأَلُ عَنْ ذَلِكَ فَقَالَ إِنَّ أَهْلَ الْعِرَاقِ يَسْتَحِلُّونَ لِبَاسَ الْجُلُودِ الْمَيْتَةِ وَ يَزْعُمُونَ أَنَّ دِبَاعَهُ ذَكَاتُهُ .

Ali Bin Muhammad, from Abdullah Bin Is'haq Al Alawy, from Al Hassan Bin Ali, from Muhammad Bin Suleyman Al Daylami, from Aysam Bn Aslam Al Najjashy, from Abu Baseer who said,

'I asked Abu Abdullah<sup>asws</sup> about the *Salāt* in the furs. He<sup>asws</sup> said: 'It was so that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> was sensitive to cold. The furs of Al-Hijaz were not

<sup>1</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 1

sufficiently (warm) for him<sup>asws</sup> because its tanning was it with tree sap. So he<sup>asws</sup> used to send someone to Al-Iraq, and he would come with it from what was accepted to him<sup>asws</sup> with the furs, and he<sup>asws</sup> would wear it. So when the (time for) *Salāt* came up, he<sup>asws</sup> would remove it and remove the shirt which was underneath it. So he<sup>asws</sup> was asked about that, and he<sup>asws</sup> said: 'The people of Al-Iraq are considering as Permissible, wearing the skins of the dead (animals), and they are claiming that tanning it, purifies it'.<sup>2</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ وَ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَام ) عَنْ لِبَاسِ الْفُرَاءِ وَالصَّلَاةِ فِيهَا فَقَالَ لَا تُصَلِّ فِيهَا إِلَّا فِيمَا كَانَ مِنْهُ ذَكِيًّا

And by this chain, from Muhammad Bin Suleyman, from Ali Bin Abu Hamza who said,

'I asked Abu Abdullah<sup>asws</sup>, and Abu Al-Hassan (Musa)<sup>asws</sup> about wearing the fur and performing the *Salāt* in it. So he<sup>asws</sup> said: 'Do not pray *Salāt* in it unless in whatever was purified (slaughtered) from it'.

قَالَ قُلْتُ أَوَ لَيْسَ الذَّكِيُّ مِمَّا ذُكِّيَ بِالْحَدِيدِ فَقَالَ بَلَى إِذَا كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ قُلْتُ وَ مَا يُؤْكَلُ لَحْمُهُ مِنْ غَيْرِ الْعَنْمِ قَالَ لَا بَأْسَ بِالسُّنَجَابِ فَإِنَّهُ دَابَّةٌ لَا تَأْكُلُ اللَّحْمَ وَ لَيْسَ هُوَ مِمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذْ نَهَى عَنْ كُلِّ ذِي نَابٍ وَ مَخْلَبٍ .

He (the narrator) said, 'I asked, 'Is it not so that the purified is from what is purified by the iron?' So he<sup>asws</sup> said: 'Yes. When it was from the flesh what can be eaten'. I said, 'And the flesh what (others) can be eaten, apart from the sheep?' He<sup>asws</sup> said: 'There is no problem with the squirrel, as it is an animal that does not eat flesh, and it is not of that which Rasool-Allah<sup>saww</sup> prohibited; he<sup>saww</sup> forbade eating everything with a fang (dogtooth) and a claw'.<sup>3</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَكَرَّرَ الصَّلَاةُ فِي الْفُرَاءِ إِلَّا مَا صُنِعَ فِي أَرْضِ الْحِجَازِ أَوْ مِمَّا عَلِمْتَ مِنْهُ ذَكَاةً .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Salāt* is disliked in the furs except for what is made in the land of Al-Hijaz, or from that which you know it has been purified (slaughtered)'.<sup>4</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنِّي أَدْخُلُ سُوقَ الْمُسْلِمِينَ أَعْنِي هَذَا الْخَلْقَ الَّذِينَ يَدْعُونَ الْإِسْلَامَ فَأَشْتَرِي مِنْهُمْ الْفُرَاءَ لِلتَّجَارَةِ فَأَقُولُ لِصَاحِبِهَا أَلَيْسَ هِيَ ذَكِيَّةٌ فَيَقُولُ بَلَى فَهَلْ يَصْلِحُ لِي أَنْ أُبَيْعَهَا عَلَى أَنَّهَا ذَكِيَّةٌ فَقَالَ لَا وَ لَكِنْ لَا بَأْسَ أَنْ تُبَيْعَهَا وَ تَقُولَ قَدْ شَرَطَ لِي الَّذِي اشْتَرَيْتَهَا مِنْهُ أَنَّهَا ذَكِيَّةٌ

Ali Bin Muhammad, from Abdullah Bin Is'haq Al Alawy, from Al Hassan Bin Ali, from Muhammad Bin Abdullah Bin Hilal, from Abdul Rahman Bin Al Hajjaj who said,

'I said to Abu Abdullah<sup>asws</sup>, 'I enter the market of the Muslims, I mean these people who are claiming Al-Islam. So I buy the furs from them for the trading, and I am

<sup>2</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 2

<sup>3</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 3

<sup>4</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 4

saying to its owner, 'Is this not purified (slaughtered)?' So he is saying, 'Yes'. So is it correct for me that I sell it upon (the stipulation) that it is purified (slaughtered)?' So he<sup>asws</sup> said: 'No. But, there is no problem if you were to sell it and you are saying, 'It has been stipulated to me by the one whom I bought it from, that it is purified (slaughtered)'.

قُلْتُ وَ مَا أَفْسَدَ ذَلِكَ قَالَ اسْتِحْلَالُ أَهْلِ الْعِرَاقِ لِلْمَيْتَةِ وَ زَعَمُوا أَنَّ دِبَاعَ جِلْدِ الْمَيْتَةِ ذَكَاتُهُ ثُمَّ لَمْ يَرْضَوْا أَنْ يَكْتُبُوا فِي ذَلِكَ إِلَّا عَلَى رَسُولِ اللَّهِ ( صلى الله عليه وآله ) .

I said, 'And what has spoilt that?' He<sup>asws</sup> said: 'The Permitting by the people of Al-Iraq of the dead, and their claiming that tanning a skin of the dead purifies it. Then they are not pleased if they are lying with regards to that against Rasool-Allah<sup>saww</sup>.<sup>5</sup>

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) جُعِلَتْ فِدَاكَ الْمَيْتَةُ يَنْتَفَعُ بِشَيْءٍ مِنْهَا قَالَ لَا قُلْتُ بَلَعْنَا أَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) مَرَّ بِشَاةٍ مَيْتَةٍ فَقَالَ مَا كَانَ عَلَى أَهْلِ هَذِهِ الشَّاةِ إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا قَالَ تِلْكَ شَاةٌ لِسَوْدَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ ( صلى الله عليه وآله ) وَ كَانَتْ شَاةً مَهْرُورَةً لَا يَنْتَفَعُ بِلَحْمِهَا فَتَرَكُوها حَتَّى مَاتَتْ فَقَالَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) مَا كَانَ عَلَى أَهْلِهَا إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا أَنْ تُدَكَّى .

Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad, from Ibn Mahboub, from Aasim Bin Humejd, from Ali Bin Al Mugheira who said,

'I said to Abu Abdullah<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! The dead, can anything be benefitted from it?' He<sup>asws</sup> said: 'No'. I said, 'It has reached us that Rasool-Allah<sup>saww</sup> passed by a dead sheep, and he<sup>saww</sup> said: 'What was upon the owners of this sheep? If they were not benefitting by its flesh, they could have benefitted by its skin?' He<sup>asws</sup> said: 'That sheep belonged to Sawda Bint Zam'a, a wife of the Prophet<sup>saww</sup>, and the sheep was skinny, they could not have been benefitted from by its flesh, so she had neglected it until it died. So Rasool-Allah<sup>saww</sup> said: 'What was upon the owners of this sheep? If they were not benefitting by its flesh, they could have benefitted by its skin?' – if she had purified (slaughtered) it'.<sup>6</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَشْعَرِيِّ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَى أَبِي جَعْفَرٍ النَّبَانِيِّ ( صلوات الله عليه ) مَا تَقُولُ فِي الْفُرِّ يُشْتَرَى مِنَ السُّوقِ فَقَالَ إِذَا كَانَ مَضْمُونًا فَلَا بَأْسَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyra, from Muhammad Bin Al Husayn Al Ashary who said,

'One of our companions wrote to Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>, 'What are you<sup>asws</sup> saying regarding the furs, and can one buy it from the market?' So he<sup>asws</sup> said: 'When it was guaranteed (that it had been slaughtered), so there is no problem'.<sup>7</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ رَجُلٍ سَأَلَ الْمَاضِيَّ ( عليه السلام ) عَنِ الصَّلَاةِ فِي النَّعَالِيبِ فَنَهَى عَنِ الصَّلَاةِ فِيهَا وَ فِي التُّوبِ الَّذِي يَلْبَسُهَا فَلَمْ أَدْرِ أَيُّ التُّوبَيْنِ الَّذِي يَلْبَسُ بِالْوَبْرِ أَوِ الَّذِي يَلْبَسُ بِالْجِلْدِ فَوَقَعَ ( عليه السلام ) بِحُطْئِهِ الَّذِي يَلْبَسُ بِالْجِلْدِ

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ali Bin Mahziyar,

<sup>5</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 5

<sup>6</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 6

<sup>7</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 7

(It has been narrated) from a man who asked Al-Maazy<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), about the *Salāt* in the foxes (furs), but he<sup>asws</sup> forbade from performing *Salāt* in it, and in the clothes which are underneath it. So I did not know which of the two clothes – the one which touches the fur or that which touches with the skin. So he<sup>asws</sup> signed by his<sup>asws</sup> handwriting: ‘That which touches with the skin’.

قَالَ وَ ذَكَرَ أَبُو الْحَسَنِ ( عليه السلام ) أَنَّهُ سَأَلَهُ عَنْ هَذِهِ الْمَسْأَلَةِ فَقَالَ لَا تُصَلِّ فِي الثَّوْبِ الَّذِي فَوْقَهُ وَ لَا فِي الَّذِي تَحْتَهُ .

He (the narrator) said, ‘And Abu Al-Hassan<sup>asws</sup> mentioned that he<sup>asws</sup> was asked about this problem, so he<sup>asws</sup> said: ‘You cannot pray *Salāt* in the cloth which is above it, nor in that which is underneath it’.<sup>8</sup>

عَلِيُّ بْنُ مَهْزِيَارٍ قَالَ كَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ عُقْبَةَ عِنْدَنَا جَوَارِبُ وَ تَكَكُّ تَعْمَلُ مِنْ وَبَرِ الْأَرَانِبِ فَهَلْ تَجُوزُ الصَّلَاةُ فِي وَبَرِ الْأَرَانِبِ مِنْ غَيْرِ ضَرُورَةٍ وَ لَا تَقْيَةٍ فَكَتَبَ ( عليه السلام ) لَا تَجُوزُ الصَّلَاةُ فِيهَا .

Ali Bin Mahziyar said,

‘Ibrahim Bin Uqba wrote to him<sup>asws</sup>, ‘In our presence there are waistbands and socks made from rabbit fur. So is the *Salāt* allowed in the fur of rabbits, from without a necessity, nor in dissimulation?’ So he<sup>asws</sup> wrote: ‘The *Salāt* is not allowed in it’.<sup>9</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ( عليه السلام ) أَسْأَلُهُ هَلْ يُصَلَّى فِي قَلَنْسَوَةٍ حَرِيرٍ مَحْضٍ أَوْ قَلَنْسَوَةٍ دِيْبَاجٍ فَكَتَبَ ( عليه السلام ) لَا تَحِلُّ الصَّلَاةُ فِي حَرِيرٍ مَحْضٍ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar who said,

‘I wrote to Abu Muhammad<sup>asws</sup> asking him<sup>asws</sup>, ‘Can one pray *Salāt* in a hat of pure silk, or a hat of brocade?’ So he<sup>asws</sup> wrote: ‘The *Salāt* is not Permissible in pure silk’.<sup>10</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ فُرَيْتٍ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْخَزَّازِينَ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي الصَّلَاةِ فِي الْخَزِّ فَقَالَ لَا بَأْسَ بِالصَّلَاةِ فِيهِ فَقَالَ لَهُ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنَّهُ مَيِّتٌ وَ هُوَ عِلَاجِي وَ أَنَا أَعْرِفُهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) أَنَا أَعْرِفُ بِهِ مِنْكَ

Ali Bin Muhammad, from Abdullah Bin Is'haq Al Alawy, from Al Hassan Bin Ali, from Muhammad Bin Suleyman Al Daylami, from Fureyt, from Ibn Abu Yafour who said,

‘I was in the presence of Abu Abdullah<sup>asws</sup> when a man from the otter hunters came over to him<sup>asws</sup>, and he said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! What are you<sup>asws</sup> saying regarding the *Salāt* in the otter (fur)?’ So he<sup>asws</sup> said, ‘There is no problem with the *Salāt* in it. So the man said to him<sup>asws</sup>, ‘May I be sacrificed for you<sup>asws</sup>! It is dead, and it is my profession, and I understand it’. So Abu Abdullah<sup>asws</sup> said to him: ‘I<sup>asws</sup> more understanding with it than you do’.

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ عِلَاجِي وَ لَيْسَ أَحَدٌ أَعْرِفَ بِهِ مَنِّي فَتَبَسَّمَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) ثُمَّ قَالَ لَهُ أ تَقُولُ إِنَّهُ دَابَّةٌ تَخْرُجُ مِنَ الْمَاءِ أَوْ تُصَادُ مِنَ الْمَاءِ فَتُخْرَجُ فَإِذَا فُقِدَ الْمَاءُ مَاتَ فَقَالَ الرَّجُلُ صَدَقْتُ جُعِلْتُ فِدَاكَ هَكَذَا هُوَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عليه السلام )

<sup>8</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 8

<sup>9</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 9

<sup>10</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 10

عليه السلام ) فَإِنَّكَ تَقُولُ إِنَّهُ دَابَّةٌ تَمْشِي عَلَى أَرْبَعٍ وَ لَيْسَ هُوَ عَلَى حَدِّ الْحَيْثَانِ فَيَكُونُ ذَكَاتُهُ خُرُوجُهُ مِنَ الْمَاءِ فَقَالَ الرَّجُلُ  
إِي وَ اللَّهُ هَكَذَا أَقُولُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّهُ وَ جَعَلَ ذَكَاتَهُ مَوْتَهُ كَمَا أَحَلَّ الْحَيْثَانَ  
وَ جَعَلَ ذَكَاتَهَا مَوْتَهَا .

So the man said to him, 'It is my profession, and there is none more understanding with it than I am'. So Abu Abdullah<sup>asws</sup> smiled, then said to him: 'You are saying that it is an animal coming out from the water, or being hunted from the water, so when it comes out and misses the water, it dies'. So he said, 'You<sup>asws</sup> speak the truth, may I be scarified for you<sup>asws</sup>! This is how it is'. So Abu Abdullah<sup>asws</sup> said to him: 'So you are saying that it is an animal walking upon four, and it is not upon a limit of the fish, so its purification is its exit from the water?' So the man said, 'Yes, by Allah<sup>azwj</sup>! It is like this'. So Abu Abdullah<sup>asws</sup> said to him: 'But Allah<sup>azwj</sup> Blessed and High has Permitted it, and Made its purification to be (upon) its death, just as He<sup>azwj</sup> has Permitted the fish and Made its purification, (upon) its death'.<sup>11</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدِ الْأَحْوَصِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ( عَلَيْهِ  
السَّلَام ) عَنِ الصَّلَاةِ فِي جُلُودِ السَّبَاعِ فَقَالَ لَا تُصَلِّ فِيهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Ismail Bin Sa'ad Al Ahows who said,

'I asked Abu Al-Hassan Al-Reza<sup>asws</sup> about the *Salāt* in the skins of the predatory animals. So he<sup>asws</sup> said: 'Do not pray *Salāt* in it'.

قَالَ وَ سَأَلْتُهُ هَلْ يُصَلِّي الرَّجُلُ فِي ثَوْبٍ إِبْرِيَسِمٍ فَقَالَ لَا .

He (the narrator) said, 'And I asked him<sup>asws</sup>, 'Can the man pray *Salāt* in a silken cloth?' So he<sup>asws</sup> said: 'No'.<sup>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عُقَبَةَ عَنْ مُوسَى بْنِ أَكْبِيلِ النُّمَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ  
سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ وَ مَعَهُ السَّكِّينُ فِي خُفِّهِ لَا يَسْتَعِينُ بِهَا فِي سَرَائِلِهِ مَشْهُودًا وَ الْمِفْتَاحُ يَخَافُ عَلَيْهِ  
الضَّيْعَةَ أَوْ فِي وَسْطِهِ الْمُنْطِقَةَ فِيهَا حَدِيدٌ قَالَ لَا بِأَسِّ السَّكِّينِ وَ الْمُنْطِقَةَ لِلْمُسَافِرِ فِي وَقْتِ ضَرُورَةٍ وَ كَذَلِكَ الْمِفْتَاحُ يَخَافُ  
عَلَيْهِ أَوْ فِي النَّسْبَانِ وَ لَا بِأَسِّ السَّيْفِ وَ كَذَلِكَ آلَةُ السَّلَاحِ فِي الْحَرْبِ وَ فِي غَيْرِ ذَلِكَ لَا تَجُوزُ الصَّلَاةُ فِي شَيْءٍ مِنَ الْحَدِيدِ  
فَإِنَّهُ نَجِسٌ مَمْسُوحٌ .

Muhammad Bin Yahya, from one of our companions, from Ali BinUqba, from Musa Bin Akeyl Al Nameyri,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the man who happens to be in the journey, and with him is a knife in his socks or in his trouser, not being able to do without it, tightened, and the key he is fearing upon losing it, or in his waist is the belt wherein is iron. He<sup>asws</sup> said: 'There is no problem with the knife and the belt for the traveller during a time of desperation, and similar to that is the key he is fearing upon, or regarding forgetfulness; and there is no problem with the sword, and similar to that is the reason for the weapon during the war etc.

<sup>11</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 11

<sup>12</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 12

The *Salāt* is not allowed during anything from the iron, for it is unclean, transformed'.<sup>13</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) مَا نَقُولُ فِي الْفِرَاءِ أَيِّ شَيْءٍ يُصَلَّى فِيهِ فَقَالَ أَيُّ الْفِرَاءِ قُلْتُ الْفَنَكُ وَالسَّنْجَابُ وَالسَّمُورُ قَالَ فَصَلِّ فِي الْفَنَكِ وَالسَّنْجَابِ فَأَمَّا السَّمُورُ فَلَا تُصَلَّى فِيهِ قُلْتُ فَالتَّعَالِبُ نُصَلِّي فِيهَا قَالَ لَا وَ لَكِنْ تَلْبَسُ بَعْدَ الصَّلَاةِ قُلْتُ أَصَلِّي فِي التَّوْبِ الَّذِي يَلْبَسُهُ قَالَ لَا .

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

'I said to Abu Ja'far<sup>asws</sup>, 'What are you<sup>asws</sup> saying regarding the furs? Which thing can one pray *Salāt* in?' So he<sup>asws</sup> said: 'Which furs?' I said, 'The fennec fox, and the squirrel, and the beaver'. He<sup>asws</sup> said: 'You can pray *Salāt* in the fennec fox and the squirrel, but as for the beaver, so you cannot pray *Salāt* in it'. I said, 'But the fox, can we pray *Salāt* in it'. He<sup>asws</sup> said: 'No, but you can wear it after the *Salāt*'. I said, 'Can I pray *Salāt* in the cloth which is under it?' He<sup>asws</sup> said: 'No'.<sup>14</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمُوطِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الرَّجُلُ إِذَا اتَّرَ بِتَوْبٍ وَاحِدٍ إِلَى تَدْوِيهِ صَلَّي فِيهِ

Ali Bin Ibrahim, from Ahmad Bin Ibdeal, from Ibn Sinan, from Abdullah Bin Jundab, from Sufyan Bin Al Simt,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The man, when he wears a trouser with one cloth up to his chest, he can pray *Salāt* in it'.

قَالَ وَ قَرَأْتُ فِي كِتَابِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) يَسْأَلُهُ عَنِ الْفَنَكِ يُصَلَّى فِيهِ فَكَتَبَ لَا بَأْسَ بِهِ

He (the narrator) said, 'And I read in a letter of Muhammad Bin Ibrahim to Abu Al-Hassan<sup>asws</sup>, asking him<sup>asws</sup> about the fennec fox, can one pray *Salāt* in it?' So he<sup>asws</sup> wrote: 'There is no problem with it'.

وَ كَتَبَ يَسْأَلُهُ عَنْ جُلُودِ الْأَرَانِبِ فَكَتَبَ ( عَلَيْهِ السَّلَامُ ) مَكْرُوهٌ

And I wrote asking him about the skins of the rabbits, so he<sup>asws</sup> wrote: 'It is disliked'.

وَ كَتَبَ يَسْأَلُهُ عَنْ تَوْبٍ حَشْوُهُ قَرٌّ يُصَلَّى فِيهِ فَكَتَبَ لَا بَأْسَ بِهِ.

And I wrote asking him<sup>asws</sup> about the cloth lined with silk, can one pray *Salāt* in it?' So he<sup>asws</sup> wrote: 'There is no problem with it'.<sup>15</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ عَمَّنْ ذَكَرَهُ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنِ الصَّلَاةِ فِي السَّمُورِ وَالسَّنْجَابِ وَ التَّعَالِبِ فَقَالَ لَا خَيْرَ فِي ذَلِكَ كُلِّهِ مَا خَلَا السَّنْجَابَ فَإِنَّهُ دَابَّةٌ لَا تَأْكُلُ اللَّحْمَ .

Ali Bin Muhammad, from Abdullah Bin Is'haq, from the one who mentioned it, from Muqatil Bin Muqatil who said,

<sup>13</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 13

<sup>14</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 14

<sup>15</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 15



'I asked Abu Al-Hassan<sup>asws</sup> about the *Salāt* in the beaver and the squirrel, and the fox. So he<sup>asws</sup> said: 'There is no goodness in all that except for the squirrel, for it is an animal not consuming the meat'.<sup>16</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ وَ عَلَيْهِ تَوْبٌ فِيهِ تَمَائِيلٌ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> that he<sup>asws</sup> disliked if one were to pray and upon him is a cloth wherein are resemblances (pictures)'.<sup>17</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ الطَّنَائِلُ يَعْمَلُهُ الْمُجُوسُ أَصَلِّي فِيهِ قَالَ أَلَيْسَ يُغَسَّلُ بِالْمَاءِ قُلْتُ بَلَى قَالَ لَا بَأْسَ قُلْتُ التَّوْبُ الْجَدِيدُ يَعْمَلُهُ الْحَائِكُ أَصَلِّي فِيهِ قَالَ نَعَمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad and Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at, form Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The shawl manufactured by the Magian, can one pray *Salāt* in it?' He<sup>asws</sup> said: 'Has it not been washed with the water?' I said, 'Yes'. He<sup>asws</sup> said: 'There is no problem'. I said, 'The new cloth worked upon by the weaver, can I pray *Salāt* in it?' He<sup>asws</sup> said: 'Yes'.<sup>18</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يُصَلِّي فِي تَوْبِ الْمَرْأَةِ وَ فِي إِزَارِهَا وَ يَعْتَمُّ بِخِمَارِهَا قَالَ نَعَمْ إِذَا كَانَتْ مَأْمُونَةً .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who prays in a cloth of the woman and in her trouser, and he makes a turban with her scarf. He<sup>asws</sup> said: 'Yes, when she was trustworthy'.<sup>19</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الدَّرَاهِمِ السُّودِ الَّتِي فِيهَا التَّمَائِيلُ أَ يُصَلِّي الرَّجُلُ وَ هِيَ مَعَهُ فَقَالَ لَا بَأْسَ إِذَا كَانَتْ مُوَارَاةً .

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

'I asked Abu Abdullah<sup>asws</sup> about the black Dirhams in which there are resemblances (embossed picture), can the man pray *Salāt* in it and it is with him?' So he<sup>asws</sup> said: 'There is no problem when they were out of sight (hidden)'.<sup>20</sup>

وَ فِي رَوَايَةٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْهُ قَالَ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ حِفْظِ بَضَائِعِهِمْ فَإِنْ صَلَّى وَ هِيَ مَعَهُ فَلْتَكُنْ مِنْ خَلْفِهِ وَ لَا يَجْعَلْ شَيْئاً مِنْهَا بَيْنَهُ وَ بَيْنَ الْقِبْلَةِ .

<sup>16</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 16

<sup>17</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 17

<sup>18</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 18

<sup>19</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 19

<sup>20</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 20

And in a report of Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from him<sup>asws</sup> having said: 'It is a must for the people to protect their belongings. So if one prays *Salāt* and these are with him, so let it happen to be behind him, and he should not make anything from it to be between him and the Qiblah'.<sup>21</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ تَكَرَّهُ الصَّلَاةُ فِي الثُّوبِ الْمُصْبُوغِ الْمُسْبَعِ الْمَقْدَمِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Salāt* is dislike in the dyed clothes in vibrant colours'.<sup>22</sup>

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ صَلَّى فِي مُنْدِيلِكَ الَّذِي تَمْتَنَدُ بِهِ وَ لَا تُصَلِّ فِي مُنْدِيلٍ يَتَمْتَدُ بِهِ غَيْرُكَ .

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You can pray *Salāt* in your towel which you are using as a towel with, and you cannot pray *Salāt* in a towel which someone else is using as a towel'.<sup>23</sup>

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) لَا تُصَلِّ فِيْمَا شَفَّ أَوْ سُفَّ يَعْنِي الثُّوبَ الْمُصْبِقَلَّ وَ رُوي لَا تُصَلِّ فِي ثُوبٍ أَسْوَدَ فَأَمَّا الْخُفُّ أَوْ الْكِسَاءُ أَوْ الْعِمَامَةُ فَلَا بَأْسَ .

Muhammad Bin Yahya, raising it, said,

'Abu Abdullah<sup>asws</sup> said: 'You cannot pray *Salāt* in what is gauzy or sieves, meaning the sparkling'. And it is reported: '(He<sup>asws</sup> said): 'You cannot pray *Salāt* in a black cloth, but as for the socks, or a cloak, or the turban, so there is no problem'.<sup>24</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السِّيَّارِيِّ عَنْ أَبِي يَزِيدَ الْقَسَمِيِّ وَ قَسَمَ حَيٌّ مِنَ الْيَمَنِ بِالْبَصْرَةِ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عَلَيْهِ السَّلَام ) أَنَّهُ سَأَلَهُ عَنْ جُلُودِ الدَّارِشِ الَّتِي يُتَّخَذُ مِنْهَا الْخُفَّافُ قَالَ لَا تُصَلِّ فِيهَا فَإِنَّهَا تُدْبَعُ بِخُرِّ الْكِلَابِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Sayyari, from Abu Yazeed Al Qasmy, and Qasam, it is a village on the way from Al Yemen with Al Basra,

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup>, having been asked about the skins of 'Al-Darish' from which shoes are taken to be. So he<sup>asws</sup> said: 'You cannot pray *Salāt* in it, for it is tanned with the excretion of dogs'.<sup>25</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الْخُرِّ الْخَالِصِ أَنَّهُ لَا بَأْسَ بِهِ فَأَمَّا الَّذِي يُخْلَطُ فِيهِ وَبِرُّ الْأَرَانِبِ أَوْ غَيْرُ ذَلِكَ مِمَّا يُشْبِهُ هَذَا فَلَا تُصَلِّ فِيهِ .

<sup>21</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 21

<sup>22</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 22

<sup>23</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 23

<sup>24</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 24

<sup>25</sup> Al Kafi V 3 – The Book of Salāt CH 60 H 25

A number of our companions, from Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the pure otter (skin) that there is no problem with it, but as for that wherein is mixed the fur of rabbits or other than that from what resembles it, so you cannot pray *Salāt* in it'.<sup>26</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ كَانَ يَكْرَهُ أَنْ يَلْبَسَ الْقَمِيصَ الْمَكْفُوفَ بِالذَّبْيَاجِ وَ يَكْرَهُ لِبَاسَ الْحَرِيرِ وَ لِبَاسَ الْوَشْيِ وَ يَكْرَهُ الْمِيثِرَةَ الْحُمْرَاءَ فَإِنَّهَا مِيثِرَةٌ إِبْلِيسَ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having disliked if one were to wear the shirt hemmed with the brocade, and he<sup>asws</sup> disliked the silk cloth, and the embroidered clothes, and he<sup>asws</sup> disliked the red saddlecloth, for these are the inheritances of Iblees<sup>la</sup>.<sup>27</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ بْنِ بَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) الْخِفَافُ عِنْدَنَا فِي السُّوقِ نَشْتَرِيهَا فَمَا تَرَى فِي الصَّلَاةِ فِيهَا فَقَالَ صَلَّى فِيهَا حَتَّى يُقَالَ لَكَ إِنَّهَا مَيْتَةٌ بَعَيْنِهَا .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The footwear that are with us in the marketplace, we tend to buy it. So what is your<sup>asws</sup> view regarding the *Salāt* in it?' So he<sup>asws</sup> said: 'Pray *Salāt* in it until it is said to you that it is exactly from the dead (animal)'.<sup>28</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ يُكْرَهُ الصَّلَاةُ إِلَّا فِي ثَلَاثَةِ الْخَفِّ وَ الْعِمَامَةِ وَ الْكِسَاءِ .

A number of our companions, from Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Salāt* is disliked except in three – the socks, and the turban, and the cloak'.<sup>29</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ أَصَلِّي فِي الْقُلَنْسُوءَةِ السُّودَاءِ فَقَالَ لَا تُصَلِّ فِيهَا فَإِنَّهَا لِبَاسُ أَهْلِ النَّارِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhasayn Bin Ahmad, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'Can I pray *Salāt* in the black cap?' So he<sup>asws</sup> said: 'You cannot pray *Salāt* in it, for it is an apparel of the people of the Fire'.<sup>30</sup>

<sup>26</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 26

<sup>27</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 27

<sup>28</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 28

<sup>29</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 29

<sup>30</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 30

عَلِيٌّ عَنْ سَهْلٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامِ ) أَعْتَرِضُ السُّوقَ فَأَشْتَرِي خُفًّا لَا أَدْرِي أَذَكِّيْهُ هُوَ أَمْ لَا قَالَ صَلَّى فِيهِ قُلْتُ فَالْتَعَلُّ قَالَ مِثْلُ ذَلِكَ قُلْتُ إِنِّي أَضِيقُ مِنْ هَذَا قَالَ أَتَرَعَبُ عَمَّا كَانَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامِ ) يَفْعَلُهُ .

Ali, from Sahl, from one of his companions, from Al Hassan Bin Al Jahm who said,

'I said to Abu Al-Hassan<sup>asws</sup>, 'I see the market display, so I buy socks, not knowing whether it is pure or not'. He<sup>asws</sup> said: 'You can pray *Salāt* in it'. I said, 'So (what about) the slippers?' He<sup>asws</sup> said: 'Similar to that'. I said, 'I am constrained from this'. He<sup>asws</sup> said: 'Would you turn away from what Abu Al-Hassan<sup>asws</sup> used to do?'<sup>31</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي جُرْمُوقٍ وَ أَتَيْتُهُ بِجُرْمُوقٍ فَبِعْتَتْ بِهِ إِلَيْهِ فَقَالَ يُصَلِّي فِيهِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ibrahim Bin Mahziyar who said,

'I asked him<sup>asws</sup> about the *Salāt* in a Jurmuq (gaiter – a large slipper), and I came with a gaiter and showed it to him<sup>asws</sup>. So he<sup>asws</sup> said: 'One can pray *Salāt* in it'.<sup>32</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيَّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامِ ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى وَ فِي كُمِّهِ طَيْرٌ قَالَ إِنْ خَافَ الذَّهَابَ عَلَيْهِ فَلَا بَأْسَ

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali<sup>asws</sup> son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a man who prays *Salāt* and in his sleeve is a bird. He<sup>asws</sup> said: 'If he fears the fleeing over it, so there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الْخَلَاخِلِ هَلْ يَصْلُحُ لِلنِّسَاءِ وَ الصِّبْيَانِ لُبْسُهَا فَقَالَ إِذَا كَانَتْ صَمَاءً فَلَا بَأْسَ وَ إِنْ كَانَتْ لَهَا صَوْتٌ فَلَا .

And I asked him<sup>asws</sup> about the anklets, is it correct for the women and the children to wear these?' So he<sup>asws</sup> said: 'When these were silent, so there is no problem, and if there was a sound to it, so no'.<sup>33</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي الْفَضْلِ الْمَدَائِنِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامِ ) قَالَ لَا يُصَلِّي الرَّجُلُ وَ فِي يَدَيْهِ مِفْتَاحُ حَدِيدٍ .

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Al Fazl Al Madainy, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The man cannot pray *Salāt* and in his waistband are iron keys'.<sup>34</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامِ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَا يُصَلِّي الرَّجُلُ وَ فِي يَدَيْهِ حَاتَمٌ حَدِيدٍ .

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

<sup>31</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 31

<sup>32</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 32

<sup>33</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 33

<sup>34</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 34

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The man cannot pray and in his hand is an iron ring'.

وَرُوِيَ إِذَا كَانَ الْمِفْتَاحُ فِي غِلَافٍ فَلَا بَأْسَ .

And it is reported, '(He<sup>asws</sup> said): 'When the keys were in a wrapping, so there is no problem'.<sup>35</sup>

### باب الرَّجُلِ يُصَلِّي فِي الثَّوْبِ وَهُوَ غَيْرُ طَاهِرٍ عَالِمًا أَوْ جَاهِلًا

## Chapter 61 – The man prays *Salāt* in the clothes and they are without cleanliness, knowingly or unknowingly

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ صَفْوَانَ بْنِ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ صَلَّى فِي ثَوْبٍ رَجُلٍ أَيَّامًا ثُمَّ إِنَّ صَاحِبَ الثَّوْبِ أَخْبَرَهُ أَنَّهُ لَا يُصَلِّي فِيهِ قَالَ لَا يُعِيدُ شَيْئًا مِنْ صَلَاتِهِ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Safwan, from Al Ays Bin Al Qasim who said,

'I asked Abu Abdullah<sup>asws</sup> about a man who prays *Salāt* in the clothes of (another) man for days. Then the owner of the clothes informs him that he does not pray *Salāt* in it. He<sup>asws</sup> said: 'He would not repeat anything from his *Salāt*'.<sup>36</sup>

وَبِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ الرَّجُلِ يُصَلِّي وَفِي ثَوْبِهِ عَذْرَةٌ مِنْ إِنْسَانٍ أَوْ سِنُورٍ أَوْ كَلْبٍ أ يُعِيدُ صَلَاتَهُ فَقَالَ إِنْ كَانَ لَمْ يَعْلَمْ فَلَا يُعِيدُ .

And by this chain, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who prays, and in his clothes is excreta from a human being, or from a cat, or a dog. Should he repeat his *Salāt*?' So he<sup>asws</sup> said: 'If he did not know, so he would not (need to) repeat'.<sup>37</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ أَبِي سَعِيدِ الْمُكَارِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ ( صَلَوَاتُ اللَّهِ عَلَيْهِمَا ) قَالَ لَا تُعَادُ الصَّلَاةُ مِنْ دَمٍ لَمْ تُبْصِرْهُ غَيْرَ دَمِ الْحَيْضِ فَإِنَّ قَلِيلَهُ وَكَثِيرَهُ فِي الثَّوْبِ إِنْ رَأَهُ أَوْ لَمْ يَرَهُ سَوَاءٌ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Abu Saeed Al Mukary, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> or Abu Ja'far<sup>asws</sup> having said: 'The *Salāt* would not be repeated due to blood which cannot be seen, apart from the blood of menstruation, for its little or its more in the clothes, whether you can see it or not see it, is the same'.<sup>38</sup>

<sup>35</sup> Al Kafi V 3 – The Book of *Salāt* CH 60 H 35

<sup>36</sup> Al Kafi V 3 – The Book of *Salāt* CH 61 H 1

<sup>37</sup> Al Kafi V 3 – The Book of *Salāt* CH 61 H 2

<sup>38</sup> Al Kafi V 3 – The Book of *Salāt* CH 61 H 3

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ أَوْ نَبِيدٌ مُسَكَّرٌ فَأَغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ فَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَأَغْسِلْهُ كُلَّهُ وَ إِنْ صَلَّيْتَ فِيهِ فَأَعِدْ صَلَاتَكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from someone who reported it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'If your clothes are hit by wine or an intoxicating *Nabeez* (an intoxicating drink), so wash it if you know of its place. But if you do not know of its place, so wash all of it; and if you had prayed *Salāt* in it, so repeat your *Salāt*'.<sup>39</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ خَيْرَانَ الْخَادِمِ قَالَ كَتَبْتُ إِلَى الرَّجُلِ ( صَلَوَاتِ اللَّهِ عَلَيْهِ ) أَسْأَلُهُ عَنِ الثَّوْبِ يُصِيبُهُ الْخَمْرُ وَاللَّحْمُ الْخَنْزِيرِ أَوْ يُصَلِّي فِيهِ أَمْ لَا فَإِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا فِيهِ فَقَالَ بَعْضُهُمْ صَلِّ فِيهِ فَإِنَّ اللَّهَ إِنَّمَا حَرَّمَ شُرْبَهَا وَ قَالَ بَعْضُهُمْ لَا تُصَلِّ فِيهِ فَكَتَبَ ( عَلَيْهِ السَّلَامُ ) لَا تُصَلِّ فِيهِ فَإِنَّهُ رَجَسٌ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Khayran Al Khadim who said,

'I wrote to the Imam<sup>asws</sup> asking him<sup>asws</sup> about the clothes hit by the wine and the flesh of swine, 'Can *Salāt* be prayed in these, for our companions have differed with regards to it. So some of them are saying, 'You can pray *Salāt* in these for Allah<sup>azwj</sup>, rather, has Prohibited its drinking', and some of them are saying, 'You cannot pray *Salāt* in it'. So he<sup>asws</sup> wrote: 'You cannot pray *Salāt* in it, for it is filth'.

قَالَ وَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الَّذِي يُعِيرُ ثَوْبَهُ لِمَنْ يَعْلَمُ أَنَّهُ يَأْكُلُ الْجَرِيَّ أَوْ يَشْرَبُ الْخَمْرَ فَيَرُدُّهُ أَوْ يُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ قَالَ لَا يُصَلِّ فِيهِ حَتَّى يَغْسِلَهُ .

He (the narrator) said, 'And I asked Abu Abdullah<sup>asws</sup> about the one who lends his cloth to the one whom he knows that he eats the catfish, or drinks the wine. So he returns it. Can he pray *Salāt* in it before he washes it?' He<sup>asws</sup> said: 'He cannot pray *Salāt* in it until he washes it'.<sup>40</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي رَجُلٍ صَلَّى فِي ثَوْبٍ فِيهِ جَنَابَةٌ رَكْعَتَيْنِ ثُمَّ عَلِمَ بِهِ قَالَ عَلَيْهِ أَنْ يَبْنِدِيَ الصَّلَاةَ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who prays two *Rak'at* (*Rak'ats*) of *Salāt* in a cloth wherein is a sexual impurity, then he comes to know of it. He<sup>asws</sup> said: 'Upon him is that he re-commences the *Salāt*'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى وَ فِي ثَوْبِهِ جَنَابَةٌ أَوْ دَمٌ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ثُمَّ عَلِمَ قَالَ قَدْ مَضَتْ صَلَاتُهُ وَ لَا شَيْءَ عَلَيْهِ .

He (the narrator) said, 'And I asked him<sup>asws</sup> about a man who prays *Salāt* and in his cloth is a sexual impurity, or blood, until he is free from his *Salāt*, then he comes to know'. He<sup>asws</sup> said: 'His *Salāt* has passed, and there is nothing upon him'.<sup>41</sup>

<sup>39</sup> Al Kafi V 3 – The Book of *Salāt* CH 61 H 4

<sup>40</sup> Al Kafi V 3 – The Book of *Salāt* CH 61 H 5

<sup>41</sup> Al Kafi V 3 – The Book of *Salāt* CH 61 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَيْفِ بْنِ مَنْصُورِ الصَّقِيقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ رَجُلٌ أَصَابَتْهُ جَنَابَةٌ بِاللَّيْلِ فَأَغْتَسَلَ فَلَمَّا أَصْبَحَ نَظَرَ فَإِذَا فِي ثَوْبِهِ جَنَابَةٌ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَدَعْ شَيْئًا إِلَّا وَ لَهُ حَدٌّ إِنْ كَانَ حِينَ قَامَ نَظَرَ فَلَمْ يَرَ شَيْئًا فَلَا إِعَادَةَ عَلَيْهِ وَإِنْ كَانَ حِينَ قَامَ لَمْ يَنْظُرْ فَعَلَيْهِ الْإِعَادَةُ .

Muhammad Bin Yahya, from Al Hassan Bin Ali Bin Abdullah, from Abdullah Bin Jabala, from Sayf, from Mansour Al Sayqal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'A man is hit by a sexual impurity at night, so he washes. So when it is morning, he looks and there is a sexual impurity in his clothes'. So he<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup> Who did not Leave anything except that there is a limit for it. If it was so when he stood (for the *Salāt*), he did look but could not see anything, so there is no repeating upon him; but if it was so when he stood (for the *Salāt*), he did not (bother to) look, so upon him would be the repeating'.<sup>42</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ بْنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَرَى فِي ثَوْبِهِ أَخِيهِ دَمًا وَ هُوَ يُصَلِّي قَالَ لَا يُؤَدِّنُهُ حَتَّى يَنْصَرِفَ .

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

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the man who sees blood in the clothes of his brother while he is praying *Salāt*. He<sup>asws</sup> said: 'He should not notify him until he finishes'.<sup>43</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ أَصَابَ ثَوْبَهُ جَنَابَةٌ أَوْ دَمٌ قَالَ إِنْ كَانَ عَلِمَ أَنَّهُ أَصَابَ ثَوْبَهُ جَنَابَةً قَبْلَ أَنْ يُصَلِّيَ ثُمَّ صَلَّى فِيهِ وَ لَمْ يَغْسِلْهُ فَعَلَيْهِ أَنْ يُعِيدَ مَا صَلَّى وَ إِنْ كَانَ لَمْ يَعْلَمْ بِهِ فَلَيْسَ عَلَيْهِ إِعَادَةٌ وَ إِنْ كَانَ يَرَى أَنَّهُ أَصَابَهُ شَيْءٌ فَنَظَرَ فَلَمْ يَرَ شَيْئًا أَجْزَأُ أَنْ يَنْضَحَهُ بِالْمَاءِ .

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

'I asked Abu Abdullah<sup>asws</sup> about a man, whose clothes being hit by a sexual impurity or blood. He<sup>asws</sup> said: 'If it was so that he knew that this clothes had been hit by a sexual impurity before he prayed *Salāt*, even then he prayed *Salāt* in it without washing it, so upon him would be that he repeats what he had prayed; but if it was so that he did not know of it, so there is no repeating upon him; and if he had seen that something had hit him, so he looked, but could not see anything, it would suffice him if he were to pour with the water'.<sup>44</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ قَالَ بَعَثْتُ بِمَسْأَلَةٍ إِلَى أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَعَ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قُلْتُ سَأَلْتُ عَنْ الرَّجُلِ يَبُولُ فَيُصِيبُ فَخِذَهُ قَدْرُ نُكْتَةٍ مِنْ بَوْلِهِ فَيُصَلِّي وَ يَذْكُرُ بَعْدَ ذَلِكَ أَنَّهُ لَمْ يَغْسِلْهَا قَالَ يَغْسِلُهَا وَ يُعِيدُ صَلَاتَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan who said,

'I sent over a question to Abu Abdullah<sup>asws</sup> with Ibrahim Bin Maymoum. I asked him<sup>asws</sup> about the man who urinates, so his thigh is hit by a drop from his urine. So

<sup>42</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 7

<sup>43</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 8

<sup>44</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 9

he prays *Salāt* and remembers after that that he had not washed it. He<sup>asws</sup> said: 'He should wash it and repeat his *Salāt*'.<sup>45</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يُصَلِّي وَفِي ثَوْبِهِ عَذْرَةٌ مِنْ إِنْسَانٍ أَوْ سِنُورٍ أَوْ كَلْبٍ أَوْ يُعِيدُ صَلَاتَهُ فَقَالَ إِنْ كَانَ لَمْ يَعْلَمْ فَلَا يُعِيدُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who prays *Salāt* and in his clothes is excreta from a human being, or a cat, or a dog. Should he repeat his *Salāt*?' So he<sup>asws</sup> said: 'If it was so that he did not know, so he would not (need to) repeat'.<sup>46</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ اغْسِلْ ثَوْبَكَ مِنْ بَوْلِ كُلِّ مَا لَا يُؤْكَلُ لَحْمُهُ .

Ali Bin Muhammad, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Wash your clothes from urine of everything the flesh of which cannot be eaten'.<sup>47</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يَتَقَيَّ فِي ثَوْبِهِ يَجُوزُ أَنْ يُصَلِّيَ فِيهِ وَ لَا يَغْسِلُهُ قَالَ لَا بَأْسَ بِهِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who vomits in his clothes. Is it allowed for him that he prays *Salāt* in it and he has not washed it?' He<sup>asws</sup> said: 'There is no problem with it'.<sup>48</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ قَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ إِلَى أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) جُعِلَتْ فِدَاكَ رَوَى زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ( صَلَوَاتُ اللَّهِ عَلَيْهِمَا ) فِي الْخَمْرِ يُصِيبُ ثَوْبَ الرَّجُلِ أَنَّهُمَا قَالَا لَا بَأْسَ بِأَنْ يُصَلِّيَ فِيهِ إِنَّمَا حَرَّمَ شَرِبُهَا وَ رَوَى غَيْرُ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَنَّهُ قَالَ إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ أَوْ نَبِيذٌ يَغْنِي الْمُسْكِرَ فَأَغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ وَ إِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَأَغْسِلْهُ كُلَّهُ وَ إِنْ صَلَّيْتَ فِيهِ فَأَعِدْ صَلَاتَكَ فَأَعْلَمَنِي مَا أَخَذَ بِهِ فَوَقَعَ بِحَطِّهِ ( عَلَيْهِ السَّلَام ) خَذَ بِقَوْلِ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) .

Al Husayn Bin Muhammad, from Abdullah Bin Amir, from Ali Bin Mahziyar and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'I read in the letter of Abdullah Bin Muhammad to Abu Al-Hassan<sup>asws</sup>, 'May I be sacrificed for you'<sup>asws</sup>! Zurara reported from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> regarding the wine hitting the clothes of a man, and they<sup>asws</sup> both said: 'There is no problem if he were to pray *Salāt* in it. But rather, its drinking is Prohibited'. And someone other than Zurara reported from Abu Abdullah<sup>asws</sup> having said: 'When your

<sup>45</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 10

<sup>46</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 11

<sup>47</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 12

<sup>48</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 13



clothes are hit by wine, or Nabeez, meaning the intoxicant, so wash it, if you know of its place; and if you do not know of its place, so wash all of it; and if you have prayed *Salāt* in it, so repeat your *Salāt*. So teach me what I should be taking with'. So he<sup>asws</sup> signed by his<sup>asws</sup> own handwriting: 'Take to what Abu Abdullah<sup>asws</sup> is saying'.<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَمِيلِ الْبَصْرِيِّ قَالَ كُنْتُ مَعَ يُونُسَ بْنِ عَدَادٍ وَ أَنَا أَمْشِي مَعَهُ فِي السُّوقِ فَفَتَحَ صَاحِبُ الْفُقَاعِ الْفُقَاعَ فَفَقَزَ فَأَصَابَ ثَوْبَ يُونُسَ فَرَأَيْتُهُ قَدْ اعْتَمَّ بِذَلِكَ حَتَّى زَالَتِ الشَّمْسُ فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ أَلَا تُصَلِّي قَالَ فَقَالَ لَيْسَ أُرِيدُ أَنْ أُصَلِّيَ حَتَّى أَرْجِعَ إِلَى الْبَيْتِ وَ أَعْسِلَ هَذَا الْخَمْرَ مِنْ ثَوْبِي فَقُلْتُ لَهُ هَذَا رَأْيِي رَأَيْتُهُ أَوْ شَيْءٍ تَرَوِيهِ فَقَالَ أَخْبِرْنِي هِشَامُ بْنُ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْفُقَاعِ فَقَالَ لَا تَشْرَبْهُ فَإِنَّهُ خَمْرٌ مَجْهُولٌ فَإِذَا أَصَابَ ثَوْبَكَ فَاعْسِلْهُ .

Muhammad Bin Yahya, from one of our companions, from Abu Jameel Al Basry who said,

'I was with Yunus at Baghdad, and I was walking with him in the market. So the owner of the Fuqa'a (a fermented drink) opened his drink, and it splattered and hit the clothes of Yunus. So I saw him as gloomy due to that until the sun (started) its decline. So I said to him, 'O Abu Muhammad! Will you not pray *Salāt*?' So he said, 'I do not intend to pray *Salāt* until I return to the house and wash this wine from my clothes'. So I said to him, 'Is this your opinion or it is something you are reporting?' So he said, 'Hisham Bin Al-Hakam informed me that he asked Abu Abdullah<sup>asws</sup> about the fermented drink, so he<sup>asws</sup> said: 'Do not drink it, for it is a kind of wine. So when it hits your clothes, so wash it'.<sup>50</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْوَأَسِطِيِّ عَنْ قَاسِمِ الصَّنِقَلِيِّ قَالَ كَتَبْتُ إِلَى الرَّضَا ( عَلَيْهِ السَّلَام ) أَنِّي أَعْمَلُ أَغْمَادَ السُّيُوفِ مِنْ جُلُودِ الْحُمُرِ الْمَيْتَةِ فَيُصِيبُ ثِيَابِي فَأُصَلِّي فِيهَا فَكَتَبَ ( عَلَيْهِ السَّلَام ) إِلَيَّ اتَّخِذْ ثَوْبًا لِصَلَاتِكَ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Abdullah Al Wasity, from Qasim Al Sayqal who said,

'I wrote to Al-Reza<sup>asws</sup>, 'I manufacture the sheaths for the swords from the skins of dead donkeys, and my clothes get hit. So can I pray *Salāt* in these?' So he<sup>asws</sup> wrote to me: 'Take (other) clothes for your *Salāt*'.

فَكَتَبْتُ إِلَى أَبِي جَعْفَرِ النَّانِي ( عَلَيْهِ السَّلَام ) كُنْتُ كَتَبْتُ إِلَى أَبِيكَ ( عَلَيْهِ السَّلَام ) بِكَذَا وَ كَذَا فَصَعِبَ عَلَيَّ ذَلِكَ فَصِرْتُ أَعْمَلُهَا مِنْ جُلُودِ الْحُمُرِ الْوَحْشِيَّةِ الذِّكِّيَّةِ فَكَتَبَ ( عَلَيْهِ السَّلَام ) إِلَيَّ كُلُّ أَعْمَالِ الْبِرِّ بِالصَّبْرِ يَرْحَمُكَ اللَّهُ فَإِنْ كَانَ مَا تَعْمَلُ وَحْشِيًّا ذَكِيًّا فَلَا بَأْسَ .

So I wrote to Abu Ja'far<sup>asws</sup> the 2<sup>nd</sup>, 'I had written to your<sup>asws</sup> father<sup>asws</sup> with such and such. So that was difficult upon me, so I started making these from the skins of wild donkey properly slaughtered'. So he<sup>asws</sup> wrote to me: 'Every righteous work is with the patience. May Allah<sup>azwj</sup> have Mercy on you<sup>asws</sup>. So it was such that what you are making is of wild (donkeys), slaughtered, so there is no problem'.<sup>51</sup>

<sup>49</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 14

<sup>50</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 15

<sup>51</sup> Al Kafi V 3 – The Book of Salāt CH 61 H 15



(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who prays *Salāt* upon his animal and he is gesturing (while praying). He<sup>asws</sup> said: 'He should uncover the place of the prostration (e.g. on the saddle)'.<sup>55</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُصَادِفٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي رَجُلٍ صَلَّى فَرِيضَةً وَهُوَ مُعْقَصُ الشَّعْرِ قَالَ يُعِيدُ صَلَاتَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Musadif,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding a man who prays an Obligatory *Salāt* and he has curled up the hair. He<sup>asws</sup> said: 'He should repeat his *Salāt*'.<sup>56</sup>

### باب صَلَاةِ الصِّبْيَانِ وَ مَتَى يُؤَخِّدُونَ بِهَا

## Chapter 63 – The *Salāt* of the children, and when they should begin *Salāt*

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ( عَلَيْهِمَا السَّلَام ) قَالَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنِي خَمْسٍ سِنِينَ فَمُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا بَنِي سَبْعٍ سِنِينَ

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'We<sup>asws</sup> tend to order our<sup>asws</sup> children with the *Salāt* when they are five years of age, therefore, instruct your children with the *Salāt* when they were seven years of age.

وَ نَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنِي سَبْعٍ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامِ الْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ النَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَالْعَرْتُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا الصَّوْمَ وَ يُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا بَنِي سَبْعٍ سِنِينَ بِالصَّوْمِ مَا اسْتَطَاعُوا مِنْ صِيَامِ الْيَوْمِ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا .

And we<sup>asws</sup> tend to order our<sup>asws</sup> children with the Fasting when they were of seven years with whatever they can bear from the Fasting of the day. If it was up to half the day, or more than that, or less. So when the thirst and the hunger overcomes them, they break, until they become habitual with the Fasting and are able to endure it. Therefore, instruct you children when they were of seven years, with the Fasting, whatever their capacities may be, from the Fasting of the day. So when the thirst overcomes them, they break it'.<sup>57</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) يَأْمُرُ الصِّبْيَانَ يَجْمَعُونَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ وَ يَقُولُ هُوَ خَيْرٌ مِنْ أَنْ يَنَامُوا عَنْهَا .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar who said,

<sup>55</sup> Al Kafi V 3 – The Book of *Salāt* CH 62 H 4

<sup>56</sup> Al Kafi V 3 – The Book of *Salāt* CH 62 H 5

<sup>57</sup> Al Kafi V 3 – The Book of *Salāt* CH 63 H 1

'It was so that Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> used to order the children to gather between Al-Maghrib and Al-Isha (*Salāts*), and he<sup>asws</sup> was be saying: 'It is better than being asleep (ignorant) from it'.<sup>58</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ الْمُفْضَلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الصَّبِيَّانِ إِذَا صَفُّوا فِي الصَّلَاةِ الْمَكْتُوبَةِ قَالَ لَا تُؤَخِّرُوهُمْ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ وَفَرَّقُوا بَيْنَهُمْ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the children when they form rows in the Obligatory *Salāts*. He<sup>asws</sup> said: 'Do not be push them back from the Obligatory *Salāt*, but keep them separate (from each other by making an adult to stand between the two children)'.<sup>59</sup>

### باب صَلَاةِ الشَّيْخِ الْكَبِيرِ وَ الْمَرِيضِ

## Chapter 64 – The *Salāt* of an elderly man and the sick

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَنَانَ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) أ تُصَلِّي النَّوَافِلَ وَ أَنْتَ قَاعِدٌ فَقَالَ مَا أُصَلِّيهَا إِلَّا وَ أَنَا قَاعِدٌ مُنْذُ حَمَلْتُ هَذَا اللَّحْمَ وَ بَلَغْتُ هَذَا السِّنِّ .

Ali Bin Ibrahim, from his father, from Hannan Bin Sadeyr, from his father who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Are you<sup>asws</sup> praying the optional *Salāt* while you<sup>asws</sup> are seated?' So he<sup>asws</sup> said: 'I<sup>asws</sup> have not prayed it except while seated until after I<sup>asws</sup> have gained this much weight and reaching this age'.<sup>60</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصير عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ إِنَّا نَتَحَدَّثُ نَقُولُ مَنْ صَلَّى وَ هُوَ جَالِسٌ مِنْ غَيْرِ عِلَّةٍ كَانَتْ صَلَاتُهُ رَكْعَتَيْنِ بَرَكْعَةٍ وَ سَجْدَتَيْنِ بِسَجْدَةٍ فَقَالَ لَيْسَ هُوَ هَكَذَا هِيَ تَامَةٌ لَكُمْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'We are narrating, 'The one who prays *Salāt* while he is seated without an illness, his two *Rak'at* of *Salāt* would be (counted as) one *Rak'at*, and two prostrations would be (counted as) one prostration'. So he<sup>asws</sup> said: 'It is not like this. It is complete for you'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَا حُدُّ الْمَرِيضِ الَّذِي يُصَلِّي قَاعِدًا فَقَالَ إِنَّ الرَّجُلَ لَيُوعَكُ وَ يَحْرَجُ وَ لِكِنَّهُ هُوَ أَعْلَمُ بِنَفْسِهِ وَ لَكِنْ إِذَا قَوِيَ فَلْيَقُمْ .

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

<sup>58</sup> Al Kafi V 3 – The Book of Salāt CH 63 H 2

<sup>59</sup> Al Kafi V 3 – The Book of Salāt CH 63 H 3

<sup>60</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 1

<sup>61</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 2

(It has been narrated) from Jameel Bin Darraj who asked Abu Abdullah<sup>asws</sup>, 'What is a limit for the sick by which he can pray *Salāt* seated?' So he<sup>asws</sup> said: 'If the man is unwell and is hindered. But, he is more knowing of himself. However, if he is strong enough, so let him stand'.<sup>62</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ الرَّجُلِ وَالْمَرْأَةِ يَذْهَبُ بَصَرُهُ فَيَأْتِيهِ الْأَطِبَّاءُ فَيَقُولُونَ نَذَاوِيكَ شَهْرًا أَوْ أَرْبَعِينَ لَيْلَةً مُسْتَلْقِيًا كَذَلِكَ يُصَلِّي فَرَخَّصَ فِي ذَلِكَ وَقَالَ فَمَنْ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ .

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

'I asked Abu Abdullah<sup>asws</sup> about the man and the woman whose eyesight has gone. So the doctors come over to them and they are saying, 'We can heal you within a month or forty nights, lying down, it is like that you should be praying *Salāt*'. So he<sup>asws</sup> permitted them with regards to that and said **[2:173] but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him**'.<sup>63</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الْمَرِيضِ إِذَا لَمْ يَسْتَطِعِ الْقِيَامَ وَالسُّجُودَ قَالَ يَوْمِي بِرَأْسِهِ إِيمَاءً وَأَنْ يَضَعَ جَبْهَتَهُ عَلَى الْأَرْضِ أَحَبُّ إِلَيَّ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the sick when he has no capacity for standing, and the *Sajdah*. He<sup>asws</sup> said: 'He can gesture by his head, and if he were to place his forehead upon the ground, it would be more beloved to me<sup>asws</sup>'.<sup>64</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ رَفَعَهُ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ الْمَرِيضُ يَوْمِي إِيمَاءً .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, raising it, from Jameel Bin Darraj, from Zurara,

(It has been narrated) from Abu Jafar<sup>asws</sup> having said: 'The sick would be indicating with gestures'.<sup>65</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرِ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنِ الْمَبْطُونِ فَقَالَ يَبْنِي عَلَى صَلَاتِهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Abu Nasr, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about the one with incontinence.<sup>66</sup> So he<sup>asws</sup> said: 'He would continue upon his *Salāt*' (wherever he is that state).<sup>67</sup>

<sup>62</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 3

<sup>63</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 4

<sup>64</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 5

<sup>65</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 6

<sup>66</sup> The one who cannot control his anal discharge due to an illness

<sup>67</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 7

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ الرَّجُلُ يُصَلِّي وَهُوَ قَاعِدٌ فَيَقْرَأُ السُّورَةَ فَإِذَا أَرَادَ أَنْ يَخْتِمَهَا قَامَ فَرَكَعَ بِأَخْرِهَا قَالَ صَلَاتُهُ صَلَاةُ الْقَائِمِ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, 'I asked, 'The man is praying *Salāt* while he is seated. So he recites the Chapter, and when he intends to end it, he stands, and he performs *Rukū* at the end of it'. He<sup>asws</sup> said: 'His *Salāt* is the *Salāt* of the standing one'.<sup>68</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ مُعَاوِيَةَ بْنِ مَيْسَرَةَ أَنَّ سِنَانًا سَأَلَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يَمُدُّ فِي الصَّلَاةِ إِحْدَى رِجْلَيْهِ بَيْنَ يَدَيْهِ وَهُوَ جَالِسٌ قَالَ لَا بَأْسَ وَلَا أَرَاهُ إِلَّا قَالَ فِي الْمُعْتَلِّ وَالْمَرِيضِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin A Mugheira, from Muawiya Bin Maysara,

'Sinan asked Abu Abdullah<sup>asws</sup> about the man who extend one of his legs in front of him in the *Salāt* while he is seated. He<sup>asws</sup> said: 'There is no problem'. And I (Muawiya Bin Maysara) do not see except that he<sup>asws</sup> said (this) regarding the disabled and the sick'.

و فِي حَدِيثٍ آخَرَ يُصَلِّي مُتْرَبِعًا وَ مَاذَا رِجْلَيْهِ كُلُّ ذَلِكَ وَاسِعٌ .

And in another Hadeeth, '(He<sup>asws</sup> said): 'He can pray *Salāt* squared and having extended his legs. All of that, there is leeway'.<sup>69</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ سَمَاعَةَ قَالَ سُئِلَ عَنِ الْأَسِيرِ يَأْسِرُهُ الْمُشْرِكُونَ فَتَحَضَّرُ الصَّلَاةَ وَ يَمْنَعُهُ الَّذِي أَسْرَهُ مِنْهَا قَالَ يَوْمِيُ إِيْمَاءً .

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

'He<sup>asws</sup> was asked about the prisoner of the Polytheists. So the *Salāt* (time) comes up, but the one who imprisoned him prevents him from it. He<sup>asws</sup> said: 'He would indicate with gestures'.<sup>70</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ قَالَ الصَّحِيحُ يُصَلِّي قَائِمًا وَ قُعُودًا الْمَرِيضُ يُصَلِّي جَالِسًا وَ عَلَى جُنُوبِهِمْ الَّذِي يَكُونُ أضعَفَ مِنَ الْمَرِيضِ الَّذِي يُصَلِّي جَالِسًا .

Ali, from his father, from Ibn Mahboub, from Abu Hamza,

(It has been narrated) from Abu Ja'far<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[3:191] Those who remember Allah standing and sitting and lying on their sides**. He<sup>asws</sup> said: 'The healthy would pray *Salāt* standing, 'and sitting' are

<sup>68</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 8

<sup>69</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 9

<sup>70</sup> Al Kafi V 3 – The Book of Salāt CH 64 H 10

the sick praying *Salāt* seated, and '**lying on their sides**' are those who happen to be weaker than the sick who pray *Salāt* seated'.<sup>71</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُصَلِّي الْمَرِيضُ قَاعِدًا فَإِنْ لَمْ يَقْدِرْ صَلَّى مُسْتَلْقِيًا يُكَبِّرُ ثُمَّ يَقْرَأُ فَإِذَا أَرَادَ الرُّكُوعَ عَمَّضَ عَيْنَيْهِ ثُمَّ سَبَّحَ ثُمَّ بَفَتَحَ عَيْنَيْهِ فَيَكُونُ فَتَحَ عَيْنَيْهِ رَفَعَ رَأْسِهِ مِنَ الرُّكُوعِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ عَمَّضَ عَيْنَيْهِ ثُمَّ سَبَّحَ فَإِذَا سَبَّحَ فَتَحَ عَيْنَيْهِ فَيَكُونُ فَتَحَ عَيْنَيْهِ رَفَعَ رَأْسِهِ مِنَ السُّجُودِ ثُمَّ يَنْتَشَهُدُ وَ يَنْصَرِفُ.

Ali, from his father, from Muhammad Bin Ibrahim, from the one who narrated it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The sick would pray *Salāt* seated. So if he is not able, he should pray *Salāt* lying down. He should exclaim *Takbīr*, then recite. So when he intends the *Rukū*, he would shut his eyes, then Glorify, then open his eyes, so that the opening of his eyes would be his raising his head from the *Rukū*. So when he intends to perform *Sajdah*, he would shut his eyes, then Glorify. So when he has Glorified, he would open his eyes, so that the opening of his eyes would be the raising of his head from the prostrations. Then he should perform *Tashahhud* and finish'.<sup>72</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرِيضِ أَيْ جَلُّ لَهُ أَنْ يَقُومَ عَلَى فِرَاشِهِ وَ يَسْجُدَ عَلَى الْأَرْضِ قَالَ فَقَالَ إِذَا كَانَ الْفِرَاشُ غَلِيظًا قَدَّرَ أَجْرَهُ أَوْ أَقَلَّ اسْتَقَامَ لَهُ أَنْ يَقُومَ عَلَيْهِ وَ يَسْجُدَ عَلَى الْأَرْضِ وَ إِنْ كَانَ أَكْثَرَ مِنْ ذَلِكَ فَلَا .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the sick, is it Permissible for him that he stands upon his furnishing and performs *Sajdah* upon the ground?' So he<sup>asws</sup> said: 'If it was so that the furnishing was thick of the measurement of a brick or less, it would be correct for him that he stands upon it and performs *Sajdah* upon the ground; and if it was more than that, so no'.<sup>73</sup>

بَابُ صَلَاةِ الْمُعْمَى عَلَيْهِ وَ الْمَرِيضِ الَّذِي تَفَوُّتُهُ الصَّلَاةُ

## Chapter 65 – *Salāt* of the unconscious and the sick who has missed out on the *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَّازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرِيضِ لَا يَقْدِرُ عَلَى الصَّلَاةِ قَالَ فَقَالَ كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُذْرِ .

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

'I asked Abu Abdullah<sup>asws</sup> about the sick not being able upon the *Salāt*. He<sup>asws</sup> said: 'Every one whom Allah<sup>azwj</sup> has Overcome upon, so Allah<sup>azwj</sup> is the closest with the Excusing'.<sup>74</sup>

<sup>71</sup> Al Kafi V 3 – The Book of *Salāt* CH 64 H 11

<sup>72</sup> Al Kafi V 3 – The Book of *Salāt* CH 64 H 12

<sup>73</sup> Al Kafi V 3 – The Book of *Salāt* CH 64 H 13

<sup>74</sup> Al Kafi V 3 – The Book of *Salāt* CH 65 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَعْمَرِ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ )  
( عَنْ الْمَرِيضِ يُقْضِي الصَّلَاةَ إِذَا أُغْمِيَ عَلَيْهِ فَقَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'alba Bin Maymoun, from Ma'mar Bin Umar who said,

'I asked Abu Ja'far<sup>asws</sup> about the sick one, Does he have to fulfil the lapse *Salāts* when he was unconscious?' He<sup>asws</sup> said: 'No'.<sup>75</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِبْرَاهِيمَ الْخَزَّازِ أَبِي أَيُّوبَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ  
عَنْ رَجُلٍ أُغْمِيَ عَلَيْهِ أَيَّامًا لَمْ يُصَلِّ ثُمَّ أَفَاقَ أَوْ يُصَلِّي مَا فَاتَهُ قَالَ لَا شَيْءَ عَلَيْهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibrahim Al Khazzaz Abu Ayoub,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a man who was unconscious for days, not having prayed *Salāt*. Then he awakes. Does he have to pray the *Salāts* which he missed out on?' He<sup>asws</sup> said: 'There is nothing upon him'.<sup>76</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا  
السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الْمَرِيضِ يُغْمَى عَلَيْهِ ثُمَّ يُفِيقُ كَيْفَ يُقْضِي صَلَاتَهُ قَالَ يُقْضِي الصَّلَاةَ الَّتِي أَدْرَكَ وَقَتَهَا .

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ibn Mahboub, from Ibn Raib, from Abu Baseer,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the sick one who was unconscious. Then he awoke. How would he fulfil his (missed out) *Salāts*?' He<sup>asws</sup> said: 'He would only fulfil the *Salāt* at the time for which he became conscious'.<sup>77</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لَهُ رَجُلٌ مَرِضٌ فَتَرَكَ النَّافِلَةَ فَقَالَ يَا مُحَمَّدُ  
لَيْسَتْ بِفَرِيضَةٍ إِنْ قَضَاهَا فَهُوَ خَيْرٌ يَفْعَلُهُ وَإِنْ لَمْ يَفْعَلْ فَلَا شَيْءَ عَلَيْهِ .

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

'I said to him<sup>asws</sup>, 'A man is sick, so he leaves the optional (*Salāts*)'. So he<sup>asws</sup> said: 'O Muhammad! It is not an Obligation that he should be fulfilling it. If it better if he does it, but if he does not do it, so there is nothing upon him'.<sup>78</sup>

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنِ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ )  
عَنْ رَجُلٍ اجْتَمَعَ عَلَيْهِ صَلَاةُ السَّنَةِ مِنْ مَرَضٍ قَالَ لَا يُقْضِي .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan, from Al Ays Bin Al Qasim who said,

'I asked Abu Abdullah<sup>asws</sup> about a man upon whom the (lapse) Sunnah *Salāts* have been accumulated due to illness'. He<sup>asws</sup> said: 'He would not (need to) fulfil'.<sup>79</sup>

<sup>75</sup> Al Kafi V 3 – The Book of Salāt CH 65 H 2

<sup>76</sup> Al Kafi V 3 – The Book of Salāt CH 65 H 3

<sup>77</sup> Al Kafi V 3 – The Book of Salāt CH 65 H 4

<sup>78</sup> Al Kafi V 3 – The Book of Salāt CH 65 H 5



عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ سَمِعْتُهُ يَقُولُ فِي الْمُغَمَّى عَلَيْهِ قَالَ مَا عَلَبَ اللَّهُ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعَدْرِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, 'I heard him<sup>asws</sup> saying regarding the unconscious: 'What Allah<sup>azwj</sup> has Caused to overcome upon him, so Allah<sup>azwj</sup> is the closest with the Excusing'.<sup>80</sup>

### باب فَضْلِ يَوْمِ الْجُمُعَةِ وَ لَيْلَتِهِ

## Chapter 66 – Merits of the day of Friday and its night

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بصَيْرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرَ ( عليه السلام ) يَقُولُ مَا طَلَعَتِ الشَّمْسُ بِيَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Abu Baseer who said,

'I heard Abu Ja'far<sup>asws</sup> saying: 'The sun has not emerged upon a day superior than the day of Friday'.<sup>81</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرَ ( عليه السلام ) قَالَ إِذَا كَانَ يَوْمَ الْجُمُعَةِ نَزَلَتِ الْمَلَائِكَةُ الْمُقَرَّبُونَ مَعَهُمْ قَرَّاطِيْسُ مِنْ فِضَّةٍ وَ أَقْلَامٌ مِنْ ذَهَبٍ فَيَجْلِسُونَ عَلَى أَبْوَابِ الْمَسْجِدِ عَلَى كُرَاسِيٍّ مِنْ نُورٍ فَيَكْتُبُونَ النَّاسَ عَلَى مَنْزِلِهِمُ الْأَوَّلِ وَ الثَّانِي حَتَّى يَخْرُجَ الْإِمَامُ فَإِذَا خَرَجَ الْإِمَامُ طَوَّأُوا صُحُفَهُمْ وَ لَا يَهْبِطُونَ فِي شَيْءٍ مِنَ الْأَيَّامِ إِلَّا فِي يَوْمِ الْجُمُعَةِ يَعْنِي الْمَلَائِكَةُ الْمُقَرَّبِينَ .

From him, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Hafs Bin Al Bakhtary, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Whenever it is the day of Friday, the Angels of Proximity descend and with them are papers of silver and pens of gold. So they are sitting upon the doors of the Masjid upon chairs of light, and they are recording the people upon their status – the first, the second, until the prayer leader comes out. So when the prayer leader comes out, they are folding up their parchments. And they are not descending regarding anything, from the days except for the day of Friday, meaning the Angels of Proximity'.<sup>82</sup>

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صلى الله عليه وآله ) يَسْتَحِبُّ إِذَا دَخَلَ وَ إِذَا خَرَجَ فِي السَّنَاءِ أَنْ يَكُونَ ذَلِكَ فِي لَيْلَةِ الْجُمُعَةِ وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِنَّ اللَّهَ اخْتَارَ مِنْ كُلِّ شَيْءٍ شَيْئاً فَاخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ .

Ahmad, from Al Husayn, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that Rasool-Allah<sup>saww</sup> loved to come over (back from a journey), and when he<sup>saww</sup> went out (on a

<sup>79</sup> Al Kafi V 3 – The Book of Salāt CH 65 H 6

<sup>80</sup> Al Kafi V 3 – The Book of Salāt CH 65 H 7

<sup>81</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 1

<sup>82</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 2

journey) in the winter, that is would happen to be during the night of Friday. And Abu Abdullah<sup>asws</sup> said: 'Allah<sup>azwj</sup> Chose something among everything, so He<sup>azwj</sup> Chose from the days, the day of Friday'.<sup>83</sup>

وَعَنْهُ عَنِ النَّضْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ السَّاعَةُ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ مَا بَيْنَ فَرَاحِ الْإِمَامِ مِنَ الْخُطْبَةِ إِلَى أَنْ يَسْتَوِيَ النَّاسُ فِي الصُّفُوفِ وَ سَاعَةٌ أُخْرَى مِنْ آخِرِ النَّهَارِ إِلَى غُرُوبِ الشَّمْسِ .

And from him, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The timing during which the supplication is Answered is the day of Friday what is between the prayer leader being free from the sermon, up to him evening out the people in the rows; and another timing is from the end of the day to the setting of the sun'.<sup>84</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ يُضَاعَفُ اللَّهُ فِيهِ الْحَسَنَاتُ وَ يَمْحُو فِيهِ السَّيِّئَاتُ وَ يَرْفَعُ فِيهِ الدَّرَجَاتُ وَ يَسْتَجِيبُ فِيهِ الدَّعَوَاتُ وَ يَكْتَسِفُ فِيهِ الْكُرْبَاتُ وَ يَفْضِي فِيهِ الْحَوَائِجَ الْعِظَامَ وَ هُوَ يَوْمُ الْمَزِيدِ لِلَّهِ فِيهِ عِتْقَاءُ وَ طَلْقَاءُ مِنَ النَّارِ

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

(It has been narrated) from Abu Al-Hassan Al-Reza<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'The day of Friday is the chief of the days. Allah<sup>azwj</sup> Multiplies the good deeds during it and Deletes the sins during it, and Raises the Levels during it, and the supplications are Answered during it, and the worries are Removed during it, and the great needs are fulfilled during it; and it is a day of Allah<sup>azwj</sup> to Increase during it, the number of emancipated ones and their separation from the Fire.

مَا دَعَا بِهِ أَحَدٌ مِنَ النَّاسِ وَ قَدْ عَرَفَ حَقَّهُ وَ حُرْمَتَهُ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَجْعَلَهُ مِنْ عِتْقَائِهِ وَ طَلْقَائِهِ مِنَ النَّارِ فَإِنْ مَاتَ فِي يَوْمِهِ وَ لَيْلَتِهِ مَاتَ شَهِيداً وَ بُعِثَ آمِناً وَ مَا اسْتَخَفَّ أَحَدٌ بِحُرْمَتِهِ وَ ضَيَعَ حَقَّهُ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُصَلِّيَهُ نَارَ جَهَنَّمَ إِلَّا أَنْ يَتُوبَ .

And none from the people would supplicate in it having recognised its right and its sanctity except that he would have a right upon Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> Makes him to be from the emancipated ones and separated ones from the Fire. So if he were to die during its day and its night, he would have died a martyr, and would be Resurrected secure; and none shall take lightly with its sanctity and waste its right except that there would be a right upon Allah<sup>azwj</sup> Mighty and Majestic that He<sup>azwj</sup> Causes him to arrive to the Fire of Hell, unless if he repents'.<sup>85</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِنَّ لِيَوْمِ الْجُمُعَةِ حَقًّا وَ حُرْمَةً فَإِيَّاكَ أَنْ تُضَيِّعَ أَوْ تُفَصِّرَ فِي شَيْءٍ مِنْ عِبَادَةِ اللَّهِ وَ التَّقَرُّبِ إِلَيْهِ بِالْعَمَلِ الصَّالِحِ وَ تَرْكِ الْمَحَارِمِ كُلِّهَا فَإِنَّ اللَّهَ يُضَاعَفُ فِيهِ الْحَسَنَاتُ وَ يَمْحُو فِيهِ السَّيِّئَاتُ وَ يَرْفَعُ فِيهِ الدَّرَجَاتُ

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al Hakam, from Aban,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'For the Friday there is a right and a sanctity, therefore beware of wasting or being deficient regarding

<sup>83</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 3

<sup>84</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 4

<sup>85</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 5

anything from the worship of Allah<sup>azwj</sup>, and getting closer to Him<sup>azwj</sup> with the righteous deeds and neglecting the Prohibitions, all of them, for Allah<sup>azwj</sup> Multiplies the good deeds therein, and Deletes the sins during it, and Raises the Levels during it’.

قَالَ وَ ذَكَرَ أَنَّ يَوْمَهُ مِثْلُ لَيْلَتِهِ فَإِنْ اسْتَطَعْتَ أَنْ تُحْيِيَهَا بِالصَّلَاةِ وَ الدُّعَاءِ فَافْعَلْ فَإِنَّ رَبَّكَ يَنْزِلُ فِي أَوَّلِ لَيْلَةِ الْجُمُعَةِ إِلَى سَمَاءِ الدُّنْيَا فَيُضَاعَفُ فِيهِ الْحَسَنَاتُ وَ يَمْحُو فِيهِ السَّيِّئَاتُ وَ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ .

He (the narrator) said, ‘And he<sup>asws</sup> mentioned that its day is like its night. So if you have the capacity that you spend (all night) in offering the *Salāt* and the supplications, then do so, as (angels) descends from your Lord<sup>azwj</sup> during the beginning of the night of Friday from the sky to the world, and He<sup>azwj</sup> Multiplies the good deeds during it and Deletes the sins during it, and that Allah<sup>azwj</sup> Kindness is Vast and Graceful’.<sup>86</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ لَهُ رَجُلٌ كَيْفَ سَمَّيْتَ الْجُمُعَةَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَمَعَ فِيهَا خَلْقَهُ لَوْلَايَةِ مُحَمَّدٍ وَ وَصِيَّتِهِ فِي الْمِيثَاقِ فَسَمَّاهُ يَوْمَ الْجُمُعَةِ لِجَمْعِهِ فِيهِ خَلْقَهُ .

Muhammad Bin Yahya, from Muhammad Bin Musa, from Al Abbas Bin Marouf, from Ibn Abu Najran, from Abdullah Bin Sinan, from Ibn Abu Yafour, from Abu Hamza,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘A man said to him<sup>asws</sup>, ‘How was the Friday named (as such)?’ He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic Gathered His<sup>azwj</sup> creatures during it, for the Wilayah of Muhammad<sup>saww</sup> and his<sup>saww</sup> successor<sup>asws</sup> regarding the Covenant. Thus, He<sup>azwj</sup> Named it as the day of Friday (Jum’a), due to the gathering (Jama’a) of His<sup>azwj</sup> creatures during it’.<sup>87</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ النَّعْمَانِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سُئِلَ عَنْ يَوْمِ الْجُمُعَةِ وَ لَيْلَتِهَا فَقَالَ لَيْلَتُهَا عَرَاءٌ وَ يَوْمُهَا يَوْمٌ زَاهِرٌ وَ لَيْسَ عَلَى الْأَرْضِ يَوْمٌ تَغْرُبُ فِيهِ الشَّمْسُ أَكْثَرَ مَعَاظِي مِنَ النَّارِ مِنْهُ مَنْ مَاتَ يَوْمَ الْجُمُعَةِ عَارِفًا بِحَقِّ أَهْلِ هَذَا الْبَيْتِ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ بَرَاءَةً مِنَ الْعَذَابِ وَ مَنْ مَاتَ لَيْلَةَ الْجُمُعَةِ أُعْتِقَ مِنَ النَّارِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husay, from Ali Bin Al Numan, from Umar Bin Yazeed, from Jabir,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘He<sup>asws</sup> was asked about the day of Friday and its night. So he<sup>asws</sup> said: ‘Its night is honourable and its day is a day of brilliance, and there isn’t a day upon the earth a day wherein the sun sets, more Pardoning from the Fire than it. The one who dies on the day of Friday, recognising the right of the People<sup>asws</sup> of this Household, Allah<sup>azwj</sup> would Write for him freedom from the Fire and freedom from the Punishment; and the one who dies on the night of Friday would be Liberated from the Fire’.<sup>88</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَضَّلَ اللَّهُ الْجُمُعَةَ عَلَى غَيْرِهَا مِنَ الْأَيَّامِ وَ إِنَّ الْجَنَانَ لَتَنْزَخِرْفُ وَ تُرْزِقُنَّ يَوْمَ الْجُمُعَةِ لِمَنْ آتَاهَا وَ إِنَّكُمْ تَنْسَابِقُونَ إِلَى الْجَنَّةِ عَلَى قَدْرِ سَبْقِكُمْ إِلَى الْجُمُعَةِ وَ إِنَّ أَبْوَابَ السَّمَاءِ لَتُنْفَتَحُ لِصُعُودِ أَعْمَالِ الْعِبَادِ .

<sup>86</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 6

<sup>87</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 7

<sup>88</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 8

Muhammad in Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan who said,

‘Abu Abdullah<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Preferred the Friday over the others from the days and that the Gardens (of Paradise) are decorated and adorned on the day of Friday for the ones who come to it, and you all would be preceding to the Paradise upon a measurement of your preceding to the Friday; and that the Gates of the skies are opened for the ascension of the deeds of the servants’.<sup>89</sup>

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ قَالَ اعْمَلُوا وَ عَجَلُوا فَإِنَّهُ يَوْمٌ مُضَيِّقٌ عَلَى الْمُسْلِمِينَ فِيهِ وَ ثَوَابُ أَعْمَالِ الْمُسْلِمِينَ فِيهِ عَلَى قَدْرِ مَا ضَيَّقَ عَلَيْهِمْ وَ الْحَسَنَةُ وَ السَّيِّئَةُ تُضَاعَفُ فِيهِ

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Al Mufazzal Bin Saiih, from Jabir Bin Yazeed,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, ‘(What about) the Words of Allah<sup>azwj</sup> Mighty and Majestic [62:9] **then hasten to the Remembrance of Allah?**’ He<sup>asws</sup> said: ‘Work (do good deeds) and hasten, for it is a busy day for Muslims and the Rewards of the deeds of the Muslims during it are proportional to its business, and the good deeds and the sins are Multiplied during it’.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) وَ اللَّهُ لَقَدْ بَلَّغَنِي أَنَّ أَصْحَابَ النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانُوا يَتَجَهَّزُونَ لِلْجُمُعَةِ يَوْمَ الْخَمِيسِ لِأَنَّهُ يَوْمٌ مُضَيِّقٌ عَلَى الْمُسْلِمِينَ .

He (the narrator) said, ‘And Abu Ja'far<sup>asws</sup> said: ‘By Allah<sup>azwj</sup>! It has reached me that the companions of the Prophet<sup>saww</sup> used to get ready for the Friday, on the day of Thursday, because it is a busy day for the Muslims’.<sup>90</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا طَلَعَتِ الشَّمْسُ بِيَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ وَ إِنَّ كَلَامَ الطَّيْرِ فِيهِ إِذَا التَّقَى بَعْضُهَا بَعْضًا سَلَامٌ سَلَامٌ يَوْمَ صَالِحٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibrahim Bin Abu Al Balaat, from one of his companions,

(It has been narrated) from Abu Ja'far<sup>asws</sup> or Abu Abdullah<sup>asws</sup> having said: ‘Never does the sun emerge on a day superior than the day of Friday, and the speech of the bird during it when they meet each other is, ‘Peace! Peace! (It is) a devotional day’.<sup>91</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) السَّاعَةُ الَّتِي فِي يَوْمِ الْجُمُعَةِ الَّتِي لَا يَدْعُو فِيهَا مُؤْمِنٌ إِلَّا اسْتَجِيبَ لَهُ قَالَ نَعَمْ إِذَا خَرَجَ الْإِمَامُ قُلْتُ إِنَّ الْإِمَامَ يُعَجَّلُ وَ يُؤَخَّرُ قَالَ إِذَا زَاغَتِ الشَّمْسُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Muawiya Bin Ammar who said,

<sup>89</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 9

<sup>90</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 10

<sup>91</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 11

'I said to Abu Abdullah<sup>asws</sup>, 'The timing during the day of Friday in which a Believer would not supplicate except that it would be Answered for him'. He<sup>asws</sup> said: 'Yes, when the prayer leader comes out'. I said, 'The prayer leader tends to be early and delayed'. He<sup>asws</sup> said: 'When the sun turns (after midday)'.<sup>92</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافِرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا عُمَرُ إِنَّهُ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ نَزَلَ مِنَ السَّمَاءِ مَلَائِكَةٌ بِعَدَدِ الذَّرِّ فِي أَيْدِيهِمْ أَقْلَامُ الذَّهَبِ وَ قَرَاتِيْسُ الْفِضَّةِ لَا تَكْتُبُونَ إِلَى لَيْلَةِ السَّبْتِ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَأَكْثَرَ مِنْهَا

Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafir, from Umar Bin Yazeed who said,

'Abu Abdullah<sup>asws</sup> said to me: 'O Umar! Whenever it is the night of Friday, the Angels of the number of particles descend from the sky, in their hands being pens of gold and papers of silver, not writing up to the night of Saturday except for the Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, therefore frequent in it (reciting Salawat)'.  
وَ قَالَ يَا عُمَرُ إِنَّ مِنَ السَّنَةِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ فِي كُلِّ يَوْمٍ جُمُعَةٍ أَلْفَ مَرَّةٍ وَ فِي سَائِرِ الْأَيَّامِ مِائَةَ مَرَّةٍ .

And he<sup>asws</sup> said: 'O Umaro! It is from the Sunnah that you should send Blessings upon Muhammad<sup>saww</sup> and upon the People<sup>asws</sup> of his<sup>saww</sup> Household during every Friday, a thousand times; and in the rest of the days, one hundred times'.<sup>93</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَخِيهِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ بَلَّغْنِي أَنَّ يَوْمَ الْجُمُعَةِ أَقْصَرُ الْأَيَّامِ قَالَ كَذَلِكَ هُوَ قُلْتُ جُعِلَتْ فِدَاكَ كَيْفَ ذَلِكَ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ فَإِذَا رَكَدَتِ الشَّمْسُ عَذَّبَ اللَّهُ أَرْوَاحَ الْمُشْرِكِينَ بِرُكُودِ الشَّمْسِ سَاعَةً فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ لَا يَكُونُ لِلشَّمْسِ رُكُودٌ رَفَعَ اللَّهُ عَنْهُمْ الْعَذَابَ لِفَضْلِ يَوْمِ الْجُمُعَةِ فَلَا يَكُونُ لِلشَّمْسِ رُكُودٌ .

Ali Bin Ibrahim, from his brother Is'haq Bin Ibrahim, from Muhammad Bin Ismail Bin Bazie,

(It has been narrated) from Al-Reza<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'It has reached me that the day of Friday is the shortest of the days'. He<sup>asws</sup> said: 'It is like that'. I said, 'May I be sacrificed for you<sup>asws</sup>! How can that be so?' He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and High Gathers the souls of the Polytheists beneath the eye of the sun. So when the sun stagnates, Allah<sup>azwj</sup> Punishes the souls of the Polytheists by the stagnation of the sun for a while. So when it is the day of Friday, the stagnation does not occur for the sun, Allah<sup>azwj</sup> Raises the Punishment from them due to the merit of the day of Friday. So the stagnation does not occur for the sun'.<sup>94</sup>

### بَابُ النَّزْرِ فِي يَوْمِ الْجُمُعَةِ

## Chapter 67 – The adorning on the day of Friday

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) لِيَنْزِرِينَ أَحَدَكُمْ يَوْمَ الْجُمُعَةِ يَغْتَسِلُ وَ يَنْطِيبُ وَ يَسْرُحُ لِحَيْتِهِ وَ يَلْبَسُ أَنْظَفَ ثِيَابِهِ وَ لِيَتَهَيَّأَ لِلْجُمُعَةِ وَ لِيَكُنْ عَلَيْهِ فِي ذَلِكَ الْيَوْمِ السُّكِينَةُ وَ الْوَقَارُ وَ لِيُحْسِنَ عِبَادَةَ رَبِّهِ وَ لِيَفْعَلَ الْخَيْرَ مَا اسْتَطَاعَ فَإِنَّ اللَّهَ يَطْلُعُ عَلَى أَهْلِ الْأَرْضِ لِيُبْصِرَ الْحَسَنَاتِ .

<sup>92</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 12

<sup>93</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 13

<sup>94</sup> Al Kafi V 3 – The Book of Salāt CH 66 H 14

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Hisham Bin Al Hakam who said,

'Abu Abdullah<sup>asws</sup> said: 'In order for one of you to adorn on the day of Friday, he should wash and apply perfume, and comb his beard, and wear the cleanest of his clothes and be prepared for the Friday, and let there be the tranquillity and the dignity upon him during that day, and let him do good worship of his Lord<sup>azwj</sup>, and let him do the goodness whatever he is capable of, for Allah<sup>azwj</sup> has Notified upon the people of the earth He<sup>azwj</sup> would be Multiplying the good deeds'.<sup>95</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عُمَرَ الْجُرْجَانِيِّ عَنْ مُحَمَّدِ بْنِ الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَخَذَ مِنْ شَارِبِهِ وَ قَلَمٍ مِنْ أَظْفَارِهِ يَوْمَ الْجُمُعَةِ تَمَّ قَالَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn, from Umar Al Jurjany, from Muhammad Bin Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I heard him<sup>asws</sup> saying: 'The one who takes (trims) from his moustache and clips from his nails on the day of Friday, then says,

بِسْمِ اللَّهِ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

'In the Name of Allah<sup>azwj</sup>, upon the Sunnah of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>,

كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ وَ كُلِّ قَلَامَةٍ عَنُقَ رَقَبَةٍ وَ لَمْ يَمْرُضْ مَرَضاً يُصِيبُهُ إِلَّا مَرَضَ الْمَوْتِ

Allah<sup>azwj</sup> would Write for him, with every hair and every clipping, (the Rewards of) a freeing of a neck, and he would not become sick with a sickness except for the sickness of death'.<sup>96</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْغُسْلُ يَوْمَ الْجُمُعَةِ عَلَى الرَّجَالِ وَ النِّسَاءِ فِي الْحَضَرِ وَ عَلَى الرَّجَالِ فِي السَّفَرِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Both men and women should take a shower/bath on Friday when at home. If travelling, men should take a shower'.<sup>97</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) لَا تَدْعُ الْغُسْلَ يَوْمَ الْجُمُعَةِ فَإِنَّهُ سُنَّةٌ وَ شَمُّ الطَّيِّبِ وَ الْبَسُّ صَالِحٌ تِيَابِكَ وَ لَيْكُنْ فَرَاغَكَ مِنَ الْغُسْلِ قَبْلَ الزَّوَالِ فَإِذَا زَالَتْ فَقُمْ وَ عَلَيْنِكَ السَّكِينَةُ وَ الْوَقَارُ وَ قَالَ الْغُسْلُ وَاجِبٌ يَوْمَ الْجُمُعَةِ .

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

<sup>95</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 1

<sup>96</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 2

<sup>97</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 3

'Abu Ja'far<sup>asws</sup> said: 'Do not neglect the washing (shower) on the day of Friday, for it is a Sunnah, and wear the perfume, and wear the best of your clothes, and let you take the shower before the midday. So when it is midday, stand, and upon you should be the tranquillity and the dignity'. And he<sup>asws</sup> said: 'The shower is Obligatory on the day of Friday'.<sup>98</sup>

عَلِيٌّ عَنْ أَخِيهِ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَخَذُ الشَّارِبِ وَالْأَظْفَارِ وَغَسَلُ الرَّأْسِ بِالْخَطْمِيِّ يَوْمَ الْجُمُعَةِ يَنْفِي الْفَقْرَ وَيَزِيدُ فِي الرِّزْقِ .

Ali, from his brother, from Ismail Bin Abdul Khaliq, from Muhammad Bin Talha,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Taking (trimming) the moustache and the nails, and washing the head with the hibiscus on the day of Friday negates the poverty and increases in the livelihood'.<sup>99</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ مَنْ أَخَذَ مِنْ شَارِبِهِ وَفَلَمَ مِنْ أَظْفَارِهِ وَغَسَلَ رَأْسَهُ بِالْخَطْمِيِّ يَوْمَ الْجُمُعَةِ كَانَ كَمَنْ أَعْتَقَ نَسَمَةً .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Musa Bin Sa'dan, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The one who takes (trims) from his moustache and clips from his nails, and washes his head with the hibiscus on the day of Friday would be (in Rewards) like the one who frees a slave'.<sup>100</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَخَذُ الشَّارِبِ وَالْأَظْفَارِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ أَمَانٌ مِنَ الْجُدَامِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Trimming the moustache and the nails from the Friday to the Friday is a safety from the leprosy'.<sup>101</sup>

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حمَادِ بْنِ عيسى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ الْفَضْلِ قَالَا قُلْنَا لَهُ أَيْ جُرَى إِذَا اغْتَسَلْتُ بَعْدَ الْفَجْرِ لِلْجُمُعَةِ قَالَ نَعَمْ .

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

'We both said to him<sup>asws</sup>, 'Would it suffice if the washing for the Friday is done after the dawn?' He<sup>asws</sup> said: 'Yes'.<sup>102</sup>

حمَادُ عَنْ حَرِيزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي الْحَضَرِ وَ السَّفَرِ فَمَنْ نَسِيَ فَلْيَعُدَّ مِنَ الْعَدِّ .

Hammad, from Hareyz, from one of our companions,

<sup>98</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 4

<sup>99</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 5

<sup>100</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 6

<sup>101</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 7

<sup>102</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 8

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'It is a must to wash on the day of Friday when at home as well as travelling. So when he forgets, so let him take a (shower) on the next day'.

وَرُوي فِيهِ رُحْصَةٌ لِلْعَلِيلِ .

And it is reported, '(He<sup>asws</sup> said): 'Therein is an allowance for the sick'.<sup>103</sup>

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ غَسَلُ الرَّأْسِ بِالْخَطْمِيِّ فِي كُلِّ جُمُعَةٍ أَمَانٌ مِنَ الْبَرَصِ وَالْجُنُونِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Washing the head with the hibiscus during every Friday is a safety from the leprosy and the insanity'.<sup>104</sup>

**بَابُ وُجُوبِ الْجُمُعَةِ وَعَلَى كَمْ تَجِبُ**

## Chapter 68 – Obligation for the Friday (*Salāt*) and how many is it Obligated upon

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ فِي كُلِّ سَبْعَةِ أَيَّامٍ خَمْسًا وَ ثَلَاثِينَ صَلَاةً مِنْهَا صَلَاةٌ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَشْهَدَهَا إِلَّا خَمْسَةَ الْمَرِيضِ وَ الْمَمْلُوكِ وَ الْمُسَافِرِ وَ الْمَرْأَةَ وَ الصَّبِيَّ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Aasim Bin Humeyd, from Abu Baseer and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Mighty and Majestic Necessitated during seven days, thirty-five (35) *Salāts* – from it is a *Salāt* Obligatory upon every Muslim that he attends it, except for the five – the sick, and the slave, and the traveller, and the woman, and the child'.<sup>105</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ تَجِبُ الْجُمُعَةُ عَلَى مَنْ كَانَ مِنْهَا عَلَى فَرَسَخَيْنِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The Friday (*Salāt*) is Obligatory upon the one who was upon two Farsakhs (6 miles) from it'.<sup>106</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ ابْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْجُمُعَةِ فَقَالَ تَجِبُ عَلَى مَنْ كَانَ مِنْهَا عَلَى رَأْسِ فَرَسَخَيْنِ فَإِذَا زَادَ عَلَى ذَلِكَ قَلْبَسٌ عَلَيْهِ شَيْءٌ .

Ali, from his father, from Hammad, from Hareyz, from Ibn Muslim who said,

<sup>103</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 9

<sup>104</sup> Al Kafi V 3 – The Book of Salāt CH 67 H 10

<sup>105</sup> Al Kafi V 3 – The Book of Salāt CH 68 H 1

<sup>106</sup> Al Kafi V 3 – The Book of Salāt CH 68 H 2



'I asked Abu Abdullah<sup>asws</sup> about the Friday (*Salāt*), so he<sup>asws</sup> said: 'Obligatory upon the one who is at the most two Farsakhs (6 miles) from it. So when it was increased upon that, so there would be nothing upon him'.<sup>107</sup>

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أَدْنِيَةَ عَنْ زُرَّارَةَ قَالَ كَانَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يَقُولُ لَا تَكُونُ الْخُطْبَةُ وَ الْجُمُعَةُ وَ صَلَاةَ رَكْعَتَيْنِ عَلَى أَقَلِّ مِنْ خَمْسَةِ رَهْطِ الْإِمَامِ وَ أَرْبَعَةٍ .

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

'Abu Ja'far<sup>asws</sup> was saying: 'Neither does the sermon take place, nor the Friday (*Salāt*), and the two *Rak'at* upon less than five persons, the prayer leader and four'.<sup>108</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ فَضَالَةَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ أَدْنَى مَا يُجْزَى فِي الْجُمُعَةِ سَبْعَةٌ أَوْ خَمْسَةٌ أَذْنَاهُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban Bin Usman, from Abu Al Abbas,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The least of what would suffice during the Friday (*Salāt*) is seven (persons), or five being the least'.<sup>109</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ فَرَضَ اللَّهُ عَلَى النَّاسِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْسًا وَ ثَلَاثِينَ صَلَاةً مِنْهَا صَلَاةٌ وَاحِدَةٌ فَرَضَهَا اللَّهُ فِي جَمَاعَةٍ وَ هِيَ الْجُمُعَةُ وَ وَضَعَهَا عَنْ تِسْعَةٍ عَنِ الصَّغِيرِ وَ الْكَبِيرِ وَ الْمَجْنُونِ وَ الْمُسَافِرِ وَ الْعَبْدِ وَ الْمَرْأَةِ وَ الْمَرِيضِ وَ الْأَعْمَى وَ مَنْ كَانَ عَلَى رَأْسِ فَرَسَيْنِ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Necessitated upon the people, from the Friday to the Friday, thirty-five *Salāts*; from it is one *Salāt* which Allah<sup>azwj</sup> Necessitated to be in a *Jam'at*, and it is the Friday (*Salāt*) and Dropped it from nine – The young, and the old, and the insane, and the traveller, and the slave, and the woman, and the sick, and the blind, and the one who was upon more than two Farsakhs (six miles)'.<sup>110</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ يَكُونُ بَيْنَ الْجَمَاعَتَيْنِ ثَلَاثَةُ أَمْيَالٍ يَعْنِي لَا يَكُونُ جُمُعَةٌ إِلَّا فِيمَا بَيْنَهُ وَ بَيْنَ ثَلَاثَةِ أَمْيَالٍ وَ لَيْسَ تَكُونُ جُمُعَةٌ إِلَّا بِخُطْبَةٍ قَالَ فَإِذَا كَانَ بَيْنَ الْجَمَاعَتَيْنِ فِي الْجُمُعَةِ ثَلَاثَةُ أَمْيَالٍ فَلَا بَأْسَ بِأَنْ يُجْمَعَ هُوَ لَاءِ وَ يُجْمَعَ هُوَ لَاءِ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Jameel, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There should happen to be three miles in between the two *Jam'ats*, meaning there should not be a *Jam'at* except in what is between them; and the *Jam'at* does not happen to be except with a

<sup>107</sup> Al Kafi V 3 – The Book of Salāt CH 68 H 3

<sup>108</sup> Al Kafi V 3 – The Book of Salāt CH 68 H 4

<sup>109</sup> Al Kafi V 3 – The Book of Salāt CH 68 H 5

<sup>110</sup> Al Kafi V 3 – The Book of Salāt CH 68 H 6

sermon. So when there were three miles between the two *Jam'ats*, so there is no problem if these have a *Jam'at* and they have a *Jam'at*.<sup>111</sup>

### بَابُ وَقْتِ صَلَاةِ الْجُمُعَةِ وَ وَقْتِ صَلَاةِ الْعَصْرِ يَوْمَ الْجُمُعَةِ

## Chapter 69 – The time for the Friday *Salāt*, and the time for Al Asr *Salāt* on the day of Friday

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ وَقْتُ الظُّهْرِ يَوْمَ الْجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Hammad Bin Isa, from Rabie and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Usman Bin Isa, from Sama'at, altogether,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The time for Al-Zohr on the day of Friday is when the sun (starts to) decline'.<sup>112</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِذَا زَالَتِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فَأَبْدَأْ بِالْمَكْتُوبَةِ .

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

'Abu Abdullah<sup>asws</sup> said: 'When the sun (starts to) decline on the day of Friday, so begin with the Obligatory (*Salāts*)'.<sup>113</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ وَقْتِ صَلَاةِ الْعَصْرِ يَوْمَ الْجُمُعَةِ فَقَالَ فِي مِثْلِ وَقْتِ الظُّهْرِ فِي غَيْرِ يَوْمِ الْجُمُعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Sufyan Bin Al Simt who said,

'I asked Abu Abdullah<sup>asws</sup> about the time for Al-Asr *Salāt* on the day of Friday. So he<sup>asws</sup> said: 'In a time similar to Al-Zohr in other than the day of Friday'.<sup>114</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الصَّلَاةِ يَوْمَ الْجُمُعَةِ فَقَالَ نَزَلَ بِهَا جِبْرَائِيلُ ( عَلَيْهِ السَّلَام ) مُضَيِّقَةً إِذَا زَالَتِ الشَّمْسُ فَصَلَّاهَا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al Qasim Bin Urwat, from Muhammad Bin Abu Umeyr who said,

'I asked Abu Abdullah<sup>asws</sup> about the *Salāt* on the day of Friday. So he<sup>asws</sup> said: 'Jibraeel<sup>sa</sup> came down with it, with a short time-span. When the sun (starts to) decline, so pray it'.

<sup>111</sup> Al Kafi V 3 – The Book of Salāt CH 68 H 7

<sup>112</sup> Al Kafi V 3 – The Book of Salāt CH 69 H 1

<sup>113</sup> Al Kafi V 3 – The Book of Salāt CH 69 H 2

<sup>114</sup> Al Kafi V 3 – The Book of Salāt CH 69 H 3

قَالَ قُلْتُ إِذَا زَالَتِ الشَّمْسُ صَلَّيْتُ رَكَعَتَيْنِ ثُمَّ صَلَّيْتُهَا فَقَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَمَا أَنَا إِذَا زَالَتِ الشَّمْسُ لَمْ أَبْدَأْ بِشَيْءٍ قَبْلَ الْمَكْتُوبَةِ

He (the narrator) said, 'I said, 'When the sun (starts to) decline, I should pray two *Rak'at*, then pray it?' So Abu Abdullah<sup>asws</sup> said: 'As for myself<sup>asws</sup>, when the sun (starts to) decline, I<sup>asws</sup> do not begin with anything before the Obligatory (*Salāts*)'.

قَالَ الْقَاسِمُ وَ كَانَ ابْنُ بُكَيْرٍ يُصَلِّي الرُّكَعَتَيْنِ وَ هُوَ شَاكٌّ فِي الزَّوَالِ فَإِذَا اسْتَيْقَنَ الزَّوَالَ بَدَأَ بِالْمَكْتُوبَةِ فِي يَوْمِ الْجُمُعَةِ.

Al-Qasim (the narrator) said, 'And Ibn Bukeyr (a narrator) used to pray two *Rak'at* and he was doubting regarding the midday (point). So when he was convinced of the midday, he began with the Obligatory (*Salāts*) during the day of Friday'.<sup>115</sup>

### باب تَهْيِئَةِ الْإِمَامِ لِلْجُمُعَةِ وَ خُطْبَتِهِ وَ الْإِنْصَاتِ

## Chapter 70 – The preparation of the prayer leader, and his sermon and the listening (to it)

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ جَمِيعاً عَنْ عَثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَنْبَغِي لِلْإِمَامِ الَّذِي يَخْطُبُ النَّاسَ يَوْمَ الْجُمُعَةِ أَنْ يَلْبَسَ عِمَامَةً فِي الشِّتَاءِ وَ الصَّيْفِ وَ يَبْرُدَى بِبُرْدٍ يَمْنِي أَوْ عَدْبِي وَ يَخْطُبُ وَ هُوَ قَائِمٌ يُحَمِّدُ اللَّهَ وَ يُثْنِي عَلَيْهِ ثُمَّ يُوصِي بِتَقْوَى اللَّهِ وَ يَقْرَأُ سُورَةَ مِنَ الْقُرْآنِ صَغِيرَةً ثُمَّ يَجْلِسُ

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

'Abu Abdullah<sup>asws</sup> said: 'It is befitting for the prayer leader who addresses the people on the day of Friday that he wears a turban during the winter and the summer, and he should wear either a Yemeni or an Adeny cloak, and he should address while he is standing. He should Praise Allah<sup>azwj</sup> and Laud upon Him<sup>azwj</sup>. Then he should advise with the fearing of Allah<sup>azwj</sup>, and he should recite a short Chapter from the Quran. Then he should be seated.

ثُمَّ يَقُومُ فَيُحَمِّدُ اللَّهَ وَ يُثْنِي عَلَيْهِ وَ يُصَلِّي عَلَى مُحَمَّدٍ ( صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ ) وَ عَلَى أَيْمَةِ الْمُسْلِمِينَ وَ يَسْتَغْفِرُ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فَإِذَا فَرَغَ مِنْ هَذَا أَقَامَ الْمُؤَذِّنُ فَصَلَّى بِالنَّاسِ رَكَعَتَيْنِ يَقْرَأُ فِي الْأُولَى بِسُورَةِ الْجُمُعَةِ وَ فِي الثَّانِيَةِ بِسُورَةِ الْمُنَافِقِينَ.

Then he should be standing, so he should Praise Allah<sup>azwj</sup> and Laud upon Him<sup>azwj</sup>, and send Blessings upon Muhammad<sup>saww</sup> and upon Imams<sup>asws</sup> of the Muslims, and he should seek Forgiveness for the believing men and the believing women. So when he is free from this, the *Muezzin* should stand, and he (the prayer leader) should pray *Salāt* with the people (leading them) in two *Rak'at*. He should recite in the first with Surah Al-Jumma (Chapter 62), and in the second (*Rak'at*) with Surah Al-Munafiqeen (Chapter 63)'.<sup>116</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا خَطَبَ الْإِمَامُ يَوْمَ الْجُمُعَةِ فَلَا يَنْبَغِي لِأَحَدٍ أَنْ يَتَكَلَّمَ حَتَّى يَقْرَعَ الْإِمَامُ مِنْ خُطْبَتِهِ وَ إِذَا فَرَغَ الْإِمَامُ مِنَ الْخُطْبَتَيْنِ تَكَلَّمَ مَا بَيْنَهُ وَ بَيْنَ أَنْ تُقَامَ الصَّلَاةُ فَإِنْ سَمِعَ الْقِرَاءَةَ أَوْ لَمْ يَسْمَعْ أَجْزَأَهُ .

<sup>115</sup> Al Kafi V 3 – The Book of Salāt CH 69 H 4

<sup>116</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 1

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the prayer leader addresses on the day of Friday, so it is not befitting for anyone that he speaks until the prayer leader is free from his sermon; and when the prayer leader is free from the two sermons, so you can speak in what is between it and the establishment of the *Salāt*. So whether you can hear the recitation or cannot hear, it would suffice'.<sup>117</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي مَرْيَمَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ خُطْبَةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْ قَبْلَ الصَّلَاةِ أَوْ بَعْدُ فَقَالَ قَبْلَ الصَّلَاةِ يَخْطُبُ ثُمَّ يُصَلِّي .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Usman Bin Isa,

(It has been narrated) from Abu Maryam, from Abu Ja'far<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the sermon of Rasool-Allah<sup>saww</sup>, was it before the *Salāt* or after it?' So he<sup>asws</sup> said: 'Before the *Salāt*'. He<sup>saww</sup> addressed, then he prayed *Salāt*'.<sup>118</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الصَّلَاةِ يَوْمَ الْجُمُعَةِ فَقَالَ أَمَّا مَعَ الْإِمَامِ فَرَكْعَتَانِ وَأَمَّا مَنْ يُصَلِّي وَحْدَهُ فَهِيَ أَرْبَعُ رَكَعَاتٍ بِمَنْزِلَةِ الظُّهْرِ يَعْنِي إِذَا كَانَ إِمَامًا يَخْطُبُ فَأَمَّا إِذَا لَمْ يَكُنْ إِمَامًا يَخْطُبُ فَهِيَ أَرْبَعُ رَكَعَاتٍ وَإِنْ صَلُّوا جَمَاعَةً .

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

'I asked Abu Abdullah<sup>asws</sup> about the *Salāt* on the day of Friday. So he<sup>asws</sup> said: 'As for with the prayer leader, so it is of two *Rak'at*, and as for the one who prays alone, so it is four *Rak'at*, at the status of Al-Zohr – meaning when there was a prayer leader addressing. So as for when there does not happen to be a prayer leader addressing, so it is of four *Rak'at*, and even if they are praying in a *Jam'at*'.<sup>119</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الْأَذَانُ الثَّلَاثُ يَوْمَ الْجُمُعَةِ بِدْعَةٌ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khazzaz, from Hafs Bin Giyas,

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'The third *Azan* on the day of Friday is an innovation'.<sup>120</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فِي خُطْبَةِ يَوْمِ الْجُمُعَةِ الْخُطْبَةُ الْأُولَى الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَعُورُهُ وَنَسْتَهْدِيهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Bureyd Bin Muawiya, from Muhammad Bin Muslim,

<sup>117</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 2

<sup>118</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 3

<sup>119</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 4

<sup>120</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 5

(It has been narrated) from Abu Ja'far<sup>asws</sup>: 'Regarding a sermon on the day of Friday, the first sermon – The Praise is for Allah<sup>azwj</sup>. We Praise Him<sup>azwj</sup>, and seek His<sup>azwj</sup> Assistance, and we seek His<sup>azwj</sup> Forgiveness, and seek His<sup>azwj</sup> Guidance, and we seek Refuge with Allah<sup>azwj</sup> from the evils of ourselves and from the sinfulness of our deeds. The one whom Allah<sup>azwj</sup> Guides, so there is no one to misguide him, and the one whom Allah<sup>azwj</sup> Lets to stray, so there is no guide for him.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَنْتَجِبُهُ لَوْلَايَتِهِ وَ اخْتَصَّه بِرِسَالَتِهِ وَ أَكْرَمَهُ بِالنَّبُوءَةِ أَمِيناً عَلَى غَيْبِهِ وَ رَحْمَةً لِلْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ عَلَيْهِمُ السَّلَامُ

And I testify that there is no god except for Allah<sup>azwj</sup> Alone, there being no associates for Him<sup>azwj</sup>; and I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup>, having Chosen him<sup>saww</sup> for His<sup>azwj</sup> Wilayah, and Specialised him<sup>saww</sup> with His<sup>azwj</sup> Message, and Honoured him<sup>saww</sup> with the Prophet-hood, being a trustee upon His<sup>azwj</sup> Hidden matters, and a mercy for the worlds. And Blessings be upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and greetings be upon them<sup>asws</sup>.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ أَحْوَفُكُمْ مِنْ عِقَابِهِ فَإِنَّ اللَّهَ يُنَجِّي مَنْ اتَّقَاهُ بِمَقَارَنَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَ لَا هُمْ يَحْزَنُونَ وَ يُكْرِمُ مَنْ خَافَهُ يَقْبِهِمْ شَرَّ مَا خَافُوا وَ يُلْقِيهِمْ نَصْرَةً وَ سُرُوراً

I hereby advise you, servants of Allah<sup>azwj</sup>, and caution you from His<sup>azwj</sup> Retribution, for if Allah<sup>azwj</sup> was to Emancipate someone with their<sup>asws</sup> places of salvation, neither would the evil touch them nor would they be grieving, and He<sup>azwj</sup> would Honour the ones who fear Him<sup>azwj</sup> by Saving them from the evil of what they are fearing and Cast upon them the freshness and cheerfulness.

وَ أَرَعِبْكُمْ فِي كِرَامَةِ اللَّهِ الدَّائِمَةِ وَ أَحْوَفُكُمْ عِقَابَهُ الَّذِي لَا انْقِطَاعَ لَهُ وَ لَا نَجَاةَ لِمَنْ اسْتَوْجَبَهُ فَلَا تَعْرَنُكُمْ الدُّنْيَا وَ لَا تَرْكَنُوا إِلَيْهَا فَإِنَّهَا دَارُ غُرُورٍ كَتَبَ اللَّهُ عَلَيْهَا وَ عَلَى أَهْلِهَا الْفَنَاءَ فَتَرَوْدُوا مِنْهَا الَّذِي أَكْرَمَكُمْ اللَّهُ بِهِ مِنَ التَّقْوَى وَ الْعَمَلِ الصَّالِحِ فَإِنَّهُ لَا يَصِلُ إِلَى اللَّهِ مِنْ أَعْمَالِ الْعِبَادِ إِلَّا مَا خَلَصَ مِنْهَا وَ لَا يَقْبَلُ اللَّهُ إِلَّا مِنَ الْمُتَّقِينَ

And I hereby encourage you regarding the eternal Benevolence of Allah<sup>azwj</sup> and I warn you of His<sup>azwj</sup> Retribution there being no interruption for it, nor a salvation for the one whom it is Obligated upon. So neither let the world deceive you nor incline towards it, for it is a house of deception. Allah<sup>azwj</sup> has Ordained destruction up it and upon its inhabitants. Thus, you should take such provisions from it which would make you be Honoured by Allah<sup>azwj</sup> with, from the piety and the righteous deeds, for nothing arrives to Allah<sup>azwj</sup> from the deeds of the servant except for what is sincere from it, nor does Allah<sup>azwj</sup> Accept except from the pious.

وَ قَدْ أَخْبَرَكَ اللَّهُ عَنْ مَنَازِلِ مَنْ آمَنَ وَ عَمَلِ صَالِحاً وَ عَنْ مَنَازِلِ مَنْ كَفَرَ وَ عَمَلِ فِي غَيْرِ سَبِيلِهِ وَ قَالَ ذَلِكَ يَوْمَ مَجْمُوعٍ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ. وَ مَا نُوحِرُهُ إِلَّا لِأَجْلِ مَعْدُودٍ. يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ فَمِنْهُمْ شَقِيٌّ وَ سَعِيدٌ. فَأَمَّا الَّذِينَ شَفَعُوا فِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَ شَهيقٌ. خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ فَعَّالٌ لِمَا يُرِيدُ. وَ أَمَّا الَّذِينَ سَعَدُوا فِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرٌ مَجْدُودٍ

And Allah<sup>azwj</sup> has Informed you about the status of the one who believe and does righteous deeds, and about the status of the one who denies and works in other than His<sup>azwj</sup> Way [11:103] **this is a day on which the people shall be gathered together and this is a day that shall be witnessed [11:104] And We do not Delay it but to an appointed term [11:105] On the Day when it shall come, no soul shall speak except by His Permission, then (some) of them shall be**

**miserable and (others) happy [11:106] So as to those who are miserable, they shall be in the Fire; for them shall be sighing and groaning in it [11:107] Abiding therein so long as the skies and the earth endure, except what your Lord so Desires; surely your Lord Does whatsoever He Wants to [11:108] And as to those who are made happy, they shall be in the garden, abiding in it for as long as the skies and the earth endure, except what your Lord so desires; a gift which shall never be cut off.**

نَسْأَلُ اللَّهَ الَّذِي جَمَعَنَا لِهَذَا الْجَمْعِ أَنْ يُبَارِكَ لَنَا فِي يَوْمِنَا هَذَا وَ أَنْ يَرْحَمَنَا جَمِيعاً إِنَّهُ عَلَي كُلِّ شَيْءٍ قَدِيرٌ إِنَّ كِتَابَ اللَّهِ أَصْدَقُ الْحَدِيثِ وَ أَحْسَنُ الْقَصَصِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ فَاسْمَعُوا طَاعَةَ اللَّهِ وَ أَنْصِتُوا ابْتِغَاءَ رَحْمَتِهِ

We hereby ask Allah<sup>azwj</sup> Who Gathered us for this gathering that He<sup>azwj</sup> Blesses us in this day of ours, and that He<sup>azwj</sup> should be Merciful upon us all, He<sup>azwj</sup> being Able upon everything. The Book of Allah<sup>azwj</sup> is the most Truthful of the Hadeeth, and the best of the stories. And Allah<sup>azwj</sup> Mighty and Majestic Said **[7:204] And when the Quran is recited, then listen to it and remain silent, perhaps Mercy may be Shown to you.** Thus listening is obedience to Allah<sup>azwj</sup> and remaining silent is seeking His<sup>azwj</sup> Mercy.

ثُمَّ اقْرَأْ سُورَةَ مِنَ الْقُرْآنِ وَ ادْعُ رَبَّكَ وَ صَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) وَ ادْعُ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ ثُمَّ تَجَلْسُ قَدَرٌ مَا تَمَكَّنْ هُنَيْهَةً ثُمَّ تَقُومُ فَتَقُولُ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا

Then recite a Chapter from the Quran and supplicate to your Lord<sup>azwj</sup> and send Blessings upon the Prophet<sup>saww</sup>, and supplicate for the believing men and the believing women. Then be seated for a while. Then you should be standing and saying, 'The Praise is for Allah<sup>azwj</sup>. We Praise Him<sup>azwj</sup> and seek His<sup>azwj</sup> Assistance, and we seek His<sup>azwj</sup> Forgiveness, and we seek His<sup>azwj</sup> Guidance, and we believe in Him<sup>azwj</sup>, and we Rely upon Him<sup>azwj</sup>, and we seek Refuge with Allah<sup>azwj</sup> from our own evils, and from the evilness of our deeds.

مَنْ يَهْدِي اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَ أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَسْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ وَ جَعَلَهُ رَحْمَةً لِلْعَالَمِينَ بِشِيرَاءٍ وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا مَنْ يُطِعِ اللَّهَ وَ رَسُولَهُ فَقَدْ رَشِدَ وَ مَنْ يَعْصِهِمَا فَقَدْ غَوَى

The one whom Allah<sup>azwj</sup> Guides so there is no straying for him, and the one whom He<sup>azwj</sup> Lets to stray so there is no guide for him. And I testify that there is no god except for Allah<sup>azwj</sup>, Alone, there being no associate for Him. And I testify that Muhammad<sup>saww</sup> is His<sup>azwj</sup> servant and His<sup>azwj</sup> Rasool<sup>saww</sup> **[9:33] He it is Who sent His Rasool with the Guidance and the Religion of the Truth, in order to prevail it over all Religions, even though the Polytheists may be averse to it,** and Made him<sup>saww</sup> as a mercy for the worlds, a herald of glad tidings and a warner, and an inviter to Allah<sup>azwj</sup> by His<sup>azwj</sup> Permission, and as a radiant lantern. The one who obeys Allah<sup>azwj</sup> and His<sup>azwj</sup> Rasool<sup>saww</sup> so he has been Guided, and the one who disobeys them both, so he has strayed.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي يُنْفَعُ بِطَاعَتِهِ مَنْ أَطَاعَهُ وَ الَّذِي يَضُرُّ بِمَعْصِيَتِهِ مَنْ عَصَاهُ الَّذِي إِلَيْهِ مَعَادُكُمْ وَ عَلَيْهِ حِسَابُكُمْ فَإِنَّ النَّفْوَ وَ صِيبَهُ اللَّهُ فِيكُمْ وَ فِي الَّذِينَ مِنْ قَبْلِكُمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ وَ إِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ كَانَ اللَّهُ غَنِيًّا حَمِيدًا

I hereby advise you, servants of Allah<sup>azwj</sup>, with the fear of Allah<sup>azwj</sup>. They will benefit, the ones who obey Him<sup>azwj</sup>, and they will be harmed, the ones who disobey Him<sup>azwj</sup>. To Him<sup>azwj</sup> is your return and upon Him<sup>azwj</sup> is your Reckoning, for the piety is an Advice of Allah<sup>azwj</sup> among you and among those who were before you. Allah<sup>azwj</sup> Mighty and Majestic Says **[4:131] and certainly We Enjoined those who were Given the Book before you and (We Enjoin) you too that you should be fear Allah; and if you disbelieve, then surely whatever is in the skies and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy**

انْتَفِعُوا بِمَوْعِظَةِ اللَّهِ وَ الزَّمُوا كِتَابَهُ فَإِنَّهُ أَنْبَغُ الْمَوْعِظَةِ وَ خَيْرُ الْأُمُورِ فِي الْمَعَادِ عَاقِبَتُهُ وَ لَقَدْ اتَّخَذَ اللَّهُ الْحُجَّةَ فَلَا يَهْلِكُ مَنْ هَلَكَ إِلَّا عَنْ بَيِّنَةٍ وَ لَا يَحْيَى مَنْ حَيَّ إِلَّا عَنْ بَيِّنَةٍ وَ قَدْ بَلَّغَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) الَّذِي أُرْسِلَ بِهِ فَالزَّمُوا وَصِيَّتَهُ وَ مَا تَرَكَ فِيكُمْ مِنْ بَعْدِهِ مِنَ الثَّقَلَيْنِ كِتَابِ اللَّهِ وَ أَهْلِ بَيْتِهِ الَّذِينَ لَا يَضِلُّ مَنْ تَمَسَّكَ بِهِمَا وَ لَا يَهْتَدِي مَنْ تَرَكَهُمَا

Benefit yourselves with the Advice of Allah<sup>azwj</sup> and necessitate His<sup>azwj</sup> Book, for it is the most eloquent of the Advice, and the best of the Instruction regarding the consequential return. And Allah<sup>azwj</sup> has Taken the argument, so the one being destroyed would not be destroyed except from proof, nor would a living one live except from proof, and Rasool-Allah<sup>saww</sup> had preached that which he<sup>saww</sup> had been Sent with. Therefore, necessitate his<sup>saww</sup> Advice, and whoever from among you all after him<sup>saww</sup>, neglects the two weighty things – the Book of Allah<sup>azwj</sup> and the People<sup>asws</sup> of his<sup>saww</sup> Household, these two, none would stray if he were to attach himself to these two, nor will he be guided the one who neglects these two.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ سَيِّدِ الْمُرْسَلِينَ وَ إِمَامِ الْمُتَّقِينَ وَ رَسُولِ رَبِّ الْعَالَمِينَ

O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup>, Your<sup>azwj</sup> servant and Your<sup>azwj</sup> Rasool<sup>saww</sup>, the chief of the Rasools<sup>sa</sup>, and the Imam<sup>asws</sup> of the pious, and a Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the worlds’.

ثُمَّ تَقُولُ اللَّهُمَّ صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَ وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ ثُمَّ تُسَمِّي الْأَئِمَّةَ حَتَّى تَنْتَهِيَ إِلَى صَاحِبِكَ ثُمَّ تَقُولُ افْتَحْ لَهُ فَتَحًا يَسِيرًا وَ أَنْصُرْهُ نَصْرًا عَزِيمًا اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ وَ سُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةً أَحَدٍ مِنَ الْخَلْقِ

Then you should be saying, O Allah<sup>azwj</sup>! Send Blessings upon Amir Al-Momineen<sup>asws</sup>, and a successor<sup>asws</sup> of Rasool<sup>saww</sup> of the Lord<sup>azwj</sup> of the worlds’. Then you should name the Imams<sup>asws</sup> until you end up to your Master<sup>asws</sup>. Then you should be saying, ‘Grant victory to him<sup>asws</sup> an easy victory and Help him<sup>asws</sup> with a mighty Help. O Allah<sup>azwj</sup>! Overcome (the other religions) by him<sup>asws</sup> Your<sup>azwj</sup> Religion, and the Sunnah of Your<sup>azwj</sup> Prophet<sup>saww</sup> until there does not remain anything concealed from the truth out of fear of anyone from the people.

اللَّهُمَّ إِنَّا نَرْغِبُ إِلَيْكَ فِي دَوْلَةِ كَرِيمَةٍ تُعِزُّ بِهَا الْإِسْلَامَ وَ أَهْلَهُ وَ تُذِلُّ بِهَا النِّفَاقَ وَ أَهْلَهُ وَ تَجْعَلُنَا فِيهَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَ الْفَادَةِ فِي سَبِيلِكَ وَ تَرْزُقُنَا بِهَا كَرَامَةَ الدُّنْيَا وَ الْآخِرَةِ اللَّهُمَّ مَا حَمَلْتَنَا مِنَ الْحَقِّ فَعَرَّفْنَاكَهُ وَ مَا قَصَرْنَا عَنْهُ فَعَلَّمْنَاكَ

O Allah<sup>azwj</sup>! We wish to You<sup>azwj</sup> regarding the benevolent government to strengthen by it Al-Islam and its people, and to humiliate by it the hypocrisy and its people, and Make us in it to be from the ones who invite to Your<sup>azwj</sup> obedience, and leaders in Your<sup>azwj</sup> Way, and Grace us by it the prestige of the world and the Hereafter. O Allah<sup>azwj</sup>! Whatever You<sup>azwj</sup> Have Loaded us with from the truth, so Make us to understand it, and whatever we are deficient from it, so Teach us it’.

ثُمَّ يُدْعُو اللَّهَ عَلَى عَدُوِّهِ وَ يَسْأَلُ لِنَفْسِهِ وَ أَصْحَابِهِ ثُمَّ يَرْفَعُونَ أَيْدِيَهُمْ فَيَسْأَلُونَ اللَّهَ حَوَائِجَهُمْ كُلَّهَا حَتَّى إِذَا فَرَغَ مِنْ ذَلِكَ قَالَ اللَّهُمَّ اسْتَجِبْ لَنَا وَ يَكُونُ آخِرَ كَلَامِهِ أَنْ يَقُولَ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ النَّبْغِي يَعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ

Then he (the prayer leader) should supplicate to Allah<sup>azwj</sup> against His<sup>azwj</sup> enemies, and he should ask for himself and his companions. Then they (the people) should be raising their hands, so they should be asking Allah<sup>azwj</sup> for their needs, all of them, until when they are free from that, he should say, ‘O Allah<sup>azwj</sup>! Answer us!’, and it should happen to be the last of his speech that he should be saying **[16:90] Surely Allah Enjoins the doing of justice and the doing of good (to others) and the giving to the near of kin, and He Forbids the immorality and the evil and the rebellion; He Admonishes you that you may be mindful.**

ثُمَّ يَقُولُ اللَّهُمَّ اجْعَلْنَا مِمَّنْ تَذَكَّرَ فَتَنْفَعُهُ الذِّكْرَى ثُمَّ يَنْزِلُ .

Then he should be saying, ‘O Allah<sup>azwj</sup>! Make us to be from the ones who are mindful so the Reminder benefitted him’. Then you should descend (end the sermon).<sup>121</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الْجُمُعَةِ فَقَالَ بِأَذَانٍ وَ إِقَامَةٍ يَخْرُجُ الْإِمَامُ بَعْدَ الْأَذَانِ فَيَصْعَدُ الْمُنْبَرِ وَ يَخْطُبُ لَا يُصَلِّي النَّاسُ مَا دَامَ الْإِمَامُ عَلَى الْمُنْبَرِ ثُمَّ يَقْعُدُ الْإِمَامُ عَلَى الْمُنْبَرِ فَذَرَّ مَا يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَقُومُ فَيَقْتَبِحُ خُطْبَتَهُ ثُمَّ يَنْزِلُ فَيُصَلِّي بِالنَّاسِ ثُمَّ يَقْرَأُ بِهِمْ فِي الرَّكْعَةِ الْأُولَى بِالْجُمُعَةِ وَ فِي الثَّانِيَةِ بِالْمُنَافِقِينَ .

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

‘I asked him<sup>asws</sup> about the Friday (*Salāt*). So he<sup>asws</sup> said: ‘By an *Azan* and an *Iqamah*. The prayer leader would come out after the *Azan*, so he would ascend the pulpit and address. The people should not pray *Salāt* for as long as the prayer leader is upon the pulpit. Then the prayer leader should sit upon the pulpit for a measurement of what it takes to recite **[112:1] Say He Allah is One** (Chapter 112). Then he should be standing, so he should open his sermon, then descend. So he should pray *Salāt* with the people (leading them), then recite with them in the first *Rak’at* with the (Surah) Al-Jumma (Chapter 62), and in the second (*Rak’at*) with the (Surah) Al-Munafiqeen (Chapter 63).<sup>122</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَبِي سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ فِي الْعِيدَيْنِ وَ الْجُمُعَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Ibn Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic **[7:31] O Children of Adam! Take to your adornments at every Masjid.** He<sup>asws</sup> said: ‘During the two Eids and the Friday’.<sup>123</sup>

<sup>121</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 6

<sup>122</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 7

<sup>123</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 8



عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كُلُّ وَاعِظٍ قِبْلَةٌ يَعْني إِذَا خَطَبَ الْإِمَامُ النَّاسَ يَوْمَ الْجُمُعَةِ يَنْبَغِي لِلنَّاسِ أَنْ يَسْتَقْبِلُوهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Every preacher is a Qiblah, meaning when the prayer leader addresses the people on the day of Friday, it is befitting for the people that they face towards him'.<sup>124</sup>

### بابُ الْقِرَاءَةِ يَوْمَ الْجُمُعَةِ وَتَلَاتِهَا فِي الصَّلَوَاتِ

## Chapter 71 – The recitation on the day of Friday and its night in the *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ لَيْسَ فِي الْقِرَاءَةِ شَيْءٌ مَوْقُوتٌ إِلَّا الْجُمُعَةُ تُقْرَأُ بِالْجُمُعَةِ وَ الْمُنَافِقِينَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'There is nothing fixed regarding the recitation except for the Friday. You should recite with the (Surah) Al-Jumma (Chapter 62), and the (Surah) Al-Munafiqeen (Chapter 63)'.<sup>125</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَقْرَأُ فِي لَيْلَةِ الْجُمُعَةِ بِالْجُمُعَةِ وَ سَبَّحِ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي الْفَجْرِ بِسُورَةِ الْجُمُعَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الْجُمُعَةِ بِالْجُمُعَةِ وَ الْمُنَافِقِينَ .

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

'Abu Abdullah<sup>asws</sup> said: 'Recite during the night of Friday with the (Surah) Al-Jumma (Chapter 62), and **[87:1] Glorify the name of your Lord, the Most High** (Chapter 87); and Al-Fajr (*Salāt*) with Surah Al-Jumma (Chapter 62), and **[112:1] Say He Allah is One** (Chapter 112); and during the Friday (*Salāt*), with the (Surah) Al-Jumma (Chapter 62) and Al-Munafiqeen (Chapter 63)'.<sup>126</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ أَبِي حَمْرَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) بِمَا أَقْرَأُ فِي صَلَاةِ الْفَجْرِ فِي يَوْمِ الْجُمُعَةِ فَقَالَ أَقْرَأُ فِي الْأُولَى بِسُورَةِ الْجُمُعَةِ وَ فِي الثَّانِيَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ أَقْبَتُ حَتَّى تَكُونَ سَوَاءً .

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

'I said to Abu Abdullah<sup>asws</sup>, 'With what should I recite in Al-Fajr *Salāt* during the day of Friday?' So he<sup>asws</sup> said: 'Recite in the first (*Rak'at*) with Surah Al-Jumma

<sup>124</sup> Al Kafi V 3 – The Book of Salāt CH 70 H 9

<sup>125</sup> Al Kafi V 3 – The Book of Salāt CH 71 H 1

<sup>126</sup> Al Kafi V 3 – The Book of Salāt CH 71 H 2

(Chapter 62), and in the second (*Rak'at*) with **[112:1] Say He Allah is One** (Chapter 112), the perform *Qunut* until they both happen to be the same'.<sup>127</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ اللَّهَ أَكْرَمَ بِالْجُمُعَةِ الْمُؤْمِنِينَ فَسَنَّهَا رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِشَارَةٍ لَهُمْ وَ الْمُنَافِقِينَ تَوْبِيخًا لِلْمُنَافِقِينَ وَ لَا يَنْبَغِي تَرْكُهَا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ .

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Jameel, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Allah<sup>azwj</sup> Honoured the Believers with (Surah) Al-Jumma, so Rasool-Allah<sup>saww</sup> gave glad tidings to them; and (Surah) Al-Munafiqeen as a rebuke to the hypocrites, therefore it is not befitting to neglect it. So the one who neglects it deliberately, so there is no *Salāt* for him'.<sup>128</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الْقِرَاءَةِ فِي الْجُمُعَةِ إِذَا صَلَّيْتُ وَحْدِي أَرْبَعًا أَجْهَرُ بِالْقِرَاءَةِ فَقَالَ نَعَمْ وَ قَالَ أَقْرَأْ بِسُورَةِ الْجُمُعَةِ وَ الْمُنَافِقِينَ فِي يَوْمِ الْجُمُعَةِ .

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

'I asked Abu Abdullah<sup>asws</sup> about the recitation in the Friday (*Salāt*) when one prays alone four (*Rak'at*), would he be loud with the recitation?' So he<sup>asws</sup> said: 'Yes'. And he<sup>asws</sup> said: 'Recite with Surah Al-Jumma (Chapter 62), and Al-Mufiqeen (Chapter 63) during the day of Friday'.<sup>129</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَام ) فِي الرَّجُلِ يُرِيدُ أَنْ يَقْرَأَ بِسُورَةِ الْجُمُعَةِ فِي الْجُمُعَةِ فَيَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ يَرْجِعُ إِلَى سُورَةِ الْجُمُعَةِ .

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

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>) regarding the man intending to recite with Surah Al-Jumma (Chapter 62), but he recites **[112:1] Say He Allah is One** (Chapter 112). He<sup>asws</sup> said: 'He should return to Surah Al-Jumma (Chapter 62)'.  
 وَ رُوِيَ أَيْضًا يُتِمُّهَا رَكَعَتَيْنِ ثُمَّ يَسْتَأْنِفُ .

And it is reported as well, '(He<sup>asws</sup> said): 'He should complete the two *Rak'at*, then re-commence'.<sup>130</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ صَلَّى الْجُمُعَةَ بِغَيْرِ الْجُمُعَةِ وَ الْمُنَافِقِينَ أَعَادَ الصَّلَاةَ فِي سَفَرٍ أَوْ حَضَرَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Umar Bin Yazeed who said,

<sup>127</sup> Al Kafi V 3 – The Book of Salāt CH 71 H 3

<sup>128</sup> Al Kafi V 3 – The Book of Salāt CH 71 H 4

<sup>129</sup> Al Kafi V 3 – The Book of Salāt CH 71 H 5

<sup>130</sup> Al Kafi V 3 – The Book of Salāt CH 71 H 6

'Abu Abdullah<sup>asws</sup> said: 'The one prays the Friday (*Salāt*) without (Surah) Al-Jumma (Chapter 62), and (Surah) Al-Munafiqeen (Chapter 63), should repeat the *Salāt*, whether during a journey or staying'.

وَرُوي لَا بَأْسَ فِي السَّفَرِ أَنْ يَقْرَأَ بِقُلِّ هُوَ اللهُ أَحَدٌ .

And it is reported, '(He<sup>asws</sup> said): 'There is no problem during the journey if he were to recite with [112:1] *Say He Allah is One* (Chapter 112)'.<sup>131</sup>

### باب الْقُنُوتِ فِي صَلَاةِ الْجُمُعَةِ وَالدُّعَاءِ فِيهِ

## Chapter 72 – The *Qunut* during the Friday *Salāt* and the supplication during it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْقُنُوتُ قُنُوتُ يَوْمِ الْجُمُعَةِ فِي الرَّكْعَةِ الْأُولَى بَعْدَ الْقِرَاءَةِ تَقُولُ فِي الْقُنُوتِ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبُّ الْعَرْشِ الْعَظِيمِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of our companions, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Qunut* on the day of Friday in the first *Rak'at* is after the recitation. You should be saying in the *Qunut*, 'There is no god except for Allah<sup>azwj</sup>, the Forebearing, the Benevolent. There is no god except for Allah<sup>azwj</sup> the Exalted, the Magnificent. There is no god except for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the seven skies and Lord<sup>azwj</sup> of the seven firmaments and whatever is therein and whatever is between them, and Lord<sup>azwj</sup> of the Magnificent Throne. And the Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا أَكْرَمْتَنَا بِهِ اللَّهُمَّ اجْعَلْنَا مِمَّنْ اخْتَرْتَهُ لِدِينِكَ وَخَلَقْتَهُ لَجَنَّتِكَ اللَّهُمَّ لَا تَرَعْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ .

O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> just as You<sup>azwj</sup> Guided us by him<sup>saww</sup>. O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> just as You<sup>azwj</sup> Honoured us with him<sup>saww</sup>. O Allah<sup>azwj</sup>! Make us to be from the ones You<sup>azwj</sup> Chose for Your<sup>azwj</sup> Religion and Created him<sup>saww</sup> for Your<sup>azwj</sup> Paradise. O Allah<sup>azwj</sup>! Do not Let our hearts to deviate after having Guided us, and Bestow Mercy upon us from Yourself<sup>azwj</sup>. You<sup>azwj</sup> the most Benevolent'.<sup>132</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ فِي قُنُوتِ الْجُمُعَةِ إِذَا كَانَ إِمَامًا قَنَتَ فِي الرَّكْعَةِ الْأُولَى وَإِنْ كَانَ يُصَلِّي أَرْبَعًا فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرُّكُوعِ .

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

<sup>131</sup> Al Kafi V 3 – The Book of Salāt CH 71 H 7

<sup>132</sup> Al Kafi V 3 – The Book of Salāt CH 72 H 1

'I heard Abu Abdullah<sup>asws</sup> saying regarding a *Qunut* of the Friday (*Salāt*): 'When there was a prayer leader perform *Qunut* in the first *Rak'at*; and if you were praying four (*Rak'at*), so (perform *Qunut*) in the second *Rak'at* before the *Rukū*'.<sup>133</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْفُتُوتُ يَوْمَ الْجُمُعَةِ فَقَالَ أَنْتَ رَسُولِي إِلَيْهِمْ فِي هَذَا إِذَا صَلَّيْتُمْ فِي جَمَاعَةٍ فِي الرُّكْعَةِ الْأُولَى وَ إِذَا صَلَّيْتُمْ وَحَدَانًا فِي الرُّكْعَةِ الثَّانِيَةِ قَبْلَ الرُّكُوعِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Aban, from Ismail Al Juhfy, from Umar Bin Hanzala who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The *Qunut* on the day of Friday'. So he<sup>asws</sup> said: 'You are my messenger to them in this when you pray *Salāt* in a *Jam'at*, so (it is) in the first *Rak'at*, and when you pray *Salāt* alone, so (it is) in the second *Rak'at* before the *Rukū*'.<sup>134</sup>

بَابُ مَنْ فَاتَتْهُ الْجُمُعَةُ مَعَ الْإِمَامِ

### Chapter 73 – The one who misses out on the Friday (*Salāt*) with the prayer leader

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَمَّنْ لَمْ يُدْرِكِ الْخُطْبَةَ يَوْمَ الْجُمُعَةِ قَالَ يُصَلِّي رَكْعَتَيْنِ فَإِنْ فَاتَتْهُ الصَّلَاةُ فَلَمْ يُدْرِكْهَا فَلْيُصَلِّ أَرْبَعًا وَ قَالَ إِذَا أَدْرَكَتَ الْإِمَامَ قَبْلَ أَنْ يَرْكَعَ الرَّكْعَةَ الْأَخِيرَةَ فَقَدْ أَدْرَكَتَ الصَّلَاةَ وَ إِنْ كُنْتَ أَدْرَكَتَهُ بَعْدَ مَا رَكَعَ فِيهِ الظُّهْرُ أَرْبَعٌ .

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

'I asked Abu Abdullah<sup>asws</sup> about the ones did not achieve the sermon on the day of Friday. He<sup>asws</sup> said: 'He should pray two *Rak'at*. But, if he misses the *Salāt* and does not achieve it, so let him pray four (*Rak'at*)'. And he<sup>asws</sup> said: 'When you achieve (being with) the prayer leader before he performs *Rukū* in the last *Rak'at*, so you have achieved the *Salāt*, and even if you achieve it after him having performed *Rukū*, so it is Al-Zohr of four (*Rak'at*)'.<sup>135</sup>

بَابُ النَّطْوَعِ يَوْمَ الْجُمُعَةِ

### Chapter 74 – The voluntary (*Salāt*) on the day of Friday

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ قَالَ أَبُو الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) الصَّلَاةُ النَّافِلَةُ يَوْمَ الْجُمُعَةِ سِتُّ رَكَعَاتٍ بُكْرَةً وَ سِتُّ رَكَعَاتٍ صَدْرَ النَّهَارِ وَ رَكَعَتَانِ إِذَا زَالَتِ الشَّمْسُ ثُمَّ صَلَّى الْفَرِيضَةَ وَ صَلَّى بَعْدَهَا سِتُّ رَكَعَاتٍ .

Ali, from Muhammad, and someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr who said,

<sup>133</sup> Al Kafi V 3 – The Book of Salāt CH 72 H 2

<sup>134</sup> Al Kafi V 3 – The Book of Salāt CH 72 H 3

<sup>135</sup> Al Kafi V 3 – The Book of Salāt CH 73 H 1

'Abu Al-Hassan<sup>asws</sup> said: The optional *Salāt* on the day of Friday is of six *Rak'at* early morning, and six *Rak'at* in the middle of the day, and two *Rak'at* when the sun (starts to) decline. Then pray the Obligatory *Salāt* and pray six *Rak'at* after it'.<sup>136</sup>

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُرَادِ بْنِ خَارِجَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَمَا أَنَا فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ وَكَانَتِ الشَّمْسُ مِنَ الْمَشْرِقِ بِمَقْدَارِهَا مِنَ الْمَغْرِبِ فِي وَقْتِ صَلَاةِ الْعَصْرِ صَلَّيْتُ سِتَّ رَكَعَاتٍ فَإِذَا انْتَفَخَ النَّهَارُ صَلَّيْتُ سِتًّا فَإِذَا زَاغَتِ الشَّمْسُ أَوْ زَالَتْ صَلَّيْتُ رَكْعَتَيْنِ ثُمَّ صَلَّيْتُ الظُّهْرَ ثُمَّ صَلَّيْتُ بَعْدَهَا سِتًّا .

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Al Husayn Bin Al Mukhtar, from Ali Bin Abdul Aziz, from Murad Bin Kharjat who said,

'Abu Abdullah<sup>asws</sup> said: 'As for myself<sup>asws</sup>, so whenever it is the day of Friday, and the sun from the east is of its measurement from the west during the time of Al-Asr *Salāt*, you should pray six *Rak'at*. So when the day swells, you should pray six (*Rak'at*). So when the sun dips or declines, you should pray two *Rak'at*, then you should pray Al-Zohr (*Salāt*), then you should pray six (*Rak'at*) after it'.<sup>137</sup>

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ أَوْ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) إِذَا كُنْتَ شَاكًا فِي الزَّوَالِ فَصَلِّ رَكْعَتَيْنِ فَإِذَا اسْتَيْقَنْتَ فَأَبْدَأْ بِالْفَرِيضَةِ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, or from Muhammad Bin Sinan, from Ibn Muskan, from Abdullah Bin Ajlan who said,

'Abu Ja'far<sup>asws</sup> said: 'If you were in doubt regarding the midday, so pray two *Rak'at*. But when you are convinced, so begin with the Obligatory (*Salāt*)'.<sup>138</sup>

## باب نَوَائِرِ الْجُمُعَةِ

### Chapter 75 – Miscellaneous regarding the Friday

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ تَقُولُ فِي آخِرِ سَجْدَةٍ مِنَ النَّوَائِلِ بَعْدَ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَاسْمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَغْفِرَ لِي ذُنُوبِي الْعَظِيمِ سَبْعًا .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suuweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'You should be saying during the last *Sajdah* from the optional (*Salāt*) after Al-Maghrib on the night of Friday, 'O Allah<sup>azwj</sup>! I ask You<sup>azwj</sup> by Your<sup>azwj</sup> Benevolent Face and Your<sup>azwj</sup> Magnificent Name that You<sup>azwj</sup> should Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and that You<sup>azwj</sup> should Forgive my grave sins for me' – seven (times)'.<sup>139</sup>

<sup>136</sup> Al Kafi V 3 – The Book of Salāt CH 74 H 1

<sup>137</sup> Al Kafi V 3 – The Book of Salāt CH 74 H 2

<sup>138</sup> Al Kafi V 3 – The Book of Salāt CH 74 H 3

<sup>139</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 1

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَكْثَرُوا مِنَ الصَّلَاةِ عَلَيَّ فِي اللَّيْلَةِ الْعَرَاءِ وَ الْيَوْمِ الْأَزْهَرِ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ فَسُئِلَ إِلَى كَمْ الْكَثِيرُ قَالَ إِلَى مِائَةٍ وَ مَا زَادَتْ فَهُوَ أَفْضَلُ .

Ali Bin Muhammad, and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'Frequent from the (sending of) Blessings upon me<sup>saww</sup> during the dark night and the brilliant day, on the night of Friday and the day of Friday'. So he<sup>asws</sup> was asked, 'Up to how much is the 'frequent'? He<sup>asws</sup> said: 'Up to one hundred, and whatever exceeds, so it is superior'.<sup>140</sup>

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ بَزِيدِ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنِ الْمُفَضَّلِ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ مَا مِنْ شَيْءٍ يُعْبَدُ اللَّهُ بِهِ يَوْمَ الْجُمُعَةِ أَحَبَّ إِلَيَّ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ .

Muhammad Bin Abu Abdullah, from Muhammad Bin Hassan, from Al Hassan Bin Al Husayn, from Ali Bin Abdullah, from Yazeed Bin Is'haq, from Haroun Bin Kharjat, from Al Mufazzal,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There is nothing which Allah<sup>azwj</sup> is worshipped with on the day of Friday which is more beloved to me<sup>asws</sup> than the (sending of) Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'.<sup>141</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ رَفَعَهُ قَالَ قَالَ إِذَا صَلَّيْتَ يَوْمَ الْجُمُعَةِ فَقُلْ

Ali Bin Muhammad, from Sahl Bin Ziyad, raising it, said,

'He<sup>asws</sup> said: 'When you pray *Salāt* of the day of Friday, so say,

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَوْصِيَاءِ الْمَرْضِيِّينَ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامُ عَلَيْهِمْ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

'O Allah<sup>azwj</sup>! Send Blessings upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, the successors<sup>asws</sup>, the ones Pleased with, with the most superior of Your<sup>azwj</sup> Blessings, and Bless upon them with the most superior of Your<sup>azwj</sup> Blessings, and the greetings be upon him<sup>saww</sup> and upon them<sup>asws</sup>, and the Mercy of Allah<sup>azwj</sup> and His<sup>azwj</sup> Blessings'.

فَإِنَّهُ مَنْ قَالَهَا فِي دُبُرِ الْعَصْرِ كَتَبَ اللَّهُ لَهُ مِائَةَ أَلْفِ حَسَنَةٍ وَ مَحَا عَنْهُ مِائَةَ أَلْفِ سَيِّئَةٍ وَ قَضَى لَهُ بِهَا مِائَةَ أَلْفِ حَاجَةٍ وَ رَفَعَ لَهُ بِهَا مِائَةَ أَلْفِ دَرَجَةٍ

So the one who says it at the end of Al-Asr (*Salāt*), Allah<sup>azwj</sup> would Write a hundred thousand good deeds for him and Delete a hundred thousand sins from him, and

<sup>140</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 2

<sup>141</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 3

Fulfil a hundred thousand needs for him due to it, and Raise a hundred thousand Levels for him'.<sup>142</sup>

وَرُوِيَ أَنَّ مَنْ قَالَهَا سَبْعَ مَرَّاتٍ رَدَّ اللَّهُ عَلَيْهِ مِنْ كُلِّ عَبْدٍ حَسَنَةً وَكَانَ عَمَلُهُ فِي ذَلِكَ الْيَوْمِ مَقْبُولًا وَجَاءَ يَوْمَ الْقِيَامَةِ وَبَيْنَ عَيْنَيْهِ نُورٌ .

And it is reported that,

(He<sup>asws</sup> said): 'The one who says it seven times, Allah<sup>azwj</sup> Revert one good deed upon him from every servant, and his deeds during that day would be Acceptable, and he would come on the Day of Judgement, and in front of him would be a Light'.<sup>143</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ يُسْتَجَبُ أَنْ تُقْرَأَ فِي دُبْرِ الْعَدَاةِ يَوْمَ الْجُمُعَةِ الرَّحْمَنَ كُلَّهَا ثُمَّ تَقُولَ كُلَّمَا قُلْتَ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكذِّبَانِ لَا بَشِيءٍ مِنْ آلَانِكَ رَبِّ أَكْذَبٌ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Yahya, from Hammad Bin Usman who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'It is recommended that you recite at the end of the day on the day of Friday, (Surah) Al-Rahman (Chapter 55), all of it. Then you should be saying, every time you recited **[55:13] Which then of the Favours of your Lord will you two deny?**, 'There is nothing from Your<sup>azwj</sup> Favours, Lord<sup>azwj</sup>, do I deny'.<sup>144</sup>

وَ بِهِذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) مَنْ قَرَأَ الْكَهْفَ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ كَانَتْ كَفَّارَةً مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ .

And by this chain, from Ali Bin Mahziyar, from Ayoub Bin Nuh, from Muhammad Bin Abu Hamza who said,

'Abu Abdullah<sup>asws</sup> said: 'The one who recites (Surah) Al-Kahf (Chapter 18) during every night of Friday, it would be an expiation for what is between the Friday to the (next) Friday'.

قَالَ وَ رَوَى غَيْرُهُ أَيْضًا فِيمَنْ قَرَأَهَا يَوْمَ الْجُمُعَةِ بَعْدَ الظُّهْرِ وَ الْعَصْرِ مِثْلَ ذَلِكَ .

He (the narrator) said, 'And it is reported by others as well regarding the one who recites in on the day of Friday after Al-Zohr and Al-Asr (*Salāt*) – similar (Rewards) to that'.<sup>145</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ كَانَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) يُبَكِّرُ إِلَى الْمَسْجِدِ يَوْمَ الْجُمُعَةِ حِينَ تَكُونُ الشَّمْسُ قَدَرِ رُمَحٍ فَإِذَا كَانَ شَهْرُ رَمَضَانَ يَكُونُ قَبْلَ ذَلِكَ وَ كَانَ يَقُولُ إِنَّ لِي جُمُعَ شَهْرٍ رَمَضَانَ عَلَى جُمُعِ سَائِرِ الشُّهُورِ فَضْلًا كَفَضْلِ شَهْرِ رَمَضَانَ عَلَى سَائِرِ الشُّهُورِ .

Abu Ali Al Ashary, from Muhammad Bin Salim, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir who said,

<sup>142</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 4

<sup>143</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 5

<sup>144</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 6

<sup>145</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 7

'It was so that Abu Ja'far<sup>asws</sup> used to go to the Masjid on the day of Friday when the sun happened to be of a measure of a spear (the shadow). So when it was the Month of Ramazan, it happened to be before that. And he<sup>asws</sup> was saying that the Friday of a Month of Ramazan over the Fridays of the rest of the months has a merit like the merit of a Month of Ramazan over the rest of the months'.<sup>146</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمَنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ فِي رَجُلٍ أَدْرَكَ الْجُمُعَةَ وَ قَدِ ارْتَدَحَمَ النَّاسُ فَكَبَّرَ مَعَ الْإِمَامِ وَ رَكَعَ وَ لَمْ يَقْدِرْ عَلَى السُّجُودِ وَ قَامَ الْإِمَامُ وَ النَّاسُ فِي الرَّكْعَةِ الثَّانِيَةِ وَ قَامَ هَذَا مَعَهُمْ فَارَكَعَ الْإِمَامُ وَ لَمْ يَقْدِرْ هَذَا عَلَى الرَّكُوعِ فِي الرَّكْعَةِ الثَّانِيَةِ مِنَ الرَّحَامِ وَ قَدَرَ عَلَى السُّجُودِ كَيْفَ يَصْنَعُ

Ali Bin Ibrahim, from his father, and Ali Bin Muhammad Al Qasany, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

'I heard Abu Abdullah<sup>asws</sup> saying regarding a man who achieved the Friday (*Salāt*) and the people had thronged. So he exclaimed *Takbīr* with the prayer leader and performed Rukū, and he was not able upon the *Sajdah*, and the prayer leader stood and the people were in the second *Rak'at*, and this one arose with them. So the prayer leader performed Rukū and this one was not able upon the Rukū during the second *Rak'at* due to the overcrowding, and he was able upon the *Sajdah*. How should he deal with it?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَمَّا الرَّكْعَةُ الْأُولَى فَهِيَ إِلَى عِنْدِ الرَّكُوعِ تَامَّةٌ فَلَمَّا لَمْ يَسْجُدْ لَهَا حَتَّى دَخَلَ فِي الثَّانِيَةِ لَمْ يَكُنْ لَهُ ذَلِكَ فَلَمَّا سَجَدَ فِي الثَّانِيَةِ إِنْ كَانَ نَوَى هَذِهِ السَّجْدَةَ الَّتِي هِيَ الرَّكْعَةُ الْأُولَى فَقَدْ تَمَّتْ لَهُ الْأُولَى وَ إِذَا سَلَّمَ الْإِمَامُ قَامَ فَصَلَّى رَكْعَةً ثُمَّ يَسْجُدُ فِيهَا ثُمَّ يَتَشَهَّدُ وَ يُسَلِّمُ وَ إِنْ كَانَ لَمْ يَبْنُو أَنْ تَكُونَ تِلْكَ السَّجْدَةُ لِلرَّكْعَةِ الْأُولَى لَمْ تُجْزِ عَنْهُ الْأُولَى وَ لَا الثَّانِيَةَ .

So Abu Abdullah<sup>asws</sup> said: 'As for the first *Rak'at*, so it is complete up to the Rukū. So when he did not perform *Sajdah* to it until he entered into the second (*Rak'at*), that did not happen for him. So when he performed *Sajdah* during the second (*Rak'at*), if he had intended this to be a *Sajdah* which was in the first *Rak'at*, so the first (*Rak'at*) is completed for him. And when the prayer leader offers *Salam*, he should stand and pray one *Rak'at*, then he should perform *Sajdah* in it, then he should recite *Tashahhud*, and he should say *Salam* (greet). And if it was so that he did not intend that *Sajdah* to be the *Sajdah* for the first *Rak'at*, the first *Rak'at* would not be allowed for him, nor would the second (*Rak'at*)'.<sup>147</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَرْعُمُ بَعْضُ النَّاسِ أَنَّ النُّورَةَ يَوْمَ الْجُمُعَةِ مَكْرُوهَةٌ فَقَالَ لَيْسَ حَيْثُ ذَهَبَ أَيُّ طَهُورٍ أَطْهَرَ مِنَ النُّورَةِ يَوْمَ الْجُمُعَةِ .

Ali Bin Ibrahim, from Ahmad Bin Abu Abdullah, raising it, said,

'It was said to Abu Abdullah<sup>asws</sup>, 'Some people are claiming that the waxing on the day of Friday is disliked'. So he<sup>asws</sup> said: 'This is not where they are going (with it). Which cleanliness is more cleansing than the waxing on the day of Friday?'.<sup>148</sup>

<sup>146</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 8

<sup>147</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 9

<sup>148</sup> Al Kafi V 3 – The Book of Salāt CH 75 H 10