

# الكافي

## AL-KAFI

ج 3

Volume 3

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة  
الإسلام الكليني المتوفى سنة 329 هجرية

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 (6)

## TABLE OF CONTENTS

<b>THE BOOK OF <i>SALĀT</i> (6).....</b>	<b>1</b>
<b>CHAPTERS ON TRAVELLING.....</b>	<b>3</b>
Chapter 76 – Timing of the <i>Salāt</i> during the journey and the gathering between the two <i>Salāt</i> .....	3
Chapter 77 – A limit of the traveller at which he would shorten the <i>Salāt</i> .....	4
Chapter 78 – The one who intends the journey or comes back from a journey, when would the shortening or the complete (Salāt) be Obligated upon him?'	7
Chapter 79 – The traveller comes back to the city, how much <i>Salāt</i> would he shorten.....	9
Chapter 80 – The sailors, and the Hirers, and the hunters, and the man who goes out to his estate.....	10
Chapter 81 – The traveller enters into a <i>Salāt</i> of the staying-one.....	13
Chapter 82 – The voluntary (Salāt) during the journey .....	14
Chapter 83 – The <i>Salāt</i> (performed) in the ship .....	17
Chapter 84 – The optional <i>Salāt</i> .....	18
Chapter 85 – Preceding the optional (Salāt) and delaying it, and its payback, and the <i>Salāt</i> at forenoon .....	29
Chapter 86 – <i>Salāt</i> of (during) fear .....	35
Chapter 87 – The <i>Salāt</i> of the pursuit, and the cover, and the combat .....	38
Chapter 88 – <i>Salāt</i> of the two Eids and the sermon in these two .....	40

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

### أَبْوَابُ السَّفَرِ

## CHAPTERS ON TRAVELLING

### بَابُ وَقْتِ الصَّلَاةِ فِي السَّفَرِ وَالْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

#### Chapter 76 – Timing of the *Salāt* during the journey and the gathering between the two *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عِنْدَ الزَّوَالِ فَقُلْتُ بِأَبِي وَ أُمِّي وَقْتُ الْعَصْرِ فَقَالَ وَقْتُ مَا تَسْتَقِيلُ إِيَّاكَ فَقُلْتُ إِذَا كُنْتُ فِي غَيْرِ سَفَرٍ فَقَالَ عَلَى أَقْلٍ مِنْ قَدَمٍ ثَلَاثِي قَدَمٍ وَقْتُ الْعَصْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Safwan Al-Jammal who said,

'I prayed *Salāt* behind Abu Abdullah<sup>asws</sup> at midday, and I said, 'By my father and my mother! (What is) the time for *Al-Asr* (*Salāt*)?' So he<sup>asws</sup> said: 'The time when you kneel your camel'. So I said, 'When it was during other than a journey?' So he<sup>asws</sup> said: 'Upon less than one step (to) less than two-thirds of a step (shadow), it is time for *Al-Asr*'.<sup>1</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ مِسْمَعِ أَبِي سَيَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ وَقْتِ الظُّهْرِ فِي يَوْمِ الْجُمُعَةِ فِي السَّفَرِ فَقَالَ عِنْدَ زَوَالِ الشَّمْسِ وَ ذَلِكَ وَقْتُهَا يَوْمَ الْجُمُعَةِ فِي غَيْرِ السَّفَرِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Al Qasim, from Misma'a Abu Sayyar who said,

'I asked Abu Abdullah<sup>asws</sup> about the time for *Al-Zohr* (*Salāt*) on the day of Friday during the journey. So he<sup>asws</sup> said: 'At the (start of the) decline of the sun, and that is its time during the day of Friday, in other than a journey'.<sup>2</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِذَا كَانَ فِي سَفَرٍ أَوْ عَجَلَتْ بِهِ حَاجَةٌ يَجْمَعُ بَيْنَ الظُّهْرِ وَ الْعَصْرِ وَ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ

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: 'It was so that whenever Rasool-Allah<sup>saww</sup> was in a journey, or due to a reason of a need, would gather together *Al-Zohr* and *Al Asr* (*Salāt*), and between *Al-Maghrib* and *Al-Isha* (*Salāt*).

<sup>1</sup> Al Kafi V 3 – The Book Of *Salāt* CH 76 H 1

<sup>2</sup> Al Kafi V 3 – The Book Of *Salāt* CH 76 H 2

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) لَا بَأْسَ بِأَنْ تُعَجِّلَ عِشَاءَ الْأَخْرَةِ فِي السَّفَرِ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ .

He (the narrator) said, 'And he<sup>asws</sup> said: 'Abu Abdullah<sup>asws</sup> said: 'There is no problem with hastening the last Isha (Salāt) during the journey before the disappearing of the twilight (redness)'.<sup>3</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ كُنْتُ أَنَا وَ نَقَرٌ مِنْ أَصْحَابِنَا مُتْرَافِقِينَ فِيهِمْ مُبَسَّرٌ فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ فَارْتَحَلْنَا وَ نَحْنُ نَشْكُ فِي الزَّوَالِ فَقَالَ بَعْضُنَا لِبَعْضٍ فَاْمْشُوا بِنَا قَلِيلًا حَتَّى نَنْبِقْنَ الزَّوَالِ ثُمَّ نَصَلِّيْ فَفَعَلْنَا فَمَا مَشِينَا إِلَّا قَلِيلًا حَتَّى عَرَضَ لَنَا قِطَارُ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فَقُلْتُ أَتَى الْقِطَارُ فَرَأَيْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ فَقُلْتُ لَهُ صَلَّى لِي أَمْرًا جَدِّي فَصَلَّيْنَا الظُّهْرَ وَ الْعَصْرَ جَمِيعًا ثُمَّ ارْتَحَلْنَا فَذَهَبْتُ إِلَى أَصْحَابِي فَأَعْلَمْتُهُمْ ذَلِكَ.

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

'I and a number of our companions were in a group; among them was Muyassar in what is between Makkah and Al-Medina. So we rode and we were in doubt regarding the midday. So some of us said to the others, 'Walk a little with us until we are certain of the midday, then we should pray'. So we did, and we had not walked except for a little until there presented to us the caravan of Abu Abdullah<sup>asws</sup>. So I said, 'The caravan has come'. So I saw Muhammad Bin Ismail, and I said to him, 'Have you prayed *Salāt*?' So he said to me, 'My grandfather<sup>asws</sup> instructed us, so we prayed *Al-Zohr* and *Al-Asr* together, then we rode'. So I went over to my companions and let them know of that'.<sup>4</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) وَ قُتُّ الْمَغْرِبِ فِي السَّفَرِ إِلَى ثُلُثِ اللَّيْلِ وَ رُوِيَ أَيْضًا إِلَى نِصْفِ اللَّيْلِ .

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

'Abu Abdullah<sup>asws</sup> said: 'The timing for *Al-Maghrib* during the journey it up to a third of the night'. And it is reported as well, 'Up to half the night'.<sup>5</sup>

#### بَابُ حَدِّ الْمَسِيرِ الَّذِي تُقْصَرُ فِيهِ الصَّلَاةُ

### Chapter 77 – A limit of the traveller at which he would shorten the *Salāt*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ التَّقْصِيرُ فِي بَرِيدٍ وَ الْبَرِيدُ أَرْبَعَةُ فَرَاسِخٍ .

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'The shortening is in a *Bareyd*, and the *Bareyd* is of four Farsakhs (approximately 12 miles)'.<sup>6</sup>

<sup>3</sup> Al Kafi V 3 – The Book Of *Salāt* CH 76 H 3

<sup>4</sup> Al Kafi V 3 – The Book Of *Salāt* CH 76 H 4

<sup>5</sup> Al Kafi V 3 – The Book Of *Salāt* CH 76 H 5

وَعَنْهُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَدْنَى مَا يَقْصُرُ فِيهِ الْمُسَافِرُ فَقَالَ بَرِيدٌ .

And from him, from his father, from Ibn Abu Umeyr, from Abu Ayoub who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The least of what the traveler would be shortening (his *Salāt*) in?' So he<sup>asws</sup> said: 'A *Bareyd* (12 miles approx.)'.<sup>7</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَزَّازِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ بَيْنَا نَحْنُ جُلُوسٌ وَ أَبِي عِنْدَ وَالٍ لِيَنِي أُمِّيَّةَ عَلَى الْمَدِينَةِ إِذْ جَاءَ أَبِي فَجَلَسَ فَقَالَ كُنْتُ عِنْدَ هَذَا فَبُئِلْتُ فَسَأَلْتُهُمْ عَنِ التَّقْصِيرِ فَقَالَ قَائِلٌ مِنْهُمْ فِي ثَلَاثٍ وَ قَالَ قَائِلٌ مِنْهُمْ يَوْمٌ وَ لَيْلَةٌ وَ قَالَ قَائِلٌ مِنْهُمْ رَوْحَةٌ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya Al Khazzaz, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said 'While we<sup>asws</sup> were seated and my<sup>asws</sup> father<sup>asws</sup> was in the presence of a governor of the Clan of Umayya upon Al-Medina. When my<sup>asws</sup> father<sup>asws</sup> came over and was seated, so he<sup>asws</sup> said: 'I<sup>asws</sup> was in the presence of someone such as this, so he asked them about the shortening. So a speaker from them said, 'In three (days of travel)', and a speaker from them said, 'One day and night', and a speaker from them said, 'An early journey'.

فَسَأَلَنِي فَقُلْتُ لَهُ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) لَمَّا نَزَلَ عَلَيْهِ جِبْرَائِيلُ ( عَلَيْهِ السَّلَامُ ) بِالتَّقْصِيرِ قَالَ لَهُ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي كَمْ ذَلِكَ فَقَالَ فِي بَرِيدٍ قَالَ وَ أَيُّ شَيْءٍ الْبَرِيدُ قَالَ مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى قَيْءٍ وَ عَيْرٍ

So he asked me<sup>asws</sup>, and I<sup>asws</sup> said to him, 'When Jibraeel<sup>as</sup> descended unto Rasool-Allah<sup>saww</sup> with the shortening (of the *Salāt*). The Prophet<sup>saww</sup> to him<sup>as</sup>: 'In how much is that?' So he<sup>as</sup> said: 'In one *Bareyd* (12 miles)'. He<sup>saww</sup> said: 'And which this is Al-*Bareyd*?' He<sup>as</sup> said: 'What is between a shadow of (mount) Ayr to (mount) Wueyr'.

قَالَ ثُمَّ عَبْرْنَا زَمَانًا ثُمَّ رَأَى [رُؤْيِي] بَنُو أُمِّيَّةَ يَعْملُونَ أَعْلَامًا عَلَى الطَّرِيقِ وَ أَنَّهُمْ ذَكَرُوا مَا تَكَلَّمَ بِهِ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) فَذَرَعُوا مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى قَيْءٍ وَ عَيْرٍ ثُمَّ جَزَعُوهُ إِلَى اثْنَيْ عَشَرَ مِيلاً فَكَانَ ثَلَاثَةَ آلَافٍ وَ خَمْسَمِائَةَ ذِرَاعٍ كُلُّ مِيلٍ فَوْضَعُوا الْأَعْلَامَ فَلَمَّا ظَهَرَ بَنُو هَاشِمٍ غَيَّرُوا أَمْرَ بَنِي أُمِّيَّةَ غَيْرَةً لِأَنَّ الْحَدِيثَ هَاشِمِيٌّ فَوَضَعُوا إِلَى جَنْبِ كُلِّ عِلْمٍ عِلْمًا .

He<sup>saww</sup> said: 'Then the time passed. Then beholders saw the Clan of Umayya constructing signs upon the road, and they remembered what Abu Ja'far<sup>asws</sup> had spoken of, so they measure out what is between the shadow of (mount) Ayr up to (mount) Wueyr, and measured it to be twelve miles. So it happened to be three thousand and five hundred cubit for each mile. So they paced the signs. So when the Clan of Hashim were victorious, they changed it and the matter of the Clan of Umayya was changed, because the Hadeeth is Hashimite, so they placed to the side of each sign, a sign'.<sup>8</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ سُئِلَ عَنْ حَدِّ الْأَمْيَالِ النَّبِيُّ يَجِبُ فِيهَا التَّقْصِيرُ فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) جَعَلَ حَدَّ الْأَمْيَالِ مِنْ ظِلِّ

<sup>6</sup> Al Kafi V 3 – The Book Of *Salāt* CH 77 H 1

<sup>7</sup> Al Kafi V 3 – The Book Of *Salāt* CH 77 H 2

<sup>8</sup> Al Kafi V 3 – The Book Of *Salāt* CH 77 H 3

عَبْرَ إِلَى ظِلِّ وَعَيْرٍ وَ هُمَا جَبَلَانِ بِالْمَدِينَةِ فَإِذَا طَلَعَتِ الشَّمْسُ وَقَعَ ظِلُّ عَيْرٍ إِلَى ظِلِّ وَعَيْرٍ وَ هُوَ الْمَيْلُ الَّذِي وَضَعَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) عَلَيْهِ التَّقْصِيرَ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'He<sup>asws</sup> was asked about a limit of the miles which Obligated the shortening in it. So Abu Abdullah<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'A limit of the miles was made to be from the shade of (mount) Ayr up to the shade of (mount) Wueyr, and these two are mountains in Al-Medina. So when the sun emerged, the shadow of (mount) Ayr fell upon the shadow of (mount) Uweyr), and it is the mile which Rasool-Allah<sup>saww</sup> placed upon the shortening'.<sup>9</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجَبَلِيِّ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْمٍ خَرَجُوا فِي سَفَرٍ فَلَمَّا انْتَهَوْا إِلَى الْمَوْضِعِ الَّذِي يَجِبُ عَلَيْهِمْ فِيهِ التَّقْصِيرُ قَصَرُوا مِنَ الصَّلَاةِ فَلَمَّا صَارُوا عَلَى فَرَسَخَيْنِ أَوْ عَلَى ثَلَاثَةِ فَرَسَخٍ أَوْ أَرْبَعَةٍ تَخَلَّفَ عَنْهُمْ رَجُلٌ لَا يَسْتَقِيمُ لَهُمْ سَفَرُهُمْ إِلَّا بِهِ

A number of our companions, from Ahmad Bin Muhammad Al Barqu, from Muhammad Bin Aslam Al Jabaly, from Sabbah Al Haza'a, from Is'haq Bin Ammar who said,

'I said to Abu Al-Hassan<sup>asws</sup> about a group which went out in a journey. So when they ended up to the place in which the shortening would be Obligated upon them, they shortened the *Salāt*. So when they came to be upon two Farsakhs (6 miles), or upon three Farsakhs (9 miles), or four, a man was left behind from them, their journey not remaining straight for them except with him.

فَأَقَامُوا يَنْتَظِرُونَ مَجِيئَهُ إِلَيْهِمْ وَ هُمْ لَا يَسْتَقِيمُ لَهُمُ السَّفَرُ إِلَّا بِمَجِيئِهِ إِلَيْهِمْ فَأَقَامُوا عَلَى ذَلِكَ أَيَّامًا لَا يَدْرُونَ هَلْ يَمْضُونَ فِي سَفَرِهِمْ أَوْ يَنْصَرِفُونَ هَلْ يَنْبَغِي لَهُمْ أَنْ يَتِمُّوا الصَّلَاةَ أَوْ يُقْصِرُوا عَلَى تَقْصِيرِهِمْ

So they stayed awaiting his coming to them and the journey was not straight for them except with his coming to them. So they stayed upon that for days, not knowing whether they should be continuing in their journey or they should be dispersing. Is it befitting for them that they should be praying the complete *Salāt*, or they should be persisting upon their shortening?

قَالَ إِنْ كَانُوا بَلَّغُوا مَسِيرَةَ أَرْبَعَةِ فَرَسَخٍ فَلْيَقِيمُوا عَلَى تَقْصِيرِهِمْ أَقَامُوا أَمْ أَنْصَرَفُوا وَ إِنْ كَانُوا سَارُوا أَقَلَّ مِنْ أَرْبَعَةِ فَرَسَخٍ فَلْيَتِمُّوا الصَّلَاةَ أَقَامُوا أَوْ أَنْصَرَفُوا فَإِذَا مَضُوا فَلْيَقْصِرُوا.

He<sup>asws</sup> said: 'If it was that the journey had reached four Farsakhs (12 miles), so let them stay upon their shortening, whether they stay or disperse; and if it was so that they had journeyed for less than four Farsakhs (12 miles), so let them pray the complete *Salāt*, whether they stay or disperse. So when they continue, so let them shorten'.<sup>10</sup>

<sup>9</sup> Al Kafi V 3 – The Book Of *Salāt* CH 77 H 4

<sup>10</sup> Al Kafi V 3 – The Book Of *Salāt* CH 77 H 5

بَابُ مَنْ يُرِيدُ السَّفَرَ أَوْ يَقْدَمُ مِنْ سَفَرٍ مَتَى يَجِبُ عَلَيْهِ التَّقْصِيرُ أَوْ التَّمَامُ

## Chapter 78 – The one who intends the journey or comes back from a journey, when would the shortening or the complete (Salāt) be Obligated upon him?’

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّجُلُ يُرِيدُ السَّفَرَ مَتَى يَقْصُرُ قَالَ إِذَا تَوَارَى مِنَ الْبُيُوتِ قَالَ قُلْتُ الرَّجُلُ يُرِيدُ السَّفَرَ فَيَخْرُجُ حِينَ تَزُولُ الشَّمْسُ قَالَ إِذَا خَرَجْتَ فَصَلِّ رَكْعَتَيْنِ .

Muhammad Bin Yahy, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘A man intends the journey, when should he shorten (the Salāt)?’ He<sup>asws</sup> said, ‘When he loses sight of the houses’. I said, ‘The man intends the journey, so he goes out when the sun (starts to) decline’. He<sup>asws</sup> said: ‘When he goes out, so he prays two Rak’at of Salāt’.

وَرَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ صَفْوَانَ وَ فَضَالَهٗ عَنِ الْعَلَاءِ مِثْلَهُ .

And Al-Husayn Bin Saeed reported from Safwan and Fazalat, from Al-A'ala – similar to it.<sup>11</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِذَا زَالَتْ الشَّمْسُ وَ أَنْتَ فِي الْمَصْرِ وَ أَنْتَ تُرِيدُ السَّفَرَ فَأَتِمَّ فَإِذَا خَرَجْتَ بَعْدَ الزَّوَالِ قَصِّرِ الْعَصْرَ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

‘I heard Al-Reza<sup>asws</sup> saying: ‘When the sun (starts to) decline and you are inside the city, and you are intending the journey, so pray complete (Salāt). But when you go out after the midday, so shorten Al-Asr (Salāt)’.<sup>12</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ بَشِيرِ النَّبَالِ قَالَ خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) حَتَّى أَتَيْنَا الشَّجْرَةَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَا نَبَالُ قُلْتُ لَبَّيْكَ قَالَ إِنَّهُ لَمْ يَجِبْ عَلَيَّ أَحَدٍ مِنْ أَهْلِ هَذَا الْعَسْكَرِ أَنْ يُصَلِّيَ أَرْبَعًا غَيْرِي وَ غَيْرِكَ وَ ذَلِكَ أَنَّهُ دَخَلَ وَ قُتِ الصَّلَاةُ قَبْلَ أَنْ نَخْرُجَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Dawood Bi Farqad, from Basheer Al Nabbal who said,

‘I went out with Abu Abdullah<sup>asws</sup> until we came to Al-Shajara. So Abu Abdullah<sup>asws</sup> said to me: ‘O Nabbal!’ I said, ‘At your service!’ He<sup>asws</sup> said: ‘It is not Obligatory upon anyone from the people of this camp that he should be praying four (Rak’at of Salāt) apart from me<sup>asws</sup> and you, and that is because the time for Salāt came up before we went out’.<sup>13</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ يَدْخُلُ مِنْ سَفَرِهِ وَ قَدْ دَخَلَ وَ قُتِ الصَّلَاةُ قَالَ يُصَلِّي رَكْعَتَيْنِ فَإِذَا خَرَجَ إِلَى سَفَرٍ وَ قَدْ دَخَلَ وَ قُتِ الصَّلَاةُ فَلْيُصَلِّ أَرْبَعًا .

<sup>11</sup> Al Kafi V 3 – The Book Of Salāt CH 78 H 1

<sup>12</sup> Al Kafi V 3 – The Book Of Salāt CH 78 H 2

<sup>13</sup> Al Kafi V 3 – The Book Of Salāt CH 78 H 3

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

'I asked Abu Abdullah<sup>asws</sup> about a man who came over from his journey and the time for *Salāt* had come up. He<sup>asws</sup> said: 'He should pray two *Rak'at* of *Salāt*. But when he goes out on a journey and the time for the *Salāt* had come up, so let him pray a *Salāt* of four (*Rak'at*)'.<sup>14</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبرَاهِيمَ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مُسَافِراً ثُمَّ يَفْتَدِمُ فَيَدْخُلُ بَيْوتَ الْكُوفَةِ أَوْ يَتِمُّ الصَّلَاةَ أَمْ يَكُونُ مُقْصِراً حَتَّى يَدْخُلَ أَهْلَهُ قَالَ بَلْ يَكُونُ مُقْصِراً حَتَّى يَدْخُلَ أَهْلَهُ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, and Muhammad Bin Ismail, from Al Fazl Bin ShAzaan altogether, from Safwan Bin Yahya, from Is'haq Bin Ammar,

(It has been narrated) from Abu Ibrahim<sup>asws</sup> (7<sup>th</sup> Imam<sup>asws</sup>), said, 'I asked him<sup>asws</sup> about the man who happens to be a travelling. Then he returns and comes to the houses of Al-Kufa. Should he pray the complete *Salāt* or should he shorten until he comes over to his family?' He<sup>asws</sup> said: 'But he should be shortening until he comes over to his family'.<sup>15</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَبَّاسِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ صَلَّى وَ هُوَ مُسَافِرٌ فَأَتَمَّ الصَّلَاةَ قَالَ إِنْ كَانَ فِي وَفْتٍ فَلْيُعِدْ وَ إِنْ كَانَ الْوَقْتُ قَدْ مَضَى فَلَا .

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

'I asked Abu Abdullah<sup>asws</sup> about a man who prays *Salāt* and he is a traveller, but he prays complete *Salāt*. He<sup>asws</sup> said: 'If he was within the allotted time, so let him repeat; and if it was missed and has expired, so no'.<sup>16</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لَهُ رَجُلٌ فَأَتَمَّ صَلَاةً مِنْ صَلَاةِ السَّفَرِ فَذَكَرَهَا فِي الْحَضَرِ قَالَ يَقْضِي مَا فَاتَهُ كَمَا فَاتَهُ إِنْ كَانَتْ صَلَاةَ السَّفَرِ أَدَاهَا فِي الْحَضَرِ مِثْلَهَا وَ إِنْ كَانَتْ صَلَاةَ الْحَضَرِ فَلْيَقْضِ فِي السَّفَرِ صَلَاةَ الْحَضَرِ كَمَا فَاتَتْهُ .

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

'I said to him<sup>asws</sup>, 'A man who misses out of a *Salāt* from the *Salāts* of the journey, so he remembers it during the staying'. He<sup>asws</sup> said: 'He should fulfil what he missed as if he missed out as if it was a *Salāt* of the journey. He should pay it back during the staying, the like of it. And if it was a *Salāt* of the staying (being at home), so let him pay it back during the journey like the *Salāt* of the staying, just as he had missed it'.<sup>17</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَظْطِينِ عَنْ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ خَرَجَ فِي سَفَرٍ ثُمَّ تَبَدَّى لَهُ الْإِقَامَةُ وَ هُوَ فِي صَلَاتِهِ قَالَ يَتِمُّ إِذَا بَدَتْ لَهُ الْإِقَامَةُ .

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

<sup>14</sup> Al Kafi V 3 – The Book Of *Salāt* CH 78 H 4

<sup>15</sup> Al Kafi V 3 – The Book Of *Salāt* CH 78 H 5

<sup>16</sup> Al Kafi V 3 – The Book Of *Salāt* CH 78 H 6

<sup>17</sup> Al Kafi V 3 – The Book Of *Salāt* CH 78 H 7



(It has been narrated) from Abu Al-Hassan<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about a man who goes out in a journey, then the staying changes for him (the limit of 10 days) and he is in his *Salāt*. He<sup>asws</sup> said: 'He should pray complete *Salāt* when the staying (conditions) changes for him' (see the Ahadith in the following chapter).<sup>18</sup>

### باب الْمُسَافِرِ يَفْدُمُ الْبُلْدَةَ كَمْ يَقْصِرُ الصَّلَاةَ

## Chapter 79 – The traveller comes back to the city, how much *Salāt* would he shorten

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ قُلْتُ لَهُ أَرَأَيْتَ مَنْ قَدِمَ بُلْدَةً إِلَى مَتَى يَنْبَغِي لَهُ أَنْ يَكُونَ مُقْصِراً وَ مَتَى يَنْبَغِي لَهُ أَنْ يُتِمَّ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What is your<sup>asws</sup> view of the one who comes back to a city, up to when is it befitting for him that he would happen to be shortening (the *Salāt*), or when would it be befitting for him that he prays complete (Salāt)?'

قَالَ إِذَا دَخَلْتَ أَرْضاً فَأَيَقَنْتَ أَنَّ لَكَ بِهَا مَقَاماً عَشْرَةَ أَيَّامٍ فَأَتِمَّ الصَّلَاةَ وَ إِنْ لَمْ تَدْرِ مَا مَقَامُكَ بِهَا تَقُولُ غَدًا أَخْرُجُ أَوْ بَعْدَ غَدٍ فَقْصِرْ مَا بَيْنَكَ وَ بَيْنَ أَنْ يَمْضِيَ شَهْرٌ فَإِذَا تَمَّ لَكَ شَهْرٌ فَأَتِمَّ الصَّلَاةَ وَ إِنْ أَرَدْتَ أَنْ تَخْرُجَ مِنْ سَاعَتِكَ .

He<sup>asws</sup> said: 'When you enter a land, so you are convinced that for you there is a stay of ten days in it, so pray complete *Salāt*; and if you do not know what your stay would be in it, you are saying, 'I shall go out tomorrow, of the day after tomorrow', so shorten (the *Salāt*) what is between you and your going, for a month. So when a month is complete for you, then pray the complete the *Salāt*, and even if you intend to go out from that very moment'.<sup>19</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الرَّجُلِ يَكُونُ بِالْبَصْرَةِ وَ هُوَ مِنْ أَهْلِ الْكُوفَةِ لَهُ بِهَا دَارٌ وَ مَنْزِلٌ قَيْمٌ بِالْكُوفَةِ وَ إِنَّمَا هُوَ مُجْتَازٌ لَا يُرِيدُ الْمَقَامَ إِلَّا بِقَدْرِ مَا يَنْجَهَرُ يَوْمًا أَوْ يَوْمَيْنِ قَالَ يُقِيمُ فِي جَانِبِ الْمِصْرِ وَ يَقْصِرُ قُلْتُ فَإِنْ دَخَلَ أَهْلُهُ قَالَ عَلَيْهِ التَّمَامُ .

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

'I asked Abu Abdullah<sup>asws</sup> about the man who happens to be in Al-Basra and he is from the people of Al-Kufa, there being a house for him in it, and a lodging. So he passes by Al-Kufa, and rather he is just passing by, not intending the staying except of a measurement of preparing for a day or two days. He<sup>asws</sup> said: 'He stays in the side of the city and he shortens (the *Salāt*)'. I said, 'Supposing he goes over to his family?' He<sup>asws</sup> said: 'Upon him is the complete (Salāt)'.<sup>20</sup>

<sup>18</sup> Al Kafi V 3 – The Book Of *Salāt* CH 78 H 8

<sup>19</sup> Al Kafi V 3 – The Book Of *Salāt* CH 79 H 1

<sup>20</sup> Al Kafi V 3 – The Book Of *Salāt* CH 79 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ قَالَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ أَنَا أَسْمَعُ عَنِ الْمُسَافِرِ إِنْ حَدَّثَ نَفْسَهُ بِإِقَامَةِ عَشْرَةِ أَيَّامٍ قَالَ فَلْيَتِمَّ الصَّلَاةَ وَ إِنْ لَمْ يَدْرِ مَا يُقِيمُ يَوْمًا أَوْ أَكْثَرَ فَلْيُعِدَّ ثَلَاثِينَ يَوْمًا ثُمَّ لِيَتِمَّ وَ إِنْ كَانَ أَقَامَ يَوْمًا أَوْ صَلَاةً وَاحِدَةً

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

'Muhammad Bin Muslim asked Abu Abdullah<sup>asws</sup> and I heard, about the traveller who thinks to himself of staying for ten days. He<sup>asws</sup> said: 'So let him pray the complete *Salāt*. And if he does not know what his stay would be, a day or more, so let him count (up to) thirty days, then let him pray complete (Salāt), and even if his stay was for one day, or one *Salāt*'.

فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ بَلَعْنِي أَنْتَ قُلْتَ خَمْسًا فَقَالَ قَدْ قُلْتَ ذَلِكَ قَالَ أَبُو أَيُّوبَ فَقُلْتُ أَنَا جُعِلْتُ فِدَاكَ يَكُونُ أَقَلَّ مِنْ خَمْسٍ فَقَالَ لَا .

So Muhammad Bin Muslim said to him<sup>asws</sup>, 'It has reached me that you<sup>asws</sup> said five (days)'. So he<sup>asws</sup> said: 'I<sup>asws</sup> had said that'. Abu Ayoub said, 'So I said, 'May I be sacrificed for you<sup>asws</sup>! Can it happen to be less than five?' So he<sup>asws</sup> said: 'No'.<sup>21</sup>

### بَاب صَلَاةِ الْمَلَّاحِينَ وَ الْمُكَارِيْنَ وَ أَصْحَابِ الصَّيْدِ وَ الرَّجُلِ يَخْرُجُ إِلَى ضَيْعَتِهِ

## Chapter 80 – The sailors, and the Hirers, and the hunters, and the man who goes out to his estate

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ مُحَمَّدَ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَرْبَعَةٌ قَدْ يَجِبُ عَلَيْهِمُ التَّمَامُ فِي السَّفَرِ كَانُوا أَوْ الْحَضَرَ الْمُكَارِي وَ الْكُرِّيُّ وَ الرَّاعِي وَ الْإِسْتِقَانُ لِأَنَّهُ عَمَلُهُمْ .

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

'Abu Ja'far<sup>asws</sup> said: 'There are four upon whom the complete *Salāt* is Obligated whether they were in a journey or the staying – The Hirer (of animals), and the workers (of it), and the shepherds, and the mailmen, because it is their occupation'.<sup>22</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ لَيْسَ عَلَى الْمَلَّاحِينَ فِي سَفِينَتِهِمْ تَقْصِيرٌ وَ لَا عَلَى الْمُكَارِي وَ الْجَمَّالِ .

Muhamad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al A'ala, form 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>) having said: 'The shortening is not upon the sailors in their ships, nor upon the hirers (of animals) and the cameleers'.

وَ فِي رِوَايَةٍ أُخْرَى الْمُكَارِي إِذَا جَدَّ بِهِ السَّيْرُ فَلْيُقْصِرْ .

<sup>21</sup> Al Kafi V 3 – The Book Of *Salāt* CH 79 H 3

<sup>22</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 1

And in another report: 'The hirer (of animals), when the journey extends for him, so let him shorten'.

قَالَ وَ مَعْنَى جَدِّ بِهِ السَّيْرُ يَجْعَلُ مَنْزِلَيْنِ مَنْزِلًا .

He (the narrator) said, 'And the meaning of 'journey extends for him', is that he makes the two destinations as one destination (i.e. halves the journey)'.<sup>23</sup>

مُحَمَّدُ بْنُ الْحَسَنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرَّضَا ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يَخْرُجُ إِلَى ضَيْعَتِهِ وَ يُقِيمُ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ أَوْ يَقْصُرُ أَمْ يُتِمُّ قَالَ يُتِمُّ الصَّلَاةَ كُلَّمَا أَتَى ضَيْعَةً مِنْ ضَيْعَائِهِ .

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

'I asked Al-Reza<sup>asws</sup> about the man who goes out to an estate and he stays for the day, and the two days, and the three. Should he shorten (the *Salāt*) or pray complete?' He<sup>asws</sup> said: 'He should pray the complete *Salāt*, every time he comes to an estates from his estates'.<sup>24</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنِ الرَّجُلِ يَتَّصِدُ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ أَوْ يَقْصُرُ الصَّلَاةَ قَالَ لَا إِلَّا أَنْ يُشَيِّعَ الرَّجُلَ أَخَاهُ فِي الدِّينِ وَ إِنَّ النَّصِيذَ مَسِيرًا بَاطِلًا لَا تُقْصِرُ الصَّلَاةَ فِيهِ وَ قَالَ يَقْصُرُ إِذَا شَيَّعَ أَخَاهُ .

Muhammad Bin Al Hassah, from Sahl Bin Ziyad Bin Asbaat, from Ibn Bukeyr who said,

'I asked Abu Abdullah<sup>asws</sup> about the man who hunts for the day, and the two days, and the three. Should he shorten the *Salāt*?' He<sup>asws</sup> said: 'No, unless if the man were to accompany his brother in the Religion, and if the hunt is an invalid travel, he should not shorten the *Salāt* during it'. And he<sup>asws</sup> said: 'He should shorten when he accompanies his brother'.

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرَقِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ مِثْلَهُ .

A number of our companions, from Ahmad Bin Muhammad Al-Barqy, from one of his companions, from Ali Bin Asbaat – similar to it.<sup>25</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْجَعْفَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْأَعْرَابُ لَا يَقْصُرُونَ وَ ذَلِكَ أَنْ مَنَازِلَهُمْ مَعَهُمْ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Suleyman Bin Ja'far Al Ja'fary, from the one who mentioned it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Bedouins would not be shortening, and that is because their houses are with them (like the nomads and the gypsies etc.)'.<sup>26</sup>

<sup>23</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 2

<sup>24</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 3

<sup>25</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 4

<sup>26</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 5

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عليه السلام ) الرَّجُلُ يَكُونُ لَهُ الصِّيَاغُ بَعْضُهَا قَرِيبٌ مِنْ بَعْضٍ يَخْرُجُ فَيَقِيمُ فِيهَا يَتِمُّ أَوْ يَقْصُرُ قَالَ يَتِمُّ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Muhammad Bin Abu Umeyr, from Abdul Rahman who said,

'I said to Abu Abdullah<sup>asws</sup>, 'The man happens to have estates for him, some of them nearer than the others. He goes out and stays in them. Should he pray complete (Salāt) or shorten?' He<sup>asws</sup> said: 'Complete'.<sup>27</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ قَالَ الْبَاغِي الْبَاغِي وَالصَّيْدُ وَالْعَادِي السَّارِقُ لَيْسَ لَهُمَا أَنْ يَأْكُلَا الْمَيْتَةَ إِذَا اضْطُرَّ إِلَيْهَا هِيَ حَرَامٌ عَلَيْهِمَا لَيْسَ هِيَ عَلَيْهِمَا كَمَا هِيَ عَلَى الْمُسْلِمِينَ وَ لَيْسَ لَهُمَا أَنْ يَقْصُرَا فِي الصَّلَاةِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [2:173] **but whoever is driven to necessity, not desiring, nor exceeding the limit.** He<sup>asws</sup> said: 'The 'desiring' is the one who desires the hunting, and the 'exceeding' is the thief. It is not for these two that they should be eating the dead when they are desperate to it. It is Prohibited upon them both. It is not upon them just as it is upon the Muslims, and it is not for them that they should be shortening in the *Salāt*'.<sup>28</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الرَّجُلِ يَخْرُجُ إِلَى الصَّيْدِ أَوْ يَقْصُرُ أَمْ يَتِمُّ قَالَ يَتِمُّ لِأَنَّهُ لَيْسَ بِمَسْبِيْرٍ حَقٌّ .

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

'I asked Abu Abdullah<sup>asws</sup> about the man who goes out to the hunting (for leisure), should he shorten or pray complete?' He<sup>asws</sup> said: 'He should pray complete because it is not a rightful travel'.<sup>29</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنِ الْمَلَّاحِينَ وَالْأَعْرَابِ هَلْ عَلَيْهِمْ تَقْصِيرٌ قَالَ لَا بَيُّوتُهُمْ مَعَهُمْ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Is'haq Bin Ammar who said,

'I asked him<sup>asws</sup> about the sailors and the Bedouins, 'Is it upon them, the shortening (of the *Salāt*)?' He<sup>asws</sup> said: 'Are their houses not with them?'.<sup>30</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ الْقُمَيْيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ قُلْتُ لَهُ الرَّجُلُ يَخْرُجُ إِلَى الصَّيْدِ مَسْبِرَةً يَوْمٌ أَوْ يَوْمَيْنِ يَقْصُرُ أَوْ يَتِمُّ فَقَالَ إِنْ خَرَجَ لِقَوْتِهِ وَ قَوْتِ عِيَالِهِ فَلْيَقْصُرْ وَ لْيَقْصُرْ وَ إِنْ خَرَجَ لِطَلْبِ الْفُضُولِ فَلَا وَ لَا كَرَامَةَ .

<sup>27</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 6

<sup>28</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 7

<sup>29</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 8

<sup>30</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 9

A number of our companions, from Ahmad Bin Muhammad, from Imran Bin Muhammad, from Imran Al Qummy, from one of our companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The man goes out to the hunting, being a travel of a day, or two days. Should he shorten (the *Salāt*) of pray complete?' So he<sup>asws</sup> said: 'If he goes out for his livelihood and a provision of his dependants, so let him break (not Fast), and let him shorten (the *Salāt*); but if he goes out to seek the leisure, so no, and there is no prestige'.<sup>31</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ جَزْكَ قَالَ كَتَبْتُ إِلَيْهِ جُعِلَتْ فِدَاكَ إِنَّ لِي جِمَالًا وَ لِي قَوَامٌ عَلَيْهَا وَ قَدْ أَخْرَجُ فِيهَا إِلَى طَرِيقِ مَكَّةَ لِرَعْبَةٍ فِي الْحَجِّ أَوْ فِي النَّدْرَةِ إِلَى بَعْضِ الْمَوَاضِعِ فَهَلْ يَجِبُ عَلَيَّ التَّقْصِيرُ فِي الصَّلَاةِ وَ الصِّيَامِ فَوَقَعَ ( عليه السلام ) إِنْ كُنْتَ لَا تَلْزَمُهَا وَ لَا تَخْرُجُ مَعَهَا فِي كُلِّ سَفَرٍ إِلَّا إِلَى مَكَّةَ فَعَلَيْكَ تَقْصِيرٌ وَ فَطُورٌ .

Muhammad Bin Yahya, from Abdullah Bin Ja'far, from Muhammad Bin Jazzaki who said,

'I wrote to him<sup>asws</sup>, 'May I be sacrificed for you<sup>asws</sup>! There are camels for me, and for me there is a caretaker over them, and I have gone out among them to a road of Makkah desiring the Hajj, with regards to overseeing one of the places. So does it Obligate upon me the shortening in the *Salāt* and the Fasting?' So he<sup>asws</sup> signed: 'If it was so that you do not necessitate it and are not going out with it in every journey, except to Makkah, so upon you is the shortening, and the breaking (not Fasting)'.<sup>32</sup>

#### باب الْمُسَافِرِ يَدْخُلُ فِي صَلَاةِ الْمُقِيمِ

### Chapter 81 – The traveller enters into a *Salāt* of the staying-one

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي الْمُسَافِرِ يُصَلِّي خَلْفَ الْمُقِيمِ قَالَ يُصَلِّي رَكْعَتَيْنِ وَ يَمْضِي حَيْثُ شَاءَ .

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> regarding the traveller praying *Salāt* behind the staying one (non-traveller). He<sup>asws</sup> said: 'He should pray two *Rak'at*, and he can move (away) wherever he so desires to'.<sup>33</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنِ الْمُسَافِرِ يُصَلِّي مَعَ الْإِمَامِ فَيُدْرِكُ مِنَ الصَّلَاةِ رَكْعَتَيْنِ أَوْ يُجْزَى ذَلِكَ عَنْهُ فَقَالَ نَعَمْ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Umar Bin Yazeed who said,

'I asked Abu Abdullah<sup>asws</sup> about the traveller who prays *Salāt* with the prayer leader, and he attains two *Rak'at* from the *Salāt*. Would that suffice him from it?' So he<sup>asws</sup> said: 'Yes'.<sup>34</sup>

<sup>31</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 10

<sup>32</sup> Al Kafi V 3 – The Book Of *Salāt* CH 80 H 11

<sup>33</sup> Al Kafi V 3 – The Book Of *Salāt* CH 81 H 1

<sup>34</sup> Al Kafi V 3 – The Book Of *Salāt* CH 81 H 2

## Chapter 82 – The voluntary (Salāt) during the journey

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفَرِ قَالَ رَكَعَتَيْنِ لَيْسَ قَبْلَهُمَا وَ لَا بَعْدَهُمَا شَيْءٌ إِلَّا أَنَّهُ يَنْبَغِي لِلْمُسَافِرِ أَنْ يُصَلِّيَ بَعْدَ الْمَغْرِبِ أَرْبَعَ رَكَعَاتٍ وَ لَيْتَطَوُّعُ بِاللَّيْلِ مَا شَاءَ إِنْ كَانَ نَازِلًا وَ إِنْ كَانَ رَاكِبًا فَلْيُصَلِّ عَلَى دَابَّتِهِ وَ هُوَ رَاكِبٌ وَ لَتَكُنْ صَلَاتُهُ إِيمَاءً وَ لِيَكُنْ رَأْسُهُ حَيْثُ يُرِيدُ السُّجُودَ أَحْفَظَ مِنْ رُكُوعِهِ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Zur'at Bin Muhammad, from Sama'at who said,

'I asked him<sup>asws</sup> about the *Salāt* during the journey. He<sup>asws</sup> said: 'Two *Rak'at*, there neither being anything before these nor after these, except that it is befitting for the traveller that he prays four *Rak'at Salāt* after *Al-Maghrib*, and let him voluntarily pray at night whatever he so desires to if he was encamped; and if he was riding, so let him pray *Salāt* upon his animal while he is riding, and let his *Salāt* happen to me indicative (with gestures), and let his head happen to be where he intends the *Sajdah*, being lower than (for) his *Rukū'*'.<sup>35</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ لَا تَدْعُهُنَّ فِي حَضَرٍ وَ لَا سَفَرٍ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah<sup>asws</sup> said: 'Do not leave the four (voluntary) *Rak'at* (of *Salāt*) after *Al-Maghrib*, neither during staying nor a journey'.<sup>36</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ الصَّلَاةُ فِي السَّفَرِ رَكَعَتَانِ لَيْسَ قَبْلَهُمَا وَ لَا بَعْدَهُمَا شَيْءٌ إِلَّا الْمَغْرِبَ فَإِنَّ بَعْدَهَا أَرْبَعَ رَكَعَاتٍ لَا تَدْعُهُنَّ فِي حَضَرٍ وَ لَا سَفَرٍ وَ لَيْسَ عَلَيْكَ قَضَاءُ صَلَاةِ النَّهَارِ وَ صَلَاةِ اللَّيْلِ وَ أَقْضِهِ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The *Salāt* during the journey is of two *Rak'at*, there neither being anything before them nor after them, except for *Al-Maghrib*, for after it are four *Rak'at*. Neither leave these during a staying nor a journey, and there is no payback of the (outstanding) daytime *Salāts* upon you, and pray the night *Salāt*, and fulfil it (the outstanding ones)'.<sup>37</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ذَرِيحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَاتْتَنِي صَلَاةُ اللَّيْلِ فِي السَّفَرِ فَأَقْضِيهَا فِي النَّهَارِ فَقَالَ نَعَمْ إِنْ أَطَقْتَ ذَلِكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Zareeh who said,

<sup>35</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 1

<sup>36</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 2

<sup>37</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 3

'I said to Abu Abdullah<sup>asws</sup>, 'The night *Salāt* was missed out by me during the journey, so can I fulfil it during the day?' So he<sup>asws</sup> said: 'Yes, if you can bear it'.<sup>38</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ صَلَاةِ النَّافِلَةِ عَلَى الْبَعِيرِ وَالدَّابَّةِ فَقَالَ نَعَمْ حَيْثُمَا كُنْتَ مُتَوَجِّهًا قَالَ فَقُلْتُ عَلَى الْبَعِيرِ وَالدَّابَّةِ قَالَ نَعَمْ حَيْثُمَا كُنْتَ مُتَوَجِّهًا قُلْتُ أَسْتَقْبِلُ الْقِبْلَةَ إِذَا أَرَدْتُ التَّكْبِيرَ قَالَ لَا وَ لَكِنْ تُكَبِّرُ حَيْثُمَا كُنْتَ مُتَوَجِّهًا وَ كَذَلِكَ فَعَلَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) .

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

(It has been narrated) from Al-Halby who asked Abu Abdullah<sup>asws</sup> about the optional *Salāt* upon the camel and the riding animal. So he<sup>asws</sup> said: 'Yes, whichever direction you may be facing'. So I said, 'Upon the camel and the riding animal?' He<sup>asws</sup> said 'Yes, whichever direction you may be'. I said, 'Do I have to face the Qiblah when I intend to exclaim the *Takbīr*?' He<sup>asws</sup> said: 'No, but you can exclaim *Takbīr* whichever direction you are facing, and like that is what Rasool-Allah<sup>saww</sup> did'.<sup>39</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِيمَا بَيْنَ مَكَّةَ وَ الْمَدِينَةَ فَكَانَ يَقُولُ أَمَا أَنْتُمْ فَسَبَّابٌ تُؤَخَّرُونَ وَ أَمَا أَنَا فَشَيْخٌ أَعْجَلُ فَكَانَ يُصَلِّي صَلَاةَ اللَّيْلِ أَوَّلَ اللَّيْلِ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzaan, from Safwan Bin Yahya, from Mansour Bin Hazim, from Abu Aban Bin Taghlab who said,

'I went out with Abu Abdullah<sup>asws</sup> in what is between Makkah and Al-Medina, so he<sup>asws</sup> was saying: 'As for you all, so you are youths. You are delaying, and as for myself<sup>asws</sup>, so I<sup>asws</sup> am an old man, I<sup>asws</sup> hasten'. It was so that he<sup>asws</sup> would pray the night *Salāt* earlier part of night (*Salāt*).<sup>40</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يُصَلِّي عَلَى رَأْسِهِ قَالَ يُؤَمِّئُ إِيْمَاءً يَجْعَلُ السُّجُودَ أَحْفَظَ مِنَ الرُّكُوعِ قُلْتُ يُصَلِّي وَ هُوَ يَمْشِي قَالَ نَعَمْ يُؤَمِّئُ إِيْمَاءً وَ لِيَجْعَلَ السُّجُودَ أَحْفَظَ مِنَ الرُّكُوعِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Yaqoub Bin Shuayb who said

'I asked Abu Abdullah<sup>asws</sup> about the man who prays upon his riding animal. He<sup>asws</sup> said: 'He would indicated by gestures making the *Sajdah* to be lower than the *Rukū*'. I said, 'Can he pray *Salāt* while he is walking?' He<sup>asws</sup> said: 'Yes, indicating by gestures, and let him make the *Sajdah* to be lower than the *Rukū*'.<sup>41</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي الرَّجُلِ يُصَلِّي النَّوَافِلَ فِي الْأَمْصَارِ وَ هُوَ عَلَى دَابَّتِهِ حَيْثُ تَوَجَّهَتْ بِهِ فَقَالَ نَعَمْ لَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from Abdul Rahman Bin Al Hajjaj,

<sup>38</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 4

<sup>39</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 5

<sup>40</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 6

<sup>41</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 7

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who prays the optional *Salāt* in the cities, and he is upon a riding animal, wherever he may be facing with it'. So he<sup>asws</sup> said: 'Yes, there is no problem'.<sup>42</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) أَنَّهُ لَمْ يَكُنْ يَرَى بَأْسًا أَنْ يُصَلِّيَ الْمَاشِيَّ وَهُوَ يَمْشِي وَ لَكِنْ لَا يَسْتَوْقُ الْإِبِلَ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from the one who mentioned it,

(It has been narrated) from Abu Ja'far<sup>asws</sup> not having seen any problem with if the walker were to pray *Salāt* while he was walking, but he should not be ushering the camels'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْخَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ صَلَاةِ اللَّيْلِ وَالْوُتْرِ فِي أَوَّلِ اللَّيْلِ فِي السَّفَرِ إِذَا تَخَوَّفْتَ الْبَرْدَ وَ كَانَتْ عِلَّةٌ فَقَالَ لَا بَأْسَ أَنَا أَفْعَلُ ذَلِكَ .

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

'I asked Abu Abdullah<sup>asws</sup> about the night *Salāt* and *Al-Witr* during the beginning of the night in a journey when fearing the cold, and if there was an illness'. So he<sup>asws</sup> said: 'No problem, I<sup>asws</sup> tend to do that'.<sup>43</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ عَنْ أَبِي الْحَارِثِ قَالَ سَأَلْتُهُ بِعِنِي الرِّضَا ( عليه السلام ) عَنِ الْأَرْبَعِ رَكَعَاتِ بَعْدَ الْمَغْرِبِ فِي السَّفَرِ يُعْجِلُنِي الْجَمَالَ وَ لَا يُمَكِّنِي الصَّلَاةَ عَلَى الْأَرْضِ هَلْ أُصَلِّيهَا فِي الْمَحْمِلِ فَقَالَ نَعَمْ صَلَّهَا فِي الْمَحْمِلِ .

Muhammad Bin Yahya, from Ahmad Bin Suleyman, from Sa'ad Bin sa'ad, from Muqatil Bin Muqatil, from Abu Al Haris who said,

'I asked him<sup>asws</sup>, meaning Al-Reza<sup>asws</sup> about the four *Rak'at* (of optional *Salāt*) after *Al-Maghrib* during the journey, 'The cameleer brings me and does not let me pray the *Salāt* upon the ground. Can I pray *Salāt* in the carriage?' So he<sup>asws</sup> said: 'Yes, pray it in the carriage'.<sup>44</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا ( عليه السلام ) قَالَ صَلِّ رَكَعَتِي الْفَجْرِ فِي الْمَحْمِلِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Safwan,

(It has been narrated) from Abu Al-Hassa Al-Reza<sup>asws</sup> having said: 'Pray the two *Rak'at* of *Al-Fajr* in the carriage'.<sup>45</sup>

<sup>42</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 8

<sup>43</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 10

<sup>44</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 11

<sup>45</sup> Al Kafi V 3 – The Book Of *Salāt* CH 82 H 12



**Chapter 83 – The *Salāt* (performed) in the ship**

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يُسْأَلُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَيَقُولُ  
إِنْ اسْتَطَعْتُمْ أَنْ تَخْرُجُوا إِلَى الْجَدِيدِ فَاخْرُجُوا فَإِنْ لَمْ تَقْدِرُوا فَصَلُّوا قِيَامًا فَإِنْ لَمْ تَسْتَطِيعُوا فَصَلُّوا قُعُودًا وَ تَحَرَّوْا الْقِبْلَةَ .

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

'I heard Abu Abdullah<sup>asws</sup> being asked about the *Salāt* performed in the ship, so he<sup>asws</sup> was saying: 'If you are able to go out to the hard ground, then go out. But if you are not able, so pray *Salāt* standing. But if you are not able, so pray *Salāt* seated, and investigate (the direction of) the Qiblah'.<sup>46</sup>

عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ  
السَّلَام ) أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَقَالَ يَسْتَقْبِلُ الْقِبْلَةَ فَإِذَا دَارَتْ وَ اسْتَطَاعَ أَنْ يَتَوَجَّهَ إِلَى الْقِبْلَةِ فَلْيَفْعَلْ وَ إِلَّا فَلْيُصَلِّ  
حَيْثُ تَوَجَّهَتْ بِهِ قَالَ فَإِنْ أَمَكَّنَهُ الْقِيَامُ فَلْيُصَلِّ قَائِمًا وَ إِلَّا فَلْيَقْعُدْ ثُمَّ لْيُصَلِّ .

Ali, from his father, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, altogether from Ibn Abu Umeyr, from Hammad Bin Usman,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the *Salāt* in the ship, so he<sup>asws</sup> said: 'He should face the Qiblah. So when he circles (the ship turns), and he is able to face towards the Qiblah' so let him do so, or else, so let him pray *Salāt* wherever he is facing with it'. He<sup>asws</sup> said: 'So if he is able to stand, so let him pray *Salāt* standing, or else, so let him be seated, then let him pray *Salāt*'.<sup>47</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي الرَّجُلِ يَكُونُ فِي السَّفِينَةِ فَلَا  
يَدْرِي أَيْنَ الْقِبْلَةُ قَالَ يَتَحَرَّى فَإِنْ لَمْ يَدْرِ صَلَّى نَحْوَ رَأْسِهَا .

Ali, from his father, from Abdullah Bin Al Mugheira, from one of his companions,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the man who happens to be in the ship, so he does not know where the Qiblah is'. He<sup>asws</sup> said: 'He should investigate, but if he does not know, he can pray *Salāt* around its head (front part)'.<sup>48</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمْرَةَ الْعَنْوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام )  
قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَقَالَ إِذَا كَانَتْ مُحَمَّلَةً ثَقِيلَةً إِذَا قُمْتَ فِيهَا لَمْ تَحْرُكْ فَصَلِّ قَائِمًا وَ إِنْ كَانَتْ خَفِيفَةً تَكْفَأُ  
فَصَلِّ قَاعِدًا .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Yazeed Bin Is'haq, from Haroun Bin Hamza Al Ganawy,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I asked him<sup>asws</sup> about the *Salāt* in the ship, so he<sup>asws</sup> said: 'If it was a heavy carrier (such that) when you stand in it, it

<sup>46</sup> Al Kafi V 3 – The Book Of *Salāt* CH 83 H 1

<sup>47</sup> Al Kafi V 3 – The Book Of *Salāt* CH 83 H 2

<sup>48</sup> Al Kafi V 3 – The Book Of *Salāt* CH 83 H 3

does not move, so pray *Salāt* standing; but if it was a light (carrier), rolling, so pray *Salāt* seated'.<sup>49</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) فِي السَّفِينَةِ فِي دَجَلَةَ فَحَضَرَتِ الصَّلَاةُ فَقُلْتُ جُعِلْتُ فِدَاكَ نُصَلِّي فِي جَمَاعَةٍ قَالَ فَقَالَ لَا تُصَلِّ فِي بَطْنٍ وَإِدِ جَمَاعَةً .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Abu Hashim Al Ja'fary who said,

'I was with Abu Al-Hassan<sup>asws</sup> regarding the ship in (River) Dijlat, and the *Salāt* presented itself. So I said, 'May I be sacrificed for you<sup>asws</sup>! We should pray in a *Jam'at*'. So he<sup>asws</sup> said: 'You cannot pray a *Jam'atal Salāt* in the belly (bottom) of a valley'.<sup>50</sup>

### باب صَلَاةِ النَّوَافِلِ

## Chapter 84 – The optional *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) وَ أَنَا شَابٌّ قَوَصَفَ لِي النَّطْوُوعَ وَ الصُّومَ فَرَأَى ثِقَلِ ذَلِكَ فِي وَجْهِ فَقَالَ لِي إِنَّ هَذَا لَيْسَ كَالْفَرِيضَةِ مَنْ تَرَكَهَا هَلَكَ إِنَّمَا هُوَ النَّطْوُوعُ إِنْ شَعِلَتْ عَنْهُ أَوْ تَرَكَتَهُ فَضَيَّبَتْهُ إِنَّهُمْ كَانُوا يَكْرَهُونَ أَنْ تَرْفَعَ أَعْمَالُهُمْ يَوْمًا تَامًا وَ يَوْمًا نَاقِصًا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ وَ كَانُوا يَكْرَهُونَ أَنْ يُصَلُّوا حَتَّى يَزُولَ النَّهَارُ إِنْ أَبْوَابَ السَّمَاءِ تَفَتَّحَ إِذَا زَالَ النَّهَارُ .

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

'I went over to Abu Ja'far<sup>asws</sup> and I was a youth, so he<sup>asws</sup> described the voluntary (*Salāt*) for me, and the Fasts. So he<sup>asws</sup> saw the heaviness of that in my face, and he<sup>asws</sup> said to me: 'This is not like the Obligatory (*Salāt*) which if one were to neglect it, would be destroyed. But rather, it is the voluntary. If you were too busy from it or neglect it, make up for it. They (the people) would be disliking if their deeds were to be Raised as complete one day, and one day - deficient. Allah<sup>azwj</sup> Mighty and Majestic is Saying [70:23] **Those who are constant at their Prayer**, and they were disliking if they were to pray *Salāt* until the day declines, and that the gates of the sky are open when the day (starts to) decline'.<sup>51</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ الْفَرِيضَةُ وَ النَّافِلَةُ أَحَدٌ وَ خَمْسُونَ رَكْعَةً مِنْهَا رَكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا نَعْدَانِ بَرَكْعَةٍ وَ هُوَ قَائِمٌ الْفَرِيضَةُ مِنْهَا سَبْعَةٌ عَشْرَ رَكْعَةً وَ النَّافِلَةُ أَرْبَعٌ وَ ثَلَاثُونَ رَكْعَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Fuzeyl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Obligatory and the optional (*Salāts*) are fifty one *Rak'at* – from it are two *Rak'at* after the night (to be prayed) seated, counted as one *Rak'at* prayed while he is standing. The Obligatory from these are seventeen *Rak'at*, and the optional are thirty four *Rak'at*'.<sup>52</sup>

<sup>49</sup> Al Kafi V 3 – The Book Of *Salāt* CH 83 H 4

<sup>50</sup> Al Kafi V 3 – The Book Of *Salāt* CH 83 H 5

<sup>51</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 1

<sup>52</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أَدِينَةَ عَنِ الْفَضْلِ بْنِ يَسَارٍ وَ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ وَ بُكَيْرٍ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُصَلِّي مِنَ النَّطْوُوعِ مِثْلِي الْفَرِيضَةِ وَ يَصُومُ مِنَ النَّطْوُوعِ مِثْلِي الْفَرِيضَةِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Al Fuzayl Bin Yasaar, and Al Fazl Bin Abdul Malik and Bukeyr, both said,

'We both heard Abu Abdullah<sup>asws</sup> saying: 'It was so that Rasool-Allah<sup>saww</sup> prayed the voluntary *Salāt* as double the Obligatory ones, and he<sup>saww</sup> would Fast from the voluntary as double the Obligatory ones'.<sup>53</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) عَنْ أَفْضَلِ مَا جَرَتْ بِهِ السُّنَّةُ مِنَ الصَّلَاةِ فَقَالَ تَمَامُ الْخَمْسِينَ .

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

'I asked Abu Abdullah<sup>asws</sup> about the most superior of what the Sunnah has flowed with, from the *Salāt*. So he<sup>asws</sup> said: 'The complete fifty (*Rak'at* and one while sitting- so 51 in total)'.<sup>54</sup>

وَ رَوَى الْحُسَيْنُ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ مِثْلَهُ .

And it is reported by Al-Husayn Bin Saeed, from Muhammad Bin Sinan – similar to it.<sup>54</sup>

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ حَنَانَ قَالَ قَالَ سَأَلَ عَمْرُو بْنُ حُرَيْثٍ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) وَ أَنَا جَالِسٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَقَالَ كَانَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُصَلِّي ثَمَانِي رَكَعَاتِ الزَّوَالِ وَ أَرْبَعًا الْأُولَى وَ ثَمَانِي بَعْدَهَا وَ أَرْبَعًا الْعَصْرَ وَ ثَلَاثًا الْمَغْرِبَ وَ أَرْبَعًا بَعْدَ الْمَغْرِبِ وَ الْعِشَاءَ الْأَخْرَةَ أَرْبَعًا وَ ثَمَانِي صَلَاةَ اللَّيْلِ وَ ثَلَاثًا الْوُتْرَ وَ رَكَعَتِي الْفَجْرِ وَ صَلَاةَ الْغَدَاةِ رَكَعَتَيْنِ

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

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

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

I said, 'May I be sacrificed for you<sup>asws</sup>! And if I was strong enough upon more than this, would Allah<sup>azwj</sup> Punish me upon the more *Salāts*?' So he<sup>asws</sup> said: 'No, but He<sup>azwj</sup> would Punish upon neglecting the Sunnah'.<sup>55</sup>

<sup>53</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 3

<sup>54</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) هَلْ قَبْلَ الْعِشَاءِ الْآخِرَةَ وَبَعْدَهَا شَيْءٌ قَالَ لَا غَيْرَ أَنِّي أَصَلِّي بَعْدَهَا رَكَعَتَيْنِ وَ لَسْتُ أَحْسِبُهُمَا مِنْ صَلَاةِ اللَّيْلِ .

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

'I asked Abu Abdullah<sup>asws</sup>, 'Is there anything before the *Al-Isha* the last and after it?' He<sup>asws</sup> said: 'No, apart from that I<sup>asws</sup> tend to pray two *Rak'at* of *Salāt* after it, and I<sup>asws</sup> do not reckon these two to be from the night *Salāt*'.<sup>56</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَنَيْفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَجَّاجِ الْخَشَّابِ عَنْ أَبِي الْفَوَارِسِ قَالَ نَهَانِي أَبُو عَبْدِ اللَّهِ ( عليه السلام ) أَنْ أَتَكَلَّمَ بَيْنَ الْأَرْبَعِ رَكَعَاتِ الَّتِي بَعْدَ الْمَغْرِبِ .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Al Husayn Bin Sayf, from Muhammad Bin Yaya, from Hajjaj Al Khashhab, from Abu Al Fawaris who said,

'Abu Abdullah<sup>asws</sup> forbade us to speak in between the four *Rak'at* of *Salāt* which are after *Al-Maghrib*'.<sup>57</sup>

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ( عليه السلام ) إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي صَلَاةِ النَّطُوعِ بَعْضُهُمْ يُصَلِّي أَرْبَعًا وَ أَرْبَعِينَ وَ بَعْضُهُمْ يُصَلِّي خَمْسِينَ فَأَخْبِرْنِي بِالَّذِي تَعْمَلُ بِهِ أَنْتَ كَيْفَ هُوَ حَتَّى أَعْمَلَ بِمِثْلِهِ فَقَالَ أَصَلِّي وَاحِدَةً وَ خَمْسِينَ .

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

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

ثُمَّ قَالَ أَمْسِكْ وَ عَقِدْ بِيَدَيْهِ الرَّوَالِ ثَمَانِيَةً وَ أَرْبَعًا بَعْدَ الظُّهْرِ وَ أَرْبَعًا قَبْلَ العَصْرِ وَ رَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَ رَكَعَتَيْنِ قَبْلَ عِشَاءِ الْآخِرَةِ وَ رَكَعَتَيْنِ بَعْدَ الْعِشَاءِ مِنْ فُعُودِ تَعْدَانِ بِرُكْعَةٍ مِنْ قِيَامٍ وَ ثَمَانِي صَلَاةِ اللَّيْلِ وَ الْوَتْرَ ثَلَاثًا وَ رَكَعَتِي الْفَجْرِ وَ الْفَرَايِضَ سَبْعَ عَشْرَةَ فَذَلِكَ أَحَدٌ وَ خَمْسُونَ .

Then he<sup>asws</sup> said: 'Hold on!' And he<sup>asws</sup> counted by his<sup>asws</sup> hand – 'The midday is eight (*Rak'at*), and four after *Al-Zohr*, and four before *Al-Asr*, and two *Rak'at* after *Al-Maghrib*, and two *Rak'at* before *Isha* the last, and two *Rak'at* after *Al-Isha* while seated, accounted as one *Rak'at* while standing, and eight for the night *Salāt*, and *Al-Witr* is of three, and two *Rak'at* of *Al-Fajr*, and the Obligatory ones are seventeen. So that is fifty-one (*Rak'at*)'.<sup>58</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمَادِ بْنِ عُثْمَانَ قَالَ سَأَلْتُهُ عَنِ النَّطُوعِ بِالنَّهَارِ فَذَكَرَ أَنَّهُ يُصَلِّي ثَمَانَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَ ثَمَانَ بَعْدَهَا .

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

<sup>55</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 5

<sup>56</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 6

<sup>57</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 7

<sup>58</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 8

'I asked him<sup>asws</sup> about the voluntary (*Salāts*) of the daytime. So he<sup>asws</sup> mentioned that he<sup>asws</sup> tends to pray eight *Rak'at* before *Al-Zohr*, and eight after it'.<sup>59</sup>

عَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) صَلَاةَ الزَّوَالِ صَلَاةَ الْأَوَائِينَ .

From him, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Yahya Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Amir Al-Momineen<sup>asws</sup> said: 'The midday *Salāt* is the *Salāt* of the repentant'.<sup>60</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ أَنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَحْذَرُ الْأَجْرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ قَالَ يُعْنِي صَلَاةَ اللَّيْلِ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, '**[39:9] Safe is He who is obedient during the hours of the night, performing Sajdah himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord**'. He<sup>asws</sup> said: 'It Means the night *Salāt*'.

قَالَ قُلْتُ لَهُ وَ أَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى قَالَ يُعْنِي تَطَوُّعٌ بِالنَّهَارِ

He (the narrator) said, 'I said to him<sup>asws</sup> **[20:130] so Glorify (Him) during parts of the day, so that you may be well pleased**'. He<sup>asws</sup> said: 'It Means the voluntary (*Salāt*) at daytime'.

قَالَ قُلْتُ لَهُ وَ إِدْبَارَ النُّجُومِ قَالَ رَكْعَتَانِ قَبْلَ الصُّبْحِ

He (the narrator) said, 'I said to him<sup>asws</sup>, '**[52:49] and (Glorify Him) at the retreat of the stars**'. He<sup>asws</sup> said: 'Two *Rak'at* prayed before the morning'.

قُلْتُ وَ أَدْبَارَ السُّجُودِ قَالَ رَكْعَتَانِ بَعْدَ الْمَغْرِبِ .

I said, '**[50:40] so glorify Him and after the Sajdahs?**' He<sup>asws</sup> said: 'Two *Rak'at* after *Al-Maghrib*'.<sup>61</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَرَبِيٍّ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَ أَعْبُدُهُ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When you stand at night from your sleep, so say, 'The Praise is for Allah<sup>azwj</sup> Who Returned my soul to me so that I would Praise Him<sup>azwj</sup> and worship Him<sup>azwj</sup>'.

<sup>59</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 9

<sup>60</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 10

<sup>61</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 11

فَإِذَا سَمِعْتَ صَوْتَ الدُّبُوكِ فَقُلْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبِكَ لَا إِلَهَ إِلَّا أَنْتَ وَحَدِّكَ لَا شَرِيكَ لَكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَأَعْفِرْ لِي وَ ارْحَمْنِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

So when you hear the roosters, then say, 'Glorious, Holy is the Lord<sup>azwj</sup> of the Angels and the Spirit. Your<sup>azwj</sup> Mercy precedes Your<sup>azwj</sup> Mercy precedes Your<sup>azwj</sup> Punishment. There is no god except for You<sup>azwj</sup>, Alone, there being no associates for You<sup>azwj</sup>. I have done evil deeds and been unjust to myself, therefore Forgive me and be Merciful to me. None Forgives the sins except for You<sup>azwj</sup>.

فَإِذَا قُمْتَ فَانظُرْ فِي آفَاقِ السَّمَاءِ وَ قُلِ اللَّهُمَّ إِنَّهُ لَا يُوَارِي عَنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ دَاتٌ أَبْرَاجٍ وَ لَا أَرْضٌ دَاتٌ مِهَادٍ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ وَ لَا بَحْرٌ لَجِيٌّ تَدْلِيحٌ بَيْنَ يَدَيْ الْمُدْلِحِ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ سُبْحَانَ رَبِّ الْعَالَمِينَ وَ إِلَهُ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

So when you stand, look into the horizons of the sky and say, 'O Allah<sup>azwj</sup>! Neither can a tranquil night hide You<sup>azwj</sup> nor a sky with the constellations, nor an earth with flatness, nor darkness on top of each other, nor an ocean with an incoming wave in front of an outgoing wave from Your<sup>azwj</sup> Creation. You<sup>azwj</sup> Know the treachery of the eyes and what the chests are concealing. The stars have made an incursion and the eyes are asleep, and You<sup>azwj</sup> and the Ever-Living, the Ever-Lasting. Neither does a slumber overtake You<sup>azwj</sup> nor does sleep. Glorious is the Lord<sup>azwj</sup> of the worlds and God of the Mursil (Prophets<sup>as</sup>). And the Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the worlds'.

ثُمَّ اقْرَأِ الْخَمْسَ الْآيَاتِ مِنْ آخِرِ آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ لَإِلى قَوْلِهِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Then recite five Verses from the end part of (Surah) Aal-e-Imraan (Chapter 3) **[3:190] Most surely in the Creation of the skies and the earth** up to His<sup>azwj</sup> Words **[3:194] surely You do not fail to Fulfill the Promise.**

ثُمَّ اسْتَأْذِنَ وَ تَوَضَّأَ فَإِذَا وَضَعْتَ يَدَكَ فِي الْمَاءِ فَقُلْ

Then brush your teeth and perform ablution. So when you place your hand into the water, say,

بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

'In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Make me to be from the repentant, and Make me to be from the ones who clean themselves'.

فَإِذَا فَرَغْتَ فَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قُمْتَ إِلَى صَلَاتِكَ فَقُلِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ مِنَ اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنْ زُورِ بَيْتِكَ وَ عَمَارِ مَسَاجِدِكَ وَ افْتَحْ لِي بَابَ تَوْبَتِكَ وَ اغْلِقْ عَنِّي بَابَ مَعْصِيَتِكَ وَ كُلِّ مَعْصِيَةِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِمَّنْ يُنَاجِيهِ اللَّهُمَّ أَقْبِلْ عَلَيَّ بِوَجْهِكَ جَلَّ تَنَاوُكَ ثُمَّ افْتَحِ الصَّلَاةَ بِالتَّكْبِيرِ .

So when you are free (from that), say, 'The Praise is for Allah<sup>azwj</sup>, Lord<sup>azwj</sup> of the world'. So when you stand to your *Salāt*, say, 'In the Name of Allah<sup>azwj</sup>, and by Allah<sup>azwj</sup>, and to Allah<sup>azwj</sup>, and from Allah<sup>azwj</sup>, and whatever Allah<sup>azwj</sup> so Desires, and there is neither a Might nor Strength except with Allah<sup>azwj</sup>. O Allah<sup>azwj</sup>! Make me to be from the visitors of Your<sup>azwj</sup> House (Kabah), and builders of Your<sup>azwj</sup> Masjids, and Open for me the doors of Your<sup>azwj</sup> repentance and Lock from me the doors of Your<sup>azwj</sup> disobedience, and every disobedience. The Praise is for Allah<sup>azwj</sup> Who Made

me to be from the one who whispers to Him<sup>azwj</sup>. O Allah<sup>azwj</sup>! Turn towards me by Your<sup>azwj</sup> Face, Majestic is Your<sup>azwj</sup> Laudation'. Then Open the *Salāt* with the exclamation of the *Takbīr*.<sup>62</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ إِنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) كَانَ إِذَا صَلَّى الْعِشَاءَ الْأَخْرَةَ أَمَرَ بِوَضُوئِهِ وَبِوَأَكِهِ يُوضَعُ عِنْدَ رَأْسِهِ مُحَمَّرًا فَيَرْفُدُ مَا شَاءَ اللَّهُ ثُمَّ يَقُومُ فَيَسْتَاكُ وَبِتَوَضُّأٍ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ

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: 'It was so that whenever Rasool-Allah<sup>saww</sup> prayed *Al-Isha* the last, ordered for his<sup>saww</sup> water for the ablution and his<sup>saww</sup> toothbrush to be place by his<sup>saww</sup> head (pillow), covered. So he<sup>saww</sup> would lie down for as long as Allah<sup>azwj</sup> so Desired. Then he<sup>saww</sup> would stand, so he<sup>saww</sup> would brush his<sup>saww</sup> teeth, and perform ablution, and he<sup>saww</sup> would pray four *Rak'at* of *Salāt*.

ثُمَّ يَرْفُدُ ثُمَّ يَقُومُ فَيَسْتَاكُ وَبِتَوَضُّأٍ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْفُدُ حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ قَامَ فَأَوْتَرَ ثُمَّ صَلَّى الرَّكَعَتَيْنِ

The he<sup>saww</sup> would lie down. Then he<sup>saww</sup> would stand, so he<sup>saww</sup> would brush his<sup>saww</sup> teeth and perform ablution, and he<sup>saww</sup> would pray four *Rak'at* of *Salāt*. Then he<sup>saww</sup> would lie down until when it was during the face of the morning, he<sup>saww</sup> would stand, so he<sup>saww</sup> would perform (Salāt) *Al-Witr*, then pray the two *Rak'at* of *Salāt*.

ثُمَّ قَالَ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ قُلْتُ مَتَى كَانَ يَقُومُ قَالَ بَعْدَ ثُلُثِ اللَّيْلِ وَقَالَ فِي حَدِيثٍ آخَرَ بَعْدَ نِصْفِ اللَّيْلِ.

Then he<sup>asws</sup> said: '**[33:21] Certainly you have in Rasool-Allah an excellent exemplar**'. I said, 'When was he<sup>saww</sup> standing (for the night *Salāt*)?' He<sup>asws</sup> said 'After a third of the night'. And he<sup>asws</sup> said in another Hadeeth: 'After half the night'.

وَ فِي رَوَايَةٍ أُخْرَى يُكُونُ قِيَامُهُ وَ رُكُوعُهُ وَ سُجُودُهُ سَوَاءً وَ يَسْتَاكُ فِي كُلِّ مَرَّةٍ قَامَ مِنْ نَوْمِهِ وَ يَقْرَأُ الْآيَاتِ مِنْ آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ .

And in another report: 'It should so happen that his standing, and his *Rukū*, and his Sajdah should be equal, and he should brush teeth every time he stands from his sleep, and he should recite the Verses from (Surah) Aal-e-Imraan (Chapter 3) **[3:190] Most surely in the Creation of the skies and the earth** up to His<sup>azwj</sup> Words **[3:194] surely You do not fail to Fulfil the Promise**'.<sup>63</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مِنْهَا الْوُتْرُ وَ رَكَعَتَا الْفَجْرِ فِي السَّفَرِ وَ الْحَضَرِ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

<sup>62</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 12

<sup>63</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 13

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> used to pray, from the night (*Salāts*), thirteen *Rak'at*, from it being *Al-Witr*, and two *Rak'at* of *Al-Fajr*, during the travel and the staying'.<sup>64</sup>

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّصْرِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ صَلَاةُ النَّهَارِ سِتُّ عَشْرَةَ رُكْعَةً تَمَانٌ إِذَا زَالَتِ الشَّمْسُ وَ تَمَانٌ بَعْدَ الظُّهْرِ وَ أَرْبَعُ رُكْعَاتٍ بَعْدَ الْمَغْرِبِ يَا حَارِثُ لَا تَدْعُهُنَّ فِي سَفَرٍ وَ لَا حَضَرَ وَ رُكْعَتَانِ بَعْدَ الْعِشَاءِ الْآخِرَةِ كَانَ أَبِي يُصَلِّيهِمَا وَ هُوَ قَاعِدٌ وَ أَنَا أُصَلِّيهِمَا وَ أَنَا قَائِمٌ وَ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُصَلِّي ثَلَاثَ عَشْرَةَ رُكْعَةً مِنَ اللَّيْلِ .

From him, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Ali Bin Al Numan, from Al Haris Bin Mugheira Al Nasry who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'A *Salāt* of the daytime is of sixteen *Rak'at* – eight being when the sun (starts to) decline, and eight After *Al Zohr*, and four *Rak'at* after *Al- Maghrib*. O Haris! Do not leave these, neither during a journey nor staying; and the two *Rak'at* of *Al Isha* the last, my<sup>asws</sup> father<sup>asws</sup> was praying these two while he<sup>asws</sup> was seated, and I<sup>asws</sup> pray these two while I<sup>asws</sup> am standing; and it was so that Rasool-Allah<sup>saww</sup> used to pray thirteen *Rak'at* of *Salāt*, from night time'.<sup>65</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَعْدِ الْأَخْوَصِ قَالَ قُلْتُ لِلرِّضَا ( عَلَيْهِ السَّلَامُ ) كَمْ الصَّلَاةُ مِنْ رُكْعَةٍ فَقَالَ إِحْدَى وَ خَمْسُونَ رُكْعَةً .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus who said, 'Ismail Bin Saeed Al-Ahous narrated to me saying,

'I said to Al-Reza<sup>asws</sup>, 'How many *Rak'at* are in the (daily) *Salāts*?' So he<sup>asws</sup> said: 'Fifty-one *Rak'at*'.

مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى مِثْلَهُ .

Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Isa – similar to it.<sup>66</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْناً وَ أَقْوَمُ قِيلاً قَالَ يُعْنِي بِقَوْلِهِ وَ أَقْوَمُ قِيلاً قِيَامَ الرَّجُلِ عَنْ فِرَاشِهِ يُرِيدُ بِهِ اللَّهُ لَا يُرِيدُ بِهِ غَيْرَهُ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [73:6] **Surely the rising by night is the firmest way to tread and the best speech.** He<sup>asws</sup> said: 'The Meaning of His<sup>azwj</sup> Words **best speech** is the standing of the man from his bed intending Allah<sup>azwj</sup> by it, not intending anything else by it'.<sup>67</sup>

<sup>64</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 14

<sup>65</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 15

<sup>66</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 16

<sup>67</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 17



عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ فَإِنْ لَمْ يَقُمْ أَنَاهُ الشَّيْطَانُ قَبَالَ فِي أُذُنِهِ

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

'I heard Abu Abdullah<sup>asws</sup> saying: 'The servant wakes up three times at night, so if he does not stand (for *Salāt*), the Satan<sup>la</sup> comes to him and urinates in his ear'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانُوا أَقَلَّ اللَّيَالِي تَفَوُّتُهُمْ لَا يَقُومُونَ فِيهَا .

He (the narrator) said, 'And I asked him<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [51:17] **They used to sleep but little in the night.** He<sup>asws</sup> said: 'There were very few nights which they missed out on, not standing (for the *Salāt*) in them'.<sup>68</sup>

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عُمَرَ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) يَقُولُ إِنَّ فِي اللَّيْلِ لِسَاعَةً مَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يُصَلِّي وَ يَدْعُو اللَّهَ فِيهَا إِلَّا اسْتَجِيبَ لَهُ فِي كُلِّ لَيْلَةٍ قُلْتُ أَصَلَّكَ اللَّهُ فَأَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ قَالَ إِذَا مَضَى نِصْفُ اللَّيْلِ فِي السُّدُسِ الْأَوَّلِ مِنَ النِّصْفِ الْبَاقِي .

From him, from his father, from Ibn Abu Umeyr, from Umar Bin Azina,

(It has been narrated) from Umar Bin Yazeed having heard Abu Abdullah<sup>asws</sup> saying: 'During the night there is a time what is compatible for a submissive servant to pray *Salāt* and supplicate to Allah<sup>azwj</sup> during it, except that it would be Answered to him during every night'. I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! So which time from the night is it?' He<sup>asws</sup> said: 'When half the night passes by, during the first sixth of the remaining half'.<sup>69</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ عِيسَى عَنِ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ إِنَّ رَجُلًا مِنْ مَوَالِيكَ مِنْ صَلَحَائِهِمْ شَكَا إِلَيَّ مَا يَلْقَى مِنَ النَّوْمِ وَ قَالَ إِنِّي أُرِيدُ الْقِيَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ فَيَغْلِبُنِي النَّوْمُ حَتَّى أَصْبِحَ وَ رَبَّمَا قَضَيْتُ صَلَاتِي الشَّهْرَ مُتَتَابِعًا وَ الشَّهْرَيْنِ أَصْبِرُ عَلَى ثِقَلِهِ فَقَالَ فَرَأَيْتَ عَيْنَ لَهْ وَ اللَّهَ

A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Muawiya Bin Wahab,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'A man from the ones in your<sup>asws</sup> Wilayah, from their righteous ones, complained to me of what he faced from the sleep, and said, 'I intend to stand to the *Salāt* at night, but the sleep overcomes me until morning, and sometimes I fulfil my (missed out) *Salāt* of the month consecutively, and for the two months, bearing patiently upon its heaviness'. So he<sup>asws</sup> said: 'A delight for his eyes, by Allah<sup>azwj</sup>'.

قَالَ وَ لَمْ يُرَخِّصْ لَهُ فِي الصَّلَاةِ فِي أَوَّلِ اللَّيْلِ وَ قَالَ الْقَضَاءُ بِالنَّهَارِ أَفْضَلُ قُلْتُ فَإِنَّ مِنْ نِسَائِنَا أَبْكَارًا الْجَارِيَةَ تُحِبُّ الْخَيْرَ وَ أَهْلَهُ وَ تَحْرِصُ عَلَى الصَّلَاةِ فَيَغْلِبُهَا النَّوْمُ حَتَّى رُبَّمَا قَضَتْ وَ رُبَّمَا ضَعُفَتْ عَنْ قَضَائِهِ وَ هِيَ تَفْوَى عَلَيْهِ أَوَّلَ اللَّيْلِ فَرَخِّصْ لَهَا فِي الصَّلَاةِ أَوَّلَ اللَّيْلِ إِذَا ضَعُفَتْ وَ ضَيَّعَتْ الْقَضَاءَ .

He (the narrator) said, 'And he<sup>asws</sup> did not permit for him regarding the (fulfilling of the outstanding) *Salāt* during the first part of the night, and said: 'The fulfilment at

<sup>68</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 18

<sup>69</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 19

daytime is superior'. I said, 'But there are virgins of our womenfolk, the young girls who love the goodness and its performance, and are covetous upon the *Salāt*, but the sleep overcomes them until sometimes they fulfil, and sometimes they are too weak from fulfilling it, and they are strong upon it at the beginning of the night'. So he<sup>asws</sup> permitted for them with regard to the *Salāt* at the beginning of the night when they were too weak and wasting the fulfilment'.<sup>70</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ بُكَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) مَا كَانَ يُحْمَدُ الرَّجُلُ أَنْ يَقُومَ مِنْ آخِرِ اللَّيْلِ فَيُصَلِّيَ صَلَاتَهُ ضَرْبَةً وَاحِدَةً ثُمَّ يَنَامَ وَيَذْهَبَ .

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan, from Ibn Bukeyr who said,

'Abu Abdullah<sup>asws</sup> said: 'If a man were to stand at the end of the night, so he prays his *Salāt* in one go, and then he goes (away) and sleeps, is not Praiseworthy'.<sup>71</sup>

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّبَّاقِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قُلْتُ لَهُ الرَّجُلُ يُصَلِّي الرَّكَعَيْنِ مِنَ الْوُتْرِ ثُمَّ يَقُومُ فَيَتَشَهُدُ حَتَّى يَرَكَعَ وَ يَذْكُرُ وَ هُوَ رَاكِعٌ قَالَ يَجْلِسُ مِنْ رُكُوعِهِ فَيَتَشَهُدُ ثُمَّ يَقُومُ فَيَلْمُ

Ali Bin Ibrahim, from his father, from Abdullah Bin Al-Mugheira, from Ibn Muskan, from Al-Hassan Al-Sayqal,

(It has been narrated) from Abu Abdullah<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'The man prays the two *Rak'at* of *Al-Witr*, then he stands, but he forgets the *Tashahhud* until he has performed *Rukū* (in the third *Rak'at*), and he remembers while he is going down in the *Rukū*'. He<sup>asws</sup> said: 'He should be seated from his *Rukū*, and he should perform *Tashahhud*, then she should stand and complete (the *Salāt*)'.

قَالَ قُلْتُ أَلَيْسَ قُلْتُ فِي الْفَرِيضَةِ إِذَا ذَكَرَهُ بَعْدَ مَا رَكَعَ مَضَى ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ بَعْدَ مَا يَنْصَرِفُ وَ يَتَشَهُدُ فِيهِمَا قَالَ لَيْسَ النَّافِلَةُ مِثْلَ الْفَرِيضَةِ .

He (the narrator) said, 'I said, 'Did you<sup>asws</sup> not say regarding the obligatory (*Salāt*), when he remembers it after having performed the *Rukū*, he should continue, then perform *Sajdah* with two *Sajdahs* (of omission – *Sajda-e-Sahw*) after having finished, and he should perform *Tashahhud* in these two?' He<sup>asws</sup> said: 'The optional (*Salāt*) is not like the Obligatory (*Salāt*)'.<sup>72</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَ حَمَادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ أَفْضَلِ سَاعَاتِ الْوُتْرِ فَقَالَ الْفَجْرُ أَوْلُ ذَلِكَ .

Al-Husayn Bin Muhammad Al-Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, and Hammad Bin Isa, from Muawiya Bin Wahaba who said,

'I asked Abu Abdullah<sup>asws</sup> about the most superior of the timings for *Al-Witr*. So he<sup>asws</sup> said: 'The dawn is the beginning of that'.<sup>73</sup>

<sup>70</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 20

<sup>71</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 21

<sup>72</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 22

<sup>73</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 23

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي سَارَةَ قَالَ أَخْبَرَنِي أَبَانُ بْنُ تَغْلِبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) أَيَّةَ سَاعَةٍ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُوتِرُ فَقَالَ عَلَى مِثْلِ مَغِيبِ الشَّمْسِ إِلَى صَلَاةِ الْمَغْرِبِ .

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ismail Bin Abu Sara who said,

‘Aban Bin Taghlab informed me saying, ‘I said to Abu Abdullah<sup>asws</sup>, ‘During which time did Rasool-Allah<sup>saww</sup> pray *Al-Witr* (Salāt)?’ So he<sup>asws</sup> said: ‘Upon the like of the setting of the sun up to *Al-Maghrib Salāt*’.<sup>74</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) الرَّكْعَتَانِ اللَّتَانِ قَبْلَ الْعَدَاةِ أَيْنَ مَوْضِعُهُمَا فَقَالَ قَبْلَ طُلُوعِ الْفَجْرِ فَإِذَا طَلَعَ الْفَجْرُ فَقَدْ دَخَلَ وَقْتُ الْعَدَاةِ .

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

‘I said to Abu Ja’far<sup>asws</sup>, ‘The two *Rak’at* which are before the morning, where is their place?’ So he<sup>asws</sup> said: ‘Before the emergence of the dawn. So when the dawn emerges, so the time for the morning has entered’.<sup>75</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَصْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ قَالَ صَلَّيْتُ خَلْفَ الرِّضَا ( عَلَيْهِ السَّلَام ) فِي الْمَسْجِدِ الْحَرَامِ صَلَاةَ اللَّيْلِ فَلَمَّا فَرَغَ جَعَلَ مَكَانَ الضَّجْعَةِ سَجْدَةً .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Asbaat, from Ibrahim Bin Abu Al-Balaad who said,

‘I prayed *Salāt* behind Al-Reza<sup>asws</sup> in the Sacred Masjid, the night *Salāt*. So when he<sup>asws</sup> was free, he<sup>asws</sup> made the place of rest as a Sajdah’.<sup>76</sup>

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَجَّالِ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْكِنْدِيِّ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ أَوْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) إِنِّي أَقُومُ آخِرَ اللَّيْلِ وَ أَخَافُ الصُّبْحَ قَالَ أَفْرَأَ الْحَمْدَ وَ أَعْجَلَ وَ أَعْجَلَ .

And from him, from Muhammad Bin Al-Husayn, from Al-Hajjal, from Abdullah Bin Al-Waleed Al-Kindy, from Ismail Bin Jabir, or Abdullah Bin Sinan who said,

‘I said to Abu Abdullah<sup>asws</sup>, ‘I stand (for *Salāt*) at the end of the night, and I fear the morning’. He<sup>asws</sup> said: ‘Recite Al-Hamd (Chapter 1), and hasten, and hasten’.<sup>77</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بَزِيدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَقُومُ مِنْ آخِرِ اللَّيْلِ وَ هُوَ يَحْشَى أَنْ يَفْجَأَهُ الصُّبْحُ أَوْ يَبْدَأَ بِالْوَتْرِ أَوْ يَصَلِّيَ الصَّلَاةَ عَلَى وَجْهَيْهَا حَتَّى يَكُونَ الْوَتْرُ آخِرَ ذَلِكَ قَالَ بَلْ يَبْدَأُ بِالْوَتْرِ وَ قَالَ أَنَا كُنْتُ فَاعِلًا ذَلِكَ .

Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al-Qasim Bin Yazeed, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja’far<sup>asws</sup>, said, ‘I asked him<sup>asws</sup> about the man who stands (for the *Salāt*) at the end of the night and he is fearing if the morning comes up suddenly, should he begin with *Al-Witr*, or pray the *Salāt* upon its aspects until *Al-*

<sup>74</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 24

<sup>75</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 25

<sup>76</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 26

<sup>77</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 27

*Witr* happens to be at the end of that?' He<sup>asws</sup> said: 'But, he should begin with *Al-Witr*'. And he<sup>asws</sup> said: 'I<sup>asws</sup> was doing that'.<sup>78</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَهَّابٍ وَوَلَدِ حَفْصِ بْنِ سَالِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ التَّسْلِيمِ فِي رُكْعَتِي الْوَتْرِ فَقَالَ نَعَمْ وَإِنْ كَانَتْ لَكَ حَاجَةٌ فَأَخْرُجْ وَاقْضِهَا ثُمَّ عُدْ وَارْكَعْ رُكْعَةً .

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Hafs Bin Saalim who said,

'I asked Abu Abdullah<sup>asws</sup> about the *Salām* in the two *Rak'at* (*Rak'ats*) of *Al-Witr*'. So he<sup>asws</sup> said: 'Yes, and even if there was a need for you, so go out and fulfil it, then return and *Rukū* with a *Rukū*'.<sup>79</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ ابْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ الْوَتْرِ مَا يُفْرَأُ فِيهِنَّ جَمِيعاً قَالَ بَلَى هُوَ اللَّهُ أَحَدٌ قُلْتُ فِي ثَلَاثِيهِنَّ قَالَ نَعَمْ .

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

'I asked Abu Abdullah<sup>asws</sup> about *Al-Witr*, what is to be recited therein together'. He<sup>asws</sup> said: 'With **[112:1] Say He Allah is One** (Chapter 1112). I said, 'In the three (*Rak'at*) of them?' He<sup>asws</sup> said: 'Yes'.<sup>80</sup>

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنَّهُ سُئِلَ عَنِ الْقُنُوتِ فِي الْوَتْرِ هَلْ فِيهِ شَيْءٌ مَوْقُوتٌ يُتَّبَعُ وَيُقَالُ فَقَالَ لَا أَتُنِّ عَلَيَّ اللَّهُ عَزَّ وَجَلَّ وَصَلَّى عَلَى النَّبِيِّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) وَاسْتَغْفَرَ لِدُنْبِكَ الْعَظِيمِ ثُمَّ قَالَ كُلُّ ذَنْبٍ عَظِيمٌ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having been asked about the *Qunut* in *Al-Witr* (*Salāt*), 'Is there anything fixed to be followed and said?' So he<sup>asws</sup> said: 'No. Laud upon Allah<sup>azwj</sup> Mighty and Majestic and send Blessings upon the Prophet<sup>saww</sup>, and seek Forgiveness for your grievous sins'. Then he<sup>asws</sup> said: 'Every sin is grievous'.<sup>81</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الْقُنُوتُ فِي الْوَتْرِ الْإِسْتِغْفَارُ وَفِي الْفَرِيضَةِ الدُّعَاءُ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'Abu Abdullah<sup>asws</sup> said: 'The *Qunut* in *Al-Witr* (*Salāt*) is the seeking of Forgiveness, and in the Obligatory (*Salāt*), it is the supplication'.<sup>82</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ اسْتَغْفَرَ اللَّهُ فِي الْوَتْرِ سَبْعِينَ مَرَّةً .

<sup>78</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 28

<sup>79</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 29

<sup>80</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 30

<sup>81</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 31

<sup>82</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 32

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The seeking of Forgiveness in *Al-Witr* (*Salāt*) is seventy times'.<sup>83</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عُمَرَ بْنِ مُوسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ أَبِيهِ عَنْ بَعْضِ رَجَالِهِ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ( عَلَيْهِ السَّلَامُ ) أَنْتَ رَجُلٌ قَدْ قَيَّدَتْكَ ذُنُوبُكَ .

Muhammad Bin Yahya, from Imran Bin Musa, from Al-Hassan Bin Ali Bin Al-Numan, from his father, from one of his men who said,

'A man came over to Amir Al-Momineen Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, so he said, 'O Amir Al-Momineen<sup>asws</sup>! I have been deprived of the *Salāt* at night'. So Amir Al-Momineen<sup>asws</sup> said: 'You are a man, your sins have restricted you'.<sup>84</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ قَرَأْتُ فِي كِتَابِ رَجُلٍ إِلَيَّ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) الرَّكْعَتَانِ اللَّتَانِ قَبْلَ صَلَاةِ الْفَجْرِ مِنْ صَلَاةِ اللَّيْلِ هِيَ أَمْ مِنْ صَلَاةِ النَّهَارِ وَ فِي أَيِّ وَقْتٍ أَصْلِبُهَا فَكَتَبَ بِحَطِّهِ أَحْسَبُهَا فِي صَلَاةِ اللَّيْلِ حَشَوًا .

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

'I read in the letter of a man to Abu Abdullah<sup>asws</sup>, 'The two *Rak'at* which are before *Al-Fajr Salāt*, are there from the *Salāts* of the night or from the *Salāts* of the daytime, and in which time should I be praying these?' So he<sup>asws</sup> wrote in his<sup>asws</sup> own handwriting: 'Fill them in the night *Salāt* with a complete filling'.<sup>85</sup>

#### باب تَقْدِيمِ النَّوَافِلِ وَ تَأْخِيرِهَا وَ قَضَائِهَا وَ صَلَاةِ الضُّحَى

### Chapter 85 – Preceding the optional (*Salāt*) and delaying it, and its payback, and the *Salāt* at forenoon

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ بَرِيدِ بْنِ ضَمْرَةَ اللَّيْثِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ يَسْتَعِلُّ عَنِ الزَّوَالِ أَوْ يُعَجِّلُ مِنَ الْوَيْلِ النَّهَارِ فَقَالَ نَعَمْ إِذَا عَلِمَ أَنَّهُ يَسْتَعِلُّ فَيُعَجِّلُهَا فِي صَدْرِ النَّهَارِ كُلِّهَا .

Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Bureyd Bin Zamra Al-Laysi, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far<sup>asws</sup> about the man who is too busy from the midday, 'Can he hasten from the beginning of the day?' So he<sup>asws</sup> said: 'Yes, when he knows that he would be too busy, so he can hasten it during the middle of the day, all of it'.<sup>86</sup>

<sup>83</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 33

<sup>84</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 34

<sup>85</sup> Al Kafi V 3 – The Book Of *Salāt* CH 84 H 35

<sup>86</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ لَمَّا كَانَ يَوْمَ فَتْحِ مَكَّةَ ضُرِبَتْ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) خَيْمَةٌ سَوْدَاءَ مِنْ شَعْرِ بَالِطُوحٍ ثُمَّ أَقْضِيَ عَلَيْهِ الْمَاءَ مِنْ جَفْنَةٍ يُرَى فِيهَا أَثَرُ الْعَجِينِ ثُمَّ تَحَرَّى الْقِبْلَةَ ضَحَى فَرَكَعَ ثَمَانِي رَكَعَاتٍ لَمْ يَرَكَعَهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَبْلَ ذَلِكَ وَلَا بَعْدَ .

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

'When it was the day of the conquest of Makkah, a tent of black hair (animal skin) was pitched up for Rasool-Allah<sup>saww</sup> at Al-Abtah. The water was poured upon it for the traces of the dust seen in it. Then the direction of the Qiblah was investigated at forenoon, so he<sup>saww</sup> prayed eight *Rak'at* (of *Salāt*). Never had Rasool-Allah<sup>saww</sup> prayed these before that, nor (did he<sup>saww</sup> pray these) afterwards'.<sup>87</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَقْضِ مَا فَاتَكَ مِنْ صَلَاةِ النَّهَارِ بِالنَّهَارِ وَمَا فَاتَكَ مِنْ صَلَاةِ اللَّيْلِ بِاللَّيْلِ قُلْتُ أَقْضِي وَتَرْتِينَ فِي لَيْلَةٍ فَقَالَ نَعَمْ أَقْضِ وَتَرْتِياً أَبَدًا .

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

'Abu Abdullah<sup>asws</sup> said: 'Fulfil whatever is lost by you from the *Salāts* of the daytime, at daytime, and whatever is lost by you from the *Salāts* of the night, at night-time'. I said, 'Can I fulfil two *Al-Witr* (*Salāt*) during a night?' So he<sup>asws</sup> said: 'Yes, fulfil *Witr* (*Salāt*), always'.<sup>88</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَّازِمٍ قَالَ سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَصْلَحَكَ اللَّهُ إِنْ عَلَيَّ نَوَافِلَ كَثِيرَةٌ فَكَيْفَ أَصْنَعُ فَقَالَ أَقْضِيهَا فَقَالَ لَهُ إِنَّهَا أَكْثَرُ مِنْ ذَلِكَ قَالَ أَقْضِيهَا قُلْتُ لَا أَحْصِيهَا قَالَ تَوَخَّ قَالَ مُرَّازِمٌ وَكُنْتُ مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَتَنْفَلْ فِيهَا قُلْتُ أَصْلَحَكَ اللَّهُ وَجُعَلْتُ فِدَاكَ مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَصَلِّ نَافِلَةً فَقَالَ لَيْسَ عَلَيْكَ قَضَاءٌ إِنْ الْمَرِيضُ لَيْسَ كَالصَّحِيحِ كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُدْرِ فِيهِ .

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

'Ismail Bin Jabir asked Abu Abdullah<sup>asws</sup>, so he said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! Upon me are a lot of (outstanding) optional (*Salāts*). So how should I deal with these?' So he<sup>asws</sup> said: 'Fulfil them'. So he said to him<sup>asws</sup>, 'They are more numerous than that'. He<sup>asws</sup> said: 'Fulfil these'. I said, 'I cannot (even) count them'. He<sup>asws</sup> said: 'Be at it'.

قَالَ مُرَّازِمٌ وَكُنْتُ مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَتَنْفَلْ فِيهَا قُلْتُ أَصْلَحَكَ اللَّهُ وَجُعَلْتُ فِدَاكَ مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَصَلِّ نَافِلَةً فَقَالَ لَيْسَ عَلَيْكَ قَضَاءٌ إِنْ الْمَرِيضُ لَيْسَ كَالصَّحِيحِ كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُدْرِ فِيهِ .

Murazim said, 'And I was sick for four months, not praying optional (*Salāt*) therein. I said, 'May Allah<sup>azwj</sup> Keep you<sup>asws</sup> well! I was sick for four months, not praying optional *Salāts*'. So he<sup>asws</sup> said: 'Fulfilment is not upon you. The sick one is not like the healthy one. Everyone whom Allah<sup>azwj</sup> Overcomes upon, so Allah<sup>azwj</sup> is the closest with the Excusing with regards to it'.<sup>89</sup>

<sup>87</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 2

<sup>88</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 3

<sup>89</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 4

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بِنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) أَفْضَلُ قَضَاءِ النَّوَافِلِ قَضَاءُ صَلَاةِ اللَّيْلِ بِاللَّيْلِ وَ صَلَاةِ النَّهَارِ بِالنَّهَارِ قُلْتُ فَيَكُونُ وَتَرَانٍ فِي لَيْلَةٍ قَالَ لَا قُلْتُ وَ لِمَ تَأْمُرُنِي أَنْ أُوتِرَ وَتُرَيْنَ فِي لَيْلَةٍ فَقَالَ ( عَلَيْهِ السَّلَامُ ) أَحَدُهُمَا قَضَاءٌ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad, from Ali Bin Al-Hakam, from Aban Bin Usman, from Ismail Al-Ju'fy who said,

'Abu Ja'far<sup>asws</sup> said: 'The best way of fulfilling the optional (*Salāts*) is fulfilling the (outstanding) night ones at night, and the (outstanding) day ones at daytime'. I said, 'So, can there be two *Al-Witr* (*Salāts*) at night?' He<sup>asws</sup> said: 'No'. I said, 'And why not? You<sup>asws</sup> are ordering me that I pray one *Witr* (*Salāt*) and two *Witr* (*Salāts*) in one night'. So he<sup>asws</sup> said: 'One of the two is a fulfilment (of an outstanding one)'.<sup>90</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ رَجُلٍ فَاتَتْهُ صَلَاةُ النَّهَارِ مَتَى يُفْضِيهَا قَالَ مَتَى مَا شَاءَ إِنْ شَاءَ بَعْدَ الْمَغْرِبِ وَ إِنْ شَاءَ بَعْدَ الْعِشَاءِ .

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

'Abu Abdullah<sup>asws</sup> was asked about a man for whom the daytime *Salāts* were missed out, when should he fulfil them?' He<sup>asws</sup> said: 'Whenever he so wishes to. If he so desires to, after *Al-Maghrib*, and if he so desires to, after *Al-Isha*'.<sup>91</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ تَفَوُّتُهُ صَلَاةَ النَّهَارِ قَالَ يُصَلِّيْهَا إِنْ شَاءَ بَعْدَ الْمَغْرِبِ وَ إِنْ شَاءَ بَعْدَ الْعِشَاءِ .

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

'I asked him<sup>asws</sup> about the man for whom the daytime *Salāts* are missed out. He<sup>asws</sup> said: 'He should pray these, if he so desires to, after *Al-Maghrib*, and if he so desires to, after *Al-Isha*'.<sup>92</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْقَمِّيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ رَفَعَهُ قَالَ مَرَّ أَمِيرُ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) بِرَجُلٍ يُصَلِّي الضُّحَى فِي مَسْجِدِ الْكُوفَةِ فَعَمَزَ جَنْبَهُ بِالذَّرَّةِ وَ قَالَ نَحَرْتُ صَلَاةَ الْأَوَابِينِ نَحَرَكَ اللَّهُ قَالَ فَأَتْرَكُهَا قَالَ أَرَأَيْتَ الَّذِي يَنْهَى. عَبْدًا إِذَا صَلَّى فَقَالَ أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) وَ كَفَى بِإِنْكَارِ عَلِيٍّ ( عَلَيْهِ السَّلَامُ ) نَهْيًا .

Muhammad Bin Yahya, from Muhammad Bin Ismail Al-Qummy, from Ali Bin Al-Hakam, from Sayf Bin Ameyra, raising it, said,

'Amir Al-Momineen<sup>asws</sup> passed by a man who was praying the forenoon *Salāt* in Masjid Al-Kufa. So he<sup>asws</sup> pressed his side by the whip and said: 'You slaughtered the *Salāt* of the repentant, may Allah<sup>azwj</sup> Slaughter you'. He<sup>asws</sup> said: 'So shall I leave it?' So he<sup>asws</sup> said: 'What is your view of those who forbid a servant when he is praying *Salāt*?' So Abu Abdullah<sup>asws</sup> said: 'And the denial of Ali<sup>asws</sup> is sufficient for its forbiddance'.<sup>93</sup>

<sup>90</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 5

<sup>91</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 6

<sup>92</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 7

<sup>93</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 8

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ الْفَضْلِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ( صلوات الله عليهما ) أَنَّ رَسُولَ اللَّهِ ( صلى الله عليه وآله ) قَالَ صَلَاةُ الضُّحَى بَدْعَةٌ .

Ali Bin Ibrahim, from his father, from Hammad Bin Ibsa, from Hareyz, from Zurara, and Al-Fuzayl,

(It has been narrated) from Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> that Rasool-Allah<sup>saww</sup> said: 'The *Salāt* at forenoon is an innovation'.<sup>94</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِيَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عليه السلام ) عَنْ قَضَاءِ الْوُتْرِ بَعْدَ الظُّهْرِ فَقَالَ أَقْضِهِ وَتَرَأْ أَبَدًا كَمَا قَاتَكَ قُلْتُ وَتَرَانِ فِي لَيْلَةٍ قَالَ نَعَمْ أَلَيْسَ إِنَّمَا أَحَدُهُمَا قَضَاءٌ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Aban, from Suleyman Bin Halid who said,

'I asked Abu Abdullah<sup>asws</sup> about the fulfilment of (an outstanding) *Al-Witr* (*Salāt*), after *Al-Zohr*. So he<sup>asws</sup> said: 'Fulfil it is a *Witr* (*Salāt*) always just as it was missed out by you'. I said, 'And (there would be) two *Witr* (*Salāts*) in one night?' He<sup>asws</sup> said: 'Yes. Is it not so, rather, that one of the two is a fulfilment (of an outstanding one)?'<sup>95</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِرَةِ عَنْ أَبِي جَرِيرٍ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ أَبُو جَعْفَرٍ ( عليه السلام ) يَفْضِي عَشْرِينَ وَتَرَأْ فِي لَيْلَةٍ .

Ali, from his father, from Ibn Al-Mugheira, from Abu Jareer Al-Qummy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'It was so that Abu Ja'far<sup>asws</sup> had fulfilled twenty *Witr* (*Salāts*) in one night'.<sup>96</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ إِذَا اجْتَمَعَ عَلَيْكَ وَتْرَانِ أَوْ ثَلَاثَةٌ أَوْ أَكْثَرُ مِنْ ذَلِكَ فَأَقْضِ ذَلِكَ كَمَا قَاتَكَ تَفْصِلُ بَيْنَ كُلِّ وَتْرَيْنِ بِصَلَاةٍ لِأَنَّ الْوُتْرَ الْآخِرُ لَا تُفْتَمَنُ شَيْئًا قَبْلَ أَوَّلِهِ الْأَوَّلُ فَلِأَوَّلِ تَبْدَأُ إِذَا أَنْتَ قَضَيْتَ صَلَاةَ لَيْلَتِكَ ثُمَّ الْوُتْرَ

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

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'When two (outstanding) *Witr* (*Salāts*) gather upon you, or three, or more than that, so fulfil that just as it has been missed out, keeping a distance between every two *Witr* (*Salāts*), with one *Salāt*, because *Al-Witr* (*Salāt*) is the last one, nothing can precede its first one as the first one. So the first one to begin with is when you fulfil an (outstanding) *Salāt* of your night, then you pray *Al-Witr*'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ ( عليه السلام ) لَا يَكُونُ وَتْرَانِ فِي لَيْلَةٍ إِلَّا وَ أَحَدُهُمَا قَضَاءٌ وَ قَالَ إِنْ أُوتِرْتَ مِنْ أَوَّلِ اللَّيْلِ وَ قُضِيَ فِي آخِرِ اللَّيْلِ فَوُتِرَكَ الْأَوَّلُ قَضَاءٌ وَ مَا صَلَّيْتَ مِنْ صَلَاةٍ فِي لَيْلَتِكَ كُلَّهَا فَلْيَكُنْ قَضَاءً إِلَى آخِرِ صَلَاتِكَ فَإِنَّهَا لِلَّيْلِ وَ لْيَكُنْ آخِرَ صَلَاتِكَ الْوُتْرَ وَتَرَأْ لَيْلَتِكَ .

He (the narrator) said, 'And Abu Ja'far<sup>asws</sup> said: 'Two *Al-Witr* (*Salāts*) cannot happen to be in one night except that one of the two is a fulfilment (of an outstanding one)'.

<sup>94</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 9

<sup>95</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 10

<sup>96</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 11



And he<sup>asws</sup> said: 'If you were to pray *Al-Witr* (*Salāt*) at the beginning of the night and stand (to pray) at the end of the night, so your first *Witr* (*Salāt*) is a fulfilment (of an outstanding one), and whatever you had prayed from the *Salāt* during your night, all of them, so let the fulfilment (of outstanding *Salāts*) be at the end of your *Salāts*, for these are for your night, and let the last of your *Salāts* be *Al-Witr* (*Salāt*), being *Witr* for your night'.<sup>97</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) رَجُلٌ عَلَيْهِ مِنْ صَلَاةِ النَّوَافِلِ مَا لَا يَدْرِي مَا هُوَ مِنْ كَثْرَتِهِ كَيْفَ يَصْنَعُ قَالَ فَلْيُصَلِّ حَتَّى لَا يَدْرِي كَمْ صَلَّى مِنْ كَثْرَتِهِ فَيَكُونَ قَدْ قَضَى بِقَدْرِ عِلْمِهِ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Abdullah, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah<sup>asws</sup>, 'There is a man upon whom are (outstanding) optional *Salāts* what he does not even know how many they are due to their abundance. How should he deal with these?' He<sup>asws</sup> said: 'So let him pray until he does not know how many he has prayed, due to its abundance, so he would have fulfilled by a measure of his knowledge'.

قُلْتُ فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ مِنْ كَثْرَةِ شُغْلِهِ فَقَالَ إِنْ كَانَ شُغْلُهُ فِي طَلَبِ مَعِيشَةٍ لَا بُدَّ مِنْهَا أَوْ حَاجَةٍ لِأَخٍ مُؤْمِنٍ فَلَا شَيْءَ عَلَيْهِ وَ إِنْ كَانَ شُغْلُهُ لِدُنْيَا تَشَاغَلَ بِهَا عَنِ الصَّلَاةِ فَعَلَيْهِ الْقَضَاءُ وَ إِلَّا لَقِيَ اللَّهَ مُسْتَخْفًا مَتَهَاوِنًا مُضِيعًا لِسُنَّةِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ )

I said, 'Supposing he is not able upon the fulfilment due to many pre-occupations?' So he<sup>asws</sup> said: 'If it was so that his pre-occupation was regarding seeking of the livelihood, it being a must from it, or (fulfilling) a need of a Believing brother, so there is nothing upon him; and if it was so that his pre-occupation was for the world, being too pre-occupied with it from the *Salāt*, so upon him is the fulfilment, or else he would meet Allah<sup>azwj</sup> as fearful, negligent, wasteful of a Sunnah of Rasool-Allah<sup>saww</sup>'.

قُلْتُ فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ فَهَلْ يَصْلُحُ لَهُ أَنْ يَتَصَدَّقَ فَسَكَتَ مَلِيًّا ثُمَّ قَالَ نَعَمْ فَلْيَتَصَدَّقْ بِصَدَقَةٍ قُلْتُ وَ مَا يَتَصَدَّقُ فَقَالَ يَقْدِرُ طَوْلِهِ وَ أَدْنَى ذَلِكَ مُدٌّ لِكُلِّ مُسْكِينٍ مَكَانَ كُلِّ صَلَاةٍ قُلْتُ وَ كِمِ الصَّلَاةِ الَّتِي تَجِبُ عَلَيْهِ فِيهَا مُدٌّ لِكُلِّ مُسْكِينٍ فَقَالَ لِكُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ اللَّيْلِ وَ كُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ النَّهَارِ

I said, 'Supposing he is not able upon the fulfilment, so would it be correct for him if he were to give charity (instead)?' So he<sup>asws</sup> was silent for a while, then said: 'Yes, so let him give in charity'. I said, 'And what should he give in charity'. So he<sup>asws</sup> said: 'In accordance with his capacity, and the least of that is a *Mudd* to each poor one in place of each *Salāt*'. I said, 'And how many *Salāt* does it Obligate upon him with regards to it, a *Mudd* for every poor on?' So he<sup>asws</sup> said: 'For every two *Rak'at* from a *Salāt* of the night, and every two *Rak'at* from a *Salāt* of the daytime'.

فَقُلْتُ لَا يَقْدِرُ فَقَالَ مُدٌّ لِكُلِّ أَرْبَعِ رَكْعَاتٍ فَقُلْتُ لَا يَقْدِرُ فَقَالَ مُدٌّ لِكُلِّ صَلَاةِ اللَّيْلِ وَ مُدٌّ لِكُلِّ صَلَاةِ النَّهَارِ وَ الصَّلَاةُ أَفْضَلُ وَ الصَّلَاةُ أَفْضَلُ .

So I said, 'He is not able'. So he<sup>asws</sup> said: 'A *Mudd* for every four *Rak'at*'. So I said, 'He is not able'. So he<sup>asws</sup> said: 'A *Mudd* for every night *Salāt*, and a *Mudd* for every

<sup>97</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 12

daytime *Salāt*, and the (performing of the) *Salāt* is superior, and the (performing of the) *Salāt* is superior'.<sup>98</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ عُمَرَ بْنِ بَزِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ قَالَ أَعْلَمُ أَنَّ النَّافِلَةَ بِمَنْزِلَةِ الْهَدِيَّةِ مَتَى مَا أَتَى بِهَا قُبِلَتْ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Know, that the optional (*Salāt*) is at the status of a gift. Whenever one comes up with it, is Accepted'.<sup>99</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مَعْلَى عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ ( عَلَيْهِ السَّلَامُ ) كَانَ إِذَا أَهْتَمَّ تَرَكَ النَّافِلَةَ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Asbaat, from a number of our companions that,

'It was so that whenever Abu Al-Hassan<sup>asws</sup> the 1<sup>st</sup> was distressed, he<sup>asws</sup> left the optional (*Salāt*)'.<sup>100</sup>

وَ عَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ أَوْ غَيْرِهِ عَنْ أَحَدِهِمَا ( عَلَيْهِمَا السَّلَامُ ) قَالَ قَالَ النَّبِيُّ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) إِنَّ لِلْقُلُوبِ إِقْبَالَ وَ إِدْبَارًا فَإِذَا أَقْبَلَتْ فَتَنَفَّلُوا وَ إِذَا أُدْبِرَتْ فَعَلَيْكُمْ بِالْفَرِيضَةِ .

And from him, from Ali Bin Ma'bad, or someone else,

(It has been narrated) from one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup> having said: 'The Prophet<sup>sawww</sup> said: 'For the hearts there is a welcoming and a turning back. So whenever it welcomes, so you tend to pray optional (*Salāt*), and when it turns back, so upon you is with the Obligatory (*Salāts*)'.<sup>101</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبِيبٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرَّضَا ( عَلَيْهِ السَّلَامُ ) يَكُونُ عَلَيَّ الصَّلَاةُ النَّافِلَةُ مَتَى أَفْضِيهَا فَكَتَبَ ( عَلَيْهِ السَّلَامُ ) أَيَّةَ سَاعَةٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ .

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Yahya Bin Habeeb who said,

'I wrote to Abu Al-Hassan Al-Reza<sup>asws</sup>, 'There happen to be optional *Salāts* (outstanding) upon me, when shall I fulfil them?' So he<sup>asws</sup> wrote: 'Whichever time you so desire to, from a night or a day'.<sup>102</sup>

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مَسْكِينٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ السَّرَّادِ قَالَ سَأَلَ أَبُو كَهْمَسٍ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فَقَالَ يُصَلِّي الرَّجُلُ نَوَافِلَهُ فِي مَوْضِعٍ أَوْ يُفَرِّقُهَا فَقَالَ لَا بَلْ يُفَرِّقُهَا هَاهُنَا وَ هَاهُنَا فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ .

And by this chain, from Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Abdullah Bin Ali Al-Sarrad who said,

<sup>98</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 13

<sup>99</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 14

<sup>100</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 15

<sup>101</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 16

<sup>102</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 17

'Abu Kahmasy asked Abu Abdullah<sup>asws</sup>, so he said, 'Should the man pray optional (*Salāts*) in one place or different?' So he<sup>asws</sup> said: 'No, but he should pray in different places, over her, and over these (places) would be testifying for him on the Day of Judgment'.<sup>103</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) رَجُلٌ يَفْضِي شَيْئاً مِنْ صَلَاتِهِ الْخَمْسِينَ فِي الْمَسْجِدِ الْحَرَامِ أَوْ فِي مَسْجِدِ الرَّسُولِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) أَوْ فِي مَسْجِدِ الْكُوفَةِ أَوْ تُحْسَبُ لَهُ الرَّكْعَةُ عَلَى تَضَاعُفٍ مَا جَاءَ عَنْ أَبِيكَ ( عَلَيْهِمُ السَّلَامُ ) فِي هَذِهِ الْمَسَاجِدِ حَتَّى يُجْزِيَهُ إِذَا كَانَتْ عَلَيْهِ عَشْرَةُ آلَافِ رَكْعَةٍ أَنْ يُصَلِّيَ مِائَةَ رَكْعَةٍ أَوْ أَقَلَّ أَوْ أَكْثَرَ وَكَيْفَ يَكُونُ حَالُهُ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al-Rayyan who said,

'I wrote to Abu Ja'far<sup>asws</sup>, 'A man fulfils something from his (outstanding) fifty *Salāts* in the Sacred Masjid, or in the Masjid of Rasool-Allah<sup>saww</sup>, or in Masjid Al-Kufa. Would the one *Rak'at* of his be Reckoned for him upon the multiplication of what has come from your<sup>asws</sup> forefathers<sup>asws</sup> regarding these Masjids, to extent that it would suffice him, when there were ten thousand (outstanding) *Rak'at* upon him, if he were to pray one hundred *Rak'at*, or less, or more? And what would be his state?'

فَوَقَّعَ ( عَلَيْهِ السَّلَامُ ) يُحْسَبُ لَهُ بِالضَّعْفِ فَأَمَّا أَنْ يَكُونَ تَقْصِيراً مِنَ الصَّلَاةِ بِحَالِهَا فَلَا يَفْعَلُ هُوَ إِلَى الزِّيَادَةِ أَقْرَبُ مِنْهُ إِلَى النَّفْصَانِ .

So he<sup>asws</sup> signed: 'It would be Reckoned for him with the multiple. But, if there happen to be shortened ones from the *Salāt*, (these would be) at their state. So he would not do it except for the increase, being closer to it than the deficiency'.<sup>104</sup>

أَحْمَدُ بْنُ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ( عَلَيْهِ السَّلَامُ ) عَنِ الرَّجُلِ الْمُسْتَعِجِلِ مَا الَّذِي يُجْزِيَهُ فِي النَّافِلَةِ قَالَ ثَلَاثُ تَسْبِيحَاتٍ فِي الْقِرَاءَةِ وَ تَسْبِيحَةٌ فِي الرُّكُوعِ وَ تَسْبِيحَةٌ فِي السُّجُودِ .

Ahmad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Abdullah Bin Al-Fazl Al-Nowfaly, from Ali Bin Abu Hamza who said,

'I asked Abu Al-Hassan<sup>asws</sup> about the man in haste, what is that which would suffice him in the optional (*Salāt*)?' He<sup>asws</sup> said: 'Three Glorifications in the recitation, and a Glorification in the *Rukū*, and a Glorification in the *Sajdah*'.<sup>105</sup>

### بَابُ صَلَاةِ الْخَوْفِ

## Chapter 86 – *Salāt* of (during) fear

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنِ صَلَاةِ الْخَوْفِ قَالَ يَفُومُ الْإِمَامُ وَ تَجِيءُ طَائِفَةٌ مِنْ أَصْحَابِهِ فَيَفُومُونَ خَلْفَهُ وَ طَائِفَةٌ بِإِزَاءِ الْعَدُوِّ فَيُصَلِّي بِهَمُّ الْإِمَامِ رَكْعَةً ثُمَّ يَفُومُ وَ يَفُومُونَ مَعَهُ فَيَمْتَلُ قَائِماً وَ يُصَلُّونَ هُمُ الرُّكْعَةَ الثَّانِيَةَ ثُمَّ يُسَلِّمُ بَعْضُهُمْ عَلَى بَعْضٍ ثُمَّ يَنْصَرِفُونَ

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

<sup>103</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 18

<sup>104</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 19

<sup>105</sup> Al Kafi V 3 – The Book Of *Salāt* CH 85 H 20

'I asked Abu Abdullah<sup>asws</sup> about the *Salāt* during the fear. He<sup>asws</sup> said: 'The prayer leader would be standing, and a group of his companions would come and be standing behind him, and a group would be facing the enemy, So the prayer leader would pray *Salāt* with them (leading them), for one *Rak'at*. Then he would be standing and they would be standing along with him. So he would represent them standing, and they would be in the second *Rak'at*. Then they would be greeting each other (*Salaam*), then they would be dispersing.

فَيَقُومُونَ فِي مَقَامِ أَصْحَابِهِمْ وَ يَجِيءُ الْآخَرُونَ فَيَقُومُونَ خَلْفَ الْإِمَامِ فَيُصَلِّي بِهِمُ الرَّكْعَةَ الثَّانِيَةَ ثُمَّ يَجْلِسُ الْإِمَامُ فَيَقُومُونَ هُمْ فَيُصَلُّونَ رَكْعَةً أُخْرَى ثُمَّ يُسَلِّمُ عَلَيْهِمْ فَيُنْصَرِفُونَ بِسَلَامِهِ

So they would be going to stand in the place of their companions, and the other ones would be coming and standing behind the prayer leader. So he would pray the second *Rak'at* with them. Then the prayer leader would be seated, and they would be standing, praying another *Rak'at* of *Salāt*. Then he would greet upon them (*Salaam*), and they would be dispersing by his greeting (*Salaam*)'.

قَالَ وَ فِي الْمَغْرِبِ مِثْلَ ذَلِكَ يَقُومُ الْإِمَامُ وَ تَجِيءُ طَائِفَةٌ فَيَقُومُونَ خَلْفَهُ ثُمَّ يُصَلِّي بِهِمُ رَكْعَةً ثُمَّ يَقُومُ وَ يَقُومُونَ فَيَمْتَلِ الْإِمَامُ قَائِمًا وَ يُصَلُّونَ الرَّكْعَتَيْنِ فَيَنْتَسَهُدُونَ وَ يُسَلِّمُ بَعْضُهُمْ عَلَى بَعْضٍ

He<sup>asws</sup> said: 'And during *Al-Maghrib* (*Salāt*), it is similar to that. The prayer leader would be standing and a group would come, so they would be standing behind him. Then he would pray *Salāt* with them (leading them) for one *Rak'at*, and they would be standing. So the prayer leader would represent them standing, and they would be praying the two *Rak'at*. So they would be performing the *Tashahhud*, and some of the would say *Salām* upon the other.

ثُمَّ يُنْصَرِفُونَ فَيَقُومُونَ فِي مَوْقِفِ أَصْحَابِهِمْ وَ يَجِيءُ الْآخَرُونَ وَ يَقُومُونَ خَلْفَ الْإِمَامِ فَيُصَلِّي بِهِمُ رَكْعَةً يَفْرَأُ فِيهَا ثُمَّ يَجْلِسُ فَيَنْتَسَهُدُ ثُمَّ يَقُومُ وَ يَقُومُونَ مَعَهُ وَ يُصَلِّي بِهِمُ رَكْعَةً أُخْرَى ثُمَّ يَجْلِسُ وَ يَقُومُونَ هُمْ فَيَتِمُّونَ رَكْعَةً أُخْرَى ثُمَّ يُسَلِّمُ عَلَيْهِمْ .

Then they would dispersing, and be standing in the place of their companions, and the others would come and they would be standing behind the prayer leader. So he would pray *Salāt* with them (leading them), reciting therein, then be seated. So he would perform *Tashahhud*, then he would be standing and they would be standing along with him, and he would pray another *Rak'at* with them. Then he would be seated, and they would be standing, so they would be completing one more *Rak'at*. Then he would say *Salām* upon them'.<sup>106</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ صَلَّى رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) بِأَصْحَابِهِ فِي غَزْوَةِ دَاتِ الرَّقَاعِ صَلَاةَ الْخَوْفِ فَفَرَّقَ أَصْحَابَهُ فَرَفَّقْنِيْنَ أَقَامَ فِرْقَةٌ بِرِأَاءِ الْعَدُوِّ وَ فِرْقَةٌ خَلْفَهُ فَكَبَّرَ وَ كَبَّرُوا فَفَرَّقُوا وَ أَنْصَتُوا وَ رَكَعَ فَرَكَعُوا وَ سَجَدَ فَسَجَدُوا

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> prayed *Salāt* with his<sup>saww</sup> companions during a military expedition of Zaat Al-Riqa'a, the *Salāt* during the fear. So his<sup>saww</sup> companions separated into to groups. One group

<sup>106</sup> Al Kafi V 3 – The Book Of *Salāt* CH 86 H 1

stood facing the enemy, and one group was behind him<sup>saww</sup>. So he<sup>saww</sup> exclaimed a *Takbīr*, and they exclaimed *Takbīr*. So he<sup>saww</sup> recited, and they listened silently, and he<sup>saww</sup> went into *Rukū*, so they went into *Rukū*, and he<sup>saww</sup> went into *Sajdah*, so they went into *Sajdah*.

ثُمَّ اسْتَنْتَمَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) قَائِمًا وَ صَلَّى لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ ثُمَّ خَرَجُوا إِلَى أَصْحَابِهِمْ فَقَامُوا بِإِزَاءِ الْعَدُوِّ وَ جَاءَ أَصْحَابُهُمْ فَقَامُوا خَلْفَ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَصَلَّى بِهِمْ رُكْعَةً ثُمَّ تَشَهَّدَ وَ سَلَّمَ عَلَيْهِمْ فَقَامُوا فَصَلُّوا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ .

Then Rasool-Allah<sup>saww</sup> completed (the *Salāt*) standing, and they prayed one *Rak'at* by themselves. Then they performed *Salām* upon each other (*Salām*), then they went out to their companions. So they stood facing the enemy, and their companions came over, so they were standing behind Rasool-Allah<sup>saww</sup>. So he<sup>saww</sup> prayed one *Rak'at* with them (leading them). Then he<sup>saww</sup> performed *Tashahhud* and offered *Salām* upon them. So they stood and prayed one *Rak'at* by themselves, then offered *Salām* upon each other'.<sup>107</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الرَّشَاءِ عَنِ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) يَقُولُ إِنْ كُنْتَ فِي أَرْضٍ مَخَافَةٍ فَخَشَيْتَ لِصَاحِبٍ أَوْ سَبْعًا فَصَلِّ عَلَى دَابَّتِكَ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Hassan Bin Ali Al-Washa, from Hammad Bin Usman, from Abu Baseer who said,

'I heard Abu Abdullah<sup>asws</sup> saying: 'If you were in a dangerous land, and you fear a thief, or predatory wild animal, so pray *Salāt* upon your animal'.<sup>108</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الْأَسِيرِ يَأْسِرُهُ الْمُشْرِكُونَ فَتَحَضَّرُهُ الصَّلَاةُ فَيَمْنَعُهُ الَّذِي أَسْرَهُ مِنْهَا قَالَ يُؤْمَى إِيْمَاءً .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Zur'at who said,

'I asked him<sup>asws</sup> about the captive imprisoned by the Polytheists. So the *Salāt* (time) presents itself, but the one who imprisoned him prevents him from it. He<sup>asws</sup> said: 'He would indicate by gestures'.<sup>109</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَأَلْتُهُ قُلْتُ أَكُونُ فِي طَرِيقٍ مَكَّةَ فَنَزَلُ لِلصَّلَاةِ فِي مَوَاضِعَ فِيهَا الْأَعْرَابُ أَوْ نَصَلِّي الْمَكْتُوبَةَ عَلَى الْأَرْضِ فَفَقْرًا أَمْ الْكِتَابِ وَحَدَّهَا أَمْ نَصَلِّي عَلَى الرَّاحِلَةِ فَفَقْرًا فَاتَّخَذَ الْكِتَابَ وَالسُّورَةَ فَقَالَ إِذَا خَفْتَ فَصَلِّ عَلَى الرَّاحِلَةِ الْمَكْتُوبَةَ وَغَيْرَهَا وَإِذَا قَرَأْتَ الْحَمْدَ وَسُورَةَ أَحَبُّ إِلَيَّ وَ لَا أَرَى بِالَّذِي فَعَلْتَ بِأَسَاءً .

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

'I asked him<sup>asws</sup> saying, 'I happen to be in a road of Makkah, so we descend for the *Salāt* in a place wherein are Bedouins. Can we pray the Obligatory *Salāt* upon the ground, reciting the Mother of the Book (Chapter 1) alone, or should we pray *Salāt* upon the ride, and we recite the Opening of the Book (Chapter 1) and the (another) Chapter?' So he<sup>asws</sup> said: 'When you fear, so pray *Salāt* upon the ride, the

<sup>107</sup> Al Kafi V 3 – The Book Of *Salāt* CH 86 H 2

<sup>108</sup> Al Kafi V 3 – The Book Of *Salāt* CH 86 H 3

<sup>109</sup> Al Kafi V 3 – The Book Of *Salāt* CH 86 H 4

Prescribed ones and others; and when you recite Al-Hamd (Chapter 1) and a Chapter, it would be more beloved to me, and I<sup>asws</sup> do not see a problem with that which you do'.<sup>110</sup>

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا كَيْفَ يُصَلِّي وَ مَا يَقُولُ إِذَا خَافَ مِنْ سَيْعٍ أَوْ لَيْسَ كَيْفَ يُصَلِّي قَالَ يُكَبِّرُ وَ يُؤمِّي إِيمَاءً بِرَأْسِهِ .

Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic [2:239] **But if you are in danger, then (perform your Salat) on foot or on horseback,** 'How should be pray *Salāt*, and what are you<sup>asws</sup> saying where there is fear from predatory wild animals, or thieves, how should we be praying *Salāt*?' He<sup>asws</sup> said: 'He should exclaim a *Takbīr* and indicate gesturing with his head'.<sup>111</sup>

### باب صَلَاةِ الْمُطَارِدَةِ وَ الْمُوَاقِفَةِ وَ الْمُسَائِفَةِ

## Chapter 87 – The *Salāt* of the pursuit, and the cover, and the combat

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمِ الْقُمِّيِّ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ إِذَا جَالَتِ الْخَيْلُ تَضَطَّرِبُ السُّيُوفُ أَجْزَأَهُ تَكْبِيرَتَانِ فَهَذَا تَقْصِيرٌ آخَرٌ .

Ali Bin Ibrahim Bin Hashim, from his father, from Amro Bin Usman, from Muhammad Bin Uzafir,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'When the horses gallop and the swords are restless, two exclamations of *Takbīr* would suffice him. So this is another reduction'.<sup>112</sup>

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْبَةَ عَنْ زُرَّارَةَ وَ فَضَيْلٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَامُ ) قَالَ فِي صَلَاةِ الْخَوْفِ عِنْدَ الْمُطَارِدَةِ وَ الْمُنَاوَشَةِ يُصَلِّي كُلُّ إِنْسَانٍ مِنْهُمْ بِالْإِيمَاءِ حَيْثُ كَانَ وَجْهَهُ وَ إِنْ كَانَتْ الْمُسَائِفَةُ وَ الْمُعَانَفَةُ وَ تَلَاحُخِ الْقِتَالِ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) صَلَّى لَيْلَةَ صِفِّينَ وَ هِيَ لَيْلَةُ الْهَرِيرِ لَمْ تَكُنْ صَلَاتُهُمْ الظُّهْرِ وَ الْعَصْرِ وَ الْمَغْرِبُ وَ الْعِشَاءُ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ إِلَّا التَّكْبِيرَ وَ التَّهْلِيلَ وَ التَّسْبِيحَ وَ التَّحْمِيدَ وَ الدَّعَاءَ فَكَانَتْ تِلْكَ صَلَاتُهُمْ لَمْ يَأْمُرْهُمْ بِإِعَادَةِ الصَّلَاةِ .

Ali, from his father, from Ibn Abu Umeir, from Ibn Azina, from Zurara and Fuzayl and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'In a *Salāt* of the fear during a pursuit and the skirmishes, every person from them would be praying *Salāt* by the gesturing, wherever he was facing; and even if there was the fencing, and the wrestling, and close contact of the fighting, for Amir Al-Momineen<sup>asws</sup> prayed *Salāt* on the night of Siffeen, and it is the night of Al-Hareer (intense fighting), their *Salāts* did not take place for *Al-Zohr*, and *Al-Asr*, and *Al-Maghrib*, and *Al-Isha* during the timing of each *Salāt*, except for the exclamation of the *Takbīr*, and the extollation of the

<sup>110</sup> Al Kafi V 3 – The Book Of *Salāt* CH 86 H 5

<sup>111</sup> Al Kafi V 3 – The Book Of *Salāt* CH 86 H 6

<sup>112</sup> Al Kafi V 3 – The Book Of *Salāt* CH 87 H 1

Oneness, and the Glorification, and the Praise, and the supplication. So that was their *Salāt*. He<sup>asws</sup> did not order them with the repeating of the *Salāt* (making up for it).<sup>113</sup>

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ بَعْضَ أَصْحَابِنَا يَذْكُرُ أَنَّ أَقَلَّ مَا يُجْزَى فِي حَدِّ الْمُسَافَةِ مِنَ التَّكْبِيرِ تَكْبِيرَتَانِ لِكُلِّ صَلَاةٍ إِلَّا الْمَغْرِبَ فَإِنَّ لَهَا ثَلَاثًا .

From him, from his father, from Abdullah Bin Al-Mugheira who said,

'I heard one of our companions mention that what would suffice during a time of the fencing, from the exclamations of the *Takbīr*, is two exclamations of *Takbīrs* for each *Salāt*, except for *Al-Maghrib*, for it there are three'.<sup>114</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا قَالَ فِي الرُّكْعَتَيْنِ تُنْقَصُ مِنْهُمَا وَاحِدَةٌ .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic [4:101 **there is no blame on you if you shorten the Prayer, if you fear that those who disbelieve will cause you distress**, said: 'In the two *Rak'at* (of *Salāt*), one would be reduced from these two'.<sup>115</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ صَلَاةِ الْقِتَالِ فَقَالَ إِذَا انْتَفَوْا فَانْتَفُوا فَإِنَّ الصَّلَاةَ حِينَئِذٍ التَّكْبِيرُ وَ إِنْ كَانُوا وَفَوْقًا لَا يَقْدِرُونَ عَلَى الْجَمَاعَةِ فَالصَّلَاةُ إِيْمَاءً .

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

'I asked him<sup>asws</sup> about the *Salāt* during the fighting, so he<sup>asws</sup> said: 'When they meet and fight, so the *Salāt* during that is the exclamation of the *Takbīr*, and if they were paused, not be able upon the (enemy) group, so the *Salāt* is (in the form of) gestures'.<sup>116</sup>

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ حَمَّادِ عَنْ حَرِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ قُلْتُ لَهُ أَرَأَيْتَ إِنْ لَمْ يَكُنِ الْمَوَاقِفُ عَلَى وَضُوءٍ كَيْفَ يَصْنَعُ وَ لَا يَقْدِرُ عَلَى النُّزُولِ قَالَ يَنْبِئُ مِنْ لِيَدِهِ أَوْ سَرِّجِهِ أَوْ مَعْرِفَةِ دَابَّتِهِ فَإِنَّ فِيهَا غُبَاراً وَ يُصَلِّي وَ يَجْعَلُ السُّجُودَ أَخْفَضَ مِنَ الرُّكُوعِ وَ لَا يَدُورُ إِلَى الْقِبْلَةِ وَ لَكِنْ أَيْمًا دَارَتْ دَابَّتُهُ غَيْرَ أَنَّهُ يَسْتَقْبِلُ الْقِبْلَةَ بِأَوَّلِ تَكْبِيرَةٍ حِينَ يَنْوِجُهُ .

Muhammad Bin Ahmad, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far<sup>asws</sup>, said, 'I said to him<sup>asws</sup>, 'What is your<sup>asws</sup> view if there do not happen to be soldier covering the position does not happen to be upon an ablution. What should he do and he is not able upon the dismounting?' He<sup>asws</sup> said: 'He can perform *Tayammum* from his pad, or his saddle, or the mane of

<sup>113</sup> Al Kafi V 3 – The Book Of *Salāt* CH 87 H 2

<sup>114</sup> Al Kafi V 3 – The Book Of *Salāt* CH 87 H 3

<sup>115</sup> Al Kafi V 3 – The Book Of *Salāt* CH 87 H 4

<sup>116</sup> Al Kafi V 3 – The Book Of *Salāt* CH 87 H 5

his animal, for there would be dust therein; and he can pray *Salāt* and make the *Sajdah* to be lower than the *Rukū*, and he would not turn towards the Qiblah, but in whichever direction his animal turns, apart from that he should face the Qiblah with the first exclamation of *Takbīr* where he was attentive'.<sup>117</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعُمَرَكِيِّ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ( عَلَيْهِ السَّلَام ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَلْقَى السَّبُعَ وَ قَدْ حَضَرَتِ الصَّلَاةُ وَ لَا يَسْتَطِيعُ الْمَشْيَ مَخَافَةَ السَّبُعِ فَإِنْ قَامَ يُصَلِّي خَافَ فِي رُكُوعِهِ وَ سُجُودِهِ السَّبُعَ وَ السَّبُعُ أَمَامَهُ عَلَى غَيْرِ الْقِبْلَةِ فَإِنْ تَوَجَّهَ إِلَى الْقِبْلَةِ خَافَ أَنْ يَثْبُبَ عَلَيْهِ الْأَسَدُ كَيْفَ يَصْنَعُ قَالَ فَقَالَ يَسْتَقْبِلُ الْأَسَدَ وَ يُصَلِّي وَ يَوْمِي بِرَأْسِهِ إِيْمَاءً وَ هُوَ قَائِمٌ وَ إِنْ كَانَ الْأَسَدُ عَلَى غَيْرِ الْقِبْلَةِ .

Muhammad Bin Yahya, from Al-Amraky Bin Ali,

(It has been narrated) from Ali 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 the man who faces the predatory wild animal and the time for the *Salāt* comes up, and he is not able upon the walking, fearing the predatory wild animal. So if he were to stand to Pray *Salāt*, he would fear the lion in his *Rukū* and his *Sajdah*, and the lion is in front of him upon (a direction) other than the Qiblah. So if he were to divert towards the Qiblah, he fears that the lion would leap upon him. How should he deal with it?' So he<sup>asws</sup> said: 'He should face the lion, and he should pray *Salāt* gesturing by his head with gestures, and he would be standing; and even if the lion was upon (a direction) other than the Qiblah'.<sup>118</sup>

بَاب صَلَاةِ الْعِيدَيْنِ وَ الْخُطْبَةِ فِيهِمَا

## Chapter 88 – *Salāt* of the two Eids and the sermon in these two

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ( عَلَيْهِ السَّلَام ) لَيْسَ فِي يَوْمِ الْفِطْرِ وَ الْأَضْحَى أَذَانٌ وَ لَا إِقَامَةٌ أَذَانُهُمَا طُلُوعُ الشَّمْسِ إِذَا طَلَعَتْ خَرَجُوا وَ لَيْسَ قَبْلَهُمَا وَ لَا بَعْدَهُمَا صَلَاةٌ وَ مَنْ لَمْ يُصَلِّ مَعَ إِمَامٍ فِي جَمَاعَةٍ فَلَا صَلَاةَ لَهُ وَ لَا قَضَاءَ عَلَيْهِ .

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

'Abu Ja'far<sup>asws</sup> said: 'In a day of (Eid) Al-Fitr and (Eid) Al-Azha, there is neither an *Azan* nor an *Iqamah*. An *Azaan* of these two is the emergence of the sun. When it emerges, they should be going out, and there is neither a *Salāt* before these two or after them; and the one who does not pray *Salāt* with a prayer leader in a *Jam'at*, so there is no *Salāt* for him, nor is there a fulfilment (of an outanding one) upon him'.<sup>119</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُمَانَ عَنْ مَعْمَرِ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ ( عَلَيْهِ السَّلَام ) قَالَ لَا صَلَاةَ يَوْمَ الْفِطْرِ وَ الْأَضْحَى إِلَّا مَعَ إِمَامٍ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Hammad Bin Usman, from Ma'mar Bin Yahya,

<sup>117</sup> Al Kafi V 3 – The Book Of *Salāt* CH 87 H 6

<sup>118</sup> Al Kafi V 3 – The Book Of *Salāt* CH 87 H 7

<sup>119</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 1



(It has been narrated) from Abu Ja'far<sup>asws</sup> having said: 'There is no *Salāt* on the day of (Eid) Al-Fitr and (Eid) Al-Az'ha, except with a prayer leader'.<sup>120</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ قَالَ سَأَلْتُهُ عَنْ صَلَاةِ الْعِيدَيْنِ فَقَالَ رَكَعَتَانِ لَيْسَ قَبْلَهُمَا وَ لَا بَعْدَهُمَا شَيْءٌ وَ لَيْسَ فِيهِمَا أَذَانٌ وَ لَا إِقَامَةٌ يُكْبَرُ فِيهِمَا أَنْتَنِي عَشْرَ تَكْبِيرَةٍ بِنِدَاءٍ فَيُكْبَرُ وَ يَفْتَتِحُ الصَّلَاةَ

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

'I asked him<sup>asws</sup> about *Salāt* of the two Eids, so he<sup>asws</sup> said: 'Two *Rak'at*. There is neither anything before these two nor after these two, and there is neither an *Azan* in these two nor an *Iqamah*. One should exclaim *Takbīrs* in these with twelve *Takbīrs* in the beginning. So he would exclaim *Takbīr* and he would commence the *Salāt*.

ثُمَّ يَفْرَأُ فَاتِحَةَ الْكِتَابِ ثُمَّ يَفْرَأُ وَالشَّمْسِ وَ ضُحْيَهَا ثُمَّ يُكَبِّرُ خَمْسَ تَكْبِيرَاتٍ ثُمَّ يُكَبِّرُ وَ يَرَكْعُ فَيَكُونُ يَرَكْعُ بِالسَّابِعَةِ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ هَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ ثُمَّ يُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ وَ يَسْجُدُ سَجْدَتَيْنِ وَ يَنْشَهُدُ وَ يُسَلِّمُ

Then he should recite the Opening of the Book (Chapter 1), then he should recite **[91:1] I swear by the sun and its brilliance** (Chapter 91). Then he should exclaim five *Takbīrs*, then one *Takbīr* and *Rukū*, so that his *Rukū* would happen be with the seventh (*Takbīr*). Then he should perform two *Sajdahs*. Then he should be standing so he would recite the Opening of the Book (Chapter 1), and **[88:1] Has not there come to you the Hadeeth of the overwhelming?** (Chapter 88). Then he should exclaim four *Takbīrs*, and perform two *Sajdahs*, and he should say *Salām*'.

قَالَ وَ كَذَلِكَ صَنَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ الْخُطْبَةُ بَعْدَ الصَّلَاةِ إِنَّمَا أَحْدَثَ الْخُطْبَةَ قَبْلَ الصَّلَاةِ عُثْمَانُ وَ إِذَا خَطَبَ الْإِمَامُ فَلْيَقْعُدْ بَيْنَ الْخُطْبَتَيْنِ قَلِيلًا وَ يَبْغِي لِلْإِمَامِ أَنْ يَلْبَسَ يَوْمَ الْعِيدَيْنِ بُرْدًا وَ يَعْتَمَّ شَاتِيًّا كَانَ أَوْ قَائِظًا وَ يَخْرُجُ إِلَى الْبُرِّ حَيْثُ يَنْظُرُ إِلَى آفَاقِ السَّمَاءِ وَ لَا يُصَلِّيَ عَلَى حَصِيرٍ وَ لَا يَسْجُدُ عَلَيْهِ وَ قَدْ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَخْرُجُ إِلَى الْبَيْعِ فَيُصَلِّيَ بِالنَّاسِ .

He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> did it like that. And the sermon is after the *Salāt*. But rather, it was Usman who innovated it to be before the *Salāt*. And when the prayer leader addresses, so let him be seated for a little while in between the two *Sajdahs*; and it is befitting for the prayer leader that he wears, on the day of the two Eids, a cloak, and a *Shatiyya* or a *Qaizan* turban, and he should go out to the open ground (outdoors) where he can look at the horizons of the sky, and he should neither pray *Salāt* upon straw (harvested ground) nor perform *Sajdah* upon it; and Rasool-Allah<sup>saww</sup> had gone out to Al-Baqi'e, so he prayed with the people (leading them)',<sup>121</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنِ لَيْثِ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قِيلَ لِرَسُولِ اللَّهِ (صلى الله عليه وآله) يَوْمَ فِطْرٍ أَوْ يَوْمَ أَضْحَى لَوْ صَلَّيْتَ فِي مَسْجِدِكَ فَقَالَ إِنِّي لِأَجِبُ أَنْ أُبْرَزَ إِلَى آفَاقِ السَّمَاءِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al-Mufazzal Bin Salih, from Lays Al-Murady,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said, 'It was said to Rasool-Allah<sup>saww</sup> on the day of (Eid) Al-Fitr or (Eid) Al-Az'ha, 'If only you<sup>saww</sup> would pray *Salāt*

<sup>120</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 2

<sup>121</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 3

in your<sup>saww</sup> Masjid?' So he<sup>saww</sup> said: 'I<sup>saww</sup> loved to come out to (look at) the horizons of the sky'.<sup>122</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) فِي صَلَاةِ الْعِيدَيْنِ قَالَ يُكَبِّرُ ثُمَّ يَقْرَأُ ثُمَّ يُكَبِّرُ خَمْسًا وَ يَقْنُتُ بَيْنَ كُلِّ تَكْبِيرَيْنِ ثُمَّ يُكَبِّرُ السَّابِعَةَ وَ يَرْكَعُ بِهَا ثُمَّ يَسْجُدُ ثُمَّ يَقُومُ فِي الثَّانِيَةِ فَيَقْرَأُ ثُمَّ يُكَبِّرُ أَرْبَعًا فَيَقْنُتُ بَيْنَ كُلِّ تَكْبِيرَيْنِ ثُمَّ يُكَبِّرُ وَ يَرْكَعُ بِهَا .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the *Salāt* of the two Eids. He<sup>asws</sup> said: 'He should exclaim *Takbīr*, then recite, then exclaim five *Takbīrs*, and he should perform *Qunut* between every two *Takbīrs*. Then he should exclaim the seventh *Takbīr* and *Rukū* with it. Then he should perform *Sajdah*, then be standing regarding the second (*Rak'at*). So he should recite, then exclaim four *Takbīrs*, and perform *Qunut* in between every two *Takbīrs*. Then he should exclaim *Takbīr* and *Rukū* with it'.<sup>123</sup>

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرٍ عَنْ أَبِيهِ ( عَلَيْهِ السَّلَامُ ) قَالَ نَهَى رَسُولُ اللَّهِ ( عَلَيْهِ السَّلَامُ ) أَنْ يُخْرَجَ السَّلَاحُ فِي الْعِيدَيْنِ إِلَّا أَنْ يَكُونَ عَدُوًّا حَاضِرًا .

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

(It has been narrated) from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> forbade from taking out the weapon during the two Eids, except if there happens to be an enemy present'.<sup>124</sup>

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ أَتَى أَبِي بِالْخَمْرَةِ يَوْمَ الْفِطْرِ فَأَمَرَ بِرَدِّهَا ثُمَّ قَالَ هَذَا يَوْمٌ كَانَ رَسُولُ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) يُجِبُّ أَنْ يَنْظُرَ إِلَى آفَاقِ السَّمَاءِ وَ يَضَعَ وَجْهَهُ عَلَى الْأَرْضِ .

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan, from Hammad Bin Isa, from Rabi'e Bin Abdullah, form Al-Fazl Bin Yasaar,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'I<sup>asws</sup> came over to my<sup>asws</sup> father with the '*Khumra*' on the day of (Eid) Al-Fitr, but he<sup>asws</sup> instructed with returning it, then said: 'This is a day which Rasool-Allah<sup>saww</sup> used to love that he<sup>saww</sup> looks at the horizons of the sky, and he<sup>saww</sup> placed his<sup>saww</sup> face upon the ground'.<sup>125</sup>

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ سَلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَامُ ) قَالَ اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ أَمِيرِ الْمُؤْمِنِينَ ( صَلَوَاتُ اللَّهِ عَلَيْهِ ) فَخَطَبَ النَّاسَ ثُمَّ قَالَ هَذَا يَوْمٌ اجْتَمَعَ فِيهِ عِيدَانِ فَمَنْ أَحَبَّ أَنْ يَجْمَعَ مَعَنَا فَلْيَفْعَلْ وَ مَنْ لَمْ يَفْعَلْ فَإِنَّ لَهُ رُخْصَةً يَعْنِي مَنْ كَانَ مُتَّحِيًّا .

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

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said, 'Two Eids were gathered upon the era of Amir Al-Momineen<sup>asws</sup>. So he<sup>asws</sup> addressed the people, then said:

<sup>122</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 4

<sup>123</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 5

<sup>124</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 6

<sup>125</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 7

'This is a day in which two Eids are gathered. So the one who loves that he should gather along with us, so let him do so, and the one who does not do so, so there is an allowance for him, meaning the one who was laid back'.<sup>126</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ فَاتَتْهُ رَكْعَةٌ مَعَ الْإِمَامِ مِنَ الصَّلَاةِ أَيَّامَ النَّشْرِيقِ قَالَ يُنْمِ الصَّلَاةَ وَ يُكَبِّرُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'I asked him<sup>asws</sup> about a man who missed out on one *Rak'at* of a *Salāt* with the prayer leader on the days of Al-Tashreek (11<sup>th</sup>, 12<sup>th</sup> & 13<sup>th</sup> Zil Hijja). He<sup>asws</sup> said: 'He should complete the *Salāt*, and he should exclaim a *Takbīr*'.<sup>127</sup>

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ السُّنَّةُ عَلَى أَهْلِ الْأَمْصَارِ أَنْ يَبْرُزُوا مِنْ أَمْصَارِهِمْ فِي الْعِيدَيْنِ إِلَّا أَهْلَ مَكَّةَ فَإِنَّهُمْ يُصَلُّونَ فِي الْمَسْجِدِ الْحَرَامِ .

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'The Sunnah upon the people of the city is that they should be going out from their cities during the two Eids, except for the people of Makkah, for they would be praying *Salāt* in the Sacred Masjid'.<sup>128</sup>

مُحَمَّدٌ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبِيَانَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) قَالَ رَكْعَتَانِ مِنَ السُّنَّةِ لَيْسَ تُصَلَّيَانِ فِي مَوْضِعٍ إِلَّا بِالْمَدِينَةِ قَالَ يُصَلِّي فِي مَسْجِدِ رَسُولِ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فِي الْعِيدِ قَبْلَ أَنْ يَخْرُجَ إِلَى الْمُصَلَّى لَيْسَ ذَلِكَ إِلَّا بِالْمَدِينَةِ لِأَنَّ رَسُولَ اللَّهِ ( صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ) فَعَلَهُ .

Muhammad, from Al-Hassan Bin Ali Bin Abdullah, from Al-Abbas Bin Aamir, from Aban, from Muhammad Bin Al-Fazl Al-Hashimy,

(It has been narrated) from Abu Abdullah<sup>asws</sup> having said: 'Two *Rak'at* (of the *Salāt*) are from the Sunnah. These two are not prayed in any place except in Al-Medina. He would pray *Salāt* in the Masjid of Rasool-Allah<sup>saww</sup> during the Eid, before he goes out to the praying place. That is nowhere except in Al-Medinca, because Rasool-Allah<sup>saww</sup> did so'.<sup>129</sup>

<sup>126</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 8

<sup>127</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 9

<sup>128</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 10

<sup>129</sup> Al Kafi V 3 – The Book Of *Salāt* CH 88 H 11