

الكافي

AL-KAFI

ج 3

Volume 3

Part 4 out of 7

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
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Of the majestic narrator and the scholar, the jurist, the Sheykh
Muhammad Bin Yaqoub Al-Kulayni

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

Who died in the year 329 H

AL KAFI VOLUME 3 Part 4

TABLE OF CONTENTS

AL KAFI VOLUME 3.....	1
Chapter 91 – Another chapter regarding the souls of the Believers	3
Chapter 92 – Regarding the souls of the Infidels.....	5
Chapter 93 – Garden of the world.....	7

Chapter 94 – The children.....	8
Chapter 95 – The Miscellaneous	11
THE BOOK OF SALĀT.....	30
Chapter 1 – The merit of (Salāt)	30
Chapter 2 – The one who preserves upon his <i>Salāt</i> or wastes it.....	34
Chapter 3 – Obligation of the <i>Salāt</i>	39
Chapter 4 – The timings – its beginning, and its ending, and the best of it.....	42
Chapter 5 – The timing of Al-Zohr and Al-Asr.....	44
Chapter 6 – The time for Al Maghrib and the last Isha (<i>Salāts</i>).....	47
Chapter 7 – The time for Al-Fajr (<i>Salāt</i>).....	52
Chapter 8 – The time for <i>Salāt</i> during a cloudy and windy day, and the one who prays <i>Salāt</i> to other than the Qiblah	54
Chapter 9 – The gathering of the two <i>Salāts</i>.....	57
Chapter 10 – The <i>Salāt</i> which can be prayed during every time	59
Chapter 11 – The Optional <i>Salāt</i> during the time of the Obligatory (<i>Salāts</i>), and the timings in which you cannot pray these.....	60
Chapter 12 – The one who sleeps through the <i>Salāt</i>, or forgets about it.....	63
Chapter 13 – Construction of Masjid of the Prophet^ﷺ	67
Chapter 14 – What the praying one can veil with from the ones who are passing in front of him	69
Chapter 15 – The woman prays <i>Salāt</i> parallel with the man, and the man prays <i>Salāt</i> and the woman is parallel to him	70
Chapter 16 – The humbleness during the <i>Salāt</i> and abhorrence of the frivolities	72
Chapter 17 – The weeping and the supplication during the <i>Salāt</i>	75
Chapter 18 – The <i>Azān</i> (Call to the <i>Salāt</i>), and the <i>Iqamah</i> (Call to the establishment of the <i>Salāt</i>), and their merits and their Rewards.....	76
Chapter 19 – The words (to be spoken) during entering the Masjid and exiting from it.....	85
Chapter 20 – Commencing the <i>Salāt</i> and the limit regarding the exclamations of <i>Takbīr</i>, and what is to be said during that	86

Chapter 21 – Recitation of the Quran	90
Chapter 22 – The determined Verses of Sujūd (plural of <i>Sajdah</i>)	97
Chapter 23 – The recitation in the two last <i>Rak'at</i> and the Glorification (<i>Tasbeeh</i>) in these two.....	99
Chapter 24 – The Rukū and what is said during it from the Glorification, and the supplication during it, and when the head is raised from it.....	100
Chapter 25 – The <i>Sajdah</i> , and the Glorifications, and the supplications during the Obligatory and the Optional (<i>Salāts</i>), and what is to be said between the two <i>Sajdah</i> .	102

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

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

بَاب آخِرٌ فِي أَرْوَاحِ الْمُؤْمِنِينَ

Chapter 91 – Another chapter regarding the souls of the Believers

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي وَوَالِدِ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ يَرُؤُونَ أَنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي حَوَاصِلِ طُيُورٍ خُضِرَ حَوْلَ الْعَرْشِ فَقَالَ لَا الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ وَ لَكِنْ فِي أَبْدَانٍ كَأَبْدَانِهِمْ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Mahboub, from Abu Wallad Al Hannat,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! They (people) are reporting that the souls of the Believers are in the craw of green birds around the Throne'. So he^{-asws} said: 'No. The Believers are more prestigious to Allah^{-azwj} than for Him^{-azwj} to Make his soul to be in craws of a bird, but they are in bodies like their own bodies'.¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُتَنَّى الْحَنَاطِ عَنْ أَبِي بصيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ لَفِي شَجَرَةٍ مِنَ الْجَنَّةِ يَأْكُلُونَ مِنْ طَعَامِهَا وَ يَشْرَبُونَ مِنْ شَرَابِهَا وَ يَقُولُونَ رَبَّنَا أَقِمِ السَّاعَةَ لَنَا وَ أَنْجِزْ لَنَا مَا وَعَدْتَنَا وَ الْحَقُّ آخِرُنَا بِأَوْلَانَا .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna Hannat, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'The souls of the Believers are in a tree from the Paradise, eating from its food, and they are drinking from its drinks and they are saying, 'Our

¹ Al Kafi V 3 – The Book Of Funerals CH 89 H 1

Lord-azwj! Establish the Hour for us and Accomplish for us what You-azwj Promised us, and join our later ones with our former ones'.²

سَهْلُ بْنُ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتِ بْنِ أَبِي مَنْصُورٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْأَرْوَاحَ فِي صِفَةِ الْأَجْسَادِ فِي شَجَرَةٍ فِي الْجَنَّةِ تَعَارَفَ وَ تَسَاءَلُ فَإِذَا قَدِمَتِ الرُّوحُ عَلَى الْأَرْوَاحِ يَقُولُ دَعُوها فَإِنَّهَا قَدْ أَفْلَتَتْ مِنْ هَوْلٍ عَظِيمٍ ثُمَّ يَسْأَلُونَهَا مَا فَعَلَ فَلَانٌ وَ مَا فَعَلَ فَلَانٌ فَإِنْ قَالَتْ لَهُمْ تَرَكَتُهُ حَيًّا ارْتَجَوْهُ وَ إِنْ قَالَتْ لَهُمْ قَدْ هَلَكْتَ قَالُوا قَدْ هَوَى هَوَى .

Sahl Bin Ziyad, from Ismail Bin Mihran, from Dorost Bin Abu Mansour, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws having said: 'The souls are in bodily representations in a tree in the Paradise, recognising (each other) and asking (about others). So when the soul proceeds upon the souls, they are saying, 'Leave it alone, for it has just escaped from a great terror'. Then they are questioning it, 'What happened to so and so?' So if it says to them, 'I left him alive', they are hopeful for him, and if it says to them, 'He died', they say, 'He has perished! Perished!'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَرْوَاحِ الْمُؤْمِنِينَ فَقَالَ فِي حُجْرَاتٍ فِي الْجَنَّةِ يَأْكُلُونَ مِنْ طَعَامِهَا وَ يَشْرَبُونَ مِنْ شَرَابِهَا وَ يَقُولُونَ رَبَّنَا أَقِمِ السَّاعَةَ لَنَا وَ أَنْجِرْ لَنَا مَا وَعَدْتَنَا وَ أَلْحِقْ آخِرَنَا بِأَوَّلِنَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws, said, 'I asked Abu Abdullah-asws about the souls of the Believers, so he-asws said: '(They are) in chambers in the Paradise, eating from its food and drinking from its drinks, and they are saying, 'Our Lord-azwj! Establish the Hour for us and Accomplish for us what You-azwj Promised us, and Join our later ones with our former ones'.⁴

عَلِيُّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا مَاتَ الْمَيِّتُ اجْتَمَعُوا عِنْدَهُ يَسْأَلُونَهُ عَمَّنْ مَضَى وَ عَمَّنْ بَقِيَ فَإِنْ كَانَ مَاتَ وَ لَمْ يَرِدْ عَلَيْهِمْ قَالُوا قَدْ هَوَى هَوَى وَ يَقُولُ بَعْضُهُمْ لِبَعْضٍ دَعُوهُ حَتَّى يَسْكُنَ مِمَّا مَرَّ عَلَيْهِ مِنَ الْمَوْتِ .

Ali, from his father, from Muhsin Bin Ahmad, from Muhammad Bin Hammad, from Yunush Bin Yaqoub,

(It has been narrated) from Abu Abdullah-asws having said: 'When the deceased dies, they (souls of the Believers) gather in his presence asking him about the ones who passed away and the ones who remain. So if one had died and did not come to them, they are saying, 'Perished! Perished! And some of them are saying to the others, 'Leave it until it settles from what has passed upon it, from the (experience of) death'.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ مَا يَقُولُ النَّاسُ فِي أَرْوَاحِ الْمُؤْمِنِينَ فَقُلْتُ يَقُولُونَ تَكُونُ فِي حَوَاصِلِ

² Al Kafi V 3 – The Book Of Funerals CH 89 H 2

³ Al Kafi V 3 – The Book Of Funerals CH 89 H 3

⁴ Al Kafi V 3 – The Book Of Funerals CH 89 H 4

⁵ Al Kafi V 3 – The Book Of Funerals CH 89 H 5

طُيُورٍ خُضْرٍ فِي قَنَادِيلٍ تَحْتَ الْعَرْشِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) سُبْحَانَ اللَّهِ الْمُؤْمِنُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَنْ يَجْعَلَ رُوحَهُ فِي حَوْصَلَةِ طَيْرٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad, from Al Husayn Bin Ahmad, from Yunus Bin Zabyan who said,

‘I was in the presence of Abu Abdullah^{-asws}, so he^{-asws} said: ‘What are the people saying regarding the souls of the Believers?’ So I said, ‘They are saying, ‘They happen to be in the craws of green birds in a lamp beneath the Throne’. So Abu Abdullah^{-asws} said: ‘Glory be to Allah^{-azwj}! The Believer is more prestigious to Allah^{-azwj} than for Him^{-azwj} to Make his soul to be in a crow of a bird.

يَا يُوسُفُ إِذَا كَانَ ذَلِكَ أَتَاهُ مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ (عَلَيْهِمُ السَّلَامُ) وَ الْمَلَائِكَةُ الْمُقَرَّبُونَ (عَلَيْهِمُ السَّلَامُ) فَإِذَا قَبِضَهُ اللَّهُ عَزَّ وَ جَلَّ صَيَّرَ تِلْكَ الرُّوحَ فِي قَالِبٍ كَقَالِبِهِ فِي الدُّنْيَا فَيَأْكُلُونَ وَ يَشْرَبُونَ فَإِذَا قَدِمَ عَلَيْهِمُ الْقَادِمُ عَرَفُوهُ بِتِلْكَ الصُّورَةِ الَّتِي كَانَتْ فِي الدُّنْيَا .

O Yunus! When it was that, there come to him Muhammad^{-saww}, and Ali^{-asws}, and Syeda Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Angels of Proximity. So when Allah^{-azwj} Mighty and Majestic Captures him, that comes to be in a mould like his own mould used to be in the world. So they are eating and drinking, and when the comer comes over to them, they recognise him by that very image which he used to have in the world’.⁶

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّمَا نَتَحَدَّثُ عَنْ أَرْوَاحِ الْمُؤْمِنِينَ أَنَّهُمْ فِي حَوَاصِلِ طُيُورٍ خُضْرٍ تَرَعَى فِي الْجَنَّةِ وَ تَأْوِي إِلَى قَنَادِيلٍ تَحْتَ الْعَرْشِ فَقَالَ لَا إِذَا مَا هِيَ فِي حَوَاصِلِ طَيْرٍ قُلْتُ فَأَيْنَ هِيَ قَالَ فِي رَوْضَةِ كَهَيئَةِ الْأَجْسَادِ فِي الْجَنَّةِ .

Muhammad, from Ahmad, from Al Husayn Bin Saeed, from his brother Al Hassan, from Zur'at, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘We are narrating about the souls of the Believer that they are in the craws of green birds grazing in the Paradise, and sheltering to the lamps beneath the Throne’. So he^{-asws} said: ‘No. Then, what is in the craws of birds?’ I said, ‘So where are they?’ He^{-asws} said: ‘In a Garden like in the (shape of) bodies in the Paradise’.⁷

باب فِي أَرْوَاحِ الْكُفَّارِ

Chapter 92 – Regarding the souls of the Infidels

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ مُحَمَّدِ بْنِ عَثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ أَرْوَاحِ الْمُشْرِكِينَ فَقَالَ فِي النَّارِ يُعَذَّبُونَ يَقُولُونَ رَبَّنَا لَا نُقِمُّ لَنَا السَّاعَةَ وَ لَا تَنْجِزْ لَنَا مَا وَعَدْتَنَا وَ لَا تُلْحِقْ آخِرَنَا بِأَوَّلِنَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Usman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about the souls of the Polytheists, so he^{-asws} said: ‘(They are) in the Fire being Punished. They are

⁶ Al Kafi V 3 – The Book Of Funerals CH 89 H 6

⁷ Al Kafi V 3 – The Book Of Funerals CH 89 H 7

saying, 'Our Lord-^{azwj}! Do not Establish the Hour for us nor Accomplish for us what You-^{azwj} Promised us, and do not Join our later ones with our former ones'.⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُتْنَى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَرْوَاحَ الْكُفَّارِ فِي نَارِ جَهَنَّمَ يُعْرَضُونَ عَلَيْهَا يَقُولُونَ رَبَّنَا لَا تَقُمْ لَنَا السَّاعَةَ وَ لَا تُنَجِّرْ لَنَا مَا وَعَدْتَنَا وَ لَا تُلْحِقْ آخِرَنَا بِأُولِنَا .

A number of our companions, from Sahl Bin Ziyad, from Abdul Rahman Bin Abu Najran, from Musanna, from Abu Baseer,

(It has been narrated) from Abu Abdullah-^{asws} having said: 'The souls of the Infidels are in the Fire of Hell, being presented to it. They are saying, 'Our Lord-^{azwj}! Do not Establish the Hour for us, and do not Accomplish what You-^{azwj} Promised us, and do not Join our later ones with our former ones'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بِإِسْنَادٍ لَهُ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) شَرُّ بئرٍ فِي النَّارِ بَرَهُوثُ الَّذِي فِيهِ أَرْوَاحُ الْكُفَّارِ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, by a chain of his, said,

'Amir Al-Momineen-^{asws} said: 'The most evil of the wells in the Fire is Barhout (a valley in Yemen) in which are the souls of the Infidels'.¹⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ (عَلَيْهِمُ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوثَ وَ هُوَ الَّذِي بِحَضْرَمَوْتَ تَرُدُّهُ هَامُ الْكُفَّارِ .

A number of our companions, from Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ja'far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullah-^{asws}, from his-^{asws} forefathers-^{asws} having said: 'Amir Al-Momineen-^{asws} said: 'The most evil of waters on the surface of the earth is the water of Barhout, and it is which is situated at Hazramout (in south Yemen) whereby camp the spirits of the Infidels'.¹¹

عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) شَرُّ الْيَهُودِ يَهُودُ بَيْسَانَ وَ شَرُّ النَّصَارَى نَصَارَى نَجْرَانَ وَ خَيْرُ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ وَ شَرُّ مَاءٍ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوثَ وَ هُوَ وَادٍ بِحَضْرَمَوْتَ يَرُدُّ عَلَيْهِ هَامُ الْكُفَّارِ وَ صَدَاهُمْ .

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

(It has been narrated) from Abu Abdullah-^{asws} having said: 'Rasool-Allah-^{saww} said: 'The most evil of the Jews are the Jews of Baysaan, and the most evil of the Christians are the Christians of Najran, and the best of the water upon the surface of the earth is the water of Zamzam, and the most evil water upon the surface of the earth is the water

⁸ Al Kafi V 3 – The Book Of Funerals CH 90 H 1

⁹ Al Kafi V 3 – The Book Of Funerals CH 90 H 2

¹⁰ Al Kafi V 3 – The Book Of Funerals CH 90 H 3

¹¹ Al Kafi V 3 – The Book Of Funerals CH 90 H 4

of Barhout, and it is in a valley of Hazramout (in south Yemen), whereby camp the spirits of Infidels and their evil ones'.¹²

باب جنة الدنيا

Chapter 93 – Garden of the world

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ سَهْلِ بْنِ زِيَادٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَّابٍ عَنْ ضُرَيْبِ بْنِ كُنَاسَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّ النَّاسَ يُذَكِّرُونَ أَنَّ فِرَاتَنَا يَخْرُجُ مِنَ الْجَنَّةِ فَكَيْفَ هُوَ وَ هُوَ يُعْبَلُ مِنَ الْمَغْرِبِ وَ تُصَبُّ فِيهِ الْعُبُونُ وَ الْأُودِيَّةُ قَالَ فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَسْمَعُ إِنَّ اللَّهَ جَنَّةَ خَلَقَهَا اللَّهُ فِي الْمَغْرِبِ وَ مَاءَ فِرَاتِكُمْ يَخْرُجُ مِنْهَا وَ إِلَيْهَا تَخْرُجُ أَرْوَاحُ الْمُؤْمِنِينَ مِنْ حُفَرِهِمْ عِنْدَ كُلِّ مَسَاءٍ

A number of our companions, from Ahmad Bin Muhammad and Sahl Bin Ziyad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali Bin Raib, from Zureys Al Kunasy who said,

'I asked Abu Ja'far^{-asws} that the people are mentioning that our (river) Euphrates comes out from the Paradise. So how can it be so and it is flowing from the west and there pour into it the springs and (it flows by) the valleys?' So Abu Ja'far^{-asws} said, and I heard it, that: 'For Allah^{-azwj} is a garden which Allah^{-azwj} Created in the west, and the water of your Euphrates comes out from it, and to it go (for outing) the souls of the Believers from their pits (graves) during each evening.

فَتَسْفُطُ عَلَى ثَمَارِهَا وَ تَأْكُلُ مِنْهَا وَ تَتَنَعَّمُ فِيهَا وَ تَتَلَقَى وَ تَتَعَارَفُ فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ مِنَ الْجَنَّةِ فَكَانَتْ فِي الْهَوَاءِ فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ تَطِيرُ ذَاهِبَةً وَ جَائِيَةً وَ تَعْهَدُ حُفَرَهَا إِذَا طَلَعَتِ الشَّمْسُ وَ تَتَلَقَى فِي الْهَوَاءِ وَ تَتَعَارَفُ

So they fall upon its fruits and eat from it, and they are in bliss therein, and they meet and recognise each other. So when the dawn emerges, they break out from the garden, so they are in the atmosphere in what is between the sky and the earth, flying around, going and coming, and return to their graves when the sun emerges, meeting each other in the atmosphere and introducing each other'.

قَالَ وَ إِنَّ اللَّهَ نَارًا فِي الْمَشْرِقِ خَلَقَهَا لِيُسَكِّنَهَا أَرْوَاحَ الْكُفَّارِ وَ يَأْكُلُونَ مِنْ زُقُومِهَا وَ يَشْرَبُونَ مِنْ حَمِيمِهَا لَيْلَهُمْ فَإِذَا طَلَعَ الْفَجْرُ هَاجَتْ إِلَى وَادٍ بِالْيَمَنِ يُقَالُ لَهُ بَرَهُوثُ أَشَدُّ حَرًّا مِنْ نِيرَانِ الدُّنْيَا كَانُوا فِيهَا يَتَلَقَوْنَ وَ يَتَعَارَفُونَ فَإِذَا كَانَ الْمَسَاءُ عَادُوا إِلَى النَّارِ فَهُمْ كَذَلِكَ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'And for Allah^{-azwj} there is a fire in the east which He^{-azwj} Created to Settle therein the souls of the Infidels, and they are eating from its bitter fruits and are drinking from its boiling water during their night. So when the dawn emerges, they break out to the valley in Al-Yemen called Barhout, which is more intense in heat than the fires of the world. Therein they are meeting and recognising each other. So when it is the evening, they are returning to the fire. Thus, they would be like that up to the Day of Judgement'.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَمَا حَالُ الْمُؤَدِّينَ الْمُقَرَّبِينَ بِنُبُوَّةِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنَ الْمُسْلِمِينَ الْمُؤَدِّينَ الَّذِينَ يَمُوتُونَ وَ لَيْسَ لَهُمْ إِمَامٌ وَ لَا يَعْرِفُونَ وَ لَا يَتَكَلَّمُونَ فَقَالَ أَمَّا هَؤُلَاءِ فَأَبْنَاهُمْ فِي حُفَرِهِمْ لَا يَخْرُجُونَ مِنْهَا فَمَنْ كَانَ مِنْهُمْ لَهُ عَمَلٌ صَالِحٌ وَ لَمْ يُظْهَرْ مِنْهُ عَدَاوَةٌ فَإِنَّهُ يُحَدُّ لَهُ حُدٌّ إِلَى الْجَنَّةِ الَّتِي خَلَقَهَا اللَّهُ فِي الْمَغْرِبِ فَيَدْخُلُ عَلَيْهِ مِنْهَا الرُّوحُ فِي حُفْرَتِهِ إِلَى يَوْمِ الْقِيَامَةِ فَيَلْقَى اللَّهُ فَيَحَاسِبُهُ بِحَسَنَاتِهِ وَ سَيِّئَاتِهِ

¹² Al Kafi V 3 – The Book Of Funerals CH 90 H 5

He (the narrator) said, I said, 'May Allah^{-azwj} Keep you^{-asws} well! So what is the state of the Monotheist, the acknowledger with the Prophet-hood of Muhammad^{-saww}, from the (general) Muslims, the sinners, who are dying and there is no Imam^{-asws} for them, nor are they recognising your^{-asws} Wilayah?' So he^{-asws} said: 'As for them, so they would be in their graves, not coming out from these. So the one from them who had righteous deeds for him, and there does not appear from him enmity (towards us^{-asws}), so a furrow would be grooved out for them to the garden which Allah^{-azwj} has Created in the west. So there would come over to them the breeze from it into his grave up to the Day of Judgement, and he would meet Allah^{-azwj}, and He^{-azwj} would Reckon him by his good deeds and his evil deeds.

فَأَمَّا إِلَى الْجَنَّةِ وَ إِمَّا إِلَى النَّارِ فَهَؤُلَاءِ مَوْفُوفُونَ لِأَمْرِ اللَّهِ قَالَ وَ كَذَلِكَ يَفْعَلُ اللَّهُ بِالْمُسْتَضْعِينَ وَ الْبُلْهَ وَ الْأَطْفَالَ وَ أَوْلَادِ الْمُسْلِمِينَ الَّذِينَ لَمْ يَبْلُغُوا الْخُلْمَ فَأَمَّا النَّصَابُ مِنْ أَهْلِ الْقِبْلَةِ فَإِنَّهُمْ يُحَدُّ لَهُمْ حَدٌّ إِلَى النَّارِ الَّتِي خَلَقَهَا اللَّهُ فِي الْمَشْرِقِ فَيَدْخُلُ عَلَيْهِمْ مِنْهَا اللَّهَبُ وَ الشَّرَرُ وَ الدُّخَانُ وَ قَوْرَةُ الْحَمِيمِ إِلَى يَوْمِ الْقِيَامَةِ

So either they would go to the Paradise or they would go to the Fire, as they would be pausing for the Command of Allah^{-azwj}. And similar to that will Allah^{-azwj} Deal with the weak ones (of understanding), and the foolish, and the children, and the children of the Muslims who did not reach the puberty. So as for the Hostile ones (*Nasibis*) from the people of the Qiblah (general Muslims), so a furrow would be grooved for them to the fire which Allah^{-azwj} has Created in the east. So there would come over to them, from it, the flames, and the sparks, and the smoke, and bursts of boiling water, up to the Day of Judgement.

ثُمَّ مَصِيرُهُمْ إِلَى الْحَمِيمِ ثُمَّ فِي النَّارِ يُسَجَّرُونَ ثُمَّ قِيلَ لَهُمْ أَيُّمَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ أَيُّ إِمَامِكُمْ الَّذِي اتَّخَذْتُمُوهُ دُونَ الْإِمَامِ الَّذِي جَعَلَهُ اللَّهُ لِلنَّاسِ إِمَامًا .

Then their destination would be to the boiling water, then into the Fire to be heated up. Then it would be said to them: 'Wherever you were you were calling from besides Allah^{-azwj}. Where is your imam whom you were taking to besides the Imam^{-asws} whom Allah^{-azwj} Made to be for the people as an Imam^{-asws}?'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ الْحُسَيْنِ بْنِ مَيْسَرَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ جَنَّةِ آدَمَ (عَلَيْهِ السَّلَام) فَقَالَ جَنَّةٌ مِنْ جَنَّاتِ الدُّنْيَا تَطْلُعُ فِيهَا الشَّمْسُ وَ الْقَمَرُ وَ لَوْ كَانَتْ مِنْ جَنَّاتِ الْآخِرَةِ مَا خَرَجَ مِنْهَا أَبَدًا

Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Al Husayn Bin Maysay who said,

'I asked Abu Abdullah^{-asws} about the Garden of Adam^{-as}. So he^{-asws} said: 'It was a garden from the gardens of the world, wherein the sun emerged, and the moon, and had it been from the Gardens of the Paradise, he^{-as} would not have come out from it, ever!'.¹⁴

باب الأطفال

Chapter 94 – The children

¹³ Al Kafi V 3 – The Book Of Funerals CH 91 H 1

¹⁴ Al Kafi V 3 – The Book Of Funerals CH 91 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ هَلْ سُئِلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنِ الْأَطْفَالِ فَقَالَ قَدْ سُئِلَ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

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

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws}, 'Was Rasool-Allah^{-saww} asked about the children?' So he^{-asws} said: 'He^{-saww} had been asked, so he^{-saww} said: 'Allah^{-azwj} is more Knowing with what they were doing'.

ثُمَّ قَالَ يَا زُرَّارَةُ هَلْ تَدْرِي قَوْلَهُ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ قُلْتُ لَا قَالَ اللَّهُ فِيهِمْ الْمَشِيئَةُ إِنَّهُ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْأَطْفَالَ وَالَّذِي مَاتَ مِنَ النَّاسِ فِي الْفِتْرَةِ وَالشَّيْخَ الْكَبِيرَ الَّذِي أَدْرَكَ النَّبِيَّ (صلى الله عليه وآله) وَهُوَ لَا يَعْقِلُ وَالْأَصَمَّ وَالْأَبْكَمَ الَّذِي لَا يَعْقِلُ وَالْمَجْنُونَ وَالْأَبْلَهَ الَّذِي لَا يَعْقِلُ وَكُلَّ وَاجِدٍ مِنْهُمْ يُحْتَجُّ عَلَى اللَّهِ عَزَّ وَ جَلَّ

Then he^{-asws} said: 'O Zurara! Do you know (the meaning of) his^{-saww} words: 'Allah^{-azwj} is more Knowing with what they were doing?' I said, 'No'. He^{-asws} said: 'For Allah^{-azwj} is a Volition for them. When it will be the Day of Judgement, Allah^{-azwj} Mighty and Majestic will Gather the children, and those from the people that died in the era (in between one Prophet^{-as} and the next), and the aged old man who saw the Prophet^{-saww} and he did not have the intellect, and the deaf, and the mute who could not understand, and the insane, and the foolish who did not understand, and every one of them with an argument against Allah^{-azwj} Mighty and Majestic .

فَيَبْعَثُ اللَّهُ إِلَيْهِمْ مَلَكًا مِنَ الْمَلَائِكَةِ فَيُؤَجِّجُ لَهُمْ نَارًا ثُمَّ يَبْعَثُ اللَّهُ إِلَيْهِمْ مَلَكًا فَيَقُولُ لَهُمْ إِنَّ رَبَّكُمْ يَأْمُرُكُمْ أَنْ تَنْبِئُوا فِيهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ أُدْخِلَ الْجَنَّةَ وَ مَنْ تَخَلَّفَ عَنْهَا دَخَلَ النَّارَ .

So Allah^{-azwj} would Send to them an Angel from the Angels, so it would inflame a fire for them. Then He^{-azwj} would Send to them an Angel and it would be saying to them: 'Your Lord^{-azwj} is Commanding you all that you leap into it'. So the one who enters it, it would be a coolness for him and a safety, and would enter the Paradise; and the one who stays behind from it would enter the Fire'.¹⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ غَيْرٍ وَاجِدٍ رَفَعُوهُ أَنَّهُ سُئِلَ عَنِ الْأَطْفَالِ فَقَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ جَمَعَهُمُ اللَّهُ وَ أَجَجَّ لَهُمْ نَارًا وَ أَمَرَهُمْ أَنْ يَطْرَحُوا أَنْفُسَهُمْ فِيهَا فَمَنْ كَانَ فِي عِلْمِ اللَّهِ عَزَّ وَ جَلَّ أَنَّهُ سَعِيدٌ رَمَى بِنَفْسِهِ فِيهَا وَ كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ كَانَ فِي عِلْمِهِ أَنَّهُ شَقِيٌّ امْتَنَعَ فَيَأْمُرُ اللَّهُ بِهِمْ إِلَى النَّارِ فَيَقُولُونَ يَا رَبَّنَا تَأْمُرُ بِنَا إِلَى النَّارِ وَ لَمْ تُجِرْ عَلَيْنَا الْقَلَمَ فَيَقُولُ الْجَبَّارُ قَدْ أَمَرْتُكُمْ مُشَافَهَةً فَلَمْ تُطِيعُونِي فَكَيْفَ وَ لَوْ أُرْسَلْتُ رُسُلِي بِالْغَيْبِ إِلَيْكُمْ .

A number of our companions, from Sahl Bin Ziyad, from someone else,

(It has been narrated) raising it, that he asked about the children, so he^{-asws} said: 'When it will be the Day of Judgement, Allah^{-azwj} would Gather them and Inflame a fire for them, and Command them to drop themselves into it. So the one who was in the Knowledge of Allah^{-azwj} as being a fortunate one would throw himself into it, and it would be a coolness upon him and a safety; and the one who was in His^{-azwj} Knowledge as a wretched one, would refuse. So Allah^{-azwj} would Command with them to go the Fire, and they would be saying, 'O our Lord^{-azwj}! You^{-azwj} are Commanding with use to go to the Fire and the Pen (recording the deeds) never flowed against us!' So the Compeller would be Saying: "I^{-azwj} had Commanded you all verbally, but you

¹⁵ Al Kafi V 3 – The Book Of Funerals CH 92 H 1

did not obey Me^{-azwj}, so how would it have been if I^{-azwj} had Sent My^{-saww} Rasool^{-saww} with the hidden matters, to you all?’

و فِي حَدِيثٍ آخَرَ أَمَّا أَطْفَالُ الْمُؤْمِنِينَ فَيَلْحَقُونَ بِآبَائِهِمْ وَ أَوْلَادُ الْمُشْرِكِينَ يَلْحَقُونَ بِآبَائِهِمْ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ بِإِيمَانٍ
الْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ .

And in another Hadeeth: ‘As for the children of the Believers, so they would be joining with their fathers, and the children of the Polytheists would be joining with their fathers, and these are the Words of Allah^{-azwj} Mighty and Majestic [52:21] **And (as for) those who believe and their offspring follow them in faith**’.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ الْوَلَدَانِ فَقَالَ سَأَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَنْ الْوَلَدَانِ وَ الْأَطْفَالِ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Zurara who said,

‘I asked Abu Ja’far^{-asws} about the boys. So he^{-asws} said: ‘Rasool-Allah^{-saww} was asked about the boys and the children, so he^{-saww} said: ‘Allah^{-azwj} is more Knowing with what they were doing’.¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدْبَيْتَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا تَقُولُ فِي الْأَطْفَالِ الَّذِينَ مَاتُوا قَبْلَ أَنْ يَبْلُغُوا فَقَالَ سَأَلَ عَنْهُمْ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ

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

‘I said to Abu Abdullah^{-asws}, ‘What are you^{-asws} saying regarding the children who died before they reached adulthood?’ So he^{-asws} said: ‘Rasool-Allah^{-saww} was asked about them, so he^{-saww} said: ‘Allah^{-azwj} is more Knowing with what they were doing’.

ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا زُرَّارَةُ هَلْ تَدْرِي مَا عَنَى بِذَلِكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ قُلْتُ لَا فَقَالَ إِنَّمَا عَنَى كُفُوا عَنْهُمْ وَ لَا تَقُولُوا فِيهِمْ شَيْئاً وَ رُدُّوا عِلْمَهُمْ إِلَى اللَّهِ .

Then he^{-asws} turned towards me, so he^{-asws} said: ‘O Zurara! Do you know what is the meaning of what Rasool-Allah^{-saww} said?’ I said, ‘No’. So he^{-asws} said: ‘But rather it means pause from them and do not be saying anything regarding them, and refer their knowledge to Allah^{-azwj}’.¹⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ قَالَ فَقَالَ قَصَرَتْ الْأَبْنَاءُ عَنْ عَمَلِ الْأَبَاءِ فَالْحَقُوا الْأَبْنَاءَ بِالْأَبَاءِ لِنَقَرَّ بِذَلِكَ أَعْيُنُهُمْ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Ibn Bukeyr,

¹⁶ Al Kafi V 3 – The Book Of Funerals CH 92 H 2

¹⁷ Al Kafi V 3 – The Book Of Funerals CH 92 H 3

¹⁸ Al Kafi V 3 – The Book Of Funerals CH 92 H 4

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic [52:21] **And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring.** So he^{-asws} said: ‘The sons would be deficient from the deeds of the father, so the sons would be joined with the fathers in order for their eyes to be delighted with that’.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ أَبِي عُبَيْدٍ اللَّهُ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَمَّنْ مَاتَ فِي الْفِتْرَةِ وَ عَمَّنْ لَمْ يُدْرِكِ الْحِنْتَ وَ الْمَعْتُوهُ فَقَالَ يَحْتَجُّ اللَّهُ عَلَيْهِمْ يَرْفَعُ لَهُمْ نَارًا فَيَقُولُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ هَا أَنْتُمْ قَدْ أَمَرْتُمْكُمْ فَعَصَيْتُمُونِي .

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

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the one who died during the era (between one Prophet^{-as} and the next), and about the one who did not perform violations (sins) and the insane. So he^{-asws} said: ‘Allah^{-azwj} Argue against them. He^{-azwj} would Raise a fire and He^{-azwj} would be Saying to them: “Enter!” So the one who enters it, it would be a coolness upon him and a safety, and to the one refuses, He^{-azwj} would Say: “Behold you all! I^{-saww} had Commanded you, but you disobeyed Me^{-azwj}!”’.²⁰

وَ بِهَذَا الْإِسْنَادِ قَالَ ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمُ الْأَبْنَاءُ وَ الطِّفْلُ وَ مَنْ مَاتَ فِي الْفِتْرَةِ فَنَزَعُ لَهُمْ نَارًا فَيَقَالُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ تَبَارَكَ وَ تَعَالَى هَذَا قَدْ أَمَرْتُمْكُمْ فَعَصَيْتُمُونِي .

And by this chain,

‘He^{-asws} said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophet^{-as} and the next). So a fire would be raised for them and it would be said to them: ‘Enter it!’ So the one who enters it, it would be a coolness upon him and a safety; and the one who refuses, the Blessed and High would Say: “This I^{-azwj} had Commanded you all, but you disobeyed Me^{-azwj}”’.²¹

وَ بِهَذَا الْإِسْنَادِ قَالَ ثَلَاثَةٌ يُحْتَجُّ عَلَيْهِمُ الْأَبْنَاءُ وَ الطِّفْلُ وَ مَنْ مَاتَ فِي الْفِتْرَةِ فَنَزَعُ لَهُمْ نَارًا فَيَقَالُ لَهُمْ ادْخُلُوهَا فَمَنْ دَخَلَهَا كَانَتْ عَلَيْهِ بَرْدًا وَ سَلَامًا وَ مَنْ أَبِي قَالَ تَبَارَكَ وَ تَعَالَى هَذَا قَدْ أَمَرْتُمْكُمْ فَعَصَيْتُمُونِي .

And by this chain,

‘He^{-asws} said: ‘Three would be argued against – the mute, and the children, and the one who died during the era (between one Prophet^{-as} and the next). So a fire would be raised for them and it would be said to them: ‘Enter it!’ So the one who enters it, it would be a coolness upon him and a safety; and the one who refuses, the Blessed and High would Say: “This I^{-azwj} had Commanded you all, but you disobeyed Me^{-azwj}”’.²²

باب النّوادر

Chapter 95 – The Miscellaneous

¹⁹ Al Kafi V 3 – The Book Of Funerals CH 92 H 5

²⁰ Al Kafi V 3 – The Book Of Funerals CH 92 H 6

²¹ Al Kafi V 3 – The Book Of Funerals CH 92 H 7

²² Al Kafi V 3 – The Book Of Funerals CH 92 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ نُوْحِ بْنِ شُعَيْبٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْجُنْبِ يُعْسَلُ الْمَيِّتَ أَوْ مَنْ عَسَلَ مَيِّتًا لَهُ أَنْ يَأْتِيَ أَهْلَهُ ثُمَّ يَغْتَسِلَ فَقَالَ سَوَاءٌ لَا بَأْسَ بِذَلِكَ إِذَا كَانَ جُنْبًا عَسَلَ يَدَهُ وَ تَوَضَّأَ وَ عَسَلَ الْمَيِّتَ فَإِنْ عَسَلَ مَيِّتًا ثُمَّ تَوَضَّأَ ثُمَّ أَتَى أَهْلَهُ يُجْزئُهُ عَسَلٌ وَاحِدٌ لَهُمَا .

Ali Bin Ibrahim, from his father, from Nuh Bin Shuayb, from Shihab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the one with sexual impurity washing the deceased, or the one who does wash a deceased, is it for him that he goes to his wife, then washes?' So he^{-asws} said: 'It is the same. There is no problem with that. When he is with sexual impurity, he would wash his hands, and perform ablution and wash the deceased. So if he has washed the deceased, then performs ablution, then goes to his wife, one washing would suffice for him for the two'.²³

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمَيِّتَ إِذَا حَضَرَهُ الْمَوْتُ أَوْتَقَهُ مَلَكَ الْمَوْتِ وَ لَوْ لَا ذَلِكَ مَا اسْتَقَرَّ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The dying one, when death presents itself to him, the Angel of death ties him down, and had it not been for that, he would not be calm'.²⁴

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَبِي مُحَمَّدٍ الْهَدَلِيِّ عَنْ إِبْرَاهِيمَ بْنِ خَالِدِ الْقَطَّانِ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ الصِّقَلِيِّ عَنْ أَبِيهِ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَجَدْتُ وَجْدْتُ عَلَى ابْنِ لِي هَلَكَ حَتَّى خِفْتُ عَلَى عَقْلِي فَقَالَ إِذَا أَصَابَكَ مِنْ هَذَا شَيْءٌ فَأَفِضْ مِنْ دُمُوعِكَ فَإِنَّهُ يَسْكُنُ عَنْكَ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Abu Muhammad Al Huzaly, from Ibrahim Bin Khalid Al Qattan, from Muhammad Bin Mansour Al Sayqal, from his father who said,

'I complained to Abu Abdullah^{-asws} of grief which I found to be in upon the death of a son of mine, to the extent that I feared upon my mind. So he^{-asws} said: 'If something from this hits you, allow your tears to flow for it would you give you relief'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ لَمَّا مَاتَ ذُرُّ بْنُ أَبِي ذَرٍّ مَسَحَ أَبُو ذَرٍّ الْقَبْرَ بِيَدِهِ ثُمَّ قَالَ رَجَمَكَ اللَّهُ يَا ذُرُّ وَ اللَّهُ إِنْ كُنْتَ بِي بَارًا وَ لَقَدْ فُيِّضْتَ وَ إِنِّي عَنْكَ لَرَاضٌ أَمَا وَ اللَّهُ مَا بِي فَقْدُكَ وَ مَا عَلَيَّ مِنْ غَضَاظَةٍ وَ مَا لِي إِلَى أَحَدٍ سِوَى اللَّهِ مِنْ حَاجَةٍ وَ لَوْ لَا هَوْلُ الْمُطَّلَعِ لَسَرَّيْنِي أَنْ أَكُونَ مَكَانَكَ وَ لَقَدْ شَغَلْنِي الْحُزْنُ لَكَ عَنِ الْحُزْنِ عَلَيْكَ وَ اللَّهُ مَا بَكَيْتُ لَكَ وَ لَكِنْ بَكَيْتُ عَلَيْكَ فَلَأَيْتَ شِعْرِي مَاذَا قُلْتَ وَ مَاذَا قِيلَ لَكَ

Ali Bin Ibrahim, raising it, said,

'When Zharr son of Abu Zarr^{-as} died, Abu Zarr^{-as} wiped the grave with his^{-as} hand, then said: 'May Allah^{-azwj} have Mercy on you, O Zharr! By Allah^{-azwj}! You were righteous with me^{-as}, and you have died and I^{-as} am pleased with you. However, by Allah^{-azwj}, I am not disappointed due to your death and I do not need anyone beside Allah^{-azwj}. Had it not been for fear from the next life I would have been happy to be in your place. My sadness for you (my concern for you in the next life) has kept me from sadness due

²³ Al Kafi V 3 – The Book Of Funerals CH 93 H 1

²⁴ Al Kafi V 3 – The Book Of Funerals CH 93 H 2

²⁵ Al Kafi V 3 – The Book Of Funerals CH 93 H 3

to your death. By Allah-azwj, I do not weep because of your death but I weep for you because of what you may face in the next life. I do not know what I have said about you and what is said about you.

ثُمَّ قَالَ اللَّهُمَّ إِنِّي قَدْ وَهَبْتُ لَهُ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّي فَهَبْ لَهُ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّكَ فَأَنْتَ أَحَقُّ بِالْجُودِ مِنِّي .

Then he^{-ra} said: 'O Allah-azwj! I^{-ra} have gifted to him whatever was necessitated upon him from my rights, therefore Gift to him whatever was necessitated upon him from Your-azwj Rights, for You-azwj are more rightful with the Benevolence than I-as am'.²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا قَالَ لَمَّا فُيِضَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) أَمَرَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِالسِّرَاجِ فِي الْبَيْتِ الَّذِي كَانَ يَسْكُنُهُ حَتَّى فُيِضَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) ثُمَّ أَمَرَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَام) بِمِثْلِ ذَلِكَ فِي بَيْتِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) حَتَّى خَرَجَ بِهِ إِلَى الْعِرَاقِ ثُمَّ لَا أُدْرِي مَا كَانَ .

A number of our companions, from Sahl Bin Ziyad, from Usman Bin Isa, from a number of our companions who said,

'When Abu Ja'far^{-asws} passed away, Abu Abdullah^{-asws} ordered (his^{-asws} people) with the lantern in the house where he^{-asws} had dwelled in until Abu Abdullah^{-asws} passed away. Then Abu Al-Hassan^{-asws} ordered with similar to that in the house of Abu Abdullah^{-asws}, until he^{-asws} went out with it to Al-Iraq. Then I do not know what happened'.²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ أَوَّلِ مَنْ جُعِلَ لَهُ النَّعْشُ فَقَالَ فَاطِمَةُ (عَلَيْهَا السَّلَام) .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the first one for whom the casket (coffin) was made to be. So he^{-asws} said: ' Syeda Fatima^{-asws}'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْمَيِّتِ يَبْلَى جَسَدُهُ قَالَ نَعَمْ حَتَّى لَا يَبْقَى لَهُ لَحْمٌ وَلَا عَظْمٌ إِلَّا طِينَتُهُ الَّتِي خُلِقَ مِنْهَا فَإِنَّهَا لَا تَبْلَى فِي الْقَبْرِ مُسْتَدْبِرَةً حَتَّى يُخْلَقَ مِنْهَا كَمَا خُلِقَ أَوَّلَ مَرَّةٍ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was asked about the deceased, whether his body would decay. He^{-asws} said: 'To the extent that there would neither remain any flesh for him nor any bones, except for his essence which he was Created from, for it would not decay. It would remain in the grave circulating, until he is Created from it just as he had been Created the first time'.²⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَزِيدِ بْنِ خَلِيفَةَ الْخَوْلَانِيِّ وَ هُوَ يَزِيدُ بْنُ خَلِيفَةَ الْحَارِثِيِّ قَالَ سَأَلَ عَيْسَى بْنُ عَبْدِ اللَّهِ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ أَنَا حَاضِرٌ فَقَالَ تَخْرُجُ النِّسَاءُ إِلَى

²⁶ Al Kafi V 3 – The Book Of Funerals CH 93 H 4

²⁷ Al Kafi V 3 – The Book Of Funerals CH 93 H 5

²⁸ Al Kafi V 3 – The Book Of Funerals CH 93 H 6

²⁹ Al Kafi V 3 – The Book Of Funerals CH 93 H 7

الْجَنَازَةَ وَ كَانَ (عليه السلام) مُتَكَبِّراً فَاسْتَوَى جَالِساً ثُمَّ قَالَ إِنَّ الْقَاسِقَ عَلَيْهِ لَعْنَةُ اللَّهِ أَوْى عَمَّهُ الْمُغْبِرَةَ بِنَ أَبِي الْعَاصِ وَ كَانَ مِمَّنْ هَدَرَ رَسُولَ اللَّهِ (صلى الله عليه وآله) دَمَهُ فَقَالَ لِابْنَةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَا تُخْبِرِي أَبَاكَ بِمَكَانِهِ كَأَنَّهُ لَا يُوقِنُ أَنَّ الْوَحْيَ يَأْتِي مُحَمَّدًا

Ali Bin Ibrahim, from his father and Ahmad Bin Muhammad Al Kufy, from one of his companions, from Safwan Bin Yahya, from Yazeed Bin Khalifa Al Khowlany, and he is Yazeed Bin Khalifa Al Harsy who said,

'Isa Bin Abdullah asked Abu Abdullah^{-asws}, and I was present, so he said, 'The women are going out to the funeral'. And he^{-asws} was reclining, so he^{-asws} sat upright, then said: 'The evil-doer, may the Curse of Allah^{-azwj} be upon him. Al-Mugheira Bin Abu Al-A'as, his uncle sheltered him, and he was from the ones Rasool-Allah^{-saww} permitted his^{-saww} blood to be spilled (killed). He (his uncle) said to a daughter of Rasool-Allah^{-saww}, 'Do not inform your father^{-saww} of his (Mugheira's) whereabouts'. It was as if he had no conviction that the Revelation comes to Muhammad^{-saww}.

فَقَالَتْ مَا كُنْتُ لِأَكْتُمَنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) عَدُوَّهُ فَجَعَلَهُ بَيْنَ مَشْجَبٍ لَهُ وَ لَحْفَهُ بِقَطِيفَةٍ فَأَتَى رَسُولَ اللَّهِ (صلى الله عليه وآله) الْوَحْيُ فَأَخْبَرَهُ بِمَكَانِهِ فَبَعَثَ إِلَيْهِ عَلِيًّا (عليه السلام) وَ قَالَ اسْتَمْلِ عَلَى سَيْفِكَ أَنْتِ بَيْتِ ابْنَةِ ابْنِ عَمِّكَ فَإِنْ ظَفَرْتَ بِالْمُغْبِرَةِ فَاقْتُلِيهِ

So she said, 'I was not one to conceal from Rasool-Allah^{-saww} the whereabouts of his^{-saww} enemy'. So he made him (the evil-doer) to be inside a cupboard of his and wrapped him in a velvet cloth. So Revelation came to Rasool-Allah^{-saww}, and he^{-saww} was informed of his (hiding) place. So he^{-saww} sent Ali^{-asws} to him and said: 'Wrap up upon your^{-asws} sword, go to the house of the daughter of your cousin, and if you get hold of Al-Mugheira, so kill him'.

فَأَتَى الْبَيْتَ فَجَالَ فِيهِ فَلَمْ يَظْفَرْ بِهِ فَرَجَعَ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَخْبَرَهُ فَقَالَ يَا رَسُولَ اللَّهِ لَمْ أَرَهُ فَقَالَ إِنَّ الْوَحْيَ قَدْ أَتَانِي فَأَخْبَرَنِي أَنَّهُ فِي الْمَشْجَبِ وَ دَخَلَ عُنْمَانُ بَعْدَ خُرُوجِ عَلِيٍّ (عليه السلام) فَأَخَذَ بِيَدِ عَمِّهِ فَأَتَى بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَاهُ أَكْبَأَ عَلَيْهِ وَ لَمْ يَلْتَفِتْ إِلَيْهِ وَ كَانَ نَبِيُّ اللَّهِ (صلى الله عليه وآله) حَبِيْبًا كَرِيْمًا فَقَالَ يَا رَسُولَ اللَّهِ هَذَا عَمِّي هَذَا الْمُغْبِرَةُ بِنَ أَبِي الْعَاصِ وَ قَدْ وَ الَّذِي بَعَثَكَ بِالْحَقِّ أَمَنْتُهُ

So he^{-asws} went to the house and looked in it but did not come across him. So he^{-asws} returned to Rasool-Allah^{-as} and informed him^{-saww}, and he^{-asws} said: 'O Rasool-Allah^{-saww}, I^{-asws} did not see him'. So he^{-saww} said: 'The Revelation had come to me^{-saww} and informed me^{-saww} that he is in the cupboard. And Usman came over after the exit of Ali^{-asws}, so he grabbed the hand of his uncle and came over with him to the Prophet^{-saww}. So when he^{-saww} saw him, he^{-saww} stumbled upon him and did not turn towards him. And the Prophet^{-saww} was bashful, benevolent. So he said, 'O Rasool-Allah^{-saww}! This is my uncle. This is Al-Mugheira Bin Abu Al-A'as who has come. By the One^{-azwj} Who Sent you^{-saww}! You^{-saww} have granted him safety'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ كَذَبَ وَ الَّذِي بَعَثَهُ بِالْحَقِّ مَا أَمَنَهُ فَأَعَادَهَا ثَلَاثًا وَ أَعَادَهَا أَبُو عَبْدِ اللَّهِ (عليه السلام) ثَلَاثًا أُنَى أَمَنَهُ إِلَّا أَنَّهُ يَأْتِيهِ عَنْ يَمِينِهِ ثُمَّ يَأْتِيهِ عَنْ يَسَارِهِ فَلَمَّا كَانَ فِي الرَّابِعَةِ رَفَعَ رَأْسَهُ إِلَيْهِ فَقَالَ لَهُ قَدْ جَعَلْتُ لَكَ ثَلَاثًا فَإِنْ قَدَرْتُ عَلَيْهِ بَعْدَ ثَالِثَةٍ قَتَلْتُهُ

Abu Abdullah^{-asws} said: 'And he (Usman) lied, by the One^{-azwj} Who Sent him^{-saww} with the Truth, he^{-saww} did not grant him safety. So he repeated it three times, and Abu Abdullah^{-asws} repeated it three times: 'I^{-asws} believe him except that he came to him^{-saww} from his^{-saww} right, then came to him^{-saww} from his^{-saww} left. So when it was during

the fourth time, he^{-saww} raised his^{-saww} head and said to him: 'I^{-saww} give you three days, so if I^{-saww} were to find him after three days, he would be killed'.

فَلَمَّا أَذْبَرَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ الْعَنِ الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ وَالْعَنُ مَنْ يُؤْوِيهِ وَالْعَنُ مَنْ يَحْمِلُهُ وَالْعَنُ مَنْ يُطْعِمُهُ وَالْعَنُ مَنْ يَسْقِيهِ وَالْعَنُ مَنْ يُجَهِّزُهُ وَالْعَنُ مَنْ يُعْطِيهِ سِقَاءً أَوْ جِدَاءً أَوْ رِشَاءً أَوْ وَعَاءً وَهُوَ يُعْذُهُنَّ بِيَمِينِهِ وَانْطَلَقَ بِهِ عُثْمَانُ فَأَوَاهُ وَأَطْعَمَهُ وَسَقَاهُ وَحَمَلَهُ وَجَهَّزَهُ حَتَّى فَعَلَ جَمِيعَ مَا لَعَنَ عَلَيْهِ النَّبِيُّ (صلى الله عليه وآله) مَنْ يَفْعَلُهُ بِهِ

So when he turned around Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! Curse Al-Mugheira Bin Abu Al-A'as, and Curse the one who shelters him, and Curse the one who carries him, and Curse the one who feeds him, and Curse the one who quenches him, and Curse the one who equips him, and Curse the one who gives him a drink, or shoes, or clothes, or plates, and gives him with his right hand.

And Usman went with him, so he sheltered him, and fed him, and quenched him, and carried him, and equipped him until he had done the entirety of what the Prophet^{-saww} had cursed upon for the one who did so with him.

ثُمَّ أَخْرَجَهُ فِي الْيَوْمِ الرَّابِعِ يَسُوفُهُ فَلَمْ يَخْرُجْ مِنْ أَبْيَاتِ الْمَدِينَةِ حَتَّى أَغْطَبَ اللَّهُ رِجْلَيْهِ وَنُقِبَ جِدَاهُ وَوَرَمَتْ قَدَمَاهُ فَاسْتَعَانَ بِيَدَيْهِ وَرُكْبَتَيْهِ وَانْقَلَبَ جَهَارُهُ حَتَّى وَجَسَ بِهِ فَأَتَى شَجْرَةً فَاسْتَتَلَّ بِهَا لَوْ أَنَّهَا بَعْضُكُمْ مَا أَبْهَرَهُ ذَلِكَ

Then he (Usman) brought him out during the fourth day, ushering him (behind him). So he had not come out from the houses of Al-Medina until Allah^{-azwj} Damaged his ride, and Punctured his shoes, and his feet swelled up. So he took assistance by his hands and his knees, and his supplied weighted him down until he became afraid of his life. So he went over to a tree to seek the shade with it. If one of you had gone to it, he would not have missed him (as his condition was miserable).

فَأَتَى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَحْيُ فَأَخْبَرَهُ بِذَلِكَ فَدَعَا عَلِيًّا (عليه السلام) فَقَالَ خُذْ سَيْفَكَ وَانْطَلِقْ أَنْتَ وَعَمَارٌ وَثَالِثٌ لَهُمْ فَأَتَى الْمُغَيْرَةَ بْنَ أَبِي الْعَاصِ تَحْتَ شَجْرَةٍ كَذَا وَكَذَا فَأَتَاهُ عَلِيٌّ (عليه السلام) فَقَتَلَهُ فَضْرَبَ عُثْمَانُ بِنْتُ رَسُولِ اللَّهِ (صلى الله عليه وآله) وَقَالَ أَنْتِ أَخْبَرْتِ أَبَاكَ بِمَكَانِهِ

So Revelation came unto Rasool-Allah^{-saww} and he^{-saww} was informed with that. So he^{-saww} called Ali^{-asws} and said: 'Take your^{-asws} sword and go, you^{-asws} and Ammar, and a third person, so go to Al-Mugheira Bin Abu Al-A'as (who is) beneath such and such a tree. So Ali^{-asws} went over to him and killed him. So (later on) Usman struck a (step) daughter of Rasool-Allah^{-saww} and said: 'You informed your father^{-saww} of his whereabouts.

فَبَعَثَتْ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) تَشْكُو مَا لَقِيَتْ فَأَرْسَلَ إِلَيْهَا رَسُولُ اللَّهِ (صلى الله عليه وآله) أَقْنِي حَيَاءَكَ مَا أَفِيحَ بِالْمَرْأَةِ ذَاتِ حَسَبٍ وَدِينٍ فِي كُلِّ يَوْمٍ تَشْكُو رَوْجَهَا فَأَرْسَلَتْ إِلَيْهِ مَرَاتٍ كُلَّ ذَلِكَ يَقُولُ لَهَا ذَلِكَ فَلَمَّا كَانَ فِي الرَّابِعَةِ دَعَا عَلِيًّا (عليه السلام) وَقَالَ خُذْ سَيْفَكَ وَاسْتَمِلْ عَلَيْهِ ثُمَّ أَنْتِ بِنْتُ ابْنِ عَمِّكَ فَخُذْ بِبِدْيَاهَا فَإِنْ حَالَ بَيْنَكَ وَبَيْنَهَا أَحَدٌ فَاحْطُمُهُ بِالسَّيْفِ

So she sent a message to Rasool-Allah^{-saww} complaining of what she faced. So Rasool-Allah^{-saww} sent a message to her: 'Cover your shame. How ugly of the woman with a (good) lineage and Religion during every day complaining of her husband'. So she sent a message to him^{-saww} many times, during each of that he^{-saww} was saying that to her. So when it was during the fourth time, he^{-saww} called Ali^{-asws} and said: 'Take your^{-asws} sword and cover upon it, then go to the house of the daughter of your^{-asws}

cousin, and take her by the hand. So if anyone were to come between you^{-asws} and her, break him with the sword’.

وَ أَقْبَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَأَلْوَالِيهِ مِنْ مَنْزِلِهِ إِلَى دَارِ عُثْمَانَ فَأَخْرَجَ عَلِيٌّ (عليه السلام) ابْنَةَ رَسُولِ اللَّهِ فَلَمَّا نَظَرَتْ إِلَيْهِ رَفَعَتْ صَوْتَهَا بِالْبُكَاءِ وَ اسْتَعْبَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ بَكَى ثُمَّ أَدْخَلَهَا مَنْزِلَهُ وَ كَشَفَتْ عَنْ ظَهْرِهَا فَلَمَّا أَنْ رَأَى مَا بَطَّهَرَهَا قَالَ ثَلَاثَ مَرَّاتٍ مَا لَهُ قَتْلِكَ قَتَلَهُ اللَّهُ وَ كَانَ ذَلِكَ يَوْمَ الْأَحَدِ وَ بَاتَ عُثْمَانُ مُلْتَحِجًا بِجَارِيَتِهَا

And Rasool-Allah^{-saww} came over flustered from his^{-saww} house to the house of Usman. So Ali^{-asws} brought out the (step) daughter of Rasool-Allah^{-saww}. So when she looked at him^{-saww}, she raised her voice with the wailing, and Rasool-Allah^{-saww} burst into tears and cried. Then he^{-saww} took her to his^{-saww} own house, and she uncovered her backside. So when he^{-saww} saw what had appeared on her (marks of the beating), said three times: ‘What is the matter with him hitting you? May Allah^{-azwj} Kill him’. And that was during the day of Sunday, and Usman spent the night covered with his slave girl.

فَمَكَثَ الْإِثْنَيْنِ وَ الثَّلَاثَاءِ وَ مَاتَتْ فِي الْيَوْمِ الرَّابِعِ فَلَمَّا حَضَرَ أَنْ يَخْرُجَ بِهَا أَمَرَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام) فَخَرَجَتْ (عليها السلام) وَ نِسَاءُ الْمُؤْمِنِينَ مَعَهَا وَ حَرَجَ عُثْمَانُ يُسْتَبَعُ جِنَازَتَهَا فَلَمَّا نَظَرَ إِلَيْهِ النَّبِيُّ (صلى الله عليه وآله) قَالَ مَنْ أَطَافَ الْبَارِحَةَ بِأَهْلِهِ أَوْ بِفَتَاتِهِ فَلَا يَنْبَغُ جِنَازَتَهَا قَالَ ذَلِكَ ثَلَاثًا فَلَمْ يَنْصَرَفْ

So he remained (like that) for Monday and Tuesday, and she died on the fourth day. So when he came to take her out, Rasool-Allah^{-saww} instructed Syeda Fatima^{-asws}. So she^{-asws} went out, and the womenfolk of the Believers were with her^{-asws}, and Usman went out escorting her funeral. So when the Prophet^{-saww} saw him, he^{-saww} said: ‘The one who went to his wife last night or with his slave girl, so he should not follow her funeral’. He^{-saww} said that three (times). But he did not leave.

فَلَمَّا كَانَ فِي الرَّابِعَةِ قَالَ لِيُنْصَرَفَنَّ أَوْ لِأَسْمِيَنَّ بِاسْمِهِ فَأَقْبَلَ عُثْمَانُ مُتَوَكِّئًا عَلَى مَوْلَى لَهُ مُمَسِكًا بِبَطْنِهِ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَشْتَكِي بَطْنِي فَإِنْ رَأَيْتَ أَنْ تَأْدَنَ لِي أَنْصَرَفْ قَالَ أَنْصَرَفَ وَ خَرَجَتْ فَاطِمَةُ (عليها السلام) وَ نِسَاءُ الْمُؤْمِنِينَ وَ الْمُهَاجِرِينَ فَصَلَّيْنَ عَلَى الْجِنَازَةِ .

So when it was the fourth time, he^{-saww} said: ‘Will you leave or shall I^{-saww} mention his name?’ So Usman came over leaning upon a slave of his, holding his belly, and he said, ‘O Rasool-Allah^{-saww}! I complain of my bellyache. So if you^{-saww} see fit, permit me to leave’. He^{-saww} said: ‘Leave!’ And Syeda Fatima^{-asws} came out, and the womenfolk of the Believers, and the Emigrants, so they prayed *Salaat* upon the deceased’.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ فَهُوَ مُأْجُورٌ كُلَّمَا نَظَرَ إِلَيْهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘When the man prepares his own shroud, so he is Recomposed every time he looks towards it’.³¹

³⁰ Al Kafi V 3 – The Book Of Funerals CH 93 H 8

³¹ Al Kafi V 3 – The Book Of Funerals CH 93 H 9

وَبِهَذَا الْإِسْنَادِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) اشْتَكَى عَيْنُهُ فَعَادَهُ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَإِذَا هُوَ يَصْبِيحُ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَجَزَّ عَا أَمْ وَجَعًا فَقَالَ يَا رَسُولَ اللَّهِ مَا وَجَعْتُ وَجَعًا قَطُّ أَشَدَّ مِنْهُ فَقَالَ يَا عَلِيُّ إِنَّ مَلَكَ الْمَوْتِ إِذَا نَزَلَ لِقَبْضِ رُوحِ الْكَافِرِ نَزَلَ مَعَهُ سَفُودٌ مِنْ نَارٍ فَيَنْزِعُ رُوحَهُ بِهِ فَتَصْبِيحُ جَهَنَّمَ

And by this chain,

'Amir Al-Momineen^{-asws} complained of his^{-asws} eyes, so the Prophet^{-as} visited him^{-asws}. So when he^{-asws} screamed (with pain), the Prophet^{-saww} said: 'Is it panic or pain?' So he^{-asws} said: 'O Rasool-Allah^{-saww!} I^{-asws} have not experience a pain at all more intense than it'. So he^{-saww} said: 'O Ali^{-asws!} When the Angel of death descends to capture the soul of the Infidel, a skewer of fire descends along with him. So he removes his soul with it, and the Hell shrieks out'.

فَاسْتَوَى عَلِيُّ (عَلَيْهِ السَّلَام) جَالِسًا فَقَالَ يَا رَسُولَ اللَّهِ أَعِذْ عَلَيَّ حَدِيثَكَ فَلَقَدْ أَنْسَانِي وَجَعِي مَا قُلْتُ ثُمَّ قَالَ هَلْ يُصِيبُ ذَلِكَ أَحَدًا مِنْ أُمَّتِكَ قَالَ نَعَمْ حَاكِمٌ جَائِرٌ وَ أَكَلِ مَالِ الْيَتِيمِ ظُلْمًا وَ شَاهِدُ زُورٍ .

So Ali^{-asws} sat up straight and said: 'O Rasool-Allah^{-saww!} Repeat your^{-saww} Hadeeth to me^{-asws}, for it has made me^{-asws} forget my^{-asws} pain what you^{-saww} said'. Then he^{-asws} said: 'Would anyone from your^{-saww} community be hit by that?' He^{-saww} said: 'Yes, an unjust ruler, and the consumer of the wealth of the orphan unjustly, and the false testifier'.³²

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مُسْتَرِيحٌ وَ مُسْتَرَاحٌ مِنْهُ أَمَّا الْمُسْتَرِيحُ فَالْعَبْدُ الصَّالِحُ اسْتَرَاحَ مِنْ غَمِّ الدُّنْيَا وَ مَا كَانَ فِيهِ مِنَ الْعِبَادَةِ إِلَى الرَّاحَةِ وَ نَعِيمِ الْآخِرَةِ وَ أَمَّا الْمُسْتَرَاحُ مِنْهُ فَالْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْمَلَكَانِ اللَّذَانِ يَحْفَظَانِ عَلَيْهِ وَ خَادِمُهُ وَ أَهْلُهُ وَ الْأَرْضُ الَّتِي كَانَ يَمْشِي عَلَيْهَا .

And by this chain,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} said: 'There is a relieved one and the one relieved from. As for the relieved one, so it is the righteous servant relieved from the sorrow of the world and whatever was therein from the worship to the rest and bliss of the Hereafter; and as for the one relieved from, so it is the evil-doer from whom are relieved the two Angels who were recording his deeds against him, and his servants, and his family, and the ground which he used to walk upon'.³³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَعَدَّ الرَّجُلُ كَفَنَهُ فَهُوَ مَأْجُورٌ كُلَّمَا نَظَرَ إِلَيْهِ .

A number of our companions, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man prepares his shroud, so he would be Recompensed every time he looks towards it'.³⁴

³² Al Kafi V 3 – The Book Of Funerals CH 93 H 10

³³ Al Kafi V 3 – The Book Of Funerals CH 93 H 11

³⁴ Al Kafi V 3 – The Book Of Funerals CH 93 H 12

سَهْلُ بْنُ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ بَكَتْ عَلَيْهِ الْمَلَائِكَةُ وَ بَقَاغُ الْأَرْضِ الَّتِي كَانَ يَعْبُدُ اللَّهَ عَلَيْهَا وَ أَبْوَابُ السَّمَاءِ الَّتِي كَانَ يُصْعَدُ أَعْمَالَهُ فِيهَا وَ تَلَمَّ تَلَمَّةً فِي الْإِسْلَامِ لَا يَسُدُّهَا شَيْءٌ لِأَنَّ الْمُؤْمِنِينَ خُصُونُ الْإِسْلَامَ كَخُصُونِ سُورِ الْمَدِينَةِ لَهَا .

Sahl Bin Ziyad and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ali Bin Raib who said,

'I heard Abu Al-Hassan^{-asws} the 1st saying: 'When the Believer dies, the Angels weep over him, and the spot of the earth in which he used to worship Allah^{-azwj} upon it, and the doors of the sky through which his deeds used to ascend; and a gap appears in Al-Islam which nothing can fill, because the Believers are the fortresses of Al-Islam like the protective walls around the city'.³⁵

سَهْلُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَمْرِو بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا حَضَرَ الْمَيِّتَ أَرْبَعُونَ رَجُلًا فَقَالُوا اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا قَالَ اللَّهُ عَزَّ وَ جَلَّ قَدْ قَبِلْتُمْ شَهَادَتَكُمْ وَ عَفَرْتُ لَهُ مَا عَلِمْتُ مِمَّا لَا تَعْلَمُونَ .

Sahl Bin Ziyad, from Muhammad Bin Ali, from Ismail Bin Yasaar, from Amro Bin Yazeed,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When forty men are present for the deceased and they are saying, 'O Allah^{-azwj}! We do not know from him except for the goodness', Allah Mighty and Majestic Says: "I^{-azwj} have Accepted your testimonies and Forgiven for him what I^{-azwj} Know from what you do not know'.³⁶

سَهْلُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلِيُّ بْنُ إِبْرَاهِيمَ ابْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَدُوًّا يُظَلُّهُ مِنَ الشَّمْسِ يَدُورُ حَيْثُ دَارَتِ الشَّمْسُ فَلَمَّا بَيَّسَ الْعَدُوُّ دَرَسَ الْقَبْرُ فَلَمْ يُعْلَمْ مَكَانُهُ .

Sahl, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Aamir Bin Abdullah who said,

'I heard Abu Abdullah^{-asws} saying: 'There was upon the grave of Ibrahim^{-as} the son^{-as} of Rasool-Allah^{-saww} a tree which used to shade him^{-as} from the sun, circling wherever the sun circled. So when the tree dried out, the grave was obscured, so its place was no longer known'.³⁷

الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ الْبَرَاءُ بْنُ مَعْرُورٍ التَّمِيمِيُّ الْأَنْصَارِيُّ بِالْمَدِينَةِ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِمَكَّةَ وَ أَنَّهُ حَضَرَهُ الْمَوْتُ وَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ الْمُسْلِمُونَ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ فَأَوْصَى الْبَرَاءُ إِذَا دُفِنَ أَنْ يَجْعَلَ وَجْهَهُ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى الْقِبْلَةِ فَجَرَّتْ بِهِ السُّنَّةُ وَ أَنَّهُ أَوْصَى بِثَلَاثِ مَالِهِ فَتَرَلَّ بِهِ الْكِتَابُ وَ جَرَّتْ بِهِ السُّنَّةُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Hammad Bin Isa, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Al-Bara'a Bin Marour Al-Tamimy Al-Ansary was in Al-Medina, and Rasool-Allah^{-saww} was in Makkah, and the death presented itself to him, and Rasool-Allah^{-saww} and the Muslims were praying

³⁵ Al Kafi V 3 – The Book Of Funerals CH 93 H 13

³⁶ Al Kafi V 3 – The Book Of Funerals CH 93 H 14

³⁷ Al Kafi V 3 – The Book Of Funerals CH 93 H 15

Salaat (facing) towards Bayt Al-Maqdis. So Bara'a bequeathed that when he is buried, his face be made towards Rasool-Allah^{-saww}, towards the Qiblah. So the Sunnah flowed with it, and he bequeathed with a third of his wealth, and the Book Revealed with it and the Sunnah flowed with it'.³⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ جَبْرَائِيلُ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا مُحَمَّدُ عَشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اعْمَلْ مَا شِئْتَ فَإِنَّكَ لِأَقْبِيهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Jibraeel^{-as} came over to the Prophet^{-saww} and he^{-as} said: 'O Muhammad^{-saww}! Live as you^{-saww} wish but you^{-saww} will certainly die; love whoever you^{-saww} wish, but you^{-saww} will certainly depart from him, and act as you^{-saww} wish but one day you^{-saww} will face your deeds.'³⁹

ابْنُ أَبِي عُمَيْرٍ عَنْ أَبِيهِ عَنْ أَبِي عُبَيْدَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) حَدِّثْنِي مَا أَنْتَفِعُ بِهِ فَقَالَ يَا أَبَا عُبَيْدَةَ أَكْثَرَ ذِكْرٍ الْمَوْتِ فَإِنَّهُ لَمْ يَكُنْ ذِكْرَهُ إِنْسَانٌ إِلَّا زَهَدَ فِي الدُّنْيَا .

Ibn Abu Umyer, from Ayoub, from Abu Ubeyday who said,

'I said to Abu Ja'far^{-asws}, 'Narrate to me what I can benefit with'. So he^{-asws} said: 'O Abu Ubeyda! Frequently remember the death, for a person would not mention it frequently except that he would be an ascetic in the world'.⁴⁰

ابْنُ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ دَاوُدَ الْأَبْرَارِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مُنَادٍ يُنَادِي فِي كُلِّ يَوْمٍ ابْنَ آدَمَ لِيذْ لِلْمَوْتِ وَ اجْمَعْ لِلْفَنَاءِ وَ ابْنَ لِلْخَرَابِ .

Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Dawood Al Abzary,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'A Caller Calls out during every day: 'Son of Adam^{-as} gives birth for the death, and amasses for the annihilation, and builds for the ruination'.⁴¹

ابْنُ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ شَكَّوتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْوَسْوَاسَ فَقَالَ يَا أَبَا مُحَمَّدٍ أَذْكَرُ تَقَطَّعَ أَوْصَالِكَ فِي قَبْرِكَ وَ رُجُوعَ أَحْبَابِكَ عَنْكَ إِذَا دَفَنُوكَ فِي حُفْرَتِكَ وَ خُرُوجَ بَنَاتِ الْمَاءِ مِنْ مَنْخَرِيكَ وَ أَكَلَ الدُّودُ لَحْمَكَ فَإِنَّ ذَلِكَ يُسَلِّي عَنْكَ مَا أَنْتَ فِيهِ

Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I complained to Abu Abdullah^{-asws} of the temptations (in my mind), so he^{-asws} said: 'O Abu Muhammad! Remember the breaking of your bones in your grave, and the return of your loves ones from you when they bury you in your pit (grave), and the exit of drops of the water from your nostrils, and the insects eating your flesh. This will help you to overcome temptations'.

³⁸ Al Kafi V 3 – The Book Of Funerals CH 93 H 16

³⁹ Al Kafi V 3 – The Book Of Funerals CH 93 H 17

⁴⁰ Al Kafi V 3 – The Book Of Funerals CH 93 H 18

⁴¹ Al Kafi V 3 – The Book Of Funerals CH 93 H 19

قَالَ أَبُو بَصِيرٍ فَوَ اللَّهُ مَا ذَكَرْتُهُ إِلَّا سَلَى عَنِّي مَا أَنَا فِيهِ مِنْ هَمِّ الدُّنْيَا .

Abu Baseer said, 'By Allah^{-azwj}! I did not remember it except it eased from me what I was in, from the stress of the world'.⁴²

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ غَفْبَةَ عَنْ أَسْبَاطِ بْنِ سَالِمٍ مَوْلَى أَبَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ يَعْلَمُ مَلَكُ الْمَوْتِ بِقَبْضِ مَنْ يَقْبِضُ قَالَ لَا إِنَّمَا هِيَ صِكَاكُ تَنْزُلُ مِنَ السَّمَاءِ أَقْبِضُ نَفْسَ فُلَانِ بْنِ فُلَانٍ .

Abu Ali AL Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ali Bin Uqba, from Asbaat Bin Salim, a slave of Aban who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Does the Angel of death know of whom (whose soul) he has to capture?' He^{-asws} said: 'No. But rather, it is a deed which descends from the sky: 'Capture the soul of so and so!''⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا مِنْ أَهْلِ بَيْتٍ شَعِرٍ وَ لَا وَبِرٍ إِلَّا وَ مَلَكُ الْمَوْتِ يَتَصَفَّحُهُمْ فِي كُلِّ يَوْمٍ خَمْسَ مَرَّاتٍ .

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

'Abu Abdullah^{-asws} said: 'There is none from the people of a house of fur or wool, except that the Angel of death browses them five times during every day'.⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَحْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ كَانَ مَعَهُ كَفْنُهُ فِي بَيْتِهِ لَمْ يَكْتَبْ مِنَ الْغَافِلِينَ وَ كَانَ مَاجُوراً كُلَّمَا نَظَرَ إِلَيْهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from the one who informed him,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who was with his shroud in his house would never be written as being from the oblivious ones, and he would be Recompensed every time he looks towards it'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ مَلَكِ الْمَوْتِ يُقَالُ الْأَرْضُ بَيْنَ يَدَيْهِ كَالْقَصْعَةِ يَمُدُّ يَدَهُ مِنْهَا حَيْثُ يَشَاءُ قَالَ نَعَمْ .

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Zayd Al Shihaam who said,

'Abu Abdullah^{-asws} was asked about the Angel of death, it is said that the earth is in front of him like the bowl. He extends his hand from it wheresoever he so desire to. He^{-asws} said: 'Yes'.⁴⁶

⁴² Al Kafi V 3 – The Book Of Funerals CH 93 H 20

⁴³ Al Kafi V 3 – The Book Of Funerals CH 93 H 21

⁴⁴ Al Kafi V 3 – The Book Of Funerals CH 93 H 22

⁴⁵ Al Kafi V 3 – The Book Of Funerals CH 93 H 23

⁴⁶ Al Kafi V 3 – The Book Of Funerals CH 93 H 24

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَغْرَاءِ قَالَ حَدَّثَنِي يَعْقُوبُ الْأَحْمَرُ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) نُعْزِيهِ بِإِسْمَاعِيلَ فَنَرَحَمَ عَلَيْهِ ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ نَعَى إِلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَفْسَهُ فَقَالَ إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَيِّتُونَ وَ قَالَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra'a who said,

'Yaqoub Al-Ahmar narrated to me saying, 'We went over to Abu Abdullah^{-asws} to console him^{-asws} for his^{-asws} son Ismail (who had died). So he^{-asws} expressed mercy upon him, then said: 'Allah^{-azwj} Mighty and Majestic Announced the death to His^{-azwj} Prophet^{-saww} Himself^{-azwj}, so He^{-azwj} Said: "You^{-saww} would be passing away and they (the people) would be dying". And He^{-azwj} Said **[29:57] Every soul must taste of death.**

ثُمَّ أَنْشَأُ يُحَدِّثُ فَقَالَ إِنَّهُ يَمُوتُ أَهْلُ الْأَرْضِ حَتَّى لَا يَبْقَى أَحَدٌ ثُمَّ يَمُوتُ أَهْلُ السَّمَاءِ حَتَّى لَا يَبْقَى أَحَدٌ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ (عَلَيْهِمُ السَّلَام) قَالَ فَيَجِيءُ مَلَكُ الْمَوْتِ (عَلَيْهِ السَّلَام) حَتَّى يَقُومَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ فَيَقَالُ لَهُ مَنْ بَقِيَ وَ هُوَ أَعْلَمُ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ وَ جِبْرَائِيلُ وَ مِيكَائِيلُ (عَلَيْهِمُ السَّلَام)

Then he^{-asws} commenced narrating, so he^{-asws} said: 'The inhabitants of the earth would be dying until there does not remain anyone. Then the inhabitants of the sky would be dying until there does not remain anyone except for the Angel of death, and the bearers of the Throne, and Jibraeel, and Mikaeel. So the Angel of death would come until he stands in front of Allah^{-azwj} Mighty and Majestic, so He^{-azwj} would say to him: "Who remains?", and He^{-azwj} is more Knowing. So he would be saying: 'O Lord^{-azwj}! There does not remain except the Angel of death, and the bearers of the Throne, and Jibraeel and Mikaeel'.

فَيَقَالُ لَهُ فُلٌ لَجِبْرَائِيلَ وَ مِيكَائِيلَ فَلْيَمُوتَا فَتَقُولُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ يَا رَبِّ رَسُولُكَ وَ أَمِينُكَ فَيَقُولُ إِنِّي قَدْ قَضَيْتُ عَلَى كُلِّ نَفْسٍ فِيهَا الرُّوحُ الْمَوْتِ

So He^{-azwj} would be Saying: "Say to Jibraeel and Mikaeel, so let them both die'. So the Angels would be saying during that: 'O Lord^{-azwj}! They are Your^{-azwj} Messengers and Your^{-azwj} Trusted ones!' So He^{-azwj} would be Saying: "I^{-azwj} have Ordained the death to be upon every self wherein is the soul!"

ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَجَلَّ فَيَقَالُ لَهُ مَنْ بَقِيَ وَ هُوَ أَعْلَمُ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ وَ حَمَلَةُ الْعَرْشِ فَيَقُولُ فُلٌ لِحَمَلَةِ الْعَرْشِ فَلْيَمُوتُوا

Then the Angel of death would come until he pauses in front of Allah^{-azwj} Mighty and Majestic, and He^{-azwj} would Say to him: "Who remains?", and He^{-azwj} is more Knowing'. So he would say: 'O Lord^{-azwj}! There does not remain except for the Angel of death and the bearers of the Throne'. So He^{-azwj} would be Saying: "Say to the bearers of the Throne, so let them die".

قَالَ ثُمَّ يَجِيءُ كَنِيْبًا حَزِينًا لَا يَرْفَعُ طَرْفَهُ فَيَقَالُ مَنْ بَقِيَ فَيَقُولُ يَا رَبِّ لَمْ يَبْقَ إِلَّا مَلَكُ الْمَوْتِ فَيَقَالُ لَهُ مَتَى يَا مَلَكُ الْمَوْتِ فَيَمُوتُ

He^{-asws} said: 'Then he would come bleak, said, not raising an eyebrow. So He^{-azwj} would be Saying to him: "Who remains?" So he would say: 'O Lord^{-azwj}! There does

not remain anyone except for the Angel of death'. So He^{-azwj} would be Saying to him: "Die, O Angel of death!" So he would be dying.

ثُمَّ يَأْخُذُ الْأَرْضَ بِيَمِينِهِ وَ السَّمَاوَاتِ بِيَمِينِهِ وَ يَقُولُ أَيْنَ الَّذِينَ كَانُوا يَدْعُونَ مَعِيَ شَرِيكاً أَيْنَ الَّذِينَ كَانُوا يَجْعَلُونَ مَعِيَ إِلْهاً آخَرَ .

Then He^{-azwj} would Seize the earth by His^{-azwj} Right, and the skies by His^{-azwj} Left and He^{-azwj} would be Saying: "Where are those who were claiming as being associates with Me^{-azwj}? Where are those who were made to be as gods besides Me^{-azwj}?"⁴⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَخْبَرَنِي جِبْرَائِيلُ (عَلَيْهِ السَّلَام) أَنَّ مَلَكاً مِنْ مَلَائِكَةِ اللَّهِ كَانَتْ لَهُ عِنْدَ اللَّهِ عِزٌّ وَ جَلٌّ مَنزَلَةٌ عَظِيمَةٌ فَتَعْتَبَ عَلَيْهِ فَأَهْبَطَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَآتَى إِدْرِيسَ (عَلَيْهِ السَّلَام) فَقَالَ إِنَّ لَكَ مِنَ اللَّهِ مَنزَلَةٌ فَاشْفَعْ لِي عِنْدَ رَبِّكَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel informed me that an Angel from the Angels of Allah^{-azwj} who would have for him a great status in the Presence of Allah^{-azwj}, but it transgressed, so he was descended from the sky to the earth. So he went to Idrees^{-as} and said: 'For you^{-as} is a status from Allah^{-azwj}, therefore intercede for me in the Presence of your^{-as} Lord^{-azwj}'.

فَصَلَّى ثَلَاثَ لَيَالٍ لَا يَفْتُرُ وَ صَامَ أَيَّامَهَا لَا يُفْطِرُ ثُمَّ طَلَبَ إِلَى اللَّهِ تَعَالَى فِي السَّحَرِ فِي الْمَلَكِ فَقَالَ الْمَلَكُ إِنَّكَ قَدْ أُعْطِيتَ سُؤْلَكَ وَ قَدْ أُطْلِقَ لِي جَنَاحِي وَ أَنَا أَحَبُّ أَنْ أَكْفَيْتَكَ فَاطْلُبْ إِلَيَّ حَاجَةً فَقَالَ تُرِينِي مَلَكَ الْمَوْتِ لَعَلِّي أَنَسُ بِهِ فَإِنَّهُ لَيْسَ يَهْتِنُنِي مَعَ ذِكْرِهِ شَيْءٌ فَبَسَطَ جَنَاحَهُ ثُمَّ قَالَ ارْكَبْ فَصَعِدَ بِهِ يَطْلُبُ مَلَكَ الْمَوْتِ فِي السَّمَاءِ الدُّنْيَا

So he^{-as} prayed *Salaat* for three nights unwavering, and Fasted its days, not breaking a Fast. Then he sought to Allah^{-azwj} the Exalted during the pre-dawn with regards to the (fallen) Angel. So the Angel said: 'You^{-as} have been Granted your request, and my wings have been released for me, and I would love to suffice you^{-as}, therefore seek a need to me'. So he^{-as} said: 'Show me the Angel of death, perhaps I^{-as} derive comfort with it, for nothing seems welcoming along with his mentioned'. So he spread his wings, then said: 'Ride!' So he^{-as} ascended upon him seeking the Angel of death in the sky of the world.

فَقِيلَ لَهُ اصْعَدْ فَاسْتَقْبَلَهُ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَ الْخَامِسَةِ فَقَالَ الْمَلَكُ يَا مَلَكَ الْمَوْتِ مَا لِي أُرَاكَ قَاطِباً قَالَ الْعَجَبُ إِنِّي تَحْتِ ظِلِّ الْعَرْشِ حَيْثُ أَمَرْتُ أَنْ أَقْبِضَ رُوحَ آدَمِيَّ بَيْنَ السَّمَاءِ الرَّابِعَةِ وَ الْخَامِسَةِ فَسَمِعَ إِدْرِيسَ (عَلَيْهِ السَّلَام) فَاْمْتَعَضَ فَحَزَّ مِنْ جَنَاحِ الْمَلَكِ فَاقْبِضَ رُوحَهُ مَكَانَهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ رَفَعْنَاهُ مَكَاناً عَلِيّاً .

So it was said to him: 'Ascend'. So he came across him in between the fourth and the fifth sky. So He said: 'O Angel of death! What is the matter I see you frowning?' He said: 'Strange. I was beneath the shade of the Throne where I was Commanded to capture the soul of a human being between the fourth and the fifth sky. So Idrees^{-as} heard and resented, and he^{-as} fell down from the wing of the Angel, and his soul was

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَعْدَانَ عَنْ عَجَلَانَ أَبِي صَالِحٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا أَبَا صَالِحٍ إِذَا أَنْتَ حَمَلْتَ جَنَازَةً فَكُنْ كَأَنَّكَ أَنْتَ الْمُحْمُولُ وَكَأَنَّكَ سَأَلْتَ رَبَّكَ الرَّجُوعَ إِلَى الدُّنْيَا فَفَعَلَ فَاَنْظُرْ مَاذَا تَسْتَأْنِفُ

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Sa'dan, from Ajlan Abu Salih who said,

'Abu Abdullah^{-asws} said to me: 'O Abu Salih! Whenever you carry the coffin so become as if you are the carried one, and as if you are asking your Lord^{-azwj} for the return to the world and it is done. So look around, what is that which you would (like to) resume'.

قَالَ ثُمَّ قَالَ عَجَبٌ لِقَوْمٍ حُبِسَ أَوْلَاهُمْ عَنْ آخِرِهِمْ ثُمَّ نُودِيَ فِيهِمُ الرَّحِيلُ وَ هُمْ يَلْعَبُونَ .

He (the narrator) said, 'Then he^{-asws} said: 'I^{-asws} wonder at the people whose former ones have been withheld from (returning to) their later ones, then the departure is announced among them and they are playing'.⁵¹

عَنْهُ عَنْ فَضَالَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَا أَنْزَلَ الْمَوْتَ حَقَّ مُنْزَلَتِهِ مِنْ عَدَاً غَدَاً مِنْ أَجْلِهِ قَالَ

From him, from Fazalat, from Ismail Bin Abu Ziyad,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The death has not descended with its true descent on the one who counts tomorrow as being his term (death)'.

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَا أَطَالَ عَبْدٌ الْأَمَلَ إِلَّا أَسَاءَ الْعَمَلَ

And Amir Al-Momineen^{-asws}: 'A servant desiring for the (pleasures of the world) would end up committing bad deeds'.

وَكَانَ يَقُولُ لَوْ رَأَى الْعَبْدُ أَجْلَهُ وَسُرِعَتْهُ إِلَيْهِ لِأَبْعَضَ الْعَمَلَ مِنْ طَلَبِ الدُّنْيَا .

And he^{-asws} was saying: 'If the servant were to see his death at its quick approach towards him, he would hate the deeds of seeking the world'.⁵²

مُحَمَّدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرٍو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ لَحْظَةِ مَلَكِ الْمَوْتِ قَالَ أَمَا رَأَيْتَ النَّاسَ يَكُونُونَ جُلُوساً فَتَغْتَرِبُهُمُ السُّكْنَةُ فَمَا يَتَكَلَّمُ أَحَدٌ مِنْهُمْ فَبِتِلْكَ لَحْظَةَ مَلَكِ الْمَوْتِ حَيْثُ يَلْحَظُهُمْ .

Muhammad Bin Ahmad, from Al Husayn Bin Saeed, from Al Husayn Bin Ulwan, from Amro Bin Shimir, from Jabir,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I asked him^{-asws} about the instant of the Angel of death. He^{-asws} said: 'Have you not seen the people becoming seated, and

⁵¹ Al Kafi V 3 – The Book Of Funerals CH 93 H 29

⁵² Al Kafi V 3 – The Book Of Funerals CH 93 H 30

you see them with cardiac failure, so not one of them is (able upon) speaking? So that is the instant of the Angel of death where he notices them'.⁵³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى وَ قِيلَ مَنْ رَاقٍ وَ ظَنَّ أَنَّهُ الْفِرَاقُ قَالَ فَإِنَّ ذَلِكَ ابْنُ آدَمَ إِذَا حَلَّ بِهِ الْمَوْتُ قَالَ هَلْ مِنْ طَبِيبٍ إِنَّهُ الْفِرَاقُ أَتَقْنُ بِمُفَارَقَةِ الْأَحِبَّةِ قَالَ وَ النَّفْسُ السَّاقُ بِالسَّاقِ النَّفْسُ الدُّنْيَا بِالْآخِرَةِ ثُمَّ إِلَى رَبِّكَ يَوْمَئِذٍ الْمَصِيرُ إِلَى رَبِّ الْعَالَمِينَ .

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Al Mufazzal Bin Salih, from Jabir,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I asked him^{asws} about the Words of Allah^{azwj} Blessed and High [75:27] **And it will be Said: Who cast a spell on you?** and it is thought that it is the separation'. He^{asws} said: 'So if it was that, the death comes upon the son of Adam^{as}, he says, 'Is there one who is a healer (physician)?' [75:28] **And he would think he has separated** He would be convinced of separating from the loved ones [75:29] **And affliction turns to an affliction.** He^{asws} said: 'The world turns to the Hereafter'. [75:30] **To your Lord on that day shall be the driving.** He^{asws} said: 'To the Lord^{azwj} of the worlds is the destination'.⁵⁴

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِثَمِيِّ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا قَالَ مَا هُوَ عِنْدَكَ قُلْتُ عَدَدُ الْأَيَّامِ قَالَ إِنَّ الْأَبَاءَ وَ الْأُمَّهَاتِ يُحْصُونَ ذَلِكَ لَا وَ لَكِنَّهُ عَدَدُ الْأَنْفَاسِ .

Muhammad Bin Yahya, from Al Husayn Bin Is'haq, from Ali Bin Mahziyar, from Ali Bin Ismail Al Maysami, from Abdul A'ala a slave of the family of Saam who said,

'I said to Abu Abdullah^{asws}, '(What about) the Words of Allah^{azwj} Mighty and Majestic [19:84] **but rather We only Number out to them a number?**' He^{asws} said: 'What is it (meaning) with you?' I said, 'The number of the days'. He^{asws} said: 'The fathers and the mother are counting that. No, but it is the number of the breaths'.⁵⁵

عَنْهُ عَنْ فَصَّالَةَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْحَيَاءُ وَ الْمَوْتُ خَلْقَانِ مِنْ خَلْقِ اللَّهِ فَإِذَا جَاءَ الْمَوْتُ فَدَخَلَ فِي الْإِنْسَانِ لَمْ يَدْخُلْ فِي شَيْءٍ إِلَّا وَ قَدْ خَرَجَتْ مِنْهُ الْحَيَاءُ .

From him, from Fazalat, from Musa Bin Bakr, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The life and the death are two creatures from the creatures of Allah^{azwj}, So when the death comes and enters into the human being, it does not enter into anything except that the live exits from it'.⁵⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سُوَيْبٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَقُولُ اسْتَأْذَنَ اللَّهُ بِفُلَانٍ فَقَالَ دَا مَكْرُوهٌ فَقِيلَ فُلَانٌ يَجُودُ بِنَفْسِهِ فَقَالَ لَا بَأْسَ أَمَا تَرَاهُ يَفْتَحُ فَاهُ عِنْدَ مَوْتِهِ مَرَّتَيْنِ أَوْ ثَلَاثَةً فَذَلِكَ حِينَ يَجُودُ بِهَا لِمَا يَرَى مِنْ ثَوَابِ اللَّهِ عَزَّ وَ جَلَّ وَ قَدْ كَانَ يَهْدًا ضَنِينًا .

A number of our companions, from Sahl Bin Ziyad, from one of his companions, from Muhammad Bin Sukeyn who said,

⁵³ Al Kafi V 3 – The Book Of Funerals CH 93 H 31

⁵⁴ Al Kafi V 3 – The Book Of Funerals CH 93 H 32

⁵⁵ Al Kafi V 3 – The Book Of Funerals CH 93 H 33

⁵⁶ Al Kafi V 3 – The Book Of Funerals CH 93 H 34

'Abu Abdullah^{-asws} was asked about the man saying, 'Allah^{-azwj} Preferred so and so (over me)'. So he^{-asws} said: 'That is abhorred'. It was said, '(If he says) 'So and so has been generous with himself?' So he^{-asws} said: 'There is no problem. Have you not see him opening his mouth during his death, two or three times? So that is where he is generous with it when he sees from the Rewards of Allah^{-azwj} Mighty and Majestic, and he used to be niggardly with this'.⁵⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ قَوْمًا فِيَمَا مَضَى قَالُوا لِنَبِيِّ لَهُمْ ادْعُ لَنَا رَبَّكَ يَرْفَعْ عَنَّا الْمَوْتَ فَدَعَا لَهُمْ فَرَفَعَ اللَّهُ عَنْهُمْ الْمَوْتَ فَكَثُرُوا حَتَّى صَافَتْ عَلَيْهِمُ الْمَنَازِلُ وَكَثُرَ النَّسْلُ وَ يُصْنِخُ الرَّجُلُ يُطْعِمُ أَبَاهُ وَ جَدَّهُ وَ أُمَّهُ وَ جَدَّ جَدِّهِ وَ يُوَضِّيهِمْ وَ يَتَعَاهَدُهُمْ فَشَغَلُوا عَنْ طَلَبِ الْمَعَاشِ فَقَالُوا سَلْ لَنَا رَبَّكَ أَنْ يَرُدَّنَا إِلَى حَالِنَا الَّتِي كُنَّا عَلَيْهَا فَسَأَلَ نَبِيُّهُمْ رَبَّهُ فَرَدَّهُمْ إِلَى حَالِهِمْ .

Ali Bin Ibrahim, from his father, from Ibn AbuUmeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A people from the past said to a Prophet^{-as} of theirs, 'Supplicate to your^{-as} Lord^{-azwj} for us to Raise the death from us'. So he^{-as} supplicated for them, and Allah^{-azwj} Raised the death. So they became numerous to the extent that the houses became contrained upon them; and the people became so numerous that in the morning the man had to feed his father, and his grandfather, and his mother, and grandfather of his grandfather, frequently looking after them. So he was too pre-occupied from seeking the livelihood. So they said, 'Ask your^{-as} Lord^{-azwj} for us that He^{-azwj} should Return us to our state which we were upon'. So their Prophet^{-as} asked his^{-as} Lord^{-azwj}, and He^{-azwj} Returned them to their (former) state'.⁵⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمِ الْعَامِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ عَيْسَى ابْنَ مَرْيَمَ جَاءَ إِلَى قَبْرِ يَحْيَى بْنِ زَكَرِيَّا (عَلَيْهِمُ السَّلَام) وَ كَانَ سَأَلَ رَبَّهُ أَنْ يُحْيِيَهُ لَهُ فَدَعَا فَأَجَابَهُ وَ خَرَجَ إِلَيْهِ مِنَ الْقَبْرِ فَقَالَ لَهُ مَا تُرِيدُ مِنِّي فَقَالَ لَهُ أُرِيدُ أَنْ تُؤَسِّنِي كَمَا كُنْتَ فِي الدُّنْيَا فَقَالَ لَهُ يَا عَيْسَى مَا سَكَنَتْ عَنِّي حَرَارَةُ الْمَوْتِ وَ أَنْتَ تُرِيدُ أَنْ تُعِيدَنِي إِلَى الدُّنْيَا وَ تَعُودَ عَلَيَّ حَرَارَةُ الْمَوْتِ فَتَرْكُهُ فَعَادَ إِلَى قَبْرِهِ .

Ali Bin Muhammad, from one of our companions, from Ali Bin Al Hakam, from Rabie Bin Muhammad, from Abdullah Bin Suleym Al Aamiry,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Isa Bin Maryam^{-as} came to the grave of Yahya Bin Zakariyya^{-as}, and he^{-as} had asked his^{-as} Lord^{-azwj} to Revive him^{-as} for him^{-as}. So he^{-as} called out to him^{-as}, and he^{-as} answered him^{-as} and came out to him^{-as} from the grave, and said to him^{-as}, 'What do you^{-as} want from me^{-as}?' So he^{-as} said to him^{-as}: 'I^{-as} want you^{-as} to comfort me^{-as} just as you^{-as} used to in the world'. So he^{-as} said: 'O Isa^{-as}!' The heat of death has yet to settle from me^{-as} and you^{-as} want to return me^{-as} to the world, and the heat of death to return upon me^{-as} (again)?' So he^{-as} left him^{-as}, so he^{-as} returned to his^{-as} grave'.⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ يَزِيدَ الْكُنَاسِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ فِتْنَةً مِنْ أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ كَانُوا مُتَعَدِّينَ وَ كَانَتْ الْعِبَادَةُ فِي أَوْلَادِ مُلُوكِ بَنِي إِسْرَائِيلَ وَ إِنَّهُمْ خَرَجُوا يَسِيرُونَ فِي الْبِلَادِ لِيَعْتَبِرُوا فَمَرُّوا بِقَبْرِ عَلِيٍّ عَلَى طَرِيقِ قَدْ سَفَى عَلَيْهِ السَّافِي لَيْسَ يُبِينُ مِنْهُ إِلَّا رَسْمُهُ

⁵⁷ Al Kafi V 3 – The Book Of Funerals CH 93 H 35

⁵⁸ Al Kafi V 3 – The Book Of Funerals CH 93 H 36

⁵⁹ Al Kafi V 3 – The Book Of Funerals CH 93 H 37

Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abu Ayoub, from Yazeed Al Kunasy,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Youths from the children of the kings from the Children of Israel were (devout) worshippers, and the worshipping used to be prevalent among the children of the kings from the Children of Israel; and they went out travelling in the country in order to learn. So they passed by a grave upon the back of the road nothing being apparent from it except for its markings.

فَقَالُوا لَوْ دَعَوْنَا اللَّهَ السَّاعَةَ فَيُنشُرُنَا لَنَا صَاحِبَ هَذَا الْقَبْرِ فَسَاءَ لَنَا كَيْفَ وَجَدَ طَعْمَ الْمَوْتِ فَدَعَوْا اللَّهَ وَكَانَ دُعَاؤُهُمْ الَّذِي دَعَوْا اللَّهَ بِهِ أَنْتَ إِلَهُنَا يَا رَبَّنَا لَيْسَ لَنَا إِلَهٌ غَيْرُكَ وَ الْبَدِيعُ الدَّائِمُ غَيْرُ الْعَافِلِ وَالْحَيُّ الَّذِي لَا يَمُوتُ لَكَ فِي كُلِّ يَوْمٍ شَأْنٌ تَعْلَمُ كُلَّ شَيْءٍ بِغَيْرِ تَعْلِيمٍ انْشُرْنَا لَنَا هَذَا الْمَيِّتَ بِقُدْرَتِكَ

So they said, 'If only we would supplicate to Allah^{-saww} now to Resurrect for us the inhabitant of this grave, so we can ask him how he found the food of death'. So they supplicated to Allah^{-azwj}, and their supplication which they supplicated to Allah^{-azwj} with, was, 'Our God! O our Lord^{-azwj}! There is no god for us apart from You^{-azwj}, the Permanent, the Eternal, not Oblivious, and the Living Who does not die. For You^{-azwj}, during every day, is Glory. You^{-azwj} Know every thing without being taught. Resurrect this deceased for us by Your^{-azwj} Power'.

قَالَ فَخَرَجَ مِنْ ذَلِكَ الْقَبْرِ رَجُلٌ أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ يَنْفُضُ رَأْسَهُ مِنَ التُّرَابِ فَرَعَا شَاخِصًا بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ لَهُمْ مَا يُوقِفُكُمْ عَلَي قَبْرِي فَقَالُوا دَعَوْنَاكَ لِتَسْأَلَكَ كَيْفَ وَجَدْتَ طَعْمَ الْمَوْتِ فَقَالَ لَهُمْ لَقَدْ سَكَنْتُ فِي قَبْرِي تِسْعَةَ وَ تِسْعِينَ سَنَةً مَا ذَهَبَ عَنِّي أَلْمُ الْمَوْتِ وَ كَرْبُهُ وَ لَا خَرَجَ مَرَارَةً طَعْمَ الْمَوْتِ مِنْ حَلْقِي

He^{-asws} said: 'So a man came out from that grave, being of white hair on his head and beard, shaking his head from the soil, shuddering, gazing towards the sky, and he said to them, 'Why are you pausing at my grave?' So they said, 'We called you over in order to ask you how you found the food of death'. So he said to them, 'I had settled in my grave for ninety nine years, but neither the pain of death went away from me, nor its stress, nor has the bitterness of death come out from my throat'.

فَقَالُوا لَهُ مِتَّ يَوْمَ مِتَّ وَ أَنْتَ عَلَي مَا نَرَى أَبْيَضُ الرَّأْسِ وَاللِّحْيَةِ قَالَ لَا وَ لَكِنْ لَمَّا سَمِعْتُ الصَّيْحَةَ أُخْرَجَ اجْتَمَعَتْ تُرْبَةُ عِظَامِي إِلَى رُوحِي فَبَقِيَتْ فِيهِ فَخَرَجْتُ فَرَعَا شَاخِصًا بَصْرِي مُهْطِعًا إِلَى صَوْتِ الدَّاعِي فَابْيَضَ لِذَلِكَ رَأْسِي وَ لِحْيَتِي .

So they said to him, 'You died on the day you died and you were upon what we see as being of white hair and beard?' He said, 'No, but when I heard the shriek: 'Come out!' the dust of my bones gathered together to my soul and remained in it. So I came out in a panic, shuddering, gazing with my eyes, obedient to the voice of my caller, so due to that my hair and my beard whitened'.⁶⁰

عَلَيَّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِنْ أَسْرَاطِ السَّاعَةِ أَنْ يَفْشُو الْقَالِحُ وَ مَوْتُ الْفَجْأَةِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Prophet^{-saww} said: 'From the conditions of the Hour is the spread of paralysis and the sudden death'.⁶¹

⁶⁰ Al Kafi V 3 – The Book Of Funerals CH 93 H 38

⁶¹ Al Kafi V 3 – The Book Of Funerals CH 93 H 39

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ رَفَعَهُ قَالَ جَاءَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِلَى الْأَشْعَثِ بْنِ قَيْسِ بْنِ بَعْزَرِيهِ بِأَخٍ لَهُ يُقَالُ لَهُ عَبْدُ الرَّحْمَنِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) إِنْ جَزَعْتَ فَحَقَّ الرَّحِمُ أَتَيْتَ وَ إِنْ صَبَرْتَ فَحَقَّ اللَّهُ أَتَيْتَ عَلَيَّ أَنْتَ إِنْ صَبَرْتَ جَرَى عَلَيْكَ الْفَضَاءُ وَ أَنْتَ مَحْمُودٌ وَ إِنْ جَزَعْتَ جَرَى عَلَيْكَ الْفَضَاءُ وَ أَنْتَ مَذْمُومٌ

Ali Bin Muhammad, from Salih Bin Abu Hammad, raising it, said,

‘Amir Al-Momineen came over to Al-Ash’as Bin Qays consoling him for (the demise of) a brother of his called Abdul Rahman. So Amir Al-Momineen^{-asws} said to him: ‘If you were to panic, you would have given the right of the womb (relationship), and if you were to be patient, so you would have paid the Right of Allah^{-azwj}. On top of that, if you were to be patient, the Ordained matter would flow upon you and you would be a praised one, and if you were to panic, the Ordained matter would flow upon you (anyway) and you would be a condemned one’.

فَقَالَ لَهُ الْأَشْعَثُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) أَ تَدْرِي مَا تَأْوِيلُهَا فَقَالَ الْأَشْعَثُ لَا أَنْتَ غَايَةُ الْعِلْمِ وَ مُنْتَهَاهُ فَقَالَ لَهُ أَمَا قَوْلُكَ إِنَّا لِلَّهِ فَأَقْرَارٌ مِنْكَ بِالْمُلْكِ وَ أَمَا قَوْلُكَ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَأَقْرَارٌ مِنْكَ بِالْهَلَاكِ .

So Al-Ash’as said to him^{-asws}, ‘**[2:156] Surely we are for Allah and to Him we are returning;**. So Amir Al-Momineen^{-asws} said: ‘Do you know what its interpretation is?’ So Al-Ash’as said, ‘No. You^{-asws} are the peak of knowledge and its limit’. So he^{-asws} said to him: ‘**We are for Allah** – so it is the acknowledgement from you of the King. And as for your words **and to Him we are returning** – so it is the acknowledgement from you of the death’.⁶²

مُحَمَّدُ بْنُ يَحْيَى يَرْفَعُهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) قَالَ دَعَا نَبِيًّا مِنَ الْأَنْبِيَاءِ عَلَى قَوْمِهِ فَقِيلَ لَهُ أَسَلَطْتَ عَلَيْهِمْ عَدُوَّهُمْ فَقَالَ لَا فَقِيلَ لَهُ فَأَلْجَوْعَ فَقَالَ لَا فَقِيلَ لَهُ مَا تُرِيدُ فَقَالَ مَوْتُ دَفِيقٍ يَحْرُنُ الْقَلْبَ وَ يُقِلُّ الْعَدَدَ فَأَرْسِلَ إِلَيْهِمُ الطَّاعُونَ .

Muhammad Bin Yahya,

(It has been narrated) raising it from Amir Al-Momineen^{-asws} having said: ‘A Prophet^{-as} from the Prophets^{-as} supplicated against his^{-as} people. So it was said to him^{-as}, ‘Get their enemies to overcome upon them’. But he^{-as} said: No’. So it was said to him^{-as}, ‘Then, the hunger’. But he^{-as} said: ‘No’. So it was said to him^{-as}, ‘What do you^{-as} want?’ So he^{-as} said: ‘A hidden death which would grieve the heart, and it would reduce the numbers’. So the plague was Sent to them’.⁶³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ رَفَعَهُ قَالَ كَانَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ عِنْدَ الْمُصِيبَةِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي وَ الْحَمْدُ لِلَّهِ الَّذِي لَوْ شَاءَ أَنْ يَجْعَلَ مُصِيبَتِي أَكْبَرَ مِمَّا كَانَتْ وَ الْحَمْدُ لِلَّهِ عَلَى الْأَمْرِ الَّذِي شَاءَ أَنْ يَكُونَ فَكَانَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Asbaat, raising it, said,

‘Abu Abdullah^{-asws} was saying during the difficulty (bereavement): ‘The Praise is for Allah^{-azwj} Who did not Make my^{-asws} difficulty to be in my^{-asws} Religion. And the Praise is for Allah^{-azwj} Who, had He^{-azwj} so Desired to, would have Made my^{-asws} difficulty to

⁶² Al Kafi V 3 – The Book Of Funerals CH 93 H 40

⁶³ Al Kafi V 3 – The Book Of Funerals CH 93 H 41

be greater than what it was. And the Praise is for Allah^{-azwj} upon the matter which had He^{-azwj} so Desired, would have happened'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي جَعْفَرٍ الْفَرَّاءِ قَالَ إِنَّ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) انْقَلَعَ ضِرْسٌ مِنْ أُصْرَاسِهِ فَوَضَعَهُ فِي كَفِّهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ إِذَا قَالَ يَا جَعْفَرُ إِذَا أَنَا مِتُّ وَ دَفَنْتَنِي فَأَذْفِنُهُ مَعِيَ ثُمَّ مَكَتَ بَعْدَ حِينٍ ثُمَّ انْقَلَعَ أُيْضاً آخَرَ فَوَضَعَهُ عَلَى كَفِّهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ يَا جَعْفَرُ إِذَا مِتُّ فَأَذْفِنُهُ مَعِيَ .

Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Abdul Hameed Bin Abu Ja'far Al Farra'a who said,

'Abu Ja'far^{-asws}, a tooth from his^{-asws} teeth came out. So he^{-asws} placed it in his^{-asws} palm, then said: 'The Praise is for Allah^{-azwj}'. Then he^{-asws} said: 'O Ja'far^{-asws}! When I^{-asws} pass away and you^{-asws} bury me^{-asws}, so bury it with me^{-asws}'. Then it remained so for a while. Then another one came off as well. So he^{-asws} placed it upon his^{-asws} palm, then said: 'The Praise is for Allah^{-azwj}. O Ja'far^{-asws}! When I^{-asws} pass away, so bury it with me^{-asws}'.⁶⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ الْمَوْتَ الَّذِي تَفْرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ إِلَى قَوْلِهِ تَعْمَلُونَ قَالَ تَعُدُّ السِّنِينَ ثُمَّ تَعُدُّ الشُّهُورَ ثُمَّ تَعُدُّ الْأَيَّامَ ثُمَّ تَعُدُّ السَّاعَاتِ ثُمَّ تَعُدُّ النَّفْسَ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ .

Ali Bin Ibrahim, from his father, from Bakr Bin Muhammad Al Azdy,

(It has been narrated) from Abu Abdullah^{-asws} having said: '**[62:8] Say: (As for) the death from which you are fleeing from, so it will surely meet you up to His^{-azwj} Words (then you shall be sent back to the Knower of the hidden and the apparent, and He will inform you of that which) you had done.** The years are numbered, then the months are numbered, then the days are numbered, then the hours are numbered, then the breaths are numbered. So when their death comes, they would neither be delayed for a moment nor would they be quickened'.⁶⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْفَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) امْرَأَةً حِينَ مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ وَ هِيَ تَقُولُ هَنِينًا لَكَ يَا أَبَا السَّائِبِ الْجَنَّةُ فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ مَا عَلِمْتُكَ حَسْبُكَ أَنْ تَقُولِي كَانَ يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولَهُ

A number of our companions, from Sahl Bin Ziyad, from Ja'far Bin Muhammad, from Ibn Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Prophet^{-as} heard a woman, when Usman Bin Mazoun died, and she was saying, 'Congratulations to you, O Abu Al-Saib, of the Paradise!' So the Prophet^{-saww} said: 'And what is your knowledge? It would suffice you to that you should be saying, 'He used to love Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww}'.

فَلَمَّا مَاتَ إِبْرَاهِيمُ ابْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَمَلَتْ عَيْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالذُّمُوعِ ثُمَّ قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَدَمَعُ الْعَيْنُ وَ يَحْرَنُ الْقَلْبُ وَ لَا تَقُولُ مَا يُسْخِطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْرُوتُونَ

⁶⁴ Al Kafi V 3 – The Book Of Funerals CH 93 H 42

⁶⁵ Al Kafi V 3 – The Book Of Funerals CH 93 H 43

⁶⁶ Al Kafi V 3 – The Book Of Funerals CH 93 H 44

So when Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-saww} passed away, the eyes of Rasool-Allah^{-saww} filled with tears. Then the Prophet^{-saww} said: 'The eyes are tearful and the heart is grieving and we^{-saww} are not saying what would Anger the Lord^{-azwj}, and I^{-saww} am with you^{-as}, O Ibrahim^{-as}, grieving'.

ثُمَّ رَأَى النَّبِيُّ (صلى الله عليه وآله) فِي قَبْرِهِ خَلًّا فَسَوَّاهُ بِيَدِهِ ثُمَّ قَالَ إِذَا عَمِلَ أَحَدُكُمْ عَمَلًا فَلْيَتَّقِنِ ثُمَّ قَالَ الْحَقُّ بِسَلْفِكَ الصَّالِحِ عُثْمَانَ بْنِ مَظْعُونٍ .

Then the Prophet^{-saww} saw a flaw in his^{-as} grave, so he^{-saww} evened it with his^{-saww} hand, then said: 'When one of you does something, so let him be proficient in it'. Then he^{-saww} said: 'Join with your^{-as} righteous ancestor Usman Bin Mazoun'.⁶⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) رَجُلٌ يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدٍ لَهُ وَشِدَّةَ مَا يَدْخُلُهُ فَقَالَ وَكَتَبَ (عَلَيْهِ السَّلَامُ) إِلَيْهِ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَمِنْ وُلْدِهِ أَنْفُسَهُ لِيَأْجِرَهُ عَلَى ذَلِكَ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

'A man wrote to Abu Ja'far^{-asws} complaining to him^{-asws} of his difficulty (bereavement) with a child of his, and the intensity of what had entered into him. So he^{-asws} wrote to him: 'Do you not know that Allah^{-azwj} Mighty and Majestic Chooses from the wealth of the Believer and from his children, his most beloved, in order to Recompense him upon that'.⁶⁸

هَذَا آخِرُ كِتَابِ الْجَنَائِزِ مِنْ كِتَابِ الْكَافِي لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ رَحِمَهُ اللَّهُ وَالْحَمْدُ لِلَّهِ وَحْدَهُ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ وَبَيَّنُّوهُ كِتَابَ الصَّلَاةِ .

This is the end of the Book of Funerals from the book Al Kafi of Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah^{-azwj} have Mercy upon him, and the Prais is for Allah^{-azwj} Alone, and Blessings be upon Muhammad^{-saww} and the entirety of his^{-saww} Progeny^{-asws}, and it would be followed by the Book of *Salaat*.

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT

بَابُ فَضْلِ الصَّلَاةِ

Chapter 1 – The merit of (Salāt)

قَالَ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ مُصَنِّفُ هَذَا الْكِتَابِ رَحِمَهُ اللَّهُ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ وَ أَحَبِّ ذَلِكَ إِلَى اللَّهِ عَزَّ وَجَلَّ مَا هُوَ فَقَالَ مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عِيْسَى ابْنَ مَرْيَمَ (عَلَيْهِ السَّلَامُ) قَالَ وَ أَوْصَانِي بِالصَّلَاةِ وَ الزُّكَاةِ مَا دُمْتُ حَيًّا .

⁶⁷ Al Kafi V 3 – The Book Of Funerals CH 93 H 45

⁶⁸ Al Kafi V 3 – The Book Of Funerals CH 93 H 46

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

'I asked Abu Abdullah^{-asws} about the most superior of what would cause the servants to be closer to their Lord^{-azwj} and the most Beloved of that to Allah^{-azwj} Mighty and Majestic, 'What is it?' So he^{-asws} said: 'I^{-asws} do not know of anything, after the recognition (of the Wilayah), anything more superior than this *Salāt*. Do you not see that the righteous servant Isa^{-as} Bin Maryam^{-as} said: '**[19:31] And He has Made me Blessed wherever I may be, and He has Enjoined upon me with the *Salāt* (Prayer) and the *Zakāt* for as long as I live**?'⁶⁹

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

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'The most beloved of deeds to Allah^{-azwj} Mighty and Majestic is the *Salāt*, and it is the last of the bequests of the Prophets^{-as}. So what is better for the man than he washes or performs *Wuzu* (ablution), so he accomplishes the *Wuzu*, then he steps aside where no person can see him, and He^{-azwj} Watches him and he is either *Rukū* or *Sajdah*? The servant, when he performs *Sajdah*, and prolongs the *Sajdah* (prostration), Iblees^{-la} calls out, 'O woe! He obeys and I^{-la} disobeyed, and he performs *Sajdah* and I^{-la} refused'.⁷⁰

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

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

'I heard Al-Reza^{-asws} saying: 'The servant cannot happen to be (any) closer to Allah^{-azwj} Mighty and Majestic than when he is performing *Sajdah*, and these are the Words of the Mighty and Majestic **[96:19] and make obeisance and get closer (to Allah)**'.⁷¹

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

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

'I heard Abu Abdullah^{-asws} saying: 'When the praying one stands for the *Salāt*, the Mercy Descends upon him from the horizons of the sky to the horizons of the earth,

⁶⁹ Al Kafi V 3 – The Book of *Salāt* CH 1 H 1

⁷⁰ Al Kafi V 3 – The Book of *Salāt* CH 1 H 2

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

and the Angels surround him, and an Angel Calls out: 'Had this praying one known what is in the *Salāt*, he would not turn around (finish)'.⁷²

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

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the believing servant stands regarding his *Salāt*, Allah^{-azwj} Looks at him', or said, 'Allah^{-azwj} Turns towards him until he leaves, and the Mercy Shades him from above his head up to the horizons of the sky; and the Angels surround him from around him up to the horizons of the sky, and Allah^{-azwj} Allocates an Angel with him, standing upon his head, saying to him: 'O you praying one! Had you known the One^{-azwj} Who is Looking at you, and the One^{-azwj} you are whispering to, you will not turn around nor cease to be in your place, ever'.⁷³

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

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

(It has been narrated) from Abu Al-Hassan Al-Reza^{-asws} having said: 'The *Salāt* is an offering of every pious one'.⁷⁴

عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ بَحْبِي عَنِ ابْنِ مُسْكَانَ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) صَلَاةٌ قَرِيضَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً وَ حَجَّةٌ خَيْرٌ مِنْ نَيْبٍ مَمْلُوءٍ دَهَبًا يَنْصَدَّقُ مِنْهُ حَتَّى يَفْنَى .

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

'Abu Abdullah^{-asws} said: 'The *Salāt* is an Obligation, being better than twenty Hajj; and a Hajj is better than a house filled with gold given in charity until it depletes'.⁷⁵

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A man passed by the Prophet^{-saww} and he^{-saww} was repairing one of his^{-saww} chambers, so he said, 'O Rasool-Allah^{-saww}! Can I suffice (help) you^{-saww}? So he^{-saww} said: 'If you so like'. So when he was free, Rasool-Allah^{-saww} said to him: '(What) is your need?' He said, 'The paradise'.

⁷² Al Kafi V 3 – The Book of Salāt CH 1 H 4

⁷³ Al Kafi V 3 – The Book of Salāt CH 1 H 5

⁷⁴ Al Kafi V 3 – The Book of Salāt CH 1 H 6

⁷⁵ Al Kafi V 3 – The Book of Salāt CH 1 H 7

So Rasool-Allah^{-azwj} remained silent, then said: ‘Yes (Granted)’. So when he turned around (to leave), he^{-saww} said to him: ‘O servant of Allah^{-azwj}! Assist us^{-saww} by prolonging *Sajdah* (the *Zakāt*)’.⁷⁶

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ حَمْرَةَ بْنِ حُمْرَانَ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَثَلُ الصَّلَاةِ مَثَلُ عَمُودِ الْفُسْطَاطِ إِذَا تَبَتَّ الْعَمُودُ نَفَعَتِ الْأَطْنَابُ وَالْأُوتَادُ وَالْغِشَاءُ وَإِذَا انْكَسَرَ الْعَمُودُ لَمْ يَنْفَعِ طُنْبٌ وَلَا وَدٌّ وَلَا غِشَاءٌ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘An example of the *Salāt* is like an example of the pillars of the tent. When the pillars are firm, the ropes and the pegs and the covering would be of benefit; and when the pillars break, neither the ropes, nor the pegs, nor the covering would be of (any) benefit’.⁷⁷

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic **[11:114] surely good deeds take away evil deeds**. He^{-asws} said: ‘A *Salāt* of the Believer at night erases the sins committed by him during the day’.⁷⁸

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one from whom Allah^{-azwj} Accepts one *Salāt*, He^{-azwj} would not Punish him, and the one from whom He^{-azwj} Accepts a good deeds, He^{-azwj} would not Punish him’.⁷⁹

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

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

‘It was narrated to me from the one who heard Abu Abdullah^{-asws} saying: ‘The one who prays two *Rak’at* (*Rak’ats*) of *Salāt*, knowing what he is saying in these two, would leave and there would not be between him and Allah^{-azwj}, a sin’.⁸⁰

⁷⁶ Al Kafi V 3 – The Book of *Salāt* CH 1 H 8

⁷⁷ Al Kafi V 3 – The Book of *Salāt* CH 1 H 9

⁷⁸ Al Kafi V 3 – The Book of *Salāt* CH 1 H 10

⁷⁹ Al Kafi V 3 – The Book of *Salāt* CH 1 H 11

⁸⁰ Al Kafi V 3 – The Book of *Salāt* CH 1 H 12

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The *Salāt* is a scale, the one who balances (it), would be Balanced with (on the Day of Judgement)'.⁸¹

بَاب مَنْ حَافِظٌ عَلَى صَلَاتِهِ أَوْ ضَيَعَهَا

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ كُنْتُ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِالْمُرْدَلِقَةِ فَلَمَّا انْصَرَفَ انْتَفَتَ إِلَيَّ فَقَالَ يَا أَبَانُ الصَّلَوَاتُ الْحَمْسُ الْمَفْرُوضَاتُ مَنْ أَقَامَ حُدُودَهُنَّ وَحَافِظٌ عَلَى مَوَاقِبَتِهِنَّ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ لَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ وَ مَنْ لَمْ يُقِمَّ حُدُودَهُنَّ وَ لَمْ يُحَافِظْ عَلَى مَوَاقِبَتِهِنَّ لَقِيَ اللَّهَ وَ لَا عَهْدَ لَهُ إِنْ شَاءَ عَذِبُهُ وَ إِنْ شَاءَ عَفَرَ لَهُ .

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

'I was praying *Salāt* behind Abu Abdullah^{-asws} at Al-Muzdalifa. So when he^{-asws} finished, he^{-asws} turned around to me and said: 'O Aban! The five *Salāts* are Obligatory. The one who establishes their limits and preserves upon their (Prescribed) timings would meet Allah^{-azwj} on the Day of Judgement, and for him would be, in His^{-azwj} Presence, a deed he would be entering the Paradise with; but the one who does not establish its limits and does not preserve upon its (Prescribed) timings, would meet Allah^{-azwj} and there would be no deed for him. If He^{-azwj} so Desires to, He^{-azwj} would Punish him, and if He^{-azwj} so Desires to, He^{-azwj} would Forgive him'.⁸²

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ صَلَّيْتُ مَعَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمَغْرِبَ بِالْمُرْدَلِقَةِ فَلَمَّا انْصَرَفَ أَقَامَ الصَّلَاةَ وَ صَلَّى الْعِشَاءَ الْأَخْرَةَ لَمْ يَرْكَعْ بَيْنَهُمَا

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

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

ثُمَّ صَلَّيْتُ مَعَهُ بَعْدَ ذَلِكَ بِسَنَةِ فَصَلَّى الْمَغْرِبَ ثُمَّ قَامَ فَتَنَقَّلَ بِأَرْبَعِ رَكَعَاتٍ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ الْأَخْرَةَ ثُمَّ انْتَفَتَ إِلَيَّ فَقَالَ يَا أَبَانُ هَذِهِ الصَّلَوَاتُ الْمَفْرُوضَاتُ مَنْ أَقَامَهُنَّ وَ حَافِظٌ عَلَى مَوَاقِبَتِهِنَّ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ لَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ وَ مَنْ لَمْ يُصَلِّهِنَّ لِمَوَاقِبَتِهِنَّ وَ لَمْ يُحَافِظْ عَلَيْهِنَّ فَذَلِكَ إِلَيْهِ إِنْ شَاءَ عَفَرَ لَهُ وَ إِنْ شَاءَ عَذِبَهُ .

Then I prayed *Salāt* with him^{-asws} a year after that, so he^{-asws} prayed Al-Maghrib, then recited *Iqama* and optionally prayed four *Rak'at* (*Rak'ats*). Then he^{-asws} recited

⁸¹ Al Kafi V 3 – The Book of *Salāt* CH 1 H 13

⁸² Al Kafi V 3 – The Book of *Salāt* CH 2 H 1

Iqamah and he^{-asws} prayed the last Isha. Then he^{-asws} turned around to me and he^{-asws} said: 'O Aban! These five *Salāts* are Obligatory. The one who establishes these and preserves upon their (Prescribed) timings, will meet Allah^{-azwj} on the Day of Judgement, and for him would be, in His^{-azwj} Presence, a deed he would be entering the Paradise with; but the one who does not pray these in their (Prescribed) timings and does not preserve upon these, so that would be up to Him^{-azwj}. If He^{-azwj} so Desires to He^{-azwj} would Forgive him, and if He^{-azwj} so Desires to, He^{-azwj} would Punish him'.⁸³

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

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

from Abu Abdullah^{-asws}, said, 'It was said to him^{-asws} and I was present, 'The man happens to be in his *Salāt* devoid (of negative feelings), and the ego enters into him'. So he^{-asws} said: 'When it was the beginning of the *Salāt* his intention being intending for his Lord^{-azwj}, so whatever enters into him after that, it would not harm him. So let him continue in his *Salāt* and let him debase Satan^{-la}'.⁸⁴

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

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

'I heard Abu Ja'far^{-asws} saying: 'Every mistake in the *Salāt* is dropped from it, apart from that Allah^{-azwj} the Exalted would Completed it with the optional (*Salāt*). The first of what the servant would be Reckoned with is the *Salāt*, so if it is Accepted, what is besides it would be Accepted.

إِنَّ الصَّلَاةَ إِذَا ارْتَفَعَتْ فِي أَوَّلِ وَقْتِهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ بَيِّنَاءٌ مُشْرِقَةٌ تَقُولُ حَفِظْتَنِي حَفِظَكَ اللَّهُ وَ إِذَا ارْتَفَعَتْ فِي غَيْرِ وَقْتِهَا بَعِيرٌ خُدُودَهَا رَجَعَتْ إِلَى صَاحِبِهَا وَ هِيَ سَوْدَاءٌ مُظْلِمَةٌ تَقُولُ ضَيَّعْتَنِي ضَيَّعَكَ اللَّهُ .

The *Salāt*, when it is raised during the beginning of its (Prescribed) timing, returns to its owner and it is white, shining, saying: 'You preserved me, may Allah^{-azwj} Protect you'; and when it is raised during other than its (prescribed) timing, without its limits, return to its owner at it is black, dark, saying: 'You wasted me, may Allah^{-azwj} Waste you (your efforts)'.⁸⁵

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

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

⁸³ Al Kafi V 3 – The Book of Salāt CH 2 H 2

⁸⁴ Al Kafi V 3 – The Book of Salāt CH 2 H 3

⁸⁵ Al Kafi V 3 – The Book of Salāt CH 2 H 4

'I asked Abd Al-Salih-asws (7th Imam-asws) about the Words of Allah-azwj Mighty and Majestic [107:5] **Who are unmindful of their Salāts**. He-asws said: 'It is the wasting (of the Salāt)'.⁸⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ بَيْنَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ يُصَلِّي فَلَمْ يَنْمِ رُكُوعَهُ وَ لَا سُجُودَهُ فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَقَرَّرَ كُنْفَرُ الْغُرَابِ لَئِنْ مَاتَ هَذَا وَ هَكَذَا صَلَاتُهُ لَيَمُوتَنَّ عَلَيَّ غَيْرَ دِينِي .

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

(It has been narrated) from Abu Ja'far-asws having said: 'While Rasool-Allah-saww was seated in the Masjid when a man entered. So he stood and prayed *Salāt*, and he-saww neither completed his *Rukū* nor his *Sajdah*. So he-saww said: 'He pecks the like pecking of the crow. If this one were to die and this is how his *Salāt* is, he would have died upon other than my-saww Religion'.⁸⁷

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

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

(It has been narrated) from Abu Ja'far-asws having said: 'Do not be careless with your *Salāt*, for the Prophet-saww said during his-saww passing away: 'He is not from me-saww, the one who belittles with his *Salāt*; he is not from me-saww, the one who drinks an intoxicant. He would not be returning to me-asws at the Fountain, no by Allah-azwj, (he won't)'.⁸⁸

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

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

(It has been narrated) from Abu Abdullah-asws that Rasool-Allah-saww said: 'The Satan^{la} does not cease to be alarmed from the Believer who has preserved upon the five (daily) *Salāt*. So when he wastes them, he-la is audacious upon him, and he-la enters him into the major sins'.⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَبَّاسِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ اللَّهُ إِنَّهُ لَيَأْتِي عَلَى الرَّجُلِ خَمْسُونَ سَنَةً وَ مَا قَبِلَ اللَّهُ مِنْهُ صَلَاةً وَاحِدَةً فَأَيُّ شَيْءٍ أَشَدُّ مِنْ هَذَا وَ اللَّهُ إِيَّاكُمْ لَتَعْرِفُونَ مِنْ جِيرَانِكُمْ وَ أَصْحَابِكُمْ مَنْ لَوْ كَانَ يُصَلِّي لَيُعْضِكُمْ مَا قَبِلَهَا مِنْهُ لَأَسْتَحْفَافِهِ بِهَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْبَلُ إِلَّا الْحَسَنَ فَكَيْفَ يَقْبَلُ مَا يُسْتَحْفَفُ بِهِ .

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

⁸⁶ Al Kafi V 3 – The Book of Salāt CH 2 H 5

⁸⁷ Al Kafi V 3 – The Book of Salāt CH 2 H 6

⁸⁸ Al Kafi V 3 – The Book of Salāt CH 2 H 7

⁸⁹ Al Kafi V 3 – The Book of Salāt CH 2 H 8

'Abu Abdullah^{-asws} said: 'By Allah^{-azwj}! There could come upon the man, fifty years (of age) and not a *Salāt* is Accepted from him. So which thing is more difficult than this? By Allah^{-azwj}! You know the ones in your neighbourhood and your companions, the one who, were to pray *Salāt* from one of you, it would not be Accepted from him due to his belittling with it. Allah^{-azwj} Mighty and Majestic does not Accept but only pure, so how would He^{-azwj} Accept what is belittled with?'⁹⁰

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When a servant stands regarding his *Salāt*, so he takes his *Salāt* lightly, Allah^{-azwj} Blessed and High Says to His^{-azwj} Angels: "Are you not looking at My^{-azwj} servant? It is as if he is seeing the fulfilment of his needs to be in a hand other than Mine^{-azwj}. Does he not know that the fulfilment of his needs are in My^{-azwj} Hand?'⁹¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا مَا أَدَّى الرَّجُلُ صَلَاةً وَاحِدَةً تَامَةً فَبَلَّتْ جَمِيعَ صَلَاتِهِ وَ إِنْ كُنَّ غَيْرَ تَامَاتٍ وَ إِنْ أَفْسَدَهَا كُلَّهَا لَمْ يُقْبَلْ مِنْهُ شَيْءٌ مِنْهَا وَ لَمْ يُحْسَبْ لَهُ نَافِلَةٌ وَ لَا فَرِيضَةٌ وَ إِنْمَا تُقْبَلُ النَّافِلَةُ بَعْدَ قَبُولِ الْفَرِيضَةِ وَ إِذَا لَمْ يُؤَدِّ الرَّجُلُ الْفَرِيضَةَ لَمْ يُقْبَلْ مِنْهُ النَّافِلَةُ وَ إِنْمَا جُعِلَتْ النَّافِلَةُ لِيَتِمَّ بِهَا مَا أَفْسَدَ مِنَ الْفَرِيضَةِ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When a man completes (the rituals) of a *Salāt* properly, all of his other *Salāt* would be accepted; even though those may not be complete; and if he spoils all of them, nothing would be Accepted from these, and they would not be Reckoned for him, neither an optional nor an Obligatory one; and rather, an optional is (only accepted) after the Acceptance of the Obligatory (*Salāt*). And when the man does not fulfil the Obligatory (*Salāt*), the optional one would not be Accepted from him; and rather, they are to complete therewith the shortcomings of the obligatory ones.⁹²

وَ بِهَذَا الْإِسْنَادِ عَنْ حَرِيْزٍ عَنْ الْفَضْلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ قَالَ هِيَ الْفَرِيضَةُ فَلْتُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ هِيَ النَّافِلَةُ .

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

'I asked Abu Ja'far^{-asws} about the words of Allah^{-azwj} Mighty and Majestic **[23:9] And those who preserve their Prayers**. He^{-asws} said: 'It is the Obligatory (*Salāt*)'. I said, '**[70:23] Those who are constant at their *Salāt*?**' He^{-asws} said: 'It is the optional'.⁹³

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

⁹¹ Al Kafi V 3 – The Book of *Salāt* CH 2 H 10

⁹² Al Kafi V 3 – The Book of *Salāt* CH 2 H 11

⁹³ Al Kafi V 3 – The Book of *Salāt* CH 2 H 12

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ فَرْقِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُهُ تَعَالَى إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا قَالَ كِتَابًا تَابِتًا وَ لَيْسَ إِنْ عَجَلْتَ قَلِيلًا أَوْ أَحْرَزْتَ قَلِيلًا بِالَّذِي يَضُرُّكَ مَا لَمْ تُضَيِّعْ تِلْكَ الإِضَاعَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِقَوْمٍ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا .

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

'I said to Abu Abdullah^{-asws}, 'The Words of the Exalted [4:103] surely the *Salāt* is a **timed Ordinance for the Believers**. He^{-asws} said: 'An affirmed Prescription, and it cannot be hastened a little nor delayed a little by which it would harm you for as long as you do not waste these with a wasting (not praying at all), for Allah^{-azwj} Mighty and Majestic is Saying to a people who wasted the *Salāt* [19:59] **But there came after them an evil generation, who neglected Prayers and followed the lustful desires, so they will be meeting Ghayya** (a revolving yellow (sulphuric) mountain in Hell)'.⁹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَيُّمَا مُؤْمِنٍ حَافِظٌ عَلَى الصَّلَوَاتِ الْمَفْرُوضَةِ فَصَلَّاهَا يُوفَّقَهَا فَلَيْسَ هَذَا مِنَ الْغَافِلِينَ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Whichever Believers is preserving upon the Obligatory *Salāt*, so he prays these upon their (Prescribed) timings, so this one is not from the oblivious (unaware) ones'.⁹⁵

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

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

'Abu Al-Hassan^{-asws} the 1st said: 'When the death presented itself to my^{-asws} father^{-asws}, he^{-asws} said to me^{-asws}: 'We^{-asws} will not extend our^{-asws} intercession towards the one who takes *Salāt*' lightly.⁹⁶

مُحَمَّدُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنِ جَعْفَرٍ عَنْ أَبِيهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِكُلِّ شَيْءٍ وَجْهٌ وَ وَجْهُ دِينِكُمْ الصَّلَاةُ فَلَا يَشْبِينَنَّ أَحَدَكُمْ وَجْهَ دِينِهِ وَ لِكُلِّ شَيْءٍ أَنْفٌ وَ أَنْفُ الصَّلَاةِ التَّكْبِيرُ .

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

(It has been narrated) from Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For everything there is a face, and a face of your Religion is the *Salāt*, none of you should deface his Religion; and for everything there is a nose (pride), and a nose (pride) of the *Salāt* is the exclamation of *Takbīr*'.⁹⁷

باب فَرَضِ الصَّلَاةِ

⁹⁴ Al Kafi V 3 – The Book of Salāt CH 2 H 13

⁹⁵ Al Kafi V 3 – The Book of Salāt CH 2 H 14

⁹⁶ Al Kafi V 3 – The Book of Salāt CH 2 H 15

⁹⁷ Al Kafi V 3 – The Book of Salāt CH 2 H 16

Chapter 3 – Obligation of the *Salāt*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ فَقَالَ حَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَ النَّهَارِ فَقُلْتُ فَهَلْ سَمَّاهُنَّ وَ بَيَّنَّهُنَّ فِي كِتَابِهِ قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَمِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ ذُلُوكُهَا زَوَالِهَا فَبَيَّنَّا بَيْنَ ذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللَّهُ وَ بَيَّنَّهُنَّ وَ وَقَّتَّهِنَّ وَ غَسَقَ اللَّيْلِ هُوَ انْتِصَافُهُ

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

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

ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى وَ فُرْآنَ الْفَجْرِ إِنَّ فُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَهَذِهِ الْخَامِسَةُ وَ قَالَ اللَّهُ تَعَالَى فِي ذَلِكَ أَمِمِ الصَّلَاةَ طَرْفِي النَّهَارِ وَ طَرْفَاهُ الْمَغْرِبُ وَ الْعِدَاةُ وَ زُلْفَا مِنَ اللَّيْلِ وَ هِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ وَ قَالَ تَعَالَى حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ هِيَ صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هِيَ وَسْطُ النَّهَارِ وَ وَسْطُ الصَّلَاتَيْنِ بِالنَّهَارِ صَلَاةُ الْعِدَاةِ وَ صَلَاةُ الْعَصْرِ وَ فِي بَعْضِ الْفِرَاءَةِ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى صَلَاةُ الْعَصْرِ وَ قَوْمُوا بِاللَّهِ قَانِتِينَ

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

قَالَ وَ نَزَلَتْ هَذِهِ الْآيَةُ يَوْمَ الْجُمُعَةِ وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي سَفَرِهِ فَفَقَنَتْ فِيهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ تَرَكَهَا عَلَى حَالِهَا فِي السَّفَرِ وَ الْحَضَرِ وَ أَضَافَ لِلْمُقِيمِ رَكْعَتَيْنِ وَ إِنَّمَا وَضَعَتِ الرَّكْعَتَانِ اللَّتَانِ أَضَافَهُمَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يَوْمَ الْجُمُعَةِ لِلْمُقِيمِ لِمَكَانِ الْخُطْبَتَيْنِ مَعَ الْإِمَامِ فَمَنْ صَلَّى يَوْمَ الْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيُصَلِّهَا أَرْبَعَ رَكْعَاتٍ كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ .

He-asws said: 'And this Verse was Revealed on the day of Friday, and Rasool-Allah-saww was in his-saww journey. So Rasool-Allah-saww taught it and left it upon its state during the journey and not travelling, and increased two *Rak'at* for the non-traveller. And rather, the two *Rak'at* which the Prophet-saww increased on the day of Friday was in place of the two sermons with the prayer-leader. So the one who prays *Salāt* on the

day of Friday in other than a *Jam'at*, so let him pray it as four *Rak'at*, like the Zohr *Salāt* during the rest of the days'.⁹⁸

وَ بِإِسْنَادِهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنَ الصَّلَاةِ عَشْرَ رَكَعَاتٍ وَ فِيهِنَّ الْفِرَاءَةُ وَ لَيْسَ فِيهِنَّ وَ هُمْ يَعْني سَهْوًا فَرَادَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَبْعًا وَ فِيهِنَّ الْوَهْمُ وَ لَيْسَ فِيهِنَّ قِرَاءَةٌ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was so, from the *Salāts* which Allah^{azwj} Obligated upon the servants, as being ten *Rak'at*, and in these are recitations, and there are no whims (allowed) therein, meaning the mistakes. So Rasool-Allah^{saww} increased seven (*Rak'at*), and in these the whims (mistakes are allowed), and there is no recitation in these'.⁹⁹

وَ بِإِسْنَادِهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) فَرَضَ اللَّهُ الصَّلَاةَ وَ سَنَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عَشْرَةَ أَوْجِهٍ صَلَاةَ الْحَضَرِ وَ السَّفَرِ وَ صَلَاةَ الْخَوْفِ عَلَى ثَلَاثَةِ أَوْجِهٍ وَ صَلَاةَ كُتُوفِ الشَّمْسِ وَ الْقَمَرِ وَ صَلَاةَ الْعِيدَيْنِ وَ صَلَاةَ الْإِسْتِسْقَاءِ وَ الصَّلَاةَ عَلَى الْمَيِّتِ .

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

'Abu Ja'far^{asws} said: 'Allah^{azwj} Necessitated the *Salāt*, and Rasool-Allah^{saww} established the Sunnah upon ten aspects – *Salāt* of the non-traveller, and the traveller, and the *Salāt* of fear being upon three aspects, and *Salāt* of the eclipse of the sun and the moon, and *Salāt* of the two Eids, and *Salāt* for the rain, and *Salāt* upon the deceased'.¹⁰⁰

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا أَي مَوْجُوبًا .

Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [4:103] **surely the *Salāt* was always a timed ordinance upon the Believers** – i.e. Obligatory'.¹⁰¹

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْفَرَضِ فِي الصَّلَاةِ فَقَالَ الْوَقْتُ وَ الطَّهْرُ وَ الْقِبْلَةُ وَ النَّوْجَةُ وَ الرُّكُوعُ وَ السُّجُودُ وَ الدُّعَاءُ قُلْتُ مَا سِوَى ذَلِكَ قَالَ سُنَّةٌ فِي فَرِيضَةٍ .

Hammad, from Hareyz, from Zurara who said,

'I asked Abu Ja'far^{asws} about the necessities regarding the *Salāt*. So he^{asws} said: 'The timing, and the cleanliness, and the Qiblah, and the concentration, and the *Rukū*, and

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

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

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

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

the *Sajdah*, and the supplication'. I said, 'What is besides that?' He^{-asws} said: 'A Sunnah among the necessities'.¹⁰²

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

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

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

وَ فِي رَوَايَةٍ أُخْرَى لِلصَّلَاةِ أَرْبَعَةُ آلَافِ بَابٍ .

And in another report: 'For the *Salāt*, there are four thousand doors (chapters)'.¹⁰³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدْبِيَّةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ عَشْرُ رَكَعَاتٍ رَكَعَاتٍ مِنَ الظُّهْرِ وَ رَكَعَاتٍ مِنَ العَصْرِ وَ رَكَعَاتٍ الصُّبْحِ وَ رَكَعَاتٍ المَغْرِبِ وَ رَكَعَاتٍ العِشَاءِ الأَجْرَةَ لَا يَجُوزُ الوَهْمُ فِيهِنَّ وَ مَنْ وَهَمَ فِي شَيْءٍ مِنْهُنَّ اسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالًا وَ هِيَ الصَّلَاةُ الَّتِي فَرَضَهَا اللهُ عَزَّ وَ جَلَّ عَلَى الْمُؤْمِنِينَ فِي الفُرْآنِ وَ فَوَّضَ إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ)

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

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

فَرَادَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ وَ هِيَ سُنَّةٌ لَيْسَ فِيهَا قِرَاءَةٌ إِيمًا هُوَ تَسْبِيحٌ وَ تَهْلِيلٌ وَ تَكْبِيرٌ وَ دُعَاءٌ فَالْوَهْمُ إِيمًا يَكُونُ فِيهِنَّ فَرَادَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فِي صَلَاةِ المُقِيمِ غَيْرِ المُسَافِرِ رَكَعَتَيْنِ فِي الظُّهْرِ وَ العَصْرِ وَ العِشَاءِ الأَجْرَةَ وَ رَكَعَةً فِي المَغْرِبِ لِلْمُقِيمِ وَ المُسَافِرِ .

So the Prophet^{-saww} increased in the *Salāt* by seven *Rak'at*, and it is the Sunnah in which there is no recitation. But rather, it is a Glorification, and Extollation of the Holiness, and the exclamation of the Greatness, and supplication. So the mistakes, rather can happen to be in these. So Rasool-Allah^{-saww} increased in the *Salāt* of the stayer, (the one) not travelling, by two *Rak'at* during Al-Zohr and Al-Asr, and Al-Isha the last, and one *Rak'at* in Al-Maghrib for the stayer as well as the traveller'.¹⁰⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الصَّلَاةُ ثَلَاثَةٌ ثَلَاثِثٌ ثَلَاثٌ طُهُورٌ وَ ثَلَاثٌ رُكُوعٌ وَ ثَلَاثٌ سُجُودٌ .

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

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

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The *Salāt* is of three (sections) – a third being cleanliness, and a third being *Rukū*, and a third being *Sajdah*'.¹⁰⁵

بَابُ الْمَوَاقِيتِ أُولَاهَا وَآخِرُهَا وَأَفْضَلُهَا

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ قَالَ كُنْتُ قَاعِدًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَا وَحُمْرَانُ بْنُ أَعْيَنَ فَقَالَ لَهُ حُمْرَانُ مَا تَقُولُ فِيمَا يَقُولُ زُرَّارَةُ وَ قَدْ خَالَفْتُهُ فِيهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا هُوَ قَالَ يَزْعُمُ أَنَّ مَوَاقِيتَ الصَّلَاةِ كَانَتْ مَفْوُضَةً إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هُوَ الَّذِي وَضَعَهَا

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

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

فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَمَا تَقُولُ أَنْتَ قُلْتُ إِنَّ جِبْرَائِيلَ (عَلَيْهِ السَّلَام) أَنَاهُ فِي الْيَوْمِ الْأَوَّلِ بِالْوَقْتِ الْأَوَّلِ وَ فِي الْيَوْمِ الْآخِرِ بِالْوَقْتِ الْآخِرِ ثُمَّ قَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) مَا بَيْنَهُمَا وَقْتُ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا حُمْرَانُ إِنَّ زُرَّارَةَ يَقُولُ إِنَّ جِبْرَائِيلَ (عَلَيْهِ السَّلَام) إِنَّمَا جَاءَ مُشِيرًا عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ صَدَقَ زُرَّارَةُ إِنَّمَا جَعَلَ اللَّهُ ذَلِكَ إِلَى مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَوَضَعَهُ وَ أَشَارَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) بِهِ عَلَيْهِ .

So Abu Abdullah^{-asws} said: 'So what are you saying?' I said, 'Jibraeel^{-as} came to him^{-saww} during the first day with the first timings, and during another day with the last of it. Then Jibraeel^{-as} said what the timings were in between the two'. So Abu Abdullah^{-asws} said: 'O Humran! Zurara is saying that Jibraeel^{-as} came as an indicator to Rasool-Allah^{-saww}, and Zurara speaks the truth. But rather, Allah^{-azwj} Made that to be for Muhammad^{-saww}, and he^{-saww} placed it, and Jibraeel^{-as} indicated with it to him^{-saww}'.¹⁰⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلَانَ عَنْ حَمَّادِ بْنِ عَيْسَى وَ صَفْوَانَ بْنِ يَحْيَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ مِنْ الْأَشْيَاءِ أَشْيَاءَ مُوسَّعَةً وَ أَشْيَاءَ مُصَيِّفَةً فَالصَّلَاةُ مِمَّا وَسَّعَ فِيهِ نَقْدَمُ مَرَّةً وَ تُؤَخَّرُ أُخْرَى وَ الْجُمُعَةُ مِمَّا ضَيَّقَ فِيهَا فَإِنَّ وَقْتُهَا يَوْمَ الْجُمُعَةِ سَاعَةٌ تَزُولُ وَ وَقْتُ الْعَصْرِ فِيهَا وَقْتُ الظُّهْرِ فِي غَيْرِهَا .

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

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

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

¹⁰⁶ Al Kafi V 3 – The Book of *Salāt* CH 4 H 1

time at midday, and the time for Al-Asr during it is the time of Al-Zohr during other (days)'.¹⁰⁷

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

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'For every *Salāt* are two timings, and the beginning time is superior; and it is not for anyone that he makes the last of the two timings as a timing except during an excuse from other than an illness'.¹⁰⁸

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

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

'Abu Abdullah^{-asws} said: 'For every *Salāt* are two timings (its onset and its lapse part within a time frame) – (but) the onset time (of *Salāt*) is the superior of the two'.¹⁰⁹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ عُمَرَ بْنِ أَدْبَنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَصْلَحَكَ اللَّهُ وَقَدْ كُنْتُ كُلَّ صَلَاةٍ أَوَّلُ الْوَقْتِ أَفْضَلُ أَوْ أَوْسَطُهُ أَوْ آخِرُهُ فَقَالَ أَوَّلُهُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُجِبُّ مِنَ الْخَيْرِ مَا يُعَجَّلُ .

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

'I said to Abu Ja'far^{-asws}, 'May Allah^{-azwj} Keep you^{-asws} well! For each *Salāt*, is the beginning time superior, or its middle, or its last?' So he^{-asws} said: 'Its beginning. Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Loves from the goodness what is hastened with'.¹¹⁰

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The merit of the beginning time upon the end time is like the merit of the Hereafter over the world'.¹¹¹

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

¹⁰⁷ Al Kafi V 3 – The Book of Salāt CH 4 H 2

¹⁰⁸ Al Kafi V 3 – The Book of Salāt CH 4 H 3

¹⁰⁹ Al Kafi V 3 – The Book of Salāt CH 4 H 4

¹¹⁰ Al Kafi V 3 – The Book of Salāt CH 4 H 5

¹¹¹ Al Kafi V 3 – The Book of Salāt CH 4 H 6

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

'Abu Abdullah^{-asws} said: 'Preferring the beginning time upon the last is better for the man than his children and his wealth'.¹¹²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) اعْلَمْ أَنَّ أَوَّلَ الْوَقْتِ أَدْبَأُ أَفْضَلَ فَعَجَلٌ بِالْخَيْرِ مَا اسْتَطَعْتَ وَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَا دَاوَمَ الْعَبْدُ عَلَيْهِ وَ إِنَّ قَلَّ .

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

'Abu Ja'far^{-asws} said: 'Know, that the beginning time will always be superior, so hasten with the goodness whatever you are able to; and the most Beloved of the deeds to Allah^{-azwj} Mighty and Majestic is what the servant persists upon even though it be a little'.¹¹³

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مَنْصُورِ بْنِ حَارِمْ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ اِهْتَمَّ بِمَوَاقِيتِ الصَّلَاةِ لَمْ يَسْتَكْمِلْ لُدَّةَ الدُّنْيَا .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} said: 'The one who is attentive with the timings of the *Salāt* would never indulge into the pleasures of the world'.¹¹⁴

بَابُ وَقْتِ الظُّهْرِ وَ العَصْرِ

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

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عِنَّا بِوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ ذَكَرَ أَنَّكَ قُلْتَ إِنَّ أَوَّلَ صَلَاةٍ افْتَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الظُّهْرُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ فَإِذَا زَالَتْ الشَّمْسُ لَمْ يَمْنَعَكَ إِلَّا سُبْحَتَاكَ ثُمَّ لَا تَزَالُ فِي وَقْتِ إِلَى أَنْ يَصِيرَ الظِّلُّ قَامَةً وَ هُوَ آخِرُ الْوَقْتِ فَإِذَا صَارَ الظِّلُّ قَامَةً نَحَلَّ وَ وَقْتُ العَصْرِ فَلَمْ يَزَلْ فِي وَقْتِ العَصْرِ حَتَّى يَصِيرَ الظِّلُّ قَامَتَيْنِ وَ ذَلِكَ الْمَسَاءُ فَقَالَ صَدَقَ .

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

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

¹¹² Al Kafi V 3 – The Book of Salāt CH 4 H 7

¹¹³ Al Kafi V 3 – The Book of Salāt CH 4 H 8

¹¹⁴ Al Kafi V 3 – The Book of Salāt CH 4 H 9

comes to be of two upright statures (in length), and that is the evening'. So he^{-asws} said: 'He spoke the truth'.¹¹⁵

مَحْمَدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ عُمَرَ بْنِ حَنْظَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا زَالَتِ الشَّمْسُ دَخَلَ وَقْتُ الظُّهْرِ إِلَّا أَنْ يَبِينَ يَدَيْهَا سُبْحَةً وَ ذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the sun (starts to) decline the time of Al-Zohr enters except if there is Optional (*Salāt*) in front of it, and that is up to you. If you so desire to, prolong, and if you so desire to, shorten'.¹¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ دَرِيحِ الْمُحَارَبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَتَى أَصَلِّي الظُّهْرَ فَقَالَ صَلِّ الزَّوَالَ ثَمَانِيَةَ ثُمَّ صَلِّ الظُّهْرَ ثُمَّ صَلِّ سُبْحَتَكَ طَالَتْ أَوْ قَصَّرْتَ ثُمَّ صَلِّ العَصْرَ .

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

'I said to Abu Abdullah^{-asws}, 'When shall I pray Al-Zohr?' So he^{-asws} said: 'Pray eight (*Rak'at*) of *Salāt* then pray Al-Zohr. Then pray your Optional, prolonging or shortening, then pray Al-Asr'.¹¹⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَصَّالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةَ وَ عُمَرَ بْنِ حَنْظَلَةَ وَ مَنْصُورَ بْنَ حَازِمٍ قَالُوا كُنَّا نَقِيسُ الشَّمْسَ بِالْمَدِينَةِ بِالذَّرَاعِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَلَا أَنْتُنَّكُمْ بِأَيِّنٍ مِنْ هَذَا إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ إِلَّا أَنْ يَبِينَ يَدَيْهَا سُبْحَةً وَ ذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .

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

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

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

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

¹¹⁵ Al Kafi V 3 – The Book of Salāt CH 5 H 1

¹¹⁶ Al Kafi V 3 – The Book of Salāt CH 5 H 2

¹¹⁷ Al Kafi V 3 – The Book of Salāt CH 5 H 3

– Similar to it, and in it is: ‘It is up to you. And if you would like to lighten your Optional (*Salāt*), so (it is) when you are free from your Optional (*Salāt*), and if you prolong it, so it is when you are from your Optional (*Salāt*)’ (i.e.) the time for Zohr’.¹¹⁸

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

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

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

وَ رَوَى سَعْدُ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ وَ مُحَمَّدُ بْنُ خَالِدِ الْبَرْقِيِّ وَ الْعَبَّاسُ بْنُ مَعْرُوفٍ جَمِيعاً عَنِ الْقَاسِمِ وَ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ مِثْلَهُ وَ فِيهِ دَخَلَ وَقْتُ الظُّهْرِ وَ الْعَصْرِ جَمِيعاً وَ زَادَ ثُمَّ أَنْتَ فِي وَقْتِ مِنْهُمَا جَمِيعاً حَتَّى تَغِيبَ الشَّمْسُ .

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

– Similar to it, and in it is, ‘The time for Al-Zohr and Al-Asr enters together, and additionally, you would be in the time from both of these together, until the sun disappears (sets)’.¹¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ الْبَجَلِيِّ عَنْ سَالِمِ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلَهُ إِنْسَانٌ وَ أَنَا حَاضِرٌ فَقَالَ رُبَّمَا دَخَلْتُ الْمَسْجِدَ وَ بَعْضُ أَصْحَابِنَا يُصَلُّونَ الْعَصْرَ وَ بَعْضُهُمْ يُصَلُّونَ الظُّهْرَ فَقَالَ أَنَا أَمَرْتُهُمْ بِهَذَا لَوْ صَلُّوا عَلَيَّ وَقْتُ وَاحِدٍ عَرَفُوا فَأَجِدُ بَرَقَابَهُمْ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him, ‘A person and I were present, so he said, ‘Sometimes I enter the Masjid and some of our companions are praying *Salāt* Al-Asr, and some of them are praying *Salāt* Al-Zohr’. So he^{-asws} said: ‘I^{asws} ordered them with that. If they had prayed *Salāt* upon one timing, they would have been recognised, and they would have been seized by their necks’.¹²⁰

عَلَيَّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنْ بَعْضِ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَمَّا جَاءَ فِي الْحَدِيثِ أَنْ صَلَّى الظُّهْرَ إِذَا كَانَتِ الشَّمْسُ قَامَةً وَ قَامَتَيْنِ وَ ذِرَاعاً وَ ذِرَاعَيْنِ وَ قَدَمًا وَ قَدَمَيْنِ مِنْ هَذَا وَ مِنْ هَذَا فَمَتَى هَذَا وَ كَيْفَ هَذَا وَ قَدْ بَكُونُ الظِّلُّ فِي بَعْضِ الأَوْقَاتِ نَصْفَ قَدَمٍ قَالَ إِنَّمَا قَالَ ظِلُّ القَامَةِ وَ لَمْ يَقُلْ قَامَةُ الظِّلِّ وَ ذَلِكَ أَنْ ظِلُّ القَامَةِ يَخْتَلِفُ مَرَّةً يَكْثُرُ وَ مَرَّةً يَبُولُ وَ القَامَةُ قَامَةٌ أَبَدًا لَا يَخْتَلِفُ

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

(It has been narrated) from Abu Abdullah^{-asws}, said, ‘I asked him^{-asws} about what has come in the Hadeeth that Al-Zohr would be prayed when the sun was one upright (in length of shadow) and two, and one cubit and two, and one step and two, from this

¹¹⁸ Al Kafi V 3 – The Book of *Salāt* CH 5 H 4

¹¹⁹ Al Kafi V 3 – The Book of *Salāt* CH 5 H 5

¹²⁰ Al Kafi V 3 – The Book of *Salāt* CH 5 H 6

and from there. So when is this? And how is this, and the shadow happens to be, at certain times, half a step?’ He^{-asws} said: ‘But rather, the shadow is referred to as one shadow upright and is not said as ‘uprightness of the shadow’, and that is (because) one shadow upright differs sometimes as more, and sometimes as less, and the upright (object) would be of one uprightness (size) for ever, not being different’.

ثُمَّ قَالَ ذِرَاعٌ وَ ذِرَاعَانِ وَ قَدَمٌ وَ قَدَمَانِ فَصَارَ ذِرَاعٌ وَ ذِرَاعَانِ تَفْسِيرَ الْقَامَةِ وَ الْقَامَتَيْنِ فِي الزَّمَانِ الَّذِي يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعاً وَ ظِلُّ الْقَامَتَيْنِ ذِرَاعَيْنِ فَيَكُونُ ظِلُّ الْقَامَةِ وَ الْقَامَتَيْنِ وَ الذَّرَاعِ وَ الذَّرَاعَيْنِ مُتَّفِقِينَ فِي كُلِّ زَمَانٍ مَعْرُوفَيْنِ مُعَسَّرًا أَحَدُهُمَا بِالْآخَرِ مُسْتَدًّا بِهِ فَإِذَا كَانَ الزَّمَانُ يَكُونُ فِيهِ ظِلُّ الْقَامَةِ ذِرَاعاً كَانَ الْوَقْتُ ذِرَاعاً مِنْ ظِلِّ الْقَامَةِ وَ كَانَتْ الْقَامَةُ ذِرَاعاً مِنَ الظِّلِّ فَإِذَا كَانَ ظِلُّ الْقَامَةِ أَقْلًا أَوْ أَكْثَرَ كَانَ الْوَقْتُ مَحْصُورًا بِالذَّرَاعِ وَ الذَّرَاعَيْنِ

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

فَهَذَا تَفْسِيرُ الْقَامَةِ وَ الْقَامَتَيْنِ وَ الذَّرَاعِ وَ الذَّرَاعَيْنِ .

So this is the interpretation of the upright stature and the two upright statures, and the one cubit and the two cubits’.¹²¹

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

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

‘He^{-asws} said: ‘When you have prayed *Salāt* Al-Zohr, so the time for Al-Asr has entered until there happens to be an Optional (*Salāt*) in front of it. So that is up to you. If you so desire to, you prolong, and if you so desire to, you shorten (the Optional *Salāt*)’.¹²²

بَابُ وَقْتِ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ

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

مُحَمَّدُ بْنُ بَحْبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْبِيمَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْخُمْرَةُ مِنَ الْمَشْرِقِ وَ تَنَدَّرِي كَيْفَ ذَلِكَ فَلْتُ لَا قَالَ لِأَنَّ الْمَشْرِقَ مُطَّلٌ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتِ الْخُمْرَةُ مِنْ هَاهُنَا .

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

¹²¹ Al Kafi V 3 – The Book of Salāt CH 5 H 7

¹²² Al Kafi V 3 – The Book of Salāt CH 5 H 8

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I heard him^{-asws} saying: 'The time for Al-Maghrib is when the redness goes away from the east. And do you know how that is?' I said, 'No'. He^{-asws} said: 'Because the east overlooks upon the west like this', and he^{-asws} raised his^{-asws} right hand above his^{-asws} left, 'So when (the sun) disappears from over here, the redness goes away from over there'.¹²³

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

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When the redness disappears from this side, meaning from the east, so the sun has set from the east of the earth and its west'.¹²⁴

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَ لَادٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ اللَّهَ خَلَقَ جَبَاباً مِنْ ظُلْمَةٍ مِمَّا يَلِي الْمَشْرِقَ وَ وَكَّلَ بِهِ مَلَكاً فَإِذَا غَابَتِ الشَّمْسُ اغْتَرَفَ ذَلِكَ الْمَلَكُ عُرْفَهُ بِيَدِهِ ثُمَّ اسْتَقْبَلَ بِهَا الْمَغْرِبَ يَتَّبِعُ الشَّفَقَ وَ يُخْرِجُ مِنْ بَيْنِ يَدَيْهِ قَلِيلاً قَلِيلاً وَ يَمْضِي فَيُؤَافِي الْمَغْرِبَ عِنْدَ سُفُوطِ الشَّفَقِ فَيَسْرِخُ [فِي الظُّلْمَةِ] الظُّلْمَةَ ثُمَّ يَعُودُ إِلَى الْمَشْرِقِ فَإِذَا طَلَعَ الْفَجْرُ نَشَرَ جَنَاحَيْهِ فَاسْتَأَقَ الظُّلْمَةَ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ حَتَّى يُؤَافِي بِهَا الْمَغْرِبَ عِنْدَ طُلُوعِ الشَّمْسِ .

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

'Abu Abdullah^{-asws} said 'Allah^{-azwj} Created a veil of darkness from what follows the east and Allocated an Angel with it. So when the sun sets, that Angel scoops out a scoop with his hand, then faces the west with it followed by the twilight and takes it out from his hand, little by little, and he goes (on doing that). So the Maghrib is complete during the falling of the sun. So the darkness is released (into the darkness). Then he returns to the east. So when the dawn emerges, he spreads his wings, so the darkness urges on from the east to the west until the west is completed with it during the emergence of the sun'.¹²⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عَمِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ وَفُتُّ سُفُوطِ الْقُرْصِ وَ وَجُوبِ الْإِفْطَارِ أَنْ تَقُومَ بِجَدَاءِ الْقِبْلَةِ وَ تَتَفَقَّدَ الْحُمْرَةَ الَّتِي تَرْتَفِعُ مِنَ الْمَشْرِقِ فَإِذَا جَارَتْ قِمَّةَ الرَّأْسِ إِلَى نَاحِيَةِ الْمَغْرِبِ فَقَدْ وَجَبَ الْإِفْطَارُ وَ سَقَطَ الْقُرْصُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The time of the falling of the disc (setting of the sun), and Obligation of the breaking of the Fast is that you stand parallel to the Qiblah, and the redness which raised from the east is lost. So when it

¹²³ Al Kafi V 3 – The Book of Salāt CH 6 H 1

¹²⁴ Al Kafi V 3 – The Book of Salāt CH 6 H 2

¹²⁵ Al Kafi V 3 – The Book of Salāt CH 6 H 3

exceeds the top of the head to the western area, so the breaking of the Fast is Obligated and the disc has fallen (the sun has set)'.¹²⁶

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

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

'Abu Ja'far^{asws} said: 'The time for Maghrib is when the disc disappears (the sun sets). So when you see it (the sun) after that, and you have already prayed *Salāt*, so repeat the *Salāt*, and continue your Fast, and refrain from the food, if you have taken something from it'.¹²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنكَ بِوَقْتِ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ قَالَ وَقْتُ الْمَغْرِبِ إِذَا غَابَ الْفَرْصُ إِلَّا أَنْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا جَدَّ بِهِ السَّيْرُ أَحْرَرَ الْمَغْرِبَ وَ يَجْمَعُ بَيْنَهَا وَ بَيْنَ الْعِشَاءِ فَقَالَ صَدَقَ وَ قَالَ وَقْتُ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ وَ وَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيءَ .

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

'I said to Abu Abdullah^{asws} that Umar Bin Hanzala came over to us from you^{asws} with the timings (of *Salāt*). So Abu Abdullah^{asws} said: 'Then he would not have lied upon us^{asws}'. I said, 'He said the timing for Al-Maghrib is when the disc disappears (the sun sets) except that Rasool-Allah^{saww}, when the journey was tiring upon him^{saww}, delayed Al-Maghrib and gathered between it and Al-Isha'. So he^{asws} said: 'He spoke the truth'. And he^{asws} said: 'The time for Al-Isha is when the redness disappears to a third of the night, and the time for Al-Fajr is when it (the darkness) clears and there is brightness'.¹²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا عَرَبَتْ الشَّمْسُ فَعَابَ فَرْصُهَا .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The time for Al-Maghrib is when the sun sets, so its disc disappears'.¹²⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرِيَّارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ زَيْدِ الشَّحَامِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ وَقْتِ الْمَغْرِبِ فَقَالَ إِنَّ جَبْرَيْلَ (عَلَيْهِ السَّلَام) أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِكُلِّ صَلَاةٍ بِوَقْتَيْنِ غَيْرِ صَلَاةِ الْمَغْرِبِ فَإِنَّ وَقْتَهَا وَاحِدٌ وَ وَقْتَهَا وَجُوبُهَا .

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

¹²⁶ Al Kafi V 3 – The Book of Salāt CH 6 H 4

¹²⁷ Al Kafi V 3 – The Book of Salāt CH 6 H 5

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

¹²⁹ Al Kafi V 3 – The Book of Salāt CH 6 H 7

'I asked Abu Abdullah^{-asws} about the time for Al-Maghrib. So he^{-asws} said: 'Jibraeel^{-as} came over to the Prophet^{-saww} with two timings for every *Salāt* except for Al-Maghrib *Salāt*, for its time is one, and its timing is its Obligatory'.¹³⁰

وَرَوَاهُ عَنْ زُرَّارَةَ وَ الْفُضَيْلِ قَالَا قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِنَّ لِكُلِّ صَلَاةٍ وَقْتَيْنِ غَيْرَ الْمَغْرِبِ فَإِنَّ وَقْتَهَا وَاحِدٌ وَ وَقْتَهَا وَجُوبُهَا وَ وَقْتُ فَوْتِهَا سُفُوطُ الشَّفَقِ .

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

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

And it is reported as well that for it are two timings, the last of its timing being the falling of the redness (from sight)'.
وَ لَيْسَ هَذَا مِمَّا يُخَالِفُ الْحَدِيثَ الْأَوَّلَ إِنَّ لَهَا وَقْتاً وَاحِداً لِأَنَّ الشَّفَقَ هُوَ الْحُمْرَةُ وَ لَيْسَ بَيْنَ غَيْبُوبَةِ الشَّمْسِ وَ بَيْنَ غَيْبُوبَةِ الشَّفَقِ إِلَّا شَيْءٌ يَسِيرٌ وَ ذَلِكَ أَنَّ عَلَامَةَ غَيْبُوبَةِ الشَّمْسِ بُلُوغُ الْحُمْرَةِ الْفَيْلَةَ وَ لَيْسَ بَيْنَ بُلُوغِ الْحُمْرَةِ الْفَيْلَةَ وَ بَيْنَ غَيْبُوبَتِهَا إِلَّا قَدْرٌ مَا يُصَلِّي الْإِنْسَانُ صَلَاةَ الْمَغْرِبِ وَ تَوَافُلَهَا إِذَا صَلَّاهَا عَلَى تَوَدِّهِ وَ سُكُونٍ وَ قَدْ تَفَقَّدْتُ ذَلِكَ غَيْرَ مَرَّةٍ وَ لِذَلِكَ صَارَ وَقْتُ الْمَغْرِبِ صَيِّفاً .

And this is not from what opposes the first Hadeeth. For it is one timing, because the twilight, it is the redness, and there is not between the setting of the sun and the setting of the redness except for a small thing, and that is that a sign of the setting of the sun is when the redness reaches overhead, and there is not between the reaching of the redness overhead and its disappearance except for a measurement of what the human being would pray the Maghrib *Salāt* and its Optional, when he prays it upon unhurriedness and tranquillity, and I have surveyed it many a time, and it is due to that, then time for Al-Maghrib is narrow'. (P.S. – This is not part of the Hadeeth and looks like a comment to me, probably from Kulayni himself).¹³¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ قَالَ سَأَلَ عَلِيُّ بْنُ أَسْبَاطٍ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) وَ نَحْنُ نَسْمَعُ الشَّفَقُ الْحُمْرَةُ أَوْ الْبَيَاضُ فَقَالَ الْحُمْرَةُ لَوْ كَانَ الْبَيَاضُ كَانَ إِلَى ثُلُثِ اللَّيْلِ .

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

'Ali Bin Asbaat asked Abu Al-Hassan^{-asws} and we were listening, 'Is the twilight the redness or the whiteness?' So he^{-asws} said: 'The redness. If it was the whiteness, it would have been up to the third of the night'.¹³²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَمْرَانَ بْنِ عَلِيِّ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَتَى تَجِبُ الْعَتَمَةُ قَالَ إِذَا غَابَ الشَّفَقُ وَ الشَّفَقُ الْحُمْرَةُ فَقَالَ عُبَيْدُ اللَّهِ أَصْلَحَكَ اللَّهُ إِنَّهُ يَبْقَى بَعْدَ ذَهَابِ الْحُمْرَةِ ضَوْءٌ شَدِيدٌ مُعْتَرِضٌ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الشَّفَقَ إِنَّمَا هُوَ الْحُمْرَةُ وَ لَيْسَ الضَّوُّ مِنَ الشَّفَقِ .

¹³⁰ Al Kafi V 3 – The Book of Salāt CH 6 H 8

¹³¹ Al Kafi V 3 – The Book of Salāt CH 6 H 9

¹³² Al Kafi V 3 – The Book of Salāt CH 6 H 10

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

'I asked Abu Abdullah^{-asws}, 'When is the darkness (Al-Isha *Salāt*) Obligated?' He^{-asws} the twilight disappears, and the twilight is the redness'. So Ubeydullah said objecting, 'May Allah^{-azwj} Keep you^{-asws} well! Intense brightness tends to remain after the departure of the redness'. So Abu Abdullah^{-asws} said: 'The twilight, rather it is the redness, and the brightness is not from the twilight'.¹³³

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the sun sets, the time for the two *Salāts* (Al-Maghrib and Al-Isha) enters, unless this is before this'.¹³⁴

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِي بَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَوْ لَا أَنْ أَشُقَّ عَلَى أُمَّتِي لِأَحْرَزْتُ الْعِشَاءَ إِلَى ثَلَاثِ اللَّيْلِ .

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

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

وَرُوِيَ أَيْضاً إِلَى نِصْفِ اللَّيْلِ .

And it is reported as well (that he^{-saww} said): 'Up to half the night'.¹³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِي بَانَ بْنِ عَثْمَانَ عَنْ عُمَرَ بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ وَقْتُ الْمَغْرِبِ فِي السَّوْرِ إِلَى رُبْعِ اللَّيْلِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The time for Al-Maghrib during the journey is up to a quarter of the night'.¹³⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ قَالَ كَتَبْتُ إِلَيْهِ الرَّجُلُ يَكُونُ فِي الدَّارِ تَمَنَعُهُ حَيْطَانُهَا النَّظَرَ إِلَى حُمْرَةِ الْمَغْرِبِ وَ مَعْرِفَةَ مَغِيبِ الشَّفَقِ وَ وَقْتُ صَلَاةِ الْعِشَاءِ الْأَجْرَةَ مَتَى يُصَلِّيَهَا وَ كَيْفَ يَصْنَعُ فَوَقَعَ (عَلَيْهِ السَّلَامُ) يُصَلِّيَهَا إِذَا كَانَ عَلَى هَذِهِ الصِّفَةِ عِنْدَ قَصْرَةِ النُّجُومِ وَ الْمَغْرِبِ عِنْدَ اشْتِبَاكِهَا وَ بَيَاضِ مَغِيبِ الشَّمْسِ قَصْرَةَ النُّجُومِ إِلَى بَيَانِهَا .

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

¹³³ Al Kafi V 3 – The Book of Salāt CH 6 H 11

¹³⁴ Al Kafi V 3 – The Book of Salāt CH 6 H 12

¹³⁵ Al Kafi V 3 – The Book of Salāt CH 6 H 13

¹³⁶ Al Kafi V 3 – The Book of Salāt CH 6 H 14

'I wrote to him^{-asws}, 'A man happens to be in the house the walls of which prevent him from looking at the redness of Al-Maghrib and recognising the disappearance of the twilight, and the time for *Salāt* of Al-Isha the last (*Salāt*). When should he pray it, and how should he deal with it?' So he^{-asws} signed: 'He should pray it when it was upon these descriptions during the abundance of the stars (being visible); and Al-Maghrib is during its clashing, and whiteness of the disappearance of the sun, a few stars, up to its clarity'.¹³⁷

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ قَالَ كَتَبْتُ إِلَى الرَّضَا (عَلَيْهِ السَّلَام) ذَكَرَ أَصْحَابُنَا أَنَّهُ إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الظُّهْرِ وَالْعَصْرِ وَإِذَا غَرَبَتْ دَخَلَ وَقْتُ الْمَغْرِبِ وَالْعِشَاءِ الْأَجْرَةَ إِلَّا أَنْ هَذِهِ قَبْلَ هَذِهِ فِي السَّفَرِ وَالْحَضَرِ وَأَنَّ وَقْتَ الْمَغْرِبِ إِلَى رُبْعِ اللَّيْلِ فَكَتَبْتُ كَذَلِكَ الْوَقْتَ غَيْرَ أَنْ وَقْتُ الْمَغْرِبِ ضَيِّقٌ وَأَخْرَجْتُهَا دَهَابَ الْحُمْرَةِ وَ مَصِيرَهَا إِلَى الْبَيَاضِ فِي أَفْقِ الْمَغْرِبِ .

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

'I wrote to Al-Reza^{-asws}, 'Our companions are mentioning that when the sun (starts to) decline, so the time for Al-Zohr and Al-Asr has entered, and when it sets, so the time for Al-Maghrib and Al-Isha the last has entered, until this is before this during the journey as well as the staying, and that the time for Al-Maghrib is up to a quarter of the night'. So he^{-asws} wrote: 'The timing is like that apart from that the time for Al-Maghrib is narrow, and the end of its time is the departure of the redness and its becoming to the whiteness in the western horizon'.¹³⁸

باب وَقْتُ الْفَجْرِ

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

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ أَبُو الْحَسَنِ بْنُ الْحُصَيْنِ إِلَيَّ أَبِي جَعْفَرِ الثَّانِي (عَلَيْهِ السَّلَام) مَعِيَ جُعِلَتْ فِدَاكَ قَدْ اخْتَلَفَتْ مَوْلُوكَ فِي صَلَاةِ الْفَجْرِ فَمِنْهُمْ مَنْ يُصَلِّي إِذَا طَلَعَ الْفَجْرُ الْأَوَّلُ الْمُسْتَطِيلُ فِي السَّمَاءِ وَمِنْهُمْ مَنْ يُصَلِّي إِذَا اعْتَرَضَ فِي أَسْفَلِ الْأَفْقِ وَ اسْتَبَانَ وَ لَسْتُ أَعْرِفُ أَفْضَلَ الْوَقْتَيْنِ فَأُصَلِّي فِيهِ فَإِنْ رَأَيْتَ أَنْ تُعَلِّمَنِي أَفْضَلَ الْوَقْتَيْنِ وَ تُحَدِّثْ لِي وَ كَيْفَ أَصْنَعُ مَعَ الْقَمَرِ وَ الْفَجْرِ لَا يَتَبَيَّنُ مَعَهُ حَتَّى يَحْمَرَ وَ يُصْبِحَ وَ كَيْفَ أَصْنَعُ مَعَ الْعَيْمِ وَ مَا حَدُّ ذَلِكَ فِي السَّفَرِ وَ الْحَضَرِ فَعَلْتُ إِنْ شَاءَ اللَّهُ

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

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

فَكَتَبَ (عَلَيْهِ السَّلَام) بِحَظِّهِ وَ قَرَأْتُهُ الْفَجْرُ يَرْحَمُكَ اللَّهُ هُوَ الْحَيْطُ الْأَبْيَضُ الْمُعْتَرِضُ لَيْسَ هُوَ الْأَبْيَضُ صَعْدَاءَ فَلَا تُصَلِّ فِي سَفَرٍ وَ لَا حَضَرٍ حَتَّى تَتَبَيَّنَهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَجْعَلْ حَافَةَ فِي شُبْهَةِ مَنْ هَذَا فَقَالَ كُلُّوْا وَ اشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمْ الْحَيْطُ

¹³⁷ Al Kafi V 3 – The Book of *Salāt* CH 6 H 15

¹³⁸ Al Kafi V 3 – The Book of *Salāt* CH 6 H 16

الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ فَأَلْحَيْطُ الْأَبْيَضُ هُوَ الْمُعْتَرِضُ الَّذِي يُحْرَمُ بِهِ الْأَكْلُ وَالشَّرْبُ فِي الصَّوْمِ وَكَذَلِكَ هُوَ الَّذِي تُوجِبُ بِهِ الصَّلَاةُ .

So he^{-asws} wrote by his^{-asws} own handwriting, and I read it: ‘The dawn, may Allah^{-azwj} have Mercy on you, is the white line, the horizontal. It is not the vertical whiteness. Therefore, do not pray *Salāt*, neither during a journey nor during a staying until it is clear, for Allah^{-azwj} Blessed and High never Made His^{-azwj} creatures to be in doubt from this, so He^{-azwj} Said **[2:187] and eat and drink until the white thread becomes distinct from the black thread at Dawn**. So the white thread, it is the horizontal (white line) by which the eating and the drinking is Prohibited during the Fasting, and similar to that, it is that which the *Salāt* is Obligated by’.¹³⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَخْبِرْنِي بِأَفْضَلِ الْمَوَاقِيتِ فِي صَلَاةِ الْفَجْرِ فَقَالَ مَعَ طُلُوعِ الْفَجْرِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَفُرَّانَ الْفَجْرِ إِنَّ فُرَّانَ الْفَجْرِ كَانَ مَشْهُوداً بِعَيْنِي صَلَاةَ الْفَجْرِ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَإِذَا صَلَّى الْعَبْدُ الصُّبْحَ مَعَ طُلُوعِ الْفَجْرِ أَتَيْتَتْ لَهُ مَرَّتَيْنِ أَتَيْتَهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ .

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

‘I said to Abu Abdullah^{-asws}, ‘Inform me of the most elevated of the timings regarding the Fajr *Salāt*’. So he^{-asws} said: ‘With the emergence of the dawn, Allah^{-azwj} Mighty and Majestic is Saying **[17:78] the morning recitation; surely the recitation at dawn was always witnessed** – Meaning the Fajr *Salāt*. The Angels of the night witness it and the Angels of the day (as well). So when the servant prays the morning (*Salāt*) with the emergence of the dawn, it is affirmed for him twice. It is affirmed by the Angels of the night and the Angels of the day’.¹⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرِو عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الصُّبْحُ هُوَ الَّذِي إِذَا رَأَيْتَهُ مُعْتَرِضاً كَأَنَّهُ بَيَاضٌ سُورَى .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The morning, it is which, when you see it horizontally, it is as if it is a white edge’.¹⁴¹

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The time for Al-Fajr is (from) where it begins until it brightens’.¹⁴²

¹³⁹ Al Kafi V 3 – The Book of Salāt CH 7 H 1

¹⁴⁰ Al Kafi V 3 – The Book of Salāt CH 7 H 2

¹⁴¹ Al Kafi V 3 – The Book of Salāt CH 7 H 3

¹⁴² Al Kafi V 3 – The Book of Salāt CH 7 H 4

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The time for Al-Fajr is when the dawn breaks up to when the morning brightens the sky, and it is not befitting for you to delay that deliberately, but it is a time (leeway) for the one who is busy, or forgets, or sleeps’.¹⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سَلْبِمَانَ بْنِ حَفْصِ الْمُرَوَزِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا انْتَصَفَ اللَّيْلُ ظَهَرَ بَيَاضٌ فِي وَسْطِ السَّمَاءِ شِبْهُ عَمُودٍ مِنْ حَدِيدٍ تُضِيءُ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً تَمَّ يَذْهَبُ وَ يُظْلِمُ فَإِذَا بَقِيَ ثُلُثُ اللَّيْلِ ظَهَرَ بَيَاضٌ مِنْ قِبَلِ الْمَشْرِقِ فَأَضَاءَتْ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً تَمَّ يَذْهَبُ وَ هُوَ وَقْتُ صَلَاةِ اللَّيْلِ تَمَّ يُظْلِمُ قَبْلَ الْفَجْرِ تَمَّ يَطْلُعُ الْفَجْرُ الصَّادِقُ مِنْ قِبَلِ الْمَشْرِقِ

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

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

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

He^{-asws} said: ‘And the one who intends to pray the night *Salāt* during midnight, so that is for him’.¹⁴⁴

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

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

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

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

‘I asked him^{-asws} about the *Salāt* by the night and the day, when neither the sun, nor the moon, nor the stars can be seen. He^{-asws} said: ‘Strive your view and deliberate your struggle for (finding) the Qiblah’.¹⁴⁵

¹⁴³ Al Kafi V 3 – The Book of Salāt CH 7 H 5

¹⁴⁴ Al Kafi V 3 – The Book of Salāt CH 7 H 6

¹⁴⁵ Al Kafi V 3 – The Book of Salāt CH 8 H 1

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

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'A man from our companions said to him^{-asws}, 'Sometimes the time is doubtful upon us during the cloudy day. So he^{-asws} said: 'Do you know these birds which are with you at Al-Iraq, called the rooster?' I said, 'Yes'. He^{-asws} said: 'When it raises its voice and is responded to, so the sun has (started to) decline', or said: 'So pray it'.¹⁴⁶

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you pray *Salāt* and you are upon other than the Qiblah, and it becomes clear to you that you have prayed upon other than the Qiblah, and you are within the time, so repeat. But if the time is lost, so do not repeat'.¹⁴⁷

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

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

(It has been narrated) from Abu Ja'far^{-asws} regarding a man who prayed the morning *Salāt* at night, the moon (light) having deceived him from that, and he slept until the emergence of the sun. So he was informed that he had prayed at night'. He^{-asws} said: 'He should repeat his *Salāt*'.¹⁴⁸

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

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

'I said to Abu Abdullah^{-asws}, 'I am a man who is a Muezzin (a caller to the *Salāt*). So whenever it was the cloudy day, I do not recognise the time'. So he^{-asws} said: 'When the rooster crows with three voices consecutively, so the sun has (started to) decline, and the time for the *Salāt* has entered'.¹⁴⁹

¹⁴⁶ Al Kafi V 3 – The Book of Salāt CH 8 H 2

¹⁴⁷ Al Kafi V 3 – The Book of Salāt CH 8 H 3

¹⁴⁸ Al Kafi V 3 – The Book of Salāt CH 8 H 4

¹⁴⁹ Al Kafi V 3 – The Book of Salāt CH 8 H 5

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one prays *Salāt* during other than a (correct) timing, so there is no *Salāt* for him'.¹⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) يُجْزَى التَّحْرِي أَبَدًا إِذَا لَمْ يُعْلَمَ أَيْنَ وَجْهَ الْقِبْلَةِ .

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

'Abu Ja'far^{-asws} said: 'The investigation would always suffice when one does not know the direction of the Qiblah'.¹⁵¹

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي رَجُلٍ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ فَيَعْلَمُ وَ هُوَ فِي الصَّلَاةِ قَبْلَ أَنْ يَفْرَغَ مِنْ صَلَاتِهِ قَالَ إِنْ كَانَ مُتَوَجِّهًا فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلْيُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ سَاعَةً يَعْلَمُ وَ إِنْ كَانَ مُتَوَجِّهًا إِلَى دُبُرِ الْقِبْلَةِ فَلْيَقْطَعْ الصَّلَاةَ ثُمَّ يُحَوِّلْ وَجْهَهُ إِلَى الْقِبْلَةِ ثُمَّ يَفْتَتِحِ الصَّلَاةَ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said regarding a man who prays *Salāt* upon other than the Qibah. So he comes to know while he is during the *Salāt*, before he is free from his *Salāt*, said: 'If he was facing towards what is between the east and the west, so let him turn his face towards the Qiblah the moment he comes to know; and if he was facing towards the back of the Qiblah, so let him cut off the *Salāt*, then turn his face towards the Qiblah, then open (begin again) the *Salāt*'.¹⁵²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الرَّجُلُ يَكُونُ فِي قَفْرٍ مِنَ الْأَرْضِ فِي يَوْمٍ غَيْمٍ فَيُصَلِّي لِعَيْرِ الْقِبْلَةِ ثُمَّ يُصَحِّي فَيَعْلَمُ أَنَّهُ صَلَّى لِعَيْرِ الْقِبْلَةِ كَيْفَ يَصْنَعُ قَالَ إِنْ كَانَ فِي وَقْتٍ فَلْيُعِدْ صَلَاتَهُ وَ إِنْ كَانَ مَضَى الْوَقْتُ فَحَسْبُهُ اجْتِهَادُهُ .

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

'I said to Abu Abdullah^{-asws}, 'The man happens to be in a wilderness from the earth during a cloudy day, so he prays *Salāt* towards other than the Qiblah. Then (the clouds) clear, so he comes to know that he had prayed to other than the Qiblah. How should he deal with it?' He^{-asws} said: 'If he was within the time, so let him repeat his *Salāt*, but if the time had passed, so his striving (to locate the Qiblah) would suffice him'.¹⁵³

¹⁵⁰ Al Kafi V 3 – The Book of Salāt CH 8 H 6

¹⁵¹ Al Kafi V 3 – The Book of Salāt CH 8 H 7

¹⁵² Al Kafi V 3 – The Book of Salāt CH 8 H 8

¹⁵³ Al Kafi V 3 – The Book of Salāt CH 8 H 9

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

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

'I asked Abu Ja'far^{-asws} about a Qiblah of the one confused. So he^{-asws} said: 'He can pray *Salāt* wherever he so desires to (in any direction)'.¹⁵⁴

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you are praying *Salāt* and you see that you are within the time, and the time has not entered yet, then the time does enter while you are during the *Salāt*, so it would have sufficed you'.¹⁵⁵

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

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws}, 'Did Rasool-Allah^{-saww} used to pray *Salāt* (facing) towards Bayt Al-Maqdis?' He^{-asws} said: 'Yes'. So I said, 'Did he^{-saww} make the Kabah to be behind his^{-saww} back?' So he^{-asws} said: 'As for when he^{-saww} was in Makkah, so no, and as for when he^{-saww} had emigrated to Al-Medina, so yes, until he^{-saww} turned towards the Kabah (permanently)'.¹⁵⁶

باب الْجَمْعِ بَيْنَ الصَّلَاتَيْنِ

Chapter 9 – The gathering of the two *Salāts*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ صَلَّى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِالنَّاسِ الظُّهْرَ وَالْعَصْرَ حِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْأَخْرَةَ قَبْلَ سُقُوطِ الشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِتَبْسِيعِ الْوَقْتِ عَلَى أُمَّتِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} prayed *Salāt* with the people, Al-Zohr and Al-Asr when the sun (started its) decline, in a *Jam'at*, from without a reason; and he^{-saww} prayed with them Al-Maghrib and Al-Isha

¹⁵⁴ Al Kafi V 3 – The Book of *Salāt* CH 8 H 10

¹⁵⁵ Al Kafi V 3 – The Book of *Salāt* CH 8 H 11

¹⁵⁶ Al Kafi V 3 – The Book of *Salāt* CH 8 H 12

the last before the fall of the twilight, from without a reason, in a *Jam'at*. And rather, Rasool-Allah-saww did it in order to expand the timing upon his-saww community'.¹⁵⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ شَهِدْتُ الْمَغْرِبَ لَيْلَةً مَطِيرَةً فِي مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَجِئْتُ كَأَنَّ قَرِيبًا مِنَ الشَّفَقِ نَادُوا وَأَقَامُوا الصَّلَاةَ فَصَلَّوْا الْمَغْرِبَ ثُمَّ أَهْلَوْا بِالنَّاسِ حَتَّى صَلَّوْا رَكْعَتَيْنِ ثُمَّ قَامَ الْمُنَادِي فِي مَكَانِهِ فِي الْمَسْجِدِ فَأَقَامَ الصَّلَاةَ فَصَلَّوْا الْعِشَاءَ ثُمَّ انصَرَفَ النَّاسُ إِلَى مَنَازِلِهِمْ

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

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

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

So, I asked Abu Abdullah-asws about that. So, he-asws said: 'Yes. Rasool-Allah-saww had performed (like) this'.¹⁵⁸

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

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

(It has been narrated) from Abu Al-Hassan-asws, said, 'I heard him-asws saying: 'When you gather between the two *Salāts*, so do not perform Optional *Salāts* between the two'.¹⁵⁹

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

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

'I heard Abu Al-Hassan-asws saying: 'The gathering between the two *Salāt* is when there does not happen to be Optional *Salāts* between the two. So when there were Optional *Salāts* between the two, so do not gather'.¹⁶⁰

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

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

¹⁵⁷ Al Kafi V 3 – The Book of Salāt CH 9 H 1

¹⁵⁸ Al Kafi V 3 – The Book of Salāt CH 9 H 2

¹⁵⁹ Al Kafi V 3 – The Book of Salāt CH 9 H 3

¹⁶⁰ Al Kafi V 3 – The Book of Salāt CH 9 H 4

'Abu Abdullah^{-asws} prayed with us Al-Zohr and Al-Asr *Salāt* during the (start of the) decline of the sun, with one Azan and two Iqamas, and said: 'I^{-asws} am upon a need, so pray Optional *Salāts*'.¹⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبَّاسِ النَّاقِدِ قَالَ تَفَرَّقَ مَا كَانَ فِي يَدِي وَ تَفَرَّقَ عَنِّي حُرْفَائِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَقَالَ لِي اجْمَعْ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ تَرَى مَا تُحِبُّ .

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

'There has separated from me what was in my hands (belongings) and there have separated my business associates from me. So I complained of that to Abu Muhammad^{-asws}, and he^{-asws} said to me: 'Gather between the two *Salāts*, Al-Zohr and Al-Asr. You shall see what you love'.¹⁶²

باب الصَّلَاةِ الَّتِي تُصَلَّى فِي كُلِّ وَقْتٍ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ هَاشِمِ أَبِي سَعِيدِ الْمُكَارِيِّ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خَمْسُ صَلَوَاتٍ تُصَلِّيهِنَّ فِي كُلِّ وَقْتٍ صَلَاةُ الْكُسُوفِ وَالصَّلَاةُ عَلَى الْمَيِّتِ وَ صَلَاةُ الْإِحْرَامِ وَالصَّلَاةُ الَّتِي تَفُوتُ وَ صَلَاةُ الطَّوَافِ مِنَ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ بَعْدَ الْعَصْرِ إِلَى اللَّيْلِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Five *Salāts*, you can pray these during every time – The *Salāt* for the eclipse, and the *Salāt* upon the deceased, and *Salāt* of (wearing) *Al-Ihraam*, and the *Salāt* which is missed out, and *Salāt* of the *Tawaaf* – from the dawn to the emergence of the sun, and after Al-Asr up to the night'.¹⁶³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ خَمْسُ صَلَوَاتٍ لَا تُنْزَلُ عَلَى كُلِّ حَالٍ إِذَا طُفَّتْ بِالْبَيْتِ وَ إِذَا أَرَدْتَ أَنْ تُحْرِمَ وَ صَلَاةُ الْكُسُوفِ وَ إِذَا نَسِيتَ فَصَلِّ إِذَا ذَكَرْتَ وَ صَلَاةُ الْجَنَازَةِ .

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

'I heard Abu Abdullah^{-asws} saying: 'Five *Salāts* you cannot neglect upon every state – When you perform *Tawaaf* of the House (Kabah), and when you intend to wear the *Ihraam*, and *Salāt* of the eclipse, and when you forget so you pray when you remember, and *Salāt* of the funeral'.¹⁶⁴

¹⁶¹ Al Kafi V 3 – The Book of *Salāt* CH 9 H 5

¹⁶² Al Kafi V 3 – The Book of *Salāt* CH 9 H 6

¹⁶³ Al Kafi V 3 – The Book of *Salāt* CH 10 H 1

¹⁶⁴ Al Kafi V 3 – The Book of *Salāt* CH 10 H 2

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ أَرْبَعُ صَلَوَاتٍ يُصَلِّيَنَّ الرَّجُلُ فِي كُلِّ سَاعَةٍ صَلَاةٌ فَاتَتْكَ فَمَتَى مَا ذَكَرْتَهَا أَدَيْتَهَا وَ صَلَاةٌ رَكْعَتَيِ الطَّوَّافِ الْفَرِيضَةِ وَ صَلَاةُ الْكُسُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ هُوَ لَاءُ تُصَلِّيَنَّ فِي السَّاعَاتِ كُلِّهَا .

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

(It has been narrated) from Abu Ja'far^{asws} Four *Salāts*, the man should pray these during every timing – A *Salāt* which is missed out, so whenever you remember it, fulfil it; and a *Salāt* of two *Rak'at* for the *Tawaaf* is an Obligation; and *Salāt* of the eclipse; and the *Salāt* upon the deceased. You can pray these during all of the timings'.¹⁶⁵

بَابِ النَّطْوَعِ فِي وَقْتِ الْفَرِيضَةِ وَ السَّاعَاتِ الَّتِي لَا يُصَلَّى فِيهَا

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَلِيٍّ بْنِ مَهْرَبَارٍ عَنْ فَصَّالَةَ بْنِ أَبِي ثَوْبٍ عَنْ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ قَالَ لِي أ تَدْرِي لِمَ جُعِلَ الذَّرَاعُ وَ الذَّرَاعَانِ قَالَ قُلْتُ لِمَ قَالَ لِمَكَانِ الْفَرِيضَةِ لَكَ أَنْ تَتَنَقَّلَ مِنْ زَوَالِ الشَّمْسِ إِلَى أَنْ يَبْلُغَ ذِرَاعًا فَإِذَا بَلَغَ ذِرَاعًا بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكَتِ النَّافِلَةَ .

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

'He^{asws} said to me: 'Do you know why a cubit and two cubits have been made to be?' I said, 'Why?' He^{asws} said: 'In place of the Obligatory (*Salāt*). It is for you that you can pray Optional (*Salāts*) from the (start of the) decline of the sun up it (the shadow) reaching one cubit. So when it reaches to one cubit, begin with the Obligatory and leave the Optional'.¹⁶⁶

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

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

'I asked Abu Abdullah^{asws} about the time in which it is not befitting for me that I pray the Optional *Salāts* when the midday comes. He^{asws} said: 'One cubit to its like (of the shadow)'.¹⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَ قَدْ صَلَّى أَهْلُهُ أ يَبْتَدِي بِالْمَكْتُوبَةِ أَوْ يَنْطَوِّعُ فَقَالَ إِنْ كَانَ فِي وَقْتِ حَسَنِ فَلَا بَأْسَ بِالنَّطْوَعِ قَبْلَ الْفَرِيضَةِ وَ إِنْ كَانَ خَافَ الْفَوْتَ مِنْ أَجْلِ مَا مَضَى مِنَ الْوَقْتِ فَلْيَبْدَأْ بِالْفَرِيضَةِ وَ هُوَ حَقُّ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَنْطَوِّعْ بِمَا شَاءَ

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

'I asked him^{asws} about the man who comes over to the Masjid and its inhabitants have already prayed *Salāt*. Should he begin with the Prescribed *Salāt* or Optional?' So he

¹⁶⁵ Al Kafi V 3 – The Book of *Salāt* CH 10 H 3

¹⁶⁶ Al Kafi V 3 – The Book of *Salāt* CH 11 H 1

¹⁶⁷ Al Kafi V 3 – The Book of *Salāt* CH 11 H 2

asws said: 'If he was within good timing, so there is no problem with the Optional before the Obligatory; and if he was fearing the missing out due to the passing of the time, so let him begin with the Obligatory, and it is a Right of Allah^{-azwj} Mighty and Majestic. Then let him pray Optional with whatever he so desires to.

أَلَا هُوَ مُوسَعٌ أَنْ يُصَلِّيَ الْإِنْسَانُ فِي أَوَّلِ نَحْوِهَا وَفَتِ الْفَرِيضَةَ النَّوَافِلَ إِلَّا أَنْ يَخَافَ فَوْتِ الْفَرِيضَةِ وَالْفَضْلُ إِذَا صَلَّى الْإِنْسَانُ وَحْدَهُ أَنْ يَبْدَأَ بِالْفَرِيضَةِ إِذَا دَخَلَ وَقَتْهَا لِيَكُونَ فَضْلُ أَوَّلِ الْوَقْتِ لِلْفَرِيضَةِ وَ لَيْسَ بِمَحْظُورٍ عَلَيْهِ أَنْ يُصَلِّيَ النَّوَافِلَ مِنْ أَوَّلِ الْوَقْتِ إِلَى قَرِيبٍ مِنْ آخِرِ الْوَقْتِ .

Indeed! The person is with leeway to pray the Optional during the beginning of the time of the Obligatory (*Salāt*) entering, unless he fears losing the Obligatory; and the superior is when the person prays alone, is that he should begin with the Obligatory, when its time enters in order for the merit of the beginning of the time to be for the Obligatory. And it is not forbidden upon him that he prays the Optional *Salāt* from the beginning of the time up to near to the end of the time'.¹⁶⁸

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

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

'I said, 'Can I pray an Optional *Salāt* during the time of an Obligatory (*Salāt*)?' He^{-asws} said: 'Yes, during the beginning of the time, when he was with a prayer-leader, following him. So when you were alone, so begin with the Prescribed (*Salāt*)'.¹⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ أَتَنَفَّلُ أَوْ أَبْدَأُ بِالْفَرِيضَةِ فَقَالَ إِنَّ الْفَضْلَ أَنْ تَبْدَأَ بِالْفَرِيضَةِ وَ إِنَّمَا أُجْرَتِ الطُّهْرُ ذِرَاعًا مِنْ عِنْدِ الزُّوَالِ مِنْ أَجْلِ صَلَاةِ الْأَوَّابِينَ .

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

'I said to Abu Abdullah^{-asws}, 'When the time for the Obligatory (*Salāt*) enters, shall I pray the Optional or begin with the Obligatory?' So he^{-asws} said: 'It is preferred that you begin with the Obligatory, and rather delay Al-Zohr from the midday due to the reason of a *Salāt* of the repentants'.¹⁷⁰

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

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

¹⁶⁸ Al Kafi V 3 – The Book of Salāt CH 11 H 3

¹⁶⁹ Al Kafi V 3 – The Book of Salāt CH 11 H 4

¹⁷⁰ Al Kafi V 3 – The Book of Salāt CH 11 H 5

'I said to Abu Abdullah^{-asws}, 'When the time for the Obligatory (*Salāt*) enters, shall I pray the Optional *Salāt* or begin with the Obligatory?' He^{-asws} said 'It is preferred that you begin with the Obligatory'.¹⁷¹

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

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

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

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

The meaning of this is that it is neither a time for an Obligatory *Salāt* nor a Sunnah, because all of the timings were clarified by Rasool-Allah^{-saww}. So as for 'القضاء' the lapse, so it is a القضاء for the Obligatory (*Salāts* missed out), and bringing forward the Optional and delaying it, there is not problem'.¹⁷² (This is a comment)

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

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

'A man said to Abu Abdullah^{-asws}, 'The Hadeeth which is reported from Abu Ja'far^{-asws} that the sun emerges from between the two horns of the Satan^{-la}'. He^{-asws} said: 'Yes. Iblees^{-la} takes a throne between the sky and the earth. So when the sun emerges and the people perform *Sajdah* during that time, Iblees^{-la} says to his^{-la} devils, 'The children of Adam^{-as} are praying to me^{-la}'.¹⁷³

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

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

'I said to Abu Al-Hassan^{-asws} the 2nd, 'I happen to be in the market, so I recognise the time, and it is straitening upon me if I were to enter (the marketplace) and pray *Salāt*'. He^{-asws} said: 'The Satan^{-la} approaches the sun during three states – At sunrise, and at

¹⁷¹ Al Kafi V 3 – The Book of Salāt CH 11 H 6

¹⁷² Al Kafi V 3 – The Book of Salāt CH 11 H 7

¹⁷³ Al Kafi V 3 – The Book of Salāt CH 11 H 8

midday, and at sunset. So pray *Salāt* after the midday, for the Satan^{-la} intends that he makes you fall upon a limit which would cut you off from the ones besides him^{-la}.¹⁷⁴

بَاب مَنْ نَامَ عَنِ الصَّلَاةِ أَوْ سَهَا عَنْهَا

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

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

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

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا نَسِيتَ صَلَاةً أَوْ صَلَّيْتَهَا بِغَيْرِ وُضوءٍ وَ كَانَ عَلَيْكَ قَضَاءُ صَلَوَاتٍ فَايْذَأْ بِأُولَئِهَا فَأَذِّنْ لَهَا وَ أَقِمْ ثُمَّ صَلِّهَا ثُمَّ صَلِّ مَا بَعْدَهَا بِإِقَامَةٍ إِقَامَةٍ لِكُلِّ صَلَاةٍ

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

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

وَ قَالَ إِذْ نَسِيتَ الظُّهْرَ حَتَّى صَلَّيْتَ العَصْرَ فَذَكَرْتَهَا وَ أَنْتَ فِي الصَّلَاةِ أَوْ بَعْدَ فَرَاعِكَ فَانُوهَا الأُولَى ثُمَّ صَلِّ العَصْرَ فَإِنَّمَا هِيَ أَرْبَعٌ مَكَانَ أَرْبَعٍ فَإِنُ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الأُولَى وَ أَنْتَ فِي صَلَاةِ العَصْرِ وَ قَدْ صَلَّيْتَ مِنْهَا رَكْعَتَيْنِ فَانُوهَا الأُولَى ثُمَّ صَلِّ الرُّكْعَتَيْنِ البَاقِيَتَيْنِ وَ قُمْ فَصَلِّ العَصْرَ

And he^{asws} said: 'If you forget Al-Zohr until you have prayed Al-Asr, so you remember it while you are in the *Salāt*, or your being free from it, so intend it first, then pray Al-Asr, for rather it is four (*Rak'at*) in place of four (*Rak'at*). So if you remember that you did not pray the first one and you are in *Salāt* Al-Asr, and you have already prayed two *Rak'at* from it, so intend it as the first one, then pray the two remaining *Rak'at*, and stand and pray Al-Asr.

وَ إِن كُنْتَ قَدْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ العَصْرَ حَتَّى دَخَلَ وَقْتُ المَغْرِبِ وَ لَمْ تَخَفْ فَوْتَهَا فَصَلِّ العَصْرَ ثُمَّ صَلِّ المَغْرِبَ وَ إِن كُنْتَ قَدْ صَلَّيْتَ المَغْرِبَ فَقُمْ فَصَلِّ العَصْرَ وَ إِن كُنْتَ قَدْ صَلَّيْتَ مِنَ المَغْرِبِ رَكْعَتَيْنِ ثُمَّ ذَكَرْتَ العَصْرَ فَانُوهَا العَصْرَ ثُمَّ قُمْ فَأَيِّمَهَا رَكْعَتَيْنِ ثُمَّ سَلِّمْ ثُمَّ تُصَلِّ المَغْرِبَ

And if (you) remember that you did not pray Al-Asr until the time for Al-Maghrib enters, and you do not fear missing it, so pray Al-Asr, then pray Al-Maghrib. And if you had already prayed Al-Maghrib, so stand and pray Al-Asr. And if you had already prayed

¹⁷⁴ Al Kafi V 3 – The Book of Salāt CH 11 H 9

two *Rak'at* from Al-Maghrib, then you remember Al-Asr, so intend it as Al-Asr, then stand and complete it with two *Rak'at*, then greet (*Salām*), then pray Al-Maghrib.

فَإِنْ كُنْتَ قَدْ صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ وَ نَسِيتَ الْمَغْرِبَ فَقُمْ فَصَلِّ الْمَغْرِبَ وَ إِنْ كُنْتَ ذَكَرْتَهَا وَ قَدْ صَلَّيْتَ مِنَ الْعِشَاءِ الْآخِرَةَ رَكَعَتَيْنِ أَوْ قُمْتَ فِي الثَّلَاثَةِ فَأَنَوِّهَا الْمَغْرِبَ ثُمَّ سَلِّمْ ثُمَّ قُمْ فَصَلِّ الْعِشَاءَ الْآخِرَةَ

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

وَ إِنْ كُنْتَ قَدْ نَسِيتَ الْعِشَاءَ الْآخِرَةَ حَتَّى صَلَّيْتَ الْفَجْرَ فَصَلِّ الْعِشَاءَ الْآخِرَةَ وَ إِنْ كُنْتَ ذَكَرْتَهَا وَ أَنْتَ فِي رَكَعَةِ الْأُولَى أَوْ فِي الثَّانِيَةِ مِنَ الْعِدَاةِ فَأَنَوِّهَا الْعِشَاءَ ثُمَّ قُمْ فَصَلِّ الْعِدَاةَ وَ أَدِّنْ وَ أَمِّمْ

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

وَ إِنْ كَانَتِ الْمَغْرِبُ وَ الْعِشَاءُ الْآخِرَةُ قَدْ فَاتَتْكَ جَمِيعاً فَأَبْدَأْ بِهِمَا قَبْلَ أَنْ تُصَلِّيَ الْعِدَاةَ أَيْدَاً بِالْمَغْرِبِ ثُمَّ الْعِشَاءَ الْآخِرَةَ فَإِنْ خَشِيتَ أَنْ تُفَوِّتَكَ الْعِدَاةُ إِنْ بَدَأْتَ بِهِمَا فَأَبْدَأْ بِالْمَغْرِبِ ثُمَّ بِالْعِدَاةِ ثُمَّ صَلِّ الْعِشَاءَ فَإِنْ خَشِيتَ أَنْ تُفَوِّتَكَ الْعِدَاةُ إِنْ بَدَأْتَ بِالْمَغْرِبِ فَصَلِّ الْعِدَاةَ ثُمَّ صَلِّ الْمَغْرِبَ وَ الْعِشَاءَ أَيْدَاً بِأُولَئِهِمَا لِأَنَّهُمَا جَمِيعاً فَصَلِّ أَيْدَاً فَلَا تُصَلِّهِمَا إِلَّا بَعْدَ شُعَاعِ الشَّمْسِ

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

قَالَ قُلْتُ لِمَ ذَلِكَ قَالَ لِأَنَّكَ لَسْتَ تَخَافُ فَوْتَهَا .

He (the narrator) said, 'I said, 'Why is that so?' He^{-asws} said: 'Because you are not fearing it being missed out on'.¹⁷⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى دَخَلَ وَقَفْتُ الْعَصْرَ قَالَ يَبْدَأُ بِالظُّهْرِ وَ كَذَلِكَ الصَّلَوَاتُ تَبْدَأُ بِالَّتِي نَسِيتَ إِلَّا أَنْ تَخَافَ أَنْ يَخْرُجَ وَقْتُ الصَّلَاةِ فَتَبْدَأُ بِالَّتِي أَنْتَ فِي وَقْتِهَا ثُمَّ تُصَلِّيَ الَّتِي نَسِيتَ .

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

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

¹⁷⁵ Al Kafi V 3 – The Book of Salāt CH 12 H 1

should begin with that which you are within its timing, then pray that which you forgot'.¹⁷⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدْبَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنْ رَجُلٍ صَلَّى بِغَيْرِ طَهْوَرٍ أَوْ نَسِيَ صَلَوَاتٍ لَمْ يُصَلِّهَا أَوْ نَامَ عَنْهَا فَقَالَ يُفْضِيهَا إِذَا ذَكَرَهَا فِي أَيِّ سَاعَةٍ ذَكَرَهَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَإِذَا دَخَلَ وَقُتِ الصَّلَاةُ وَ لَمْ يَتِمَّ مَا قَدْ فَاتَهُ فَلْيُفِضْ مَا لَمْ يَتَخَوَّفْ أَنْ يَذْهَبَ وَقُتِ هَذِهِ الصَّلَاةُ الَّتِي قَدْ حَضَرَتْ وَ هَذِهِ أَحَقُّ بِوَقْتِهَا فَلْيُصَلِّهَا فَإِذَا قُضِيَ مَا فَاتَهُ مِمَّا قَدْ مَضَى وَ لَا يَتَطَوَّعُ بِرُكْعَةٍ حَتَّى يَفْضِيَ الْفَرِيضَةَ كُلَّهَا .

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

(It has been narrated) from Abu Ja'far^{asws} having been asked about a man who prayed *Salāt* without cleanliness, or forgot a *Salāt*, not having prayed it, or slept during its (time). So he^{asws} said: 'He should fulfil it when he remembers it, whichever time he remembers it, be it from the night or day. So when the time for the (current) *Salāt* enters and he has not completed what he had missed out on, so let him fulfil what he is not fearing the departure of this present *Salāt*, and it is more deserving with its timing. Therefore, let him fulfil this. So when he has fulfilled it, so let him pray what had been missed out on from what has passed, and he should not perform an Optional (*Salāt*) by (even) on *Rak'at*, until he has fulfilled the Obligatory ones, all of them'.¹⁷⁷

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

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'So when a *Salāt* is missed out by you and you remember it during another time, so if you know that if you were to pray that which is missed out, you would still be within the time, so begin by that which was missed out by you, for Allah^{azwj} Mighty and Majestic is Saying **[20:14] and establish the Prayer for My Remembrance**. And if you were to know that if you were to pray that which was missed out by you, the one after it would be missed out by you, so begin by which you are within its timing. So pray it, then establish the other one'.¹⁷⁸

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

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

'I asked Abu Abdullah^{asws} about a man who forgot a *Salāt* until the time for another *Salāt* entered. So he^{asws} said: 'When he forgets the *Salāt*, or sleeps over it, he should

¹⁷⁶ Al Kafi V 3 – The Book of Salāt CH 12 H 2

¹⁷⁷ Al Kafi V 3 – The Book of Salāt CH 12 H 3

¹⁷⁸ Al Kafi V 3 – The Book of Salāt CH 12 H 4

pray when he remembers it. So when he remembers it, and he is during a *Salāt*, he should begin by that which he forgot. And if he were to remember it with a prayer leader during Al-Maghrib *Salāt*, he should complete it by one *Rak'at*, then pray Al-Maghrib, then pray Al-Isha after it. And if he had already prayed Al-Isha alone, so he had prayed two *Rak'at* from it, then remembers that he had forgotten Al-Maghrib, she should complete it with one *Rak'at*, so Al-Maghrib *Salāt* would happen to be of three *Rak'at*. Then he should pray Al-Isha after that'.¹⁷⁹

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

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

(It has been narrated) from Abu Al-Hassan^{-asws}, said, 'I asked him^{-asws} about a man who forgot Al-Zohr until the sun set, and he had prayed Al-Asr. So he^{-asws} said: 'Abu Ja'far^{-asws}', or said: 'My^{-asws} father^{-asws} was saying that if you are able to pray it before missing out on Al-Maghrib, begin with it, or else pray Al-Maghrib, then pray it (Al-Zohr)'.¹⁸⁰

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

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

'I asked Abu Abdullah^{-asws} about a man leading a group in Al-Asr *Salāt*, so he remembers while he is praying that he had not prayed the former *Salāt*. He^{-asws} said: 'So let him make it to be the former which had been missed out, and let him resume after Al-Asr *Salāt*, and the people proceeded with their *Salāts*'.¹⁸¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ تَبَارَكَ اسْمُهُ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا قَالَ يَعْني مَعْرُوضًا وَ لَيْسَ يَعْني وَقْتُ فُوتِهَا إِذَا جَازَ ذَلِكَ الْوَقْتُ ثُمَّ صَلَّاهَا لَمْ تَكُنْ صَلَاتُهُ هَذِهِ مُؤَدَّاةً وَ لَوْ كَانَ ذَلِكَ لَهَلْكَ سُلَيْمَانُ بْنُ دَاوُدَ (عَلَيْهِ السَّلَام) حِينَ صَلَّاهَا لِغَيْرِ وَقْتِهَا وَ لَكِنَّهُ مَنَى مَا ذَكَرَهَا صَلَّاهَا

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

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

¹⁷⁹ Al Kafi V 3 – The Book of Salāt CH 12 H 5

¹⁸⁰ Al Kafi V 3 – The Book of Salāt CH 12 H 6

¹⁸¹ Al Kafi V 3 – The Book of Salāt CH 12 H 7

قَالَ ثُمَّ قَالَ وَ مَتَى اسْتَبَقَنْتَ أَوْ شَكَّكَتَ فِي وَفْتِهَا أَنْكَ لَمْ تُصَلِّهَا أَوْ فِي وَفْتِ فَوَيْهَا أَنْكَ لَمْ تُصَلِّهَا صَلَّيْتَهَا فَإِنْ شَكَّكَتَ بَعْدَ مَا خَرَجَ وَفْتِ الْفَوْتِ فَقَدْ دَخَلَ حَائِلٌ فَلَا إِعَادَةَ عَلَيْكَ مِنْ شَكِّ حَتَّى تَسْتَبِينَ فَإِنْ اسْتَبَقَنْتَ فَعَلَيْكَ أَنْ تُصَلِّهَا فِي أَيِّ حَالٍ كُنْتَ .

He (the narrator) said, 'Then he^{-asws} said: 'When you are convinced or doubt with regards to its timing that you have not prayed it, or you are within a timing of it being missed out, that you did not pray it, pray it. So if you were to doubt after the expiry of the time of it being missed out on, so an obstacle has entered. Therefore there is no repeating upon you from a doubt until you are convinced. So if you are convinced, then upon you is that you pray it in whichever state you were'.¹⁸²

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding a man who slept through the Isha *Salāt*. So he did not arise until after midnight. He^{-asws} said: 'He should pray it and Fast till the morning'.¹⁸³

باب بِنَاءِ مَسْجِدِ النَّبِيِّ ص

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

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

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

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

فَأَمَرَ بِهِ فَرِيدَ فِيهِ وَ بِنَاهُ بِالسَّعِيدَةِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَرِيدَ فِيهِ فَقَالَ نَعَمْ فَأَمَرَ بِهِ فَرِيدَ فِيهِ وَ بَنَى جِدَارَهُ بِالْأُنْتَى وَ الذَّكْرُ ثُمَّ اسْتَدَّ عَلَيْهِمُ الْحَرُّ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَطَلَّلَ فَقَالَ نَعَمْ

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

¹⁸² Al Kafi V 3 – The Book of Salāt CH 12 H 10

¹⁸³ Al Kafi V 3 – The Book of Salāt CH 12 H 11

فَأَمَرَ بِهِ فَأَقِيمَتْ فِيهِ سَوَارٍ مِنْ جُدُوعِ النَّخْلِ ثُمَّ طُرِحَتْ عَلَيْهِ الْعَوَارِضُ وَالْأَخْصَفُ وَالْإِدْجُرُ فَعَاشُوا فِيهِ حَتَّى أَصَابَتْهُمْ الْأَمْطَارُ فَجَعَلَ الْمَسْجِدُ يَكْفُ عَلَيْهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَطِينَنَ فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا عَرِيشُ كَعَرِيشِ مُوسَى (عليه السلام)

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

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

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

وَ قَالَ السَّمِيطُ لِبِنْتِ لَبْنَةَ وَ السَّعِيدَةُ لِبِنْتِ وَ نِصْفُ وَ الذَّكْرُ وَ الْأُنْثَى لِبِنْتَانِ مُخَالَفَتَانِ .

And he^{-asws} said: 'Al-Sameyt, is a brick by brick, and Al-Saeeda is a brick and a half brick, and Al-Zakr Bil Unsa is building two opposite sides'.¹⁸⁴

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

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about [9:108] a **Masjid founded on piety**. He^{-asws} said: 'Masjid Quba'.¹⁸⁵

أَحْمَدُ بْنُ إِدْرِيسَ وَ عَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ قَالَ حَدَّثَنِي مُوسَى بْنُ أَكْبِيلٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) كَمْ كَانَ مَسْجِدُ رَسُولِ اللَّهِ (صلى الله عليه وآله) قَالَ كَانَ ثَلَاثَةَ آفَافٍ وَ سِتِّمِائَةَ ذِرَاعٍ تَكْسِيرًا .

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

'I said to Abu Abdullah^{-asws}, 'How much was (the size of) the Masjid of Rasool-Allah^{-saww}? He^{-asws} said: 'It was of three thousand and six hundred cubits squared'.¹⁸⁶

بَاب مَا يَسْتَنْبِرُ بِهِ الْمُصَلِّي مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ

¹⁸⁴ Al Kafi V 3 – The Book of Salāt CH 13 H 1

¹⁸⁵ Al Kafi V 3 – The Book of Salāt CH 13 H 2

¹⁸⁶ Al Kafi V 3 – The Book of Salāt CH 13 H 3

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

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to place the walking stick in front of him^{-saww} when he^{-saww} prayed *Salāt*'.¹⁸⁷

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The length of the saddle-bag of Rasool-Allah^{-saww} was of one cubit, and he^{-saww} used to place it in front of him^{-saww} when he^{-saww} prayed *Salāt* in order to veil him^{-saww} from the ones who would pass by in front of him^{-saww}'.¹⁸⁸

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

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

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

وَ فِي رِوَايَةِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ لَا كَلْبٌ وَ لَا جِمَارٌ وَ لَا امْرَأَةٌ وَ لَكِنْ اسْتَنْتَرُوا بِشَيْءٍ فَإِنْ كَانَ بَيْنَ يَدَيْكَ قَدْرُ ذِرَاعٍ رَافِعًا مِنَ الْأَرْضِ فَقَدْ اسْتَنْتَرْتَ .

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

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

قَالَ الْكَلْبِيُّ وَ الْفَضْلُ فِي هَذَا أَنْ تَسْتَنْتِرَ بِشَيْءٍ وَ تَضَعَ بَيْنَ يَدَيْكَ مَا تَنْقِي بِهِ مِنَ الْمَارِ فَإِنْ لَمْ تَفْعَلْ فَلَيْسَ بِهِ بَأْسٌ لِأَنَّ الَّذِي يُصَلِّي لَهُ الْمُصَلِّي أَقْرَبُ إِلَيْهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ وَ لَكِنْ ذَلِكَ أَدْبُ الصَّلَاةِ وَ تَوْفِيرُهَا .

¹⁸⁷ Al Kafi V 3 – The Book of Salāt CH 14 H 1

¹⁸⁸ Al Kafi V 3 – The Book of Salāt CH 14 H 2

Al-Kulayni and Al-Fazl said with regards to this, 'You should veil with something and place it in front of you what you can protect with from the passer by. But if you do not do so, there is no problem with it, because the one who is praying is closer to the One Prayed to than the one who is passing by in front of him, but that is for etiquette of the *Salāt* and its reverence'.¹⁸⁹

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

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

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

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

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

وَ هَذَا تَأْدِيبٌ مِنْهُ (عَلَيْهِ السَّلَام) لِأَنَّهُ تَرَكَ الْفَضْلَ .

And this is an education from him^{-asws}, not that he^{-asws} neglected the merit.¹⁹⁰

بَابُ الْمَرْأَةِ تُصَلِّي بِحَيْالِ الرَّجُلِ وَ الرَّجُلُ يُصَلِّي وَ الْمَرْأَةُ بِحَيْالِهِ

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

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the woman who prays *Salāt* to the side of the man, near to him. So he^{-asws} said: 'When there was a place between the two of them of one saddle-bag (cubit), so there is no problem'.¹⁹¹

¹⁸⁹ Al Kafi V 3 – The Book of *Salāt* CH 14 H 3

¹⁹⁰ Al Kafi V 3 – The Book of *Salāt* CH 14 H 4

¹⁹¹ Al Kafi V 3 – The Book of *Salāt* CH 15 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي وَ الْمَرْأَةُ بِجِذَاهُ يَمَنَةً أَوْ يَسْرَةً قَالَ لَا بَأْسَ بِهِ إِذَا كَانَتْ لَا تُصَلِّي .

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

(It has been narrated) from Abdul Rahman Bin Abu Abdullah^{-asws}, said, 'I asked Abu Abdullah^{-asws} about the man who is praying and the woman is by his right side, or left. He^{-asws} said: 'There is no problem with it when she was not praying *Salāt*'.¹⁹²

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the man and the woman both praying *Salāt* at one time, the woman being on the right of the man by his side. He^{-asws} said: 'No, unless if there happens to be one shibr (open palm's width) or one cubit between the two of them'.¹⁹³

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

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

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

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

He (the narrator) said, 'And I asked him^{-asws} about the man and the woman accompanying each other in the carriage, praying *Salāt* together. So he^{-asws} said: 'No, but the man should pray *Salāt* (first). So when he has prayed, the woman would pray *Salāt*'.¹⁹⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ الْقُمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي وَ بِجِذَالِهِ امْرَأَةٌ قَائِمَةٌ عَلَى فِرَاشِهَا جُنْبَتِهِ فَقَالَ إِنْ كَانَتْ قَاعِدَةً فَلَا يَضُرُّهُ وَ إِنْ كَانَتْ تُصَلِّي فَلَا .

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

¹⁹² Al Kafi V 3 – The Book of Salāt CH 15 H 2

¹⁹³ Al Kafi V 3 – The Book of Salāt CH 15 H 3

¹⁹⁴ Al Kafi V 3 – The Book of Salāt CH 15 H 4

'I asked Abu Abdullah^{-asws} about the man is praying *Salāt* and parallel to is his wife, standing upon her bed, by his side. So he^{-asws} said: 'If she was seated, so it would not harm him, and if she was praying *Salāt*, so no'.¹⁹⁵

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

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was praying *Salāt*, and Ayesha was sleeping sideways in front of him^{-saww}, and she was not praying *Salāt*'.¹⁹⁶

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

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

(It has been narrated) from Abu Abdullah^{-asws} regarding the man who is praying *Salāt* and the woman is praying *Salāt* parallel to him or to his side. So he^{-asws} said: 'If she was performing *Sajdah* along with his *Rukū*, so there is no problem'.¹⁹⁷

بَابُ الْخُشُوعِ فِي الصَّلَاةِ وَ كَرَاهِيَةِ الْعَبَثِ

Chapter 16 – The humbleness during the *Salāt* and abhorrence of the frivolities

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذَا قُمْتَ فِي الصَّلَاةِ فَعَلَيْكَ بِالْأَقْبَالِ عَلَى صَلَاتِكَ فَإِنَّمَا يُحْسَبُ لَكَ مِنْهَا مَا أَقْبَلْتَ عَلَيْهِ وَ لَا تَعَبَثْ فِيهَا بِبَيْدِكَ وَ لَا بِرَأْسِكَ وَ لَا بِلِحْيَتِكَ وَ لَا تُحَدِّثْ نَفْسَكَ وَ لَا تَتَنَاءَبْ وَ لَا تَتَمَطَّ وَ لَا تُكْفَرْ فَإِنَّمَا يَفْعَلُ ذَلِكَ الْمُجُوسُ وَ لَا تَلْتَمَّ وَ لَا تَحْتَفِرْ وَ لَا تَفْرَجْ كَمَا يَفْرَجُ الْبَعِيرُ وَ لَا تُفْعَ عَلَى قَدَمَيْكَ وَ لَا تُفْتَرَشْ ذِرَاعَيْكَ وَ لَا تُفْرِغْ أَصَابِعَكَ فَإِنَّ ذَلِكَ كُلَّهُ نُفْصَانٌ مِنَ الصَّلَاةِ

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

'Abu Ja'far^{-asws} said: 'When you stand regarding the *Salāt*, so upon you is to be with the devotion upon your *Salāt*, for it would be Reckoned for you from it, whatever you were devoted upon; and neither play around with your hands during it, nor with your head, nor with your beard, nor speak to yourself, nor yawn, nor stretch, nor fold hands, for rather it is the Magians who do that. And do not disguise yourself, nor keep feet wide apart like the camels, nor fall upon your feet, nor stretch out your arms, nor crack your fingers, for all of that is detrimental to the *Salāt*.

¹⁹⁵ Al Kafi V 3 – The Book of *Salāt* CH 15 H 5

¹⁹⁶ Al Kafi V 3 – The Book of *Salāt* CH 15 H 6

¹⁹⁷ Al Kafi V 3 – The Book of *Salāt* CH 15 H 7

وَلَا تَقُمْ إِلَى الصَّلَاةِ مُتَكَاسِلًا وَلَا مُتَنَاعِسًا وَلَا مُتَنَاقِلًا فَإِنَّهَا مِنْ جَلَالِ النِّفَاقِ فَإِنَّ اللَّهَ سُبْحَانَهُ نَهَى الْمُؤْمِنِينَ أَنْ يَقُومُوا إِلَى الصَّلَاةِ وَهُمْ سُكَارَى يَعْنِي سُكْرَ النَّوْمِ وَقَالَ لِلْمُنَافِقِينَ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا .

And neither stand to the *Salāt* sluggishly, nor in a slumber, nor heavy, for these are from the traits of the hypocrisy. Thus, Allah-^{azwj}, Glorious is He-^{azwj}, Forbade the Believers that they should be standing to the *Salāt* and they are intoxicated – Meaning the intoxication of the sleep, and Said for the hypocrites **[4:142] and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and (they – the hypocrites) do not remember Allah except for a little**.¹⁹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْفَارِسِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ كَرِهَ لَكُمْ أَيْتُهَا الْأُمَّةُ أَرْبَعًا وَعِشْرِينَ خَصْلَةً وَنَهَاكُمْ عَنْهَا كَرِهَ لَكُمْ الْعَبَثَ فِي الصَّلَاةِ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Hassan Al Farsy, from the one who narrated it,

(It has been narrated) from Abu Abdullah-^{asws} that ‘Rasool-Allah-^{saww} said: ‘Allah-^{azwj} Dislikes for you, O community, twenty four characteristics, and Forbidden you from it. He-^{azwj} Dislikes for you the frivolities (playfulness) during the *Salāt*’.¹⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتَ دَخَلْتَ فِي صَلَاتِكَ فَعَلَيْكَ بِالنُّخْشَعِ وَالْإِقْبَالِ عَلَى صَلَاتِكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ .

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

(It has been narrated) from Abu Abdullah-^{asws} having said: ‘Whenever you enter into your *Salāt*, so upon you is to be with the humbleness and the devotion upon your *Salāt*, for Allah-^{azwj} Mighty and Majestic is Saying **[23:2] Who are humble in their Prayers**’.²⁰⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَابْنِ دَاوُدَ جَمِيعًا عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي جَهْمَةَ عَنْ جَهْمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَام) يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ سَاقُ شَجَرَةٍ لَا يَتَحَرَّكُ مِنْهُ شَيْءٌ إِلَّا مَا حَرَّكَهُ الرِّيحُ مِنْهُ .

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Ali Bin Abu Jahmat, from Jaham Bin Humejd,

(It has been narrated) from Abu Abdullah-^{asws} having said: ‘My-^{asws} father-^{asws} was saying: ‘It was so that whenever Ali-^{asws} Bin Al-Husayn-^{asws} stood regarding the *Salāt*, he-^{asws} was as if like the trunk of a tree; nothing from him moved except what the breeze moved from him-^{asws}’.²⁰¹

¹⁹⁸ Al Kafi V 3 – The Book of Salāt CH 16 H 1

¹⁹⁹ Al Kafi V 3 – The Book of Salāt CH 16 H 2

²⁰⁰ Al Kafi V 3 – The Book of Salāt CH 16 H 3

²⁰¹ Al Kafi V 3 – The Book of Salāt CH 16 H 4

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) إِذَا قَامَ فِي الصَّلَاةِ تَغَيَّرَ لَوْنُهُ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفُضَ عَرَفًا .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It was that whenever Ali^{-asws} Bin Al-Husayn^{-asws}, stood regarding the *Salāt*, his^{-asws} colour changed. So when he^{-asws} performed *Sajdah*, did not raise his^{-asws} head until he^{-asws} perspired profusely'.²⁰²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ عَنْ حَرِيزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ بِوَجْهِكَ فَلَا تُقَلِّبْ وَجْهَكَ عَنِ الْقِبْلَةِ فَتَقْسُدَ صَلَاتَكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ (صلى الله عليه وآله) فِي الْفَرِيضَةِ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجُوهَكُمْ شَطْرَهُ وَ اخْشَعْ بَبْصَرَكَ وَ لَا تَرْفَعْهُ إِلَى السَّمَاءِ وَ لِيَكُنْ جِدَاءً وَجْهَكَ فِي مَوْضِعِ سُجُودِكَ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Whenever you turn towards the Qiblah with your face, so do not turn your face away from the Qiblah, as you would spoil your *Salāt*, for Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-saww} regarding the Obligatory (*Salāts*) [2:144] **turn then your face towards the Sacred Masjid, and wherever you are, turn your face towards it**; and be humble with your eyes (look down) and do not raise it towards the sky, but fix your face towards the place of your *Sajdah*'.²⁰³

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَحَدِهِمَا (عليهما السلام) أَنَّهُ قَالَ فِي الرَّجُلِ يَتَنَاءَبُ وَ يَتَمَطَّى فِي الصَّلَاةِ قَالَ هُوَ مِنَ الشَّيْطَانِ وَ لَا يَمْلِكُهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Al Fuzayl Bin Yasaar,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws} having said regarding the man who yawns and stretches during the *Salāt*. He^{-asws} said: 'It is from the Satan^{-la} and he has no control'.²⁰⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْوَلِيدِ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَأَلَهُ نَاجِيَةٌ أَبُو حَبِيبٍ فَقَالَ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ إِنَّ لِي رَحَى أَطْحَنُ فِيهَا فَرِيمًا فُغْتُ فِي سَاعَةٍ مِنَ اللَّيْلِ فَأَعْرِفُ مِنَ الرَّحَى أَنَّ الْعُلَامَ قَدْ نَامَ فَأَضْرِبُ الْحَائِطَ لِأَوْقِظَهُ قَالَ نَعَمْ أَنْتَ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ تَطْلُبُ رِزْقَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Waleed who said,

'I was seated in the presence of Abu Abdullah^{-asws}, and Najiya Abu Habeeb asked him^{-asws} saying, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! For me there is a mill wherein I grind (flour). So sometimes I stand during a time from the night, and I know from the mill that the slave has slept, so I strike the wall to wake him up'. He^{-asws} said:

²⁰² Al Kafi V 3 – The Book of Salāt CH 16 H 5

²⁰³ Al Kafi V 3 – The Book of Salāt CH 16 H 6

²⁰⁴ Al Kafi V 3 – The Book of Salāt CH 16 H 7

'Yes, you are within obedience of Allah-azwj Mighty and Majestic, seeking His-azwj Grace'.²⁰⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَلَا تَعْبَثُ بِلِحْيَتِكَ وَ لَا بِرَأْسِكَ وَ لَا تَعْبَثُ بِالْحَصَى وَ أَنْتَ تُصَلِّي إِلَّا أَنْ تُسَوِّيَ حَيْثُ تَسْجُدُ فَإِنَّهُ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising it,

(It has been narrated) from Abu Abdullah-asws having said: 'Whenever you stand regarding the *Salāt*, so neither play around with your beard, nor with your head, nor with the pebbles while you are praying *Salāt*, unless you prepare (pebbles) as you are about to do *Sajdah*, so it is not a problem'.²⁰⁶

بابُ الْبُكَاءِ وَ الدُّعَاءِ فِي الصَّلَاةِ

Chapter 17 – The weeping and the supplication during the *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَنْبَغِي لِمَنْ يَفْرَأُ الْقُرْآنَ إِذَا مَرَّ بِآيَةٍ مِنَ الْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَخْوِيفٌ أَنْ يَسْأَلَ اللَّهَ عِنْدَ ذَلِكَ خَيْرَ مَا يَرْجُو وَ يَسْأَلُهُ الْعَاقِبَةَ مِنَ النَّارِ وَ مِنَ الْعَذَابِ .

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

'Abu Abdullah-asws said: 'It is befitting for the one who recites the Quran that when he passes by a Verse from the Quran wherein is a question or a caution, he should ask Allah-azwj during that for goodness he hopes for, and ask Him-azwj for the well-being, from the Fire and from the Punishment'.²⁰⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ حَمَادِ بْنِ عَثْمَانَ عَنْ سَعِيدِ بْنِ يَعْقُوبَ قَالَ قَالَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيْتَبَاكَ الرَّجُلُ فِي الصَّلَاةِ فَقَالَ بَحْ وَ بَحْ وَ لَوْ مِثْلَ رَأْسِ الدُّبَابِ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Saeed Baya'a Al Sabiry who said,

'I said to Abu Abdullah-asws, 'Can the man weep during the *Salāt*? So he-asws said: 'Congratulations! Congratulations, and even though it (tears) may be the like of the head of a fly'.²⁰⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مَعَ الْإِمَامِ فَيَمُرُّ بِمَسْأَلَةٍ أَوْ بِآيَةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ قَالَ لَا بَأْسَ بِأَنْ يَسْأَلَ عِنْدَ ذَلِكَ وَ يَتَعَوَّذَ فِي الصَّلَاةِ مِنَ النَّارِ وَ يَسْأَلَ اللَّهَ الْجَنَّةَ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man who happens to be with the prayer-leader who passes by the question or by a Verse

²⁰⁵ Al Kafi V 3 – The Book of Salāt CH 16 H 8

²⁰⁶ Al Kafi V 3 – The Book of Salāt CH 16 H 9

²⁰⁷ Al Kafi V 3 – The Book of Salāt CH 17 H 1

²⁰⁸ Al Kafi V 3 – The Book of Salāt CH 17 H 2

wherein is the Mention of the Paradise or Fire. He^{-asws} said: 'There is no problem with it if he were to ask during that and seek Refuge from the Fire during the *Salāt*, and ask Allah^{-azwj} for the Paradise'.²⁰⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ ذِكْرِ السُّورَةِ مِنَ الْكِتَابِ يَدْعُو بِهَا فِي الصَّلَاةِ مِثْلَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ إِذَا كُنْتَ تَدْعُو بِهَا فَلَا بَأْسَ .

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

'I asked Abu Abdullah^{-asws} about mentioning the Chapter from the Book to supplicate with during the *Salāt*, like **[112:1] Say: He Allah is One** (Chapter 112)'. So he^{-asws} said: 'When you were supplicating by it, so there is no problem'.²¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ مَا كَلَّمْتَ اللَّهَ بِهِ فِي صَلَاةِ الْفَرِيضَةِ فَلَا بَأْسَ .

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Everything what you speak to Allah^{-azwj} with during an Obligatory *Salāt*, so there is no problem'.²¹¹

باب بَدْءِ الْأَذَانِ وَ الْإِقَامَةِ وَ فَضْلِهِمَا وَ تَوَابِهِمَا

Chapter 18 – The *Azān* (Call to the *Salāt*), and the *Iqamah* (Call to the establishment of the *Salāt*), and their merits and their Rewards

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ وَ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا أَسْرَى بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِلَى السَّمَاءِ فَبَلَغَ الْبَيْتَ الْمَعْمُورَ وَ حَضَرَتِ الصَّلَاةَ فَأَدَنَّ جِبْرَائِيلُ وَ أَقَامَ فَتَقَدَّمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ صَفَّتِ الْمَلَائِكَةُ وَ النَّبِيُّونَ خَلْفَ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When Rasool-Allah^{-saww} was Ascended with to the sky, so he^{-saww} reached **[52:4] the frequented House** (Bayt Al-Mamour), and the *Salāt* presented itself, Jibraeel^{-as} called the *Azān* and the *Iqamah*. So Rasool-Allah^{-saww} moved forward (to lead), and the Angels and the Prophets^{-as} formed rows behind Muhammad^{-saww}'.²¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ مَنْصُورٍ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا هَيَّطَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) بِالْأَذَانِ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ رَأْسُهُ فِي جِجْرٍ عَلَيَّ (عَلَيْهِ السَّلَام) فَأَدَنَّ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) وَ أَقَامَ فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَا عَلِيُّ سَمِعْتَ قَالَ نَعَمْ قَالَ حَفِظْتَ قَالَ نَعَمْ قَالَ ادْعُ بِاللَّأِ فَعَلِمَهُ فَدَعَا عَلِيُّ (عَلَيْهِ السَّلَام) بِاللَّأِ فَعَلِمَهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Mansour Bin Hazim,

²⁰⁹ Al Kafi V 3 – The Book of Salāt CH 17 H 3

²¹⁰ Al Kafi V 3 – The Book of Salāt CH 17 H 4

²¹¹ Al Kafi V 3 – The Book of Salāt CH 17 H 5

²¹² Al Kafi V 3 – The Book of Salāt CH 18 H 1

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When Jibraeel^{-as} descended with the *Azān* upon Rasool-Allah^{-saww}, his^{-saww} head was on the lap of Ali^{-asws}. So Jibraeel^{-as} called the *Azān* and the *Iqamah*, Rasool-Allah^{-saww} took notice and said: 'O Ali^{-asws}! Did you^{-asws} hear?' He^{-asws} said: 'Yes'. He^{-saww} said: 'Did you^{-asws} memorise?' He^{-asws} said: 'Yes'. He^{-saww} said: 'Call Bilal and teach him'. So Ali^{-asws} called Bilal and taught him'.²¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ الْأَذَانَ وَالْإِقَامَةَ خَمْسَةً وَثَلَاثُونَ حَرْفًا فَعَدَّ ذَلِكَ بِيَدِهِ وَاحِدًا وَاحِدًا الْأَذَانَ ثَمَانِيَةَ عَشَرَ حَرْفًا وَالْإِقَامَةَ سَبْعَةَ عَشَرَ حَرْفًا .

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Aban Bin Usman, from Ismail Al Ju'fy who said,

'I heard Abu Ja'far^{-asws} saying: 'The *Azān* and the *Iqamah* are thirty five letters (sentences)', and he^{-asws} numbered these by his^{-asws} hand, one by one, the *Azān* being of eighteen letters (sentences), and the *Iqamah* being of seventeen letters (sentences)'.²¹⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْأَذَانَ مِثْنِي مِثْنِي وَالْإِقَامَةَ مِثْنِي مِثْنِي .

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Najran, from Safwan Al Jammal who said,

'I heard Abu Abdullah^{-asws} saying: 'The *Azān* is twice by twice, and the *Iqamah* is twice by twice'.²¹⁵

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ يَا زُرَّارَةَ تَفْتِخُ الْأَذَانَ بِأَرْبَعِ تَكْبِيرَاتٍ وَتَحْتِمُهُ بِتَكْبِيرَتَيْنِ وَتَهْلِيلَتَيْنِ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'O Zurara! Open the *Azān* with exclamations of four *Takbīrs*, and end it with exclamations of two *Takbīrs* and two Extollations (of Oneness)'.²¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ التَّنْوِيبِ فِي الْأَذَانَ وَالْإِقَامَةَ فَقَالَ مَا نَعْرِفُهُ .

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

'I asked Abu Abdullah^{-asws} about the yawning during the *Azān* and the *Iqamah*, so he^{-asws} said: 'We^{-asws} do not recognise (experience) it'.²¹⁷

²¹³ Al Kafi V 3 – The Book of Salāt CH 18 H 2

²¹⁴ Al Kafi V 3 – The Book of Salāt CH 18 H 3

²¹⁵ Al Kafi V 3 – The Book of Salāt CH 18 H 4

²¹⁶ Al Kafi V 3 – The Book of Salāt CH 18 H 5

²¹⁷ Al Kafi V 3 – The Book of Salāt CH 18 H 6

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا أَدْنَتَ فَأَفْصَحْ بِالْأَلِفِ وَالْهَاءِ وَصَلِّ عَلَى النَّبِيِّ كُلَّمَا ذَكَرْتَهُ أَوْ ذَكَرَهُ ذَاكِرٌ فِي أَدَانٍ وَغَيْرِهِ .

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

‘Abu Ja’far^{asws} said: ‘When you recite the *Azān*, so be eloquent with the ‘Alif’ and the ‘Ha’ (two letters of the Arabic Alphabet), and send Blessings upon the Prophet^{saww} every time you mention it, or a mentioner mentions it during an *Azān* or an *Iqamah*’.²¹⁸

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَدْنَتَ وَأَقَمْتَ صَلَّى خَلْفَكَ صَفَّانِ مِنَ الْمَلَائِكَةِ وَإِذَا أَقَمْتَ صَلَّى خَلْفَكَ صَفٌّ مِنَ الْمَلَائِكَةِ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘Whenever you recite an *Azān* and an *Iqamah*, two rows of Angels pray *Salāt* behind you, and when you recite an *Iqamah*, one row of the Angels pray *Salāt* behind you’.²¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ أُجْزَى أَدَانٌ وَاحِدٌ قَالَ إِنْ صَلَّيْتَ جَمَاعَةً لَمْ يُجْزَى إِلَّا أَدَانٌ وَإِقَامَةٌ وَإِنْ كُنْتَ وَحْدَكَ تُبَادِرُ أَمْرًا تَخَافُ أَنْ يَفُوتَكَ يُجْزَى إِقَامَةٌ إِلَّا الْفَجْرَ وَالْمَغْرِبَ فَإِنَّهُ يَنْبَغِي أَنْ تُؤَدِّنَ فِيهِمَا وَتُقِيمَ مِنْ أَجْلِ أَنَّهُ لَا يَقْصُرُ فِيهِمَا كَمَا يَقْصُرُ فِي سَائِرِ الصَّلَوَاتِ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}, said, ‘I asked him^{asws}, ‘Would one *Azān* suffice me?’ He^{asws} said: ‘When you are praying *Salāt* in a *Jam’at*, it would not suffice you except for an *Azān* and an *Iqamah*; but if you were alone initiating a matter fearing that it (*Salāt*) would be missed out by you, an *Iqamah* would suffice you, except for Al-Fajr and Al-Maghrib, for it is befitting that you recite an *Azān* regarding these two and an *Iqamah* due to the reason that there is no shortening in these two just as you would shorten in the rest of the *Salāts*’.²²⁰

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ عَنْ عَمْرٍو بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيْتَكَلَّمُ الرَّجُلُ فِي الْأَدَانِ قَالَ لَا بَأْسَ قُلْتُ فِي الْإِقَامَةِ قَالَ لَا .

Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Al Husayn Bin Usman, from Amro Bin Nasr who said,

‘I said to Abu Abdullah^{asws}, ‘Can the man speak during the *Azān*?’ He^{asws} said: ‘No problem’. I said, ‘During the *Iqamah*?’ He^{asws} said: ‘No’.²²¹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ لَا بَأْسَ أَنْ يُؤَدِّنَ الرَّجُلُ مِنْ غَيْرِ وُضُوءٍ وَ لَا يُقِيمُ إِلَّا وَ هُوَ عَلَى وُضُوءٍ .

²¹⁸ Al Kafi V 3 – The Book of Salāt CH 18 H 7

²¹⁹ Al Kafi V 3 – The Book of Salāt CH 18 H 8

²²⁰ Al Kafi V 3 – The Book of Salāt CH 18 H 9

²²¹ Al Kafi V 3 – The Book of Salāt CH 18 H 10

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

'There is no problem if the man were to recite the *Azān* without being in ablution, but he cannot recite an *Iqamah* unless he was upon an ablution'.²²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَنْتَهِي إِلَى الْإِمَامِ حِينَ يُسَلِّمُ قَالَ لَيْسَ عَلَيْهِ أَنْ يُعِيدَ الْأَذَانَ فَلْيَدْخُلْ مَعَهُمْ فِي أَدَانِهِمْ فَإِنْ وَجَدَهُمْ قَدْ تَفَرَّقُوا أَعَادَ الْأَذَانَ .

Ali Bin Ibrahim, from his father, from Salih Bin Saeed, from Yunus, from Ibn Muskan, from Abu Baseer who said,

'I asked him^{asws} about the man who ends up to the prayer leader when he is greeting. He^{asws} said: 'It is not upon him that he should repeat the *Azān*. So let him enter along with them in their *Azān*. So if he were to find them to have dispersed, he should repeat the *Azān*'.²²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْأَذَانَ هَلْ يَجُوزُ أَنْ يَكُونَ مِنْ غَيْرِ عَارِفٍ قَالَ لَا يَسْتَقِيمُ الْأَذَانُ وَ لَا يَجُوزُ أَنْ يُؤَدَّنَ بِهِ إِلَّا رَجُلٌ مُسَلِّمٌ عَارِفٌ فَإِنْ عَلِمَ الْأَذَانَ فَادَّنَ بِهِ وَ إِنْ لَمْ يَكُنْ عَارِفًا لَمْ يُجْزِ أَدَانُهُ وَ لَا إِقَامَتُهُ وَ لَا يُفْتَدَى بِهِ

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the *Azān*, 'Is it allowed if it happens to be from someone without understanding?' He^{asws} said: 'No! The *Azān* is not correct, and it is not allowed that the *Azān* be recited except by an understanding Muslim man. So if he knows the *Azān*, so he can recite with it, but if he does not happen to be understanding, his *Azān* is not allowed, nor is his *Iqamah*, nor should he be followed with (in the *Jam'atal Salāt*)'.

وَ سُئِلَ عَنِ الرَّجُلِ يُؤَدِّنُ وَ يُعِيْمُ لِيُصَلِّيَ وَ خَدَّهُ فَيَجِيءُ رَجُلٌ آخَرَ فَيَقُولُ لَهُ نُصَلِّيَ جَمَاعَةً فَهَلْ يَجُوزُ أَنْ يُصَلِّيَا بِذَلِكَ الْأَذَانَ وَ الْإِقَامَةَ قَالَ لَا وَ لَكِنْ يُؤَدِّنُ وَ يُعِيْمُ .

And he^{asws} was asked about the man who recites an *Azān* and an *Iqamah* in order to pray *Salāt* alone. So another man comes over and is saying to him, 'We should pray together'. So is it allowed that he should pray *Salāt* with that *Azān* and the *Iqamah*? He^{asws} said: 'No, but he should recite an *Azān* and an *Iqamah*'.²²⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى الْأَذَانَ وَ الْإِقَامَةَ حَتَّى يَدْخُلَ فِي الصَّلَاةِ قَالَ إِنْ كَانَ ذَكَرَ قَبْلَ أَنْ يَفْرَأَ فَلْيُصَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ لِيُعَمِّمْ وَ إِنْ كَانَ قَدْ قَرَأَ فَلْيُعَمِّمْ صَلَاتَهُ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Safwan, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who forgets the *Azān* and the *Iqamah* until he enters into the *Salāt*. He^{asws} said: 'If he

²²² Al Kafi V 3 – The Book of Salāt CH 18 H 11

²²³ Al Kafi V 3 – The Book of Salāt CH 18 H 12

²²⁴ Al Kafi V 3 – The Book of Salāt CH 18 H 13

remembers before he recites, so let him send Blessings upon the Prophet^{-saww} and let him recite *Iqamah*; and if it was so that he had already (started the) recitation, so let him complete his *Salāt*.²²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ سَهَا فِي الْأَذَانِ فَفَدَّمَ أَوْ أَخَّرَ عَادَ عَلَى الْأَوَّلِ الَّذِي أَخَّرَهُ حَتَّى يَمْضِيَ عَلَى آخِرِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who errs in the *Azān*, so he brings forward or delays (a sentence), he should return to the former which he had delayed until he completes upon its ending'.²²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ يُؤَدِّنُ الرَّجُلُ وَهُوَ جَالِسٌ وَ لَا يُعَمُّ إِلَّا وَ هُوَ قَائِمٌ وَ تُوَدِّنُ وَ أَنْتَ رَاكِبٌ وَ لَا تُعَمُّ إِلَّا وَ أَنْتَ عَلَى الْأَرْضِ .

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

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'The man can recite the *Azān* while he is seated, but he cannot recite the *Iqamah* until he is standing; and you can recite the *Azān* while you are riding but you cannot recite *Iqamah* until you are upon the ground'.²²⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ يُؤَدِّنُ الرَّجُلُ وَ هُوَ عَلَى غَيْرِ الْقِبْلَةِ قَالَ إِذَا كَانَ التَّشَهُدُ مُسْتَقْبِلَ الْقِبْلَةِ فَلَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'Can the man recite the *Azān* and he is upon other than the Qiblah?' He^{-asws} said: 'If it was so that the testimonies were borne facing the Qiblah, there would be no problem'.²²⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَرْأَةِ عَلَيْهَا أَذَانٌ وَ إِقَامَةٌ قَالَ لَا .

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

'I asked Abu Abdullah^{-asws} about the woman, 'Is there a recitation of an *Azān* and an *Iqamah* upon her?' He^{-asws} said: 'No'.²²⁹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي مَرْزِمٍ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِقَامَةُ الْمَرْأَةِ أَنْ تُكَبِّرَ وَ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ .

²²⁵ Al Kafi V 3 – The Book of Salāt CH 18 H 14

²²⁶ Al Kafi V 3 – The Book of Salāt CH 18 H 15

²²⁷ Al Kafi V 3 – The Book of Salāt CH 18 H 16

²²⁸ Al Kafi V 3 – The Book of Salāt CH 18 H 17

²²⁹ Al Kafi V 3 – The Book of Salāt CH 18 H 18

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Abu Maryam Al Ansary who said,

'I heard Abu Abdullah^{-asws} saying: 'An *Iqamah* of the woman is that she exclaims *Takbīr* and testifies that there is no god except for Allah^{-azwj} and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}'.²³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا أَبَا هَارُونَ الْإِقَامَةُ مِنَ الصَّلَاةِ فَإِذَا أَقَمْتَهُ فَلَا تَتَكَلَّمْ وَلَا تُؤْم بِبَيْدِكَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

'Abu Abdullah^{-asws} said: 'O Abu Haroun! The *Iqamah* is from the *Salāt*. So when you establish it, so neither speak nor gesture with your hands'.²³¹

وَبِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُعْم أَحَدُكُمْ الصَّلَاةَ وَهُوَ مَاشٍ وَلَا رَاكِبٌ وَلَا مُضْطَجِعٌ إِلَّا أَنْ يَكُونَ مَرِيضاً وَ لَيْتَمَكُنَّ فِي الْإِقَامَةِ كَمَا يَتَمَكَّنُ فِي الصَّلَاةِ فَإِنَّهُ إِذَا أَخَذَ فِي الْإِقَامَةِ فَهُوَ فِي الصَّلَاةِ .

And by this chain, from Salih Bin Uqba, from Suleyman Bin Salih,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'None of you should recite an *Iqamah* for the *Salāt* while he is walking, nor while riding, nor lying down, unless he happens to be sick; and let him be able upon regarding the *Iqamah* just as he is able upon regarding the *Salāt*. So when he takes to the *Iqamah*, so he is in the *Salāt*'.²³²

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا دَخَلَ الرَّجُلُ الْمَسْجِدَ وَهُوَ لَا يَأْتُم بِصَاحِبِهِ وَ قَدْ بَقِيَ عَلَى الْإِمَامِ آيَةٌ أَوْ آيَتَانِ فَخَشِيَ أَنْ يَكُونَ مَرِيضاً وَ لَيْتَمَكُنَّ فِي الْإِقَامَةِ كَمَا يَتَمَكَّنُ فِي الصَّلَاةِ فَإِنَّهُ إِذَا أَخَذَ فِي الْإِقَامَةِ فَهُوَ فِي الصَّلَاةِ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Abu Umeyr, from Abu Ayoub, from Muawiyah Bin Kaseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man enters the Masjid and he is not accomplishing it with his companions, and there remains upon the prayer-leader, either a Verse or two Verses, so he fears that if he were to recite an *Azān* and an *Iqamah*, he (the prayer-leader) would go into *Rukū* (a bowing), so let him say, 'The *Salāt* has been established! Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest! There is no god except for Allah^{-azwj}', and let him enter into the *Salāt*'.²³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ بْنِ عَلِيِّ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْأَذَانِ قَبْلَ الْفَجْرِ فَقَالَ إِذَا كَانَ فِي جَمَاعَةٍ فَلَا وَ إِذَا كَانَ وَحْدَهُ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Bin Ali Al Halby who said,

²³⁰ Al Kafi V 3 – The Book of Salāt CH 18 H 19

²³¹ Al Kafi V 3 – The Book of Salāt CH 18 H 20

²³² Al Kafi V 3 – The Book of Salāt CH 18 H 21

²³³ Al Kafi V 3 – The Book of Salāt CH 18 H 22

'I asked Abu Abdullah^{-asws} about the *Azān* before Al-Fajr, so he^{-asws} said: 'When it was in a *Jam'at*, so no, and when he was alone, so there is no problem'.²³⁴

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ الْفُعُودُ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي الصَّلَاةِ كُلِّهَا إِذَا لَمْ يَكُنْ قَبْلَ الْإِقَامَةِ صَلَاةً يُصَلِّيَهَا .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhamad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{-asws} having said: 'There is sitting between the *Azān* and the *Iqamah* in all *Salāts*, provided other *Salāt* is not performed before *Iqamah*'.²³⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ يُؤَدِّنُ وَ يُقِيمُ غَيْرَهُ وَ قَالَ كَانَ يُقِيمُ وَ قَدْ أَدَّنَ غَيْرَهُ .

Ali Bin Ibrahim, from his father, from Ali Bin Mahziyar, from one of our companions, from Ismail Bin Jabir that,

'Abu Abdullah^{-asws} would recite an *Azān*, and someone else would recite the *Iqamah*, and he said, 'When he^{-asws} recited the *Iqamah*, someone else would recite the *Azān*'.²³⁶

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدَ بْنِ سِنَانَ عَنْ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْأَذَانُ تَرْتِيلٌ وَ الْإِقَامَةُ حَذْرٌ .

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Hassan Bin Al Sariy,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The *Azān* is recited slowly, but the *Iqamah*, flowingly'.²³⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ رَفَعَهُ قَالَ قَالَ ثَلَاثَةٌ يَوْمَ الْقِيَامَةِ عَلَى كُنُوبِ الْمِسْكِ أَحَدُهُمْ مُؤَدِّنٌ أَدَّنَ اِخْتِسَابًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, raising it,

'He^{-asws} said: 'On the Day of Judgement, three would be upon dunes of Musk – one of them a Muezzin reciting *Azān* in anticipation (of the Rewards of Allah^{-azwj})'.²³⁸

مُحَمَّدٌ عَنْ أَحْمَدَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ الْمُؤَدِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ وَ يَشْهَدُ لَهُ كُلُّ شَيْءٍ سَمِعَهُ .

Muhammad, from Ahmad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Al Halby, from Muhammad Bin Marwan who said,

²³⁴ Al Kafi V 3 – The Book of Salāt CH 18 H 23

²³⁵ Al Kafi V 3 – The Book of Salāt CH 18 H 24

²³⁶ Al Kafi V 3 – The Book of Salāt CH 18 H 25

²³⁷ Al Kafi V 3 – The Book of Salāt CH 18 H 26

²³⁸ Al Kafi V 3 – The Book of Salāt CH 18 H 27

'I heard Abu Abdullah^{-asws} saying: 'The Muezzin, there would seek Forgiveness for him (everything) up to the extent of his voice, and there would testify for him everything which hears it'.²³⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا سَمِعَ الْمُؤَذِّنَ يُؤَذِّنُ قَالَ مِثْلَ مَا يَقُولُهُ فِي كُلِّ شَيْءٍ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Rabie Bin Abdullah, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww}, whenever he^{-saww} heard a Muezzin, recited Azān (along with him), saying similar to what he was saying, in everything'.²⁴⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ سَمِعَ الْمُؤَذِّنَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ مُصَدِّقًا مُحْتَسِبًا وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَكْتَفِي بِهِمَا عَمَّنْ أَبِي وَ جَدِّ وَ أَعْيُنُ بِهِمَا

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Jameel Bin Salih, from Al Haris Bin Al Mugheira Al Nazary,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The one who hears a Muezzin saying, 'I testify that there is no god except for Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}', so he says, ratifying, anticipating (Rewards), 'And I testify that there is no god except for Allah^{-azwj}, and I testify that Muhammad^{-saww} is Rasool-Allah^{-saww}, and I suffice with these two from the ones who refuse and fight against, and I view with these two (testimonies)'.²⁴¹

مَنْ أَقَرَّ وَ شَهِدَ كَانَ لَهُ مِنَ الْأَجْرِ عَدَدُ مَنْ أَنْكَرَ وَ جَدَّ وَ مِثْلَ عَدَدِ مَنْ أَقَرَّ وَ عَرَفَ .

The one who acknowledges and testifies, would have for him from the Recompense, the number of the ones who denied and rejected, and (as well as) the likes of the number of the ones who acknowledged and recognised'.²⁴¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ طُولُ حَائِطِ مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَامَةً فَكَانَ يَقُولُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِإِبِلَالٍ إِذَا دَخَلَ الْوَقْتُ يَا إِبِلَالُ اْعْلُ فَوْقَ الْجِدَارِ وَ ارْزُقْ صَوْتَكَ بِالْأَذَانِ فَإِنَّ اللَّهَ قَدْ وَكَّلَ بِالْأَذَانِ رِيحًا تَرْفَعُهُ إِلَى السَّمَاءِ وَ إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْأَذَانَ مِنْ أَهْلِ الْأَرْضِ قَالُوا هَذِهِ أَصْوَاتُ أُمَّةٍ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِتَوْجِيهِ اللَّهِ عَزَّ وَ جَلَّ وَ يَسْتَغْفِرُونَ لِأُمَّةٍ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى يَفْرَعُوا مِنْ تِلْكَ الصَّلَاةِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The height of the wall of Masjid of Rasool-Allah^{-saww} was of one stature. So he^{-saww} was saying to Bilal: 'When the time comes, O Bilal, climb above the wall and raise your voice with the Azān, for Allah^{-azwj} has Allocated a wind with the Azān raising it to the sky, and that the Angels, when they are hearing the Azān from the inhabitants of the earth, they are saying:

²³⁹ Al Kafi V 3 – The Book of Salāt CH 18 H 28

²⁴⁰ Al Kafi V 3 – The Book of Salāt CH 18 H 29

²⁴¹ Al Kafi V 3 – The Book of Salāt CH 18 H 30

'Voices of the community of Muhammad^{-saww} (affirming) the Oneness of Allah^{-azwj} Mighty and Majestic', and they are seeking Forgiveness for the community of Muhammad^{-saww} until they are free from that *Salāt*.²⁴²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَفْطَانَ رَفَعَهُ إِلَيْهِمْ (عَلَيْهِمُ السَّلَامُ) قَالَ يَقُولُ الرَّجُلُ إِذَا فَرَغَ مِنَ الْأَذَانِ وَجَلَسَ اللَّهُمَّ اجْعَلْ قَلْبِي بَارِئاً وَ عَيْشِي قَارِئاً وَ رِزْقِي دَارِئاً وَ اجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَرَاراً وَ مُسْتَقَرّاً .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Asad, from Ja'far Bin Muhammad Bin Yaqzaan,

(It has been narrated) raising it to them^{-asws} having said: 'The man should be saying when he is free from reciting the *Azān* and is seated, 'O Allah^{-azwj}! Make my heart to be righteous, and my livelihood to be constant, and my sustenance to be continuous, and Make for me, in the presence of Your^{-azwj} Prophet^{-saww}, a dwelling and a rest'.²⁴³

عَلِيُّ بْنُ مَهْزِيَّارٍ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَدَّثَنِي هِشَامُ بْنُ إِبْرَاهِيمَ أَنَّهُ شَكَاَ إِلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) سُقْمَهُ وَ أَنَّهُ لَا يُوَلِّدُ لَهُ وَ لَدَّ فَأَمَرَهُ أَنْ يَرْفَعُ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَنِّي سُقْمِي وَ كَثُرَ وَلَدِي

Ali Bin Mahziyar, from Muhammad Bin Rashid who said,

'Hisham Bin Ibrahim narrated to me that he complained to Abu Al-Hassan Al-Reza^{-asws} of an illness and there is child being born for him. So he^{-asws} ordered him that he should raise his voice in the *Azān* in his house. He said, 'I did so, and Allah^{-azwj} Removed my illness from me and my children were many'.

قَالَ مُحَمَّدُ بْنُ رَاشِدٍ وَ كُنْتُ دَائِمَ الْعِلَّةِ مَا أَنْفَكْتُ مِنْهَا فِي نَفْسِي وَ جَمَاعَةِ خَدَمِي وَ عِيَالِي فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ هِشَامٍ عَمِلْتُ بِهِ فَأَذْهَبَ اللَّهُ عَنِّي وَ عَنِ عِيَالِي الْعِلَلِ .

Muhammad Bin Rashid (the narrator) said, 'And I used to be with the illness all the time not having benefitted from it myself and a group of my servant and my family members. So when I heard that from Hisham, I acted upon it and Allah^{-azwj} Removed the illness from me and from my family members'.²⁴⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ أَنَّ مُؤَدِّنَا أَعَادَ فِي الشَّهَادَةِ وَ فِي حَيِّ عَلَى الصَّلَاةِ أَوْ حَيِّ عَلَى الْفَلَاحِ الْمَرَّتَيْنِ وَ الثَّلَاثِ وَ أَكْثَرَ مِنْ ذَلِكَ إِذَا كَانَ إِثْمًا يُرِيدُ بِهِ جَمَاعَةَ الْقَوْمِ لِيَجْمَعَهُمْ لَمْ يَكُنْ بِهِ بَأْسٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'If a Muezzin were to repeat in the testimonies, and in 'Hasten to the *Salāt*', or 'Hasten to the success', twice or thrice, and more from that, when it was so that he intended by it the gathering of the people in order to gather them (more), there would be no problem with it'.²⁴⁵

²⁴² Al Kafi V 3 – The Book of Salāt CH 18 H 31

²⁴³ Al Kafi V 3 – The Book of Salāt CH 18 H 32

²⁴⁴ Al Kafi V 3 – The Book of Salāt CH 18 H 33

²⁴⁵ Al Kafi V 3 – The Book of Salāt CH 18 H 34

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُهُ يَقُولُ أَدْرِنَ فِي بَيْتِكَ فَإِنَّهُ يَطْرُدُ الشَّيْطَانَ وَ يُسْتَحَبُّ مِنْ أَجْلِ الصِّبْيَانِ .

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja'fary who said,

'I hear him^{-asws} saying: 'Recite *Azān* in your house for it would repel the Satan^{-la}, and it is recommended for the reason of the children'.²⁴⁶

باب الْقَوْلِ عِنْدَ دُخُولِ الْمَسْجِدِ وَالْخُرُوجِ مِنْهُ

Chapter 19 – The words (to be spoken) during entering the Masjid and exiting from it

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدِ الرَّاشِدِيِّ عَنْ يُونُسَ عَنْهُمْ (عَلَيْهِمُ السَّلَامُ) قَالَ قَالَ الْفَضْلُ فِي دُخُولِ الْمَسْجِدِ أَنْ تَبْدَأَ بِرِجْلِكَ الْيُمْنَى إِذَا دَخَلْتَ وَ بِالْيُسْرَى إِذَا خَرَجْتَ .

Ali Bin Ibrahim, from his father, from Salih Bin Saeed Al Rashidy, from Yunus,

(It has been narrated) from them^{-asws} having said: 'The superior act during entering the Masjid is that you begin with your right foot when you enter, and with your left foot when you exit'.²⁴⁷

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ فَصَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ إِذَا خَرَجْتَ فَافْعَلْ ذَلِكَ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever you enter the Masjid, so send Blessings (Salawat) upon the Prophet^{-saww}; and when you exit, so do that (as well)'.²⁴⁸

وَ عَنْهُ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ وَ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتَ إِلَى الصَّلَاةِ فَقُلِ اللَّهُمَّ إِنِّي أَقْدَمُ إِلَيْكَ مُحَمَّداً (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَيْنَ يَدَيْ حَاجَتِي وَ أَتَوَجَّهُ بِهِ إِلَيْكَ فَاجْعَلْنِي بِهِ وَجِيهاً عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ اجْعَلْ صَلَاتِي بِهِ مَقْبُولَةً وَ ذَنْبِي بِهِ مَغْفُوراً وَ دُعَائِي بِهِ مُسْتَجَاباً إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

And from him, from his father, from Al Husayn Bin Saeed, from Fazalat, from Aban and Muawiya Bin Wahab who both said,

'Abu Abdullah^{-asws} said: 'When you stand to the *Salāt*, so say, 'O Allah^{-azwj}! I consider Muhammad^{-saww} in front of me in Your^{-azwj} Presence along with me wishes and needs and I turn to You through them^{-asws}. therefore Make it for me a valid reason in Your^{-azwj} Presence, in the world and in the Hereafter, to be of the ones of proximity. Make my *Salāt* to be Acceptable through him^{-saww}, and my sins to be Forgiven through him^{-saww},

²⁴⁶ Al Kafi V 3 – The Book of Salāt CH 18 H 35

²⁴⁷ Al Kafi V 3 – The Book of Salāt CH 19 H 1

²⁴⁸ Al Kafi V 3 – The Book of Salāt CH 19 H 2

and my supplications to be Answered through him-saww, You-azwj are the Forgiver, Merciful'.²⁴⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي حَفْصِ الْعَطَّارِ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا صَلَّى أَحَدُكُمْ الْمَكْتُوبَةَ وَخَرَجَ مِنَ الْمَسْجِدِ فَلْيَقِفْ بِبَابِ الْمَسْجِدِ ثُمَّ لِيُقَلِّ اللَّهُمَّ دَعْوَتِي فَأَجِبْتُ دَعْوَتَكَ وَصَلَّيْتُ مَكْتُوبَتَكَ وَانْتَشَرْتُ فِي أَرْضِكَ كَمَا أَمَرْتَنِي فَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَمَلِ بِطَاعَتِكَ وَاجْتِنَابِ سَخَطِكَ وَ الْكَفَافَةِ مِنَ الرَّزْقِ بِرَحْمَتِكَ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ja'far Bin Muhammad Al Hashimy, from Abu Hafs Al Attar, a Sheykh from the people of Al Medina who said,

'I heard Abu Abdullah-asws saying: 'Rasool-Allah-saww said: 'Whenever one of you prays the Prescribed *Salāt* and exits from the Masjid, so let him pause by the door, then let him say, 'O Allah-azwj! You-azwj Called me, so I answered Your-azwj Call, and I prayed the Prescribed *Salāts*, and I spread out in spread out in Your-azwj earth just as You-azwj Comanded me. So I ask You-azwj from Your-azwj Grace, the working in Your-azwj obedience, and keeping aside from Your-azwj Anger, and sufficiency of the sustenance by Your-azwj Mercy'.²⁵⁰

بابُ افْتِتَاحِ الصَّلَاةِ وَ الْحَدِّ فِي التَّكْبِيرِ وَ مَا يُقَالُ عِنْدَ ذَلِكَ

Chapter 20 – Commencing the *Salāt* and the limit regarding the exclamations of *Takbīr*, and what is to be said during that

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ تَرَفَّعَ يَدَيْكَ فِي افْتِتَاحِ الصَّلَاةِ قُبَالَةَ وَجْهِكَ وَ لَا تَرَفَّعُهُمَا كُلَّ ذَلِكَ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'Raise your hands during the opening of the *Salāt* opposite your face but do not raise them all the way'.²⁵¹

وَ عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَكَبَّرْتَ فَارْفَعْ يَدَيْكَ وَ لَا تُجَاوِزْ بِكَفَيْكَ أَدْنِيكَ أَيَّ حِيَالِ خَدَيْكَ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'When you stand regarding the *Salāt* and you exclaim *Takbīr*, so raise your hands, and your palms should not exceed your ears, i.e. parallel to your cheeks'.²⁵²

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ أَدْنَى مَا يُجْزَى مِنَ التَّكْبِيرِ فِي التَّوَجُّهِ تَكْبِيرَةً وَاحِدَةً وَ ثَلَاثُ تَكْبِيرَاتٍ أَحْسَنُ وَ سَبْعٌ أَفْضَلُ .

²⁴⁹ Al Kafi V 3 – The Book of Salāt CH 19 H 3

²⁵⁰ Al Kafi V 3 – The Book of Salāt CH 19 H 4

²⁵¹ Al Kafi V 3 – The Book of Salāt CH 20 H 1

²⁵² Al Kafi V 3 – The Book of Salāt CH 20 H 2

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

‘The lowest of what would suffice from the exclamation of *Takbīr* during the direction, is one *Takbīr*; and three *Takbīrs* are better, and seven would be superior’.²⁵³

مَحْمَدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتُ إِمَامًا أَجْرَأْتُكَ تَكْبِيرَةً وَاحِدَةً لِأَنَّ مَعَكَ ذَا الْحَاجَةِ وَالضَّعِيفَ وَالْكَبِيرَ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Whenever you are a prayer-leader, one exclamation of *Takbīr* would suffice you, because there would be with you ones with the need, and the weakness, and the old age’.²⁵⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ التَّكْبِيرُ فِي صَلَاةِ الْفَرَضِ الْخَمْسِ الصَّلَوَاتِ خَمْسٌ وَتَسْعُونَ تَكْبِيرَةً مِنْهَا تَكْبِيرَاتُ الْقُنُوتِ خَمْسَةٌ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The exclamation of *Takbīr* regarding the five Obligatory *Salāts* are ninety five exclamations of *Takbīrs* – from these, the *Takbīrs* for the *Qunoot* are five’.²⁵⁵

وَ رَوَاهُ أَيْضًا عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ وَ فَسَّرَهُنَّ فِي الظُّهْرِ إِحْدَى وَ عَشْرِينَ تَكْبِيرَةً وَ فِي الْعَصْرِ إِحْدَى وَ عَشْرِينَ تَكْبِيرَةً وَ فِي الْمَغْرِبِ سِتَّةَ عَشْرَةَ تَكْبِيرَةً وَ فِي الْعِشَاءِ الْأَخْرَةَ إِحْدَى وَ عَشْرِينَ تَكْبِيرَةً وَ فِي الْفَجْرِ إِحْدَى عَشْرَةَ تَكْبِيرَةً وَ خَمْسَ تَكْبِيرَاتِ الْقُنُوتِ فِي خَمْسِ صَلَوَاتٍ .

And it is reported as well, from his father, from Abdullah Bin Al-Mugheira, ‘And he^{-asws} explained these – In Al-Zohr there are twenty one exclamations of *Takbīr*, and in Al-Asr there are twenty one exclamations of *Takbīr*, and in Al-Maghrib there are sixteen exclamations of *Takbīr*, and in Al-Isha the last there are twenty one exclamations of *Takbīr*, and in Al-Fajr there are eleven exclamations of *Takbīr*, and there are five *Takbīrs* of the *Qunoot* in the five *Salāts*’.²⁵⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَيْكَ ثُمَّ انْسُطْهُمَا بَسْطًا ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ قُلِ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاعْفُورْ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

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

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘When you open the *Salāt*, so raise your palms, then extend them with an extension. Then exclaim three *Takbīrs*, then say, ‘O Allah^{-azwj}! You^{-azwj} are the King, the Truth. There is no god except for You

²⁵³ Al Kafi V 3 – The Book of Salāt CH 20 H 3

²⁵⁴ Al Kafi V 3 – The Book of Salāt CH 20 H 4

²⁵⁵ Al Kafi V 3 – The Book of Salāt CH 20 H 5

²⁵⁶ Al Kafi V 3 – The Book of Salāt CH 20 H 6

azwj. Glory be to You-azwj. I have been unjust to myself, therefore Forgive my sins for me, for no one forgives the sins except for You-azwj'.

ثُمَّ تَكْبَرُ تَكْبِيرَتَيْنِ ثُمَّ قُلْ لِيُبَيْكَ وَ سَعْدِيكَ وَ الْحَبِيرُ فِي يَدَيْكَ وَ الشَّرُّ لَيْسَ إِلَيْكَ وَ الْمَهْدِيُّ مَنْ هَدَيْتَ لَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ سُبْحَانَكَ وَ حَنَانِيكَ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبِّ الْبَيْتِ

Then exclaim two *Takbirs*, then say, 'Here I am and at Your-azwj service, and the goodness is in Your-azwj Hands, and the evil is not to You-azwj, and the Guided one is the one whom You-azwj Guide. There is no Shelter (apart) from You-azwj except to You-azwj. Glory be to You-azwj, and Tender are You-azwj, and Blessed, and Exalted. Glory be to You-azwj, Lord-azwj of the House!'

ثُمَّ تَكْبَرُ تَكْبِيرَتَيْنِ ثُمَّ تَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ خَنيفاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ

Then exclaim two *Takbirs*, then you should be saying, 'I divert my face to the One Who Originated the skies and the earth, Knower of the unseen and the seen, with uprightness and submissiveness, and I am not from the Polytheists. My *Salāt*, and my rituals, and my life, and my death are for Allah-azwj, Lord-azwj of the worlds. There is no associate for You-azwj, and by that I am Commanded, and I am from the Muslims'.

ثُمَّ تَعَوَّذُ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ اقْرَأْ فَاتِحَةَ الْكِتَابِ .

Then seek Refuge from the Pelted Satan^{-la}, then recite the Opening of the Book (Chapter 1)²⁵⁷.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَوْمَ يَا حَمَّادُ تَحْسِنُ أَنْ تُصَلِّيَ قَالَ فَقُلْتُ يَا سَيِّدِي أَنَا أَحْفَظُ كِتَابَ حَرَبِزٍ فِي الصَّلَاةِ فَقَالَ لَا عَلَيْكَ يَا حَمَّادُ فَمُ فَصَلِّ قَالَ فَقُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهاً إِلَى الْقِبْلَةِ فَأَسْتَفْتَحْتُ الصَّلَاةَ فَرَكَعْتُ وَ سَجَدْتُ فَقَالَ يَا حَمَّادُ لَا تَحْسِنُ أَنْ تُصَلِّيَ مَا أَفْبَحَ بِالرَّجُلِ مِنْكُمْ يَأْتِي عَلَيْهِ سِتُونَ سَنَةً أَوْ سَبْعُونَ سَنَةً فَلَا يُفِيهِمْ صَلَاةً وَاحِدَةً بِحُدُودِهَا تَامَةً

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

'Abu Abdullah^{-asws} said to me one day: 'O Hammad! Are you good in your *Salāt*?' So I said, 'I have memorised the book of Hareyz (a companion) regarding the *Salāt*'. So he^{-asws} said: '(That) is not upon you, O Hammad! Stand and pray *Salāt*'. So I stood in front of him, facing towards the Qiblah, and I commenced the *Salāt*, and I performed *Rukū* and I performed *Sajdah*. So he^{-asws} said: 'O Hammad! You are not good in your *Salāt*. How ugly it is with the man from you, sixty or seventy years having had come upon him, and he does not establish (even) one *Salāt* along with its complete limits'.

قَالَ حَمَّادٌ فَأَصَابَنِي فِي نَفْسِي الدُّلُّ فَقُلْتُ جُعَلْتُ فِذَاكَ فَعَلِمَنِي الصَّلَاةَ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مُسْتَقْبِلَ الْقِبْلَةِ مُنْتَصِباً فَأَرْسَلَ يَدَيْهِ جَمِيعاً عَلَى فَخْذَيْهِ فَذَمَّ أَصَابِعَهُ وَ قَرَّبَ بَيْنَ قَدَمَيْهِ حَتَّى كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثِ أَصَابِعَ مُنْفَرَجَاتٍ وَ اسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعاً الْقِبْلَةَ لَمْ يُحَرِّفْهُمَا عَنِ الْقِبْلَةِ وَ قَالَ بِخُشُوعٍ اللَّهُ أَكْبَرُ

Hammad said, 'So I was hit with disgrace within myself, so I said, 'May I be sacrificed for you^{-asws}! So teach me the *Salāt*'. So Abu Abdullah^{-asws} arose facing the Qiblah upright, and he^{-asws} sent both his^{-asws} hands to be upon his^{-asws} thighs having had joined

²⁵⁷ Al Kafi V 3 – The Book of *Salāt* CH 20 H 7

his^{-asws} fingers and brought his^{-asws} feet closer to the extent that there was between the two feet a measurement of three fingers diverged, and faced the toes of his^{-asws} legs towards the Qiblah together, not turning these away from Qiblah, and said with humbleness: 'Allah^{-azwj} is the Greatest!'

ثُمَّ قَرَأَ الْحَمْدَ بِتَرْتِيلٍ وَ قُلَّ هُوَ اللَّهُ أَحَدٌ ثُمَّ صَبَرَ هُنَيْئَةً بِقَدْرِ مَا يَنْتَفَسُ وَ هُوَ قَائِمٌ ثُمَّ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ وَ قَالَ اللَّهُ أَكْبَرُ وَ هُوَ قَائِمٌ

Then he^{-asws} recited Al-Hamd (Chapter 1) with clarity, and 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112). Then he^{-asws} waited for a moment by a measurement of what it takes to breathe, and he^{-asws} was standing. Then he^{-asws} raised his^{-asws} hands parallel to his^{-asws} face and said: 'Allah^{-azwj} is the Greatest!', and he^{-asws} was standing.

ثُمَّ رَكَعَ وَ مَلَأَ كَفَيْهِ مِنْ رُكْبَتَيْهِ مُنْفَرَجَاتٍ وَ رَدَّ رُكْبَتَيْهِ إِلَى خَلْفِهِ حَتَّى اسْتَوَى ظَهْرُهُ حَتَّى لَوْ صَبَّ عَلَيْهِ قَطْرَةٌ مِنْ مَاءٍ أَوْ دُهْنٍ لَمْ تَزَلْ لِاسْتِوَاءِ ظَهْرِهِ وَ مَدَّ عُنُقَهُ وَ عَمَضَ عَيْنَيْهِ ثُمَّ سَبَّحَ ثَلَاثًا بِتَرْتِيلٍ فَقَالَ

Then he^{-asws} performed *Rukū* and filled his^{-asws} palms with his^{-asws} two knees being divergent and returned his two knees backwards until his^{-asws} back was even, to the extent that if a drop of water or oil were to be poured upon it, it would not spill due to the evenness of his^{-asws} back; and he^{-asws} extended his^{-asws} neck (forward) and lowered his^{-asws} eyes, then Glorified three times with clarity, so he^{-asws} said:

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

'Glorious is my^{-asws} Lord^{-azwj} the Magnificent and by His^{-azwj} Praise'.

ثُمَّ اسْتَوَى قَائِمًا فَلَمَّا اسْتَمَكَنَ مِنَ الْقِيَامِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ وَ هُوَ قَائِمٌ وَ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ

Then he^{-asws} stood upright. So when he^{-asws} was standing straight, he^{-asws} said: 'Allah^{-azwj} Hears the one who Praises Him^{-azwj}'. Then he^{-asws} exclaimed a *Takbīr* and he^{-asws} was standing, and raised his^{-asws} hands parallel to his^{-asws} face.

ثُمَّ سَجَدَ وَ بَسَطَ كَفَيْهِ مَضْمُومَتِي الْأَصَابِعِ بَيْنَ يَدَيِ رُكْبَتَيْهِ حِيَالَ وَجْهِهِ فَقَالَ

Then he^{-asws} performed *Sajdah* and extended his^{-asws} neck and extended his^{-asws} palms, the finger being closed in front of his^{-asws} knees, parallel to his^{-asws} face, and he^{-asws} said:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

'Glorious is my^{-asws} Lord^{-azwj}, the Exalted, and by His^{-azwj} Praise'

ثَلَاثَ مَرَّاتٍ وَ لَمْ يَضَعْ شَيْئًا مِنْ جَسَدِهِ عَلَى شَيْءٍ مِنْهُ

– Three times, and did not place anything from his^{-asws} body upon anything from it.

وَ سَجَدَ عَلَى ثَمَانِيَةِ أَعْظَمِ الْكَفَيْنِ وَ الرُّكْبَتَيْنِ وَ أَنَامِلِ إِبْهَامِي الرَّجُلَيْنِ وَ الْجَبْهَةِ وَ الْأَنْفِ وَ قَالَ سَبَّعَةٌ مِنْهَا فَرَضُ يُسَجَّدُ عَلَيْهَا وَ هِيَ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ فَقَالَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ هِيَ الْجَبْهَةُ وَ الْكَفَّانِ وَ الرُّكْبَتَانِ وَ الْإِبْهَامَانِ وَ وَضَعَ الْأَنْفَ عَلَى الْأَرْضِ سَنَةً

And he^{-asws} performed *Sajdah* upon eight body parts – the two palms, and the two knees, and the two big toes of the two feet, and the forehead, and the nose, and said: ‘Seven of these are Obligatory for one to perform *Sajdah* upon, and these are which Allah^{-azwj} has Mentioned in His^{-azwj} Book, so He^{-azwj} Said [72:18] **And that the Masjids (places of Sajdah) are Allah's, therefore call not upon any one with Allah** – and these are the forehead, and the two palms, and the two knees, and the two big toes, and placing of the nose upon the ground is a Sunnah’.

ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَلَمَّا اسْتَوَى جَالِسًا قَالَ

Then he^{-asws} raised his^{-asws} head from the *Sajdah*. So when he^{-asws} sat up straight, said:

اللَّهُ أَكْبَرُ

‘Allah^{-azwj} is the Greatest!’

ثُمَّ قَعَدَ عَلَى فَخْذِهِ الْأَيْسَرِ وَ قَدْ وَضَعَ ظَاهِرَ قَدَمِهِ الْأَيْمَنِ عَلَى بَطْنِ قَدَمِهِ الْأَيْسَرِ وَ قَالَ

Then he^{-asws} sat upon his left thigh, and he^{-asws} placed the back of his^{-asws} right foot upon the inside of his^{-asws} left foot, and said:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

‘I^{-asws} seek Forgiveness of Allah^{-azwj}, my^{-asws} Lord^{-azwj}, and I^{-asws} repent to Him^{-azwj}’.

ثُمَّ كَبَّرَ وَ هُوَ جَالِسٌ وَ سَجَدَ السُّجْدَةَ الثَّانِيَةَ وَ قَالَ كَمَا قَالَ فِي الْأُولَى وَ لَمْ يَضَعْ شَيْئًا مِنْ بَدَنِهِ عَلَى شَيْءٍ مِنْهُ فِي رُكُوعٍ وَ لَا سُجُودٍ وَ كَانَ مُجْبِحًا وَ لَمْ يَضَعْ ذِرَاعَيْهِ عَلَى الْأَرْضِ

Then he^{-asws} exclaimed *Takbīr* and he^{-asws} was seated, and he^{-asws} performed *Sajdah* the second *Sajdah* and said just as he^{-asws} had said during the first, and did not place anything from his^{-asws} body upon anything from it, neither during *Rukū* nor a *Sajdah*, and he^{-asws} was winged (i.e. his^{-asws} arms being in a posture as if they were two wings), and he^{-asws} did not place his^{-asws} arms (but only palms) upon the ground.

فَصَلَّى رُكْعَتَيْنِ عَلَى هَذَا وَ يَدَاهُ مَضْمُومَتَا الْأَصَابِعِ وَ هُوَ جَالِسٌ فِي التَّشَهُدِ فَلَمَّا فَرَغَ مِنَ التَّشَهُدِ سَلَّمَ فَقَالَ يَا حَمَّادُ هَكَذَا صَلَّ

So he prayed *Salāt* upon this, and his^{-asws} two hands were with closed fingers, and he^{-asws} was seated during the bearing of the testimonies (*Tashahhud*). So when he^{-asws} was free from the *Tashahhud*, he^{-asws} greeted (offered *Salām*). Then he^{-asws} said: ‘O Hammad! This is how *Salāt* is prayed’.²⁵⁸

بَاب قِرَاءَةِ الْقُرْآنِ

Chapter 21 – Recitation of the Quran

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتُ لِلصَّلَاةِ أَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي فَاتِحَةِ الْقُرْآنِ قَالَ نَعَمْ قُلْتُ فَإِذَا قَرَأْتَ فَاتِحَةَ الْقُرْآنِ أَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَعَ السُّورَةِ قَالَ نَعَمْ .

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

'I said to Abu Abdullah^{-asws}, 'When I stand for the *Salāt*, should I recite 'In the Name of Allah^{-azwj} the Beneficent, the Merciful' in the Opening of the Quran (Surah Al-Fatiha)?' He^{-asws} said: 'Yes'. I said, 'So when I have recited the Opening of the Quran (Surah Al-Fatiha), should I recite 'In the Name of Allah^{-azwj} the Beneficent, the Merciful with the (other) Chapter?' He^{-asws} said: 'Yes'.²⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ الْهَمْدَانِيِّ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ مَا تَقُولُ فِي رَجُلٍ ابْتَدَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي صَلَاتِهِ وَحَدَّ فِي أَمِّ الْكِتَابِ فَلَمَّا صَارَ إِلَى غَيْرِ أَمِّ الْكِتَابِ مِنَ السُّورَةِ تَرَكَهَا فَقَالَ الْعَبَّاسِيُّ لَيْسَ بِذَلِكَ بَأْسٌ فَكَتَبْتُ بِحَطِّهِ يُعِيدُهَا مَرَّتَيْنِ عَلَى رَعْمِ أَنْفِهِ بَعْثِي الْعَبَّاسِي .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar, from Yahya Bin Abu Imran Al Hamdany who said,

'I wrote to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! What are you^{-asws} saying regarding a man who begins with 'In the Name of Allah^{-azwj} the Beneficent, the Merciful' in his *Salāt* only in the Mother of the Book (Surah Al-Fatiha). So when he comes to the other than the Mother of the Book (Surah Al-Fatiha) from the Chapters, he neglects it'. So the Abbaside said, 'There is no problem with that'. So he^{-asws} wrote by his^{-asws} own handwriting: 'Repeat it twice notwithstanding his nose (pride)' - meaning the Abbaside'.²⁶⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبَّادِ بْنِ بَعْقُوبَ عَنْ عَمْرِو بْنِ مُصْعَبٍ عَنْ فُرَاتِ بْنِ أَحْنَفَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ أَوَّلُ كُلِّ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِذَا قَرَأْتَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا تَبَالِي أَلَّا تَسْتَعِيدَ وَإِذَا قَرَأْتَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَتَرْتُكَ فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ .

Muhammad Bin Yahya, from Ali Bin Al Hassan Bin Ali, from Abbad Bin Yaqoub, from Amro Bin Musa'ab, from Furat Bin Ahnaf,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I heard him^{-asws} saying: 'The beginning of every Book Revealed from the sky was 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'. So when you recited 'In the Name of Allah^{-azwj} the Beneficent, the Merciful', so it does not matter if you do not seek Refuge (recite 'I seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la'}); and when you recite 'In the Name of Allah^{-azwj} the Beneficent, the Merciful, it would veil you regarding what is between the sky and the earth'.²⁶¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْقِرَاءَةُ فِي الصَّلَاةِ فِيهَا شَيْءٌ مَوْقُتٌ قَالَ لَا إِلَّا الْجُمُعَةَ تُقْرَأُ فِيهَا الْجُمُعَةُ وَالْمُنَافِقِينَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

²⁵⁹ Al Kafi V 3 – The Book of Salāt CH 21 H 1

²⁶⁰ Al Kafi V 3 – The Book of Salāt CH 21 H 2

²⁶¹ Al Kafi V 3 – The Book of Salāt CH 21 H 3

'I said to Abu Abdullah^{-asws}, 'The recitation in the *Salāt*, is there something fixed therein?' He^{-asws} said: 'No, except for the Friday *Salāt*. You should recite during it, the (Surah) Jumma (Chapter 62) and the (Surah) Munafiqeen (Chapter 63)'.²⁶²

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ فَقَرَأَ الْحَمْدَ وَفَرَعَ مِنْ قِرَائَتِهَا فَقُلْ أَنْتَ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Jameel,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever you are behind a prayer-leader, so he recites Al-Hamd (Chapter 1) and finishes it reciting it, then say,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَا تَقُلْ آمِينَ

'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds', but you should not say, 'Ameen'.²⁶³

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ وَ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَا يُكْتَبُ مِنَ الْقِرَاءَةِ وَ الدُّعَاءِ إِلَّا مَا أَسْمَعَ نَفْسَهُ .

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'There is nothing Prescribed from the recitations and the supplication except for what one hears himself'.²⁶⁴

أَبُو دَاوُدَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ابْنِ مُسْكَانَ عَنْ حَسَنِ الصَّقِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أ يُجْزَى عَنِّي أَنْ أَقْرَأَ فِي الْفَرِيضَةِ فَاتِحَةَ الْكِتَابِ وَحَدَّهَا إِذَا كُنْتُ مُسْتَعْجَلًا أَوْ أُعْجَلَنِي شَيْءٌ فَقَالَ لَا بَأْسَ .

Abu Dawood, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Hasan Al Sayqal who said,

'I said to Abu Abdullah^{-asws}, 'Would it suffice from me if I were to recite during the Obligatory (*Salāt*), the Opening of the Book (Chapter 1) only when I was in haste or something was hastening me?' So he^{-asws} said: 'There is no problem'.²⁶⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْمَعْرَبَ فَقَرَأَ بِالْمَعْوَدَتَيْنِ فِي الرَّكْعَتَيْنِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

'Abu Abdullah^{-asws} prayed Al Maghrib *Salāt* with us, so he^{-asws} recited with the *Mawazatayn* (Chapters 113 & 114) during the two *Rak'at*' (*Rak'ats*).²⁶⁶

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَجُوزُ لِلْمَرِيضِ أَنْ يَقْرَأَ فِي الْفَرِيضَةِ فَاتِحَةَ الْكِتَابِ وَحَدَّهَا وَ يَجُوزُ لِلصَّحِيحِ فِي قَضَاءِ صَلَاةِ النَّطْوَعِ بِاللَّيْلِ وَ النَّهَارِ .

²⁶² Al Kafi V 3 – The Book of Salāt CH 21 H 4

²⁶³ Al Kafi V 3 – The Book of Salāt CH 21 H 5

²⁶⁴ Al Kafi V 3 – The Book of Salāt CH 21 H 6

²⁶⁵ Al Kafi V 3 – The Book of Salāt CH 21 H 7

²⁶⁶ Al Kafi V 3 – The Book of Salāt CH 21 H 8

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It is allowed for the sick person that he recites in the Obligatory (*Salāt*), the Opening of the Book (Chapter 1) only, and it is (also) allowed for the healthy one regarding the payback of the outstanding *Salāt*, the Optional one at night and during the day'.²⁶⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ أَبِي بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّمَا يُكْرَهُ أَنْ يُجْمَعَ بَيْنَ السُّورَتَيْنِ فِي الْفَرِيضَةِ فَأَمَّا النَّافِلَةُ فَلَا بَأْسَ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'But rather, it is disliked that one should gather between the two Chapters during the Obligatory (*Salāt*). But, as for the Optional (*Salāt*), so there is no problem'.²⁶⁸

مُحَمَّدُ بْنُ يَحْيَى بِإِسْنَادٍ لَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُكْرَهُ أَنْ يُفْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي نَفْسٍ وَاحِدٍ .

Muhammad Bin Yahya, by a chain of his,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'it is disliked if one were to recite 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112) in one breath'.²⁶⁹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تَقْرَأْ فِي الْمَكْتُوبَةِ بِأَقْلٍ مِنْ سُورَةٍ وَلَا بِأَكْثَرٍ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Mansour bin Hazim who said,

'Abu Abdullah^{-asws} said: 'You should neither recite in an obligatory (*Salāt*) with less than one Chapter, nor with more'.²⁷⁰

أَبُو دَاوُدَ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ بِإِسْنَادِهِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَلَاةُ الْأَوَائِبِينَ الْخَمْسُونَ كُلُّهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ .

Abu Dawood, from Ali Bin Mahziyar, by his chain, from Safwan Al Jammal who said,

'I heard Abu Abdullah^{-asws} saying: 'The *Salāts* of the repentant are fifty, all of them being with 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112)'.²⁷¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُفَيْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا حَاضِرٌ كَمْ يُفْرَأُ فِي الرُّوَالِ فَقَالَ ثَمَانِينَ آيَةً فَحَرَجَ الرَّجُلُ فَقَالَ يَا أَبَا هَارُونَ هَلْ رَأَيْتَ شَيْخًا أَعْجَبَ مِنْ هَذَا الَّذِي سَأَلَنِي عَنْ شَيْءٍ فَأَحْبَبْتُهُ وَ لَمْ يَسْأَلْنِي عَنْ تَفْسِيرِهِ هَذَا الَّذِي يَزْعُمُ أَهْلُ الْعِرَاقِ أَنَّهُ عَاقِلُهُمْ يَا أَبَا هَارُونَ إِنَّ الْحَمْدَ سَبْعُ آيَاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثُ آيَاتٍ فَهَذِهِ عَشْرُ آيَاتٍ وَ الرُّوَالُ ثَمَانُ رَكَعَاتٍ فَهَذِهِ ثَمَانُونَ آيَةً .

²⁶⁷ Al Kafi V 3 – The Book of Salāt CH 21 H 9

²⁶⁸ Al Kafi V 3 – The Book of Salāt CH 21 H 10

²⁶⁹ Al Kafi V 3 – The Book of Salāt CH 21 H 11

²⁷⁰ Al Kafi V 3 – The Book of Salāt CH 21 H 12

²⁷¹ Al Kafi V 3 – The Book of Salāt CH 21 H 13

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

'A man asked Abu Abdullah^{-asws} and I was present, 'How much should one recite during the midday?' So he^{-asws} said: 'Eighty Verses'. So, the man went out, and he^{-asws} said: 'O Abu Haroun! Have you ever seen a Sheykh stranger than this one who asked me^{-asws} about something, so I^{-asws} informed him, and he did not ask me^{-asws} about its explanation? This is the one whom the people of Al-Iraq are claiming to be their most intellectual one. O Abu Haroun! Al-Hamd (Chapter 1) is of seven Verses, and '**Say He^{-azwj} Allah^{-azwj} is One** (Chapter 112) is of three Verses. So these are ten Verses, and (for) the midday there are eight *Rak'at*. Thus these are eighty Verses'.²⁷²

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَّابٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ هَلْ يَقْرَأُ الرَّجُلُ فِي صَلَاتِهِ وَتَوْبُهُ عَلَى فِيهِ قَالَ لَا بَأْسَ بِذَلِكَ إِذَا أَسْمَعَ أُذُنِيهِ الْهَمَّهَمَةَ .

From him, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws}, 'Should the man recite during his^{-asws} *Salāt* and his clothes are upon his mouth?' He^{-asws} said: 'There is no problem with that, when his ears can hear his own humming'.²⁷³

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَمَّنْ ذَكَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُجْزِئُكَ مِنَ الْقِرَاءَةِ مَعَهُمْ مِثْلَ حَدِيثِ النَّفْسِ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Hamza, from the one who mentioned it who said,

'Abu Abdullah^{-asws} said: 'It would suffice you from the recitation with them (people) the like of talking to yourself'.²⁷⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَلَيُّنُهُ الْأَحْرَسَ وَتَشَهُدُهُ وَ قِرَاءَتُهُ لِلْقُرْآنِ فِي الصَّلَاةِ تَحْرِيكُ لِسَانِهِ وَ إِشَارَتُهُ بِإصْبَعِهِ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said: 'A *Talbiyya* (during the Hajj) of the mute, and his testimony, and his recitation of the Quran during the *Salāt* is the movement of his tongue, and the gesturing by his fingers'.²⁷⁵

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى حَرْفًا مِنَ الْقُرْآنِ فَيَذْكُرُ وَ هُوَ رَاكِعٌ هَلْ يَجُوزُ لَهُ أَنْ يَقْرَأَ فِي الرُّكُوعِ قَالَ لَا وَ لَكِنْ إِذَا سَجَدَ فَلْيَقْرَأْ .

And from him, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed Al Dainy, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

²⁷² Al Kafi V 3 – The Book of Salāt CH 21 H 14

²⁷³ Al Kafi V 3 – The Book of Salāt CH 21 H 15

²⁷⁴ Al Kafi V 3 – The Book of Salāt CH 21 H 16

²⁷⁵ Al Kafi V 3 – The Book of Salāt CH 21 H 17

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the man who forgets a letter (sentence) from the Quran, and he remembers while in *Rukū*. Is it allowed for him that he recites during the *Rukū*? He^{-asws} said: 'No, but when he perform *Sajdahs*, so let him recite (what he forgot)'.²⁷⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ سَوْسٍ عَنْ مُحَمَّدِ بْنِ زَاوِيَةَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ إِنَّكَ كَتَبْتَ إِلَيَّ مُحَمَّدُ بْنُ الْفَرَجِ تُعَلِّمُهُ أَنَّ أَفْضَلَ مَا تَقْرَأُ فِي الْفَرَائِضِ بِإِنِّ أَنْزَلْنَاهُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّ صَدْرِي لَيَضِيقُ بَفِرَاءَتِهِمَا فِي الْفَجْرِ فَقَالَ (عَلَيْهِ السَّلَامُ) لَا يَضِيقَنَّ صَدْرُكَ بِهِمَا فَإِنَّ الْفَضْلَ وَ اللَّهُ فِيهِمَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Abdous, from Muhammad Bin Zawiya, from Abu Ali Bin Rashid who said,

'I said to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} wrote to Muhammad Bin Al-Faraj teaching him that the most superior of what one can recite during the Obligatory (*Salāt*) is with 'We^{-azwj} Revealed it' (Chapter 97), and 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112), and my chest is constricted by reciting these two during Al-Fajr (*Salāt*)'. So he^{-asws} said: 'Do not constrict your chest by these two, for the merit, by Allah^{-azwj}, is in these two'.²⁷⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيَّاماً فَكَانَ إِذَا كَانَتْ صَلَاةٌ لَا يُجْهَرُ فِيهَا جَهْرٌ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ كَانَ يُجْهَرُ فِي السُّورَتَيْنِ جَمِيعاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhmmad, from Safwan Al Jammal who said,

'I prayed *Salāt* behind Abu Abdullah^{-asws} for days, and it was so that whenever it was a *Salāt* wherein is no loud recitation, he^{-asws} recited loudly with 'In the Name of Allah^{-azwj} the Beneficent, the Merciful'; and he^{-asws} used to recite loudly during both the two Chapters'.²⁷⁸

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتُ بِهَا قَالَ الْمُخَافِتَةُ مَا دُونَ سَمْعِكَ وَ الْجَهْرُ أَنْ تَرْفَعَ صَوْتَكَ شَدِيداً .

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

'I asked him^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic [17:110] and do **not utter your *Salāt* loudly nor be silent with it**. He^{-asws} said: 'The 'silent' is what is less than what you can hear (yourself), and the 'loudly' is that you raise your voice intensely'.²⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ حَدَّثَنِي مُعَاذُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ لَا تَدْعُ أَنْ تَقْرَأَ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فِي سَبْعِ مَوَاطِنَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَ رَكْعَتِي الرَّوَالِ وَ رَكْعَتَيْنِ بَعْدَ الْمَغْرَبِ وَ رَكْعَتَيْنِ مِنْ أَوَّلِ صَلَاةِ اللَّيْلِ وَ رَكْعَتِي الْإِحْرَامِ وَ الْفَجْرِ إِذَا أَصْبَحْتَ بِهَا وَ رَكْعَتِي الطَّوَابِ .

²⁷⁶ Al Kafi V 3 – The Book of Salāt CH 21 H 18

²⁷⁷ Al Kafi V 3 – The Book of Salāt CH 21 H 19

²⁷⁸ Al Kafi V 3 – The Book of Salāt CH 21 H 20

²⁷⁹ Al Kafi V 3 – The Book of Salāt CH 21 H 21

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said, 'Muaz Bin Muslim narrated to me,

(It has been narrated) from Abu Abdullah^{-asws} that he^{-asws} said: 'Do not leave reciting with 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112), and 'Say: 'O you Infidels' (Chapter 109) in seven places – in the two *Rak'at* before Al-Fajr (*Salāt*), and the two *Rak'at* at midday, and two *Rak'at* after Al-Maghrib, and two *Rak'at* from the beginning of the night *Salāt*, and the two *Rak'at* of the (wearing of) Ihram, and Al-Fajr (*Salāt*) when you begin the morning with it, and the two *Rak'at* of the *Tawaaf* (of the Kabah)'.
 وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يُبَدَأُ فِي هَذَا كُلِّهِ بِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الرَّكْعَةِ الثَّانِيَةِ بِ قُلْ يَا أَيُّهَا الْكَافِرُونَ إِلَّا فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ فَإِنَّهُ يُبَدَأُ بِ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ يَفْرَأُ فِي الرَّكْعَةِ الثَّانِيَةِ بِ قُلْ هُوَ اللَّهُ أَحَدٌ .

And in another report: 'It should begun in all of these with 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112), and in the second *Rak'at* with 'Say: O you Infidels!' (Chapter 109), except in the two *Rak'at* before Al-Fajr, for it should be begun with 'Say: O you Infidels!' (Chapter 109), then it should be recited in the second *Rak'at* with 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112)'.²⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَوْمَ الْقَوْمِ فَيُعَلِّطُ قَالَ يَفْتَحُ عَلَيْهِ مَنْ خَلْفَهُ .

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

'Abu Abdullah^{-asws} was asked about the man leading the people in *Salāt*, so he commits a mistake'. He^{-asws} said: 'He would correct him, the one behind him'.²⁸¹

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فِي مَوْضِعٍ ثُمَّ يُرِيدُ أَنْ يَتَقَدَّمَ قَالَ يَكْفُفُ عَنِ الْقِرَاءَةِ فِي مَشْيِهِ حَتَّى يَتَقَدَّمَ إِلَى الْمَوْضِعِ الَّذِي يُرِيدُ ثُمَّ يَفْرَأُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having said regarding the man who is praying *Salāt* in a place, then he intends to move forward'. He^{-asws} said: 'He should pause from the recitation during his walking until he goes forwards to the place which he intended to, then he should recite'.²⁸²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ أَبِي تَصْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَقُومُ فِي الصَّلَاةِ فَيُرِيدُ أَنْ يَفْرَأَ سُورَةً فَيَفْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَقَالَ يَرْجِعُ مِنْ كُلِّ سُورَةٍ إِلَّا مِنْ قُلْ هُوَ اللَّهُ أَحَدٌ وَ مِنْ قُلْ يَا أَيُّهَا الْكَافِرُونَ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Amro Bin Abu Nazr who said,

'I said to Abu Abdullah^{-asws}, 'The man is standing during the *Salāt*, and he intends to recite a Chapter, so he recites 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112) and 'Say: O you Infidels!' (Chapter 109)'. So he^{-asws} said: 'He can return from every Chapter

²⁸⁰ Al Kafi V 3 – The Book of *Salāt* CH 21 H 22

²⁸¹ Al Kafi V 3 – The Book of *Salāt* CH 21 H 23

²⁸² Al Kafi V 3 – The Book of *Salāt* CH 21 H 24

except from 'Say He^{-azwj} Allah^{-azwj} is One' (Chapter 112) and 'Say: O you Infidels!' (Chapter 109)".²⁸³

مَحْمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ صَابِرِ مَوْلَى بَسَّامٍ قَالَ
أَمَّا أَبُو عَبْدِ اللَّهِ فِي الصَّلَاةِ الْمَغْرِبِ فَقَرَأَ الْمُعَوَّدَتَيْنِ ثُمَّ قَالَ هُمَا مِنَ الْقُرْآنِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Dawood Bin Farqad, from Sabir, a slave of Saam who said,

'Abu Abdullah^{-asws} led us in the Maghrib *Salāt*, and he^{-asws} recited *Al-Mawazatayn* (Chapters 113 & 114), then said: 'These are both from the Quran'.²⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
(عَلَى الْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ وَ إِنْ كَثُرُوا فَقَالَ لِيَقْرَأَ قِرَاءَةً وَسَطًا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتُ
بِهَا .

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

'I said to Abu Abdullah^{-asws}, 'Is it upon the prayer leader that the ones behind him should hear, even though they may be numerous?' So he^{-asws} said: 'Let him recite a moderate recitation. The Blessed and High is Sayin [17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that'.²⁸⁵

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الَّذِي لَا يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي صَلَاتِهِ قَالَ
لَا صَلَاةَ لَهُ إِلَّا أَنْ يَبْدَأَ بِهَا فِي جَهْرٍ أَوْ إِخْفَاتٍ قُلْتُ أَيُّهُمَا أَحَبُّ إِلَيْكَ إِذَا كَانَ خَائِفًا أَوْ مُسْتَعْجِلًا يَقْرَأُ بِسُورَةٍ أَوْ فَاتِحَةَ الْكِتَابِ
قَالَ فَاتِحَةَ الْكِتَابِ .

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

'I asked him^{-asws} about the one who does not recite the Opening of the Book (Chapter 1) in his *Salāt*. He^{-asws} said: 'There is no *Salāt* for him, unless if he were to begin with it, whether it be loudly or silently'. I said, 'Which of the two is more beloved to you^{-asws}, when he was fearful or in haste, should he recite with one Chapter or Opening of the Book (Chapter 1)?' He^{-asws} said: 'Opening of the Book (Chapter 1)'.²⁸⁶

باب عَزَائِمِ السُّجُودِ

Chapter 22 – The determined Verses of Sujūd (plural of Sajdah)

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
عَلَيْهِ السَّلَامُ (قَالَ إِذَا قَرَأْتَ شَيْئًا مِنَ الْعَزَائِمِ الَّتِي يُسَجَّدُ فِيهَا فَلَا تُكَبِّرُ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ وَ الْعَزَائِمُ
أَرْبَعٌ حَمِ السُّجْدَةِ وَ تَنْزِيلِ وَ النَّجْمِ وَ أَقْرَأَ بِاسْمِ رَبِّكَ .

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

²⁸³ Al Kafi V 3 – The Book of Salāt CH 21 H 25

²⁸⁴ Al Kafi V 3 – The Book of Salāt CH 21 H 26

²⁸⁵ Al Kafi V 3 – The Book of Salāt CH 21 H 27

²⁸⁶ Al Kafi V 3 – The Book of Salāt CH 21 H 28

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever you recite anything from the determined (Verses) in which there is a *Sajdah*, so do not exclaim *Takbir* before your *Sajdah*, but, exclaim *Takbir* when you raise your head; and the determined Verses of *Sajdah* are four – Ha Meem *Sajdah* (Chapter 32:15), and Tanzeel (Chapter 41:38), and Al-Najm (Chapter 53:62), and Iqra Bi Ism Rabbik (Chapter 96:19)'.²⁸⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَرَائِمِ الْأَرْبَعِ فَسَمِعْتَهَا فَاسْجُدْ وَإِنْ كُنْتَ عَلَى غَيْرِ وَضُوءٍ وَإِنْ كُنْتَ جُنْبًا وَإِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرُ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَإِنْ شِئْتَ لَمْ تَسْجُدْ .

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

'He^{-asws} said: 'When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform *Sajdah*, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying *Salāt* (due to menstruation etc.); and the rest of the Quran, you are with the choice therein, if you so desire to, you perform *Sajdah*, and if you so desire to, you do not perform *Sajdah*'.²⁸⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ سَمِعَ السَّجْدَةَ تُقْرَأُ قَالَ لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ مُنْصِتًا لِقِرَاءَتِهِ مُسْتَمِعًا لَهَا أَوْ يُصَلِّي بِصَلَاتِهِ فَأَمَّا أَنْ يَكُونَ يُصَلِّي فِي نَاجِيَةٍ وَأَنْتَ تُصَلِّي فِي نَاجِيَةٍ أُخْرَى فَلَا تَسْجُدُ لِمَا سَمِعْتَ .

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

'I asked Abu Abdullah^{-asws} about a man who heard the *Sajdah* (Verse) being recited. He^{-asws} said: 'He should not perform *Sajdah* unless if he happens to be (deliberately) listen to its recitation, listening intently to it, or he is praying a *Salāt* with his *Salāt*. So if he happens to be praying *Salāt* in a corner and you are praying *Salāt* in another corner, so you do not perform *Sajdah* to what you hear'.²⁸⁹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ صَلَّيْتَ مَعَ قَوْمٍ فَقَرَأَ الْإِمَامُ أَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ أَوْ شَيْئًا مِنَ الْعَرَائِمِ وَ قَرَعَ مِنْ قِرَاءَتِهِ وَ لَمْ يَسْجُدْ فَأَوْمِ إِيمَاءً وَ الْحَائِضُ تَسْجُدُ إِذَا سَمِعَتْ السَّجْدَةَ .

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'If you are praying *Salāt* with a group of people and the prayer leader recites **[96:1] Read in the name of your Lord Who created** (Chapter 96), or something from the determined Verses and is free from reciting it, and did not perform *Sajdah*, so indicate (a *Sajdah*) with a gesture; and the menstruating woman should perform *Sajdah* when she hears the *Sajdah* (Verse)'.²⁹⁰

²⁸⁷ Al Kafi V 3 – The Book of Salāt CH 22 H 1

²⁸⁸ Al Kafi V 3 – The Book of Salāt CH 22 H 2

²⁸⁹ Al Kafi V 3 – The Book of Salāt CH 22 H 3

²⁹⁰ Al Kafi V 3 – The Book of Salāt CH 22 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَقْرَأُ بِالسُّجْدَةِ فِي آخِرِ السُّورَةِ قَالَ يَسْجُدُ ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ ثُمَّ يَرْكَعُ وَ يَسْجُدُ .

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

(It has been narrated) from Abu Abdullah^{-asws} having been asked about the man who recites the *Sajdah* Verse in the last Chapter. He^{-asws} said: 'He should perform *Sajdah*, then stand, and he should recite the Opening of the Book (Chapter 1), then perform *Rukū* and perform *Sajdah*'.²⁹¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ لَا تَقْرَأُ فِي الْمَكْتُوبَةِ بِشَيْءٍ مِنَ الْعَرَائِمِ فَإِنَّ السُّجُودَ زِيَادَةٌ فِي الْمَكْتُوبَةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bi Urwa, from Ibn Bukeyr, from Zurara,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws} having said: 'Do not recite in the Prescribed *Salāt* with anything from the determined Verses, or the *Sajdah* would be an increase in the Prescribed *Salāt*'.²⁹²

باب القراءة في الركعتين الأخيرتين والتسبيح فيهما

Chapter 23 – The recitation in the two last *Rak'at* and the Glorification (*Tasbeeh*) in these two

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَقَالَ الْإِمَامُ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ مَنْ خَلْفَهُ يُسَبِّحُ فَإِذَا كُنْتَ وَحْدَكَ فَاقْرَأْ فِيهِمَا وَ إِنْ شِئْتَ فَسَبِّحْ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{-asws} about the recitation behind the prayer leader in the last two *Rak'at*, so he^{-asws} said: 'The prayer leader recites the Opening of the Book (Chapter 1), and the ones behind him should Glorify. So when you were alone, then you can recite in these two (*Rak'at*), and if you so desire to, so you Glorify'.²⁹³

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرْبِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) مَا يُجْزَى مِنَ الْقَوْلِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ قَالَ أَنْ تَقُولَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ تَكْبِيرُ وَ تَرْكَعُ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Hareyz, from Zurara who said,

'I said to Abu Ja'far^{-asws}, 'What suffices from the words during the last two *Rak'at*?' He^{-asws} said: 'Your saying, 'Glorious be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and

²⁹¹ Al Kafi V 3 – The Book of Salāt CH 22 H 5

²⁹² Al Kafi V 3 – The Book of Salāt CH 22 H 6

²⁹³ Al Kafi V 3 – The Book of Salāt CH 23 H 1

there is no god except for Allah^{-azwj}, and Allah^{-azwj} is the Greatest', and you exclaim a *Takbīr*, and you perform *Rukū'*.²⁹⁴

بَابِ الرَّكُوعِ وَمَا يُقَالُ فِيهِ مِنَ التَّسْبِيحِ وَالدُّعَاءِ فِيهِ وَإِذَا رَفَعَ الرَّأْسَ مِنْهُ

Chapter 24 – The Rukū and what is said during it from the Glorification, and the supplication during it, and when the head is raised from it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تَرْكَعَ فَقُلْ وَ أَنْتَ مُنْتَصِبٌ اللَّهُ أَكْبَرُ ثُمَّ ارْكَعْ وَ قُلِ اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي خَشَعْتُ لَكَ قَلْبِي وَ سَمِعِي وَ بَصَرِي وَ شَعْرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي وَ مَجِي وَ عِظَامِي وَ عَصَبِي وَ مَا أَقْلَنْتُهُ قَدَمَايَ غَيْرَ مُسْتَنْكِبٍ وَ لَا مُسْتَكْبِرٍ وَ لَا مُسْتَحْسِرٍ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فِي تَرْتِيلٍ

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

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When you intend to perform *Rukū*, so say while you are upright, 'Allah^{-azwj} is the Greatest!' Then performing *Rukū* and say, 'O Allah^{-azwj}! To You^{-azwj} I go in *Rukū*, and to You^{-azwj} I submit, and in You^{-azwj} I believe, and upon You^{-azwj} I rely, and You^{-azwj} are my Lord^{-azwj}. Humble to You^{-azwj} is my heart, and my hearing, and my vision, and my hair, and my skin, and my flesh, and my blood, and my brain, and my bones, and my nerves, and what my feet are bearing, without neither an objection, nor arrogance, nor tiredness. Glorious is my Lord^{-azwj} the Magnificent, and by His^{-azwj} Praise' – three times with clarity.

وَ تَصَفُّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمْكِنُ رِاحَتَيْكَ مِنْ رُكْبَتَيْكَ وَ تَضَعُ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ بَلِّغْ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ وَ أَقِمْ صُلْبَكَ وَ مَدِّ عُنُقَكَ وَ لِيَكُنْ نَظْرُكَ بَيْنَ قَدَمَيْكَ ثُمَّ قُلِ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ وَ أَنْتَ مُنْتَصِبٌ قَائِمٌ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَهْلَ الْجَبَرُوتِ وَ الْكِبْرِيَاءِ وَ الْعِظَمَةِ لِلَّهِ رَبِّ الْعَالَمِينَ

And line up your feet in your *Rukū*, making to be between them a distance of an open palm's width, and enabling your palms from your knees and placing your right hand upon your right knee before the left one, and placing your fingertips on the side of the knees, and separate your fingers when you place them upon your knee, and straighten your back and extend your neck, and let your sight be between your two feet, then say, 'Allah^{-azwj} Hears the one who Praises him', and you are standing straight. The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, the rightful with Compulsion, and the Greatness and the Magnificence is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.

تَجَهَّرُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ يَدَيْكَ بِالتَّكْبِيرِ وَ تَجْرُ سَاجِدًا .

Raise your voice with it, then raise your hand with the exclamation of *Takbīr*, and fall down perform *Sajdah*'.²⁹⁵

²⁹⁴ Al Kafi V 3 – The Book of Salāt CH 23 H 2

²⁹⁵ Al Kafi V 3 – The Book of Salāt CH 24 H 1

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ مَا يَقُولُ الرَّجُلُ خَلْفَ الْإِمَامِ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ يَخْفِضُ مِنْ صَوْتِهِ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, fom Jameel Bin Darraj who said,

'I asked Abu Abdullah^{-asws}, so I said, 'What should the man be saying behind the prayer leader when he says, 'Allah^{-azwj} Hears the one who praises Him^{-azwj}?'. He^{-asws} said: 'He should be saying, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds', and he should lower his voice'.²⁹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا أَرَدْتَ أَنْ تَرْكَعَ وَ تَسْجُدَ فَارْفَعْ يَدَيْكَ وَ كَبِّرْ ثُمَّ ارْكَعْ وَ اسْجُدْ .

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

'Abu Ja'far^{-asws} said: 'When you intend to go into *Rukū* and perform *Sajdah*, so raise your hands and exclaim *Takbīr*, then go into *Rukū* and perform *Sajdah*'.²⁹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ لَمْ يُقِمْ صَلَاتَهُ فِي الصَّلَاةِ فَلَا صَلَاةَ لَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The one who does not straighten his back during the *Salāt*, so there is no *Salāt* for him'.²⁹⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَرْكَعُ رُكُوعًا أَحْفَضَ مِنْ رُكُوعِ كُلِّ مَنْ رَأَيْتُهُ يَرْكَعُ وَ كَانَ إِذَا رَكَعَ جَنَحَ بِيَدَيْهِ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail bin Bazi'e who said,

'I saw Abu Al-Hassan^{-asws} performing *Rukū* with a bow lower than the bowing of every one I ever saw performing *Rukū*, and it was so that whenever he^{-asws} performing *Rukū*, formed wings by his^{-asws} hands (spreading them)'.²⁹⁹

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ فَأَقِمْ صَلَاتَكَ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَا يُقِيمُ صَلَاتَهُ .

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from a man, from Abu Baseer,

²⁹⁶ Al Kafi V 3 – The Book of Salāt CH 24 H 2

²⁹⁷ Al Kafi V 3 – The Book of Salāt CH 24 H 3

²⁹⁸ Al Kafi V 3 – The Book of Salāt CH 24 H 4

²⁹⁹ Al Kafi V 3 – The Book of Salāt CH 24 H 5

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you raise your head from the *Rukū*, so straighten your back, for there is no *Salāt* for the one who does not straighten his back'.³⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ السَّيِّدِيِّ بْنِ الرَّبِيعِ عَنْ سَعِيدِ بْنِ جَنَاحٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي مَنْزِلِهِ بِالْمَدِينَةِ فَقَالَ مُبْتَدِئاً مَنْ أْتَمَّ رُكُوعَهُ لَمْ تَدْخُلْهُ وَخَشَةُ فِي الْقَبْرِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Sindy Bin Al Rabie, from Saeed Bin Janah who said,

'I was in the presence of Abu Ja'far^{-asws} in his^{-asws} house in Al-Medina, so he^{-asws} said initiating: 'The one who completes his *Rukū*, loneliness would not enter into him in the grave'.³⁰¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادٍ عَنْ هِشَامٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُجْزِي عَنِّي أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ قَالَ نَعَمْ .

Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Ja'far Bin Bashir, from Hammad, from Hisham who said,

'I asked Abu Abdullah^{-asws}, 'Would it suffice me if I were to say in place of the Glorification during the *Rukū* and the *Sajdah*, 'There is no god except for Allah^{-azwj} and Allah^{-azwj} is the Greatest'? He^{-asws} said: 'Yes'.³⁰²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) بِالْمَدِينَةِ وَ أَنَا أَصَلِّي وَ أَنْكُسُ بِرَأْسِي وَ أْتَمِدُّ فِي رُكُوعِي فَأَرْسَلَ إِلَيَّ لَا تَفْعَلْ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ali Bin Uqba who said,

'Abu Al-Hassan^{-asws} saw me in Al-Medina and I was praying *Salāt*, and I bent my head and I extended in my *Rukū* (bowing), so he^{-asws} sent a message to me: 'Do not do it'.³⁰³

باب السُّجُودِ وَ التَّسْبِيحِ وَ الدُّعَاءِ فِيهِ فِي الْفَرَائِضِ وَ النُّوَافِلِ وَ مَا يُقَالُ بَيْنَ السَّجْدَتَيْنِ

Chapter 25 – The *Sajdah*, and the Glorifications, and the supplications during the Obligatory and the Optional (*Salāts*), and what is to be said between the two *Sajdah*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا سَجَدْتَ فَكَبِّرْ وَ قُلِ اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

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

³⁰⁰ Al Kafi V 3 – The Book of *Salāt* CH 24 H 6

³⁰¹ Al Kafi V 3 – The Book of *Salāt* CH 24 H 7

³⁰² Al Kafi V 3 – The Book of *Salāt* CH 24 H 8

³⁰³ Al Kafi V 3 – The Book of *Salāt* CH 24 H 9

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you perform *Sajdah*, so exclaim a *Takbir* and say, 'O Allah^{-azwj}! To You^{-azwj} I perform *Sajdah*, and in You^{-azwj} I believe, and to You^{-azwj} I submit, and upon You^{-azwj} I rely, and You^{-azwj} are my Lord^{-azwj}. My face perform *Sajdahs* to the One^{-azwj} Who Created it, and Cleaved its hearing and its vision. The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. Blessed is Allah^{-azwj}, the best of the creators'.

ثُمَّ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَىٰ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ فَقُلْ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْرِنِي وَ ادْفَعْ عَنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ .

Then say, 'Glorious is my Lord^{-azwj} the Exalted and by His^{-azwj} Praise' – three times. So when you raise your head, say in between the two *Sajdah*, 'O Allah^{-azwj}! Forgive me, and be Merciful to me, and Recompense me, and Defend me [28:24] **Surely I stand in need of whatever good You may Send down upon me.** Blessed is Allah^{-azwj}, Lord^{-azwj} of the worlds'.³⁰⁴

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حَفْصِ الْأَعْوَرِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيٌّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا سَجَدَ يَتَخَوَّى كَمَا يَتَخَوَّى الْبَعِيرُ الضَّامِرُ يَعْنِي بُرُوكَهُ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan, from Hafs Al Awr,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It was so that whenever Ali^{-asws} performed *Sajdah*, he^{-asws} postured (went down) like the posture of the slender camel, meaning his^{-asws} going down'.³⁰⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) إِذَا سَجَدَ يُحْرِكُ ثَلَاثَ أَصَابِعٍ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكًا خَفِيفًا كَأَنَّهُ يَغْدُ التَّسْبِيحَ ثُمَّ رَفَعَ رَأْسَهُ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail who said,

'I saw Abu Al-Hassan^{-asws} when he^{-asws} performed *Sajdah*, moved three fingers from his^{-asws} fingers, one after the other, with a slight movement as if he^{-asws} was counting the Glorifications, then raised his^{-asws} head'.³⁰⁶

مُحَمَّدُ بْنُ يَحْيَىٰ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ أَبِي عَبْدِ اللَّهِ الْخَدَاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) يَقُولُ وَ هُوَ سَاجِدٌ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلَّا بَدَلْتَ سَيِّئَاتِي حَسَنَاتٍ وَ حَاسِبْتَنِي حِسَابًا يَسِيرًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Abu Ja'far Al Ahowl, from Abu Ubeyda Al Haza'a who said,

'I heard Abu Ja'far^{-asws} saying while he^{-asws} was in *Sajdah*: 'I ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-saww} to Exchange my (Shias') sins to Rewards and Reckon me with an easy Reckoning'.

³⁰⁴ Al Kafi V 3 – The Book of Salāt CH 25 H 1

³⁰⁵ Al Kafi V 3 – The Book of Salāt CH 25 H 2

³⁰⁶ Al Kafi V 3 – The Book of Salāt CH 25 H 3

ثُمَّ قَالَ فِي الثَّانِيَةِ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلَّا كَفَيْتَنِي مُؤْنَةَ الدُّنْيَا وَ كُلِّ هَوْلٍ دُونَ الْجَنَّةِ

Then he^{-asws} said during the second (*Sajdah*): 'I ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-saww} to Suffice me with the provisions of the world and (from) every horror before the Paradise'.

وَ قَالَ فِي الثَّالِثَةِ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي الْكَثِيرَ مِنَ الذُّنُوبِ وَ الْقَلِيلَ وَ قَبِلْتَ مِنِّي عَمَلِي الْيَسِيرَ

And he^{-asws} said during the third: 'I ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-saww} to Forgive the numerous of the sins of my (Shias) and the little ones, and Accept from me my deeds easily'.

ثُمَّ قَالَ فِي الرَّابِعَةِ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا أَدْخَلْتَنِي الْجَنَّةَ وَ جَعَلْتَنِي مِنْ سُكَّانِهَا وَ لَمَّا نَجَّيْتَنِي مِنْ سَفَعَاتِ النَّارِ بِرَحْمَتِكَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

Then he^{-asws} said during the fourth: 'I ask You^{-azwj} by the right of Your^{-azwj} Muhammad^{-saww} to Enter me into the Paradise, and Make me to be from its dwellers, and Rescue my (Shias) from the blasts of the Fire by Your^{-azwj} Mercy. And Blessings of Allah^{-azwj} be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}' 307

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَذْكُرُ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ هُوَ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِمَّا رَاكِعًا وَ إِمَّا سَاجِدًا فَيُصَلِّي عَلَيْهِ وَ هُوَ عَلَى تِلْكَ الْحَالِ فَقَالَ نَعَمْ إِنَّ الصَّلَاةَ عَلَى نَبِيِّ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَهَيْئَةِ التَّكْبِيرِ وَ التَّسْبِيحِ وَ هِيَ عَشْرٌ حَسَنَاتٍ يَبْتَدِرُهَا ثَمَانِيَةَ عَشَرَ مَلَكًا أَيُّهُمْ يُبَلِّغُهَا إِلَيْهِ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Abdullah Bin Suleyman who said,

'I asked Abu Abdullah^{-asws} about the man who remembers the Prophet^{-saww} and it was during the Prescribed *Salāt*, either while in the Rukū, or while prostrating, whether he can send Blessings upon him^{-saww} and he is upon that state'. So he^{-asws} said: 'Yes. The sending of Blessings upon the Prophet^{-saww} of Allah^{-azwj} is like the exclamation of *Takbīr* and the Glorification, and it is with ten Rewards. Eighteen Angels manage it to deliver it to him^{-saww}' 308

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَصَّالَةَ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَدْعُو وَ أَنَا سَاجِدٌ فَقَالَ نَعَمْ فَادْعُ لِلدُّنْيَا وَ الْآخِرَةِ فَإِنَّهُ رَبُّ الدُّنْيَا وَ الْآخِرَةِ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Sayabat who said,

'I said to Abu Abdullah^{-asws}, 'Can I supplicate while I am in a *Sajdah*?' So he^{-asws} said: 'Yes, supplicate for the world and the Hereafter, for He^{-azwj} is the Lord^{-azwj} of the world and the Hereafter' 309

307 Al Kafi V 3 – The Book of Salāt CH 25 H 4

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

309 Al Kafi V 3 – The Book of Salāt CH 25 H 6

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا دَعَا رَبَّهُ وَهُوَ سَاجِدٌ فَأَيُّ شَيْءٍ تَقُولُ إِذَا سَجَدْتَ فَلْتُ عَلِّمْنِي جُعِلْتُ فِدَاكَ مَا أَقُولُ قَالَ فَلْنُ

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The closest of what the servant can happen to be to his Lord^{-azwj} is when he supplicates to his Lord^{-azwj} while he performs *Sajdah* (perform *Sajdahs*). So, which thing are you saying when you perform *Sajdah*?' I said, 'Teach me, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'Say,

يَا رَبَّ الْأَرْبَابِ وَيَا مَلِكَ الْمُلُوكِ وَيَا سَيِّدَ السَّادَاتِ وَيَا جَبَّارَ الْجَبَابِرَةِ وَيَا إِلَهَ الْأَلِهَةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذَا وَكَذَا

'O Lord^{-azwj} of the lords, and O King of the kings, and O Chief of the chiefs, and O Compeller of the compellers, and O God of the gods! Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Do such and such with me'.

ثُمَّ قُلْ فَإِنِّي عَبْدُكَ نَاصِيَتِي فِي قَبْضَتِكَ ثُمَّ ادْعُ بِمَا شِئْتَ وَاسْأَلْهُ فَإِنَّهُ جَوَادٌ وَلَا يَتَعَاطَمُهُ شَيْءٌ .

Then say, 'I am Your^{-azwj} servant, my forelock being in Your^{-azwj} Grip'. Then supplicate with whatever you so desire to, and ask Him^{-azwj}, for He^{-azwj} is the most Benevolent. Nothing is too big for Him^{-azwj}'³¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ صَلَّى بِنَا أَبُو بَصِيرٍ فِي طَرِيقِ مَكَّةَ فَقَالَ وَهُوَ سَاجِدٌ وَقَدْ كَانَتْ ضَلَّتْ نَاقَهُ لِحِمَالِهِمُ اللَّهُمَّ رُدَّ عَلَيَّ فُلَانِ نَاقَتَهُ

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

'Abu Baseer prayed *Salāt* with us in a street of Makkah, and he said while he was prostrating, and a she-camel of their cameleer had strayed, 'O Allah^{-azwj}! Return to so and so, his camel'.

قَالَ مُحَمَّدٌ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَأَخْبَرْتُهُ قَالَ وَفَعَلَ فَلْتُ نَعَمَ قَالَ وَفَعَلَ فَلْتُ نَعَمَ قَالَ فَسَكَتَ فَلْتُ فَأَعِيدُ الصَّلَاةَ قَالَ لَا .

Muhammad (the narrator) said, 'So I went over to Abu Abdullah^{-asws} and informed him^{-asws}. He^{-asws} said: 'And he did so?' I said, 'Yes'. So he^{-asws} remained silent. I said, 'So, should he repeat the *Salāt*?' He^{-asws} said: 'No'.'³¹¹

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنِّي كُنْتُ أُمَهِّدُ لِأَبِي فِرَاشَهُ فَأَنْتَظِرُهُ حَتَّى يَأْتِيَ فَإِذَا أَوَى إِلَى فِرَاشِهِ وَنَامَ فَعُمْتُ إِلَى فِرَاشِي وَإِنَّهُ أَبْطَأَ عَلَيَّ دَاتَ لَيْلَةٍ فَأَتَيْتُ الْمَسْجِدَ فِي طَلْبِهِ وَذَلِكَ بَعْدَ مَا هَدَى النَّاسُ

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is'haq Bin Ammar who said,

³¹⁰ Al Kafi V 3 – The Book of Salāt CH 25 H 7

³¹¹ Al Kafi V 3 – The Book of Salāt CH 25 H 8

'Abu Abdullah-asws said to me: 'I-asws used to even out the bed for my-asws father-asws until he-asws would come. So when he-asws would lie down upon his-asws bed and sleep, I-asws would arise to go to my-asws own bed. One night he-asws was delayed, so I-asws went over to the Masjid seeking him-asws, and that was after the people had dispersed.

فَإِذَا هُوَ فِي الْمَسْجِدِ سَاجِدٌ وَ لَيْسَ فِي الْمَسْجِدِ غَيْرُهُ فَسَمِعْتُ حَنِينَهُ وَ هُوَ يَقُولُ سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَ رِقًّا اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفُهُ لِي اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ وَ تُبِّ عَلَيَّ إِنَّكَ أَنْتَ النَّوَابُ الرَّجِيمُ

So there he-asws was in the Masjid, prostrating, and there was no one in the Masjid apart from him-asws, and I-asws heard his-asws yearning and he-asws was saying: 'O Allah-azwj! You-azwj are my Lord-azwj, truly, truly. I-asws am prostrating to You-azwj, O Lord-azwj, as a servant and a slave. O Allah-azwj! My-asws deeds are weak, so Increase these for me-asws. O Allah-azwj! Save me-asws (my-asws Shias) from Your-azwj Punishment on the Day You-azwj will be Resurrecting Your-azwj servants, and Turn towards me (with Mercy) for You-azwj are the Oft-Turning, Merciful'.³¹²

أَحْمَدُ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَرِيرٍ الرَّوَاسِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الْعَفْوَ عِنْدَ الْحِسَابِ يَرِدُهَا .

Ahmad, from Ibn Mahboub, from Abu Jareer Al Rawwasy who said,

'I heard Abu Al-Hassan Musa-asws, and he-asws was saying: 'O Allah-azwj! I-asws ask You-azwj for the rest during the death, and Pardoning during the Reckoning' – repeatedly'.³¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ شَكَرْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) تَفَرُّقَ أَمْوَالِنَا وَ مَا نَحَلَّ عَلَيْنَا فَقَالَ عَلَيْكَ بِالْدُعَاءِ وَ أَنْتَ سَاجِدٌ فَإِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَ هُوَ سَاجِدٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Abdullah Bin Muhammad, from Sa'albat Bin Maymoun, from Abdullah Bin Hilal who said,

'I complained to Abu Abdullah-asws of the separation of our wealth and what had entered upon us (as a result of it)'. So he-asws said: 'It is upon you with the supplication while you are prostrating, for the closest of what the servant can happen to be to Allah-azwj is when he is prostrating'.

قَالَ قُلْتُ فَأَدْعُو فِي الْفَرِيضَةِ وَ أَسْمِي حَاجَتِي فَقَالَ نَعَمْ قَدْ فَعَلَ ذَلِكَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَدَعَا عَلَى قَوْمٍ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ فَعَلَهُ عَلِيُّ (عَلَيْهِ السَّلَام) بَعْدَهُ .

He (the narrator) said, 'I said, 'So shall I supplicate during the Obligatory (Salāt) and specify my need?' So he-asws said: 'Yes. Rasool-Allah-saww had done that, and he-saww supplicated against a people with their names and the names of their fathers; and Ali-asws did so after him-saww'.³¹⁴

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) عِنْدَ عَائِشَةَ ذَاتَ لَيْلَةٍ فَقَامَ يَتَنَقَّلُ

³¹² Al Kafi V 3 – The Book of Salāt CH 25 H 9

³¹³ Al Kafi V 3 – The Book of Salāt CH 25 H 10

³¹⁴ Al Kafi V 3 – The Book of Salāt CH 25 H 11

فَاسْتَبَقَطَتْ عَائِشَةُ فَضَرَبَتْ بِيَدِهَا فَلَمْ تَجِدْهُ فَظَلَّتْ أَنَّهُ قَدْ قَامَ إِلَى جَارِيَّتِهَا فَقَامَتْ تَطُوفُ عَلَيْهِ فَوَطِئَتْ عُقْقَهُ (صلى الله عليه وآله) وَهُوَ سَاجِدٌ بَاكِ يَقُولُ سَجَدَ لَكَ سَوَادِي وَ حَيَالِي وَ آمَنَ بِكَ فُوَادِي أَبُوؤُ الْإِيكَ بِالنِّعَمِ وَ اعْتَرَفْتُ لَكَ بِالذَّنْبِ الْعَظِيمِ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(It has been narrated) from Abu Baseer, from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} was with Ayesha one night, and he^{saww} arose to pray the Optional *Salāt*. So Ayesha woke up and she struck by her hand, but did not find him^{saww}. So she thought that he^{asws} had gone to her slave girl. So she stood up circling upon him^{saww} and she trampled upon his^{saww} neck, and he^{saww} was prostrating, weeping, saying: 'I^{saww} perform *Sajdah* to You^{saww} in my^{saww} mourning garments and my^{saww} views, and I^{saww} believe in You^{azwj} with my^{saww} heart acknowledging to You^{azwj} of my^{saww} Blessings, and acknowledging to You^{azwj} with the great sin, evil deed and being unjust to myself^{saww}' (on behalf of my^{saww} nation).

فَاعْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا أَنْتَ أَعُوذُ بِعَفْوِكَ مِنْ عُقُوبَتِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ نَقْمَتِكَ وَ أَعُوذُ بِكَ مِنْكَ لَا أَبْلُغُ مَذْحِكَ وَ الثَّنَاءَ عَلَيْكَ أَنْتَ كَمَا أَتَيْنْتُ عَلَى نَفْسِكَ اسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

Therefore, Forgive my^{asws} (nation) there being no Forgiver of the great sins except for You^{azwj}. I^{saww} hereby seek Refuge with Your^{azwj} Pardoning, and I^{saww} seek Refuge with Your^{azwj} Pleasure from Your^{azwj} Anger, and I^{saww} seek Refuge with Your^{azwj} Mercy from Your^{azwj} Curse, and I^{saww} seek Refuge with You^{azwj} from You^{azwj}. I^{saww} cannot deservingly deliver Your^{azwj} Praise and Laudation upon You^{azwj}. You^{azwj} are as You^{azwj} Praised upon Yourself^{saww}. I seek Forgiveness from You^{azwj} and I^{saww} turn to You^{azwj}'.

فَلَمَّا انْصَرَفَ قَالَ يَا عَائِشَةُ لَقَدْ أَوْجَعْتَ عُقْقِي أَيَّ شَيْءٍ خَشِيتُ أَنْ أَقُومَ إِلَى جَارِيَّتِكَ .

So when he^{saww} finished, said: 'O Ayesha! You have inflicted pain upon my^{saww} neck. Which thing did you fear, that I^{saww} have stood up to go to your slave girl?'³¹⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) مَنْ قَالَ فِي رُكُوعِهِ وَ سُجُودِهِ وَ قِيَامِهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَتَبَ اللَّهُ لَهُ بِمِثْلِ الرُّكُوعِ وَ السُّجُودِ وَ الْقِيَامِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from the one who mentioned it, from Muhammad Bin Abu Hamza, from his father who said,

'Abu Ja'far^{asws} said: 'The one who says in his *Rukū* (bowing) and his *Sajdah*, and his standing: 'May Allah^{azwj} Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}', Allah^{azwj} would Write for him (Rewards) the like of his *Rukū*, and his *Sajdah*, and the standing'.³¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عَلِيٍّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عليه السلام) وَ قَدْ سَجَدَ بَعْدَ الصَّلَاةِ فَبَسَطَ ذِرَاعَيْهِ عَلَى الْأَرْضِ وَ أَلْصَقَ جُجُوهَهُ بِالْأَرْضِ فِي دُعَائِهِ .

³¹⁵ Al Kafi V 3 – The Book of Salāt CH 25 H 12

³¹⁶ Al Kafi V 3 – The Book of Salāt CH 25 H 13

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ja'far Bin Ali who said,

'I saw Abu Al-Hassan^{-asws} and he^{-asws} was prostrating after the *Salāt*. So he^{-asws} spread out his^{-asws} arms upon the ground and paste his^{-asws} chest upon the ground'.³¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاقَانَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ الثَّلَاثَ (عَلَيْهِ السَّلَام) سَجَدَ سَجْدَةَ الشُّكْرِ فَأَفْتَرَشَ زِرَاعِيهِ فَأَلْصَقَ جُجُوهَهُ وَ بَطْنَهُ بِالْأَرْضِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ كَذَا نُحِبُّ .

Ali Bin Ibrahim, from Yahya Bin Abdul Rahman Bin Khaqan who said,

'I saw Abu Al-Hassan^{-asws} the 3rd prostrating the *Sajdah* of gratitude, and he^{-asws} spread out his^{-asws} arms and touched his^{-asws} chest and his^{-asws} belly with the ground. So I asked him^{-asws} about that, and he^{-asws} said: 'Such is how we^{-asws} love to do'.³¹⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ كَانَ أَبُو الْحَسَنِ الْأَوَّلُ (عَلَيْهِ السَّلَام) إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رُكْعَةِ الْوُثْرِ قَالَ هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ وَ شُكْرُهُ ضَعِيفٌ وَ ذَنْبُهُ عَظِيمٌ وَ لَيْسَ لَهُ إِلَّا دَفْعُكَ وَ رَحْمَتُكَ فَإِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ طَالَ هُجُوعِي وَ قَلَّ قِيَامِي وَ هَذَا السَّحَرُ وَ أَنَا أَسْتَغْفِرُكَ لِذَنْبِي اسْتَغْفَارَ مَنْ لَمْ يَجِدْ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا

Ali Bin Muhammad, from Sahl, from Ahmad Bin Abdul Aziz who said, 'One of our companions narrate to be saying,

'It was so that whenever Abu Al-Hassan^{-asws} the 1st raised his^{-asws} head from the last *Rak'at* of Al-Witr (*Salāt*), said: 'This is a place of the one whose good deeds are a Bounty from You^{-azwj} and his gratitude is weak, and his sins are great, and it is not for him except for Your^{-azwj} Defence and Your^{-azwj} Mercy, for You^{-azwj} Said in Your^{-azwj} Book Revealed upon Your^{-azwj} Dispatched Prophet^{-saww} **[51:17] They used to sleep but little in the night. [51:18] And in the morning they sought Forgiveness.** And little is my^{-asws} standing, and this is the morning and I^{-asws} am seeking Forgiveness from You^{-azwj} for sins of my^{-asws} (Shias) and seeking of the Forgiveness of the one who can neither find for himself a harm, nor a benefit, nor death, nor life, nor Resurrection'.

ثُمَّ يَخِرُّ سَاجِدًا (صَلَوَاتُ اللَّهِ عَلَيْهِ) .

Then fall down in the *Sajdah*'.³¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلَام) عَمَّا أَقُولُ فِي سَجْدَةِ الشُّكْرِ فَقَدْ اِخْتَلَفَ أَصْحَابُنَا فِيهِ فَقَالَ قُلْ وَ أَنْتَ سَاجِدٌ

Ali Bin Ibrahim, from his father, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}) about what I should be saying during a *Sajdah* of gratitude, for our companions have differed with regards to it'. So he^{-asws} said: 'Say while you are in *Sajdah*,

³¹⁷ Al Kafi V 3 – The Book of Salāt CH 25 H 14

³¹⁸ Al Kafi V 3 – The Book of Salāt CH 25 H 15

³¹⁹ Al Kafi V 3 – The Book of Salāt CH 25 H 16

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَأَشْهَدُ مَلَائِكَتَكَ وَأَنْبِيََاءَكَ وَرُسُلَكَ وَجَمِيعَ خَلْقِكَ أَنَّكَ اللَّهُ رَبِّي وَالْإِسْلَامَ دِينِي وَمُحَمَّدًا نَبِيِّي وَعَلِيًّا وَفُلَانًا وَفُلَانًا إِلَى آخِرِهِمْ أَيْمَتِي بِهِمْ أَتَوَلَّى وَمِنْ عَدُوِّهِمْ أَتَبَرُّ

'O Allah-azwj! I keep You-azwj as a Witness, and keep as a witness Your-azwj Angels, and Your-azwj Prophets-as, and Your-azwj Mursil Prophets-as, and the entirety of Your-azwj creature that You-azwj are Allah-azwj my Lord-azwj, and Al-Islam is my Religion, and Muhammad-saww is my Prophet-saww, and Ali-asws and so and so, up to the last of them-asws, they-asws are my Imams-asws. With them-asws I befriend and from their-asws enemies I disavow.

اللَّهُمَّ إِنِّي أَشْهَدُكَ دَمَ الْمَظْلُومِ ثَلَاثًا اللَّهُمَّ إِنِّي أَشْهَدُكَ بِإِيْوَانِكَ عَلَى نَفْسِكَ لِأَوْلِيَانِكَ لِتُظْفِرْتَهُمْ بِعَدُوِّكَ وَ عَدُوِّهِمْ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ ثَلَاثًا

O Allah-azwj! I adjure You-azwj by the blood of the oppressed' (Imam Husayn-asws) – three times. O Allah-azwj! I adjure You-azwj with Your-azwj Promise upon Yourself-azwj of Making Your-azwj Guardians-asws victorious upon Your-azwj enemies and their-asws enemies, that You-azwj Send Blessings upon Muhammad-saww and the upon the weak ones from the Progeny-asws of Muhammad-saww. O Allah-azwj! I ask You-azwj for the ease after the difficulties' – three times.

ثُمَّ ضَعَّ حَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ يَا كَهْفِي جِئْنِي تَعِينِي الْمَدَاهِبُ وَ تَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحُبْتُ وَ يَا بَارِي خَلْقِي رَحْمَةً بِي وَ قَدْ كَانَ عَن خَلْقِي غَنِيًّا صَلَّى عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ

Then place your right cheek upon the ground and you should be saying, 'O my Cave where the doctrines wear me down and the earth is straitened upon me with what I wish for, and O Initiator of my creation, be Merciful with me, and You-azwj were needless of my creation, Send Blessings upon Muhammad-saww and upon the weak ones from the Progeny-asws of Muhammad-saww'.

ثُمَّ ضَعَّ حَدَّكَ الْأَيْسَرَ وَ تَقُولُ

Then place your left cheek (upon the ground) and you should be saying,

يَا مُدِلَّ كُلِّ جَبَّارٍ وَ يَا مُعِرَّ كُلِّ ذَلِيلٍ قَدْ وَ عَزَّتْكَ بَلْعَ بِي مَجْهُودِي ثَلَاثًا

;O Humiliator of every tyrant, and O Honourer of every humiliated one. And I swear by Your-azwj Might that my striving has reached its end' – three times.

ثُمَّ تَقُولُ يَا حَنَّانُ يَا مَنَّانُ يَا كَاشِفَ الْكُرْبِ الْعِظَامِ ثَلَاثًا

Then you should be saying, 'O Affectionate, O Bestower, O Remover of the great worries! – three times.

ثُمَّ تَعُودُ لِلسُّجُودِ فَتَقُولُ مِائَةَ مَرَّةٍ شُكْرًا شُكْرًا ثُمَّ تَسْأَلُ حَاجَتَكَ إِنْ شَاءَ اللَّهُ تَعَالَى .

Then return to the *Sajdah*, and you should be saying one hundred times, 'Thank You-azwj! Thank You-azwj!' Then you should ask for your need, Allah-azwj Willing'.³²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي سَجْدَةِ الشُّكْرِ فَكَتَبَ إِلَيَّ مِائَةً مَرَّةً شُكْرًا شُكْرًا وَإِنْ شِئْتَ عَفْوًا عَفْوًا .

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

'I wrote to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} regarding the *Sajdah-e-Shukr* (*Sajdah* of gratitude). So he^{-asws} wrote to me: 'One hundred times (saying) 'Thank You^{-azwj}', and if you so desire, (saying), 'Excuse me! Excuse me!' (one hundred times)'.³²¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ خَرَجْتُ مَعَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) إِلَى بَعْضِ أَمْوَالِهِ فَقَامَ إِلَيَّ صَلَاةَ الظُّهْرِ فَلَمَّا فَرَغَ خَرَّ لِلَّهِ سَاجِدًا فَسَمِعْتُهُ يَقُولُ بِصَوْتِ حَزِينٍ وَتَعَزَّرَ دُمُوعُهُ رَبِّ عَصَيْتُكَ بِلِسَانِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَأَخْرَسْتَنِي

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Suleyman, from his father who said,

'I went along with Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} to one of his^{-asws} properties. So he^{-asws} stood for Al-Zohr *Salāt*. So when he^{-asws} was free, he^{-asws} fell down in *Sajdah* to Allah^{-azwj}, and I heard him^{-asws} saying in a grief-laden voice and his^{-asws} tears flowing profusely: 'Lord^{-azwj}! I^{-asws} disobeyed You^{-azwj} with my^{-asws} tongue, and had You^{-azwj} Desired to, by Your^{-azwj} Mighty, You^{-azwj} would have Muted me^{-asws}.

وَ عَصَيْتُكَ بِبَصَرِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَأَكْمَهْتَنِي وَ عَصَيْتُكَ بِسَمْعِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَأَصْمَمْتَنِي وَ عَصَيْتُكَ بِيَدَيَّ وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَكَنَعْتَنِي

And I^{-asws} disobeyed You^{-azwj} with my^{-asws} vision, and had You^{-azwj} so Desired to, by Your^{-azwj} Mighty, You^{-azwj} would have Blinded me^{-asws}; and I^{-asws} disobeyed You^{-azwj} with my^{-asws} ears, and had You^{-azwj} so Desired to, by Your^{-azwj} Might, You^{-azwj} would have Deafened me^{-asws}; and I^{-asws} disobeyed You^{-azwj} with my^{-asws} hands, and had You^{-azwj} so Desired to, by Your^{-azwj} Might, You^{-azwj} Crippled me^{-asws}.

وَ عَصَيْتُكَ بِرِجْلِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَأَجْدَمْتَنِي وَ عَصَيْتُكَ بِفَرْجِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَعَقَمْتَنِي وَ عَصَيْتُكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ لَيْسَ هَذَا جَزَاءَكَ مِنِّي

And I^{-asws} disobeyed You^{-azwj} with my^{-asws} legs, and had You^{-azwj} so Desire to, by Your^{-azwj} Might, would have Disabled me; and I^{-asws} disobeyed You^{-azwj} with my^{-asws} private part, and had You^{-azwj} Desired to, by Your^{-azwj} Might, You^{-azwj} would have Sterilised me^{-asws}; and I^{-asws} disobeyed You^{-azwj} with the entirety of my^{-asws} body parts which You^{-azwj} Favoured upon me^{-asws} with, and this is not Your^{-azwj} recompense from me^{-asws}.

قَالَ ثُمَّ أَحْصَيْتُ لَهُ أَلْفَ مَرَّةٍ وَ هُوَ يَقُولُ الْعَفْوُ الْعَفْوُ قَالَ ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ بِصَوْتِ حَزِينٍ بُؤْتُ إِلَيْكَ بِدُنْبِي عَمَلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الدُّنُوبَ غَيْرَكَ يَا مَوْلَايَ ثَلَاثَ مَرَّاتٍ

He (the narrator) said, 'Then I counted for him^{-asws} a thousand times, and he^{-asws} was saying: 'The Pardon! The Pardon!' Then he^{-asws} pasted his right cheek with the ground and I heard him^{-asws} and he^{-asws} was saying in a grief-laden voice: 'I^{-asws} turn to You^{-azwj} with my^{-asws} sins, evil deeds, having been unjust to myself^{-asws}, therefore Forgive me-

321 Al Kafi V 3 – The Book of Salāt CH 25 H 18

asws, for no one Forgives the sins apart from You^{-azwj}, O my^{-asws} Master^{-azwj!} – three times.

ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْسَرَ بِالْأَرْضِ فَسَمِعْتُهُ يَقُولُ ارْحَمْ مَنْ أَسَاءَ وَ ائْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ ثَلَاثَ مَرَّاتٍ ثُمَّ رَفَعَ رَأْسَهُ .

Then he^{-asws} pasted his^{-asws} left cheek upon the ground, and I heard him^{-asws} saying: 'Be Merciful to the one who had done evil, and committed (sins), and refreshed himself and acknowledged' – three times. Then he^{-asws} raised his^{-asws} head'.³²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلْتُ فِدَاكَ هَذَا الَّذِي ظَهَرَ بِوَجْهِهِ بَرَعُمُ النَّاسِ أَنْ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ فَقَالَ لَا قَدْ كَانَ مُؤْمِنًا أَلِ فَرَعُونَ مُكَنَّعَ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَهُ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! This, which has appeared in my face, the people are alleging that Allah^{-azwj} would never Afflict a servant with it, in whom He^{-azwj} has a need for'. So he^{-asws} said: 'No. It was so that the Believer of the people of the Pharaoh^{-la} was of crippled fingers, so he was speaking like this', and he^{-asws} extended his hand, and he was saying **[36:20] O people! Follow the Rasools'**.

قَالَ ثُمَّ قَالَ لِي إِذَا كَانَ الثَّلَاثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ ثُمَّ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرُّكْعَتَيْنِ الْأُولَتَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنَا أَهْلُهُ وَ أَذْهِبْ عَنِّي هَذَا الْوَجَعُ وَ تُسَمِّيهِ فَإِنَّهُ قَدْ غَاطَنِي وَ أَحْرَزَنِي وَ أَلْحَ فِي الدُّعَاءِ

He (the narrator) said, 'Then he^{-asws} said to me: 'When it is the last third of the night during its beginning, so perform ablution, then stand for your *Salāt* which you tend to pray. So when you are in the last *Sajdah* from the first two *Rak'at*, so say while you are prostrating, 'O Exalted, O Magnificent, O Beneficent, O Merciful, O Hearer of the supplications, O Giver of goodness! Send Blessings upon Muhammad^{-saww} and the People^{-asws} of the Household of Muhammad^{-saww}, and Give me from the goodness of the world and the Hereafter, whatever You^{-azwj} deem to be rightful, and Exchange from me from the evil of the world and the Hereafter what I am deserving of, and Remove from me this pain' – and you specify it – 'for it has anguished me and grieved me' – and insist in the supplication'.

قَالَ فَفَعَلْتُ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ عَنِّي كُلَّهُ .

He (the narrator) said, 'So I did it, and I had not even arrived in Al Kufa until Allah^{-azwj} had Removed all of it from me'.³²³

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَرْقِيٍّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعْدَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ يَقُولُ فِي سَجُودِهِ سَجْدَ وَجْهِهِ الْبَالِي لَوَجْهِكَ الْبَاقِي الدَّائِمِ الْعَظِيمِ سَجْدَ وَجْهِهِ الدَّلِيلِ لَوَجْهِكَ الْعَزِيزِ سَجْدَ وَجْهِهِ الْفَقِيرِ لَوَجْهِ رَبِّي الْعَنِيِّ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ رَبِّ

³²² Al Kafi V 3 – The Book of Salāt CH 25 H 19

³²³ Al Kafi V 3 – The Book of Salāt CH 25 H 20

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Ali, from Sa'dan, from a man,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'He^{-asws} was saying in his^{-asws} *Sajdah*: 'My^{-asws} obsolete face is prostrating to Your^{-azwj} Remaining Face, the Ever-Lasting, the Magnificent. My^{-asws} disgraced face is prostrating to Your^{-azwj} Honourable Face. My^{-asws} poor face is prostrating to my^{-asws} Lord^{-azwj}, the Needless, the Benevolent, the Exalted, the Magnificent!

أَسْتَغْوِرُكَ مِمَّا كَانَ وَ أَسْتَغْوِرُكَ مِمَّا يَكُونُ رَبِّ لَا تُجْهِدْ بِلَايِي رَبِّ لَا تُشْمِتْ بِي أَعْدَائِي رَبِّ لَا تُسَيِّ قَضَائِي رَبِّ إِنَّهُ لَا دَافِعَ وَ لَا مَانِعَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِأَفْضَلِ بَرَكَاتِكَ

I^{-asws} seek Your^{-azwj} Forgiveness from what has happened and I^{-asws} seek Your^{-azwj} Forgiveness is going to happen. Lord^{-azwj}! Do not Overload my^{-asws} afflictions. Lord^{-azwj}! Do not let my enemies gloat upon me. Lord^{-azwj}! Do not let my^{-asws} Ordainment be bad. Lord^{-azwj}! There is neither a Defender nor a Preventer except for You^{-azwj}. Send Blessings upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} with the most superior of Your^{-azwj} Blessings, and Bless upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} with the most superior of Your^{-azwj} Blessings'.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سَطَوَاتِكَ وَ أَعُوذُ بِكَ مِنْ جَمِيعِ غَضَبِكَ وَ سَخَطِكَ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from Your^{-azwj} Seizures, and I seek Refuge with You^{-azwj} from the entirety of Your^{-azwj} Angers and Harshness. Glory be to You^{-azwj}. There is no God except for You^{-azwj}, Lord^{-azwj} of the worlds'.

وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ وَ هُوَ سَاجِدٌ أَرْحَمَ ذَلِي بَيْنَ يَدَيْكَ وَ تَضَرُّعِي إِلَيْكَ وَ وَحْشَتِي مِنَ النَّاسِ وَ آيَسِنِي بِكَ يَا كَرِيمُ

And Amir Al-Momineen^{-asws} was saying while he^{-asws} was prostrating: 'Be Merciful upon my^{-asws} humbleness in front of You^{-azwj} and my^{-asws} petition to You^{-azwj}, and my^{-asws} loneliness from the people, and Comfort me^{-asws} with You^{-azwj}, O Benevolent!'

وَ كَانَ يَقُولُ أَيْضاً وَ عَظَمْتَنِي فَلَمْ أَنْعِطْ وَ رَجَزْتَنِي عَنْ مَحَارِمِكَ فَلَمْ أَنْزِجْ وَ عَمَّرْتَنِي أَيَادِيكَ فَمَا شَكَرْتُ عَفْوَكَ عَفْوَكَ يَا كَرِيمُ أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ أَسْأَلُكَ الْعَفْوَ عِنْدَ الْحِسَابِ

And he^{-asws} was saying as well: 'You^{-azwj} Advised me^{-asws} but I^{-asws} did not heed, and You^{-azwj} Deterred me^{-asws} but I^{-asws} was not deterred, and You^{-azwj} Filled me^{-asws} with Your^{-azwj} Aid but I^{-asws} was not grateful. Your^{-azwj} Pardon! Your^{-azwj} Pardon! O Benevolent! I ask You^{-azwj} of the rest during the death, and I ask You^{-azwj} of the Pardoning during the Reckoning'.

وَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) يَقُولُ وَ هُوَ سَاجِدٌ لَا إِلَهَ إِلَّا أَنْتَ حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُدًا وَ رِقًّا يَا عَظِيمُ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعَفْهُ لِي يَا كَرِيمُ يَا حَنَّانُ اغْفِرْ لِي ذُنُوبِي وَ جُرْمِي وَ تَقَبَّلْ عَمَلِي يَا كَرِيمُ يَا جَبَّارُ أَعُوذُ بِكَ مِنْ أَنْ أُخِيبَ أَوْ أُحْمِلَ ظُلْمًا

And Abu Ja'far^{-asws} was saying while he^{-asws} was prostrating: 'There is no God except for You^{-azwj}, truly, truly! I^{-asws} am prostrating to You^{-azwj}, O Lord^{-azwj}, as a servant and a slave. O Magnificent! My^{-asws} deeds are weak, so Multiply these for me^{-asws}, O Benevolent! O Gracious! Forgive my^{-asws} sins for me^{-asws}, and my^{-asws} crimes, and

Accept my^{-asws} deeds, O Benevolent! O Compeller! I seek Refuge with You^{-azwj} from failure or bearing injustice. O Allah^{-azwj}!

اللَّهُمَّ مِنْكَ التَّعَمُّةُ وَ أَنْتَ تَرْزُقُ شُكْرَهَا وَ عَلَيْكَ يَكُونُ ثَوَابٌ مَا تَفَضَّلْتَ بِهِ مِنْ ثَوَابِهَا بِفَضْلِ طَوْلِكَ وَ بِكْرِيمِ عَائِدَتِكَ .

O Allah^{-azwj}! From You^{-azwj} are the Bounties and You^{-azwj} Grace its gratefulness, and upon You^{-azwj} happens to be the Rewards of whatever You^{-azwj} Grace with Your^{-azwj} Prolonged Grace, and with Benevolence of Your^{-azwj} Assistance'.³²⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ كَانَ أَبُو الْحَسَنِ (عَلَيْهِ السَّلَامُ) يَقُولُ فِي سُجُودِهِ أَعُوذُ بِكَ مِنْ نَارٍ حَرَّهَا لَا يُطْفَأُ وَ أَعُوذُ بِكَ مِنْ نَارٍ جَدِيدُهَا لَا يَبْلَى وَ أَعُوذُ بِكَ مِنْ نَارٍ عَطَشَانُهَا لَا يَرْوَى وَ أَعُوذُ بِكَ مِنْ نَارٍ مَسْلُوبُهَا لَا يُكْسَى .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Bin Marwan who said,

'Abu Al-Hassan^{-asws} saying in his^{-asws} *Sajdah*: 'I^{-asws} seek Refuge with You^{-asws} from a Fire, its heat not being extinguished; and I seek Refuge with You^{-azwj} from a Fire, its renewal not wearing out; and I^{-asws} seek Refuge with You^{-azwj} from a Fire, its thirst not being quenched; and I^{-asws} seek Refuge with You^{-azwj} from a Fire, its bareness not being coated'.³²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا قَرَأَ أَحَدُكُمْ السَّجْدَةَ مِنَ الْعَرَائِمِ فَلْيَقُلْ فِي سُجُودِهِ سَجَدْتُ لَكَ تَعْبُدًا وَ رِقًا لَا مُسْتَكْبِرًا عَنْ عِبَادَتِكَ وَ لَا مُسْتَنْكِفًا وَ لَا مُتَعَطِّمًا بَلْ أَنَا عَبْدٌ ذَلِيلٌ خَائِفٌ مُسْتَجِيرٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda Al Haza'a,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Whenever one of you recites the *Sajdah* Verse from the determines ones, so let him say in his *Sajdah*, 'I perform *Sajdah* to You^{-azwj} as a servant and a slave, not being too arrogant from worshipping You^{-azwj}, nor too principled, nor too exalted, but I am a humble servant, fearful, seeking refuge'.³²⁶

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرِّيَّانِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ شَكَّوْتُ إِلَيْهِ عَلَةً أُمُّ وَلَدٍ لِي أَحَدَتْهَا فَقَالَ قُلْ لَهَا تَقُولُ فِي السُّجُودِ فِي ذُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ يَا رَبِّي يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ عَافِيِي مِنْ كَذَا وَ كَذَا فِيهَا نَجَا جَعَفَرُ بْنُ سُلَيْمَانَ مِنَ النَّارِ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Al Rayyan, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I complained to him^{-asws} of an illness which seized a mother of my child. So he^{-asws} said: 'Say to her, 'You should be saying in the *Sajdah* at the end of each Prescribed *Salāt*, 'O my Lord^{-azwj}! O my Chief! Send Blessings upon Muhammad^{-saww} and upon the Progeny^{-asws} of muhammad^{-asws}, and Grant me good health from such and such (an illness), for by this Ja'far Bin Suleyman was Rescued from the Fire',

³²⁴ Al Kafi V 3 – The Book of Salāt CH 25 H 21

³²⁵ Al Kafi V 3 – The Book of Salāt CH 25 H 22

³²⁶ Al Kafi V 3 – The Book of Salāt CH 25 H 23

قَالَ فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى بَعْضِ أَصْحَابِنَا فَقَالَ أَعْرِفُ فِيهِ يَا رَعُوفُ يَا رَجِيمُ يَا رَبِّي يَا سَيِّدِي أَفْعَلْ بِي كَذَا وَ كَذَا .

He (the narrator) said, 'So I presented this Hadeeth to one of our companions, so he said, 'I know that therein is, 'O Kind, O Merciful, O my Lord^{-azwj}, of my Chief! Do such and such with me'.³²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زِيَادِ الْقِنْدِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) عَلَّمَنِي دُعَاءً فَإِنِّي قَدْ بُلِيْتُ بِشَيْءٍ وَ كَانَ قَدْ حُبِسَ بِبَغْدَادَ حَيْثُ أَنَّهُمْ بِأَمْرِ الْهَمِّ فَكَتَبَ إِلَيْهِ إِذَا صَلَّيْتَ فَأَطِلِ السُّجُودَ ثُمَّ قُلْ يَا أَحَدَ مَنْ لَا أَحَدَ لَهُ حَتَّى تَنْقَطِعَ النَّفْسُ ثُمَّ قُلْ يَا مَنْ لَا يَزِيدُهُ كَثْرَةُ الدُّعَاءِ إِلَّا جُوداً وَ كَرَمًا حَتَّى تَنْقَطِعَ نَفْسُكَ ثُمَّ قُلْ يَا رَبَّ الْأَرْبَابِ أَنْتَ أَنْتَ الَّذِي انْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ يَا عَلِيُّ يَا عَظِيمُ

Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Ziyad Al Qindy who said,

'I wrote to Abu Al-Hassan^{-asws} the 1st, 'Teach me a supplication, for I have been afflicted with something' – and he had been imprisoned in Baghdad where he was accused of their wealth. So he^{-asws} wrote to him: 'Whenever you pray *Salāt*, so prolong your *Sajdah*, then say, 'O One for Whom there is no one', until you run out of breath. Then say, 'O One Who is not increased by the frequency of the supplications except with more benevolence and Generosity', until you run out of breath. Then say, 'O Lord^{-azwj} of the lords! You^{-azwj}! You^{-azwj}! You^{-azwj} are the One. I have cut-off my hopes except from You^{-azwj}. O Exalted! O Magnificent!'

قَالَ زِيَادٌ فَدَعَوْتُ بِهِ فَفَرَّجَ اللَّهُ عَنِّي وَ خَلَّى سَبِيلِي .

Ziyad said, 'So I supplicated with it, So Allah^{-azwj} Relieved it from me and Freed my way'.³²⁸

³²⁷ Al Kafi V 3 – The Book of Salāt CH 25 H 24

³²⁸ Al Kafi V 3 – The Book of Salāt CH 25 H 25