الكافي

AL-KAFI

ج 3

Volume 3

Part 5 out of 7

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

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

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

Who died in the year 329 H

AL KAFI VOLUME 3 Part 5

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بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليما.

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

بَابُ أَدْنَى مَا يُجْزِئُ مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَ السُّجُودِ وَ أَكْثَرِهِ

Chapter 26 – The least of what would suffice from the Glorification (*Tasbīḥ*) during the *Rukū* and the *Sajdah*, and the most of it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) تَدْرِي أَيُّ شَيْءٍ حَدُّ الرُّكُوعِ وَ السُّجُودِ قُلْتُ لَا قَالَ تُسَبِّحُ فِي الرُّكُوعِ ثَلَاثَ مَرَّاتٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Usman Bin Abdul Malik, from Abu Bakr Al Hazramy who said,

'Abu Ja'far-asws said: 'Do you know which thing is the limit of the *Rukū* (bowing) and the *Sajdah (*prostration)?' I said, 'No'. He-asws said: 'The Glorification during the *Rukū* is three times,

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

'Glorious is my Lord-azwj the Magnificent, and by His-azwj Praise';

وَ فِي السُّجُودِ

And during the *Sajdah*,

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ

'Glorious is my Lord-azwj the Exalted, and by His-azwj Praise' - three times.

فَمَنْ نَقَصَ وَاحِدَةً نَقَصَ ثُلُثَ صَلَاتِهِ وَ مَنْ نَقَصَ ثِنْتَيْنِ نَقَصَ ثُلُثَيْ صَلَاتِهِ وَ مَنْ لَمْ يُسَبِّحْ فَلَا صَلَاةَ لَهُ .

Thus, the one who reduces one, so he has reduced a third of his *Salāt*; and the one who reduces two, so he has reduced two-thirds of his *Salāt*; and the one who does not Glorify, so there is no *Salāt* for him'.[1]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ ابْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ أَبِيهِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ يُصَلِّي فَعَدَدْتُ لَهُ فِي الرُّكُوعِ وَ السُّجُودِ سِتِّينَ تَسْبِيحَةً .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Fazzal, from Ahmad Bin Umar Al Halby, from his father, from Aban Bin Taghlub who said,

'I went over to Abu Abdullah-asws and he-asws was praying *Salāt*. So I numbered for him-asws saying during the *Rukū* and the *Sajdah*, sixty Glorifications'.[2]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ وَ الْحَسَنِ بْنِ زِيَادٍ قَالَا دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ عِنْدَهُ قَوْمٌ فَصَلَّى بِهِمُ الْعَصْرَ وَ قَدْ كُنَّا صَلَّيْنَا فَعَدَدْنَا لَهُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ أَرْبَعاً وَ ثَلَاثِينَ أَوْ ثَلَاثاً وَ ثَلَاثِينَ مَرَّةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran and Al Hassan Bin Ziyad who both said,

[1] Al Kafi V 3 – The Book of Salāt CH 26 H 1
[2] Al Kafi V 3 – The Book of Salāt CH 26 H 2

'We both went over to Abu Abdullah-asws, and in his-asws presence was a group of people. So he-asws prayed Al-Asr *Salāt* with them (leading them), and we both had already prayed. So we counted for him-asws, during his-asws *Rukū*, 'Glorious is my Lord-azwj the Magnificent', thirty four or thirty three times'.

وَ قَالَ أَحَدُهُمَا فِي حَدِيثِهِ وَ بِحَمْدِهِ فِي الرُّكُوعِ وَ السُّجُودِ سَوَاءً هَذَا لِأَنَّهُ عَلِمَ (عليه السلام) احْتِمَالَ الْقَوْمِ لِطُولِ رُكُوعِهِ وَ سُجُودِهِ وَ ذَلِكَ أَنَّهُ رُوِيَ أَنَّ الْفَضْلَ لِلْإِمَامِ أَنْ يُخَفِّفَ وَ يُصَلِّيَ بِأَضْعَفِ الْقَوْمِ .

And one of them said in a Hadeeth of his, 'And his-asws praise during the *Rukū* and the *Sajdah* was the same. This is because he-asws knew the capacity of the people of prolonging his-asws *Rukū* and his-asws *Sajdah*, and that is because it is reported that the best (thing to do) for the prayer leader is that he should lighten when he is praying *Salāt* with the weak people'.[3]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَدْنَى مَا يُجْزِئُ الْمَرِيضَ مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَ السُّجُودِ قَالَ تَسْبِيحَةٌ وَاحِدَةٌ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I said to him-asws, 'What is the least of what would suffice the sick, from the Glorification during the *Rukū* and the *Sajdah*?' He-asws said, 'One Glorification'.[4]

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا مِنْ كَلِمَةٍ أَخَفَّ عَلَى اللِّسَانِ مِنْهَا وَ لَا أَبْلَغَ مِنْ سُبْحَانَ اللَّهِ قَالَ قُلْتُ يُجْزِئُنِي فِي الرُّكُوعِ وَ السُّجُودِ أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ وَ اللَّهُ أَكْبَرُ قَالَ نَعَمْ كُلُّ ذَا ذِكْرُ اللَّهِ

Ali, from his father, from Abdullah Bin Al Mugheira, from Hisham Bin Al Hakam who said,

'Abu Abdullah-asws said: 'There is no word lighter upon the tongue than it, nor any more eloquent than 'Glory be to Allah-azwj''. I said, 'Would it suffice me during the *Rukū* and the *Sajdah* if I was saying in place of the Glorification, 'There is no god except for Allah-azwj, and the Praise is for Allah-azwj, and Allah-azwj is the Greatest?' He-asws said: 'Yes. All that is the Mention of Allah-azwj'.

قَالَ قُلْتُ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ قَدْ عَرَفْنَاهُمَا فَمَا تَفْسِيرُ سُبْحَانَ اللَّهِ قَالَ أَنَفَةٌ لِلَّهِ أَ مَا تَرَى الرَّجُلَ إِذَا عَجِبَ مِنَ الشَّيْءِ قَالَ سُبْحَانَ اللَّهِ .

He (the narrator) said, 'I said, '(The sentences) 'The praise is for Allah-azwj, and there is no god except for Allah-azwj', we understand these two. So what is the interpretation of 'Glory be to Allah-azwj'?' He-asws said: 'A sense of respect for Allah-azwj. Do you not see that when the man is astounded from something, he says, 'سُبْحَانَ اللَّهِ' 'Glory be to Allah-azwj!'?'[5]

[3] Al Kafi V 3 – The Book of Salāt CH 26 H 3
[4] Al Kafi V 3 – The Book of Salāt CH 26 H 4
[5] Al Kafi V 3 – The Book of Salāt CH 26 H 5

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ إِنِّي إِمَامُ مَسْجِدِ الْحَيِّ فَأَرْكَعُ بِهِمْ فَأَسْمَعُ خَفْقَانَ نِعَالِهِمْ وَ أَنَا رَاكِعٌ فَقَالَ اصْبِرْ رُكُوعَكَ وَ مِثْلَ رُكُوعِكَ فَإِنِ انْقَطَعَ وَ إِلَّا فَانْتَصِبْ قَائِماً .

Alli Bin Muhammad, from one of our companions, from Marwak Bin Ubeyd, from one of his companions,

(It has been narrated) from Abu Ja'far-asws, said, 'I said to him-asws, 'I am a prayer leader of a district Masjid. So I perform *Rukū* (bow) with them, and I hear the footsteps of their slippers while I am in *Rukū*'. So he-asws said: 'Wait in your *Rukū* (for a time) similar to your *Rukū*. So if (the sounds are) cut off, or else, straighten up in standing'.[6]

باب مَا يُسْجَدُ عَلَيْهِ وَ مَا يُكْرَهُ

Chapter 27 – What one can perform *Sajdah* upon and what is disliked

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تَسْجُدْ إِلَّا عَلَى الْأَرْضِ أَوْ مَا أَنْبَتَتِ الْأَرْضُ إِلَّا الْقُطْنَ وَ الْكَتَّانَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abu Al Abbas Al Fazeyl Bin Abdul Malik who said,

'Abu Abdullah-asws said: 'Do no perform *Sajdah* except upon the earth or what grows from the earth, except for the cotton and the flax (linen)'.[7]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَسْجُدُ عَلَى الزِّفْتِ يَعْنِي الْقِيرَ فَقَالَ لَا وَ لَا عَلَى الثَّوْبِ الْكُرْسُفِ وَ لَا عَلَى الصُّوفِ وَ لَا عَلَى شَيْءٍ مِنَ الْحَيَوَانِ وَ لَا عَلَى طَعَامٍ وَ لَا عَلَى شَيْءٍ مِنْ ثِمَارِ الْأَرْضِ وَ لَا عَلَى شَيْءٍ مِنَ الرِّيَاشِ .

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

(It has been narrated) from Abu Ja'far-asws, said, 'I said to him-asws, 'Can I perform *Sajdah* upon the asphalt, meaning the synthetic fabric (plastic/petroleum based)?'. So he-asws said: 'No, and neither upon the cloth, nor the cotton pads, nor upon the wool, nor upon anything from the animals, nor upon food, nor upon anything from the fruits of the earth, nor upon anything from the feathers'.[8]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الْجِصِّ يُوقَدُ عَلَيْهِ بِالْعَذِرَةِ وَ عِظَامِ الْمَوْتَى ثُمَّ يُجَصَّصُ بِهِ الْمَسْجِدُ أَ يُسْجَدُ عَلَيْهِ فَكَتَبَ (عليه السلام) إِلَيَّ بِخَطِّهِ إِنَّ الْمَاءَ وَ النَّارَ قَدْ طَهَّرَاهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub who said,

'I asked Abu Al-Hassan-asws about the lime inflamed upon it by the faeces and the bones of the dead, then the Masjid is plastered with it. Can one perform *Sajdah* upon

[6] Al Kafi V 3 – The Book of Salāt CH 26 H 6
[7] Al Kafi V 3 – The Book of Salāt CH 27 H 1
[8] Al Kafi V 3 – The Book of Salāt CH 27 H 2

it?' So he-asws wrote to me in his-asws own handwriting: 'The water and the fire have already purified it'.[9]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) دَعَا أَبِي بِالْخُمْرَةِ فَأَبْطَأَتْ عَلَيْهِ فَأَخَذَ كَفّاً مِنْ حَصًى فَجَعَلَهُ عَلَى الْبِسَاطِ ثُمَّ سَجَدَ .

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

'Abu Abdullah-asws said: 'My-asws father-asws called for the 'Khumra' (a small piece of flax to perform *Sajdah* upon), but I-asws was slow upon it, so he-asws grabbed a handful of pebbles and made these to be upon the carpet, then perform *Sajdah*d'.[10]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ لَا بَأْسَ بِالْقِيَامِ عَلَى الْمُصَلَّى مِنَ الشَّعْرِ وَ الصُّوفِ إِذَا كَانَ يَسْجُدُ عَلَى الْأَرْضِ فَإِنْ كَانَ مِنْ نَبَاتِ الْأَرْضِ فَلَا بَأْسَ بِالْقِيَامِ عَلَيْهِ وَ السُّجُودِ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar, and Bureyd Bin Muawiya,

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'There is no problem with the standing upon the prayer mat (made) from the hair and the wool, when you were performing *Sajdah* upon the ground. So if it was (made) from the growth of the earth, then there is no problem with the standing and the performing *Sajdah* upon it'.[11]

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (صلوات الله عليه) قَالَ لَا تَسْجُدْ عَلَى الْقِيرِ وَ لَا عَلَى الصَّارُوجِ .

Ahmad Bin Idrees, and someone else, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed,

(It has been narrated) from Abu Al-Hassan Al-Reza-asws having said: 'Neither perform *Sajdah* upon the asphalt, nor upon *Al-Sarouj* (construction material like cement)'.[12]

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَيْهِ بِيَدِ إِبْرَاهِيمَ بْنِ عُقْبَةَ يَسْأَلُهُ يَعْنِي أَبَا جَعْفَرٍ (عليه السلام) عَنِ الصَّلَاةِ عَلَى الْخُمْرَةِ الْمَدَنِيَّةِ فَكَتَبَ صَلِّ فِيهَا مَا كَانَ مَعْمُولًا بِخُيُوطَةٍ وَ لَا تُصَلِّ عَلَى مَا كَانَ مَعْمُولًا بِسُيُورَةٍ

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Rayyan who said,

'One of our companions wrote to him-asws by the hand of Ibrahim Bin Uqba, asking him-asws, meaning Abu Ja'far-asws, about the *Salāt* upon the 'Khumra' (a small piece of flax to perform *Sajdah* upon) of Al-Medina. So he-asws wrote: 'Pray *Salāt* in whatever was woven with threads, but do not pray *Salāt* upon whatever was woven with (leather) stripes'.

[9] Al Kafi V 3 – The Book of Salāt CH 27 H 3
[10] Al Kafi V 3 – The Book of Salāt CH 27 H 4
[11] Al Kafi V 3 – The Book of Salāt CH 27 H 5
[12] Al Kafi V 3 – The Book of Salāt CH 27 H 6

قَالَ فَتَوَقَّفَ أَصْحَابُنَا فَأَنْشَدْتُهُمْ بَيْتَ شِعْرٍ لِتَأَبَّطَ شَرّاً الْعَدْوَانِيِّ . كَأَنَّهَا خُيُوطَةُ مَارِيٍّ تُغَارُ وَ تُفْتَلُ وَ مَارِيٌّ كَانَ رَجُلًا حَبَّالًا كَانَ يَعْمَلُ الْخُيُوطَ .

He (the narrator) said, 'Our companions differed, so I composed a poem of Taabat Al-Adwany – It is like the threads of Marie twisted and attached'. And Marie was a man who was a weaver, and used to work with the threads'.[13]

مُحَمَّدُ بْنُ يَحْيَى بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) السُّجُودُ عَلَى الْأَرْضِ فَرِيضَةٌ وَ عَلَى الْخُمْرَةِ سُنَّةٌ .

Muhammad Bin Yahya, by his chain who said,

'Abu Abdullah-asws said: 'The Sujūd *(plural of Sajdah)* upon the earth is Obligatory, and upon the 'Khumra' (a small piece of flax to perform *Sajdah* upon), is a Sunnah'.[14]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تَسْجُدْ عَلَى الذَّهَبِ وَ لَا عَلَى الْفِضَّةِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah-asws having said: 'Neither perform *Sajdah* upon the gold, nor the silver'.[15]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ (عليه السلام) قَالَ لَا يَسْجُدُ الرَّجُلُ عَلَى شَيْءٍ لَيْسَ عَلَيْهِ سَائِرُ جَسَدِهِ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja'far-asws, from his-asws father-asws, from Ali-asws having said: 'The man cannot perform *Sajdah* upon anything which the rest of his body is not upon'.[16] (p.s. – According to a footnote, this Hadeeth is in dissimulation)

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ حُمْرَانَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ كَانَ أَبِي (عليه السلام) يُصَلِّي عَلَى الْخُمْرَةِ يَجْعَلُهَا عَلَى الطِّنْفِسَةِ وَ يَسْجُدُ عَلَيْهَا فَإِذَا لَمْ تَكُنْ خُمْرَةٌ جُعِلَ حَصًى عَلَى الطِّنْفِسَةِ حَيْثُ يَسْجُدُ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah, from Humran,

(It has been narrated) from one of the two (5th or 6th Imam-asws having said: 'My-asws father-asws used to pray upon the 'Khumra' (a small piece of flax to perform *Sajdah* upon), making it to be upon the carpet, and he-asws would perform *Sajdah* upon it. So when there did not happen to be a 'Khumra' (a small piece of flax to perform *Sajdah* upon), he-asws would make pebbles to be upon the carpet where he-asws perform *Sajdah*'.[17]

[13] Al Kafi V 3 – The Book of Salāt CH 27 H 7
[14] Al Kafi V 3 – The Book of Salāt CH 27 H 8
[15] Al Kafi V 3 – The Book of Salāt CH 27 H 9
[16] Al Kafi V 3 – The Book of Salāt CH 27 H 10
[17] Al Kafi V 3 – The Book of Salāt CH 27 H 11

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَرِهَ أَنْ يُسْجَدَ عَلَى قِرْطَاسٍ عَلَيْهِ كِتَابَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah-asws having disliked to perform *Sajdah* upon a paper upon which there is writing'.[18]

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي عَلَى الرَّطْبَةِ النَّابِتَةِ قَالَ فَقَالَ إِذَا أَلْصَقَ جَبْهَتَهُ بِالْأَرْضِ فَلَا بَأْسَ

Muhammad Bin Yahya, from Al Amraky Al Neyshapouri,

(It has been narrated) from Ali son of Ja'far-asws, from his brother-asws Musa-asws Bin Ja'far-asws, said, 'I asked him-asws about the man who prays *Salāt* upon the wet growth. So he-asws said: 'When his forehead touches the ground, so there is no problem'.

وَ عَنِ الْحَشِيشِ النَّابِتِ الثَّيْلِ وَ هُوَ يُصِيبُ أَرْضاً جَدَداً قَالَ لَا بَأْسَ .

And (I asked him-asws) about the lawn grass and he hits the new ground. He-asws said: 'No problem'.[19]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ إِلَى أَبِي الْحَسَنِ الْمَاضِي (عليه السلام) يَسْأَلُهُ عَنِ الصَّلَاةِ عَلَى الزُّجَاجِ قَالَ فَلَمَّا نَفَذَ كِتَابِي إِلَيْهِ تَفَكَّرْتُ وَ قُلْتُ هُوَ مِمَّا أَنْبَتَتِ الْأَرْضُ وَ مَا كَانَ لِي أَنْ أَسْأَلَهُ عَنْهُ قَالَ فَكَتَبَ إِلَيَّ لَا تُصَلِّ عَلَى الزُّجَاجِ وَ إِنْ حَدَّثَتْكَ نَفْسُكَ أَنَّهُ مِمَّا أَنْبَتَتِ الْأَرْضُ وَ لَكِنَّهُ مِنَ الْمِلْحِ وَ الرَّمْلِ وَ هُمَا مَمْسُوخَانِ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn that,

'One of our companions wrote to Abu Al-Hassan Al-Maazy-asws (7th Imam-asws) asking him-asws about the *Salāt* upon the glass. He said: 'So when my letter was implemented to go to him-asws, I thought and said (to myself), 'It (glass) is from what the earth grows and it is not for me that I should be asking him-asws about it'. So he-asws wrote to me: 'You cannot pray *Salāt* upon the glass, and that you discussed it with yourself (thought about), it is from what the earth grows, but, it is from the salt and the sand, and they have both been metamorphosed'.[20]

<u>بَابُ وَضْعِ الْجَبْهَةِ عَلَى الْأَرْضِ</u>

Chapter 28 – Placing of the forehead upon the ground

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْجَبْهَةُ كُلُّهَا مِنْ قُصَاصِ شَعْرِ الرَّأْسِ إِلَى الْحَاجِبَيْنِ مَوْضِعُ السُّجُودِ فَأَيُّمَا سَقَطَ مِنْ ذَلِكَ إِلَى الْأَرْضِ أَجْزَأَكَ مِقْدَارُ الدِّرْهَمِ وَ مِقْدَارُ طَرَفِ الْأَنْمُلَةِ .

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

[18] Al Kafi V 3 – The Book of Salāt CH 27 H 12
[19] Al Kafi V 3 – The Book of Salāt CH 27 H 13
[20] Al Kafi V 3 – The Book of Salāt CH 27 H 14

(It has been narrated) from Abu Ja'far-asws having said: 'The forehead is all of it, from the beginning of the hair of the head up to the two eyebrows, is a place for the *Sajdah*. So, whichever (part) from that falls to the ground, it would suffice you, the measurement of a Dirham (coin), and the measurement of the finger-tip'.[21]

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا صَلَاةَ لِمَنْ لَمْ يُصِبْ أَنْفُهُ مَا يُصِيبُ جَبِينُهُ .

From it, from his father, from Abdullah Bin Al Mugheira who said,

'I was informed by the one who heard Abu Abdullah-asws saying: 'There is no *Salāt* for the one whose nose did not hit what his forehead had hit'.[22]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا وَضَعْتَ جَبْهَتَكَ عَلَى نَبَكَةٍ فَلَا تَرْفَعْهَا وَ لَكِنْ جُرَّهَا عَلَى الْأَرْضِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'Abu Abdullah-asws said: 'When you place your forehead upon a mound, so do not raise it, but drag it upon the ground (towards the place of *Sajdah*').[23]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ مَوْضِعِ جَبْهَةِ السَّاجِدِ يَكُونُ أَرْفَعَ مِنْ قِيَامَةٍ قَالَ لَا وَ لَكِنْ يَكُونُ مُسْتَوِياً .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the place for the forehead of the one performing *Sajdah*. Can it happen to be higher than the (place of) standing?' He-asws said: 'No, but it should happen to be even'.

وَ فِي حَدِيثٍ آخَرَ فِي السُّجُودِ عَلَى الْأَرْضِ الْمُرْتَفِعَةِ قَالَ قَالَ إِذَا كَانَ مَوْضِعُ جَبْهَتِكَ مُرْتَفِعاً عَنْ رِجْلَيْكَ قَدْرَ لَبِنَةٍ فَلَا بَأْسَ .

And in another Hadeeth regarding the Sujūd (plural of *Sajdah)* upon the raised ground, he-asws said: 'If it was so that the place of your forehead was higher than (the place of) your legs of the measurement of a brick, so there is no problem'.[24]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُصَادِفٍ قَالَ خَرَجَ بِي دُمَّلٌ فَكُنْتُ أَسْجُدُ عَلَى جَانِبٍ فَرَأَى أَبُو عَبْدِ اللَّهِ (عليه السلام) أَثَرَهُ فَقَالَ مَا هَذَا فَقُلْتُ لَا أَسْتَطِيعُ أَنْ أَسْجُدَ مِنْ أَجْلِ الدُّمَّلِ فَإِنَّمَا أَسْجُدُ مُنْحَرِفاً فَقَالَ لِي لَا تَفْعَلْ وَ لَكِنِ احْفِرْ حُفَيْرَةً فَاجْعَلِ الدُّمَّلَ فِي الْحُفْرَةِ حَتَّى تَقَعَ جَبْهَتُكَ عَلَى الْأَرْضِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Is'haq Bin Ammar, from one of his companions, from Musadif who said,

'(Once) I had a boil (upon my forehead), so I was *performing Sajdah* upon a side. So Abu Abu Abdullah-asws saw its effect, so he-asws said: 'What is this?' So I said, 'I am

[21] Al Kafi V 3 – The Book of Salāt CH 28 H 1
[22] Al Kafi V 3 – The Book of Salāt CH 28 H 2
[23] Al Kafi V 3 – The Book of Salāt CH 28 H 3
[24] Al Kafi V 3 – The Book of Salāt CH 28 H 4

unable to perform *Sajdah* due to the boil, so rather I am *performing Sajdah* sideways'. So he-asws said: 'Do not do so, but dig out a hole and make the boil to be in the hole until your forehead falls upon the ground'.[25]

عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادٍ لَهُ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَمَّنْ بِجَبْهَتِهِ عِلَّةٌ لَا يَقْدِرُ عَلَى السُّجُودِ عَلَيْهَا قَالَ يَضَعُ ذَقَنَهُ عَلَى الْأَرْضِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَخِرُّونَ لِلْأَذْقانِ سُجَّداً .

Ali Bin Muhammad, by a chain of his, said,

'Abu Abdullah-asws was asked about the one who has an illness in his forehead, not being able upon *performing Sajdah* upon it. He-asws said: 'He should place his chin upon the ground. Allah-azwj Mighty and Majestic is Saying ***[17:107] they are falling down upon their chins in Sajdah***'.[26]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) سَوَّى الْحَصَى حِينَ أَرَادَ السُّجُودَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Abdul Malik Bin Amro who said,

'I saw Abu Abdullah-asws evening out the pebbles where he-asws intended the *Sajdah* to be'.[27]

مُحَمَّدٌ عَنِ الْفَضْلِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَنْفُخُ فِي الصَّلَاةِ مَوْضِعَ جَبْهَتِهِ فَقَالَ لَا .

Muhammad, from Al Fazl, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah-asws, said, 'I said to him-asws, 'Can the man blow in the place of his forehead during the *Salāt*'. So he-asws said: 'No'.[28]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَسْجُدُ وَ عَلَيْهِ الْعِمَامَةُ لَا يُصِيبُ وَجْهُهُ الْأَرْضَ قَالَ لَا يُجْزِئُهُ ذَلِكَ حَتَّى تَصِلَ جَبْهَتُهُ إِلَى الْأَرْضِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah-asws about the man who is performing *Sajdah* and upon him is the turban, his face is not hitting the ground'. He-asws said: 'That would not suffice him until his forehead arrives to the ground'.[29]

باب الْقِيَامِ وَ الْقُعُودِ فِي الصَّلَاةِ

Chapter 29 – The standing and the sitting during the *Salāt*

[25] Al Kafi V 3 – The Book of Salāt CH 28 H 5
[26] Al Kafi V 3 – The Book of Salāt CH 28 H 6
[27] Al Kafi V 3 – The Book of Salāt CH 28 H 7
[28] Al Kafi V 3 – The Book of Salāt CH 28 H 8
[29] Al Kafi V 3 – The Book of Salāt CH 28 H 9

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَلَا تُلْصِقْ قَدَمَكَ بِالْأُخْرَى دَعْ بَيْنَهُمَا فَصْلًا إِصْبَعاً أَقَلُّ ذَلِكَ إِلَى شِبْرٍ أَكْثَرُهُ وَ اسْدِلْ مَنْكِبَيْكَ وَ أَرْسِلْ يَدَيْكَ وَ لَا تُشَبِّكْ أَصَابِعَكَ وَ لْتَكُونَا عَلَى فَخِذَيْكَ قُبَالَةَ رُكْبَتَيْكَ وَ لْيَكُنْ نَظَرُكَ إِلَى مَوْضِعِ سُجُودِكَ

Ali, from his father, from Hammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far-asws having said: 'When you stand in the *Salāt*, so do not join your foot with the other one. Leave a distance between the two toes, the least of that being up to an open palm's width and more; and drop your shoulders and send your hands without crossing your fingers for them to be upon your thighs, in front of the knees, and let your sight be towards the place of your *Sajdah*.

فَإِذَا رَكَعْتَ فَصُفَّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمَكِّنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ وَ تَضَعُ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ بَلِّغْ أَطْرَافَ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ فَإِذَا وَصَلَتْ أَطْرَافُ أَصَابِعِكَ فِي رُكُوعِكَ إِلَى رُكْبَتَيْكَ أَجْزَأَكَ ذَلِكَ وَ أَحَبُّ إِلَيَّ أَنْ تُمَكِّنَ كَفَّيْكَ مِنْ رُكْبَتَيْكَ فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ الرُّكْبَةِ وَ تُفَرِّجَ بَيْنَهُمَا وَ أَقِمْ صُلْبَكَ وَ مُدَّ عُنُقَكَ وَ لْيَكُنْ نَظَرُكَ إِلَى مَا بَيْنَ قَدَمَيْكَ

So when you perform *Rukū*, form a row with your two feet making between them to be a distance of a measure of an open palm's width, and enable your palms upon your knees and place you right hand upon your right knee before the left, and the tips of your fingers should reach the eye (centre) of the knee, and separate you fingers when you place them upon your knees. So when the tips of your fingers arrive to your knees during your *Rukū*, that would suffice you. And the most beloved to me-asws is that you enable your palms upon your knees, so you make your fingers to be upon the eye (centre) of your knee and separate between the two, and straighten your back, and extend your neck, and let your sight be towards what is between your feet.

فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ وَ خِرَّ سَاجِداً وَ ابْدَأْ بِيَدَيْكَ فَضَعْهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعُهُمَا مَعاً وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ افْتِرَاشَ السَّبُعِ ذِرَاعَيْهِ وَ لَا تَضَعَنَّ ذِرَاعَيْكَ عَلَى رُكْبَتَيْكَ وَ فَخِذَيْكَ وَ لَكِنْ تَجَنَّحْ بِمِرْفَقَيْكَ وَ لَا تُلْصِقْ كَفَّيْكَ بِرُكْبَتَيْكَ وَ لَا تُدْنِهِمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالَ مَنْكِبَيْكَ وَ لَا تَجْعَلْهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ وَ لَكِنْ تُحَرِّفُهُمَا عَنْ ذَلِكَ شَيْئاً وَ ابْسُطْهُمَا عَلَى الْأَرْضِ بَسْطاً وَ اقْبِضْهُمَا إِلَيْكَ قَبْضاً

So when you intend to perform *Sajdah*, raise your hand in the exclamation of *Takbīr* and fall down perform *Sajdah*, and begin with your hands and place these upon the ground before your knees, placing them both together and not squatting your forearms like the wild animals, nor placing your forearms upon your knees and your thighs, but forming wings with your elbows, not pasting your palm with your knees, nor them being too close to your face, displaying them parallel to your shoulders and not making them to be in front of your knees, but diverging them a little bit from that, and extend them upon the ground with an extensions, and pulling them a little towards you with a pulling.

وَ إِنْ كَانَ تَحْتَهُمَا ثَوْبٌ فَلَا يَضُرُّكَ وَ إِنْ أَفْضَيْتَ بِهِمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ وَ لَا تُفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ وَ لَكِنْ ضُمَّهُنَّ جَمِيعاً

And if there was a cloth beneath them, it would not harm you, and if you were to lead with these two to the ground, so it would be superior. And do not separate between your fingers during your *Sajdah*, but keep them close together'.

قَالَ وَ إِذَا قَعَدْتَ فِي تَشَهُّدِكَ فَأَلْصِقْ رُكْبَتَيْكَ بِالْأَرْضِ وَ فَرِّجْ بَيْنَهُمَا شَيْئاً وَ لْيَكُنْ ظَاهِرُ قَدَمِكَ الْيُسْرَى عَلَى الْأَرْضِ وَ ظَاهِرُ قَدَمِكَ الْيُمْنَى عَلَى بَاطِنِ قَدَمِكَ الْيُسْرَى وَ أَلْيَتَاكَ عَلَى الْأَرْضِ وَ طَرَفُ إِبْهَامِكَ الْيُمْنَى عَلَى الْأَرْضِ وَ إِيَّاكَ وَ الْقُعُودَ عَلَى قَدَمَيْكَ فَتَتَأَذَّى بِذَلِكَ وَ لَا تَكُنْ قَاعِداً عَلَى الْأَرْضِ فَتَكُونَ إِنَّمَا قَعَدَ بَعْضُكَ عَلَى بَعْضٍ فَلَا تَصْبِرَ لِلتَّشَهُّدِ وَ الدُّعَاءِ .

He-asws said: 'And when you sit during your performing of the *Tashahhud* (three or more testimonies), so paste the two knees with the ground and separate between the two a bit, and let the back of your left foot be upon the ground and the back of your right foot be upon the inside of your left foot and your backside to be upon the ground, and the side of your right big toe to be upon the ground.

And beware of the sitting upon your two feet, for you would be hurt by that. And do not sit with part of you upon the (other) part but let yourself be sitting upon the ground, so you should rather happen to be sitting (comfortably), otherwise you would not be patient for the *Tashahhud* and the supplication'.[30]

وَ بِهَذِهِ الْأَسَانِيدِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ إِذَا قَامَتِ الْمَرْأَةُ فِي الصَّلَاةِ جَمَعَتْ بَيْنَ قَدَمَيْهَا وَ لَا تُفَرِّجُ بَيْنَهُمَا وَ تَضُمُّ يَدَيْهَا إِلَى صَدْرِهَا لِمَكَانِ ثَدْيَيْهَا فَإِذَا رَكَعَتْ وَضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلَى فَخِذَيْهَا لِئَلَّا تُطَأْطِئَ كَثِيراً فَتَرْتَفِعَ عَجِيزَتُهَا فَإِذَا جَلَسَتْ فَعَلَى أَلْيَتَيْهَا لَيْسَ كَمَا يَقْعُدُ الرَّجُلُ وَ إِذَا سَقَطَتْ لِلسُّجُودِ بَدَأَتْ بِالْقُعُودِ بِالرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ ثُمَّ تَسْجُدُ لَاطِئَةً بِالْأَرْضِ فَإِذَا كَانَتْ فِي جُلُوسِهَا ضَمَّتْ فَخِذَيْهَا وَ رَفَعَتْ رُكْبَتَيْهَا مِنَ الْأَرْضِ وَ إِذَا نَهَضَتْ انْسَلَّتْ انْسِلَالًا لَا تَرْفَعُ عَجِيزَتَهَا أَوَّلًا .

And by this chain, from Hammad Bin Isa, from Hareyz, from Zurara who said,

'When the woman stands in the *Salāt*, she should gather her two feet and not have separation between the two, and she would clasp her hands to her chest in the place of her breasts. So when she *Rukū*, she should place her hands above her knees upon her thighs so as not to bend down very much to lift up her backside. So when she sits, so it should be upon her backside, not like the sitting of the man. And when she falls for the *Sajdah*, she should begin with the sitting with the two knees before the two hands, then she should perform *Sajdah*, pasting with the ground. So when she was in her sitting, she should clasp her thigs, and raise her knees from the ground. And when she stand she should do it stealthily, not raising her backside first'.[31]

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تُقْعِ بَيْنَ السَّجْدَتَيْنِ إِقْعَاءً .

A group, from Ahmad Bin Muhammad Bin Isa, 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: 'You should not fall between the two Sujūd *(plural of Sajdah*) with a falling'. (i.e. – do it methodically).[32]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَجَدَتِ الْمَرْأَةُ بَسَطَتْ ذِرَاعَيْهَا .

[30] Al Kafi V 3 – The Book of Salāt CH 29 H 1
[31] Al Kafi V 3 – The Book of Salāt CH 29 H 2
[32] Al Kafi V 3 – The Book of Salāt CH 29 H 3

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskaan, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah-asws having said: 'When the woman perform Sujūd *(plural of Sajdah*), she should extend her forearms'.[33]

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَلًّى أَبِي عُثْمَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا هَوَى سَاجِداً انْكَبَّ وَ هُوَ يُكَبِّرُ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Moalla Abu Usman, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah-asws, said, 'I heard him-asws saying: 'Ali-asws Bin Al-Husayn-asws while going down *for Sajdah*, would was exclaim *Takbīr*'.[34]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَجَدَ الرَّجُلُ ثُمَّ أَرَادَ أَنْ يَنْهَضَ فَلَا يَعْجِنْ بِيَدَيْهِ فِي الْأَرْضِ وَ لَكِنْ يَبْسُطُ كَفَّيْهِ مِنْ غَيْرِ أَنْ يَضَعَ مَقْعَدَتَهُ عَلَى الْأَرْضِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When the man perform Sujūd *(plural of Sajdah*), then intends that he stands, so he should not knead with his hands in the ground, but he should extend his palm from without placing his posterior upon the ground'.[35]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُهُ عَنْ جُلُوسِ الْمَرْأَةِ فِي الصَّلَاةِ قَالَ تَضُمُّ فَخِذَيْهَا .

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'I asked him-asws about the sitting of the woman during the *Salāt*. He-asws said: 'She would clasp her thighs (together)'.[36]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ الْمَرْأَةُ إِذَا سَجَدَتْ تَضَمَّمَتْ وَ الرَّجُلُ إِذَا سَجَدَ تَفَتَّحَ .

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

'The woman, when she perform Sujūd *(plural of Sajdah*), should be clasped, and the man when he perform Sujūd, should be open'.[37]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ فَصَلِّ لِرَبِّكَ وَ انْحَرْ قَالَ النَّحْرُ الِاعْتِدَالُ فِي الْقِيَامِ أَنْ يُقِيمَ صُلْبَهُ وَ نَحْرَهُ

[33] Al Kafi V 3 – The Book of Salāt CH 29 H 4
[34] Al Kafi V 3 – The Book of Salāt CH 29 H 5
[35] Al Kafi V 3 – The Book of Salāt CH 29 H 6
[36] Al Kafi V 3 – The Book of Salāt CH 29 H 7
[37] Al Kafi V 3 – The Book of Salāt CH 29 H 8

From him, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from a man,

(It has been narrated) from Abu Ja'far-asws, said, 'I said to him-asws, '(What about) ***[108:2] Therefore pray Salāt to your Lord and make a sacrifice***?' He-asws said: 'The moderation during the standing, that he should straighten his back and his face'.

وَ قَالَ لَا تُكَفِّرْ فَإِنَّمَا يَصْنَعُ ذَلِكَ الْمَجُوسُ وَ لَا تَلَثَّمْ وَ لَا تَحْتَفِزْ وَ لَا تُقْعِ عَلَى قَدَمَيْكَ وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ .

And he-asws said: 'Do not place one hand upon the other, that is what the Magians do, and neither veil your face, nor hold limbs tightly, nor fall upon your feet, nor spread out your arms'.[38]

باب التَّشَهُّدِ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ وَ الرَّابِعَةِ وَ التَّسْلِيمِ

Chapter 30 –The performing of the *Tashahhud* (testimonies) during the first two *Rak'at*, and the fourth, and the greeting (*Salām*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ التَّشَهُّدِ فَقَالَ لَوْ كَانَ كَمَا يَقُولُونَ وَاجِباً عَلَى النَّاسِ هَلَكُوا إِنَّمَا كَانَ الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ إِذَا حَمِدْتَ اللَّهَ أَجْزَأَ عَنْكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhajmmad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Mansour Bin Hazim, from Bakr Bin Habeeb who said,

'I asked Abu Ja'far-asws about the *Tashahhud*, so he-asws said: 'Had it been as you are saying it to be to be, an Obligation upon the people, they would have been destroyed. But rather, the people are saying the easier of what they are doing. If you were to Praise Allah-azwj, it would suffice from you'.[39]

وَ فِي رِوَايَةٍ أُخْرَى عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) أَيَّ شَيْءٍ أَقُولُ فِي التَّشَهُّدِ وَ الْقُنُوتِ قَالَ قُلْ بِأَحْسَنِ مَا عَلِمْتَ فَإِنَّهُ لَوْ كَانَ مُوَقَّتاً لَهَلَكَ النَّاسُ .

And in another report from Safwan, from Mansour, from Bakr Bin Habeen who said,

'I said to Abu Ja'far-asws, 'Which thing should I be saying during the *Tashahhud* and the *Qunut*?' He-asws said: 'With the best of what you know, for had it been fixed, the people would be destroyed'.[40]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ سَوْرَةَ بْنِ كُلَيْبٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ أَدْنَى مَا يُجْزِئُ مِنَ التَّشَهُّدِ فَقَالَ الشَّهَادَتَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'albat Bin Maymoun, from Yahya Bin Talha, from Sowrat Bin Kuleyb who said,

[38] Al Kafi V 3 – The Book of Salāt CH 29 H 9
[39] Al Kafi V 3 – The Book of Salāt CH 30 H 1
[40] Al Kafi V 3 – The Book of Salāt CH 30 H 2

'I asked Abu Ja'far-asws about the least of what would suffice from the *Tashahhud*, so he-asws said: 'The two testimonies'.[41]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَقْرَأُ فِي التَّشَهُّدِ مَا طَابَ فَلِلَّهِ وَ مَا خَبُثَ فَلِغَيْرِهِ فَقَالَ هَكَذَا كَانَ يَقُولُ عَلِيٌّ (عليه السلام) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Dawood Bin Farqad, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah-asws, 'Recite in the *Tashahhud*, 'Whatever is good, so it is for Allah-azwj, and whatever is bad, so it is for others'?' So he-asws said: 'Like this is what Ali-asws was saying'.[42]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ التَّشَهُّدَ وَ لَا يُسْمِعُونَهُ هُمْ شَيْئاً .

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: 'It is befitting for the prayer leader that he makes the ones behind him to listen to the *Tashahhud*, and they should not make him listen to anything'.[43]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) كُلُّ مَا ذَكَرْتَ اللَّهَ بِهِ وَ النَّبِيَّ (صلى الله عليه وآله) فَهُوَ مِنَ الصَّلَاةِ وَ إِنْ قُلْتَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَقَدِ انْصَرَفْتَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Al Halby who said,

'Abu Abdullah-asws said to me: 'Whatever you say of Allah-azwj and His-azwj Prophet-saww is of *Salāt*. As soon as you say the phrase, 'The greetings be upon us and the righteous servants of Allah-azwj', so you have ended (the *Salāt*)'.[44]

وَ بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا كُنْتَ فِي صَفٍّ فَسَلِّمْ تَسْلِيمَةً عَنْ يَمِينِكَ وَ تَسْلِيمَةً عَنْ يَسَارِكَ لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ وَ إِذَا كُنْتَ إِمَاماً فَسَلِّمْ تَسْلِيمَةً وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ .

And by this chain, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah-asws said: 'Whenever you were in a row, so greet (*Salām*) with a greeting from your right, and a greeting from your left, because on your left is the one who is greeting upon you; and when you were the prayer leader and you greet, so greet while you are facing the Qiblah'.[45]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا انْصَرَفْتَ مِنَ الصَّلَاةِ فَانْصَرِفْ عَنْ يَمِينِكَ .

[41] Al Kafi V 3 – The Book of Salāt CH 30 H 3
[42] Al Kafi V 3 – The Book of Salāt CH 30 H 4
[43] Al Kafi V 3 – The Book of Salāt CH 30 H 5
[44] Al Kafi V 3 – The Book of Salāt CH 30 H 6
[45] Al Kafi V 3 – The Book of Salāt CH 30 H 7

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

(It has been narrated) from Abu Abdullah-asws having said: 'When you exit from the *Salāt*, so exit from your right'.[46]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَقُومُ فِي الصَّفِّ خَلْفَ الْإِمَامِ وَ لَيْسَ عَلَى يَسَارِهِ أَحَدٌ كَيْفَ يُسَلِّمُ قَالَ يُسَلِّمُ وَاحِدَةً عَنْ يَمِينِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Anbasa Bin Mus'ab who said,

'I asked Abu Abdullah-asws about the man who is standing in the row behind the prayer leader, and there is no one on his left. How should he greet (*Salām*)?' He-asws said: 'He should greet once on his right'.[47]

وَ بِهَذَا الْإِسْنَادِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا قُمْتَ مِنَ الرَّكْعَةِ فَاعْتَمِدْ عَلَى كَفَّيْكَ وَ قُلْ بِحَوْلِ اللَّهِ وَ قُوتِهِ أَقُومُ وَ أَقْعُدُ فَإِنَّ عَلِيّاً (عليه السلام) كَانَ يَفْعَلُ ذَلِكَ .

And by this chain, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al hazramy who said,

'Abu Abdullah-asws said: 'When you stand from the (completed) *Rak'at*, so rely upon your palms and say, 'By the Might of Allah-azwj and His-azwj Strength I am standing and sitting', for Ali-asws used to do that'.[48]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا جَلَسْتَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ فَتَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اللَّهِ وَ قُوتِهِ أَقُومُ وَ أَقْعُدُ .

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

'Abu Abdullah-asws said: 'Whenever you sit during the first two *Rak'at*, so you perform *Tashahhud*, then stand, so say, 'By the Might of Allah-azwj and His-azwj Strength I am standing and sitting'.[49]

<u>بابِ الْقُنُوتِ فِي الْفَرِيضَةِ وَ النَّافِلَةِ وَ مَتَى هُوَ وَ مَا يُجْزِي فِيهِ</u>

Chapter 31 – The *Qunut* during the Obligatory and the optional *Salāt*, and when is it (to be done) and what would suffice regarding it

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الْقُنُوتِ فِي الصَّلَوَاتِ الْخَمْسِ فَقَالَ اقْنُتْ فِيهِنَّ جَمِيعاً قَالَ

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, and Safwan Bin Yahya, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

[46] Al Kafi V 3 – The Book of Salāt CH 30 H 8
[47] Al Kafi V 3 – The Book of Salāt CH 30 H 9
[48] Al Kafi V 3 – The Book of Salāt CH 30 H 10
[49] Al Kafi V 3 – The Book of Salāt CH 30 H 11

'I asked Abu Ja'far-asws about the *Qunut* during the five (Obligatory) *Salāt*s. So he-asws said: 'Perform *Qunut* in the entirety of these'.

وَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) بَعْدَ ذَلِكَ عَنِ الْقُنُوتِ فَقَالَ لِي أَمَّا مَا جَهَرْتَ فَلَا تَشُكَّ .

He (the narrator) said, 'And I asked Abu Abdullah-asws after that, about the *Qunut*, so he-asws said to me: 'As for what you say it loudly, so you would not be in doubt'.[50]

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَيَّاماً فَكَانَ يَقْنُتُ فِي كُلِّ صَلَاةٍ يَجْهَرُ فِيهَا وَ لَا يَجْهَرُ فِيهَا .

Ahmad, from Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

'I prayed *Salāt* behind Abu Abdullah-asws for days, and he-asws used to perform *Qunut* in every *Salāt*, the ones in which is loud recitation, and in those wherein is no loud recitation'.[51]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْقُنُوتِ فَقَالَ فِيمَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ قَالَ فَقُلْتُ لَهُ إِنِّي سَأَلْتُ أَبَاكَ عَنْ ذَلِكَ فَقَالَ فِي الْخَمْسِ كُلِّهَا فَقَالَ رَحِمَ اللَّهُ أَبِي إِنَّ أَصْحَابَ أَبِي أَتَوْهُ فَسَأَلُوهُ فَأَخْبَرَهُمْ بِالْحَقِّ ثُمَّ أَتَوْنِي شُكَّاكاً فَأَفْتَيْتُهُمْ بِالتَّقِيَّةِ .

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

'I asked Abu Abdullah-asws about the *Qunut*, so he-asws said: 'In what you have to be loud with the recitation'. So I said, 'I asked your-asws father-asws about that, so he-asws said: 'In the five (Obligatory) *Salāt*, all of them'. So he-asws said: 'May Allah-azwj have Mercy on my-asws father-asws. The companions of my-asws father-asws came to him-asws and asked him-asws, so he-asws informed them with the truth. Then they come to me-asws as doubtful, so I-asws issued a Fatwa to them with 'بِالتَّقِيَّةِ' the dissimulation'.[52]

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) اقْنُتْ فِي كُلِّ رَكْعَتَيْنِ فَرِيضَةٍ أَوْ نَافِلَةٍ قَبْلَ الرُّكُوعِ .

Ali, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Al Fuzayl, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah-asws said: 'Perform *Qunut* in every two *Rak'at* (of *Salāt*), Obligatory or optional, before the *Rukū*'.[53]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْقُنُوتِ فَقَالَ فِي كُلِّ صَلَاةٍ فَرِيضَةٍ وَ نَافِلَةٍ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

[50] Al Kafi V 3 – The Book of Salāt CH 31 H 1
[51] Al Kafi V 3 – The Book of Salāt CH 31 H 2
[52] Al Kafi V 3 – The Book of Salāt CH 31 H 3
[53] Al Kafi V 3 – The Book of Salāt CH 31 H 3

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the *Qunut*, so he-asws said: '(recite) in every *Salāt*, Obligatory as well in the optional'.[54]

وَ بِهَذَا الْإِسْنَادِ عَنْ يُونُسَ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ تَرَكَ الْقُنُوتَ رَغْبَةً عَنْهُ فَلَا صَلَاةَ لَهُ .

And by this chain, from Yunus, from Wahab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullah-asws having said: 'The one who neglects the *Qunut* turning away from it, so there is no *Salāt* for him'.[55]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْقُنُوتُ فِي كُلِّ صَلَاةٍ فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرُّكُوعِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'The *Qunut* is to be in every *Salāt*, in the second *Rak'at*, before the *Rukū*'.[56]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْقُنُوتِ وَ مَا يُقَالُ فِيهِ فَقَالَ مَا قَضَى اللَّهُ عَلَى لِسَانِكَ وَ لَا أَعْلَمُ لَهُ شَيْئاً مُوَقَّتاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Ismail Bin Al Fazl who said,

'I asked Abu Abdullah-asws about the *Qunut* and what is to be said during it'. So he-asws said: 'Whatever Allah-azwj Ordains upon your tongue, and I-asws do not know of anything fixed for it'.[57]

بِهَذَا الْإِسْنَادِ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْقُنُوتُ فِي الْفَرِيضَةِ الدُّعَاءُ وَ فِي الْوَتْرِ الِاسْتِغْفَارُ .

By this chain, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah-asws having said: 'The *Qunut* in the Obligatory (*Salāt*) is the supplication, and in the Witr (*Salāt*), it is the seeking of Forgiveness'.[58]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) رَجُلٌ نَسِيَ الْقُنُوتَ فَذَكَرَهُ وَ هُوَ فِي بَعْضِ الطَّرِيقِ فَقَالَ يَسْتَقْبِلُ الْقِبْلَةَ ثُمَّ لْيَقُلْهُ

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from Zurara who said,

[54] Al Kafi V 3 – The Book of Salāt CH 31 H 5
[55] Al Kafi V 3 – The Book of Salāt CH 31 H 6
[56] Al Kafi V 3 – The Book of Salāt CH 31 H 7
[57] Al Kafi V 3 – The Book of Salāt CH 31 H 8
[58] Al Kafi V 3 – The Book of Salāt CH 31 H 9

‘I said to Abu Ja’far-asws, ‘A man forgets the *Qunut*, so he remembers it while he is in one of the roads’. So he-asws said: ‘He should face towards the Qiblah, then let him say it’.

ثُمَّ قَالَ إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يَرْغَبَ عَنْ سُنَّةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَوْ يَدَعَهَا .

Then he-asws said: ‘My-asws father-asws used to dislike it for the man that he should turn away from a Sunnah of Rasool-Allah-saww, or he leaves it’.[59]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَدْنَى الْقُنُوتِ فَقَالَ خَمْسُ تَسْبِيحَاتٍ .

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,

‘I asked Abu Abdullah-asws about the least (recitation in) the *Qunut*. So he-asws said: ‘Five Glorifications’.[60]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ يُجْزِئُكَ فِي الْقُنُوتِ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa’ad Bin Abu Khalaf,

(It has been narrated) from Abu Abdullah-asws having said: ‘It would suffice you in the *Qunut* (saying),

اللَّهُمَّ اغْفِرْ لَنَا وَ ارْحَمْنَا وَ عَافِنَا وَ اعْفُ عَنَّا فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘O Allah-azwj! Forgive us, and be Merciful to us, and Grant us health, and Pardon us in the world and the Hereafter. You-azwj are Able upon everything’.[61]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا أَعْرِفُ قُنُوتاً إِلَّا قَبْلَ الرُّكُوعِ .

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

(It has been narrated) from Abu Abdullah-asws having said: ‘I-asws do not recognise a *Qunut* except before the *Rukū*’.[62]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ قَالَ حَدَّثَنِي يَعْقُوبُ بْنُ يَقْطِينٍ قَالَ سَأَلْتُ عَبْداً صَالِحاً (عليه السلام) عَنِ الْقُنُوتِ فِي الْوَتْرِ وَ الْفَجْرِ وَ مَا يُجْهَرُ فِيهِ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ فَقَالَ قَبْلَ الرُّكُوعِ حِينَ تَفْرُغُ مِنْ قِرَاءَتِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed who said, ‘Yaqoub Bin Yaqteen narrated to me saying,

[59] Al Kafi V 3 – The Book of Salāt CH 31 H 10
[60] Al Kafi V 3 – The Book of Salāt CH 31 H 11
[61] Al Kafi V 3 – The Book of Salāt CH 31 H 12
[62] Al Kafi V 3 – The Book of Salāt CH 31 H 13

'I asked Abu Al-Salih-asws (7th Imam-asws) about the *Qunut* during Al-Witr (*Salāt*), and Al-Fajr (*Salāt*), and what is to be said loudly in it, before the *Rukū* and after it'. So he-asws said: 'Before the *Rukū* when you are free from your recitation'.[63]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ زِيَادٍ الْقَنْدِيِّ عَنْ دُرُسْتَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ الْقُنُوتُ فِي كُلِّ صَلَاةٍ فِي الْفَرِيضَةِ وَ النَّطَوُّعِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Dorost, from Muhammad Bin Muslim who said,

'The *Qunut* is to be in every *Salāt*, in the Obligatory and the optional'.[64]

باب التَّعْقِيبِ بَعْدَ الصَّلَاةِ وَ الدُّعَاءِ

Chapter 32 – The follow up after the *Salāt* and the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَنْبَغِي لِلْإِمَامِ أَنْ يَنْتَقِلَ إِذَا سَلَّمَ حَتَّى يُتِمَّ مَنْ خَلْفَهُ الصَّلَاةَ

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: 'It is not befitting for the prayer leader that he should turn when he has greeted (*Salām*) until the ones behind him have completed the *Salāt*'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَؤُمُّ فِي الصَّلَاةِ هَلْ يَنْبَغِي لَهُ أَنْ يُعَقِّبَ بِأَصْحَابِهِ بَعْدَ التَّسْلِيمِ فَقَالَ يُسَبِّحُ وَ يَذْهَبُ مَنْ شَاءَ لِحَاجَتِهِ وَ لَا يُعَقِّبُ رَجُلٌ لِتَعْقِيبِ الْإِمَامِ .

He (the narrator) said, 'And I asked him-asws about the man who leads (a *Jam'at*) in the *Salāt*, 'Is it befitting for him that he does a follow up with his companions after the greeting (*Salām*)?' So he-asws said: 'He can Glorify, and he can go wherever he so desires to for his need, and a man should not do a follow up to the follow up of the prayer leader'.[65]

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَيُّمَا رَجُلٍ أَمَّ قَوْماً فَعَلَيْهِ أَنْ يَقْعُدَ بَعْدَ التَّسْلِيمِ وَ لَا يَخْرُجَ مِنْ ذَلِكَ الْمَوْضِعِ حَتَّى يُتِمَّ الَّذِينَ خَلْفَهُ الَّذِينَ سُبِقُوا صَلَاتَهُمْ ذَلِكَ عَلَى كُلِّ إِمَامٍ وَاجِبٌ إِذَا عَلِمَ أَنَّ فِيهِمْ مَسْبُوقاً وَ إِنْ عَلِمَ أَنْ لَيْسَ فِيهِمْ مَسْبُوقٌ بِالصَّلَاةِ فَلْيَذْهَبْ حَيْثُ شَاءَ .

Ali, from his father, from Hammad, from Hareyz, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws having said: 'Whichever man leads a group (in *Salāt*), so upon him is that he sits after the greeting (*Salām*), and he does not go out from that place until those behind him have completed, those who preceded their *Salāt*s. That is an Obligation upon every prayer leader when he knows that among

[63] Al Kafi V 3 – The Book of Salāt CH 31 H 14
[64] Al Kafi V 3 – The Book of Salāt CH 31 H 15
[65] Al Kafi V 3 – The Book of Salāt CH 32 H 1

them are preceded ones, and if he knows that there aren't any preceded ones among them with the *Salāt*, so let him go wherever he so desires to'.[66]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ صَلَّى صَلَاةً فَرِيضَةً وَ عَقَّبَ إِلَى أُخْرَى فَهُوَ ضَيْفُ اللَّهِ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ ضَيْفَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah[-asws] having said: 'The one prays an Obligatory Salat and follows up to another, so he is a guest of Allah[-azwj], and has a right upon Allah[-azwj] that He[-azwj] be Benevolent with His[-azwj] guest'.[67]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ فَضْلَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ عَلَى الدُّعَاءِ بَعْدَ النَّافِلَةِ كَفَضْلِ الْفَرِيضَةِ عَلَى النَّافِلَةِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Al Hassan Bin Al Mugheira that,

'He heard Abu Abdullah[-asws] saying: 'The superiority of the supplication after the Obligatory (*Salāt*) over the supplication after the optional (*Salāt*), is like the superiority of the Obligatory (*Salāt*) over the optional (*Salāt*)'.

قَالَ ثُمَّ قَالَ ادْعُهُ وَ لَا تَقُلْ قَدْ فُرِغَ مِنَ الْأَمْرِ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبادَتِي سَيَدْخُلُونَ جَهَنَّمَ داخِرِينَ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

He (the narrator) said, 'Then he[-asws] said: 'Supplicate to Him[-azwj] and do not say that you are free from the matter, for the supplication, it is the worship. Allah[-azwj] Mighty and Majestic is Saying ***[40:60] surely those who are too proud to worship Me shall soon enter Hell abased***, and Said ***[40:60] Call upon Me, I will Answer you***.

وَ قَالَ إِذَا أَرَدْتَ أَنْ تَدْعُوَ اللَّهَ فَمَجِّدْهُ وَ احْمَدْهُ وَ سَبِّحْهُ وَ هَلِّلْهُ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ (صلى الله عليه وآله) ثُمَّ سَلْ تُعْطَ .

And he[-asws] said: 'Whenever you intend to Supplicate to Allah[-azwj], so Praise Him[-azwj], and Glorify Him[-azwj], and Extol His[-azwj] Holiness, and Laud upon Him[-azwj], and send Blessings upon the Prophet[-azwj]. Then ask, you would be Given'.[68]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الدُّعَاءُ بَعْدَ الْفَرِيضَةِ أَفْضَلُ مِنَ الصَّلَاةِ تَنَفُّلًا .

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

(It has been narrated) from Abu Ja'far[-asws] having said: 'The supplication after the Obligatory (*Salāt*) is superior than the *Salāt* prayed voluntarily'.[69]

[66] Al Kafi V 3 – The Book of Salāt CH 32 H 2
[67] Al Kafi V 3 – The Book of Salāt CH 32 H 3
[68] Al Kafi V 3 – The Book of Salāt CH 32 H 4
[69] Al Kafi V 3 – The Book of Salāt CH 32 H 5

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عليها السلام) قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ مِنْ صَلَاةِ الْفَرِيضَةِ غَفَرَ اللَّهُ لَهُ وَ لْيَبْدَأْ بِالتَّكْبِيرِ .

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

'Abu Abdullah-asws said: 'The one who Glorifies with the Glorification (*Tasbīḥ*) of Fatima Al-Zahra-asws before bending his legs from the Obligatory *Salāt*, Allah-azwj would Forgive (his sins) for him, and let him begin with the exclamation of *Takbīr*'.[70]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ الْفَرِيضَةِ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عليها السلام) الْمِائَةَ مَرَّةٍ وَ أَتْبَعَهَا بِلَا إِلَهَ إِلَّا اللَّهُ غَفَرَ اللَّهُ لَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Muhammad, from Ali Bin Al Numan, from Ibn Abu Najran, from a man,

(It has been narrated) from Abu Abdullah-asws having said: 'The one who Glorifies Allah-azwj at the end of the Obligatory (*Salāt*) with the Glorification (*Tasbīḥ*) of Fatima Al-Zahra-asws, one hundred times, and follows it up with (saying) 'There is no god except for Allah-azwj', Allah-azwj would Forgive (his sins) for him'.[71]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ قَالَ دَخَلْتُ مَعَ أَبِي عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَسَأَلَهُ أَبِي عَنْ تَسْبِيحِ فَاطِمَةَ (صلوات الله عليها) فَقَالَ اللَّهُ أَكْبَرُ حَتَّى أَحْصَاهَا أَرْبَعاً وَ ثَلَاثِينَ مَرَّةً ثُمَّ قَالَ الْحَمْدُ لِلَّهِ حَتَّى بَلَغَ سَبْعاً وَ سِتِّينَ ثُمَّ قَالَ سُبْحَانَ اللَّهِ حَتَّى بَلَغَ مِائَةً يُحْصِيهَا بِيَدِهِ جُمْلَةً وَاحِدَةً .

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, from Muhammad Bin Uzafir who said,

'I went over with my father to Abu Abdullah-asws. So my father asked him-asws about the Glorification (*Tasbīḥ*) of Syeda Fatima-asws. So he-asws said: 'اللَّهُ أَكْبَرُ' Allah-azwj is the Greatest', until I counted it as thirty four times. Then he-asws said: 'الْحَمْدُ لِلَّهِ' 'The Praise is for Allah-azwj', until it reached sixty seven (i.e., thirty three times). Then he-asws said: 'سُبْحَانَ اللَّهِ' 'Glory be to Allah-azwj', until it reached one hundred. He counted it with his hand as one total'.[72]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي تَسْبِيحِ فَاطِمَةَ (صلوات الله عليها) يُبْدَأُ بِالتَّكْبِيرِ أَرْبَعاً وَ ثَلَاثِينَ ثُمَّ التَّحْمِيدِ ثَلَاثاً وَ ثَلَاثِينَ ثُمَّ التَّسْبِيحِ ثَلَاثاً وَ ثَلَاثِينَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhamad Bin Abdul Hameed, from Safwan, from Ibn Muskaabn, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws having said: 'In the Glorification (*Tasbīḥ*) of Fatima-asws, it is begun with the exclamation of *Takbīr* thirty four (times), then the

[70] Al Kafi V 3 – The Book of Salāt CH 32 H 6
[71] Al Kafi V 3 – The Book of Salāt CH 32 H 7
[72] Al Kafi V 3 – The Book of Salāt CH 32 H 8

Praise (The Praise is for Allah-azwj) thirty three (times), then the Glorification (Glory be to Allah-azwj) thirty three (times)'.[73]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنِ الْخَيْبَرِيِّ عَنِ الْحُسَيْنِ بْنِ ثُوَيْرٍ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ يَلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ الرِّجَالِ وَ أَرْبَعاً مِنَ النِّسَاءِ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ مُعَاوِيَةُ وَ يُسَمِّيهِمْ وَ فُلَانَةُ وَ فُلَانَةُ وَ هِنْدٌ وَ أُمُّ الْحَكَمِ أُخْتُ مُعَاوِيَةَ .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Al Khaybari, from Al Husayn Bin Suweyr, and Abu Salma Al Sarraj who both said,

'We heard Abu Abdullah-asws, and he-asws was sending '*Laan*' (asking for Allah-azwj's wrath) at the end of every Prescribed (*Salāt*), on four from the men and four from the women. So and so, and so and so, and so and so, and Muawiya', (and he-asws named them), 'And so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam - the sister of Muawiya'.[74]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا شَكَكْتَ فِي تَسْبِيحِ فَاطِمَةَ الزَّهْرَاءِ (عليها السلام) فَأَعِدْ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, raising it, said,

'Abu Abdullah-asws said: 'When you have a doubt in the Glorification (*Tasbīḥ*) of Syeda Fatima Al-Zahra-asws, so repeat'.[75]

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَانَ يُسَبِّحُ تَسْبِيحَ فَاطِمَةَ (صلوات الله عليها) فَيَصِلُهُ وَ لَا يَقْطَعُهُ .

From him, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Ja'far, from the one who mentioned it,

(It has been narrated) from Abu Abdullah-asws that he-asws used to Glorify by the Glorification (*Tasbīḥ*) of Syeda Fatima-asws, so he-asws would recite it without interruption'.[76]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَا أَبَا هَارُونَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِتَسْبِيحِ فَاطِمَةَ (عليها السلام) كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ فَأَلْزِمْهُ فَإِنَّهُ لَمْ يُلْزِمْهُ عَبْدٌ فَشَقِيَ .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Mughammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abu Haroun Al Makfouf,

(It has been narrated) from Abu Abdullah-asws having said: 'O Abu Haroun! We-asws instruct our-asws children with the Glorification (*Tasbīḥ*) of Syeda Fatima-asws just as we-asws instruct them with the Obligatory *Salāt*, for a servant who does not necessitate it, is a wretch'.[77]

[73] Al Kafi V 3 – The Book of Salāt CH 32 H 9
[74] Al Kafi V 3 – The Book of Salāt CH 32 H 10
[75] Al Kafi V 3 – The Book of Salāt CH 32 H 11
[76] Al Kafi V 3 – The Book of Salāt CH 32 H 12
[77] Al Kafi V 3 – The Book of Salāt CH 32 H 13

وَ بِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا عُبِدَ اللَّهُ بِشَيْءٍ مِنَ التَّحْمِيدِ أَفْضَلَ مِنْ تَسْبِيحِ فَاطِمَةَ (عليها السلام) وَ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ لَنَحَلَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام).

And by this chain, from Salih Bin Uqba, from Uqba,

(It has been narrated) from Abu Ja'far-asws having said: 'A servant cannot worship Allah-azwj with anything from the Praising, superior than the Glorification (*Tasbīḥ*) of Syeda Fatima-asws, and had there been anything superior than it, Rasool-Allah-saww would have conferred (bestowed) it upon Fatima-asws'.[78]

وَ عَنْهُ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ تَسْبِيحُ فَاطِمَةَ (عليها السلام) فِي كُلِّ يَوْمٍ فِي دُبُرِ كُلِّ صَلَاةٍ أَحَبُّ إِلَيَّ مِنْ صَلَاةِ أَلْفِ رَكْعَةٍ فِي كُلِّ يَوْمٍ .

And from him, from Abu Khalid Al Qammat who said,

'I asked Abu Abdullah-asws saying: 'The Glorification (*Tasbīḥ*) of Fatima-asws during every day at the end of every *Salāt* is more beloved to me than a *Salāt* of a thousand *Rak'at* during every day'.[79]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَقَلُّ مَا يُجْزِئُكَ مِنَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ أَنْ تَقُولَ

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

(It has been narrated) from Abu Ja'far-asws having said: 'The least of what would suffice you from the supplication after the Obligatory (*Salāt*) is that you should be saying,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ .

'O Allah-azwj! I ask You-azwj of every goodness encompassed by Your-azwj Knowledge, and I seek Refuge with You-azwj from every evil encompassed by Your-azwj Knowledge. O Allah-azwj! I ask You-azwj of Your-azwj Granting good health in my affairs, all of them, and I seek Refuge with You-azwj from the disgrace of the world and the Punishment of the Hereafter'.[80]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوَتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرِبِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Urwa, from Abu Al Abbas Al Fazl Bin Abdul Malik who said,

'Abu Abdullah-asws said: 'The supplication would be Answered in four places – in Al-Witr (*Salāt*), and after Al-Fajr (*Salāt*), and after Al-Zohr (*Salāt*), and after Al-Maghrib'.[81]

[78] Al Kafi V 3 – The Book of Salāt CH 32 H 14
[79] Al Kafi V 3 – The Book of Salāt CH 32 H 15
[80] Al Kafi V 3 – The Book of Salāt CH 32 H 16
[81] Al Kafi V 3 – The Book of Salāt CH 32 H 17

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنْ مُحَمَّدٍ الْوَاسِطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَدَعْ فِي دُبُرِ كُلِّ صَلَاةٍ.

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Muhammad Al Wasity who said,

'I heard Abu Abdullah-asws saying: 'Do not leave (saying) at the end of every *Salāt*,

أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ حَتَّى تَخْتِمَهَا وَ أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ حَتَّى تَخْتِمَهَا وَ أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ حَتَّى تَخْتِمَهَا

'I seek Refuge for myself and for whatever my Lord-azwj has Graced me, with Allah-azwj, the One, the Last' – until you complete it (Chapter 112), and, 'I seek Refuge for myself and whatever my Lord-azwj has Graced me, with the Lord-azwj of the Falaq (a Chasm of Fire)' – until you complete it (Chapter 113), and , I seek Refuge for myself and whatever Allah-azwj has Grace me, with my Lord-azwj, the Lord-azwj of the people' – until you complete it (Chapter 114)'.[82]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) لَا تَنْسَوُا الْمُوجِبَتَيْنِ أَوْ قَالَ عَلَيْكُمْ بِالْمُوجِبَتَيْنِ فِي دُبُرِ كُلِّ صَلَاةٍ قُلْتُ وَ مَا الْمُوجِبَتَانِ قَالَ تَسْأَلُ اللَّهَ الْجَنَّةَ وَ تَعُوذُ بِاللَّهِ مِنَ النَّارِ .

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

'Abu Ja'far-asws said: 'Do not forget the two duties', or said: 'It is upon you with the two duties at the end of every *Salāt*'. I said, 'And what are the two duties?' He-asws said: 'Your asking Allah-azwj for the Paradise, and seeking Refuge with Allah-azwj from the Fire'. [83]

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ قَالَ كَتَبَ إِلَيَّ الرَّجُلُ (صلوات الله عليه) فِي سَجْدَةِ الشُّكْرِ مِائَةَ مَرَّةٍ شُكْراً شُكْراً وَ إِنْ شِئْتَ عَفْواً عَفْواً .

Muhammad Bin Yahya and Ahmad Bin Idrees, from Muhamad Bin Ahmad, from Ali Bin Muhammad Al Qasany, from Muhammad Bin Isa, from Suleyman Bin Hafs Al Marouzy who said,

'A man-asws wrote to me: 'In the *Sajdah*-e-Shukr (prostration of gratefulness), (say) one hundred times, 'Thanks! Thanks!', and if you so desire to, 'Pardon! Pardon!'.[84]

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ سَبَقَتْ أَصَابِعُهُ لِسَانَهُ حُسِبَ لَهُ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, by his chain, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah-asws having said: 'The one whose fingers move faster than his tongue, so (he will be) counted in his favour'.[85]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعِجْلِيِّ مَوْلَى أَبِي الْمَغْرَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ ثَلَاثٌ أُعْطِينَ سَمْعَ الْخَلَائِقِ الْجَنَّةُ وَ النَّارُ وَ الْحُورُ الْعِينُ فَإِذَا صَلَّى الْعَبْدُ وَ قَالَ اللَّهُمَّ أَعْتِقْنِي مِنَ النَّارِ وَ

[82] Al Kafi V 3 – The Book of Salāt CH 32 H 18
[83] Al Kafi V 3 – The Book of Salāt CH 32 H 19
[84] Al Kafi V 3 – The Book of Salāt CH 32 H 20
[85] Al Kafi V 3 – The Book of Salāt CH 32 H 21

أَدْخِلْنِي الْجَنَّةَ وَ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ قَالَتِ النَّارُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ أَنْ تُعْتِقَهُ مِنِّي فَأَعْتِقْهُ وَ قَالَتِ الْجَنَّةُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ إِيَّايَ فَأَسْكِنْهُ فِيَّ وَ قَالَتِ الْحُورُ الْعِينُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ خَطَبَنَا إِلَيْكَ فَزَوِّجْهُ مِنَّا

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ajaly a slave of Abu Al Magra'a who said,

'I heard Abu Abdullah-asws saying: 'Three have been Given (the power to) hear the creatures – the Paradise, and the Fire and the Maiden Houries. So when the servant prays a *Salāt* and says, 'O Allah-azwj! Liberate me from the Fire and Enter me into the Paradise and Marry the Maiden Houries to me', the Fire says: 'O Lord-azwj! Your-azwj servant has asked You-azwj to Emancipate him from me, so Emancipate him'; and the Paradise says: 'O Lord-azwj! Your-azwj servant has asked You-azwj for me, so Settle him in me'; and the Maiden Houries say: 'O Lord-azwj! Your-azwj servant has proposed to You-azwj for us, so Marry from us to him'.

فَإِنْ هُوَ انْصَرَفَ مِنْ صَلَاتِهِ وَ لَمْ يَسْأَلِ اللَّهَ شَيْئاً مِنْ هَذِهِ قُلْنَ الْحُورُ الْعِينُ إِنَّ هَذَا الْعَبْدَ فِينَا لَزَاهِدٌ وَ قَالَتِ الْجَنَّةُ إِنَّ هَذَا الْعَبْدَ فِيَّ لَزَاهِدٌ وَ قَالَتِ النَّارُ إِنَّ هَذَا الْعَبْدَ فِيَّ لَجَاهِلٌ .

So if he finishes from his *Salāt* and did not ask Allah-azwj for anything from this, the Maiden Houries say: 'This servant is being an ascetic from us'; and the Paradise says: 'This servant is being an ascetic regarding me'; and the Fire says, 'This servant is ignorant regarding me''.[86]

أَحْمَدُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) دُعَاءً يُدْعَى بِهِ فِي دُبُرِ كُلِّ صَلَاةٍ تُصَلِّيهَا فَإِنْ كَانَ بِكَ دَاءٌ مِنْ سَقَمٍ وَ وَجَعٍ فَإِذَا قَضَيْتَ صَلَاتَكَ فَامْسَحْ بِيَدِكَ عَلَى مَوْضِعِ سُجُودِكَ مِنَ الْأَرْضِ وَ ادْعُ بِهَذَا الدُّعَاءِ وَ أَمِرَّ بِيَدِكَ عَلَى مَوْضِعِ وَجَعِكَ سَبْعَ مَرَّاتٍ تَقُولُ.

Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah-asws, 'A supplication to supplicate with at the end of every *Salāt* you pray, if there was an illness with you from a disease and pain, so when you accomplish your *Salāt*, wipe your hand upon the place of your *Sajdah* from the ground, and supplicate with this supplication, and pass your hand upon the place of pain, seven times, saying,

يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا وَ ارْزُقْنِي كَذَا وَ كَذَا وَ عَافِنِي مِنْ كَذَا وَ كَذَا

'O the One-azwj Who Compressed the earth upon the water, and Filled the atmosphere with the sky, and Chose for Himself-azwj the best of the Names! Send Blessings upon Muhammad-saww and the Progeny-asws of Muhammad-saww, and do such and such with me, and Grace me with such and such, and Grant me good health from such and such (pain)'.[87]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ تَمْسَحُ بِيَدِكَ الْيُمْنَى عَلَى جَبْهَتِكَ وَ وَجْهِكَ فِي دُبُرِ الْمَغْرِبِ وَ

[86] Al Kafi V 3 – The Book of Salāt CH 32 H 22
[87] Al Kafi V 3 – The Book of Salāt CH 32 H 23

الصَّلَوَاتِ وَ تَقُولُ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَ الْحَزَنِ وَ السُّقْمِ وَ الْعُدْمِ وَ الصَّغَارِ وَ الذِّلِّ وَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ali Bin Shajara, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah-asws having said: 'Wipe your right hand upon your forehead and your face at the end of Al-Maghrib (*Salāt*), and (other) *Salāt*s, and you should be saying, 'In the Name of Allah-azwj Who, there is no god except for Him-azwj, the Knower of the hidden and the apparent, the Beneficent, the Merciful! O Allah-azwj! I seek Refuge with You-azwj from the worries, and the grief, and the sickness, and the deficiencies, and lowliness, and the disgrace, and the immoralities, whatever is apparent from these and what is hidden'.[88]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ التَّسْبِيحِ فَقَالَ مَا عَلِمْتُ شَيْئاً مَوْقُوفاً غَيْرَ تَسْبِيحِ فَاطِمَةَ (صلوات الله عليها) وَ عَشْرَ مَرَّاتٍ بَعْدَ الْغَدَاةِ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي وَ يُحْيِي بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَكِنَّ الْإِنْسَانَ يُسَبِّحُ مَا شَاءَ تَطَوُّعاً .

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat, from Al A'ala, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far-asws about the Glorification. So he-asws said: 'I-asws do not know of anything assigned apart from the Glorification (*Tasbīḥ*) of Syeda Fatima-asws, and ten times after the morning you should be saying, 'There is no god except for Allah-azwj, Alone, there being no associates for Him-azwj, the King, and for Him-azwj is the Praise. He-azwj Revives and (Causes to) dies, (Causes to) die and Revives. In His-azwj Hand is the goodness, and He-azwj Able upon everything', but the human being Glories whatever he so desires to, voluntarily'.[89]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ عَنْ إِدْرِيسَ أَخِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَقُلِ

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al Qummy, from Idrees his brother who said,

'I heard Abu Abdullah-asws saying: 'When you are free from your *Salāt*, say,

اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَ وَلَايَتِكَ وَ وَلَايَةِ رَسُولِكَ وَ وَلَايَةِ الْأَئِمَّةِ (عليهم السلام) مِنْ أَوَّلِهِمْ إِلَى آخِرِهِمْ وَ تُسَمِّيهِمْ

'O Allah-azwj! I follow Your-azwj Religion by Your-azwj obedience, and Your-azwj Wilayah, and Wilayah of Your-azwj Rasool-saww, and Wilayah of the Imams-asws, from their-asws first one to their-asws last one', and name them-asws.

ثُمَّ قُلِ

Then say,

[88] Al Kafi V 3 – The Book of Salāt CH 32 H 24
[89] Al Kafi V 3 – The Book of Salāt CH 32 H 25

اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَ وَلَايَتِهِمْ وَ الرِّضَا بِمَا فَضَّلْتَهُمْ بِهِ غَيْرَ مُتَكَبِّرٍ وَ لَا مُسْتَكْبِرٍ عَلَى مَعْنَى مَا أَنْزَلْتَ فِي كِتَابِكَ عَلَى حُدُودِ مَا أَتَانَا فِيهِ وَ مَا لَمْ يَأْتِنَا مُؤْمِنٌ مُقِرٌّ مُسَلِّمٌ بِذَلِكَ رَاضٍ بِمَا رَضِيتَ بِهِ

'O Allah[azwj]! I follow Your[azwj] Religion by Your[azwj] obedience and their[asws] Wilayah, and the pleasure with what You[azwj] have Preferred them[asws] with without any arrogance nor being arrogant against the Meaning of what You[azwj] Revelaed in Your[azwj] Book upon the limits of what reached us regarding it, and what did not reach us, believing, accepting, submitting to that, being pleased with whatever You[azwj] are Pleased with.

يَا رَبِّ أُرِيدُ بِهِ وَجْهَكَ وَ الدَّارَ الْآخِرَةَ مَرْهُوباً وَ مَرْغُوباً إِلَيْكَ فِيهِ فَأَحْيِنِي مَا أَحْيَيْتَنِي عَلَى ذَلِكَ وَ أَمِتْنِي إِذَا أَمَتَّنِي عَلَى ذَلِكَ وَ ابْعَثْنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ وَ إِنْ كَانَ مِنِّي تَقْصِيرٌ فِيمَا مَضَى فَإِنِّي أَتُوبُ إِلَيْكَ مِنْهُ وَ أَرْغَبُ إِلَيْكَ فِيمَا عِنْدَكَ

O Lord[azwj]! I intend Your[azwj] Face and the House of the Hereafter by it, fearing, desiring to You[azwj] with regards to it. So Keep me alive upon that whatever (duration) You[azwj] Cause to me live, and Cause me to die upon that whenever You[azwj] Cause me to die, and Resurrect me upon that whenever You[azwj] Resurrect me; and if there was a deficiency from me in what is past, so I repent to You[azwj] from it and wish to You regarding what is in Your[azwj] Presence.

وَ أَسْأَلُكَ أَنْ تَعْصِمَنِي مِنْ مَعَاصِيكَ وَ لَا تَكِلَنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَداً مَا أَحْيَيْتَنِي لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ يَا أَرْحَمَ الرَّاحِمِينَ

And I ask You[azwj] that You[azwj] Safeguard me from being disobedient to You[azwj], and do not Leave me to depend on myself even for the blink of an eye, ever, neither Letting me to live any less than that nor more. The self is prone to evil except what You[azwj] are Merciful with, O most Merciful of the merciful ones.

وَ أَسْأَلُكَ أَنْ تَعْصِمَنِي بِطَاعَتِكَ حَتَّى تَتَوَفَّانِي عَلَيْهَا وَ أَنْتَ عَنِّي رَاضٍ وَ أَنْ تَخْتِمَ لِي بِالسَّعَادَةِ وَ لَا تُحَوِّلَنِي عَنْهَا أَبَداً وَ لَا قُوَّةَ إِلَّا بِكَ .

And I ask You[azwj] You[azwj] to Safeguard me from being disobedient to You[azwj] until You[azwj] Cause me to die upon it and You[asws] are Pleased with me. And if Your[azwj] Ending for me is with the happiness, so do not Change me from it, ever! There is no Strength except with You[azwj]'.[90]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ مُحَمَّدٍ الْوَاسِطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ لَا تَدَعْ فِي دُبُرِ كُلِّ صَلَاةٍ.

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Al Wasity who said,

'I heard Abu Abdullah[asws] saying: 'Do not leave (saying) at the end of every *Salāt*,

أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ حَتَّى تَخْتِمَهَا وَ أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ حَتَّى تَخْتِمَهَا وَ أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ حَتَّى تَخْتِمَهَا

[90] Al Kafi V 3 – The Book of Salāt CH 32 H 26

'I seek Refuge for myself and for whatever my Lord-azwj has Graced me, with Allah-azwj, the One, the Last' – until you end it (Chapter 112); 'and I seek Refuge for myself and whatever my Lord-azwj has Graced me, with the Lord-azwj of *Al-Falaq* (a chasm of Fire)' – until you end it (Chapter 113); 'and I seek Refuge for myself and whatever my Lord-azwj has Grace me, with the Lord-azwj of the people' – until you end it (Chapter 114)'.[91]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ كَتَبَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ إِلَى أَبِي الْحَسَنِ (عليه السلام) إِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي دُعَاءً أَدْعُو بِهِ فِي دُبُرِ صَلَوَاتِي يَجْمَعُ اللَّهُ لِي بِهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَكَتَبَ (عليه السلام) تَقُولُ.

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

'Muhammad Bin Ibrahim wrote to Abu Al-Hassan-asws that, 'What is your-asws view, O my Master-asws, if you-asws were to teach me a supplication I can supplicate with at the end of my *Salāt* due to which Allah-azwj would Gather for me the goodness of the world and the Hereafter'. So he-asws wrote: 'You should be saying,

أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَ عِزَّتِكَ الَّتِي لَا تُرَامُ وَ قُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا

'I seek Refuge with Your-azwj Benevolent Face, and Your-azwj Might which cannot be assailed, and Your-azwj Power, nothing from which can be prevented by the evil of the world and the Hereafter, and from the evil of the pains, all of them'.[92]

باب مَنْ أَحْدَثَ قَبْلَ التَّسْلِيمِ

Chapter 33 – The one whose ablution breaks before *Salām* (the greeting at the end of *Salāt*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى الْفَرِيضَةَ فَلَمَّا فَرَغَ وَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الرَّابِعَةِ أَحْدَثَ فَقَالَ أَمَّا صَلَاتُهُ فَقَدْ مَضَتْ وَ بَقِيَ التَّشَهُّدُ وَ إِنَّمَا التَّشَهُّدُ سُنَّةٌ فِي الصَّلَاةِ فَلْيَتَوَضَّأْ وَ لْيَعُدْ إِلَى مَجْلِسِهِ أَوْ مَكَانٍ نَظِيفٍ فَيَتَشَهَّدْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Ibn Bukeyr, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about a man who prayed the Obligatory *Salāt*. So when he was free and raised his head from the second *Sajdah* of the fourth *Rak'at*, his ablution was invalidated'. So he-asws said: 'As for his *Salāt*, so it has passed, and there remains the bearing of the *Tashahhud* (three or more testimonies); and rather, the *Tashahhud* is a Sunnah in the *Salāt*, therefore let him perform an ablution and let him return to his seat or a clean place, so he should recite *Tashahhud* (bear three or more testimonies)'.[93]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي الرَّجُلِ يُحْدِثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ السَّجْدَةِ الْأَخِيرَةِ قَبْلَ أَنْ يَتَشَهَّدَ قَالَ يَنْصَرِفُ فَيَتَوَضَّأُ فَإِنْ شَاءَ رَجَعَ إِلَى الْمَسْجِدِ وَ إِنْ شَاءَ فَفِي بَيْتِهِ وَ إِنْ شَاءَ حَيْثُ شَاءَ يَقْعُدُ فَيَتَشَهَّدُ ثُمَّ يُسَلِّمُ وَ إِنْ كَانَ الْحَدَثُ بَعْدَ التَّشَهُّدِ فَقَدْ مَضَتْ صَلَاتُهُ .

[91] Al Kafi V 3 – The Book of Salāt CH 32 H 27
[92] Al Kafi V 3 – The Book of Salāt CH 32 H 28
[93] Al Kafi V 3 – The Book of Salāt CH 33 H 1

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 regarding the man whose ablution breaks after him raising his head from the last *Sajdah*, before he performs *Tashahhud*. He-asws said: 'He should leave and perform the ablution. So if he so desires to, he returns to the Masjid, and if he so desires to, so to his house, and if he so desires to, wherever he so desires to. He should sit and perform *Tashahhud*, then greet (*Salām*). And if it was so that the ablution broke after the *Tashahhud*, so his *Salāt* would have passed (completed)'.[94]

بَابُ السَّهْوِ فِي افْتِتَاحِ الصَّلَاةِ

Chapter 34 – The mistake during the commencement of the *Salāt*

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرَّجُلِ يَنْسَى تَكْبِيرَةَ الِافْتِتَاحِ قَالَ يُعِيدُ .

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Jameel, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara who said,

'I asked Abu Ja'far-asws about the man who forgets the exclamation of *Takbīr* in the beginning. He-asws said: 'He should repeat'.[95]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ أَوِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فَلَمْ يَفْتَتِحْ بِالتَّكْبِيرِ هَلْ تُجْزِئُهُ تَكْبِيرَةُ الرُّكُوعِ قَالَ لَا بَلْ يُعِيدُ صَلَاتَهُ إِذَا حَفِظَ أَنَّهُ لَمْ يُكَبِّرْ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from Al Fazl Bin Abdul Malik, or Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah-asws having said regarding the man who prays a *Salāt* but did not open it with the exclamation of *Takbīr*, would the exclamation of *Takbīr* of the *Rukū* suffice him?' He-asws said: 'No, but he should repeat his *Salāt* when he remembers that he did not exclaim *Takbīr*'.[96]

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنِ الرِّضَا (عليه السلام) قَالَ الْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ خَلْفَهُ إِلَّا تَكْبِيرَةَ الِافْتِتَاحِ .

Muhammad Bin Yahya,

(It has been narrated) raising it from Al-Reza-asws having said: 'The prayer leader would bear the imaginations of the ones behind him except for the opening *Takbīr*'.[97]

بَابُ السَّهْوِ فِي الْقِرَاءَةِ

Chapter 35 – The mistake during the recitation

[94] Al Kafi V 3 – The Book of Salāt CH 33 H 2
[95] Al Kafi V 3 – The Book of Salāt CH 34 H 1
[96] Al Kafi V 3 – The Book of Salāt CH 34 H 2
[97] Al Kafi V 3 – The Book of Salāt CH 34 H 3

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ إِنَّ اللَّهَ فَرَضَ الرُّكُوعَ وَ السُّجُودَ وَ الْقِرَاءَةُ سُنَّةٌ فَمَنْ تَرَكَ الْقِرَاءَةَ مُتَعَمِّداً أَعَادَ الصَّلَاةَ وَ مَنْ نَسِيَ الْقِرَاءَةَ فَقَدْ تَمَّتْ صَلَاتُهُ وَ لَا شَيْءَ عَلَيْهِ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'Allah-azwj Necessitated the *Rukū* and the *Sajdah*, and the recitation is a Sunnah. So the one who neglects the recitation deliberately should repeat the *Salāt*, and the one who forgets the recitation, so he has completed his *Salāt* and there is nothing upon him'.[98]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ نَسِيَ أُمَّ الْقُرْآنِ قَالَ إِنْ كَانَ لَمْ يَرْكَعْ فَلْيُعِدْ أُمَّ الْقُرْآنِ .

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,

'I asked Abu Abdullah-asws about a man who forgets the Mother of the Quran (Chapter 1). He-asws said: 'If it was so that he has not gone into the *Rukū* (Rukū), so let him repeat the Mother of the Quran (Chapter 1)'.[99]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي صَلَّيْتُ الْمَكْتُوبَةَ فَنَسِيتُ أَنْ أَقْرَأَ فِي صَلَاتِي كُلِّهَا فَقَالَ أَ لَيْسَ قَدْ أَتْمَمْتَ الرُّكُوعَ وَ السُّجُودَ قُلْتُ بَلَى قَالَ قَدْ تَمَّتْ صَلَاتُكَ إِذَا كَانَ نِسْيَاناً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqoub, from Mansour Bin Hazim who said,

'I said to Abu Abdullah-asws, 'I prayed the Prescribed *Salāt*, but I forgot to recite in my *Salāt*, all of it'. So he-asws said: 'Is it no so that you had completed the *Rukū* and the *Sajdah*?' I said, 'Yes'. He-asws said: 'You have completed your *Salāt*, when it was out of forgetfulness'.[100]

<u>باب السَّهْوِ فِي الرُّكُوعِ</u>

Chapter 36 – The mistake during the *Rukū*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَشُكُّ وَ هُوَ قَائِمٌ لَا يَدْرِي رَكَعَ أَمْ لَمْ يَرْكَعْ قَالَ يَرْكَعُ وَ يَسْجُدُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Abu Baseer who said,

[98] Al Kafi V 3 – The Book of Salāt CH 35 H 1
[99] Al Kafi V 3 – The Book of Salāt CH 35 H 2
[100] Al Kafi V 3 – The Book of Salāt CH 35 H 3

'I asked Abu Abdullah-asws about the man who doubted and he was standing, not knowing whether he had performed the *Rukū* or not. He-asws said: 'He should perform *Rukū* and perform *Sajdah*'.[101]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَرْكَعَ حَتَّى يَسْجُدَ وَ يَقُومَ قَالَ يَسْتَقْبِلُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Rifa'at,

(It has been narrated) from Abu Abdulah-asws, said, 'I asked him-asws about a man who forgot that he performed the *Rukū* until he perform *Sajdah*d, and he was standing. He-asws said: 'He should begin again'.[102]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا اسْتَيْقَنَ أَنَّهُ قَدْ زَادَ فِي الصَّلَاةِ الْمَكْتُوبَةِ رَكْعَةً لَمْ يَعْتَدَّ بِهَا وَ اسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالًا إِذَا كَانَ قَدِ اسْتَيْقَنَ يَقِيناً .

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: 'When you are convinced that a *Rak'at* has been increased in the Prescribed *Salāt*, he should not rely with it, and he should begin the *Salāt* from the beginning, when he was certain with conviction'.[103]

باب السَّهْوِ فِي السُّجُودِ

Chapter 37 – The omission in the *Sajdah*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ سَهَا فَلَمْ يَدْرِ سَجْدَةً سَجَدَ أَمْ ثِنْتَيْنِ قَالَ يَسْجُدُ أُخْرَى وَ لَيْسَ عَلَيْهِ بَعْدَ انْقِضَاءِ الصَّلَاةِ سَجْدَتَا السَّهْوِ .

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

'Abu Abdullah-asws was asked about a man who erred, so he did not know whether he had perform *Sajdah* with one *Sajdah* or two. He-asws said: 'He should perform *Sajdah* another, and it is not upon him, after the accomplishment of the *Salāt*, to perform a *Sajdah* for the omission'.[104]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ شَكَّ فَلَمْ يَدْرِ سَجْدَةً سَجَدَ أَمْ سَجْدَتَيْنِ قَالَ يَسْجُدُ حَتَّى يَسْتَيْقِنَ أَنَّهُمَا سَجْدَتَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer who said,

[101] Al Kafi V 3 – The Book of Salāt CH 36 H 1
[102] Al Kafi V 3 – The Book of Salāt CH 36 H 2
[103] Al Kafi V 3 – The Book of Salāt CH 36 H 3
[104] Al Kafi V 3 – The Book of Salāt CH 37 H 1

'I asked Abu Abdullah-asws about a man who doubted, so he did not know whether he had perform *Sajdah* with one *Sajdah* or two *Sajdah*s'. He-asws said: 'He should perform *Sajdah* until he is convinced that these are two *Sajdah*s'.[105]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى رَكْعَةً ثُمَّ ذَكَرَ وَ هُوَ فِي الثَّانِيَةِ وَ هُوَ رَاكِعٌ أَنَّهُ تَرَكَ سَجْدَةً مِنَ الْأُولَى فَقَالَ كَانَ أَبُو الْحَسَنِ (صلوات الله عليه) يَقُولُ إِذَا تَرَكْتَ السَّجْدَةَ فِي الرَّكْعَةِ الْأُولَى وَ لَمْ تَدْرِ وَاحِدَةً أَمْ ثِنْتَيْنِ اسْتَقْبَلْتَ الصَّلَاةَ حَتَّى يَصِحَّ لَكَ أَنَّهُمَا اثْنَتَانِ .

From him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan-asws, said, 'I asked him-asws about a man who prays one *Rak'at* of *Salāt*, then remembers when he is in the second and he is *Rukū*, that he had left out one *Sajdah* from the first (*Rak'at*). So he-asws said: 'Abu Al-Hassan-asws was saying: 'When you leave the *Sajdah* in the first *Rak'at* and do not know whether it was one or two, you should re-commence the *Salāt* until it is correct for you that these were two (*Sajdah*s)'.[106]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ شُبِّهَ عَلَيْهِ وَ لَمْ يَدْرِ وَاحِدَةً سَجَدَ أَمْ ثِنْتَيْنِ قَالَ فَلْيَسْجُدْ أُخْرَى .

Ali Bin Ibrahim, from his father, from Amro Bin Usman Al Khazzaz, from Al Mufazzal Bin Salih, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah-asws regarding a man upon whom it was doubtful and he did not know whether he perform *Sajdah* once or twice'. He-asws said: 'So let him perform *Sajdah* another'.[107]

باب السَّهْوِ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ

Chapter 38 – The omission in the two first *Rak'at*

مُحَمَّدُ بْنُ الْحَسَنِ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا شَكَكْتَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ فَأَعِدْ .

Muhamad Bin Al Hassan and someone else, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Anbasa Bin Mus'ab who said,

'Abu Abdullah-asws said to me: 'When you doubt in the first two *Rak'at*, so repeat'.[108]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ قَالَ إِذَا سَهَا الرَّجُلُ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ مِنَ الظُّهْرِ وَ الْعَصْرِ وَ الْعَتَمَةِ وَ لَمْ يَدْرِ أَ وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ فَعَلَيْهِ أَنْ يُعِيدَ الصَّلَاةَ .

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

[105] Al Kafi V 3 – The Book of Salāt CH 37 H 2
[106] Al Kafi V 3 – The Book of Salāt CH 37 H 3
[107] Al Kafi V 3 – The Book of Salāt CH 37 H 4
[108] Al Kafi V 3 – The Book of Salāt CH 38 H 1

'He-asws said: 'When the man forgets in the first two *Rak'at* from Al-Zohr, and Al-Asr, and the Isha (*Salāt*s) and does not know whether he had prayed one or two, so upon him is that he repeats the *Salāt*'.[109]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قُلْتُ لَهُ رَجُلٌ لَا يَدْرِي وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ قَالَ يُعِيدُ قَالَ قُلْتُ لَهُ رَجُلٌ لَمْ يَدْرِ أَ ثِنْتَيْنِ صَلَّى أَمْ ثَلَاثاً فَقَالَ إِنْ دَخَلَهُ الشَّكُّ بَعْدَ دُخُولِهِ فِي الثَّالِثَةِ مَضَى فِي الثَّالِثَةِ ثُمَّ صَلَّى الْأُخْرَى وَ لَا شَيْءَ عَلَيْهِ وَ يُسَلِّمُ قُلْتُ فَإِنَّهُ لَمْ يَدْرِ فِي ثِنْتَيْنِ هُوَ أَمْ فِي أَرْبَعٍ قَالَ يُسَلِّمُ وَ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يُسَلِّمُ وَ لَا شَيْءَ عَلَيْهِ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws), said, 'I said to him-asws, 'A man does not know whether he has prays one (*Rak'at*) or two'. He-asws said: 'He should repeat (the *Salāt*)'. I said to him, 'A man did not know whether he had prayed two or three (*Rak'at*)'. So he-asws said: 'When the doubt enters after his entry into the second, he should go into the third, then pray another (*Rak'at*), and there would be nothing upon him, and he would offer *Salām* (greet)'. I said, 'So if he does not know whether he was in the second or the fourth?' He-asws said: 'He should offer *Salām* (greet), and stand, so he should pray two *Rak'at*, then offer *Salām* (greet), and there would be nothing upon him'.[110]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرِّضَا (عليه السلام) الْإِعَادَةُ فِي الرَّكْعَتَيْنِ الْأُوَّلَتَيْنِ وَ السَّهْوُ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ.

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

'Abu Al-Hassan Al-Reza-asws said: 'The repeating is regarding the first two *Rak'at*, and the omission is (allowed) during the last two *Rak'at*' (i.e. no need to repeat).[111]

بَابُ السَّهْوِ فِي الْفَجْرِ وَ الْمَغْرِبِ وَ الْجُمُعَةِ

Chapter 39 – The omission in Al-Fajr, and Al-Maghrib and the Friday (*Salāt*s)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا شَكَكْتَ فِي الْمَغْرِبِ فَأَعِدْ وَ إِذَا شَكَكْتَ فِي الْفَجْرِ فَأَعِدْ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When you doubt in Al-Maghrib (*Salāt*), so repeat, and when you doubt in Al-Fajr (*Salāt*), so repeat'.[112]

[109] Al Kafi V 3 – The Book of Salāt CH 38 H 2
[110] Al Kafi V 3 – The Book of Salāt CH 38 H 3
[111] Al Kafi V 3 – The Book of Salāt CH 38 H 4
[112] Al Kafi V 3 – The Book of Salāt CH 39 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي وَ لَا يَدْرِي وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ قَالَ يَسْتَقْبِلُ حَتَّى يَسْتَيْقِنَ أَنَّهُ قَدْ أَتَمَّ وَ فِي الْجُمُعَةِ وَ فِي الْمَغْرِبِ وَ فِي الصَّلَاةِ فِي السَّفَرِ .

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

'I asked Abu Abdullah-asws about the man who prays a *Salāt* and he does not know whether he has prayed one or two (*Rak'at*). He-asws said: 'He should re-commence until he is convinced that he has completed – and in the Friday (*Salāt*), and in Al-Maghrib, and in the *Salāt* during the journey'.[113]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ صَلَّيْتُ بِأَصْحَابِيَ الْمَغْرِبَ فَلَمَّا أَنْ صَلَّيْتُ رَكْعَتَيْنِ سَلَّمْتُ فَقَالَ بَعْضُهُمْ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ فَأَعَدْتُ فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَعَلَّكَ أَعَدْتَ قُلْتُ نَعَمْ قَالَ فَضَحِكَ ثُمَّ قَالَ إِنَّمَا يُجْزِئُكَ أَنْ تَقُومَ فَتَرْكَعَ رَكْعَةً .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

'I prayed the Maghrib *Salāt* with my companions. So when I had prayed two *Rak'at*, I greeted. So one of them said, 'But rather you (only) prayed two *Rak'at*, therefore repeat'. So I informed Abu Abdullah-asws, and he-asws said: 'Perhaps you repeated?' I said, 'Yes'. He (the narrator) said, 'So he-asws smiled, then said: 'But rather, it would have suffice you if you had stood and prayed a *Rak'at*'.[114]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ فِي الْمَغْرِبِ وَ الْفَجْرِ سَهْوٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullah-asws having said: 'There are no omissions (allowed) in Al-Maghrib and Al-Fajr (*Salāt*s)'.[115]

<u>بَابُ السَّهْوِ فِي الثَّلَاثِ وَ الْأَرْبَعِ</u>

Chapter 40 – The omission in the third and the fourth (*Rak'at*)

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى فَلَمْ يَدْرِ أَ فِي الثَّالِثَةِ هُوَ أَمْ فِي الرَّابِعَةِ قَالَ فَمَا ذَهَبَ وَهْمُهُ إِلَيْهِ إِنْ رَأَى أَنَّهُ فِي الثَّالِثَةِ وَ فِي قَلْبِهِ مِنَ الرَّابِعَةِ شَيْءٌ سَلَّمَ بَيْنَهُ وَ بَيْنَ نَفْسِهِ ثُمَّ يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ .

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer who said,

'I asked him-asws about a man who prays but he does not know whether he is in the third or in the fourth (*Rak'at*). He-asws said: 'If he according to his guess thinks it is the

[113] Al Kafi V 3 – The Book of Salāt CH 39 H 2
[114] Al Kafi V 3 – The Book of Salāt CH 39 H 3
[115] Al Kafi V 3 – The Book of Salāt CH 39 H 4

third or fourth, he accepts it along with his soul. Then he should pray two *Rak'at*, reciting in these two with the Opening of the Book (Chapter 1)'.[116]

وَ عَنْهُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنِ اسْتَوَى وَهْمُهُ فِي الثَّلَاثِ وَ الْأَرْبَعِ سَلَّمَ وَ صَلَّى رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ بِفَاتِحَةِ الْكِتَابِ وَ هُوَ جَالِسٌ يَقْصِدُ فِي التَّشَهُّدِ .

From him, from Ahmad, from Al Husayn, from Fazalat, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah-asws having said: 'If his imagination is established regarding the third and the fourth, he should greet (complete the *Salāt*), and he should pray two *Rak'at* of *Salāt*, and four *Sajdah* with the Opening of the Book while he is seated, intending in the *Tashahhud*'.[117]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قُلْتُ لَهُ مَنْ لَمْ يَدْرِ فِي أَرْبَعٍ هُوَ أَمْ فِي ثِنْتَيْنِ وَ قَدْ أَحْرَزَ الثِّنْتَيْنِ قَالَ يَرْكَعُ رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ هُوَ قَائِمٌ بِفَاتِحَةِ الْكِتَابِ وَ يَتَشَهَّدُ وَ لَا شَيْءَ عَلَيْهِ وَ إِذَا لَمْ يَدْرِ فِي ثَلَاثٍ هُوَ أَوْ فِي أَرْبَعٍ وَ قَدْ أَحْرَزَ الثَّلَاثَ قَامَ فَأَضَافَ إِلَيْهَا أُخْرَى وَ لَا شَيْءَ عَلَيْهِ

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

(It has been narrated) from one of the two (5th or 6th Imam-asws), said, 'I said to him-asws, 'The one who does not know whether he is in a fourth or in the second, and he has accomplished two'. He-asws said: 'He should perform two *Rak'at* and four *Sajdah*s while he is standing, with the Opening of the Book (Chapter 1), and he should perform *Tashahhud* and there would be nothing upon him; and when he does not know whether he was in a third or in a fourth (*Rak'at*), and he has accomplished three, he would stand and increase upon it by another, and there would be nothing upon him.

وَ لَا يَنْقُضُ الْيَقِينَ بِالشَّكِّ وَ لَا يُدْخِلُ الشَّكَّ فِي الْيَقِينِ وَ لَا يَخْلِطُ أَحَدَهُمَا بِالْآخَرِ وَ لَكِنَّهُ يَنْقُضُ الشَّكَّ بِالْيَقِينِ وَ يُتِمُّ عَلَى الْيَقِينِ فَيَبْنِي عَلَيْهِ وَ لَا يَعْتَدُّ بِالشَّكِّ فِي حَالٍ مِنَ الْحَالَاتِ .

And neither can the conviction be invalidated by the doubt nor can the doubt enter into the conviction, nor can one of the two get mixed up with the other, but, the doubt would be invalidated by the conviction, and he would complete (the *Salāt*) upon the conviction. Thus, he would build upon it and he would not repeat with the doubt in any state from the states'.[118]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ لَا يَدْرِي رَكْعَتَيْنِ صَلَّى أَمْ أَرْبَعاً قَالَ يَتَشَهَّدُ وَ يُسَلِّمُ ثُمَّ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ ثُمَّ يَتَشَهَّدُ وَ يُسَلِّمُ وَ إِنْ كَانَ صَلَّى أَرْبَعاً كَانَتْ هَاتَانِ نَافِلَةً وَ إِنْ كَانَ صَلَّى رَكْعَتَيْنِ كَانَتْ هَاتَانِ تَمَامَ الْأَرْبَعِ وَ إِنْ تَكَلَّمَ فَلْيَسْجُدْ سَجْدَتَيِ السَّهْوِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Ibn Abu Yafour who said,

'I asked Abu Abdullah-asws about the man who does not know whether he has prayed two *Rak'at* of *Salāt* or four. He-asws said: 'He would perform *Tashahhud*, then he would

[116] Al Kafi V 3 – The Book of Salāt CH 40 H 1
[117] Al Kafi V 3 – The Book of Salāt CH 40 H 2
[118] Al Kafi V 3 – The Book of Salāt CH 40 H 3

stand and pray two *Rak'at* and four *Sajdah*s, reciting in these two with the Opening of the Book. Then he would perform *Tashahhud* and *Salām* (greet)' And if it was so that he had prayed four *Rak'at*, these two would be (counted as) optional, and if it was so that he had prayed two *Rak'at*, these two would complete the four. And if he speaks, so let him perform *Sajdah* with the *Sajdah* of the omission'.[119]

حَمَّادٌ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ إِنَّمَا السَّهْوُ مَا بَيْنَ الثَّلَاثِ وَ الْأَرْبَعِ وَ فِي الِاثْنَتَيْنِ وَ فِي الْأَرْبَعِ بِتِلْكَ الْمَنْزِلَةِ وَ مَنْ سَهَا وَ لَمْ يَدْرِ ثَلَاثاً صَلَّى أَمْ أَرْبَعاً وَ اعْتَدَلَ شَكُّهُ قَالَ يَقُومُ فَيُتِمُّ ثُمَّ يَجْلِسُ فَيَتَشَهَّدُ وَ يُسَلِّمُ وَ يُصَلِّي رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ هُوَ جَالِسٌ

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

'But rather, the omission is what is between the third and the fourth, and in the second and the fourth is of that very status. And the one who forgets and does not know whether he has prayed three or four and his doubt is equal, he should stand and he would complete (the *Salāt*), then he should be seated, so he would perform the *Tashahhud*, and he would offer *Salām* (greet), and he would pray two *Rak'at*, and four *Sajdah*s while he is seated.

فَإِنْ كَانَ أَكْثَرُ وَهْمِهِ إِلَى الْأَرْبَعِ تَشَهَّدَ وَ سَلَّمَ ثُمَّ قَرَأَ فَاتِحَةَ الْكِتَابِ وَ رَكَعَ وَ سَجَدَ ثُمَّ قَرَأَ وَ سَجَدَ سَجْدَتَيْنِ وَ تَشَهَّدَ وَ سَلَّمَ وَ إِنْ كَانَ أَكْثَرُ وَهْمِهِ إِلَى الثِّنْتَيْنِ نَهَضَ فَصَلَّى رَكْعَتَيْنِ وَ تَشَهَّدَ وَ سَلَّمَ .

So if his imagination was more towards the four (*Rak'at* having been prayed), he should perform *Tashahhud* and greet. Then he should recite the Opening of the Book (Chapter 1), and he should perform *Rukū* and *Sajdah*. Then he should recite and perform *Sajdah* with two Sujūd (plural of *Sajdah*), and one *Tashahhud*, and greet (*Salām*). And if it was so that his imagination was more towards the two (*Rak'at* having been prayed), he should arise and pray two *Rak'at*, and one *Tashahhud*, and offer *Salām* (greet)'.[120]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ صَلَّى فَلَمْ يَدْرِ أَ ثِنْتَيْنِ صَلَّى أَمْ ثَلَاثاً أَمْ أَرْبَعاً قَالَ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مِنْ قِيَامٍ وَ يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ مِنْ جُلُوسٍ وَ يُسَلِّمُ فَإِنْ كَانَتْ أَرْبَعَ رَكَعَاتٍ كَانَتِ الرَّكْعَتَانِ نَافِلَةً وَ إِلَّا تَمَّتِ الْأَرْبَعُ .

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

(It has been narrated) from Abu Abdullah[-asws] regarding a man who prays but he does not know whether he has prayed two or three or four. He[-asws] said: 'He should stand and pray two *Rak'at* from a standing, then offer *Salām*, then he should pray two *Rak'at* from sitting and she should offer *Salām*. So if it was so that (he had prayed) four *Rak'at*, the two *Rak'at* would be (counted as) optional, or else the four would be complete'.[121]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ وَ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا لَمْ تَدْرِ ثَلَاثاً صَلَّيْتَ أَوْ أَرْبَعاً وَ وَقَعَ رَأْيُكَ عَلَى الثَّلَاثِ فَابْنِ عَلَى الثَّلَاثِ وَ إِنْ وَقَعَ رَأْيُكَ عَلَى الْأَرْبَعِ فَسَلِّمْ وَ انْصَرِفْ وَ إِنِ اعْتَدَلَ وَهْمُكَ فَانْصَرِفْ وَ صَلِّ رَكْعَتَيْنِ وَ أَنْتَ جَالِسٌ .

[119] Al Kafi V 3 – The Book of Salāt CH 40 H 4
[120] Al Kafi V 3 – The Book of Salāt CH 40 H 5
[121] Al Kafi V 3 – The Book of Salāt CH 40 H 6

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Abdul Rahman Bin Sayabat and Abu Al Abbas,

(It has been narrated) from Abu Abdullah-asws having said: 'When you do not know whether you have prayed three (*Rak'at*) or four, and your view falls upon the third, so build upon the third, and if your view falls upon the fourth, so offer *Salām* and complete. And if your imagination was equal, so complete and pray two *Rak'at* while you are seated'.[122]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا لَمْ تَدْرِ ثِنْتَيْنِ صَلَّيْتَ أَمْ أَرْبَعاً وَ لَمْ يَذْهَبْ وَهْمُكَ إِلَى شَيْءٍ فَتَشَهَّدْ وَ سَلِّمْ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ تَقْرَأُ فِيهِمَا بِأُمِّ الْقُرْآنِ ثُمَّ تَشَهَّدْ وَ سَلِّمْ فَإِنْ كُنْتَ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ كَانَتَا هَاتَانِ تَمَامَ الْأَرْبَعِ وَ إِنْ كُنْتَ صَلَّيْتَ أَرْبَعاً كَانَتَا هَاتَانِ نَافِلَةً

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

(It has been narrated) from Abu Abdullah-asws having said: 'When you do not know whether you have prayed two (*Rak'at*) or four and your imagination does not go to anything, so perform *Tashahhud* and offer *Salām*. Then pray two *Rak'at* (of *Salāt*) and four *Sujūd* (plural of *Sajdah*), reciting in both of these with the Mother of the Quran (Chapter 1), then perform *Tashahhud* and offer *Salām*. So if it was so, that rather you had prayed two *Rak'at*, these two would complete the four, and if you had prayed four, these two would be (counted as) optional (*Salāt*).

وَ إِنْ كُنْتَ لَا تَدْرِي ثَلَاثاً صَلَّيْتَ أَمْ أَرْبَعاً وَ لَمْ يَذْهَبْ وَهْمُكَ إِلَى شَيْءٍ فَسَلِّمْ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ أَنْتَ جَالِسٌ تَقْرَأُ فِيهِمَا بِأُمِّ الْكِتَابِ وَ إِنْ ذَهَبَ وَهْمُكَ إِلَى الثَّلَاثِ فَقُمْ فَصَلِّ الرَّكْعَةَ الرَّابِعَةَ وَ لَا تَسْجُدْ سَجْدَتَيِ السَّهْوِ فَإِنْ ذَهَبَ وَهْمُكَ إِلَى الْأَرْبَعِ فَتَشَهَّدْ وَ سَلِّمْ ثُمَّ اسْجُدْ سَجْدَتَيِ السَّهْوِ .

And if you did not know whether you had prayed three or four, and your imagination does not go towards anything, so offer *Salām*, then pray two *Rak'at* while you are seated, reciting in these two with the Mother of the Book (Chapter 1). And if your imagination goes towards the three (*Rak'at* having been prayed), so stand and pray the fourth *Rak'at* and do not perform *Sajdah* with the *Sajdah* of the omission. So if your imagination goes towards the four (*Rak'at* having been prayed), so perform *Tashahhud* and offer *Salām*, then perform *Sajdah* with the *Sajdah* of the omission'.[123]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي مَنْ لَا يَدْرِي أَ ثَلَاثاً صَلَّى أَمْ أَرْبَعاً وَ وَهْمُهُ فِي ذَلِكَ سَوَاءٌ قَالَ فَقَالَ إِذَا اعْتَدَلَ الْوَهْمُ فِي الثَّلَاثِ وَ الْأَرْبَعِ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَلَّى رَكْعَةً وَ هُوَ قَائِمٌ وَ إِنْ شَاءَ صَلَّى رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ هُوَ جَالِسٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from one of our companions,

from Abu Abdullah-asws having said regarding the one who does not know whether he had prayed three (*Rak'at*) or four, and his imagination with regards to that is equal, said: 'When the imagination is equated regarding the third and the fourth, so he is with the choice, if he so desires to he prays one *Rak'at* while he is standing, and if he so desires to he prays two *Rak'at* and four *Sujūd* (plural of *Sajdah*s) while he is seated'.

[122] Al Kafi V 3 – The Book of Salāt CH 40 H 7
[123] Al Kafi V 3 – The Book of Salāt CH 40 H 8

وَ قَالَ فِي رَجُلٍ لَمْ يَدْرِ أَ ثِنْتَيْنِ صَلَّى أَمْ أَرْبَعاً وَ وَهْمُهُ يَذْهَبُ إِلَى الْأَرْبَعِ أَوْ إِلَى الرَّكْعَتَيْنِ فَقَالَ يُصَلِّي رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ قَالَ إِنْ ذَهَبَ وَهْمُكَ إِلَى رَكْعَتَيْنِ وَ أَرْبَعٍ فَهُوَ سَوَاءٌ وَ لَيْسَ الْوَهْمُ فِي هَذَا الْمَوْضِعِ مِثْلَهُ فِي الثَّلَاثِ وَ الْأَرْبَعِ .

And he-asws said regarding a man who does not know whether he had prayed two (*Rak'at*) or four, and his imagination goes towards the four, or towards the two *Rak'at*. So he-asws said: 'He should pray two *Rak'at* and four *Sujūd* (plural of *Sajdah*s). And he-asws said: 'If his imagination goes towards the two *Rak'at* and the four *Rak'at*, so it is the same, and the imagination in this place is not similar to regarding the three and the four'.[124]

باب مَنْ سَهَا فِي الْأَرْبَعِ وَ الْخَمْسِ وَ لَمْ يَدْرِ زَادَ أَوْ نَقَصَ أَوِ اسْتَيْقَنَ أَنَّهُ زَادَ

Chapter 41 – The one who omits in the fourth and the fifth and does not know he has exceeded or is deficient, or he is convinced that he has exceeded

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ زَادَ أَمْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَ هُوَ جَالِسٌ وَ سَمَّاهُمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُرْغِمَتَيْنِ .

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

'I heard Abu Ja'far-asws saying: 'Rasool-Allah-saww said: 'Whenever one of you doubts in his *Salāt*, so he does not know whether he has increased or is deficient, so let him perform *Sajdah* with two *Sajdah*s while he is seated, and Rasool-Allah-saww named these as *Al-Murghimatayn* (The two compelled ones)'.[125]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ وَ بُكَيْرٍ ابْنَيْ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا اسْتَيْقَنَ أَنَّهُ زَادَ فِي صَلَاتِهِ الْمَكْتُوبَةِ لَمْ يَعْتَدَّ بِهَا وَ اسْتَقْبَلَ صَلَاتَهُ اسْتِقْبَالًا إِذَا كَانَ قَدِ اسْتَيْقَنَ يَقِيناً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara and Bukeyr two sons of Ayn,

(It has been narrated) from Abu Ja'far-asws having said: 'When one is convinced that he has increased in his Prescribed *Salāt*, he should not rely with it and he should re-commence his *Salāt* with a commencement, when it was so that he was convinced with a certainty'.[126]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كُنْتَ لَا تَدْرِي أَرْبَعاً صَلَّيْتَ أَوْ خَمْساً فَاسْجُدْ سَجْدَتَيِ السَّهْوِ بَعْدَ تَسْلِيمِكَ ثُمَّ سَلِّمْ بَعْدَهُمَا .

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

[124] Al Kafi V 3 – The Book of Salāt CH 40 H 9
[125] Al Kafi V 3 – The Book of Salāt CH 41 H 1
[126] Al Kafi V 3 – The Book of Salāt CH 41 H 2

(It has been narrated) from Abu Abdullah-asws having said: 'When it was so that you did not know whether you had prayed four (*Rak'at*) or five, so perform *Sajdah* with two *Sujūd* of the omission after your offering *Salām*, then offer *Salām* (again) after it'.[127]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ مَنْ حَفِظَ سَهْوَهُ وَ أَتَمَّهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ إِنَّمَا السَّهْوُ عَلَى مَنْ لَمْ يَدْرِ زَادَ أَمْ نَقَصَ مِنْهَا .

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

'The one who safeguards his omission and completes it, so there are no two *Sujūd* of the omission (*Sajd Al-Sah'w*) upon him. But rather, the omission is upon the one who does not know whether he increased or reduced from it'.[128]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ زَادَ فِي صَلَاتِهِ فَعَلَيْهِ الْإِعَادَةُ .

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

'Abu Abdullah-asws said: 'The one who increases in his *Salāt*, so upon him is the repeating'.[129]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا لَمْ تَدْرِ خَمْساً صَلَّيْتَ أَمْ أَرْبَعاً فَاسْجُدْ سَجْدَتَيِ السَّهْوِ بَعْدَ تَسْلِيمِكَ وَ أَنْتَ جَالِسٌ ثُمَّ سَلِّمْ بَعْدَهُمَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Shuayb, from Abu Baseer,

(It has been narrated) from Abu Abdullah-asws having said: 'When you do not know whether you have prayed five (*Rak'at*) or four, so perform *Sajdah* with two *Sujūd* of the omission (*Sajd Al-Sah'w*) after your offering *Salām*, while you are seated. Then offer *Salām* (again) after these two (*Sujūd*)'.[130]

باب مَنْ تَكَلَّمَ فِي صَلَاتِهِ أَوِ انْصَرَفَ قَبْلَ أَنْ يُتِمَّهَا أَوْ يَقُومُ فِي مَوْضِعِ الْجُلُوسِ

Chapter 42 – The one who speaks during his *Salāt*, or leaves before he completes it, or stands in place of the sitting

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ حَفِظَ سَهْوَهُ فَأَتَمَّهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) صَلَّى بِالنَّاسِ الظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَهَا فَسَلَّمَ فَقَالَ لَهُ ذُو الشِّمَالَيْنِ يَا رَسُولَ اللَّهِ أَ نَزَلَ فِي الصَّلَاةِ شَيْءٌ فَقَالَ وَ مَا ذَاكَ قَالَ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) أَ تَقُولُونَ مِثْلَ قَوْلِهِ قَالُوا نَعَمْ فَقَامَ (صلى الله عليه وآله) فَأَتَمَّ بِهِمُ الصَّلَاةَ وَ سَجَدَ بِهِمْ سَجْدَتَيِ السَّهْوِ

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

[127] Al Kafi V 3 – The Book of Salāt CH 41 H 3
[128] Al Kafi V 3 – The Book of Salāt CH 41 H 4
[129] Al Kafi V 3 – The Book of Salāt CH 41 H 5
[130] Al Kafi V 3 – The Book of Salāt CH 41 H 6

'Abu Abdullah-asws said: 'The one who safeguards his omission and he completes, so upon him are the two *Sujūd* for the omission (*Sajda Al-Sah'w*), for Rasool-Allah-saww prayed Al-Zohr *Salāt* with the people as two *Rak'at*, then omitted, so he-saww offered *Salām*. So Zul-Shimalayn said to him-saww, 'O Rasool-Allah-saww! Has anything (new) been Revealed with regards to the *Salāt*?' So he-saww said: 'And what is that?' He said, 'But rather you-saww prayed two *Rak'at*'. So Rasool-Allah-saww said: 'Are you all saying the like of his words?' They said, 'Yes'. So he-saww completed the *Salāt* with them and perform *Sajdah* with them the two *Sajdah*s of omission'.

قَالَ قُلْتُ أَ رَأَيْتَ مَنْ صَلَّى رَكْعَتَيْنِ وَ ظَنَّ أَنَّهُمَا أَرْبَعٌ فَسَلَّمَ وَ انْصَرَفَ ثُمَّ ذَكَرَ بَعْدَ مَا ذَهَبَ أَنَّهُ إِنَّمَا صَلَّى رَكْعَتَيْنِ قَالَ يَسْتَقْبِلُ الصَّلَاةَ مِنْ أَوَّلِهَا

He (the narrator) said, 'I said, 'What is your-asws view of the one who prays two *Rak'at* and thinks that these two were four, so he greets and leaves. Then he remembers after having gone then he (remembers), rather, had prayed two *Rak'at*?' He-asws said: 'He should re-commence the *Salāt* from its beginning'.

قَالَ قُلْتُ فَمَا بَالُ رَسُولِ اللَّهِ (صلى الله عليه وآله) لَمْ يَسْتَقْبِلِ الصَّلَاةَ وَ إِنَّمَا أَتَمَّ بِهِمْ مَا بَقِيَ مِنْ صَلَاتِهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) لَمْ يَبْرَحْ مِنْ مَجْلِسِهِ فَإِنْ كَانَ لَمْ يَبْرَحْ مِنْ مَجْلِسِهِ فَلْيُتِمَّ مَا نَقَصَ مِنْ صَلَاتِهِ إِذَا كَانَ قَدْ حَفِظَ الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ .

He (the narrator) said, 'I said, 'So what was the matter Rasool-Allah-saww did not re-commence the *Salāt*, and rather he-saww completed it with them what had remained from his-saww *Salāt*?' So he-asws said: 'Rasool-Allah-saww had not departed from his-saww seat. So if he had not departed from his seating, then let him complete what was deficient from his *Salāt*, when it was so that he had safeguarded the first to *Rak'at*'.[131]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ فِي الرَّجُلِ يُصَلِّي رَكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ ثُمَّ يَنْسَى فَيَقُومُ قَبْلَ أَنْ يَجْلِسَ بَيْنَهُمَا قَالَ فَلْيَجْلِسْ مَا لَمْ يَرْكَعْ وَ قَدْ تَمَّتْ صَلَاتُهُ فَإِنْ لَمْ يَذْكُرْ حَتَّى يَرْكَعَ فَلْيَمْضِ فِي صَلَاتِهِ فَإِذَا سَلَّمَ سَجَدَ سَجْدَتَيْنِ وَ هُوَ جَالِسٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far-asws having said regarding the man who prays two *Rak'at* from the Prescribed ones, then he forgets, so he stands before he had seated between the two. He-asws said: 'So let him sit for as long as he has not performed Rukū, and he would have completed his *Salāt*. So if he does not remember until he performs *Rukū*, so let him accomplish his *Salāt*. So when he has offered *Salām*, he should perform *Sajdah* the two *Sujūd* (of omission) while he is seated'.[132]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ صَدَقَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ (عليه السلام) أَ سَلَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ فَقَالَ نَعَمْ قُلْتُ وَ حَالُهُ حَالُهُ قَالَ إِنَّمَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُفَقِّهَهُمْ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Mansour Bin Al Abbas, from Amro Bin Saeed, from Al Hassan Bin Sadaqa who said,

[131] Al Kafi V 3 – The Book of Salāt CH 42 H 1
[132] Al Kafi V 3 – The Book of Salāt CH 42 H 2

'I said to Abu Al-Hassan-asws the 1st, 'Did Rasool-Allah-saww offered *Salām* in the first two *Rak'at*?' So he-asws said: 'Yes'. I said, 'And his-saww state was what it was?' He-asws said: 'But rather Allah-azwj Mighty and Majestic Wanted them to understand'.[133]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَتَكَلَّمُ نَاسِياً فِي الصَّلَاةِ يَقُولُ أَقِيمُوا صُفُوفَكُمْ فَقَالَ يُتِمُّ صَلَاتَهُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ فَقُلْتُ سَجْدَتَا السَّهْوِ قَبْلَ التَّسْلِيمِ هُمَا أَوْ بَعْدُ قَالَ بَعْدُ .

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

'I asked Abu Abdullah-asws about the man who talks forgetfully during the *Salāt* saying, 'Straighten your rows!' So he-asws said: 'He should complete his *Salāt*, then he should perform *Sajdah* with two *Sujūd*'. So I said, 'The two *Sujūd* for the omission, are these two before or after the offering *Salām*?' He-asws said: 'After'.[134]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَقُولُ فِي سَجْدَتَيِ السَّهْوِ

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: 'You should be saying in the two *Sujūd* for the omission,

بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

'In the Name of Allah-azwj, and by Allah-azwj. O Allah-azwj! Send Blessings upon Muhammad and the Progeny-asws of Muhammad-saww'.

قَالَ الْحَلَبِيُّ وَ سَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ.

Al-Halby said, 'And I heard him another times saying,

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

'In the Name of Allah-azwj, and by Allah-azwj. Greetings be upon you O Prophet-saww, and the Mercy of Allah-azwj and His-azwj Blessings'.[135]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدٍ الْأَعْرَجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ صَلَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) ثُمَّ سَلَّمَ فِي رَكْعَتَيْنِ فَسَأَلَهُ مَنْ خَلْفَهُ يَا رَسُولَ اللَّهِ أَ حَدَثَ فِي الصَّلَاةِ شَيْءٌ قَالَ وَ مَا ذَلِكَ قَالُوا إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ فَقَالَ أَ كَذَلِكَ يَا ذَا الْيَدَيْنِ وَ كَانَ يُدْعَى ذَا الشِّمَالَيْنِ فَقَالَ نَعَمْ فَبَنَى عَلَى صَلَاتِهِ فَأَتَمَّ الصَّلَاةَ أَرْبَعاً.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Saeed Al A'araj who said,

[133] Al Kafi V 3 – The Book of Salāt CH 42 H 3
[134] Al Kafi V 3 – The Book of Salāt CH 42 H 4
[135] Al Kafi V 3 – The Book of Salāt CH 42 H 5

'I heard Abu Abdullah-asws saying: 'Send Blessings upon Rasool-Allah-azwj, then offer *Salām* in the two *Rak'at*. So the one behind him-saww asked him-saww, 'O Rasool-Allah-saww! Did something new occurred regarding the *Salāt*?' He-saww said: 'And what is that?' They said, 'But rather you-saww prayed two *Rak'at*'. So he-saww said: 'Was it like that, O Zal Yadaeyn?' And he used to be called Zal Shimaleyn. So he said, 'Yes'. So he-saww built upon his-saww *Salāt*, and completed the *Salāt* with four (*Rak'at*)'.

وَ قَالَ إِنَّ اللَّهَ هُوَ الَّذِي أَنْسَاهُ رَحْمَةً لِلْأُمَّةِ أَ لَا تَرَى لَوْ أَنَّ رَجُلًا صَنَعَ هَذَا لَعُيِّرَ وَ قِيلَ مَا تُقْبَلُ صَلَاتُكَ فَمَنْ دَخَلَ عَلَيْهِ الْيَوْمَ ذَاكَ قَالَ قَدْ سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ صَارَتْ أُسْوَةً وَ سَجَدَ سَجْدَتَيْنِ لِمَكَانِ الْكَلَامِ

And he-asws said: 'Allah-azwj, He-azwj is the One-azwj Who Cause him-saww to omit as a Mercy for the community. Do you not see that if a man were to do this he would be faulted and it would be said, 'Your *Salāt* is not Acceptable'? So the one upon whom that enters, it would be said, 'Rasool-Allah-saww had established a Sunnah and has become an example, and perform *Sajdah* two *Sujūd* in place of the speech (for talking)'.[136]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا قُمْتَ فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ وَ لَمْ تَتَشَهَّدْ فَذَكَرْتَ قَبْلَ أَنْ تَرْكَعَ فَاقْعُدْ فَتَشَهَّدْ وَ إِنْ لَمْ تَذْكُرْ حَتَّى تَرْكَعَ فَامْضِ فِي صَلَاتِكَ كَمَا أَنْتَ فَإِذَا انْصَرَفْتَ سَجَدْتَ سَجْدَتَيْنِ لَا رُكُوعَ فِيهِمَا ثُمَّ تَشَهَّدِ التَّشَهُّدَ الَّذِي فَاتَكَ .

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

'Abu Abdullah-asws said: 'When you stand during the first to *Rak'at* and do not perform *Tashahhud*, so you remember it before you perform *Rukū*, then sit down and perform *Tashahhud*; and if you do not remember until (after) you have Rukū, so continue in your *Salāt* just as you were. So when you complete, perform *Sajdah* two *Sujūd* there not being any *Rukū* in these two, then perform *Tashahhud* which you missed out on'.[137]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قُمْتَ فِي الرَّكْعَتَيْنِ مِنَ الظُّهْرِ أَوْ غَيْرِهِمَا وَ لَمْ تَتَشَهَّدْ فِيهِمَا فَذَكَرْتَ ذَلِكَ فِي الرَّكْعَةِ الثَّالِثَةِ قَبْلَ أَنْ تَرْكَعَ فَاجْلِسْ فَتَشَهَّدْ وَ قُمْ فَأَتِمَّ صَلَاتَكَ فَإِنْ أَنْتَ لَمْ تَذْكُرْ حَتَّى تَرْكَعَ فَامْضِ فِي صَلَاتِكَ حَتَّى تَفْرُغَ فَإِذَا فَرَغْتَ فَاسْجُدْ سَجْدَتَيِ السَّهْوِ بَعْدَ التَّسْلِيمِ قَبْلَ أَنْ تَتَكَلَّمَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When you stand in the two *Rak'at* from Al Zohr (*Salāt*) or other than these two and do not perform *Tashahhud*, and you remember that in the third *Rak'at* before you perform *Rukū*, so sit down and perform *Tashahhud*, and stand to complete your *Salāt*. So if you do not remember until you have Rukū, so continue in your *Salāt* until you are free. So when you are free, then perform *Sajdah* two *Sujūd* for the omission after the greeting, before you speak (say anything else)'.[138]

[136] Al Kafi V 3 – The Book of Salāt CH 42 H 6
[137] Al Kafi V 3 – The Book of Salāt CH 42 H 7
[138] Al Kafi V 3 – The Book of Salāt CH 42 H 8

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَسْهُو فَيَقُومُ فِي حَالِ قُعُودٍ أَوْ يَقْعُدُ فِي حَالِ قِيَامٍ قَالَ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ وَ هُمَا الْمُرْغِمَتَانِ تُرْغِمَانِ الشَّيْطَانَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunuys, from Muawiya Bin Ammar who said,

'I asked him-asws about the man who errs so he stands during a state of sitting or sits during a state of standing. He-asws said: 'He should perform *Sajdah* two *Sujūd* after the offering *Salām*, and these two are the two constrainers, they constrain the Satan-la'.[139]

باب مَنْ شَكَّ فِي صَلَاتِهِ كُلِّهَا وَ لَمْ يَدْرِ زَادَ أَوْ نَقَصَ وَ مَنْ كَثُرَ عَلَيْهِ السَّهْوُ وَ السَّهْوِ فِي النَّافِلَةِ وَ سَهْوِ الْإِمَامِ وَ مَنْ خَلْفَهُ

Chapter 43 – The one who doubts in his *Salāt*, all of it, and does not know whether he has increased or reduced, and the one upon whom the omissions are numerous, and the omissions in the optional (*Salāt*s), and the omission of the prayer leader, and the one behind him

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ إِنْ كُنْتَ لَا تَدْرِي كَمْ صَلَّيْتَ وَ لَمْ يَقَعْ وَهْمُكَ عَلَى شَيْءٍ فَأَعِدِ الصَّلَاةَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Sa'ad Bin Sa'ad, from Safwan,

(It has been narrated) from Abu Al-Hassan-asws having said: 'If it was so that you did not know how many (*Rak'at*) you have prayed and your imagination does not fall upon anything, so repeat the *Salāt*'.[140]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ أَبِي بَصِيرٍ قَالَا قُلْنَا لَهُ الرَّجُلُ يَشُكُّ كَثِيراً فِي صَلَاتِهِ حَتَّى لَا يَدْرِيَ كَمْ صَلَّى وَ لَا مَا بَقِيَ عَلَيْهِ قَالَ يُعِيدُ قُلْنَا لَهُ فَإِنَّهُ يَكْثُرُ عَلَيْهِ ذَلِكَ كُلَّمَا عَادَ شَكَّ قَالَ يَمْضِي فِي شَكِّهِ

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

'We both said to him, 'The man for whom are a lot of doubts in his *Salāt* to the extent that he does not know how many (*Rak'at*) he has prayed nor what remains upon him'. He-asws said: 'He should repeat'. We said to him-asws, 'But that is frequently upon him. Every time he repeats, he doubts (again)'. He-asws said: 'He should continue in his doubt'.

ثُمَّ قَالَ لَا تُعَوِّدُوا الْخَبِيثَ مِنْ أَنْفُسِكُمْ بِنَقْضِ الصَّلَاةِ فَتُطْمِعُوهُ فَإِنَّ الشَّيْطَانَ خَبِيثٌ يَعْتَادُ لِمَا عُوِّدَ فَلْيَمْضِ أَحَدُكُمْ فِي الْوَهْمِ وَ لَا يُكْثِرَنَّ نَقْضَ الصَّلَاةِ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ مَرَّاتٍ لَمْ يَعُدْ إِلَيْهِ الشَّكُّ

Then he-asws said: 'Do not assist the wicked one (Satan)-la from yourselves by breaking the *Salāt*, so you would be feeding him-la, for the Satan-la is wicked, getting used to whatever he-la is assisted by. Therefore, let one of you continue in the imagination and

[139] Al Kafi V 3 – The Book of Salāt CH 42 H 9
[140] Al Kafi V 3 – The Book of Salāt CH 43 H 1

should not frequently break the *Salāt*, for if that (continuing) is done time and again, the doubt would not return to him'.

قَالَ زُرَارَةُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ الْخَبِيثُ أَنْ يُطَاعَ فَإِذَا عُصِيَ لَمْ يَعُدْ إِلَى أَحَدِكُمْ .

Zurara said, 'Then he-asws said: 'But rather the wicked one-la wants to be obeyed. So when he-la is disobeyed, would not return to one of you'.[141]

حَمَّادٌ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِذَا شَكَكْتَ فَلَمْ تَدْرِ أَ فِي ثَلَاثٍ أَنْتَ أَمْ فِي اثْنَتَيْنِ أَمْ فِي وَاحِدَةٍ أَمْ فِي أَرْبَعٍ فَأَعِدْ وَ لَا تَمْضِ عَلَى الشَّكِّ .

Hammad, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah-asws having said: 'When you doubt, so you do not know whether you are in the third (*Rak'at*) or in the second, or in the first, or in the fourth, so repeat and do not continue upon the doubt'.[142]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَتَى رَجُلٌ النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَشْكُو إِلَيْكَ مَا أَلْقَى مِنَ الْوَسْوَسَةِ فِي صَلَاتِي حَتَّى لَا أَدْرِي مَا صَلَّيْتُ مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فَقَالَ إِذَا دَخَلْتَ فِي صَلَاتِكَ فَاطْعُنْ فَخِذَكَ الْأَيْسَرَ بِإِصْبَعِكَ الْيُمْنَى الْمُسَبِّحَةِ ثُمَّ قُلْ.

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

(It has been narrated) from Abu Abdullah-asws having said: 'A man came over to the Prophet-saww and he said, 'O Rasool-Allah-saww! I complain to you of what I face from the uncertainty during my *Salāt* to the extent that I do not know what I prayed from an increase or decrease'. So he-saww said: 'When you enter into your *Salāt*, so stab your left thigh with your right forefinger, then say,

بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'In the Name of Allah-azwj and by Allah-azwj. I rely upon Allah-azwj. I seek Refuge with Allah-azwj, the All-Hearing, the All-Knowing, from the Pelted Satan-la',

فَإِنَّكَ تَنْحَرُهُ وَ تَطْرُدُهُ

So you would slaughter him-la and repel him-la'.[143]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الْإِمَامِ يُصَلِّي بِأَرْبَعَةِ أَنْفُسٍ أَوْ خَمْسَةِ أَنْفُسٍ وَ يُسَبِّحُ اثْنَانِ عَلَى أَنَّهُمْ صَلَّوْا ثَلَاثاً وَ يُسَبِّحُ ثَلَاثَةٌ عَلَى أَنَّهُمْ صَلَّوْا أَرْبَعاً وَ يَقُولُ هَؤُلَاءِ قُومُوا وَ يَقُولُ هَؤُلَاءِ اقْعُدُوا وَ الْإِمَامُ مَائِلٌ مَعَ أَحَدِهِمَا أَوْ مُعْتَدِلُ الْوَهْمِ فَمَا يَجِبُ عَلَيْهِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the prayer leader praying with four persons or five persons, and two of them form a consensus upon that they had prayed three (*Rak'at*), and three form a consensus upon that they

[141] Al Kafi V 3 – The Book of Salāt CH 43 H 2
[142] Al Kafi V 3 – The Book of Salāt CH 43 H 3
[143] Al Kafi V 3 – The Book of Salāt CH 43 H 4

had prayed four (*Rak'at*), and these ones are saying, 'Stand', and those ones are saying, 'Sit', and the prayer leader is inclined with one of the two or is equal (with both) with the imagination. So what is Obligated upon him?'

قَالَ لَيْسَ عَلَى الْإِمَامِ سَهْوٌ إِذَا حَفِظَ عَلَيْهِ مَنْ خَلْفَهُ سَهْوَهُ بِإِيقَانٍ مِنْهُمْ وَ لَيْسَ عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ إِذَا لَمْ يَسْهُ الْإِمَامُ وَ لَا سَهْوَ فِي سَهْوٍ وَ لَيْسَ فِي الْمَغْرِبِ وَ الْفَجْرِ سَهْوٌ وَ لَا فِي الرَّكْعَتَيْنِ الْأَوَّلَتَيْنِ مِنْ كُلِّ صَلَاةٍ وَ لَا فِي نَافِلَةٍ فَإِذَا اخْتَلَفَ عَلَى الْإِمَامِ مَنْ خَلْفَهُ فَعَلَيْهِ وَ عَلَيْهِمْ فِي الِاحْتِيَاطِ الْإِعَادَةُ وَ الْأَخْذُ بِالْجَزْمِ .

He-asws said: 'He-asws said: 'There is no omission upon the prayer leader when the one behind him safeguards his omission; and there is no omission upon the one behind the prayer leader when the prayer leader does not omit; and there is no omission in an omission; and there is no omission in Al-Maghrib and Al-Fajr, nor in the first two *Rak'at* from every *Salāt*, nor in an optional (*Salāt*). So when there is a differing against the prayer leader by the ones behind him, so upon him and upon them in the precaution, the repeating, and taking by the surety'.[144]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنِ السَّهْوِ فِي النَّافِلَةِ فَقَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala Bin Razeyn, 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 omission during the optional (*Salāt*). So he-asws said: 'There is nothing upon him'.[145]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَيْسَ عَلَى الْإِمَامِ سَهْوٌ وَ لَا عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ وَ لَا عَلَى السَّهْوِ سَهْوٌ وَ لَا عَلَى الْإِعَادَةِ إِعَادَةٌ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'There is no omission upon the prayer leader, nor is there an omission upon the one behind the prayer leader, nor is there an omission upon the omission, nor a repeating upon the repeating'.[146]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِذَا كَثُرَ عَلَيْكَ السَّهْوُ فَامْضِ فِي صَلَاتِكَ فَإِنَّهُ يُوشِكُ أَنْ يَدَعَكَ إِنَّمَا هُوَ مِنَ الشَّيْطَانِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'When the omissions are numerous upon you, so continue in your *Salāt*, for it is on the verge of leaving you. But rather, it is from the Satan-la'.[147]

[144] Al Kafi V 3 – The Book of Salāt CH 43 H 5
[145] Al Kafi V 3 – The Book of Salāt CH 43 H 6
[146] Al Kafi V 3 – The Book of Salāt CH 43 H 7
[147] Al Kafi V 3 – The Book of Salāt CH 43 H 8

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ السَّهْوِ فَإِنَّهُ يَكْثُرُ عَلَيَّ فَقَالَ أَدْرِجْ صَلَاتَكَ إِدْرَاجاً قُلْتُ فَأَيُّ شَيْءٍ الْإِدْرَاجُ قَالَ ثَلَاثُ تَسْبِيحَاتٍ فِي الرُّكُوعِ وَ السُّجُودِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeydullah Al Halby who said,

'I asked Abu Abdullah-asws about the omission, for it was quite frequent upon me'. So he-asws. So he-asws said: 'Insert into your *Salāt* with an insertion'. I said, 'So which thing would be the insertion?' He-asws said: 'Three Glorifications during the *Rukū* and the *Sajdah*'.

وَ رَوَى أَنَّهُ إِذَا سَهَا فِي النَّافِلَةِ بَنَى عَلَى الْأَقَلِّ .

And it is reported that when there is an omission during the optional (*Salāt*), it would be built on, upon the lesser (number of *Rak'at*)'.[148]

باب مَا يُقْبَلُ مِنْ صَلَاةِ السَّاهِي

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ عَمَّاراً السَّابَاطِيَّ رَوَى عَنْكَ رِوَايَةً قَالَ وَ مَا هِيَ قُلْتُ رَوَى أَنَّ السُّنَّةَ فَرِيضَةٌ فَقَالَ أَيْنَ يَذْهَبُ أَيْنَ يَذْهَبُ لَيْسَ هَكَذَا حَدَّثْتُهُ إِنَّمَا قُلْتُ لَهُ مَنْ صَلَّى فَأَقْبَلَ عَلَى صَلَاتِهِ لَمْ يُحَدِّثْ نَفْسَهُ فِيهَا أَوْ لَمْ يَسْهُ فِيهَا أَقْبَلَ اللَّهُ عَلَيْهِ مَا أَقْبَلَ عَلَيْهَا فَرُبَّمَا رُفِعَ نِصْفُهَا أَوْ رُبُعُهَا أَوْ ثُلُثُهَا أَوْ خُمُسُهَا وَ إِنَّمَا أَمَرْنَا بِالسُّنَّةِ لِيَكْمُلَ بِهَا مَا ذَهَبَ مِنَ الْمَكْتُوبَةِ .

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

'I said to Abu Abdullah-asws, 'Ammar Al-Sabaty reported from you-asws a report'. He-asws said: 'And what is it?' I said, 'He reported that the *Sunnah* is a necessity'. So he-asws said: 'Where is he going? Where is he going? It is not like this. I-asws narrated to him, rather I-asws said to him: 'The one who prays and is devoted upon his *Salāt*, not discussing with himself therein, or does not omit (anything) therein, Allah-azwj would Devote upon him what he devoted upon it. So, sometimes a half of it is Raised, or a quarter of it, or a third of it, or a fifth of it, and rather we-asws are ordering with the *Sunnah* for it (the Sunnah *Salāt*) to (make it) perfect by it what had gone (deficient) from the Obligatory (*Salāt*)'.[149]

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

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

(It has been narrated) from Abu Ja'far-asws having said: 'The servant, there is Raised for him from his *Salāt*, a half of it, or a third of it, or a quarter of it, of a fifth of it. So it is not Raised for him except for what he is devoted upon it with his heart, and rather, we-

[148] Al Kafi V 3 – The Book of Salāt CH 43 H 9
[149] Al Kafi V 3 – The Book of Salāt CH 44 H 1

asws are ordering with the optional (*Salāt*) in order to complete for them by it, whatever was deficient from the Obligatory (*Salāt*)'.[150]

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا أَسْمَعُ جُعِلْتُ فِدَاكَ إِنِّي كَثِيرُ السَّهْوِ فِي الصَّلَاةِ فَقَالَ وَ هَلْ يَسْلَمُ مِنْهُ أَحَدٌ فَقُلْتُ مَا أَظُنُّ أَحَداً أَكْثَرَ سَهْواً مِنِّي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا أَبَا مُحَمَّدٍ إِنَّ الْعَبْدَ يُرْفَعُ لَهُ ثُلُثُ صَلَاتِهِ وَ نِصْفُهَا وَ ثَلَاثَةُ أَرْبَاعِهَا وَ أَقَلُّ وَ أَكْثَرُ عَلَى قَدْرِ سَهْوِهِ فِيهَا لَكِنَّهُ يَتِمُّ لَهُ مِنَ النَّوَافِلِ قَالَ فَقَالَ لَهُ أَبُو بَصِيرٍ مَا أَرَى النَّوَافِلَ يَنْبَغِي أَنْ تُتْرَكَ عَلَى حَالٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَجَلْ لَا .

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

'A man said to Abu Abdullah-asws, and I heard, 'May I be sacrificed for you-asws! I frequently make mistakes in the *Salāt*'. So he-asws said: 'And has there anyone ever been safe from it?' So he said, 'I don't think anyone would have more mistakes than me'. So Abu Abdullah-asws said to him: 'O Abu Muhammad! The servant, there is Raised for him a third of his *Salāt*, and a half of it, and three-quarters of it, and less, and more, upon a measurement of his omission therein, but it is completed for him (when he offers) the optional (*Salāt*)'. So Abu Baseer said to him-asws, 'I do not see that the optional (*Salāt*) should be left upon any state'. So he-asws said: 'Yes, it should not'.[151]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُمَا قَالَا إِنَّمَا لَكَ مِنْ صَلَاتِكَ مَا أَقْبَلْتَ عَلَيْهِ مِنْهَا فَإِنْ أَوْهَمَهَا كُلَّهَا أَوْ غَفَلَ عَنْ أَدَائِهَا لُفَّتْ فَضُرِبَ بِهَا وَجْهُ صَاحِبِهَا .

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

(It has been narrated) from Abu Ja'far-asws and Abu Abdullah-asws, both having said: 'But rather, for you, from your *Salāt* is what you a devoted upon it, from it. So if all of it is (full of) imagination, or oblivion from its execution, it is diverted and its performer is struck with it upon his face'.[152]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ قَالَ فِي كِتَابِ حَرِيزٍ أَنَّهُ قَالَ إِنِّي نَسِيتُ أَنِّي فِي صَلَاةٍ فَرِيضَةٍ حَتَّى رَكَعْتُ وَ أَنَا أَنْوِيهَا تَطَوُّعاً قَالَ فَقَالَ هِيَ الَّتِي قُمْتَ فِيهَا إِنْ كُنْتَ قُمْتَ وَ أَنْتَ تَنْوِي فَرِيضَةً ثُمَّ دَخَلَكَ الشَّكُّ فَأَنْتَ فِي الْفَرِيضَةِ وَ إِنْ كُنْتَ دَخَلْتَ فِي نَافِلَةٍ فَنَوَيْتَهَا فَرِيضَةً فَأَنْتَ فِي النَّافِلَةِ وَ إِنْ كُنْتَ دَخَلْتَ فِي فَرِيضَةٍ ثُمَّ ذَكَرْتَ نَافِلَةً كَانَتْ عَلَيْكَ فَامْضِ فِي الْفَرِيضَةِ .

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

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

[150] Al Kafi V 3 – The Book of Salāt CH 44 H 2
[151] Al Kafi V 3 – The Book of Salāt CH 44 H 3
[152] Al Kafi V 3 – The Book of Salāt CH 44 H 4

had entered into an Obligatory (*Salāt*), then remembered an optional (*Salāt*) which was (due) upon you, so continue in the Obligatory (*Salāt*)'.[153]

بَابِ مَا يَقْطَعُ الصَّلَاةَ مِنَ الضَّحِكِ وَ الْحَدَثِ وَ الْإِشَارَةِ وَ النِّسْيَانِ وَ غَيْرِ ذَلِكَ

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

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الضَّحِكِ هَلْ يَقْطَعُ الصَّلَاةَ قَالَ أَمَّا التَّبَسُّمُ فَلَا يَقْطَعُ الصَّلَاةَ وَ أَمَّا الْقَهْقَهَةُ فَهِيَ تَقْطَعُ الصَّلَاةَ .

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

'I asked about the one who laughs, would it cut the *Salāt*?' He[-asws] said: 'As for the smile, so it does not cut off the *Salāt*, and as for the chuckling (laughing), so it cuts off the *Salāt*'.[154]

وَ رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُهُ الرُّعَافُ وَ هُوَ فِي الصَّلَاةِ فَقَالَ إِنْ قَدَرَ عَلَى مَاءٍ عِنْدَهُ يَمِيناً أَوْ شِمَالًا أَوْ بَيْنَ يَدَيْهِ وَ هُوَ مُسْتَقْبِلُ الْقِبْلَةِ فَلْيَغْسِلْهُ عَنْهُ ثُمَّ لْيُصَلِّ مَا بَقِيَ مِنْ صَلَاتِهِ وَ إِنْ لَمْ يَقْدِرْ عَلَى مَاءٍ حَتَّى يَنْصَرِفَ بِوَجْهِهِ أَوْ يَتَكَلَّمَ فَقَدْ قَطَعَ صَلَاتَهُ .

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

(It has been narrated) from Abu Abdullah[-asws], said, 'I asked him[-asws] about the man hit by nose-bleed while he was in the *Salāt*. So he[-asws] said: 'If he is able upon water in his presence, on the right or left or in front of him, and he was facing the Qiblah, so let him wash from it, the let him pray whatever remains from his *Salāt*; but if he is not able upon water until he leaves by his diverting or speaking, so it has cut off his *Salāt*'.[155]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الرَّجُلِ يُصِيبُهُ الْغَمْزُ فِي بَطْنِهِ وَ هُوَ يَسْتَطِيعُ أَنْ يَصْبِرَ عَلَيْهِ أَ يُصَلِّي عَلَى تِلْكَ الْحَالِ أَوْ لَا يُصَلِّي قَالَ فَقَالَ إِنِ احْتَمَلَ الصَّبْرَ وَ لَمْ يَخَفْ إِعْجَالًا عَنِ الصَّلَاةِ فَلْيُصَلِّ وَ لْيَصْبِرْ .

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

'I asked Abu Al-Hassan[-asws] about the man hit by the tightness in his belly, and he has the capacity to be patient upon it. Should he pray *Salāt* upon that state, or not pray?'

[153] Al Kafi V 3 – The Book of Salāt CH 44 H 5
[154] Al Kafi V 3 – The Book of Salāt CH 45 H 1
[155] Al Kafi V 3 – The Book of Salāt CH 45 H 2

So he-asws said: 'If he can bear patiently and does not fear hastening from the *Salāt*, so let him pray and let him be patient'.[156]

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

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

(It has been narrated) from Abu Ja'far-asws and Abu Abdullah-asws, both of them-asws were saying: 'The *Salāt* does not get cut off except by four – the faeces, and the urine, and the wind, and the sound (talking)'.[157]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) فِي الرَّجُلِ يَمَسُّ أَنْفَهُ فِي الصَّلَاةِ فَيَرَى دَماً كَيْفَ يَصْنَعُ أَ يَنْصَرِفُ فَقَالَ إِنْ كَانَ يَابِساً فَلْيَرْمِ بِهِ وَ لَا بَأْسَ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) regarding the man who wipes his nose during the *Salāt*, so he sees blood. How should he react, should he leave?' So he-asws said: 'If it was dry, so let him throw it, and there is no problem'.[158]

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

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

(It has been narrated) from Abu Abdullah-asws having said: 'The chuckling (laughing) does not break the ablution, and (but) it breaks the *Salāt*'.[159]

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُرِيدُ الْحَاجَةَ وَ هُوَ فِي الصَّلَاةِ فَقَالَ يُومِئُ بِرَأْسِهِ وَ يُشِيرُ بِيَدِهِ وَ يُسَبِّحُ وَ الْمَرْأَةُ إِذَا أَرَادَتِ الْحَاجَةَ وَ هِيَ تُصَلِّي تُصَفِّقُ بِيَدِهَا .

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

(It has been narrated) from Abu Abdullah-asws having been asked about the man who wants the need (something) and he is in the *Salāt*. So he-asws said: 'He can gesture by his head, and indicate by his hand, and he should Glorify; and the woman, when she wants the need (something), and she is praying *Salāt*, she can slap/tap with her hand'.[160]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ مِسْمَعٍ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ خَلْفَهُ فَرْقَعَةً فَرْقَعَ رَجُلٌ أَصَابِعَهُ فِي صَلَاتِهِ فَلَمَّا انْصَرَفَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَمَا إِنَّهُ حَظُّهُ مِنْ صَلَاتِهِ .

[156] Al Kafi V 3 – The Book of Salāt CH 45 H 3
[157] Al Kafi V 3 – The Book of Salāt CH 45 H 4
[158] Al Kafi V 3 – The Book of Salāt CH 45 H 5
[159] Al Kafi V 3 – The Book of Salāt CH 45 H 6
[160] Al Kafi V 3 – The Book of Salāt CH 45 H 7

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

(It has been narrated) from Abu Abdullah-asws that the Prophet-saww hear a crack behind him-saww, a man having had crack his fingers during his *Salāt*. So when he-saww finished, the Prophet-saww said: 'But, it (the cracking) was his share from his *Salāt*'.[161]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الرَّجُلِ يَأْخُذُهُ الرُّعَافُ وَ الْقَيْءُ فِي الصَّلَاةِ كَيْفَ يَصْنَعُ قَالَ يَنْفَتِلُ فَيَغْسِلُ أَنْفَهُ وَ يَعُودُ فِي صَلَاتِهِ فَإِنْ تَكَلَّمَ فَلْيُعِدْ صَلَاتَهُ وَ لَيْسَ عَلَيْهِ وُضُوءٌ .

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

'I asked Abu Ja'far-asws about the man seized by the nose-bleed and the vomiting during the *Salāt*, how he should react. He-asws said: 'He should turn and wash his nose, then return to his *Salāt*. But if he speaks, so let him repeat his *Salāt*, and there would be no (repeat) ablution upon him'.[162]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ أَ يَقْطَعُ صَلَاتَهُ شَيْءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ فَقَالَ لَا يَقْطَعُ صَلَاةَ الْمُسْلِمِ شَيْءٌ وَ لَكِنِ ادْرَأْ مَا اسْتَطَعْتَ

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man, can anything cut off his *Salāt*, from what passes by in front of him?' So he-asws said: 'Nothing cuts off a *Salāt* of the Muslim, but safeguard as much as you can'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ فَلَمْ يَرْقَ رُعَافُهُ حَتَّى دَخَلَ وَقْتُ الصَّلَاةِ قَالَ يَحْشُو أَنْفَهُ بِشَيْءٍ ثُمَّ يُصَلِّي وَ لَا يُطِيلُ إِنْ خَشِيَ أَنْ يَسْبِقَهُ الدَّمُ

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

قَالَ وَ قَالَ إِذَا الْتَفَتَّ فِي صَلَاةٍ مَكْتُوبَةٍ مِنْ غَيْرِ فَرَاغٍ فَأَعِدِ الصَّلَاةَ إِذَا كَانَ الِالْتِفَاتُ فَاحِشاً وَ إِنْ كُنْتَ قَدْ تَشَهَّدْتَ فَلَا تُعِدْ .

He (the narrator) said, 'And he-asws said: 'When you turn in a Obligatory *Salāt* from other than completion, so repeat the *Salāt*, when the turning was unreasonable; and if you had performed *Tashahhud*, so do not repeat'.[163]

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ سَلَمَةَ بْنِ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّ عَلِيّاً (صلوات الله عليه) كَانَ يَقُولُ لَا يَقْطَعُ الصَّلَاةَ الرُّعَافُ وَ لَا الْقَيْءُ وَ لَا الدَّمُ فَمَنْ وَجَدَ أَرّاً فَلْيَأْخُذْ بِيَدِ رَجُلٍ مِنَ الْقَوْمِ مِنَ الصَّفِّ فَلْيُقَدِّمْهُ يَعْنِي إِذَا كَانَ إِمَاماً .

[161] Al Kafi V 3 – The Book of Salāt CH 45 H 8
[162] Al Kafi V 3 – The Book of Salāt CH 45 H 9
[163] Al Kafi V 3 – The Book of Salāt CH 45 H 10

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

(It has been narrated) from Abu Abdullah-asws that Ali-asws was saying: 'The *Salāt* would not be cut off, neither by the nose-bleed, nor the vomit, nor the blood. So the one who finds dizziness, so let him grab the hand of a man from the people from the row, to lead the *Salāt*, if he was the prayer-leader'.[164]

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

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

(It has been narrated) from Abu Ja'far-asws, said, 'I asked him-asws about the man who turns during the *Salāt*. He-asws said: 'No (he cannot), nor can he break (crack) his fingers'.[165]

باب التَّسْلِيمِ عَلَى الْمُصَلِّي وَ الْعُطَاسِ فِي الصَّلَاةِ

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُسَلَّمُ عَلَيْهِ وَ هُوَ فِي الصَّلَاةِ قَالَ يَرُدُّ سَلَامٌ عَلَيْكُمْ وَ لَا يَقُولُ وَ عَلَيْكُمُ السَّلَامُ فَإِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) كَانَ قَائِماً يُصَلِّي فَمَرَّ بِهِ عَمَّارُ بْنُ يَاسِرٍ فَسَلَّمَ عَلَيْهِ عَمَّارٌ فَرَدَّ عَلَيْهِ النَّبِيُّ (صلى الله عليه وآله) هَكَذَا .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man who is offered *Salām* (greeted upon) and he is in the *Salāt*. He-asws said: 'He can reply (saying), 'سَلَامٌ عَلَيْكُمْ' 'Greetings be upon you', but he should not be saying, 'وَ عَلَيْكُمُ السَّلَامُ' 'And upon you be the greetings', for Rasool-Allah-saww was standing praying *Salāt*, and Ammar Bin Yasser passed by and Ammar greeted upon him-saww. So the Prophet-saww replied like this'.[166]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا عَطَسَ الرَّجُلُ فِي صَلَاتِهِ فَلْيَحْمَدِ اللَّهَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When the man sneezes during his *Salāt*, so let him Praise Allah-azwj'.[167]

[164] Al Kafi V 3 – The Book of Salāt CH 45 H 11
[165] Al Kafi V 3 – The Book of Salāt CH 44 H 12
[166] Al Kafi V 3 – The Book of Salāt CH 46 H 1
[167] Al Kafi V 3 – The Book of Salāt CH 46 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ مُعَلَّى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَسْمَعُ الْعَطْسَةَ وَ أَنَا فِي الصَّلَاةِ فَأَحْمَدُ اللَّهَ وَ أُصَلِّي عَلَى النَّبِيِّ (صلى الله عليه وآله) قَالَ نَعَمْ وَ إِذَا عَطَسَ أَخُوكَ وَ أَنْتَ فِي الصَّلَاةِ فَقُلِ الْحَمْدُ لِلَّهِ وَ صَلِّ عَلَى النَّبِيِّ وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَ صَاحِبِكَ الْيَمُّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .

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

(It has been narrated) from Abu Abdullah[-asws], said, 'I said to him[-asws], 'I hear the sneeze while I am in the *Salāt*, so should I Praise Allah[-azwj] and send Blesings upon the Prophet[-saww]?' He[-asws] said: 'Yes. And when your brother sneezes and you are in the *Salāt*, so say, 'The Praise is for Allah[-azwj], and Blessings be upon the Prophet[-saww]'; and if there was unhappiness between you and your companions, send Blessings upon Muhammad[-saww] and his[-saww] Progeny[-asws]'.[168]

باب الْمُصَلِّي يَعْرِضُ لَهُ شَيْءٌ مِنَ الْهَوَامِّ فَيَقْتُلُهُ

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَيَرَى الْحَيَّةَ أَوِ الْعَقْرَبَ يَقْتُلُهُمَا إِنْ آذَيَاهُ قَالَ نَعَمْ .

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

'I asked Abu Abdullah[-asws] about the man who happens to be in the *Salāt*, so he sees the snake or the scorpion. Can he kill these two if they harm him?' He[-asws] said: 'Yes'.[169]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَقْتُلُ الْبَقَّةَ وَ الْبُرْغُوثَ وَ الْقَمْلَةَ وَ الذُّبَابَ فِي الصَّلَاةِ أَ يَنْقُضُ صَلَاتَهُ وَ وُضُوءَهُ قَالَ لَا .

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

(It has been narrated) from Abu Abdullah[-asws] regarding the man who kills the bug, and the flea, and the lice, and the fly during the *Salāt*. Would it break his *Salāt* and his ablution?' He[-asws] said: 'No'.[170]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ قَائِماً فِي الصَّلَاةِ الْفَرِيضَةِ فَيَنْسَى كِيسَهُ أَوْ مَتَاعاً يَتَخَوَّفُ ضَيْعَتَهُ أَوْ هَلَاكَهُ قَالَ يَقْطَعُ صَلَاتَهُ وَ يُحْرِزُ مَتَاعَهُ ثُمَّ يَسْتَقْبِلُ الصَّلَاةَ قُلْتُ فَيَكُونُ فِي الْفَرِيضَةِ فَتَفَلَّتُ عَلَيْهِ دَابَّةٌ أَوْ تَفَلَّتُ دَابَّتُهُ فَيَخَافُ أَنْ تَذْهَبَ أَوْ يُصِيبَ مِنْهَا عَنَتاً فَقَالَ لَا بَأْسَ بِأَنْ يَقْطَعَ صَلَاتَهُ

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

'I asked him[-asws] about the man who happens to be standing in the Obligatory *Salāt*, so he remembers his bad or his provisions, fearing its wastage or its destruction. He[-asws] said: 'He can cut off his *Salāt* and protect his belongings. Then he should re-

[168] Al Kafi V 3 – The Book of Salāt CH 46 H 3
[169] Al Kafi V 3 – The Book of Salāt CH 47 H 1
[170] Al Kafi V 3 – The Book of Salāt CH 47 H 2

commence the *Salāt*'. I said, 'Supposing he happens to be in the Obligatory (*Salāt*), and an animal flees, or his animal flees, so he fears that it would go away or he would suffer hardship due to it'. So he-asws said: 'There is no problem with if he were to cut off his *Salāt*'.[171]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانٍ عَنْ مُحَمَّدٍ قَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا وَجَدَ قَمْلَةً فِي الْمَسْجِدِ دَفَنَهَا فِي الْحَصَى .

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

'It was so that whenever Abu Ja'far-asws found a louse in the Masjid, buried it among the pebbles'.[172]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كُنْتَ فِي صَلَاةٍ الْفَرِيضَةِ فَرَأَيْتَ غُلَاماً لَكَ قَدْ أَبَقَ أَوْ غَرِيماً لَكَ عَلَيْهِ مَالٌ أَوْ حَيَّةً تَخَافُهَا عَلَى نَفْسِكَ فَاقْطَعِ الصَّلَاةَ وَ اتْبَعِ الْغُلَامَ أَوْ غَرِيماً لَكَ وَ اقْتُلِ الْحَيَّةَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Whenever you are in the Obligatory *Salāt* and you see a slave of yours to have absconded, or a debtor of yours upon whom is wealth (due to you), or a snake you fear upon yourself, so cut off your *Salāt* and pursue the slave, or a debtor of yours, and kill the snake'.[173]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنْ وَجَدْتَ قَمْلَةً وَ أَنْتَ تُصَلِّي فَادْفِنْهَا فِي الْحَصَى .

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

(It has been narrated) from Abu Abdullah-asws having said: 'If you were to find a louse and you are praying *Salāt*, so bury it among the pebbles'.[174]

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

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ بَنَى مَسْجِداً بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ

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

[171] Al Kafi V 3 – The Book of Salāt CH 47 H 3
[172] Al Kafi V 3 – The Book of Salāt CH 47 H 4
[173] Al Kafi V 3 – The Book of Salāt CH 47 H 5
[174] Al Kafi V 3 – The Book of Salāt CH 47 H 6

‘I heard Abu Abdullah-asws saying: ‘The constructs a Masjid, Allah-azwj will Build for him a house in the Paradise’.

قَالَ أَبُو عُبَيْدَةَ فَمَرَّ بِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي طَرِيقِ مَكَّةَ وَ قَدْ سَوَّيْتُ بِأَحْجَارٍ مَسْجِداً فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ نَرْجُو أَنْ يَكُونَ هَذَا مِنْ ذَلِكَ فَقَالَ نَعَمْ .

Abu Ubeyda (the narrator) said, ‘So I passed by Abu Abdullah-asws in a street of Makkah, and I had evened out a Masjid with the stoned, so I said to him-asws, ‘May I be sacrificed for you-asws! We are hoping that this would happen to be from that’. So he-asws said: ‘Yes’.[175]

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

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

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

قَالَ وَ سَأَلْتُهُ عَنِ الْمَكَانِ يَكُونُ خَبِيثاً ثُمَّ يُنَظَّفُ وَ يُجْعَلُ مَسْجِداً قَالَ يُطْرَحُ عَلَيْهِ مِنَ التُّرَابِ حَتَّى يُوَارِيَهُ فَهُوَ أَطْهَرُ .

He (the narrator) said, ‘And I asked him-asws about the place which happens to be filthy, then is cleaned up and made into a Masjid. He-asws said: ‘The soil would be poured upon it until it is covered, so it would be clean’.[176]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنِ الْعِيصِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْبِيَعِ وَ الْكَنَائِسِ هَلْ يَصْلُحُ نَقْضُهُمَا لِبِنَاءِ الْمَسَاجِدِ فَقَالَ نَعَمْ .

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

‘I asked Abu Abdullah-asws about the synagogues and the churches, ‘Is it correct to break these two in order to build the Masjids?’ So he-asws said: ‘Yes’.[177]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ أَ يُكْرَهُ الصَّلَاةُ فِيهَا قَالَ نَعَمْ وَ لَكِنْ لَا يَضُرُّكُمُ الْيَوْمَ وَ لَوْ قَدْ كَانَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ

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

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

[175] Al Kafi V 3 – The Book of Salāt CH 48 H 1
[176] Al Kafi V 3 – The Book of Salāt CH 48 H 2
[177] Al Kafi V 3 – The Book of Salāt CH 48 H 3

قَالَ وَ سَأَلْتُهُ أَ يُعَلِّقُ الرَّجُلُ السِّلَاحَ فِي الْمَسْجِدِ قَالَ نَعَمْ وَ أَمَّا فِي الْمَسْجِدِ الْأَكْبَرِ فَلَا فَإِنَّ جَدِّي نَهَى رَجُلًا يَبْرِي مِشْقَصاً فِي الْمَسْجِدِ .

He (the narrator) said, 'And I asked him-asws, 'Can the man hang the weapons in the Masjid?' He-asws said: 'Yes, and as for the Great Masjid, so no, for my-asws grandfather-saww forbade a man trimming an arrow in the Masjid'.[178]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صلوات الله عليه) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ سَمِعْتُمُوهُ يُنْشِدُ الشِّعْرَ فِي الْمَسَاجِدِ فَقُولُوا فَضَّ اللَّهُ فَاكَ إِنَّمَا نُصِبَتِ الْمَسَاجِدُ لِلْقُرْآنِ .

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

(It has been narrated) from Ali Bin Al-Husayn-asws having said: 'Rasool-Allah-saww said: 'The ones who hears the poem being recited in the Masjids, so they should be saying, 'May Allah-azwj Break your mouth. But rather, the Masjids have been established for the Quran'.[179]

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

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

'I asked Abu Ja'far-asws about the *Salāt* in the Masjid with pictures. So he-asws said: 'That is abhorred, but that would not harm you today, and if the justice had been established (Al-Qaim-asws), you would see what would be done regarding that'.[180]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعٍ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ رَطَانَةِ الْأَعَاجِمِ فِي الْمَسَاجِدِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Rasool-Allah-saww forbade from talking gibberish (meaningless talk) in the Masjids'.[181]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْ سَلِّ السَّيْفِ فِي الْمَسْجِدِ وَ عَنْ بَرْيِ النَّبْلِ فِي الْمَسْجِدِ قَالَ إِنَّمَا بُنِيَ لِغَيْرِ ذَلِكَ .

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

[178] Al Kafi V 3 – The Book of Salāt CH 48 H 4
[179] Al Kafi V 3 – The Book of Salāt CH 48 H 5
[180] Al Kafi V 3 – The Book of Salāt CH 48 H 6
[181] Al Kafi V 3 – The Book of Salāt CH 48 H 7

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'Rasool-Allah-saww forbade from unsheathing the sword in the Masjid, and from sharpening the arrows in the Masjid'. He-asws said: 'But rather, it has been built for other than that'.[182]

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

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

'I asked Abu Abdullah-asws about the ablution performed in the Masjid, but he-asws disliked it due to the faeces and the urine'.[183]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ النَّوْمِ فِي الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ النَّبِيِّ (صلى الله عليه وآله) قَالَ نَعَمْ فَأَيْنَ يَنَامُ النَّاسُ .

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

'I asked Abu Abdullah-asws about the sleeping in the Sacred Masjid, and the Masjid of the Prophet-saww. He-asws said: 'So where would the people sleep?'[184]

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

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

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

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

He (the narrator) said, 'And he-asws used to grab me by my hand in one of the nights, so he-asws ended up in a corner. Then he-asws would sit down and narrate in the Sacred Masjid. So sometimes he-asws slept, and I slept (as well). So I spoke to him-asws regarding that, so he-asws said: 'But rather, it is disliked if one were to sleep in the Sacred Masjid which was upon the era of Rasool-Allah-saww. But, as for the sleeping in this place, so there is no problem with it'.[185]

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ الْكَرْخِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَكُونُ فِي الْمَسْجِدِ فِي الصَّلَاةِ فَيُرِيدُ أَنْ يَبْزُقَ فَقَالَ عَنْ يَسَارِهِ وَ إِنْ كَانَ فِي غَيْرِ صَلَاةٍ فَلَا يَبْزُقُ حِذَاءَ الْقِبْلَةِ وَ يَبْزُقُ عَنْ يَمِينِهِ وَ يَسَارِهِ .

[182] Al Kafi V 3 – The Book of Salāt CH 48 H 8
[183] Al Kafi V 3 – The Book of Salāt CH 48 H 9
[184] Al Kafi V 3 – The Book of Salāt CH 48 H 10
[185] Al Kafi V 3 – The Book of Salāt CH 48 H 11

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

(It has been narrated) from Abu Abdullah-asws, said, 'I said to him-asws, 'The man happens to be in the Masjid in the *Salāt*, so he wants to spit'. So he-asws said: 'On his left. And if he was in other than a *Salāt*, so he should not spit facing the Qiblah, and he can spit on his right and his left'.[186]

الْحُسَيْنُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي لَأَكْرَهُ الصَّلَاةَ فِي مَسَاجِدِهِمْ فَقَالَ لَا تَكْرَهْ فَمَا مِنْ مَسْجِدٍ بُنِيَ إِلَّا عَلَى قَبْرِ نَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ قُتِلَ فَأَصَابَ تِلْكَ الْبُقْعَةَ رَشَّةٌ مِنْ دَمِهِ فَأَحَبَّ اللَّهُ أَنْ يُذْكَرَ فِيهَا فَأَدِّ فِيهَا الْفَرِيضَةَ وَ النَّوَافِلَ وَ اقْضِ فِيهَا مَا فَاتَكَ .

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

'I said to Abu Abdullah-asws, 'I dislike praying *Salāt* in their Masjids (of the general Muslims)'. So he-asws said: 'Do not dislike it, for there is none from a Masjid, except that it is built upon a grave of a Prophet-saww or a successor-as of a Prophet-as. He-as was murdered, so that spot was hit by a sprinkle of his-as blood, therefore Allah-azwj Loves it that He-azwj be Mentioned in it. So perform therein the Obligatory and the optional (*Salāts*), and payback therein what you missed out on (outstanding *Salāts*)'.[187]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لا تَقْرَبُوا الصَّلاةَ وَ أَنْتُمْ سُكارى فَقَالَ سُكْرُ النَّوْمِ .

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

'I said to Abu Abdullah-asws, '(What about) the Words of Allah-azwj Mighty and Majestic ***[4:43] O you who believe! Do not go near the Prayer when you are Intoxicated***?' So he-asws said: 'The sleep'.[188]

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

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

(It has been narrated) from Abu Abdullah-asws having said: 'There is no allowance regarding the sleep in anything from the *Salāt*'.[189]

باب فَضْلِ الصَّلَاةِ فِي الْجَمَاعَةِ

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

[186] Al Kafi V 3 – The Book of Salāt CH 48 H 12
[187] Al Kafi V 3 – The Book of Salāt CH 48 H 14
[188] Al Kafi V 3 – The Book of Salāt CH 48 H 15
[189] Al Kafi V 3 – The Book of Salāt CH 48 H 16

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

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 the people are reporting is that the *Salāt* in a *Jam'at* is superior to the *Salāt* of the man praying alone, by twenty five *Salāts*'. So he-asws said: 'They are speaking the truth'. So I said, 'Can the two men happen to be (classified as) a *Jam'at*?' So he-asws said: 'Yes, and the man would be standing upon the right of the Imam'.[190]

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ إِنَّ الْجُهَنِيَّ أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَكُونُ فِي الْبَادِيَةِ وَ مَعِي أَهْلِي وَ وُلْدِي وَ غِلْمَتِي فَأُؤَذِّنُ وَ أُقِيمُ وَ أُصَلِّي بِهِمْ أَ فَجَمَاعَةٌ نَحْنُ فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْغِلْمَةَ يَتْبَعُونَ قَطْرَ السَّحَابِ وَ أَبْقَى أَنَا وَ أَهْلِي وَ وُلْدِي فَأُؤَذِّنُ وَ أُقِيمُ وَ أُصَلِّي بِهِمْ فَجَمَاعَةٌ نَحْنُ فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنَّ وُلْدِي يَتَفَرَّقُونَ فِي الْمَاشِيَةِ وَ أَبْقَى أَنَا وَ أَهْلِي فَأُؤَذِّنُ وَ أُقِيمُ وَ أُصَلِّي بِهِمْ أَ فَجَمَاعَةٌ أَنَا فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ تَذْهَبُ فِي مَصْلَحَتِهَا فَأَبْقَى أَنَا وَحْدِي فَأُؤَذِّنُ وَ أُقِيمُ فَأُصَلِّي أَ فَجَمَاعَةٌ أَنَا فَقَالَ نَعَمْ الْمُؤْمِنُ وَحْدَهُ جَمَاعَةٌ .

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

'I heard Abu Ja'far-asws saying: 'Al-Juhanny came over to the Prophet-saww and he said, 'O Rasool-Allah-saww! I happen to be in the valleys, and with me is my wife and my children and my slaves. So I recite the *Azan* and an *Iqamah* and I pray *Salāt* with them. So are we a *Jam'at*?' So he-saww said: 'Yes'. So he said, 'O Rasool-Allah-saww! The slaves follow the drops of the clouds and there remains myself and my wife and my children. So I recite *Azan* and an *Iqamah* and I pray *Salāt* with them. So am I in a *Jam'at*?' So he-saww said: 'Yes'. So he said, 'O Rasool-Allah-saww! The wife goes regarding her convenience, so there remains myself alone. So I recite an *Azan* and an *Iqamah*, so I pray *Salāt*. Am I a *Jam'at*?' So he-saww said: 'Yes. The Believer alone is a *Jam'at*'.[191]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ صَلَّى الْخَمْسَ فِي جَمَاعَةٍ فَظُنُّوا بِهِ خَيْراً .

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

(It has been narrated) from Abu Abdullah-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'The one who prays the five (*Salāts*) in a *Jam'at*, so think good about him'.[192]

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَ مَا يَسْتَحْيِي الرَّجُلُ مِنْكُمْ أَنْ تَكُونَ لَهُ الْجَارِيَةُ فَيَبِيعَهَا فَتَقُولَ لَمْ يَكُنْ يَحْضُرُ الصَّلَاةَ .

[190] Al Kafi V 3 – The Book of Salāt CH 49 H 1
[191] Al Kafi V 3 – The Book of Salāt CH 49 H 2
[192] Al Kafi V 3 – The Book of Salāt CH 49 H 3

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

'Abu Abdullah-asws said: 'Would not the man from you be embarrassed if there happens to be a slave girl for him, and he sells her, so she could be saying, 'He did not happen to be present for the *Salāt*'?'[193]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ كُنْتُ جَالِساً عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) ذَاتَ يَوْمٍ إِذْ جَاءَهُ رَجُلٌ فَدَخَلَ عَلَيْهِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي رَجُلٌ جَارُ مَسْجِدٍ لِقَوْمِي فَإِذَا أَنَا لَمْ أُصَلِّ مَعَهُمْ وَقَعُوا فِيَّ وَ قَالُوا هُوَ هَكَذَا وَ هَكَذَا فَقَالَ أَمَا لَئِنْ قُلْتَ ذَاكَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) مَنْ سَمِعَ النِّدَاءَ فَلَمْ يُجِبْهُ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ فَخَرَجَ الرَّجُلُ فَقَالَ لَهُ لَا تَدَعِ الصَّلَاةَ مَعَهُمْ وَ خَلْفَ كُلِّ إِمَامٍ

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

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

فَلَمَّا خَرَجَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَبُرَ عَلَيَّ قَوْلُكَ لِهَذَا الرَّجُلِ حِينَ اسْتَفْتَاكَ فَإِنْ لَمْ يَكُونُوا مُؤْمِنِينَ قَالَ فَضَحِكَ (عليه السلام) ثُمَّ قَالَ مَا أَرَاكَ بَعْدُ إِلَّا هَاهُنَا يَا زُرَارَةُ فَأَيَّةَ عِلَّةٍ تُرِيدُ أَعْظَمَ مِنْ أَنَّهُ لَا يَأْتَمُّ بِهِ ثُمَّ قَالَ يَا زُرَارَةُ أَ مَا تَرَانِي قُلْتُ صَلُّوا فِي مَسَاجِدِكُمْ وَ صَلُّوا مَعَ أَئِمَّتِكُمْ .

So when he (the man) left, I said to him-asws, 'May I be sacrificed for you-asws! You-asws words to this man are heavy upon me where you-asws issued a verdict. Supposing if they do not happen to be Believers?' So he-asws smiled, then said: 'I-asws should not see you afterwards (anywhere) except for over here, O Zurara! So which greater proof you need than the fact that he does not perform *Salāt* behind him?' Then he-asws said: 'O Zurara! Did you not found me-asws saying, 'Pray *Salāt* in your Masjids *(plural of Masjid)* and perform *Salāt* behind your *A'immah-asws (*plural of Imam-asws*)*'?'[194]

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ الْفُضَيْلِ قَالَا قُلْنَا لَهُ الصَّلَوَاتُ فِي جَمَاعَةٍ فَرِيضَةٌ هِيَ فَقَالَ الصَّلَوَاتُ فَرِيضَةٌ وَ لَيْسَ الِاجْتِمَاعُ بِمَفْرُوضٍ فِي الصَّلَاةِ كُلِّهَا وَ لَكِنَّهَا سُنَّةٌ وَ مَنْ تَرَكَهَا رَغْبَةً عَنْهَا وَ عَنْ جَمَاعَةِ الْمُؤْمِنِينَ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ .

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

'We said to him-asws, 'The *Salāts* in a *Jam'at*, are they an Obligation?' So he-asws said: 'The *Salāts* are an Obligation, and the gathering is not an Obligation in the *Salāt*, all of them, but it is a *Sunnah*, and the one who neglects it turns away from it and from a group of the Believers without a (valid) reason, so there is no *Salāt* for him'.[195]

[193] Al Kafi V 3 – The Book of Salāt CH 49 H 4
[194] Al Kafi V 3 – The Book of Salāt CH 49 H 5
[195] Al Kafi V 3 – The Book of Salāt CH 49 H 6

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ لِيَكُنِ الَّذِينَ يَلُونَ الْإِمَامَ أُولِي الْأَحْلَامِ مِنْكُمْ وَ النُّهَى فَإِنْ نَسِيَ الْإِمَامُ أَوْ تَعَايَا قَوَّمُوهُ وَ أَفْضَلُ الصُّفُوفِ أَوَّلُهَا وَ أَفْضَلُ أَوَّلِهَا مَا دَنَا مِنَ الْإِمَامِ وَ فَضْلُ صَلَاةِ الْجَمَاعَةِ عَلَى صَلَاةِ الرَّجُلِ فَذّاً خَمْسٌ وَ عِشْرُونَ دَرَجَةً فِي الْجَنَّةِ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Let those who are behind the Imam be the most forbearing and intelligent of you. So if the Imam were to forget or get tired, they can straighten (correct) him; and the most superior of the rows is its first one, and the most superior of it is what is nearest to the Imam, and the superiority of the *Jam'at*al *Salāt* over the *Salāt* of the lone man is twenty five Levels in the Paradise'.[196]

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

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

'He-asws said: 'The superiority of the right flanks of the rows over its left flanks is like the superiority of the *Jam'at* over the individual *Salāt*'.[197]

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

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

(It has been narrated) from Abu Abdullah-asws having said: 'It would be Reckoned for you when you include yourself with them (in *Jam'at*al *Salāt*) and even if you do not follow with them, similar to what would be Reckoned for you when you were with the ones you do follow with'.[198]

باب الصَّلَاةِ خَلْفَ مَنْ لَا يُقْتَدَى بِهِ

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

مُحَمَّدُ بْنُ يَحْيَى الْعَطَّارُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَكُونُ مَعَ الْإِمَامِ فَأَفْرُغُ مِنَ الْقِرَاءَةِ قَبْلَ أَنْ يَفْرُغَ قَالَ أَبْقِ آيَةً وَ مَجِّدِ اللَّهَ وَ أَثْنِ عَلَيْهِ فَإِذَا فَرَغَ فَاقْرَأِ الْآيَةَ وَ ارْكَعْ .

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

[196] Al Kafi V 3 – The Book of Salāt CH 49 H 7
[197] Al Kafi V 3 – The Book of Salāt CH 49 H 8
[198] Al Kafi V 3 – The Book of Salāt CH 49 H 9

'I said to Abu Abdullah-asws, 'I happen to be with the Imam, and I am free from the recitation before he is free (from it)'. He-asws said: 'Withhold a Verse and Glorify Allah-azwj and Laud upon Him-azwj. So when he is free, recite the Verse and perform *Rukū*'.[199]

عَنْهُ عَنْ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنْ ثَعْلَبَةَ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الصَّلَاةِ خَلْفَ الْمُخَالِفِينَ فَقَالَ مَا هُمْ عِنْدِي إِلَّا بِمَنْزِلَةِ الْجُدُرِ .

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

'I asked Abu Ja'far-asws about the *Salāt* behind the adversaries. So he-asws said: 'They are not in my-asws presence except at the status of the walls (bunch of bricks)'.[200]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَمَّنْ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) قَالَ أُصَلِّي خَلْفَ مَنْ لَا أَقْتَدِي بِهِ فَإِذَا فَرَغْتُ مِنْ قِرَاءَتِي وَ لَمْ يَفْرُغْ هُوَ قَالَ فَسَبِّحْ حَتَّى يَفْرُغَ .

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

(It has been narrated) from the one who asked Abu Abdullah-asws, said, 'I pray *Salāt* behind the one I do not follow with (Non-Shia), so then I tend to be free from my recitation and he is not free (from it)'. He-asws said: 'So Glorify until he is free (from the recitation)'.[201]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ لَا تَقْتَدِي بِهِ فَاقْرَأْ خَلْفَهُ سَمِعْتَ قِرَاءَتَهُ أَوْ لَمْ تَسْمَعْ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When you pray a *Salāt* behind a Imam you do not follow with (a Non-Shia), so recite behind him, whether you can hear his recitation or cannot hear it'.[202]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ مَوَالِيَكَ قَدِ اخْتَلَفُوا فَأُصَلِّي خَلْفَهُمْ جَمِيعاً فَقَالَ لَا تُصَلِّ إِلَّا خَلْفَ مَنْ تَثِقُ بِدِينِهِ

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

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

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

Then he-asws said: 'And for me-asws there are ones in the Wilayah'. So I said, 'Companions?' So he-asws said initiating, before I completed their mention: 'No. Did Ali

[199] Al Kafi V 3 – The Book of Salāt CH 50 H 1
[200] Al Kafi V 3 – The Book of Salāt CH 50 H 2
[201] Al Kafi V 3 – The Book of Salāt CH 50 H 3
[202] Al Kafi V 3 – The Book of Salāt CH 50 H 4

Bin Hadeed instruct you with this, or is this from what you have been instructed by Ali Bin Hadeed?' So I said, 'Yes'.[203]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) إِنَّ أُنَاساً رَوَوْا عَنْ أَمِيرِ الْمُؤْمِنِينَ (صلوات الله عليه) أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ بَعْدَ الْجُمُعَةِ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ فَقَالَ يَا زُرَارَةُ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (عليه السلام) صَلَّى خَلْفَ فَاسِقٍ فَلَمَّا سَلَّمَ وَ انْصَرَفَ قَامَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) فَصَلَّى أَرْبَعَ رَكَعَاتٍ لَمْ يَفْصِلْ بَيْنَهُنَّ بِتَسْلِيمٍ فَقَالَ لَهُ رَجُلٌ إِلَى جَنْبِهِ يَا أَبَا الْحَسَنِ صَلَّيْتَ أَرْبَعَ رَكَعَاتٍ لَمْ تَفْصِلْ بَيْنَهُنَّ فَقَالَ إِنَّهَا أَرْبَعُ رَكَعَاتٍ مُشَبَّهَاتٍ وَ سَكَتَ فَوَ اللَّهِ مَا عَقَلَ مَا قَالَ لَهُ .

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

'I said to Abu Ja'far-asws, 'The people are reporting from Amir Al-Momineen-asws that he-asws prayed a *Salāt* of two *Rak'at* after the Friday (*Salāt*), not keeping a gap between the two with the *Salām*'. So he-asws said: 'O Zurara! Amir Al-Momineen-asws prayed *Salāt* behind an immoral one. So when he greeted (*Salām*) and finished, Amir Al-Momineen-asws stood and prayed two *Rak'at*, not keeping a gap between them with the *Salām*. So a man by his-asws side said to him-asws, 'O Abu Al-Hasan-asws! You-asws prayed four *Rak'at*, not keeping a gap between them'. So he-asws said: 'These four *Rak'at* were resemblances', and remained silent. So, by Allah-azwj, he (that man) did not understand what he-asws said to him'.[204]

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

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

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

فَخَرَجَ حُمْرَانُ إِلَى زُرَارَةَ فَقَالَ لَهُ قَدْ أُمِرْنَا أَنْ نُصَلِّيَ مَعَهُمْ بِصَلَاتِهِمْ فَقَالَ زُرَارَةُ مَا يَكُونُ هَذَا إِلَّا بِتَأْوِيلٍ فَقَالَ لَهُ حُمْرَانُ قُمْ حَتَّى تَسْمَعَ مِنْهُ

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

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

He said, 'So we went over to him-asws and Zurara said to him-asws, 'May I be sacrificed for you-asws! Humran claims that you-asws ordered us that we should be praying *Salāt* with them (general Muslims), but I denied that'. So he-asws said to us: 'Ali-asws Bin Al-Husayn-asws used to pray two *Rak'at* of *Salāt* with them. So when they were free, he-asws would stand and increase two *Rak'at* upon these'.[205]

[203] Al Kafi V 3 – The Book of Salāt CH 50 H 5
[204] Al Kafi V 3 – The Book of Salāt CH 50 H 6
[205] Al Kafi V 3 – The Book of Salāt CH 50 H 7

بِابِ مَنْ تُكْرَهُ الصَّلَاةُ خَلْفَهُ وَ الْعَبْدِ يَؤُمُّ الْقَوْمَ وَ مَنْ أَحَقُّ أَنْ يُؤَمَّ

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

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ خَمْسَةٌ لَا يَؤُمُّونَ النَّاسَ عَلَى كُلِّ حَالٍ الْمَجْذُومُ وَ الْأَبْرَصُ وَ الْمَجْنُونُ وَ وَلَدُ الزِّنَا وَ الْأَعْرَابِيُّ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Five cannot lead the people (in *Salāt*) upon every state – The leper, and the one with vitiligo, and the insane, and a son of adultery (bastard), and the Bedouin'.[206]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) لَا يَؤُمُّ الْمُقَيَّدُ الْمُطْلَقِينَ وَ لَا يَؤُمُّ صَاحِبُ الْفَالِجِ الْأَصِحَّاءَ وَ لَا صَاحِبُ التَّيَمُّمِ الْمُتَوَضِّئِينَ وَ لَا يَؤُمُّ الْأَعْمَى فِي الصَّحْرَاءِ إِلَّا أَنْ يُوَجَّهَ إِلَى الْقِبْلَةِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'The restricted cannot lead the free, nor can the paralysed lead the healthy, nor can the one with Tayammum lead the ones in ablution, nor can the blind lead in the desert except if he is directed towards the Qiblah'.[207]

وَ بِهَذَا الْإِسْنَادِ فِي رَجُلَيْنِ اخْتَلَفَا فَقَالَ أَحَدُهُمَا كُنْتُ إِمَامَكَ وَ قَالَ الْآخَرُ أَنَا كُنْتُ إِمَامَكَ فَقَالَ صَلَاتُهُمَا تَامَّةٌ قُلْتُ فَإِنْ قَالَ كُلُّ وَاحِدٍ مِنْهُمَا كُنْتُ أَئْتَمُّ بِكَ قَالَ صَلَاتُهُمَا فَاسِدَةٌ وَ لْيَسْتَأْنِفَا .

And by this chain,

'With regards to two men differing, so one of them says, 'I was your Imam', and the other one says, 'I was your Imam', so he-asws said: 'Both of their *Salāt* are complete'. So I said, 'Supposing each one of them says, 'I was following you'. He-asws said: 'Both their *Salāt* are spoilt, and let them both resume'.[208]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ الصَّلَاةُ خَلْفَ الْعَبْدِ فَقَالَ لَا بَأْسَ بِهِ إِذَا كَانَ فَقِيهاً وَ لَمْ يَكُنْ هُنَاكَ أَفْقَهُ مِنْهُ قَالَ قُلْتُ أُصَلِّي خَلْفَ الْأَعْمَى قَالَ نَعَمْ إِذَا كَانَ لَهُ مَنْ يُسَدِّدُهُ وَ كَانَ أَفْضَلَهُمْ

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

(It has been narrated) from Abu Ja'far-asws, said, 'I said to him-asws, '(What about) the *Salāt* behind the slave?' So he-asws said: 'There is no problem with it when he was an understanding one, and there does not happen to be over there one of more

[206] Al Kafi V 3 – The Book of Salāt CH 51 H 1
[207] Al Kafi V 3 – The Book of Salāt CH 51 H 2
[208] Al Kafi V 3 – The Book of Salāt CH 51 H 3

understanding than him'. I said, 'Can I pray *Salāt* behind the blind one?' He-asws said: 'Yes, when there was for him someone who guides him (to face the Qiblah), and he was the best of them'.

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) لَا يُصَلِّيَنَّ أَحَدُكُمْ خَلْفَ الْمَجْذُومِ وَ الْأَبْرَصِ وَ الْمَجْنُونِ وَ الْمَحْدُودِ وَ وَلَدِ الزِّنَا وَ الْأَعْرَابِيُّ لَا يَؤُمُّ الْمُهَاجِرِينَ .

He-asws said, 'And Amir Al-Momineen-asws said: 'Not one of you should pray *Salāt* behind the leper, and the one with vitiligo, and the insane, and the restricted (by physical disability), and a son of adultery (bastard), and the Bedouin, immigrant (a drifter- i.e., a gipsy) must not lead (*Salāt*)'.[209]

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْقَوْمِ مِنْ أَصْحَابِنَا يَجْتَمِعُونَ فَتَحْضُرُ الصَّلَاةُ فَيَقُولُ بَعْضُهُمْ لِبَعْضٍ تَقَدَّمْ يَا فُلَانُ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) قَالَ يَتَقَدَّمُ الْقَوْمَ أَقْرَؤُهُمْ لِلْقُرْآنِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنّاً فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً فَلْيَؤُمَّهُمْ أَعْلَمُهُمْ بِالسُّنَّةِ وَ أَفْقَهُهُمْ فِي الدِّينِ وَ لَا يَتَقَدَّمَنَّ أَحَدُكُمُ الرَّجُلَ فِي مَنْزِلِهِ وَ لَا صَاحِبَ السُّلْطَانِ فِي سُلْطَانِهِ .

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

'I asked Abu Abdullah-asws about the people from our companions gathering, and the *Salāt* presents itself. So some of them are saying to the others, 'Proceed, O so and so (to lead *Salāt*)'. So he-asws said: 'Rasool-Allah-saww said: 'He would proceed (to lead) the people, the one who is the most read (well-versed) of the Quran. And if they were equal in their recitation, so the first one to have migrated. And if they were equal in their migration (from Makkah to Al-Medina), so their eldest one in age. And if they were of equal ages, so let the most knowledgeable of them in the *Sunnah* lead them (in *Salāt*) and the one who is the most understanding of them in the Religion; and not one of you should proceed (to lead in *Salāt*) the man in his house, nor the one in authority in his domain'.[210]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِالْغُلَامِ الَّذِي لَمْ يَبْلُغِ الْحُلُمَ أَنْ يَؤُمَّ الْقَوْمَ وَ أَنْ يُؤَذِّنَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'There is no problem with the boy who has not yet reached the puberty, if he leads the people (in *Salāt*), and if he recites an Azan'.[211]

بَابُ الرَّجُلِ يَؤُمُّ النِّسَاءَ وَ الْمَرْأَةِ تَؤُمُّ النِّسَاءَ

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

[209] Al Kafi V 3 – The Book of Salāt CH 51 H 4
[210] Al Kafi V 3 – The Book of Salāt CH 51 H 5
[211] Al Kafi V 3 – The Book of Salāt CH 51 H 6

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي الْعَبَّاسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَؤُمُّ الْمَرْأَةَ فِي بَيْتِهِ فَقَالَ نَعَمْ تَقُومُ وَرَاءَهُ .

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

'I asked Abu Abdullah-asws about the man leading the woman (in *Salāt*) in his house. So he-asws said: 'Yes, she should be standing behind him'.[212]

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ ابْنِ سِنَانٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَرْأَةِ تَؤُمُّ النِّسَاءَ فَقَالَ إِذَا كُنَّ جَمِيعاً أَمَّتْهُنَّ فِي النَّافِلَةِ فَأَمَّا الْمَكْتُوبَةُ فَلَا وَ لَا تَقَدَّمُهُنَّ وَ لَكِنْ تَقُومُ وَسَطاً مِنْهُنَّ .

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

'I asked Abu Abdullah-asws about the woman leading the women (in *Salāt*). So he-asws said: 'When they have gathered, she can lead them in the optional (*Salāt*). But, as for the Obligatory (*Salāt*), so no; and she should not preceded them (to be in front), but she should be standing in the middle of them'.[213]

أَحْمَدُ عَنِ الْحُسَيْنِ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يَؤُمُّ النِّسَاءَ لَيْسَ مَعَهُنَّ رَجُلٌ فِي الْفَرِيضَةِ قَالَ نَعَمْ وَ إِنْ كَانَ مَعَهُ صَبِيٌّ فَلْيَقُمْ إِلَى جَانِبِهِ .

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

(It has been narrated) from Abu Abdullah-asws regarding the man who led the women (in *Salāt*), there not being (another) man with them, in the Obligatory (*Salāt*)'. He-asws said: 'And even if there was a male child with him, so let him stand to his side'.[214]

بابِ الصَّلَاةِ خَلْفَ مَنْ يُقْتَدَى بِهِ وَ الْقِرَاءَةِ خَلْفَهُ وَ ضَمَانِهِ الصَّلَاةَ

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّلَاةِ خَلْفَ الْإِمَامِ أَقْرَأُ خَلْفَهُ فَقَالَ أَمَّا الصَّلَاةُ الَّتِي لَا يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَإِنَّ ذَلِكَ جُعِلَ إِلَيْهِ فَلَا تَقْرَأْ خَلْفَهُ وَ أَمَّا الصَّلَاةُ الَّتِي يُجْهَرُ فِيهَا فَإِنَّمَا أُمِرَ بِالْجَهْرِ لِيُنْصِتَ مَنْ خَلْفَهُ فَإِنْ سَمِعْتَ فَأَنْصِتْ وَ إِنْ لَمْ تَسْمَعْ فَاقْرَأْ .

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

'I asked Abu Abdullah-asws about the *Salāt* behind the Imam. Should I recite behind him?' So he-asws said: 'As for the *Salāt* in which there is no loud recitation, so that (the recitation) is Made to be for him, therefore do not recite behind him; and as for the *Salāt* in which there is loud recitation, so rather it has been Commanded with the

[212] Al Kafi V 3 – The Book of Salāt CH 52 H 1
[213] Al Kafi V 3 – The Book of Salāt CH 52 H 2
[214] Al Kafi V 3 – The Book of Salāt CH 52 H 3

loudness for the ones behind him to be silent to it. So if you can hear, so be silent, but if you cannot hear, so recite'.[215]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ تَأْتَمُّ بِهِ فَلَا تَقْرَأْ خَلْفَهُ سَمِعْتَ قِرَاءَتَهُ أَوْ لَمْ تَسْمَعْ إِلَّا أَنْ تَكُونَ صَلَاةً يُجْهَرُ فِيهَا وَ لَمْ تَسْمَعْ فَاقْرَأْ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When you pray *Salāt* behind a Imam, complete it with him, and do not recite behind him, whether you can hear his recitation or cannot hear it, unless if it happens to be a *Salāt* in which there is loud recitation in it, and you cannot hear it, so recite'.[216]

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ تَأْتَمُّ بِهِ فَأَنْصِتْ وَ سَبِّحْ فِي نَفْسِكَ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws) having said: 'When you were to be behind a Imam, complete with him, and be silent (during the recitation), and Glorify within yourself'.[217]

وَ عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ قُتَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ تَرْتَضِي بِهِ فِي صَلَاةٍ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَلَمْ تَسْمَعْ قِرَاءَتَهُ فَاقْرَأْ أَنْتَ لِنَفْسِكَ وَ إِنْ كُنْتَ تَسْمَعُ الْهَمْهَمَةَ فَلَا تَقْرَأْ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When you were behind a Imam you are pleased with in a *Salāt* wherein is loud recitation, but you cannot hear his recitation, so recite to yourself; but if you can hear the humming (of the Imam), so do not recite'.[218]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (عليهما السلام) عَنِ الْإِمَامِ يَضْمَنُ صَلَاةَ الْقَوْمِ قَالَ لَا .

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

'I asked one of the two (5th or 6th Imam-asws about the Imam being responsible for a *Salāt* of the people'. He-asws said: 'No'.[219]

مُحَمَّدٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا قَالَ أَبُو جَعْفَرٍ (عليه السلام) كَانَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) يَقُولُ مَنْ قَرَأَ خَلْفَ إِمَامٍ يَأْتَمُّ بِهِ فَمَاتَ بُعِثَ عَلَى غَيْرِ الْفِطْرَةِ .

[215] Al Kafi V 3 – The Book of Salāt CH 53 H 1
[216] Al Kafi V 3 – The Book of Salāt CH 53 H 2
[217] Al Kafi V 3 – The Book of Salāt CH 53 H 3
[218] Al Kafi V 3 – The Book of Salāt CH 53 H 4
[219] Al Kafi V 3 – The Book of Salāt CH 53 H 5

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

'Abu Ja'far-asws said that 'Amir Al-Momineen-asws would say: 'The one who recites behind an Imam (prayer leader) whom he follows and he dies, he had died in a religion other that *Fitrah* (Al-Islam)'.[220]

بَابِ الرَّجُلِ يُصَلِّي بِالْقَوْمِ وَ هُوَ عَلَى غَيْرِ طُهْرٍ أَوْ لِغَيْرِ الْقِبْلَةِ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ أَمَّ قَوْماً وَ هُوَ عَلَى غَيْرِ طُهْرٍ فَأَعْلَمَهُمْ بَعْدَ مَا صَلَّوْا فَقَالَ يُعِيدُ هُوَ وَ لَا يُعِيدُونَ .

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

'I asked Abu Abdullah-asws about the man leading a group (in *Salāt*) and he is upon without cleanliness, so he lets them know after having had prayed. So he-asws said: 'He should repeat, and they would not be repeating'.[221]

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْأَعْمَى يَؤُمُّ الْقَوْمَ وَ هُوَ عَلَى غَيْرِ الْقِبْلَةِ قَالَ يُعِيدُ وَ لَا يُعِيدُونَ فَإِنَّهُمْ قَدْ تَحَرَّوْا .

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

(It has been narrated) from Abu Abdullah-asws regarding the blind one leading the group (in *Salāt*) and he is upon other than the Qiblah. He-asws said: 'He should repeat and they would not be repeating, for they had investigated (the direction of the Qiblah)'.[222]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (عليهما السلام) عَنْ رَجُلٍ صَلَّى بِقَوْمٍ رَكْعَتَيْنِ فَأَخْبَرَهُمْ أَنَّهُ لَمْ يَكُنْ عَلَى وُضُوءٍ قَالَ يُتِمُّ الْقَوْمُ صَلَاتَهُمْ فَإِنَّهُ لَيْسَ عَلَى الْإِمَامِ ضَمَانٌ .

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

'I asked one of the two (5th or 6th Imam-asws about a man who prays with a group (leading them) in two *Rak'at*, so he informs them that he did not happen to be upon an ablution. He-asws said: 'The group would complete their *Salāt*, for there is no responsibility upon the Imam'.[223]

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

[220] Al Kafi V 3 – The Book of Salāt CH 53 H 6
[221] Al Kafi V 3 – The Book of Salāt CH 54 H 1
[222] Al Kafi V 3 – The Book of Salāt CH 54 H 2
[223] Al Kafi V 3 – The Book of Salāt CH 54 H 3

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

(It has been narrated) from Abu Abdullah-asws regarding a group who go out from Khurasan or one of the mountains, and a man had led them (in *Salāt*). So when they came to be in Al-Kufa he let them know that he was a Jew'. He-asws said: 'They would not be repeating (the *Salāt*)'.[224]

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

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

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

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

(It has been narrated) from Abu Abdullah-asws regarding the man who prays the *Salāt* alone, then he finds a *Jam'at*. He-asws said: 'He should pray *Salāt* with them, and he should make it to be an Oblligatory (*Salāt*)'.[225]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أُصَلِّي ثُمَّ أَدْخُلُ الْمَسْجِدَ فَتُقَامُ الصَّلَاةُ وَ قَدْ صَلَّيْتُ فَقَالَ صَلِّ مَعَهُمْ يَخْتَارُ اللَّهُ أَحَبَّهُمَا إِلَيْهِ .

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

'I said to Abu Abdullah-asws, 'I pray, then I enter the Masjid, so the *Salāt* has been established'. So he-asws said: 'Pray *Salāt* with them. Allah-azwj would Choose the most Beloved of the two to Him-azwj'.[226]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ دَخَلَ الْمَسْجِدَ وَ افْتَتَحَ الصَّلَاةَ فَبَيْنَا هُوَ قَائِمٌ يُصَلِّي إِذَا أَذَّنَ الْمُؤَذِّنُ وَ أَقَامَ الصَّلَاةَ قَالَ فَلْيُصَلِّ رَكْعَتَيْنِ ثُمَّ لْيَسْتَأْنِفِ الصَّلَاةَ مَعَ الْإِمَامِ وَ لْتَكُنِ الرَّكْعَتَانِ تَطَوُّعاً .

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

'I asked Abu Abdullah-asws about a man who enters the Masjid and the *Salāt* has commenced. So while he was standing, praying, the *Muezzin* recited the *Azan* and established the *Salāt*. He-asws said: 'So let him pray two *Rak'at*, then let him resume the *Salāt* with the Imam, and let the two *Rak'at* be (classified as) voluntary'.[227]

[224] Al Kafi V 3 – The Book of Salāt CH 54 H 4
[225] Al Kafi V 3 – The Book of Salāt CH 55 H 1
[226] Al Kafi V 3 – The Book of Salāt CH 55 H 2
[227] Al Kafi V 3 – The Book of Salāt CH 55 H 3

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ يَعْقُوبَ بْنِ يَقْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) جُعِلْتُ فِدَاكَ تَحْضُرُ صَلَاةُ الظُّهْرِ فَلَا نَقْدِرُ أَنْ نَنْزِلَ فِي الْوَقْتِ حَتَّى يَنْزِلُوا وَ نَنْزِلَ مَعَهُمْ فَنُصَلِّيَ ثُمَّ يَقُومُونَ فَيُسْرِعُونَ فَنَقُومُ فَنُصَلِّي الْعَصْرَ وَ نُرِيهِمْ كَأَنَّا نَرْكَعُ ثُمَّ يَنْزِلُونَ لِلْعَصْرِ فَيُقَدِّمُونَّا فَنُصَلِّي بِهِمْ فَقَالَ صَلِّ بِهِمْ لَا صَلَّى اللَّهُ عَلَيْهِمْ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Yaqoub Bin Yaqteen who said,

'I said to Abu Al-Hassan-asws, 'May I be sacrificed for you-asws! The Zohr *Salāt* comes up, but we are not able upon descending during the time until they (general Muslims) are descending, and we descend along with them, so we pray *Salāt*. Then they are standing and they are hastening, so we stand and pray Al-Asr, and we show them as if we are performing *Rukū*. Then they are descending for Al-Asr, so we proceed and pray with them'. So he-asws said: 'Pray *Salāt* with them, may Allah-azwj not Send Blessings upon them'.[228]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ (عليه السلام) أَنِّي أَحْضُرُ الْمَسَاجِدَ مَعَ جِيرَتِي وَ غَيْرِهِمْ فَيَأْمُرُونِّي بِالصَّلَاةِ بِهِمْ وَ قَدْ صَلَّيْتُ قَبْلَ أَنْ آتِيَهُمْ وَ رُبَّمَا صَلَّى خَلْفِي مَنْ يَقْتَدِي بِصَلَاتِي وَ الْمُسْتَضْعَفُ وَ الْجَاهِلُ وَ أَكْرَهُ أَنْ أَتَقَدَّمَ وَ قَدْ صَلَّيْتُ بِحَالِ مَنْ يُصَلِّي بِصَلَاتِي مِمَّنْ سَمَّيْتُ لَكَ فَمُرْنِي فِي ذَلِكَ بِأَمْرِكَ أَنْتَهِي إِلَيْهِ وَ أَعْمَلُ بِهِ إِنْ شَاءَ اللَّهُ فَكَتَبَ (عليه السلام) صَلِّ بِهِمْ .

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

'I wrote to Abu Al-Hassan-asws, 'I attend the Masjid with my neighbour and others, so they are instructing me with the performance of *Salāt* with them, and I have already prayed before I went over to them; and sometimes there prays behind me, the one who follows me in my *Salāt*, and the weak (of understanding), and the ignorant, and I dislike that I should proceed to lead, and I have prayed in a state of the one who prays by my *Salāt*, from the ones I have specified to you-asws. So, order me with regards to that with your-asws order, for me to end up to it and act by it, Allah-azwj Willing'. So he-asws wrote: 'Pray *Salāt* with them (leading them)'.[229]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ كَانَ كَمَنْ صَلَّى خَلْفَ رَسُولِ اللَّهِ (صلى الله عليه وآله) .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The one who prays *Salāt* with them (general Muslims) in the first row, is like the one who prays behind Rasool-Allah-saww'.[230]

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

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

'I asked him-asws about a man who has prayed *Salāt*, so the Imam comes out and the man has already prayed one *Rak'at* from the Obligatory (*Salāt*). So he-asws said: 'If he

[228] Al Kafi V 3 – The Book of Salāt CH 55 H 4
[229] Al Kafi V 3 – The Book of Salāt CH 55 H 5
[230] Al Kafi V 3 – The Book of Salāt CH 55 H 6

was a just Imam, so let him pray another (*Rak'at*) and finish, and he should make these two to be voluntary (*Salāt*), and let him enter with the Imam in his *Salāt*, just as he is.

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

And if he does not happen to be a just Imam, so let him build upon his *Salāt* just as he is and he should pray another *Rak'at* with him, seated, of a measurement of what he would be saying, 'I testify that there is no god except for Allah-azwj, Alone, there being no associates for Him-azwj, and I testify that Muhammad-saww is His-azwj servant and His-azwj Rasool-saww'; then let him complete his *Salāt* with him upon whatever he is able to, for the dissimulation is vast, and there is nothing from the dissimulation except that its performer is Recompensed upon it, Allah-azwj Willing'.[231]

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

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

(It has been narrated) from Abu Abdullah-asws having said: 'The one who prays a *Salāt* in his house, then goes to a Masjid from their Masjids (of the general Muslims), so he prays *Salāt* with them, would come out with their Rewards (for himself)'.[232]

باب الرَّجُلِ يُدْرِكُ مَعَ الْإِمَامِ بَعْضَ صَلَاتِهِ وَ يُحْدِثُ الْإِمَامُ فَيُقَدِّمُهُ

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

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

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

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

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

[231] Al Kafi V 3 – The Book of Salāt CH 55 H 7
[232] Al Kafi V 3 – The Book of Salāt CH 55 H 8

He (the narrator) said, 'And I asked him-asws about the one who attains the last two *Rak'at* from the *Salāt*, how should they deal with the recitation'. So he-asws said: 'Recite (himself) in these two, for these two would be the first two for you, and not make the beginning of your *Salāt* to be its end'.[233]

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

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

'Abu Abdullah-asws said: 'When you do not attain the exclamation of the *Takbīr* for the *Rukū*, so do not enter into that *Rak'at*'.[234]

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الْمِيثَمِيِّ عَنْ إِسْحَاقَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) جُعِلْتُ فِدَاكَ يَسْبِقُنِي الْإِمَامُ بِالرَّكْعَةِ فَتَكُونُ لِي وَاحِدَةٌ وَ لَهُ ثِنْتَانِ فَأَتَشَهَّدُ كُلَّمَا قَعَدْتُ فَقَالَ نَعَمْ فَإِنَّمَا التَّشَهُّدُ بَرَكَةٌ .

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

'I said to Abu Abdullah-asws, 'May I be sacrificed for you-asws! The Imam is ahead of me by the one *Rak'at*, so it happens to be one for me and for him being two. So, should I perform *Tashahhud* every time I sit?' So he-asws said: 'Yes, for rather, the *Tashahhud* is a Blessing'.[235]

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَبَقَكَ الْإِمَامُ بِرَكْعَةٍ فَأَدْرَكْتَ الْقِرَاءَةَ الْأَخِيرَةَ قَرَأْتَ فِي الثَّالِثَةِ مِنْ صَلَاتِهِ وَ هِيَ ثِنْتَانِ لَكَ وَ إِنْ لَمْ تُدْرِكْ مَعَهُ إِلَّا رَكْعَةً وَاحِدَةً قَرَأْتَ فِيهَا وَ فِي الَّتِي تَلِيهَا وَ إِنْ سَبَقَكَ بِرَكْعَةٍ جَلَسْتَ فِي الثَّانِيَةِ لَكَ وَ الثَّالِثَةِ لَهُ حَتَّى تَعْتَدِلَ الصُّفُوفُ قِيَاماً قَالَ وَ قَالَ إِذَا وَجَدْتَ الْإِمَامَ سَاجِداً فَاثْبُتْ مَكَانَكَ حَتَّى يَرْفَعَ رَأْسَهُ وَ إِنْ كَانَ قَاعِداً قَعَدْتَ وَ إِنْ كَانَ قَائِماً قُمْتَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'When the Imam is ahead of you by one *Rak'at* and you attain the last recitation, you should recite (for yourself) in the third from his *Salāt*, and it would be the second for you; and if you do not attain with him except for one *Rak'at*, you should recite in it and in the one which follows it. And if he is ahead of you by one *Rak'at*, sit in the second one for you and it would be the third for him, until the rows are standing'.[236]

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

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

[233] Al Kafi V 3 – The Book of Salāt CH 56 H 1
[234] Al Kafi V 3 – The Book of Salāt CH 56 H 2
[235] Al Kafi V 3 – The Book of Salāt CH 56 H 3
[236] Al Kafi V 3 – The Book of Salāt CH 56 H 4

(It has been narrated) from Abu Abdullah-asws having said: 'When you realise that the Imam has performed Rukū, so you should exclaim a *Takbīr* and *Rukū* before he raises his head, so you would have achieved the *Rak'at*. But if the Imams raises his head before you perform *Rukū*, you have missed out on the *Rak'at*'.[237]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ إِذَا أَدْرَكَ الْإِمَامَ وَ هُوَ رَاكِعٌ فَكَبَّرَ وَ هُوَ مُقِيمٌ صُلْبَهُ ثُمَّ رَكَعَ قَبْلَ أَنْ يَرْفَعَ الْإِمَامُ رَأْسَهُ فَقَدْ أَدْرَكَ .

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

'Abu Abdullah-asws said: 'Regarding the man when he comes across the Imam he has performed Rukū, so he should exclaim a *Takbīr* while he is straight of back, then go into *Rukū* before the Imam raises his head, so he would have achieved (the *Rak'at*)'.[238]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَ هُمْ فِي الصَّلَاةِ وَ قَدْ سَبَقَهُ الْإِمَامُ بِرَكْعَةٍ أَوْ أَكْثَرَ فَيَعْتَلُّ الْإِمَامُ فَيَأْخُذُ بِيَدِهِ فَيَكُونُ أَدْنَى الْقَوْمِ إِلَيْهِ فَيُقَدِّمُهُ فَقَالَ يُتِمُّ صَلَاةَ الْقَوْمِ ثُمَّ يَجْلِسُ حَتَّى إِذَا فَرَغُوا مِنَ التَّشَهُّدِ أَوْمَأَ إِلَيْهِمْ بِيَدِهِ عَنِ الْيَمِينِ وَ الشِّمَالِ فَكَانَ الَّذِي أَوْمَأَ إِلَيْهِمْ بِيَدِهِ التَّسْلِيمَ وَ انْقِضَاءَ صَلَاتِهِمْ وَ أَتَمَّ هُوَ مَا كَانَ فَاتَهُ أَوْ بَقِيَ عَلَيْهِ .

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

'I asked Abu Abdullah-asws about the man who goes over to the Masjid and they are in the *Salāt*, and the Imam is ahead of him by one *Rak'at*, or more. So the Imam feels sick, so he grabs him by his hand, for he happens to be the closest one of the people to him and he asks him to lead. So he-asws said: 'He should complete the *Salāt* of the people, then be seated until they (the people) are free from the *Tashahhud*, gesturing towards them by his hand, to his right and to his left. Thus his gesturing towards them by his hand would be the *Salām* (greeting), and their *Salāt* would be accomplished, and he would complete whatever was missed out on, or remains upon him'.[239]

عَنْهُ عَنِ الْفَضْلِ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) رَجُلٌ دَخَلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَ هُوَ لَا يَنْوِيهَا صَلَاةً فَأَحْدَثَ إِمَامُهُمْ فَأَخَذَ بِيَدِ ذَلِكَ الرَّجُلِ فَقَدَّمَهُ فَصَلَّى بِهِمْ أَ يُجْزِئُهُمْ صَلَاتُهُمْ بِصَلَاتِهِ وَ هُوَ لَا يَنْوِيهَا صَلَاةً فَقَالَ لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَدْخُلَ مَعَ قَوْمٍ فِي صَلَاتِهِمْ وَ هُوَ لَا يَنْوِيهَا صَلَاةً بَلْ يَنْبَغِي لَهُ أَنْ يَنْوِيَهَا صَلَاةً فَإِنْ كَانَ قَدْ صَلَّى فَإِنَّ لَهُ صَلَاةً أُخْرَى وَ إِلَّا فَلَا يَدْخُلْ مَعَهُمْ قَدْ يُجْزِئُ عَنِ الْقَوْمِ صَلَاتُهُمْ وَ إِنْ لَمْ يَنْوِهَا .

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

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

[237] Al Kafi V 3 – The Book of Salāt CH 56 H 5
[238] Al Kafi V 3 – The Book of Salāt CH 56 H 6
[239] Al Kafi V 3 – The Book of Salāt CH 56 H 7

it was so that he had already prayed *Salāt*, so it would be another *Salāt* for him, or else, so he should not enter with them. It would have sufficed from the group, their *Salāt*, and even if he did not intend it as so'.[240]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ أَمَّ قَوْماً فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ مَاتَ قَالَ يُقَدِّمُونَ رَجُلًا آخَرَ وَ يَعْتَدُّونَ بِالرَّكْعَةِ وَ يَطْرَحُونَ الْمَيِّتَ خَلْفَهُمْ وَ يَغْتَسِلُ مَنْ مَسَّهُ .

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

'I asked Abu Abdullah-asws about a man who leads a group (in *Salāt*), so he prays one *Rak'at* with them, then dies. He-asws said: 'They should bring forward another man, and they should be counting with the *Rak'at*, and they should move the deceased to be behind them, and the one who touches him would wash'.[241]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ أَيَّ شَيْءٍ يَقُولُ هَؤُلَاءِ فِي الرَّجُلِ الَّذِي يَفُوتُهُ مَعَ الْإِمَامِ رَكْعَتَانِ قُلْتُ يَقُولُونَ يَقْرَأُ فِيهِمَا بِالْحَمْدِ وَ سُورَةٍ فَقَالَ هَذَا يُقَلِّبُ صَلَاتَهُ يَجْعَلُ أَوَّلَهَا آخِرَهَا قُلْتُ كَيْفَ يَصْنَعُ قَالَ يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي كُلِّ رَكْعَةٍ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Which thing are they (people) saying regarding the man who misses out on two *Rak'at* with the Imam?' I said, 'They are saying he should recite in these two with Al-Hamd (Chapter 1) and a (another) Chapter'. So he-asws said: 'This is one who overturns his *Salāt*, making its beginning to be its end'. I said, 'How should he deal with it?' He-asws said: 'He should recite the Opening of the Book (Chapter 1) during each *Rak'at*'.[242]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ أَجِيءُ إِلَى الْإِمَامِ وَ قَدْ سَبَقَنِي بِرَكْعَةٍ فِي الْفَجْرِ فَلَمَّا سَلَّمَ وَقَعَ فِي قَلْبِي أَنِّي أَتْمَمْتُ فَلَمْ أَزَلْ ذَاكِراً لِلَّهِ حَتَّى طَلَعَتِ الشَّمْسُ فَلَمَّا طَلَعَتْ نَهَضْتُ فَذَكَرْتُ أَنَّ الْإِمَامَ كَانَ سَبَقَنِي بِرَكْعَةٍ فَقَالَ إِنْ كُنْتَ فِي مَقَامِكَ فَأَتِمَّ بِرَكْعَةٍ وَ إِنْ كُنْتَ قَدِ انْصَرَفْتَ فَعَلَيْكَ الْإِعَادَةُ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I said, 'I went over to the Imam and he was ahead of me by one *Rak'at* during Al-Fajr. So when he offered *Salām*, it occurred in my heart that I had completed. So I did not cease to mentioned Allah-azwj until the sun emerged. So when the sun emerged, I got up and I remembered that the Imam had preceded me by one *Rak'at*'. So he-asws said: 'If you were in your place, so complete with one *Rak'at*, and if you had left, so upon you is the repeating'.[243]

[240] Al Kafi V 3 – The Book of Salāt CH 56 H 8
[241] Al Kafi V 3 – The Book of Salāt CH 56 H 9
[242] Al Kafi V 3 – The Book of Salāt CH 56 H 10
[243] Al Kafi V 3 – The Book of Salāt CH 56 H 11

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

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

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

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

And in another Hadeeth, '(He-asws said): 'So if he knows that they were in Al-Asr *Salāt* and he had not prayed the first (Al-Zohr), so he should not enter with them'.[244]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (صلوات الله عليهما) عَنْ إِمَامٍ أَمَّ قَوْماً فَذَكَرَ أَنَّهُ لَمْ يَكُنْ عَلَى وُضُوءٍ فَانْصَرَفَ وَ أَخَذَ بِيَدِ رَجُلٍ وَ أَدْخَلَهُ فَقَدَّمَهُ وَ لَمْ يَعْلَمِ الَّذِي قُدِّمَ مَا صَلَّى الْقَوْمُ قَالَ يُصَلِّي بِهِمْ فَإِنْ أَخْطَأَ سَبَّحَ الْقَوْمُ بِهِ وَ بَنَى عَلَى صَلَاةِ الَّذِي كَانَ قَبْلَهُ .

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

'I asked one of the two (5th or 6th Imam-asws) about a Imam who leads a group, so he remembers that he did not happen to be upon an ablution. So he leaves, and grabs a hand of a man and includes him. So he moves forward, and the one who moves forward does not know what the group has prayed (from the *Salāt*). He-asws said: 'He should pray *Salāt* with them. So if he were to err, the group should Glorify with him and build upon the *Salāt* which was before him'.[245]

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

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

'Abu Abdullah-asws was asked about the one who raises his head before the Imam does. Should he return and *Rukū* when the Imam is delayed in raising his head?' He-asws said: 'No'.[246]

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

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

[244] Al Kafi V 3 – The Book of Salāt CH 56 H 12
[245] Al Kafi V 3 – The Book of Salāt CH 56 H 13
[246] Al Kafi V 3 – The Book of Salāt CH 56 H 14

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

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

'I was Abu Abdullah-asws and he-asws entered the Sacred Masjid regarding Al-Asr *Salāt*. So when he-asws was besides the rows, they performed Rukū. So he-asws performed Rukū alone and Sajdah two Sajdahs, then stood and went until he joined the rows'.[247]

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

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

'I said to him-asws, 'Can the man move backwards while he is in the *Salāt*?' He-asws said: 'No'. I said, 'So can he move forward?' He-asws said: 'Yes, whatever he so desire to, towards the Qiblah'.[248]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدٍ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَأْتِي الصَّلَاةَ فَلَا يَجِدُ فِي الصَّفِّ مَقَاماً أَ يَقُومُ وَحْدَهُ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ قَالَ نَعَمْ لَا بَأْسَ أَنْ يَقُومَ بِحِذَاءِ الْإِمَامِ .

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

'I asked Abu Abdullah-asws about the man goes over for the *Salāt* but he cannot find a place in the row. Can he stand alone until he is free from his *Salāt*?' He-asws Yes. There is no problem even if he were to stand by the side (parallel) to the Imam'.[249]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنْ صَلَّى قَوْمٌ وَ بَيْنَهُمْ وَ بَيْنَ الْإِمَامِ مَا لَا يُتَخَطَّى فَلَيْسَ ذَلِكَ الْإِمَامُ لَهُمْ بِإِمَامٍ وَ أَيُّ صَفٍّ كَانَ أَهْلُهُ يُصَلُّونَ بِصَلَاةِ إِمَامٍ وَ بَيْنَهُمْ وَ بَيْنَ الصَّفِّ الَّذِي يَتَقَدَّمُهُمْ قَدْرَ مَا لَا يُتَخَطَّى فَلَيْسَ تِلْكَ لَهُمْ

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

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

فَإِنْ كَانَ بَيْنَهُمْ سُتْرَةٌ أَوْ جِدَارٌ فَلَيْسَتْ تِلْكَ لَهُمْ بِصَلَاةٍ إِلَّا مَنْ كَانَ مِنْ حِيَالِ الْبَابِ قَالَ وَ قَالَ هَذِهِ الْمَقَاصِيرُ لَمْ يَكُنْ فِي زَمَانِ أَحَدٍ مِنَ النَّاسِ وَ إِنَّمَا أَحْدَثَهَا الْجَبَّارُونَ لَيْسَتْ لِمَنْ صَلَّى خَلْفَهَا مُقْتَدِياً بِصَلَاةِ مَنْ فِيهَا صَلَاةٌ

So if there was between them a curtain or a wall, so that would not be for them with a *Salāt*, except the one who was from around the door'. And he-asws said: 'These chapels

[247] Al Kafi V 3 – The Book of Salāt CH 57 H 1
[248] Al Kafi V 3 – The Book of Salāt CH 57 H 2
[249] Al Kafi V 3 – The Book of Salāt CH 57 H 3

did not happen to be in the era of anyone from the people. But rather, the tyrants innovated them for the one who prays *Salāt* behind it, following in the *Salāt* of the one who is inside it, for a *Salāt*'.

قَالَ وَ قَالَ أَبُو جَعْفَرٍ (عليه السلام) يَنْبَغِي أَنْ يَكُونَ الصُّفُوفُ تَامَّةً مُتَوَاصِلَةً بَعْضُهَا إِلَى بَعْضٍ لَا يَكُونُ بَيْنَ صَفَّيْنِ مَا لَا يُتَخَطَّى يَكُونُ قَدْرُ ذَلِكَ مَسْقَطَ جَسَدِ الْإِنْسَانِ .

He (the narrator) said, 'And Abu Ja'far-asws said: 'It is befitting if there happen to be complete rows, linked, one with the other, there not being between any two rows what cannot be stepped (by one step). There should happen to be a measurement of that of a falling in *Sajdah* (prostrating) of a body of a person'.[250]

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ وَ الْإِمَامُ رَاكِعٌ فَظَنَنْتَ أَنَّكَ إِنْ مَشَيْتَ إِلَيْهِ يَرْفَعُ رَأْسَهُ مِنْ قَبْلِ أَنْ تُدْرِكَهُ فَكَبِّرْ وَ ارْكَعْ وَ إِذَا رَفَعَ رَأْسَهُ فَاسْجُدْ مَكَانَكَ فَإِنْ قَامَ فَالْحَقْ بِالصَّفِّ وَ إِنْ جَلَسَ فَاجْلِسْ مَكَانَكَ فَإِذَا قَامَ فَالْحَقْ بِالصَّفِّ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Whenever you enter the Masjid and the Imam is in *Rukū*, so you think that if you were to walk over to him, he would raise his head before you reach, exclaim a Takbīr and go into Rukū. And when he does raise his head, so perform Sajdah in your place. So if he were to stand, so join up with the row, and if he was seated, so sit in your place. So when he stands, then join up with the row'.[251]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا أَرَى بِالصُّفُوفِ بَيْنَ الْأَسَاطِينِ بَأْساً .

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

(It has been narrated) from Abu Abdullah-asws having said: 'I-asws do not see a problem with the rows formed between the two pillars'.[252]

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُ الْإِمَامَ وَ هُوَ قَاعِدٌ يَتَشَهَّدُ وَ لَيْسَ خَلْفَهُ إِلَّا رَجُلٌ وَاحِدٌ عَنْ يَمِينِهِ قَالَ لَا يَتَقَدَّمُ الْإِمَامَ وَ لَا يَتَأَخَّرُ الرَّجُلَ وَ لَكِنْ يَقْعُدُ الَّذِي يَدْخُلُ مَعَهُ خَلْفَ الْإِمَامِ فَإِذَا سَلَّمَ الْإِمَامُ قَامَ الرَّجُلُ فَأَتَمَّ الصَّلَاةَ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man who reaches the Imam and he is seated performing *Tashahhud*, and there is none behind him except for one man on his right. He-asws said: 'He should neither preceded the Imam nor be behind the man, but he should be seated, the one who entered with

[250] Al Kafi V 3 – The Book of Salāt CH 57 H 4
[251] Al Kafi V 3 – The Book of Salāt CH 57 H 5
[252] Al Kafi V 3 – The Book of Salāt CH 57 H 6

him, behind the Imam. So when the Imam offers *Salām* (greets), the man should stand and complete the *Salāt*'.[253]

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ رَفَعَهُ قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يُصَلِّي بِقَوْمٍ وَ هُوَ إِلَى زَاوِيَةٍ فِي بَيْتِهِ يَقْرَبُ الْحَائِطَ وَ كُلُّهُمْ عَنْ يَمِينِهِ وَ لَيْسَ عَلَى يَسَارِهِ أَحَدٌ .

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

'I saw Abu Abdullah-asws praying *Salāt* with a group (leading them), and he-asws was by a corner in his-asws house, near the wall, and all of them were on his-asws right, and there was no one on his-asws left'.[254]

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي بِقَوْمٍ وَ هُمْ فِي مَوْضِعٍ أَسْفَلَ مِنْ مَوْضِعِهِ الَّذِي يُصَلِّي فِيهِ فَقَالَ إِنْ كَانَ الْإِمَامُ عَلَى شِبْهِ الدُّكَّانِ أَوْ عَلَى مَوْضِعٍ أَرْفَعَ مِنْ مَوْضِعِهِمْ لَمْ يَجُزْ صَلَاتُهُمْ وَ إِنْ كَانَ أَرْفَعَ مِنْهُمْ بِقَدْرِ إِصْبَعٍ أَوْ أَكْثَرَ أَوْ أَقَلَّ إِذَا كَانَ الِارْتِفَاعُ بِبَطْنِ مَسِيلٍ

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

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

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

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

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

He (the narrator) said, 'And he was asked, 'Supposing if the Imam stands lower than the ones who pray behind him?' He-asws said: 'There is no problem'. And he-asws said: 'If the man was on top of his house or other than that, a shop or something else, and the Imam was upon the ground, lower than him, it is allowed for the man that he prays *Salāt* behind him, and follow him in his *Salāt*, and even if he was higher than him by something more'.[255]

[253] Al Kafi V 3 – The Book of Salāt CH 57 H 7
[254] Al Kafi V 3 – The Book of Salāt CH 57 H 8
[255] Al Kafi V 3 – The Book of Salāt CH 57 H 9

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad who said,

'Al-Husayn mentioned that he-asws ordered the one who asked him-asws about a man who prays to the side of a man, so she stand on his left, and he did not know. Then he comes to know while he was during his *Salāt* how he should be doing it, said: 'He should transfer to be on his right'.[256]

باب الصَّلَاةِ فِي الْكَعْبَةِ وَ فَوْقَهَا وَ فِي الْبِيَعِ وَ الْكَنَائِسِ وَ الْمَوَاضِعِ الَّتِي تُكْرَهُ الصَّلَاةُ فِيهَا

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّلَاةِ فِي الْبِيَعِ وَ الْكَنَائِسِ فَقَالَ رُشَّ وَ صَلِّ

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

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

قَالَ وَ سَأَلْتُهُ عَنْ بُيُوتِ الْمَجُوسِ فَقَالَ رُشَّهَا وَ صَلِّ .

He (the narrator) said, 'And I asked him-asws about the house of the Magians, so he-asws said: 'Sprinkle (water) and pray (*Salāt*)'.[257]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ فَقَالَ إِنْ تَخَوَّفْتَ الضَّيْعَةَ عَلَى مَتَاعِكَ فَاكْنُسْهُ وَ انْضِحْهُ وَ لَا بَأْسَ بِالصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ.

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

'I asked Abu Abdullah-asws about the *Salāt* in the enclosure of the camels. So he-asws said: 'If you are fearing upon your belongings, so sweep it and sprinkle it (with water); and there is no problem with the *Salāt* in the pens of the sheep'.[258]

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

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

[256] Al Kafi V 3 – The Book of Salāt CH 57 H 10
[257] Al Kafi V 3 – The Book of Salāt CH 58 H 1
[258] Al Kafi V 3 – The Book of Salāt CH 58 H 2

'Do not pray *Salāt* in stalls of the cavalry horses, and the mules and the donkeys'.[259]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَمَّنْ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْمَسْجِدِ يَنِزُّ حَائِطُ قِبْلَتِهِ مِنْ بَالُوعَةٍ يُبَالُ فِيهَا فَقَالَ إِنْ كَانَ نَزُّهُ مِنَ الْبَالُوعَةِ فَلَا تُصَلِّ فِيهِ وَ إِنْ كَانَ نَزُّهُ مِنْ غَيْرِ ذَلِكَ فَلَا بَأْسَ بِهِ .

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

(It has been narrated) from the one who asked Abu Abdullah-asws about the Masjid, a wall of its Qiblah leaks from the sewage in which it is urinated. So he-asws said: 'If it was leaking from the sewage, so do not pray *Salāt* in it, but if it was leaking from other than that, so there is no problem with it'.[260]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْغَنَمِ فَقَالَ صَلِّ فِيهَا وَ لَا تُصَلِّ فِي أَعْطَانِ الْإِبِلِ إِلَّا أَنْ تَخَافَ عَلَى مَتَاعِكَ الضَّيْعَةَ فَاكْنُسْهُ وَ رُشَّهُ بِالْمَاءِ وَ صَلِّ فِيهِ

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the *Salāt* in the pens of sheep. So he-asws said: 'You can pray *Salāt* therein, but you cannot pray *Salāt* in the enclosures of the camels, except if you were to fear upon your belongings being lost. So sweep it, and sprinkle it with the water, and you can pray *Salāt* in it'.

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

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

قَالَ وَ كُرِهَ الصَّلَاةُ فِي السَّبَخَةِ إِلَّا أَنْ يَكُونَ مَكَاناً لَيِّناً تَقَعُ عَلَيْهِ الْجَبْهَةُ مُسْتَوِيَةً

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

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

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

قَالَ وَ رَأَيْتُهُ فِي الْمَنَازِلِ الَّتِي فِي طَرِيقِ مَكَّةَ يَرُشُّ أَحْيَاناً مَوْضِعَ جَبْهَتِهِ ثُمَّ يَسْجُدُ عَلَيْهِ رَطْباً كَمَا هُوَ وَ رُبَّمَا لَمْ يَرُشَّ الَّذِي يَرَى أَنَّهُ طَيِّبٌ

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

[259] Al Kafi V 3 – The Book of Salāt CH 58 H 3
[260] Al Kafi V 3 – The Book of Salāt CH 58 H 4

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

He (the narrator) said, 'And I asked him-asws about the man who fights the water (sails in the sea), and the *Salāt* (time) comes up. So he-asws said: 'If he was in a battle, so the gestures would suffice him; and if he was a trader, so let him stand and not enter it (the sea) until he has prayed *Salāt*'.[261]

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

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

(It has been narrated) from Abu Abdullah-asws having said: 'Do not pray *Salāt* in a house in which is a Magian, and there is no problem if you were to pray *Salāt* and therein is a Jew or a Christian'.[262]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنَّا كُنَّا فِي الْبَيْدَاءِ فِي آخِرِ اللَّيْلِ فَتَوَضَّأْتُ وَ اسْتَكْتُ وَ أَنَا أَهُمُّ بِالصَّلَاةِ ثُمَّ كَأَنَّهُ دَخَلَ قَلْبِي شَيْءٌ فَهَلْ يُصَلَّى فِي الْبَيْدَاءِ فِي الْمَحْمِلِ فَقَالَ لَا تُصَلِّ فِي الْبَيْدَاءِ قُلْتُ وَ أَيْنَ حَدُّ الْبَيْدَاءِ فَقَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا بَلَغَ ذَاتَ الْجَيْشِ جَدَّ فِي السَّيْرِ ثُمَّ لَا يُصَلِّي حَتَّى يَأْتِيَ مُعَرَّسَ النَّبِيِّ (صلى الله عليه وآله) قُلْتُ وَ أَيْنَ ذَاتُ الْجَيْشِ فَقَالَ دُونَ الْحَفِيرَةِ بِثَلَاثَةِ أَمْيَالٍ .

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

'I said to Abu Al-Hassan-asws, 'We were in Al-Bayda'a at the end of the night. So I performed ablution and brushed my teeth, and I worried about the *Salāt*. Then it was as if something entered into my heart. So can one pray *Salāt* in Al-Bayda'a in the carriage?' So he-asws said: 'You cannot pray *Salāt* in Al-Bayda'a'. I said, 'And where is the boundary of Al-Bayda'a?' So he-asws said: 'It was so that whenever Abu Ja'far-asws reached Zaat Al-Jaysh, would travel faster. Then he-asws would not pray *Salāt* until he came over to *Muarras* of the Prophet-saww'. I said, 'And where is Zaat Al-Jaysh?' So he-asws said: 'Besides Al-Hafira, by three miles'.[263]

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ قَالَ قَالَ الرِّضَا (عليه السلام) كُلُّ طَرِيقٍ يُوطَأُ وَ يُتَطَرَّقُ كَانَتْ فِيهِ جَادَّةٌ أَوْ لَمْ تَكُنْ لَا يَنْبَغِي الصَّلَاةُ فِيهِ قُلْتُ فَأَيْنَ أُصَلِّي قَالَ يَمْنَةً وَ يَسْرَةً .

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

'Al-Reza-asws said: 'Every road trodden upon (frequently used), and a pathway, whether there was an avenue in it or there does not happen to be, it is not befitting for the *Salāt* to be performed in it'. I said, 'So where can I pray *Salāt*'?' He-asws said: 'On the right and the left'.[264]

[261] Al Kafi V 3 – The Book of Salāt CH 58 H 5
[262] Al Kafi V 3 – The Book of Salāt CH 58 H 6
[263] Al Kafi V 3 – The Book of Salāt CH 58 H 7
[264] Al Kafi V 3 – The Book of Salāt CH 58 H 8

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَبِي الْحَسَنِ الْأَخِيرِ (عليه السلام) قَالَ قُلْتُ لَهُ تَحْضُرُ الصَّلَاةُ وَ الرَّجُلُ بِالْبَيْدَاءِ فَقَالَ يَتَنَحَّى عَنِ الْجَوَادِّ يَمْنَةً وَ يَسْرَةً وَ يُصَلِّي .

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

(It has been narrated) from Abu Al-Hassan-asws the last-asws (10th Imam-asws), said, I said to him-asws, 'The *Salāt* presents itself and the man is in Al-Bayda''. So he-asws said: 'He should isolate from the avenue, to the left and right, and he can pray *Salāt*'.[265]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ الصَّلَاةُ تُكْرَهُ فِي ثَلَاثَةِ مَوَاطِنَ مِنَ الطَّرِيقِ الْبَيْدَاءِ وَ هِيَ ذَاتُ الْجَيْشِ وَ ذَاتِ الصَّلَاصِلِ وَ ضَجْنَانَ

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

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

قَالَ وَ قَالَ لَا بَأْسَ أَنْ يُصَلَّى بَيْنَ الظَّوَاهِرِ وَ هِيَ الْجَوَادُّ جَوَادُّ الطَّرِيقِ وَ يُكْرَهُ أَنْ يُصَلَّى فِي الْجَوَادِّ .

He (the narrator) said, 'And he-asws said: 'And there is no problem if one were to pray *Salāt* between the back roads, and it is the avenue, an avenue of the road; and it is disliked for one to pray *Salāt* in the avenue'.[266]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يُصَلَّى فِي وَادِي الشُّقْرَةِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Do not pray *Salāt* in the valley of Al-Shaqrat'.[267]

عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ عَشَرَةُ مَوَاضِعَ لَا يُصَلَّى فِيهَا الطِّينُ وَ الْمَاءُ وَ الْحَمَّامُ وَ الْقُبُورُ وَ مَسَانُّ الطَّرِيقِ وَ قُرَى النَّمْلِ وَ مَعَاطِنُ الْإِبِلِ وَ مَجْرَى الْمَاءِ وَ السَّبَخُ وَ الثَّلْجُ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'Ten places one cannot pray therein – The clay, and the water, and the bathroom (bathhouse), and the graves, and the main road, and the anthill, and enclosure of the camels, and flowing of the water, and the marshland, and the snow'.[268]

[265] Al Kafi V 3 – The Book of Salāt CH 58 H 9
[266] Al Kafi V 3 – The Book of Salāt CH 58 H 10
[267] Al Kafi V 3 – The Book of Salāt CH 58 H 11
[268] Al Kafi V 3 – The Book of Salāt CH 58 H 12

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنْ حَدِّ الطِّينِ الَّذِي لَا يُسْجَدُ فِيهِ مَا هُوَ قَالَ إِذَا غَرِقَ الْجَبْهَةُ وَ لَمْ تَثْبُتْ عَلَى الْأَرْضِ

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

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

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

And (I asked him-asws) about the man who prays between the graves. He-asws said: 'That is not allowed, unless he makes ten cubits to be in between him and the graves when he prays *Salāt*, in front of him, and ten cubits to be behind him, and ten cubits from his right and ten cubits from his left. Then he can pray *Salāt* if he so desires to'.[269]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ الصَّرْمِيِّ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) قُلْتُ إِنِّي أَخْرُجُ فِي هَذَا الْوَجْهِ وَ رُبَّمَا لَمْ يَكُنْ مَوْضِعٌ أُصَلِّي فِيهِ مِنَ الثَّلْجِ فَقَالَ إِنْ أَمْكَنَكَ أَنْ لَا تَسْجُدَ عَلَى الثَّلْجِ فَلَا تَسْجُدْ وَ إِنْ لَمْ يُمْكِنْكَ فَسَوِّهِ وَ اسْجُدْ عَلَيْهِ .

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

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

وَ فِي حَدِيثٍ آخَرَ اسْجُدْ عَلَى ثَوْبِكَ .

And in another Hadeeth, '(He-asws said): 'Perform Sajdah upon your clothes'.[270]

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي الرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ مُصْحَفٌ مَفْتُوحٌ فِي قِبْلَتِهِ قَالَ لَا قُلْتُ فَإِنْ كَانَ فِي غِلَافٍ قَالَ نَعَمْ

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

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

وَ قَالَ لَا يُصَلِّي الرَّجُلُ وَ فِي قِبْلَتِهِ نَارٌ أَوْ حَدِيدٌ

[269] Al Kafi V 3 – The Book of Salāt CH 58 H 13
[270] Al Kafi V 3 – The Book of Salāt CH 58 H 14

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

وَ عَنِ الرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ قِنْدِيلٌ مُعَلَّقٌ وَ فِيهِ نَارٌ إِلَّا أَنَّهُ بِحِيَالِهِ قَالَ إِذَا ارْتَفَعَ كَانَ شَرّاً لَا يُصَلِّي بِحِيَالِهِ .

And about the man who prays, and in front of him is a hanging lantern and in it is fire, except that it is towards him. He-asws said: 'When it is high, it would be evil. One should not pray towards it'.[271]

مُحَمَّدٌ عَنِ الْعَمْرَكِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَ السِّرَاجُ مَوْضُوعٌ بَيْنَ يَدَيْهِ فِي الْقِبْلَةِ فَقَالَ لَا يَصْلُحُ لَهُ أَنْ يَسْتَقْبِلَ النَّارَ

Muhammad, from Al Amraky,

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

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

And it is reported as well that: 'There is no problem with it because the One-azwj Who he is praying *Salāt* to is closer to him than that'.[272]

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَقُومُ فِي الصَّلَاةِ فَأَرَى قُدَّامِي فِي الْقِبْلَةِ الْعَذِرَةَ فَقَالَ تَنَحَّ عَنْهَا مَا اسْتَطَعْتَ وَ لَا تُصَلِّ عَلَى الْجَوَادِّ .

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

'I said to Abu Abdullah-asws, 'I am standing in the *Salāt*, so I see the faeces in front of me towards the Qiblah. So he-asws said: 'Isolate from it whatever you can, and do not pray *Salāt* upon the centre of the road'.[273]

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

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

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

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

[271] Al Kafi V 3 – The Book of Salāt CH 58 H 15
[272] Al Kafi V 3 – The Book of Salāt CH 58 H 16
[273] Al Kafi V 3 – The Book of Salāt CH 58 H 17

And it is reported in another Hadeeth, '(He-asws said): 'You should pray in four sides of it when you are desperate to that'.[274]

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

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

'I said to Abu Abdullah-asws, 'Can the man pray *Salāt* upon (Mount) Abu Qubays facing the Qiblah?' So he-asws said: 'No'.[275]

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

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

'I asked one of the two (5th or 6th Imam-asws) about the resemblances (statues etc.) in the house. So he-asws said: 'There is no problem if there are on your right and on your left, and behind you, or beneath your feet; but if they were in (the direction) of the Qiblah, so cast a piece of cloth upon it'.[276]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ عَنِ الرِّضَا (عليه السلام) فِي الَّذِي تُدْرِكُهُ الصَّلَاةُ وَ هُوَ فَوْقَ الْكَعْبَةِ قَالَ إِنْ قَامَ لَمْ يَكُنْ لَهُ قِبْلَةٌ وَ لَكِنَّهُ يَسْتَلْقِي عَلَى قَفَاهُ وَ يَفْتَحُ عَيْنَيْهِ إِلَى السَّمَاءِ وَ يَعْقِدُ بِقَلْبِهِ الْقِبْلَةَ الَّتِي فِي السَّمَاءِ الْبَيْتَ الْمَعْمُورَ وَ يَقْرَأُ فَإِذَا أَرَادَ أَنْ يَرْكَعَ غَمَّضَ عَيْنَيْهِ فَإِذَا أَرَادَ أَنْ يَرْفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَتَحَ عَيْنَيْهِ وَ السُّجُودُ عَلَى نَحْوِ ذَلِكَ .

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

(It has been narrated) from Al-Reza-asws regarding the one who comes across a *Salāt* (timing) while he is on top of the Kabah. He-asws said: 'If he is standing, there would not happen to be a Qiblah for him. But, he lies down upon the scruff of his neck (back) and opens his eyes towards the sky, and he should hold the Qiblah by his heart, that which is in the sky, *Bayt Al-Mamour* (The Frequented House), and he should recite. So when he intends to perform *Rukū*, he should shut his eyes, and when he intends to raise his head from the *Rukū*, he should open his eyes. And the Sajdah would (also) be upon that'.[277]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي التِّمْثَالِ يَكُونُ فِي الْبِسَاطِ فَتَقَعُ عَيْنُكَ عَلَيْهِ وَ أَنْتَ تُصَلِّي قَالَ إِنْ كَانَ بِعَيْنٍ وَاحِدَةٍ فَلَا بَأْسَ وَ إِنْ كَانَ لَهُ عَيْنَانِ فَلَا .

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

(It has been narrated) from Abu Abdullah-asws, regarding the resemblances which happen to be in the carpet and your eye tends to fall upon it while you are praying

[274] Al Kafi V 3 – The Book of Salāt CH 58 H 18
[275] Al Kafi V 3 – The Book of Salāt CH 58 H 19
[276] Al Kafi V 3 – The Book of Salāt CH 58 H 20
[277] Al Kafi V 3 – The Book of Salāt CH 58 H 21

Salāt, said: 'If there was one eye for it, so there is no problem, and if there were two eyes for it, so no'.[278]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ حَدِيدٍ قَالَا قُلْنَا لِأَبِي عَبْدِ اللَّهِ (عليه السلام) السَّطْحُ يُصِيبُهُ الْبَوْلُ أَوْ يُبَالُ عَلَيْهِ أَ يُصَلَّى فِي ذَلِكَ الْمَكَانِ فَقَالَ إِنْ كَانَ تُصِيبُهُ الشَّمْسُ وَ الرِّيحُ وَ كَانَ جَافّاً فَلَا بَأْسَ بِهِ إِلَّا أَنْ يَكُونَ يُتَّخَذُ مَبَالًا .

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

'We both said to Abu Abdullah-asws, 'The roof hit by the urine, or it urinated upon, can one pray *Salāt* in that place?' So he-asws said: 'If it has been hit by the sun and the wind and was dried up, so there is no problem with it, unless it happens to be taken as a urinating place'.[279]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يُصَلَّى فِي بَيْتٍ فِيهِ خَمْرٌ أَوْ مُسْكِرٌ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'One cannot pray *Salāt* in a house wherein is wine or intoxicants'.[280]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَامِرِ بْنِ نُعَيْمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ هَذِهِ الْمَنَازِلِ الَّتِي يَنْزِلُهَا النَّاسُ فِيهَا أَبْوَالُ الدَّوَابِّ وَ السِّرْجِينُ وَ يَدْخُلُهَا الْيَهُودُ وَ النَّصَارَى كَيْفَ يُصَلَّى فِيهَا قَالَ صَلِّ عَلَى ثَوْبِكَ .

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

'I asked Abu Abdullah-asws about these house which the people lodge in, where is the urines of the animals, and the compost, and the Jews and the Christians tend to enter it. How can on pray *Salāt* in it?' He-asws said: 'Pray *Salāt* upon your clothes'.[281]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قَالَ جَبْرَئِيلُ (عليه السلام) يَا رَسُولَ اللَّهِ إِنَّا لَا نَدْخُلُ بَيْتاً فِيهِ صُورَةُ إِنْسَانٍ وَ لَا بَيْتاً يُبَالُ فِيهِ وَ لَا بَيْتاً فِيهِ كَلْبٌ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Jibraeel-as said: 'O Rasool-Allah-saww! We (Angels) do not enter a house wherein is a picture of a human being, nor a house (room) wherein it is urinated in, nor a house wherein is a dog'.[282]

[278] Al Kafi V 3 – The Book of Salāt CH 58 H 22
[279] Al Kafi V 3 – The Book of Salāt CH 58 H 23
[280] Al Kafi V 3 – The Book of Salāt CH 58 H 24
[281] Al Kafi V 3 – The Book of Salāt CH 58 H 25
[282] Al Kafi V 3 – The Book of Salāt CH 58 H 26

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِنَّ جَبْرَئِيلَ (عليه السلام) أَتَانِي فَقَالَ إِنَّا مَعْشَرَ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَ لَا تِمْثَالُ جَسَدٍ وَ لَا إِنَاءٌ يُبَالُ فِيهِ .

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

(It has been narrated) from Abu Abdullah[-asws] having said: 'Rasool-Allah[-saww] said: 'Jibraeel[-as] came unto me[-saww] and he[-as] said: 'Us, the group of Angels do not enter a house wherein is a dog, nor resemblances (statues) of a body, nor a utensil urinated in'.[283]

بَابُ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ وَ الْمَرْأَةِ فِي كَمْ تُصَلِّي وَ صَلَاةِ الْعُرَاةِ وَ التَّوَشُّحِ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ أَوْ فِي قَبَاءٍ طَاقٍ أَوْ فِي قَبَاءٍ مَحْشُوٍّ وَ لَيْسَ عَلَيْهِ إِزَارٌ فَقَالَ إِذَا كَانَ عَلَيْهِ قَمِيصٌ سَفِيقٌ أَوْ قَبَاءٌ لَيْسَ بِطَوِيلِ الْفَرَجِ فَلَا بَأْسَ بِهِ وَ الثَّوْبُ الْوَاحِدُ يُتَوَشَّحُ بِهِ وَ سَرَاوِيلُ كُلُّ ذَلِكَ لَا بَأْسَ بِهِ

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

(It has been narrated) from one of the two (5th or 6th Imam[-asws]), said, 'I asked him[-asws] about the man who prays in one shirt, or in a woollen gown, or in a quilted gown, and there is no underwear (loin cloth) upon him. So he[-asws] said 'If there was a woven shirt upon him, or a gown not with a long opening, so there is no problem with it; and the one cloth worn loosely with, and a trouser, all of that there is no problem with it'.

وَ قَالَ إِذَا لَبِسَ السَّرَاوِيلَ فَلْيَجْعَلْ عَلَى عَاتِقِهِ شَيْئاً وَ لَوْ حَبْلًا .

And he[-asws] said: 'When there is no trouser, so let him make something to be upon his waist, and even though it be a rope'.[284]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ رَأَيْتُ أَبَا جَعْفَرٍ (عليه السلام) صَلَّى فِي إِزَارٍ وَاحِدٍ لَيْسَ بِوَاسِعٍ قَدْ عَقَدَهُ عَلَى عُنُقِهِ فَقُلْتُ لَهُ مَا تَرَى لِلرَّجُلِ يُصَلِّي فِي قَمِيصٍ وَاحِدٍ فَقَالَ إِذَا كَانَ كَثِيفاً فَلَا بَأْسَ بِهِ وَ الْمَرْأَةُ تُصَلِّي فِي الدِّرْعِ وَ الْمِقْنَعَةِ إِذَا كَانَ الدِّرْعُ كَثِيفاً يَعْنِي إِذَا كَانَ سَتِيراً قُلْتُ رَحِمَكَ اللَّهُ الْأَمَةُ تُغَطِّي رَأْسَهَا إِذَا صَلَّتْ فَقَالَ لَيْسَ عَلَى الْأَمَةِ قِنَاعٌ .

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

'I saw Abu Ja'far[-asws] praying *Salāt* in one loin cloth, not very long, having been tied upon his[-asws] neck. So I said to him[-asws], 'What is your[-asws] view of the man who prays *Salāt* in one shirt?' So he[-asws] said: 'When it was thick, so there is no problem with it;

[283] Al Kafi V 3 – The Book of Salāt CH 58 H 27
[284] Al Kafi V 3 – The Book of Salāt CH 59 H 1

and the woman can pray *Salāt* in the loose outer garment and the scarf when the outer garment was thick, meaning when it was veiling'. I said, 'May Allah-azwj have Mercy on you-asws! Should the slave girl cover her head when she prays *Salāt*?' So he-asws said: 'A scarf is not upon the slave girl (to wear)'.[285]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ أَمَّ قَوْماً فِي قَمِيصٍ لَيْسَ عَلَيْهِ رِدَاءٌ فَقَالَ لَا يَنْبَغِي إِلَّا أَنْ يَكُونَ عَلَيْهِ رِدَاءٌ أَوْ عِمَامَةٌ يَرْتَدِي بِهَا .

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

'I asked Abu Abdullah-asws about a man who leads a group (in *Salāt*), being in one shirt, not having a robe upon him. So he-asws said: 'It is not befitting unless there happens to be a cloak upon him, or a turban, wearing with these'.[286]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) أَنَّهُ قَالَ إِيَّاكَ وَ الْتِحَافَ الصَّمَّاءِ قُلْتُ وَ مَا الْتِحَافُ الصَّمَّاءِ قَالَ أَنْ تُدْخِلَ الثَّوْبَ مِنْ تَحْتِ جَنَاحِكَ فَتَجْعَلَهُ عَلَى مَنْكِبٍ وَاحِدٍ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'Beware of the Al-Tihaf Al-Sammaie'. I said, 'And what is 'Al-Tihaf Al-Sammaie'?' He-asws said: 'Inserting the cloth from beneath your shoulder and making it to be upon one shoulder'.[287]

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ يُصَلِّي فِي سَرَاوِيلَ لَيْسَ مَعَهُ غَيْرُهُ قَالَ يَجْعَلُ التِّكَّةَ عَلَى عَاتِقِهِ .

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah-asws regarding a man who prays in a trouser, not having anything else with him. He-asws said: 'He should make the (cloth) waistband to upon his neck'.[288]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ قَالَ سَأَلَ مُرَازِمٌ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا مَعَهُ حَاضِرٌ عَنِ الرَّجُلِ الْحَاضِرِ يُصَلِّي فِي إِزَارٍ مُرْتَدِياً بِهِ قَالَ يَجْعَلُ عَلَى رَقَبَتِهِ مِنْدِيلًا أَوْ عِمَامَةً يَتَرَدَّى بِهِ .

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

'Murazim asked Abu Abdullah-asws and I was present with him, about the man present praying in a trouser, dressed with it. He-asws said: 'He should make a towel to be upon his neck, or a turban, wearing with it'.[289]

[285] Al Kafi V 3 – The Book of Salāt CH 59 H 2
[286] Al Kafi V 3 – The Book of Salāt CH 59 H 3
[287] Al Kafi V 3 – The Book of Salāt CH 59 H 4
[288] Al Kafi V 3 – The Book of Salāt CH 59 H 5
[289] Al Kafi V 3 – The Book of Salāt CH 59 H 6

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

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

(It has been narrated) from Abu Abdullah-asws having said: 'It is not befitting that you wear a loin cloth loosely above the shirt, and you are praying *Salāt*, nor wear the trouser on top of the shirt when you are praying *Salāt*, for it is from the adornments of the pre-Islamic period'.[290]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ زِيَادِ بْنِ سُوقَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا بَأْسَ أَنْ يُصَلِّيَ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ وَ إِزَارُهُ مُحَلَّلَةٌ إِنَّ دِينَ مُحَمَّدٍ (صلى الله عليه وآله) حَنِيفٌ .

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

(It has been narrated) from Abu Ja'far-asws having said: 'There is no problem if one of you were to pray *Salāt* in the one cloth and his loin cloth is loose. The Religion of Muhammad-saww is faultless'.[291]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ رِفَاعَةَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُتَّزِراً بِهِ قَالَ لَا بَأْسَ بِهِ إِذَا رَفَعَهُ إِلَى الثُّنْدُوَتَيْنِ .

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

'Abu Abdullah-asws narrated to me about the man who prays in one cloth, using it as a loin cloth with it. He-asws said: 'There is no problem with it when he raises it up to his chest'.[292]

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُصَلِّي فَيُدْخِلُ يَدَيْهِ تَحْتَ ثَوْبِهِ قَالَ إِذَا كَانَ عَلَيْهِ ثَوْبٌ آخَرُ إِزَارٌ أَوْ سَرَاوِيلُ فَلَا بَأْسَ وَ إِنْ لَمْ يَكُنْ فَلَا يَجُوزُ لَهُ ذَلِكَ وَ إِنْ أَدْخَلَ يَداً وَاحِدَةً وَ لَمْ يُدْخِلِ الْأُخْرَى فَلَا بَأْسَ .

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

(It has been narrated) from Abu Abdullah-asws regarding the man who prays and he inserts his hand beneath his clothes. He-asws said: 'When there was another cloth upon him, either a loin cloth or a trouser, so there is no problem with it, and even if there did not happen to be so, that is not allowed for him; and if he were to insert one hand and does not insert the other, so there is no problem'.[293]

[290] Al Kafi V 3 – The Book of Salāt CH 59 H 7
[291] Al Kafi V 3 – The Book of Salāt CH 59 H 8
[292] Al Kafi V 3 – The Book of Salāt CH 59 H 9
[293] Al Kafi V 3 – The Book of Salāt CH 59 H 10

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) تُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ إِزَارٍ وَ دِرْعٍ وَ خِمَارٍ وَ لَا يَضُرُّهَا بِأَنْ تُقَنِّعَ بِالْخِمَارِ فَإِنْ لَمْ تَجِدْ فَثَوْبَيْنِ تَتَّزِرُ بِأَحَدِهِمَا وَ تُقَنِّعُ بِالْآخَرِ

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

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

قُلْتُ فَإِنْ كَانَ دِرْعٌ وَ مِلْحَفَةٌ لَيْسَ عَلَيْهَا مِقْنَعَةٌ فَقَالَ لَا بَأْسَ إِذَا تَقَنَّعَتْ بِالْمِلْحَفَةِ فَإِنْ لَمْ تَكْفِهَا فَلْتَلْبَسْهَا طُولًا .

I said, 'Supposing there was a gown and a bedsheet, not having a scarf upon her'. So he-asws said: 'There is no problem when she veils with the bedsheet. But if it does not suffice her, so let her wear it lengthwise'.[294]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا بَأْسَ بِأَنْ يُصَلِّيَ الرَّجُلُ وَ ثَوْبُهُ عَلَى ظَهْرِهِ وَ مَنْكِبَيْهِ فَيُسْبِلُهُ إِلَى الْأَرْضِ وَ لَا يَلْتَحِفُ بِهِ وَ أُخْبِرَ بِهِ مَنْ رَآهُ يَفْعَلُ ذَلِكَ .

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

(It has been narrated) from Abu Abdullah-asws having said 'There is no problem with it if the man was to pray and his cloth was upon his back, and his shoulders, so it hangs down to the ground; and he should not wrap with it, and I-asws have been informed by the one who reported it, that is being done'.[295]

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَمِلُ فِي صَلَاةٍ بِثَوْبٍ وَاحِدٍ قَالَ لَا يَشْتَمِلُ بِثَوْبٍ وَاحِدٍ فَأَمَّا أَنْ يَتَوَشَّحَ فَيُغَطِّيَ مَنْكِبَيْهِ فَلَا بَأْسَ .

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

'I asked him-asws about the man who wraps in one cloth during a *Salāt*. He-asws said: 'He should not with one cloth. But, as for him wrapping, so if he covers his shoulders, then there is no problem'.[296]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَصْلُحُ لِلْمَرْأَةِ الْمُسْلِمَةِ أَنْ تَلْبَسَ مِنَ الْخُمُرِ وَ الدُّرُوعِ مَا لَا يُوَارِي شَيْئاً .

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

(It has been narrated) from Abu Abdullah-asws having said: 'It is not correct for the Muslim woman that she wears from the scarf and the gown what would not go round anything'.[297]

[294] Al Kafi V 3 – The Book of Salāt CH 59 H 11
[295] Al Kafi V 3 – The Book of Salāt CH 59 H 12
[296] Al Kafi V 3 – The Book of Salāt CH 59 H 13
[297] Al Kafi V 3 – The Book of Salāt CH 59 H 14

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي فَلَاةٍ مِنَ الْأَرْضِ لَيْسَ عَلَيْهِ إِلَّا ثَوْبٌ وَاحِدٌ وَ أَجْنَبَ فِيهِ وَ لَيْسَ عِنْدَهُ مَاءٌ كَيْفَ يَصْنَعُ قَالَ يَتَيَمَّمُ وَ يُصَلِّي عُرْيَاناً قَاعِداً يُومِئُ إِيمَاء.

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

'I asked him-asws about a man who happens to be in a wilderness of the earth, there not being upon him except for one cloth and he ends up with a sexual impurity in it, and there is no water with him. How should he deal with it?' He-asws said: 'He should perform *Tayammum* and he should pray *Salāt* naked, seated, indicating with gestures'.[298]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) رَجُلٌ خَرَجَ مِنْ سَفِينَةٍ عُرْيَاناً أَوْ سُلِبَ ثِيَابُهُ وَ لَمْ يَجِدْ شَيْئاً يُصَلِّي فِيهِ فَقَالَ يُصَلِّي إِيمَاءً فَإِنْ كَانَتِ امْرَأَةً جَعَلَتْ يَدَهَا عَلَى فَرْجِهَا وَ إِنْ كَانَ رَجُلًا وَضَعَ يَدَهُ عَلَى سَوْأَتِهِ ثُمَّ يَجْلِسَانِ فَيُومِئَانِ إِيمَاءً وَ لَا يَسْجُدَانِ وَ لَا يَرْكَعَانِ فَيَبْدُو مَا خَلْفَهُمَا تَكُونُ صَلَاتُهُمَا إِيمَاءً بِرُءُوسِهِمَا

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

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

قَالَ وَ إِنْ كَانَا فِي مَاءٍ أَوْ بَحْرٍ لُجِّيٍّ لَمْ يَسْجُدَا عَلَيْهِ وَ مَوْضُوعٌ عَنْهُمَا التَّوَجُّهُ فِيهِ يُومِئَانِ فِي ذَلِكَ إِيمَاءً رَفْعُهُمَا تَوَجُّهٌ وَ وَضْعُهُمَا .

He-asws said: 'And if they were both in water, or sea waves, they would not perform Sajdah upon it, and the direction (facing Qiblah) would be dropped from them in it. They would be indicating in that with gestures, the direction (Qiblah) having been Raised from them and their ablutions'.[299]

باب اللِّبَاسِ الَّذِي تُكْرَهُ الصَّلَاةُ فِيهِ وَ مَا لَا تُكْرَهُ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلَ زُرَارَةُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّلَاةِ فِي الثَّعَالِبِ وَ الْفَنَكِ وَ السِّنْجَابِ وَ غَيْرِهِ مِنَ الْوَبَرِ فَأَخْرَجَ كِتَاباً زَعَمَ أَنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ (صلى الله عليه وآله) أَنَّ الصَّلَاةَ فِي وَبَرِ كُلِّ شَيْءٍ حَرَامٍ أَكْلُهُ فَالصَّلَاةُ فِي وَبَرِهِ وَ شَعْرِهِ وَ جِلْدِهِ وَ بَوْلِهِ وَ رَوْثِهِ وَ أَلْبَانِهِ وَ كُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ لَا تُقْبَلُ تِلْكَ الصَّلَاةُ حَتَّى تُصَلِّيَ فِي غَيْرِهِ مِمَّا أَحَلَّ اللَّهُ أَكْلَهُ

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

'Zurara asked Abu Abdullah-asws about the *Salāt* in the fur of the fox, and the sheep, and the squirrel, and others. So he-asws took out a letter, saying that it was a dictation of Rasool-Allah-saww that the *Salāt* (is prohibited) in the fur of everything the eating of

[298] Al Kafi V 3 – The Book of Salāt CH 59 H 15
[299] Al Kafi V 3 – The Book of Salāt CH 59 H 16

which is Prohibited - so the *Salāt* in its fur, and its hair, and its skin, and its urine, and its dung, and its milk; and everything from it is a spoiler - that *Salāt* is not Acceptable until you pray in something else from what Allah-azwj has Permitted its consumption'.

ثُمَّ قَالَ يَا زُرَارَةُ هَذَا عَنْ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَاحْفَظْ ذَلِكَ يَا زُرَارَةُ فَإِنْ كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ فَالصَّلَاةُ فِي وَبَرِهِ وَ بَوْلِهِ وَ شَعْرِهِ وَ رَوْثِهِ وَ أَلْبَانِهِ وَ كُلِّ شَيْءٍ مِنْهُ جَائِزَةٌ إِذَا عَلِمْتَ أَنَّهُ ذَكِيٌّ قَدْ ذَكَّاهُ الذَّبْحُ فَإِنْ كَانَ غَيْرَ ذَلِكَ مِمَّا قَدْ نُهِيتَ عَنْ أَكْلِهِ وَ حَرُمَ عَلَيْكَ أَكْلُهُ فَالصَّلَاةُ فِي كُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ ذَكَّاهُ الذَّبْحُ أَوْ لَمْ يُذَكِّهِ .

Then he-asws said: 'O Zurara! This is from Rasool-Allah-saww, therefore memorise that. O Zurara! So if it was from what its flesh can be eaten, so the *Salāt* in its fur, and its urine, and its hair, and its dung, and its milk, and everything from it, is allowed, when you know that it is pure, the slaughter having purified it. So if it was other than that from what Allah-azwj has Forbidden from eating it, and eating it is Prohibited upon you, so the *Salāt* in everything from it, is a spoiler, whether its slaughter has purified it or not purified it'.[300]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ عَيْثَمِ بْنِ أَسْلَمَ النَّجَاشِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّلَاةِ فِي الْفِرَاءِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) رَجُلًا صَرِداً لَا تُدْفِئُهُ فِرَاءُ الْحِجَازِ لِأَنَّ دِبَاغَتَهَا بِالْقَرَظِ فَكَانَ يَبْعَثُ إِلَى الْعِرَاقِ فَيُؤْتَى مِمَّا قِبَلَهُمْ بِالْفَرْوِ فَيَلْبَسُهُ فَإِذَا حَضَرَتِ الصَّلَاةُ أَلْقَاهُ وَ أَلْقَى الْقَمِيصَ الَّذِي تَحْتَهُ الَّذِي يَلِيهِ فَكَانَ يُسْأَلُ عَنْ ذَلِكَ فَقَالَ إِنَّ أَهْلَ الْعِرَاقِ يَسْتَحِلُّونَ لِبَاسَ الْجُلُودِ الْمَيْتَةِ وَ يَزْعُمُونَ أَنَّ دِبَاغَهُ ذَكَاتُهُ .

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

'I asked Abu Abdullah-asws about the *Salāt* in the furs. He-asws said: 'It was so that Ali-asws Bin Al-Husayn-asws was sensitive to cold. The furs of Al-Hijaz were not sufficiently (warm) for him-asws because its tanning was it with tree sap. So he-asws used to send someone to Al-Iraq, and he would come with it from what was accepted to him-asws with the furs, and he-asws would wear it. So when the (time for) *Salāt* came up, he-asws would remove it and remove the shirt which was underneath it. So he-asws was asked about that, and he-asws said: 'The people of Al-Iraq are considering as Permissible, wearing the skins of the dead (animals), and they are claiming that tanning it, purifies it'.[301]

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ وَ أَبَا الْحَسَنِ (عليه السلام) عَنْ لِبَاسِ الْفِرَاءِ وَ الصَّلَاةِ فِيهَا فَقَالَ لَا تُصَلِّ فِيهَا إِلَّا فِيمَا كَانَ مِنْهُ ذَكِيّاً

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

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

قَالَ قُلْتُ أَ وَ لَيْسَ الذَّكِيُّ مِمَّا ذُكِّيَ بِالْحَدِيدِ فَقَالَ بَلَى إِذَا كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ قُلْتُ وَ مَا يُؤْكَلُ لَحْمُهُ مِنْ غَيْرِ الْغَنَمِ قَالَ لَا بَأْسَ بِالسِّنْجَابِ فَإِنَّهُ دَابَّةٌ لَا تَأْكُلُ اللَّحْمَ وَ لَيْسَ هُوَ مِمَّا نَهَى عَنْهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذْ نَهَى عَنْ كُلِّ ذِي نَابٍ وَ مِخْلَبٍ .

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301 Al Kafi V 3 – The Book of Salāt CH 60 H 2

He (the narrator) said, 'I asked, 'Is it not so that the purified is from what is purified by the iron?' So he-asws said: 'Yes. When it was from the flesh what can be eaten'. I said, 'And the flesh what (others) can be eaten, apart from the sheep?' He-asws said: 'There is no problem with the squirrel, as it is an animal that does not eat flesh, and it is not of that which Rasool-Allah-saww prohibited; he-saww forbade eating everything with a fang (dogtooth) and a claw'.[302]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تُكْرَهُ الصَّلَاةُ فِي الْفِرَاءِ إِلَّا مَا صُنِعَ فِي أَرْضِ الْحِجَازِ أَوْ مِمَّا عُلِمَتْ مِنْهُ ذَكَاةٌ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The *Salāt* is disliked in the furs except for what is made in the land of Al-Hijaz, or from that which you know it has been purified (slaughtered)'.[303]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أَدْخُلُ سُوقَ الْمُسْلِمِينَ أَعْنِي هَذَا الْخَلْقَ الَّذِينَ يَدَّعُونَ الْإِسْلَامَ فَأَشْتَرِي مِنْهُمُ الْفِرَاءَ لِلتِّجَارَةِ فَأَقُولُ لِصَاحِبِهَا أَ لَيْسَ هِيَ ذَكِيَّةٌ فَيَقُولُ بَلَى فَهَلْ يَصْلُحُ لِي أَنْ أَبِيعَهَا عَلَى أَنَّهَا ذَكِيَّةٌ فَقَالَ لَا وَ لَكِنْ لَا بَأْسَ أَنْ تَبِيعَهَا وَ تَقُولَ قَدْ شَرَطَ لِيَ الَّذِي اشْتَرَيْتُهَا مِنْهُ أَنَّهَا ذَكِيَّةٌ

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

'I said to Abu Abdullah-asws, 'I enter the market of the Muslims, I mean these people who are claiming Al-Islam. So I buy the furs from them for the trading, and I am saying to its owner, 'Is this not purified (slaughtered)?' So he is saying, 'Yes'. So is it correct for me that I sell it upon (the stipulation) that it is purified (slaughtered)?' So he-asws said: 'No. But, there is no problem if you were to sell it and you are saying, 'It has been stipulated to me by the one whom I bought it from, that it is purified (slaughtered)'.

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

I said, 'And what has spoilt that?' He-asws said: 'The Permitting by the people of Al-Iraq of the dead, and their claiming that tanning a skin of the dead purifies it. Then they are not pleased if they are lying with regards to that against Rasool-Allah-saww'.[304]

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

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

[302] Al Kafi V 3 – The Book of Salāt CH 60 H 3
[303] Al Kafi V 3 – The Book of Salāt CH 60 H 4
[304] Al Kafi V 3 – The Book of Salāt CH 60 H 5

'I said to Abu Abdullah-asws, 'May I be sacrificed for you-asws! The dead, can anything be benefitted from it?' He-asws said: 'No'. I said, 'It has reached us that Rasool-Allah-saww passed by a dead sheep, and he-saww said: 'What was upon the owners of this sheep? If they were not benefitting by its flesh, they could have benefitted by its skin?' He-asws said: 'That sheep belonged to Sawda Bint Zam'a, a wife of the Prophet-saww, and the sheep was skinny, they could not have been benefitted from by its flesh, so she had neglected it until it died. So Rasool-Allah-saww said: 'What was upon the owners of this sheep? If they were not benefitting by its flesh, they could have benefitted by its skin?' – if she had purified (slaughtered) it'.[305]

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

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

'One of our companions wrote to Abu Ja'far-asws the 2nd, 'What are you-asws saying regarding the furs, and can one buy it from the market?' So he-asws said: 'When it was guaranteed (that it had been slaughtered), so there is no problem'.[306]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ رَجُلٍ سَأَلَ الْمَاضِيَ (عليه السلام) عَنِ الصَّلَاةِ فِي الثَّعَالِبِ فَنَهَى عَنِ الصَّلَاةِ فِيهَا وَ فِي الثَّوْبِ الَّذِي يَلِيهَا فَلَمْ أَدْرِ أَيُّ الثَّوْبَيْنِ الَّذِي يَلْصَقُ بِالْوَبَرِ أَوِ الَّذِي يَلْصَقُ بِالْجِلْدِ فَوَقَّعَ (عليه السلام) بِخَطِّهِ الَّذِي يَلْصَقُ بِالْجِلْدِ

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

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

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

He (the narrator) said, 'And Abu Al-Hassan-asws mentioned that he-asws was asked about this problem, so he-asws said: 'You cannot pray *Salāt* in the cloth which is above it, nor in that which is underneath it'.[307]

عَلِيُّ بْنُ مَهْزِيَارَ قَالَ كَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ عُقْبَةَ عِنْدَنَا جَوَارِبُ وَ تِكَكٌ تُعْمَلُ مِنْ وَبَرِ الْأَرَانِبِ فَهَلْ تَجُوزُ الصَّلَاةُ فِي وَبَرِ الْأَرَانِبِ مِنْ غَيْرِ ضَرُورَةٍ وَ لَا تَقِيَّةٍ فَكَتَبَ (عليه السلام) لَا تَجُوزُ الصَّلَاةُ فِيهَا .

Ali Bin Mahziyar said,

[305] Al Kafi V 3 – The Book of Salāt CH 60 H 6
[306] Al Kafi V 3 – The Book of Salāt CH 60 H 7
[307] Al Kafi V 3 – The Book of Salāt CH 60 H 8

‘Ibrahim Bin Uqba wrote to him-asws, ‘In our presence there are waistbands and socks made from rabbit fur. So is the *Salāt* allowed in the fur of rabbits, from without a necessity, nor in dissimulation?’ So he-asws wrote: ‘The *Salāt* is not allowed in it’.[308]

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

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

‘I wrote to Abu Muhammad-asws asking him-asws, ‘Can one pray *Salāt* in a hat of pure silk, or a hat of brocade?’ So he-asws wrote: ‘The *Salāt* is not Permissible in pure silk’.[309]

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

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

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

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ عِلَاجِي وَ لَيْسَ أَحَدٌ أَعْرَفَ بِهِ مِنِّي فَتَبَسَّمَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ثُمَّ قَالَ لَهُ أَ تَقُولُ إِنَّهُ دَابَّةٌ تَخْرُجُ مِنَ الْمَاءِ أَوْ تُصَادُ مِنَ الْمَاءِ فَتُخْرَجُ فَإِذَا فُقِدَ الْمَاءُ مَاتَ فَقَالَ الرَّجُلُ صَدَقْتَ جُعِلْتُ فِدَاكَ هَكَذَا هُوَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَإِنَّكَ تَقُولُ إِنَّهُ دَابَّةٌ تَمْشِي عَلَى أَرْبَعٍ وَ لَيْسَ هُوَ عَلَى حَدِّ الْحِيتَانِ فَيَكُونَ ذَكَاتُهُ خُرُوجَهُ مِنَ الْمَاءِ فَقَالَ الرَّجُلُ إِي وَ اللَّهِ هَكَذَا أَقُولُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَلَّهُ وَ جَعَلَ ذَكَاتَهُ مَوْتَهُ كَمَا أَحَلَّ الْحِيتَانَ وَ جَعَلَ ذَكَاتَهَا مَوْتَهَا .

So the man said to him, ‘It is my profession, and there is none more understanding with it than I am’. So Abu Abdullah-asws smiled, then said to him: ‘You are saying that it is an animal coming out from the water, or being hunted from the water, so when it comes out and misses the water, it dies’. So he said, ‘You-asws speak the truth, may I be scarified for you-asws! This is how it is’. So Abu Abdullah-asws said to him: ‘So you are saying that it is an animal walking upon four, and it is not upon a limit of the fish, so its purification is its exit from the water?’ So the man said, ‘Yes, by Allah-azwj! It is like this’. So Abu Abdullah-asws said to him: ‘But Allah-azwj Blessed and High has Permitted it, and Made its purification to be (upon) its death, just as He-azwj has Permitted the fish and Made its purification, (upon) its death’.[310]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ سَعْدٍ الْأَحْوَصِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا (عليه السلام) عَنِ الصَّلَاةِ فِي جُلُودِ السِّبَاعِ فَقَالَ لَا تُصَلِّ فِيهَا

[308] Al Kafi V 3 – The Book of Salāt CH 60 H 9
[309] Al Kafi V 3 – The Book of Salāt CH 60 H 10
[310] Al Kafi V 3 – The Book of Salāt CH 60 H 11

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

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

قَالَ وَ سَأَلْتُهُ هَلْ يُصَلِّي الرَّجُلُ فِي ثَوْبِ إِبْرِيسَمٍ فَقَالَ لَا .

He (the narrator) said, 'And I asked him-asws, 'Can the man pray *Salāt* in a silken cloth?' So he-asws said: 'No'.[311]

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ أُكَيْلٍ النُّمَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ وَ مَعَهُ السِّكِّينُ فِي خُفِّهِ لَا يَسْتَغْنِي عَنْهَا أَوْ فِي سَرَاوِيلِهِ مَشْدُوداً وَ الْمِفْتَاحُ يَخَافُ عَلَيْهِ الضَّيْعَةَ أَوْ فِي وَسَطِهِ الْمِنْطَقَةُ فِيهَا حَدِيدٌ قَالَ لَا بَأْسَ بِالسِّكِّينِ وَ الْمِنْطَقَةِ لِلْمُسَافِرِ فِي وَقْتِ ضَرُورَةٍ وَ كَذَلِكَ الْمِفْتَاحُ يَخَافُ عَلَيْهِ أَوْ فِي النِّسْيَانِ وَ لَا بَأْسَ بِالسَّيْفِ وَ كَذَلِكَ آلَةُ السِّلَاحِ فِي الْحَرْبِ وَ فِي غَيْرِ ذَلِكَ لَا تَجُوزُ الصَّلَاةُ فِي شَيْءٍ مِنَ الْحَدِيدِ فَإِنَّهُ نَجَسٌ مَمْسُوخٌ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I asked him-asws about the man who happens to be in the journey, and with him is a knife in his socks or in his trouser, not being able to do without it, tightened, and the key he is fearing upon losing it, or in his waist is the belt wherein is iron. He-asws said: 'There is no problem with the knife and the belt for the traveller during a time of desperation, and similar to that is the key he is fearing upon, or regarding forgetfulness; and there is no problem with the sword, and similar to that is the reason for the weapon during the war etc. The *Salāt* is not allowed during anything from the iron, for it is unclean, transformed'.[312]

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) مَا تَقُولُ فِي الْفِرَاءِ أَيُّ شَيْءٍ يُصَلَّى فِيهِ فَقَالَ أَيُّ الْفِرَاءِ قُلْتُ الْفَنَكَ وَ السِّنْجَابَ وَ السَّمُّورَ قَالَ فَصَلِّ فِي الْفَنَكِ وَ السِّنْجَابِ فَأَمَّا السَّمُّورُ فَلَا تُصَلِّ فِيهِ قُلْتُ فَالثَّعَالِبُ نُصَلِّي فِيهَا قَالَ لَا وَ لَكِنْ تَلْبَسُ بَعْدَ الصَّلَاةِ قُلْتُ أُصَلِّي فِي الثَّوْبِ الَّذِي يَلِيهِ قَالَ لَا .

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

'I said to Abu Ja'far-asws, 'What are you-asws saying regarding the furs? Which thing can one pray *Salāt* in?' So he-asws said: 'Which furs?' I said, 'The fennec fox, and the squirrel, and the beaver'. He-asws said: 'You can pray *Salāt* in the fennec fox and the squirrel, but as for the beaver, so you cannot pray *Salāt* in it'. I said, 'But the fox, can we pray *Salāt* in it'. He-asws said: 'No, but you can wear it after the *Salāt*'. I said, 'Can I pray *Salāt* in the cloth which is under it?' He-asws said: 'No'.[313]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ عِبْدِيلٍ عَنِ ابْنِ سِنَانٍ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السِّمْطِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الرَّجُلُ إِذَا ائْتَزَرَ بِثَوْبٍ وَاحِدٍ إِلَى ثُنْدُوَتِهِ صَلَّى فِيهِ

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312 Al Kafi V 3 – The Book of Salāt CH 60 H 13
313 Al Kafi V 3 – The Book of Salāt CH 60 H 14

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

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

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

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

وَ كَتَبَ يَسْأَلُهُ عَنْ جُلُودِ الْأَرَانِبِ فَكَتَبَ (عليه السلام) مَكْرُوهٌ

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

وَ كَتَبَ يَسْأَلُهُ عَنْ ثَوْبٍ حَشْوُهُ قَزٌّ يُصَلَّى فِيهِ فَكَتَبَ لَا بَأْسَ بِهِ.

And I wrote asking him-asws about the cloth lined with silk, can one pray *Salāt* in it?' So he-asws wrote: 'There is no problem with it'.[314]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ عَمَّنْ ذَكَرَهُ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنِ الصَّلَاةِ فِي السَّمُّورِ وَ السِّنْجَابِ وَ الثَّعْلَبِ فَقَالَ لَا خَيْرَ فِي ذَلِكَ كُلِّهِ مَا خَلَا السِّنْجَابَ فَإِنَّهُ دَابَّةٌ لَا تَأْكُلُ اللَّحْمَ .

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

'I asked Abu Al-Hassan-asws about the *Salāt* in the beaver and the squirrel, and the fox. So he-asws said: 'There is no goodness in all that except for the squirrel, for it is an animal not consuming the meat'.[315]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ وَ عَلَيْهِ ثَوْبٌ فِيهِ تَمَاثِيلُ .

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

(It has been narrated) from Abu Abdullah-asws that he-asws disliked if one were to pray and upon him is a cloth wherein are resemblances (pictures)'.[316]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ الطَّيْلَسَانُ يَعْمَلُهُ الْمَجُوسُ أُصَلِّي فِيهِ قَالَ أَ لَيْسَ يُغْسَلُ بِالْمَاءِ قُلْتُ بَلَى قَالَ لَا بَأْسَ قُلْتُ الثَّوْبُ الْجَدِيدُ يَعْمَلُهُ الْحَائِكُ أُصَلِّي فِيهِ قَالَ نَعَمْ .

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

[314] Al Kafi V 3 – The Book of Salāt CH 60 H 15
[315] Al Kafi V 3 – The Book of Salāt CH 60 H 16
[316] Al Kafi V 3 – The Book of Salāt CH 60 H 17

(It has been narrated) from Abu Ja'far-asws, said, 'I said to him-asws, 'The shawl manufactured by the Magian, can one pray *Salāt* in it?' He-asws said: 'Has it not been washed with the water?' I said, 'Yes'. He-asws said: 'There is no problem'. I said, 'The new cloth worked upon by the weaver, can I pray *Salāt* in it?' He-asws said: 'Yes'.[317]

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي فِي ثَوْبِ الْمَرْأَةِ وَ فِي إِزَارِهَا وَ يَعْتَمُّ بِخِمَارِهَا قَالَ نَعَمْ إِذَا كَانَتْ مَأْمُونَةً .

Muhammad Bin Ismail, from Al Fazl Bin Sh*Azaan*, from Safwan Bin Yahya, from Al Ays Bin Al Qasim who said,

'I asked Abu Abdullah-asws about the man who prays in a cloth of the woman and in her trouser, and he makes a turban with her scarf. He-asws said: 'Yes, when she was trustworthy'.[318]

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

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

'I asked Abu Abdullah-asws about the black Dirhams in which there are resemblances (embossed picture), can the man pray *Salāt* in it and it is with him?' So he-asws said: 'There is no problem when they were out of sight (hidden)'.[319]

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

And in a report of Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from him-asws having said: 'It is a must for the people to protect their belongings. So if one prays *Salāt* and these are with him, so let it happen to be behind him, and he should not make anything from it to be between him and the Qiblah'.[320]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تُكْرَهُ الصَّلَاةُ فِي الثَّوْبِ الْمَصْبُوغِ الْمُشْبَعِ الْمُفْدَمِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The *Salāt* is dislike in the dyed clothes in vibrant colours'.[321]

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَلِّ فِي مِنْدِيلِكَ الَّذِي تَتَمَنْدَلُ بِهِ وَ لَا تُصَلِّ فِي مِنْدِيلٍ يَتَمَنْدَلُ بِهِ غَيْرُكَ .

[317] Al Kafi V 3 – The Book of Salāt CH 60 H 18
[318] Al Kafi V 3 – The Book of Salāt CH 60 H 19
[319] Al Kafi V 3 – The Book of Salāt CH 60 H 20
[320] Al Kafi V 3 – The Book of Salāt CH 60 H 21
[321] Al Kafi V 3 – The Book of Salāt CH 60 H 22

Muhammad Bin Yahya, raising it,

(It has been narrated) from Abu Abdullah-asws having said: 'You can pray *Salāt* in your towel which you are using as a towel with, and you cannot pray *Salāt* in a towel which someone else is using as a towel'.[322]

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لَا تُصَلِّ فِيمَا شَفَّ أَوْ سُفَّ يَعْنِي الثَّوْبَ الْمُصَيْقَلَ وَ رُوِيَ لَا تُصَلِّ فِي ثَوْبٍ أَسْوَدَ فَأَمَّا الْخُفُّ أَوِ الْكِسَاءُ أَوِ الْعِمَامَةُ فَلَا بَأْسَ .

Muhammad Bin Yahya, raising it, said,

'Abu Abdullah-asws said: 'You cannot pray *Salāt* in what is gauzy or sieves, meaning the sparkling'. And it is reported: '(He-asws said): 'You cannot pray *Salāt* in a black cloth, but as for the socks, or a cloak, or the turban, so there is no problem'.[323]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنْ أَبِي يَزِيدَ الْقَسْمِيِّ وَ قَسْمٌ حَيٌّ مِنَ الْيَمَنِ بِالْبَصْرَةِ عَنْ أَبِي الْحَسَنِ الرِّضَا (عليه السلام) أَنَّهُ سَأَلَهُ عَنْ جُلُودِ الدَّارِشِ الَّتِي يُتَّخَذُ مِنْهَا الْخِفَافُ قَالَ فَقَالَ لَا تُصَلِّ فِيهَا فَإِنَّهَا تُدْبَغُ بِخُرْءِ الْكِلَابِ.

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

(It has been narrated) from Abu Al-Hassan Al-Reza-asws, having been asked about the skins of 'Al-Darish' from which shoes are taken to be. So he-asws said: 'You cannot pray *Salāt* in it, for it is tanned with the excretion of dogs'.[324]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الْخَزِّ الْخَالِصِ أَنَّهُ لَا بَأْسَ بِهِ فَأَمَّا الَّذِي يُخْلَطُ فِيهِ وَبَرُ الْأَرَانِبِ أَوْ غَيْرُ ذَلِكَ مِمَّا يُشْبِهُ هَذَا فَلَا تُصَلِّ فِيهِ .

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

(It has been narrated) from Abu Abdullah-asws regarding the pure otter (skin) that there is no problem with it, but as for that wherein is mixed the fur of rabbits or other than that from what resembles it, so you cannot pray *Salāt* in it'.[325]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحٍ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ كَانَ يَكْرَهُ أَنْ يَلْبَسَ الْقَمِيصَ الْمَكْفُوفَ بِالدِّيبَاجِ وَ يَكْرَهُ لِبَاسَ الْحَرِيرِ وَ لِبَاسَ الْوَشْيِ وَ يَكْرَهُ الْمِيثَرَةَ الْحَمْرَاءَ فَإِنَّهَا مِيثَرَةُ إِبْلِيسَ .

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

(It has been narrated) from Abu Abdullah-asws having disliked if one were to wear the shirt hemmed with the brocade, and he-asws disliked the silk cloth, and the embroidered clothes, and he-asws disliked the red saddlecloth, for these are the inheritances of Iblees-la'.[326]

[322] Al Kafi V 3 – The Book of Salāt CH 60 H 23
[323] Al Kafi V 3 – The Book of Salāt CH 60 H 24
[324] Al Kafi V 3 – The Book of Salāt CH 60 H 25
[325] Al Kafi V 3 – The Book of Salāt CH 60 H 26
[326] Al Kafi V 3 – The Book of Salāt CH 60 H 27

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلَبِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْخِفَافُ عِنْدَنَا فِي السُّوقِ نَشْتَرِيهَا فَمَا تَرَى فِي الصَّلَاةِ فِيهَا فَقَالَ صَلِّ فِيهَا حَتَّى يُقَالَ لَكَ إِنَّهَا مَيْتَةٌ بِعَيْنِهَا .

Muhammad Bin Ismail, from Al Fazl Bin Sh*Azaan*, from Safwan Bin Yahya, from Ibn Muskan, from Al Halby who said,

'I said to Abu Abdullah-asws, 'The footwear that are with us in the marketplace, we tend to buy it. So what is your-asws view regarding the *Salāt* in it?' So he-asws said: 'Pray *Salāt* in it until it is said to you that it is exactly from the dead (animal)'.[327]

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يُكْرَهُ الصَّلَاةُ إِلَّا فِي ثَلَاثَةٍ الْخُفِّ وَ الْعِمَامَةِ وَ الْكِسَاءِ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'The *Salāt* is disliked except in three – the socks, and the turban, and the cloak'.[328]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أُصَلِّي فِي الْقَلَنْسُوَةِ السَّوْدَاءِ فَقَالَ لَا تُصَلِّ فِيهَا فَإِنَّهَا لِبَاسُ أَهْلِ النَّارِ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I said to him-asws, 'Can I pray *Salāt* in the black cap?' So he-asws said: 'You cannot pray *Salāt* in it, for it is an apparel of the people of the Fire'.[329]

عَلِيٌّ عَنْ سَهْلٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) أَعْتَرِضُ السُّوقَ فَأَشْتَرِي خُفّاً لَا أَدْرِي أَ ذَكِيٌّ هُوَ أَمْ لَا قَالَ صَلِّ فِيهِ قُلْتُ فَالنَّعْلُ قَالَ مِثْلُ ذَلِكَ قُلْتُ إِنِّي أَضِيقُ مِنْ هَذَا قَالَ أَ تَرْغَبُ عَمَّا كَانَ أَبُو الْحَسَنِ (عليه السلام) يَفْعَلُهُ .

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

'I said to Abu Al-Hassan-asws, 'I see the market display, so I buy socks, not knowing whether it is pure or not'. He-asws said: 'You can pray *Salāt* in it'. I said, 'So (what about) the slippers?' He-asws said: 'Similar to that'. I said, 'I am constrained from this'. He-asws said: 'Would you turn away from what Abu Al-Hassan-asws used to do?'[330]

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

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

'I asked him-asws about the *Salāt* in a Jurmuq (gaiter – a large slipper), and I came with a gaiter and showed it to him-asws. So he-asws said: 'One can pray *Salāt* in it'.[331]

[327] Al Kafi V 3 – The Book of Salāt CH 60 H 28
[328] Al Kafi V 3 – The Book of Salāt CH 60 H 29
[329] Al Kafi V 3 – The Book of Salāt CH 60 H 30
[330] Al Kafi V 3 – The Book of Salāt CH 60 H 31
[331] Al Kafi V 3 – The Book of Salāt CH 60 H 32

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

Muhammad Bin Yahya, from Al Amraky,

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

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

And I asked him[-asws] about the anklets, is it correct for the women and the children to wear these?' So he[-asws] said: 'When these were silent, so there is no problem, and if there was a sound to it, so no'.[332]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي الْفَضْلِ الْمَدَائِنِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يُصَلِّ الرَّجُلُ وَ فِي تِكَّتِهِ مِفْتَاحُ حَدِيدٍ .

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

(It has been narrated) from Abu Abdullah[-asws] having said: 'The man cannot pray *Salāt* and in his waistband are iron keys'.[333]

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يُصَلِّ الرَّجُلُ وَ فِي يَدِهِ خَاتَمُ حَدِيدٍ .

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

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

وَ رُوِيَ إِذَا كَانَ الْمِفْتَاحُ فِي غِلَافٍ فَلَا بَأْسَ .

And it is reported, '(He[-asws] said): 'When the keys were in a wrapping, so there is no problem'.[334]

باب الرَّجُل يُصَلِّي فِي الثَّوْبِ وَ هُوَ غَيْرُ طَاهِرٍ عَالِماً أَوْ جَاهِلًا

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ صَفْوَانَ عَنِ الْعِيصِ بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ رَجُلٍ صَلَّى فِي ثَوْبِ رَجُلٍ أَيَّاماً ثُمَّ إِنَّ صَاحِبَ الثَّوْبِ أَخْبَرَهُ أَنَّهُ لَا يُصَلِّي فِيهِ قَالَ لَا يُعِيدُ شَيْئاً مِنْ صَلَاتِهِ .

[332] Al Kafi V 3 – The Book of Salāt CH 60 H 33
[333] Al Kafi V 3 – The Book of Salāt CH 60 H 34
[334] Al Kafi V 3 – The Book of Salāt CH 60 H 35

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

'I asked Abu Abdullah-asws about a man who prays *Salāt* in the clothes of (another) man for days. Then the owner of the clothes informs him that he does not pray *Salāt* in it. He-asws said: 'He would not repeat anything from his *Salāt*'.[335]

وَ بِهَذَا الْإِسْنَادِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي وَ فِي ثَوْبِهِ عَذِرَةٌ مِنْ إِنْسَانٍ أَوْ سِنَّوْرٍ أَوْ كَلْبٍ أَ يُعِيدُ صَلَاتَهُ فَقَالَ إِنْ كَانَ لَمْ يَعْلَمْ فَلَا يُعِيدُ .

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

'I asked Abu Abdullah-asws about the man who prays, and in his clothes is excreta from a human being, or from a cat, or a dog. Should he repeat his *Salāt*?' So he-asws said: 'If he did not know, so he would not (need to) repeat'.[336]

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ (صلوات الله عليهما) قَالَ لَا تُعَادُ الصَّلَاةُ مِنْ دَمٍ لَمْ تُبْصِرْهُ غَيْرَ دَمِ الْحَيْضِ فَإِنَّ قَلِيلَهُ وَ كَثِيرَهُ فِي الثَّوْبِ إِنْ رَآهُ أَوْ لَمْ يَرَهُ سَوَاءٌ .

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

(It has been narrated) from Abu Abdullah-asws or Abu Ja'far-asws having said: 'The *Salāt* would not be repeated due to blood which cannot be seen, apart from the blood of menstruation, for its little or its more in the clothes, whether you can see it or not see it, is the same'.[337]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ أَوْ نَبِيذٌ مُسْكِرٌ فَاغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ فَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَاغْسِلْهُ كُلَّهُ وَ إِنْ صَلَّيْتَ فِيهِ فَأَعِدْ صَلَاتَكَ .

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

(It has been narrated) from Abu Abdullah-asws having said: 'If your clothes are hit by wine or an intoxicating *Nabeez* (an intoxicating drink), so wash it if you know of its place. But if you do not know of its place, so wash all of it; and if you had prayed *Salāt* in it, so repeat your *Salāt*'.[338]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ خَيْرَانَ الْخَادِمِ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (صلوات الله عليه) أَسْأَلُهُ عَنِ الثَّوْبِ يُصِيبُهُ الْخَمْرُ وَ لَحْمُ الْخِنْزِيرِ أَ يُصَلَّى فِيهِ أَمْ لَا فَإِنَّ أَصْحَابَنَا قَدِ اخْتَلَفُوا فِيهِ فَقَالَ بَعْضُهُمْ صَلِّ فِيهِ فَإِنَّ اللَّهَ إِنَّمَا حَرَّمَ شُرْبَهَا وَ قَالَ بَعْضُهُمْ لَا تُصَلِّ فِيهِ فَكَتَبَ (عليه السلام) لَا تُصَلِّ فِيهِ فَإِنَّهُ رِجْسٌ

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

'I wrote to the Imam-asws asking him-asws about the clothes hit by the wine and the flesh of swine, 'Can *Salāt* be prayed in these, for our companions have differed with regards to it. So some of them are saying, 'You can pray *Salāt* in these for Allah-azwj, rather,

[335] Al Kafi V 3 – The Book of Salāt CH 61 H 1
[336] Al Kafi V 3 – The Book of Salāt CH 61 H 2
[337] Al Kafi V 3 – The Book of Salāt CH 61 H 3
[338] Al Kafi V 3 – The Book of Salāt CH 61 H 4

has Prohibited its drinking', and some of them are saying, 'You cannot pray *Salāt* in it'. So he-asws wrote: 'You cannot pray *Salāt* in it, for it is filth'.

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

He (the narrator) said, 'And I asked Abu Abdullah-asws about the one who lends his cloth to the one whom he knows that he eats the catfish, or drinks the wine. So he returns it. Can he pray *Salāt* in it before he washes it?' He-asws said: 'He cannot pray *Salāt* in it until he washes it'.[339]

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

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

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

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

He (the narrator) said, 'And I asked him-asws about a man who prays *Salāt* and in his cloth is a sexual impurity, or blood, until he is free from his *Salāt*, then he comes to know'. He-asws said: 'His *Salāt* has passed, and there is nothing upon him'.[340]

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ سَيْفٍ عَنْ مَنْصُورٍ الصَّيْقَلِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ رَجُلٌ أَصَابَتْهُ جَنَابَةٌ بِاللَّيْلِ فَاغْتَسَلَ فَلَمَّا أَصْبَحَ نَظَرَ فَإِذَا فِي ثَوْبِهِ جَنَابَةٌ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَدَعْ شَيْئاً إِلَّا وَ لَهُ حَدٌّ إِنْ كَانَ حِينَ قَامَ نَظَرَ فَلَمْ يَرَ شَيْئاً فَلَا إِعَادَةَ عَلَيْهِ وَ إِنْ كَانَ حِينَ قَامَ لَمْ يَنْظُرْ فَعَلَيْهِ الْإِعَادَةُ .

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

(It has been narrated) from Abu Abdullah-asws, said, 'I said to him-asws, 'A man is hit by a sexual impurity at night, so he washes. So when it is morning, he looks and there is a sexual impurity in his clothes'. So he-asws said: 'The Praise is for Allah-azwj Who did not Leave anything except that there is a limit for it. If it was so when he stood (for the *Salāt*), he did look but could not see anything, so there is no repeating upon him; but if it was so when he stood (for the *Salāt*), he did not (bother to) look, so upon him would be the repeating'.[341]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَرَى فِي ثَوْبِ أَخِيهِ دَماً وَ هُوَ يُصَلِّي قَالَ لَا يُؤْذِنُهُ حَتَّى يَنْصَرِفَ .

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

(It has been narrated) from one of the two (5th or 6th Imam-asws), said, 'I asked him-asws about the man who sees blood in the clothes of his brother while he is praying *Salāt*. He-asws said: 'He should not notify him until he finishes'.[342]

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

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

'I asked Abu Abdullah-asws about a man, whose clothes being hit by a sexual impurity or blood. He-asws said: 'If it was so that he knew that this clothes had been hit by a sexual impurity before he prayed *Salāt*, even then he prayed *Salāt* in it without washing it, so upon him would be that he repeats what he had prayed; but if it was so that he did not know of it, so there is no repeating upon him; and if he had seen that something had hit him, so he looked, but could not see anything, it would suffice him if he were to pour with the water'.[343]

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

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

'I sent over a question to Abu Abdullah-asws with Ibrahim Bin Maymoum. I asked him-asws about the man who urinates, so his thigh is hit by a drop from his urine. So he prays *Salāt* and remembers after that that he had not washed it. He-asws said: 'He should wash it and repeat his *Salāt*'.[344]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي وَ فِي ثَوْبِهِ عَذِرَةٌ مِنْ إِنْسَانٍ أَوْ سِنَّوْرٍ أَوْ كَلْبٍ أَ يُعِيدُ صَلَاتَهُ فَقَالَ إِنْ كَانَ لَمْ يَعْلَمْ فَلَا يُعِيدُ .

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

'I asked Abu Abdullah-asws about the man who prays *Salāt* and in his clothes is excreta from a human being, or a cat, or a dog. Should he repeat his *Salāt*?' So he-asws said: 'If it was so that he did not know, so he would not (need to) repeat'.[345]

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اغْسِلْ ثَوْبَكَ مِنْ بَوْلِ كُلِّ مَا لَا يُؤْكَلُ لَحْمُهُ .

[342] Al Kafi V 3 – The Book of Salāt CH 61 H 8
[343] Al Kafi V 3 – The Book of Salāt CH 61 H 9
[344] Al Kafi V 3 – The Book of Salāt CH 61 H 10
[345] Al Kafi V 3 – The Book of Salāt CH 61 H 11

Ali Bin Muhammad, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah-asws having said: 'Wash your clothes from urine of everything the flesh of which cannot be eaten'.[346]

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

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

'I asked Abu Abdullah-asws about the man who vomits in his clothes. Is it allowed for him that he prays *Salāt* in it and he has not washed it?' He-asws said: 'There is no problem with it'.[347]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيٍّ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ قَرَأْتُ فِي كِتَابِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ إِلَى أَبِي الْحَسَنِ (عليه السلام) جُعِلْتُ فِدَاكَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (صلوات الله عليهما) فِي الْخَمْرِ يُصِيبُ ثَوْبَ الرَّجُلِ أَنَّهُمَا قَالَا لَا بَأْسَ بِأَنْ يُصَلِّيَ فِيهِ إِنَّمَا حُرِّمَ شُرْبُهَا وَ رَوَى غَيْرُ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ أَوْ نَبِيذٌ يَعْنِي الْمُسْكِرَ فَاغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ وَ إِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَاغْسِلْهُ كُلَّهُ وَ إِنْ صَلَّيْتَ فِيهِ فَأَعِدْ صَلَاتَكَ فَأَعْلِمْنِي مَا آخُذُ بِهِ فَوَقَّعَ بِخَطِّهِ (عليه السلام) خُذْ بِقَوْلِ أَبِي عَبْدِ اللَّهِ (عليه السلام) .

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

'I read in the letter of Abdullah Bin Muhammad to Abu Al-Hassan-asws, 'May I be sacrificed for you-asws! Zurara reported from Abu Ja'far-asws and Abu Abdullah-asws regarding the wine hitting the clothes of a man, and they-asws both said: 'There is no problem if he were to pray *Salāt* in it. But rather, its drinking is Prohibited'. And someone other than Zurara reported from Abu Abdullah-asws having said: 'When your clothes are hit by wine, or Nabeez, meaning the intoxicant, so wash it, if you know of its place; and if you do not know of it place, so wash all of it; and if you have prayed *Salāt* in it, so repeat your *Salāt*'. So teach me what I should be taking with'. So he-asws signed by his-asws own handwriting: 'Take to what Abu Abdullah-asws is saying'.[348]

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَمِيلٍ الْبَصْرِيِّ قَالَ كُنْتُ مَعَ يُونُسَ بِبَغْدَادَ وَ أَنَا أَمْشِي مَعَهُ فِي السُّوقِ فَفَتَحَ صَاحِبُ الْفُقَّاعِ فُقَّاعَهُ فَفَارَ فَأَصَابَ ثَوْبَ يُونُسَ فَرَأَيْتُهُ قَدِ اغْتَمَّ بِذَلِكَ حَتَّى زَالَتِ الشَّمْسُ فَقُلْتُ لَهُ يَا أَبَا مُحَمَّدٍ أَ لَا تُصَلِّي قَالَ فَقَالَ لَيْسَ أُرِيدُ أَنْ أُصَلِّيَ حَتَّى أَرْجِعَ إِلَى الْبَيْتِ وَ أَغْسِلَ هَذَا الْخَمْرَ مِنْ ثَوْبِي فَقُلْتُ لَهُ هَذَا رَأْيٌ رَأَيْتَهُ أَوْ شَيْءٌ تَرْوِيهِ فَقَالَ أَخْبَرَنِي هِشَامُ بْنُ الْحَكَمِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْفُقَّاعِ فَقَالَ لَا تَشْرَبْهُ فَإِنَّهُ خَمْرٌ مَجْهُولٌ فَإِذَا أَصَابَ ثَوْبَكَ فَاغْسِلْهُ .

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

'I was with Yunus at Baghdad, and I was walking with him in the market. So the owner of the Fuqa'a (a fermented drink) opened his drink, and it spattered and hit the clothes of Yunus. So I saw him as gloomy due to that until the sun (started) its decline. So I said to him, 'O Abu Muhammad! Will you not pray *Salāt*?' So he said, 'I do not intend

[346] Al Kafi V 3 – The Book of Salāt CH 61 H 12
[347] Al Kafi V 3 – The Book of Salāt CH 61 H 13
[348] Al Kafi V 3 – The Book of Salāt CH 61 H 14

to pray *Salāt* until I return to the house and wash this wine from my clothes'. So I said to him, 'Is this your opinion or it is something you are reporting?' So he said, 'Hisham Bin Al-Hakam informed me that he asked Abu Abdullah-asws about the fermented drink, so he-asws said: 'Do not drink it, for it is a kind of wine. So when it hits your clothes, so wash it'.[349]

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْوَاسِطِيِّ عَنْ قَاسِمٍ الصَّيْقَلِ قَالَ كَتَبْتُ إِلَى الرِّضَا (عليه السلام) أَنِّي أَعْمَلُ أَغْمَادَ السُّيُوفِ مِنْ جُلُودِ الْحُمُرِ الْمَيْتَةِ فَيُصِيبُ ثِيَابِي فَأُصَلِّي فِيهَا فَكَتَبَ (عليه السلام) إِلَيَّ اتَّخِذْ ثَوْباً لِصَلَاتِكَ

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

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

فَكَتَبْتُ إِلَى أَبِي جَعْفَرٍ الثَّانِي (عليه السلام) كُنْتُ كَتَبْتُ إِلَى أَبِيكَ (عليه السلام) بِكَذَا وَ كَذَا فَصَعُبَ عَلَيَّ ذَلِكَ فَصِرْتُ أَعْمَلُهَا مِنْ جُلُودِ الْحُمُرِ الْوَحْشِيَّةِ الذَّكِيَّةِ فَكَتَبَ (عليه السلام) إِلَيَّ كُلُّ أَعْمَالِ الْبِرِّ بِالصَّبْرِ يَرْحَمُكَ اللَّهُ فَإِنْ كَانَ مَا تَعْمَلُ وَحْشِيّاً ذَكِيّاً فَلَا بَأْسَ .

So I wrote to Abu Ja'far-asws the 2nd, 'I had written to your-asws father-asws with such and such. So that was difficult upon me, so I started making these from the skinks of wild donkey properly slaughtered'. So he-asws wrote to me: 'Every righteous work is with the patience. May Allah-azwj have Mercy on you-asws. So it was such that what you are making is of wild (donkeys), slaughtered, so there is no problem'.[350]

<u>بَابُ الرَّجُلِ يُصَلِّي وَ هُوَ مُتَلَثِّمٌ أَوْ مُخْتَضِبٌ أَوْ لَا يُخْرِجُ يَدَيْهِ مِنْ تَحْتِ الثَّوْبِ فِي صَلَاتِهِ</u>

Chapter 62 – The man prays *Salāt* and he is veiled, or dyed, or he does not take out his hand from beneath the clothes in his *Salāt*

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيٍّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ أَ يُصَلِّي الرَّجُلُ وَ هُوَ مُتَلَثِّمٌ فَقَالَ أَمَّا عَلَى الْأَرْضِ فَلَا وَ أَمَّا عَلَى الدَّابَّةِ فَلَا بَأْسَ .

Muhammad Bin Ismail, from Al Fazl Bin Sh*Azaan*, from Hammad Bin Isa from Rabie, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far-asws, said, 'I said to him-asws, 'Can the man pray *Salāt* while he is veiled?' So he-asws said: 'As for upon the ground, so no, and as for upon the animal, so there is no problem'.[351]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي وَ عَلَيْهِ خِضَابُهُ قَالَ لَا يُصَلِّي وَ هُوَ عَلَيْهِ وَ لَكِنْ يَنْزِعُهُ إِذَا أَرَادَ أَنْ يُصَلِّيَ قُلْتُ إِنَّ حِنَّاهُ وَ خِرْقَتَهُ نَظِيفَةٌ فَقَالَ لَا يُصَلِّي وَ هُوَ عَلَيْهِ وَ الْمَرْأَةُ أَيْضاً لَا تُصَلِّي وَ عَلَيْهَا خِضَابُهَ .

[349] Al Kafi V 3 – The Book of Salāt CH 61 H 15
[350] Al Kafi V 3 – The Book of Salāt CH 61 H 15
[351] Al Kafi V 3 – The Book of Salāt CH 62 H 1

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Abu Bakr Al Hazramy who said,

'I asked Abu Abdullah-asws about the man who prays *Salāt* and upon him is his dye'. He-asws said: 'He should not pray *Salāt* while it is upon him, but he should remove it when he intends to pray *Salāt*'. I said, 'If his henna and his cloth is clean?' So he-asws said: 'He cannot pray *Salāt* while it is upon him; and the woman as well, she cannot pray *Salāt* and upon her is her dye'.[352]

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فَدَخَلَ عَلَيْهِ عَبْدُ الْمَلِكِ الْقُمِّيُّ فَقَالَ أَصْلَحَكَ اللَّهُ أَسْجُدُ وَ يَدِي فِي ثَوْبِي فَقَالَ إِنْ شِئْتَ قَالَ ثُمَّ قَالَ إِنِّي وَ اللَّهِ مَا مِنْ هَذَا وَ شِبْهِهِ أَخَافُ عَلَيْكُمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj who said,

'I was in the presence of Abu Abdullah-asws, and Abdul Malik Al-Qummy came over to him-asws and he said, 'May Allah-azwj Keep you-asws well! Can I prostrate while my hand is inside my clothes?' So he-asws said: 'If you so desire to'. Then he-asws said: I, 'By Allah-azwj!; am not afraid for you because of this and things similar to it'.[353]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي الرَّجُلِ يُصَلِّي وَ هُوَ يُومِئُ عَلَى دَابَّتِهِ قَالَ يَكْشِفُ مَوْضِعَ السُّجُودِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from the one who reported it,

(It has been narrated) from Abu Abdullah-asws regarding the man who prays *Salāt* upon his animal and he is gesturing (while praying). He-asws said: 'He should uncover the place of the prostration (e.g. on the saddle)'.[354]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُصَادِفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ صَلَّى فَرِيضَةً وَ هُوَ مُعَقَّصُ الشَّعْرِ قَالَ يُعِيدُ صَلَاتَهُ .

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

(It has been narrated) from Abu Abdullah-asws regarding a man who prays an Obligatory *Salāt* and he has curled up the hair. He-asws said: 'He should repeat his *Salāt*'.[355]

[352] Al Kafi V 3 – The Book of Salāt CH 62 H 2
[353] Al Kafi V 3 – The Book of Salāt CH 62 H 3
[354] Al Kafi V 3 – The Book of Salāt CH 62 H 4
[355] Al Kafi V 3 – The Book of Salāt CH 62 H 5