

Number of Rakaat in twenty-four (24) Hours

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

Number of Rakaat in twenty-four (24) Hours:

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنْ حَنَانٍ قَالَ سَأَلَ عَمْرُو بْنُ حُرَيْثٍ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا جَالِسٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ كَانَ النَّبِيُّ (صلى الله عليه وآله) يُصَلِّي ثَمَانِي رَكَعَاتٍ الزَّوَالَ وَ أَرْبَعًا الْأُولَى وَ ثَمَانِي بَعْدَهَا وَ أَرْبَعًا الْعَصْرَ وَ ثَلَاثًا الْمَغْرِبَ وَ أَرْبَعًا بَعْدَ الْمَغْرِبِ وَ الْعِشَاءَ الْآخِرَةَ أَرْبَعًا وَ ثَمَانِي صَلَاةَ اللَّيْلِ وَ ثَلَاثًا الْوُتْرَ وَ رَكَعَتِي الْفَجْرِ وَ صَلَاةَ الْعِدَاةِ رَكَعَتَيْنِ

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

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

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

I said, 'May I be sacrificed for you^{asws}! And if I was strong enough upon more than this, would Allah^{azwj} Punish me upon the more *Salāts*?' So he^{asws} said: 'No, but He^{azwj} would Punish upon neglecting the *Sunnah*'.¹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اسْتَغْفِرِ اللَّهَ فِي الْوُتْرِ سَبْعِينَ مَرَّةً .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The seeking of Forgiveness in *Al-Witr* (*Salāt*) is seventy times'.²

¹ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 5

² Al Kafi V 3 – The Book Of *Salāt* CH 84 H 33

Summary of the number of Rakaat:

At midday (before Al-Zohr salat) =8 Rakaat

Al-Zohr= 4

After Al-Zohr =8

Al-Asr = 4

Al-Maghrib =3

After Al-Maghrib =4

Al-Isha = 4

Two rakaat sitting counted as one = 1

Night Salat = 8

Al-Vitar =3

Al-Fajr =2

After Al-Fajr = 2

Total = 51 Rakaat,

Facing the Al-Qiblah (Al-Kabah)

إذا قام أحدكم بين يدي الله فليتكبوز و ليقم صلبه و لا ينحني

(Amir-ul-Momineen^{asws} says): When you want to stand before your Lord^{azwj} in the Salat, you should face the Qiblah and stand straight without bending.³

Combining Two Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَلَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالنَّاسِ الظُّهْرَ وَ الْعَصَرَ حِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمَغْرِبَ وَ

³ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

الْعِشَاءُ الْآخِرَةَ قَبْلَ سُكُوطِ الشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيَتَسَبَّحَ الْوَقْتُ عَلَى أُمَّتِهِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al -Hakam from 'Abd Allah ibn Bukayr from Zurarah who has said the following:

'Abu' Abd Allah^{asws} has said: 'The Messenger of Allah^{saww} performed Al-Zohr and Al-'Asr Salat when the Sun declined (toward the west at noon-time) in congregation without any reason. He^{saww} also performed Al-Maghrib and Al-'Isha' Salat in congregation before disappearing of Al-Shafaq (redness from the West)⁴ without any reason to do so. The Messenger of Allah^{saww} did so to make it easier for his^{saww} followers.'

Creating a Barrier for those who Distract a Praying Person

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ رَحْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) ذِرَاعًا وَ كَانَ إِذَا صَلَّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَتِرُ بِهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ .

A number of our people have narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from ibn Sinan, who from ibn Muskan, who from abu Basir, who has said the following:

'Abu' Abd Allah^{asws} has said: 'The length of the staff of Rasool Allah^{saww} was one yard and he would place it in his front for a barrier between himself and people passing by.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كُلُّ مَا كَلَّمْتَ اللَّهَ بِهِ فِي صَلَاةِ الْفَرِيضَةِ فَلَا بَأْسَ .

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from certain persons of his people who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Whatever (words) with which recite 'Kalam-tul-Allah⁵' your speaking to Allah^{azwj} in Salat is not harmful.'

لا يعيثر أحدكم بلحيته في الصلاة و لا بما يشغله عنها

(Amir-ul-Momineen^{asws} says): One should not play with his beard or anything else during Salat so that his attention is not preoccupied (offer undivided attention).⁶

⁴ Disappearance of redness from the East is the time of al-Maghrib.

⁵ Imam Ali^{asws} says We (Masomeen^{asws}) are 'Kalam-tul-Allah'.

Prayers Before Starting Salat:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَزْبَغَ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ لَا تَدْعُهُنَّ فِي حَضَرٍ وَلَا سَفَرٍ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from al-Harith ibn al-Mughirah who has said:

'Abu 'Abd Allah^{asws} has said: 'There are four Rakaat after al-Maghrib. You must not omit them, regardless of being on a journey or while at home.'⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ مَنْ قَالَ هَذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ إِذَا قَامَ قَبْلَ أَنْ يَسْتَفْتَحَ الصَّلَاةَ

Muhammad Bin Yahya, from Ahmad Bin Muhamad Bin Isa, from Ali Bin Al Nu'man, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that Amir Al-Momineen^{asws} was saying: 'The one who says these words would be with Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, when he stands before beginning the Salat,

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأُقَدِّمُهُمْ بَيْنَ يَدَي صَلَاتِي وَ أَتَقَرَّبُ بِهِمْ إِلَيْكَ فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ مَنْنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَاخْتِمْ لِي بِطَاعَتِهِمْ وَمَعْرِفَتِهِمْ وَلَا يَتَّهِمُوا فَإِنَّهَا السَّعَادَةُ وَ اخْتِمْ لِي بِهَا فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'O Allah^{azwj}! I divert towards You^{azwj} by Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and I advance them^{asws} in front of me in my Salat, and I come closer by them^{asws} to You^{azwj}, therefore Make me, by them^{asws}, to be dignified in the world and the Hereafter, and to be from the ones of Proximity. You^{azwj} have Favoured upon me with their^{asws} recognition, therefore Conclude me to be in their^{asws} obedience, and their^{asws} recognition, and their^{asws} Wilayah, for it is the happiness, and Conclude me to be with it, for You^{azwj} are Able upon everything'.⁸

⁶ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

⁷ Al-Kafi, vol.3, section Salat

⁸ Kafi V-2 Page no 544