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Chapter 34: The Reasons Cited by Al-Fazl ibn Shazan

In the end, Al-Fadhl ibn Shathan has mentioned that he has heard and recorded these traditions down one after the other from Ar-Ridha' (a.s.) in various meetings and has later compiled them together and has authorized Ali ibn Muhammad ibn Qutayba al-Neishaboori's permission to narrate them on the authority of Ar-Ridha' (a.s.).

34–1 In the (Arabic) month of *Sha'ban* of the year 352 A.H. (962 A.D.) Abdul Wahid Muhammad ibn Ubdoos al–Neishaboori al–At'tar – may God be pleased with him – narrated that Abul Hassan Ali ibn Muhammad ibn Qutayba al–Neishaboori quoted the following on the authority of Abu Muhammad Fadhl ibn Shathan al–Neishaboori. Moreover, al–Hakim Abu Muhammad Ja'far ibn Nu'aym ibn Shathan – may God have Mercy upon him – quoted on the authority of his uncle Abi Abdullah Muhammad ibn Shathan, on the authority of Fadhl ibn Shathan:

"If someone asks, 'Let me know if it is permissible for the Wise God to oblige His servants to do something without any reason or meaning.'

He is told, 'No. This is not permissible since He is Wise and He does not do frivolous or ignorant things.'

And if he asks, 'Let me know why God has made the people obliged (to do certain things)?'

It is said, 'For many reasons.'

And if he asks, 'Let me know if the obligations are known and existing, or they are unknown and non-existent?'

It is said, 'Yes. They are known and are existent for their people.'

And if he asks, 'Do you know them or not?'

It is said, 'There are some which I know of, and there are others which I do not know.'

بابُ العِلَل الَّتِي ذَكَرَ الفَضْلُ بْنُ شاذانَ

في آخِرَها أَنَّهُ سَمِعُها مِنَ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ مَرَّةً بَعْدَهُ مَرَّةً وَشَيْئاً بَعْد شَيءِ فَجَمَعَها أُطْلِق لِعَلِيِّ بْنِ مُحَمَّدِ بْن قُتَيْبَةَ النِيْسابُورِي رِوايَتَها عَنْهُ، عَن الرِّضا عَلَيْهِ السَّلامُ

حَدَّثَنا عَبْد الواحِد بْنِ مُحَمَّد بْنِ عَبْدُوسِ النِيْسابُورِي العَطَّار بِنِيْسابُورَ فِي شَعْبانَ سِنَةِ اِثْنَتَيْنِ وَحَمْسِينَ وَثَلاثِماتَةٍ _ 1 قالَ حَدَّثَني أَبُو الحَسَن عَلِيّ بْنِ مُحَمَّد بْنِ قُتَيْبَةَ النِيْسابُورِي قالَ: قالَ أَبُو مُحَمَّد الفَضْلُ بْنِ شاذان النِيْسابُورِي؛ وَحَدَّثَنا الْحاكِم أَبُو مُحَمَّد جَعْفَر بْنِ نُعَيْم بْنِ شاذان، عَن عَمِّهِ أَبِي عَبْدِ اللَّه مُحَمَّد بْنِ شاذان قالَ: قالَ الفَضْلُ بْنِ فَكَيْم بْنِ شاذان، عَن عَمِّهِ أَبِي عَبْدِ اللَّه مُحَمَّد بْنِ شاذان قالَ: قالَ الفَضْلُ بْنِ شاذان النَّيسابُورِي: إِنْ سَأَلَ سَائِلٌ فَقَالَ أَخْبِرْنِي هَلْ يَجُوزُ أَنْ يُكَلِّفَ الْحَكِيمُ عَبْدَهُ فِعْلاً مِنَ الأَفَاعِيلِ لِغَيْرِ عِلَّةٍ وَلا مَعْنِيِّ قِيلَ لَهُ لا يَجُوزُ ذَلِكَ لانَّهُ حَكِيمٌ غَيْرُ عَابِثٍ وَلا جَاهِلٍ فَإِنْ قَالَ فَأَخْبِرْنِي لِمَ كَلَّفَ الْحَلْقَ قِيلَ لِعِلَلٍ كَثِيرَةٍ . مَعْنِيِّ قِيلَ لَهُ لا يَجُوزُ ذَلِكَ لانَّهُ حَكِيمٌ غَيْرُ عَابِثٍ وَلا جَاهِلٍ فَإِنْ قَالَ فَأَخْبِرْنِي لِمَ كَلَّفَ الْحَلْق قِيلَ لِعِلَلٍ كَثِيرَةٍ

فَإِنْ قَالَ فَأَخْبِرْنِي مِنْ تِلْكَ الْعِلَلِ مَعْرُوفَةٌ مَوْجُودَةٌ هِيَ؟ أَمْ غَيْرُ مَعْرُوفَةٍ وَلا مَوْجُودَةٍ قِيلَ بَلْ هِيَ مَعْرُوفَةٌ وَمَوْجُودَةٌ عِنْدَ أَهْلِهَا .

. فَإِنْ قَالَ أَتَعْرِفُونَهَا أَنْتُمْ أَمْ لا تَعْرِفُونَهَا قِيلَ لَهُمْ مِنْهَا مَا نَعْرِفُهُ وَمِنْهَا مَا لا نَعْرِفُهُ

فَإِنْ قَالَ: فَمَا أَوَّلُ الْفَرَائِض؟

It is said, 'To testify to God, His Messenger and His Proof₁, and whatever has come from the Honorable the Exalted God.'

And if he asks, 'Why are the creatures ordered to testify to God, His Messenger and His Proof, and whatever has come from the Honorable the Exalted God.'

It is said, 'For many reasons: One of them is that whoever does not testify to the Honorable the Exalted God would not avoid His disobedience, would not avoid committing major sins, and would not fear anyone regarding what his lust demands and enjoy corruption and oppression. Should the people commit these actions and should everyone act out of lust and selfish desires without fearing anyone, the result would be corruption for all the people. Some of them will attack others, rape women, steal goods, consider it fine to shed undue blood and commit adultery, and unrightfully kill others who have not committed any crimes. This would destroy the life of this world and corrupt the future generations. One

of the reasons for this is that the Honorable the Exalted God is All-Wise and no one would be wise or described to be wise unless he admonishes against corruption and reprimands oppression. Such acts of admonishing against corruption and ordering to do what is right are not possible except after testifying to the Honorable the Exalted God and the recognition of the One who enjoins good and the One who admonishes. Were the people left without testifying to the Honorable the Exalted God and His recognition, enjoining to do right and admonishing against corruption, would not get established since there was no known enjoiner to do the right and admonished against corruption. We also know that there are some people who commit corruption in hiding away from public sight. Were it not for the sake of testifying to God and fearing Him in private, everyone would engage in lustful deeds in private without any fear of anyone. Knowing that no one is aware of what he does, one would go to the extreme in committing the forbidden deeds and major sins, since what he does is hidden from the people. This would lead to the destruction of all the people. Thus the stability and continuation of the people (generations) would not have been possible unless the people were asked to testify to the existence of the All-Knowing; the All-Aware (God) who knows what is hidden and what is deeply hidden; who enjoins to do right and forbids corruption and from whom nothing could remain hidden so as to prevent whatever form of corruption which they might engage in privately.'

قِيلَ الإِقْرَارُ بِاللَّهِ عَزَّ وَجَلَّ وَبرَسُولِهِ وَحُجَّتِهِ عَلَيْهِ السَّلامُ وَبِمَا جَاءَ مِنْ عِنْد اللَّهِ عَزَّ وَجَل

فَإِنْ قَالَ لِمَ أَمَرَ اللَّهُ الْخَلْقَ بِالإِقْرَارِ بِاللَّهِ وَبُرُسُلِهِ وَحُجَجِهِ وَبِمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ وَجَلَّ قِيمَا يَشْتَهِي وَيَسْتَلِذُ مِنَ الْفَسَادِ وَالطُّلْمِ فَإِذَا فَعَلَ النَّاسُ هَذِهِ الأَشْيَاءَ وَارْتَكَبَ كُلُّ إِنْسَانٍ مَا يَشْتَهِي وَيَهُوَاهُ مِنْ غَيْرِ مُرَاقَبَةٍ لاحَد كَانَ فِي ذَلِكَ فَسَادُ الْخَلْقِ أَجْمَعِينَ وَوْتُوبُ بَعْضِهِمْ عَلَى بَعْضِ فَعَصَبُوا الْفُرُوجَ وَالأَمْوَالَ وَأَبَاحُوا الدَّمَاءَ وَالنِّسَاءَ وَالْسَبْيَ وَقَتَلَ بَعْضَهُمُ الْخَلْقِ أَجْمَعِينَ وَوْتُوبُ بَعْضِهِمْ عَلَى بَعْضِ فَعَصَبُوا الْفُرُوجَ وَالأَمْوَالَ وَأَبَاحُوا الدَّمَاءَ وَالنِّسَاءَ وَالْسَبْيَ وَقَتَلَ بَعْضَهُمُ الْخَلْقِ وَفَسَادُ الْحَرْثِ وَالنَّسْلِ وَمِنْهَا أَنَّ اللَّهَ عَزَّ وَجَلَّ وَكِيمٌ وَلا يَوْصَفُ بِالْحِكْمَةِ إِلا الَّذِي يَحْظُرُ الْفَسَادَ وَيَأْمُرُ بِالصَّلَاحِ وَالنَّهُي عَنِ الظُّلْمِ وَيَأْمُ بِالصَّلَاحِ وَالنَّهُي عَنِ الْفَوَاحِشِ إِلا بَعْدَ الإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ وَمَعْرِفَةِ الْأُمِي وَالنَّهِي فَلَوْ تُولِا بَعْدَ الْإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ وَمَعْرِفَةِ الْأَمِ وَالنَّهُي عَنِ الْفَوَاحِشِ إِلا بَعْدَ الإِقْرَارِ بِاللَّهِ عَزَّ وَجَلَّ وَمَعْرِفَةِ الْأَمِ وَالنَّهِي عَنِ الْفَلَامِ وَيَلْكَ أَمْرُ بِالصَّلَاحِ وَالْأَهُمِ كَا أَلْوَلَامِ بَالِكُ عَرْفَةِ الْأَمْرِ وَلَا لَهُ عَلَى وَمَعْ فَلَوْ لا الإِقْرَارُ بِاللَّهِ عَزَ وَجَلَّ وَمَعْرِفَةِ الْأَمِ وَالنَّهُمْ وَلَا لَهُ عَنْ فَسَاد إِذْ لا آمِرَ وَلا نَهْيَ وَمَا لَسُرَّ وَكَالَ وَكَلَا مَلَاحُهُمْ إِلْا بِالْإِقْرَارُ مِلْكُونَ أَعْرَالِ اللهِ عَزَى وَجَلَّ وَعَمْ الْعَلْوَ وَعَلَاحُهُمُ الْالْمَلْونَ عَلَى الْعَلَقَ وَمَلَاحُهُمْ إِلَا بِالْإِقْرَارُ مِلْهُمْ وَالْمَلْونَ عَلَى الْمَلْولِ عَلْمَ مَلْ الْمَلْولَ وَمَالَوالْمَالِلَهِ عَلَى وَمَالُولُو عَلَى الْمَلْولُونَ عَلَى مَلْولَا عَلَى الْمُلْولُولُ الْمُلْولُولُ الْمُؤْمِقُ وَالْمُ الْمُولُولُ وَمَلَاحُهُمُ إِلَا الْمَلْولُ عَلَى مَلْولِكَ مَلْولَ الْمُؤْمُولُ الْمُؤْمُ وَلَا الْمَلْولُ الْمُعْرِفَةِ الْمَالِولُولُولَ الْمَلْولُولُ الْمُؤْمُولُ الْمُؤْمُولُ الْمُؤْمُولُ الْمُؤْمُ الْمَالِولُولُ

And if he asks, 'Why is it incumbent upon the people to recognize the Messengers (a.s.), testify to them, and swear to obey them?'

It is said, 'Because man has not been equipped with the necessary powers in his own nature to be able to realize all that is best for him to do. Moreover, the Creator is High Exalted above that which is seen.

The people are also weak and unable to recognize Him on the surface. Then a Messenger must be sent to be in between Him and them – an Immaculate one who delivers His Orders and Admonishments to them, to inform them about what would benefit them and what would fend off their losses. If it was not incumbent upon the people to get to recognize and obey Him, there would be no benefit in sending them any Messengers, and doing that would not have fulfilled any of their needs. It would even be that dispatching Messengers to them would be of no use to them. This is not amongst the characteristics of an All–Wise One who has created everything with a perfect order.'

And if he asks, 'Why did He establish some to be in charge of affairs and ordered us to obey them?'

It is said, 'For many reasons. One of them is for the people to know that there are some known limits and they are ordered not to transgress beyond these limits so that they will not become corrupt. This would not be implemented unless a trustworthy man is appointed to prevent them from transgressing and getting involved in what has been prohibited for them. Were this not the case, no one would abandon what fulfilled his lustful desires and brought him some gains – even if it corrupted others. Therefore, God appointed someone to be in charge of their (the people's) affairs to carry out the Divine Decrees and Divine Chastisements amongst them and prevent them from getting corrupt.

Another reason is that we know of no groups or nations who have survived living without someone in charge of them or leading them regarding their religious and worldly affairs. Thus it would not be deemed proper according to the wisdom of the All–Wise (God) to leave the people without one in charge of their affairs, while He knows that there is no other choice for them and they would not sustain without one. The people would fight their enemies, distribute national income, establish congregations and congregational prayers, and protect the oppressed from the oppressors under his (the leader's) Divine Leadership.

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِمْ مَعْرِفَةُ الرُّسُلِ وَالإِقْرَارُ بِهِمْ وَالإِذْعَانُ لَهُمْ بِالطَّاعَةِ قِيلَ لانَّهُ لَمَّا لَمْ يَكُنْ فِي خَلْقِهِمْ وَقَوْلِهِمْ وَقُولِهِمْ وَكَانَ طَعَفْهُمْ وَعَجْزُهُمْ عَنْ إِدْرَاكِهِ ظَاهِراً لَمْ يَكُنْ وَقُواهُمْ مَا يَكْمُلُونَ لِمَصَالِحِهِمْ وَكَانَ الصَّانِعُ مُتَعَالِياً عَنْ أَنْ يُرَى وَكَانَ ضَعْفُهُمْ وَعَجْزُهُمْ عَنْ إِدْرَاكِهِ ظَاهِراً لَمْ يَكُنْ بُدُ مِنْ رَسُولِ بَيْنَهُ وَيَيْنَهُمْ مَعْصُوم يُؤَدِّي إِلَيْهِمْ أَمْرَهُ وَنَهْيَهُ وَأَدَبَهُ وَيَقِفُهُمْ عَلَى مَا يَكُونُ بِهِ إِحْرَازُ مَنَافِعِهِمْ وَمَضَارِهِمْ فَلَوْ لَمْ يَجِبْ عَلَيْهِمْ مَعْرِفَتُهُ مَنْ لِهِ مَا يَعْرِفُونَ بِهِ مَا يَحْتَاجُونَ إِلَيْهِ مِنْ مَنَافِعِهِمْ وَمَضَارِهِمْ فَلَوْ لَمْ يَجِبْ عَلَيْهِمْ مَعْرِفَتُهُ وَطَاعَتُهُ لَمْ يَكُنْ لَهُمْ فِي مَجِيءِ الرَّسُولِ مَنْفَعَةٌ وَلا سَدُّ حَاجَةٍ وَلَكَانَ يَكُونُ إِثْيَانُهُ عَبَثاً لِغَيْرِ مَنْفَعَةٍ وَلا صَلاحٍ وَلَيْسَ هَذَا وَطَاعَتُهُ لَمْ يَكُنْ لَهُمْ فِي مَجِيءِ الرَّسُولِ مَنْفَعَةٌ وَلا سَدُّ حَاجَةٍ وَلَكَانَ يَكُونُ إِثْيَانُهُ عَبَثاً لِغَيْرِ مَنْفَعَةٍ وَلا صَلاحٍ وَلَيْسَ هَذَا مَنْ عَنَا فَعَهُ الْمَكِيمِ الَّذِي أَنْقُنَ كُلُّ شَيْءٍ

فَإِنْ قَالَ فَلِمَ جَعَلَ أُولِي الأَمْرِ وَأَمَرَ بِطَاعَتِهِمْ قِيلَ لِعِلَلِ كَثِيرَةٍ مِنْهَا أَنَّ الْخَلْقَ لَمَّا وَقَعُوا عَلَى حَدِّ مَحْدُودِ وَأُمِرُوا أَنْ لا يَتَعَدَّوْا ذَلِكَ الْحَدُودَ) لِمَا فِيهِ مِنْ فَسَادِهِمْ لَمْ يَكُنْ يَثْبُتُ ذَلِكَ وَلا يَقُومُ إِلا بِأَنْ يَجْعَلَ عَلَيْهِمْ فِيهِ أَمِيناً يَمْنَعُهُمْ مِنَ التَّعَدِّي وَالدُّخُولِ فِيَما حُظِرَ عَلَيْهِمْ لاَنَّهُ لَوْ لَمْ يَكُنْ ذَلِكَ كَذَلِكَ لَكَانَ أَحَدٌ لا يَتْرُكُ لَذَتَهُ وَمَنْفَعَتَهُ لِفَسَادِ غَيْرِهِ فَجَعَلَ مِنْ النَّهُ لَوْ لَمْ يَكُنْ ذَلِكَ كَذَلِكَ لَكَانَ أَحَدٌ لا يَتْرُكُ لَذَتَهُ وَمَنْفَعَتَهُ لِفَسَادِ غَيْرِهِ فَجَعَلَ مِنْ النَّهُ لَوْ لَمْ يَكُنْ ذَلِكَ كَذَلِكَ لَكَانَ أَحَدٌ لا يَتْرُكُ لَذَتَهُ وَمَنْفَعَتَهُ لِفَسَادِ غَيْرِهِ فَجَعَلَ مَا لَكُونَ وَالأَحْكَامَ مَنَ الْفَسَادِ وَيُقِيمُ فِيهِمُ الْحُدُودَ وَالأَحْكَامَ

وَمِنْهَا أَنَّا لا نَجِدُ فِرْقَةً مِنَ الْفِرَقِ وَلا مِلَّةً مِنَ الْمِلَلِ بَقُوا وَعَاشُوا إِلا بِقَيِّمٍ وَرَئِيسٍ لِمَا لا بُدَّ لَهُمْ مِنْهُ فِي أَمْرِ الدِّينِ وَالدُّنْيَا فَلَمْ يَجُزْ فِي حِكْمَةِ الْحَكِيمِ أَنْ يَتْرُكَ الْخَلْقَ مِمَّا يَعْلَمُ أَنَّهُ لا بُدَّ لَهُمْ مِنْهُ وَلا قِوَامَ لَهُمْ إِلا بِهِ فَيُقَاتِلُونَ بِهِ عَدُوَّهُمْ وَيَقْسِمُونَ به فَيْنَّهُمْ وَيُقِيمُ لَهُمْ جُمُعَتَهُمْ وَجَمَاعَتَهُمْ وَيَمْنَمُ ظَالِمَهُمْ مِنْ مَظْلُومِهمْ.

Another reason is that if He does not establish a trustworthy custodian for them, their nation would be totally destroyed, their religion would be lost, their traditions and decrees would change: innovators would add things to them and atheists would subtract things from them and make them dubious for the Muslims. We have found the oppressed and the needy to be imperfect and narrow–minded. Moreover, they have various levels of intellectual abilities, desires and varying opinions. Thus as we said before, they would all get corrupted if there was no one appointed to be in charge of their affairs to safeguard what the Messenger (a.s.) has brought to them from Him. Then the Divine Decrees, the traditions, the foundations of the religion and faith would all change. This would ultimately result in the corruption of all the people.'

And if he asks, 'Why is it not permissible for the existence of two or more Divine Leaders at the same time on the Earth?'

It is said, 'For several reasons. One of them is that one leader would not have any conflicting actions or plans. However, if there were two, then their actions and plans would not conform with each other and they would not have the same opinion as so far we have not seen any two people who are in charge of an affair and not have different views on things, and different demands. Therefore, if there were two Divine Leaders with different wills, intentions and plans and it was obligatory to follow both of them, and the obedience of one was not superior to the obedience of the other, then there would certainly be differences among the people, and fighting and corruption would ensue. This would be because no one could obey one without disobeying the other. Then all the people of the Earth would be disobedient, and they would not have a path that would lead them towards obedience and faith. This problem would be rooted in their Creator who Himself has opened up the door of discord, fighting and corruption for them by ordering them to obey two leaders with opposite views.

The other reason is that if there were two Divine Leaders, the people who are enemies of each other would each go to one side as they pleased and no one's ruling over the other would be effective. This is so since they do not accept his ruling, and do not consider themselves obliged to obey him. They would not consider anyone more deserving than the other to rule. Thus all the Rights, Decrees and Divine Punishments would be nullified.

فَإِنْ قَالَ فَلِمَ لا يَجُوزُ أَنْ يَكُونَ فِي الأَرْضِ إِمَامَانِ فِي وَقْت وَاحِد أَنْ أَكْثُرُ مِنْ ذَلِكَ قِيلَ لِعِلَل مِنْهَا أَنَّ الْوَاحِدَ لا يَخْتَلِفُ فَعِلْهُمَ وَتَدْبِيرُهُمَا وَتَدْبِيرُهُمَا وَذَلِكَ أَنَّا لَمْ نَجِدْ اثْنَيْنِ إِلا مُخْتَلِفَي الْهَمِّ وَالإِرَادَةِ فَإِذَا كَانَا اثْنَيْنِ ثُمَّ اخْتَلَفَ هَمُّهُمَا وَإِرَادَتُهُمَا وَتَدْبِيرُهُمَا وَكَانَا كِلاهُمَا مُفْتَرِضَي الطَّاعَةِ لَمْ يَكُنْ أَحَدُهُمَا أَوْلَى بِالطَّاعَةِ مِنْ صَاحِبِهِ فَكَانَ الثَنيْنِ ثُمَّ لا يَكُونُ فِي ذَلِكَ اخْتِلافُ الْخَلْقِ وَالتَّشَاجُرُ وَالْفَسَادُ ثُمَّ لا يَكُونُ أَحَدٌ مُطِيعًا لاحَدِهِمَا إِلا وَهُوَعَاصٍ لِلأَخْرِ فَتَعُمُّ الْمَعْصِيةُ لَهُ يَكُونُ فِي ذَلِكَ اخْتِلافُ الْخُلِقَ وَالتَّشَاجُرُ وَالْفَسَادُ ثُمَّ لا يَكُونُ أَحَدٌ مُطِيعًا لاحَدِهِمَا إِلا وَهُوَعَاصٍ لِلاَّخَرِ فَتَعُمُّ الْمَعْصِيةُ لَهُمْ الْأَرْضِ ثُمَّ لا يَكُونُ لَهُمْ مَعَ ذَلِكَ السَّبِيلُ إِلَى الطَّاعَةِ وَالإِيمَانِ وَيَكُونُونَ إِنَّمَا أَتُواْ فِي ذَلِكَ مِنْ قِبَلِ الصَّانِعِ الَّذِي أَهُلُ الأَرْضِ ثُمَّ لا يَكُونُ لَهُمْ مَعَ ذَلِكَ السَّبِيلُ إِلَى الطَّاعَةِ وَالإِيمَانِ وَيَكُونُونَ إِنَّمَا أَتُواْ فِي ذَلِكَ مَنْ قِبَلِ الصَّاعِ الْمَعْمِيلَةُ وَالْإِيمَانِ وَيَكُونُونَ إِنَّا أَنُواْ فِي ذَلِكَ مَنْ قِبَلِ الصَّابِعِ اللّهَ وَالْمَادُولِ وَالتَّسَاجُرُ إِذْ أَمْرَهُمْ بِاتِبَاعِ الْمُغْتَلِقَيْنِ

وَمِنْهَا أَنَّهُ لَوْ كَانَا إِمَامَيْنِ كَانَ لِكُلِّ مِنَ الْخَصْمَيْنِ أَنْ يَدْعُوَإِلَى غَيْرِ مَا يَدْعُو إِلَيْهِ صَاحِبُهُ فِي الْحُكُومَةِ ثُمَّ لا يَكُونُ أَحَدُهُمَا أَوْلَى بِأَنْ يُتَبَعَ مِنْ صَاحِبِهِ فَتَبْطُلُ الْحُقُوقُ وَالأَحْكَامُ وَالْحُدُودُ.

Another reason is that neither of these two Proofs (of God or Leaders) would be superior to the other in speaking out, issuing decrees, enjoining the right and forbidding the wrong. And in these conditions they would both have to speak out. Neither one of them would deserve to surpass the other one in any issue, since they both have an equal rank in their religious leadership position. If one of them should remain silent, the other one must also remain silent. And if they both remain silent, again Rights, Decrees and Divine Punishments would be nullified. Then it would be as if the people do not have any Divine Leaders at all.'

And if he asks, 'Why is it not permissible for the Divine Leader to be from a family different from that of the Messenger of God?'

It is said, 'For several reasons. One of them is that there should be a sign to clearly indicate the Divine Leader and distinguish him from others, since it is obligatory to obey him. That sign is his well–known ties of kinship (with the Prophet Muhammad (S)) and his clear appointment so that the people can distinguish him from others, and be clearly guided towards him.

Another reason is that should the Divine Leader be one who is from a family different from that of the Messenger of God, then one who is not from the family of the Prophet (S) would become nobler than those from the family of the Prophet (S). In this way, the offspring of the Prophet (S) would become subject to the offspring of the Prophet's (a.s.) enemies such as Abi Jahl or Ibn Abi Ma'eet: since they believed that if they have faith the Divine Leadership could be transferred from the Prophet's (a.s.) offspring to the offspring of the enemies. Then this would result in the offspring of the Prophet (S) to be the subject and obedient ones, while the offspring of the enemies of God and His Messenger (a.s.) be the ones to be followed and obeyed. However, the Messenger (a.s.) is much nobler than others to be in charge, and he (a.s.) is the one who most deserves to be obeyed.

Another reason is that once the people testify to the Prophethood of His Messenger (a.s.) and obey him, no one would hesitate to follow his offspring and obey them. This would not be hard for anyone. However, if the Divine Leader be one who is not from the Household of the Messenger of God (a.s.),

everyone would consider himself to be more deserving for this position than others. Thus they would become so haughty that they would not obey him since they consider him to be less deserving of leadership than they themselves. Then this would cause corruption, discord and disunion amongst them.'

وَمِنْهَا أَنَّهُ لا يَكُونُ وَاحِدٌ مِنَ الْحُجَّتَيْنِ أَوْلَى بِالنُّطْقِ وَالْحُكْمِ وَالأَمْرِ وَالنَّهْي مِنَ الْأَخَرِ فَإِذَا كَانَ هَذَا كَذَلِكَ وَجَبَ عَلَيْهِمَا أَنْ يَسْبِقَ صَاحِبَهُ بِشَيْءٍ إِذَا كَانَا فِي الإِمَامَةِ شِرْعاً وَاحِداً فَإِنْ جَازَ لاحَدِهِمَا أَنْ يَسْبِقَ صَاحِبَهُ بِشَيْءٍ إِذَا كَانَا فِي الإِمَامَةِ شِرْعاً وَاحِداً فَإِنْ جَازَ لاحَدِهِمَا أَنْ يَسْبِقَ صَاحِبَهُ بِشَيْءٍ إِذَا كَانَا فِي الإِمَامَةِ شِرْعاً وَاحِداً فَإِنْ جَازَ لاحَدِهِمَا السُّكُوتُ بَطَلَتِ الْحُقُوقُ وَالأَحْكَامُ وَعُطِّلَتِ الْحُدُودُ وَصَارَتِ السُّكُوتُ جَازَ السُّكُوتُ بَطَلَتِ الْحُقُوقُ وَالْأَحْكَامُ وَعُطِّلَتِ الْحُدُودُ وَصَارَتِ السُّكُوتُ بَطَلَتِ الْحُقُوقُ وَالأَحْكَامُ وَعُطِّلَتِ الْحُدُودُ وَصَارَتِ السُّكُوتُ بَطَلَتِ الْحُقُوقُ وَالأَحْكَامُ وَعُطِّلَتِ الْحُدُودُ وَصَارَتِ السَّكُوتُ بَطَلَتِ الْحُقُوقُ وَالْأَحْكَامُ وَعُطِّلَتِ الْحُدُودُ وَصَارَتِ السُّكُوتُ بَطَلَتِ الْحُقُوقُ وَالأَحْكَامُ وَعُطِّلَتِ الْحُدُودُ وَصَارَتِ السَّكُوتُ السَّكُوتُ السَّكُونَ مُ اللَّاسُ كَأَنَّهُمْ لا إِمَامَ لَهُمْ

فَإِنْ قَالَ فَلِمَ لا يَجُوزُ أَنْ يَكُونَ الإِمَامُ مِنْ غَيْرِ جِنْسِ الرَّسُولِ عَلَيْهِ السَّلامُ قِيلَ لِعِلَلِ مِنْهَا أَنَّهُ لَمَّا كَانَ الإِمَامُ مُفْتَرَضَ الطَّاعَةِ لَمْ يَكُنْ بُدُّ مِنْ دَلالَةٍ تَدُلُّ عَلَيْهِ وَيَتَمَيَّزُ بِهَا مِنْ غَيْرِهِ وَهِيَ الْقَرَابَةُ الْمَشْهُورَةُ وَالْوَصِيَّةُ الظَّاهِرَةُ لِيُعْرَفَ مِنْ غَيْرِهِ الطَّاعَةِ لَمْ يَكُنْ بُدُّ مِنْ دَلالَةٍ تَدُلُّ عَلَيْهِ وَيَتَمَيَّزُ بِهَا مِنْ غَيْرِهِ وَهِيَ الْقَرَابَةُ الْمَشْهُورَةُ وَالْوَصِيَّةُ الظَّاهِرَةُ لِيُعْرَفَ مِنْ غَيْرِهِ الطَّاعَةِ لَمْ يَكُنْ بُدُّ مِنْ دَلالَةٍ تَدُلُّ عَلَيْهِ وَيَتَمَيَّزُ بِهَا مِنْ غَيْرِهِ وَهِيَ الْقَرَابَةُ الْمَشْهُورَةُ وَالْوَصِيَّةُ الظَّاهِرَةُ لِيَعْرَفَ مِنْ عَيْرِهِ

وَمِنْهَا أَنَّهُ لَوْ جَازَ فِي غَيْرِ جِنْسِ الرَّسُولِ لَكَانَ قَدْ فَضَّلَ مَنْ لَيْسَ بِرَسُولِ عَلَى الرُّسُلِ إِذْ جَعَلَ أَوْلادَ الرُّسُلِ أَبْبَاعاً لاوْلادِ أَعْدَائِهِ كَأَبِي جَهْلِ وَابْنِ أَبِي مُعَيْطٍ لانَّهُ قَدْ يَجُوزُ بِزَعْمِهِ أَنْ يَنْتَقِلَ ذَلِكَ فِي أَوْلادِهِمْ إِذَا كَانُوا مُؤْمِنِينَ فَيَصِيرَ أَوْلادُ الرَّسُولِ تَابِعِينَ وَأَوْلادُ أَعْدَاءِ اللَّهِ وَأَعْدَاءِ رَسُولِهِ مَتْبُوعِينَ وَكَانَ الرَّسُولُ أَوْلَى بِهَذِهِ الْفَضِيلَةِ مِنْ غَيْرِهِ وَأَحَقَّ.

وَمِنْهَا أَنَّ الْخَلْقَ إِذَا أَقَرُّوا لِلرَّسُولِ بِالرِّسَالَةِ وَأَذْعَنُوا لَهُ بِالطَّاعَةِ لَمْ يَتَكَبَّرْ أَحَدٌ مِنْهُمْ عَنْ أَنْ يَتَبِعَ وُلْدَهُ وَيُطِيعَ ذُرِيَّتَهُ وَلَمْ يَتَعَاظَمْ ذَلِكَ فِي أَنْفُسِ النَّاسِ وَإِذَا كَانَ فِي غَيْرِ جِنْسِ الرَّسُولِ كَانَ كُلُّ وَاحِدٍ مِنْهُمْ فِي نَفْسِهِ أَنَّهُ أَوْلَى بِهِ مِنْ غَيْرِهِ يَتَعَاظَمْ ذَلِكَ فِي أَنْفُسُ وَإِذَا كَانَ فِي غَيْرِ جِنْسِ الرَّسُولِ كَانَ كُلُّ وَاحِدٍ مِنْهُمْ فِي نَفْسِهِ أَنَّهُ أَوْلَى بِهِ مِنْ غَيْرِهِ وَدَخَلَهُمْ مِنْ ذَلِكَ الْكِبْرُ وَلَمْ تَسْخَ أَنْفُسُهُمْ بِالطَّاعَةِ لِمَنْ هُوَعِنْدَهُمْ دُونَهُمْ فَكَانَ يَكُونُ فِي ذَلِكَ دَاعِيَةٌ لَهُمْ إِلَى الْفَسَادِ وَدَخَلَهُمْ مِنْ ذَلِكَ الْكِبْرُ وَلَمْ تَسْخَ أَنْفُسُهُمْ بِالطَّاعَةِ لِمَنْ هُوَعِنْدَهُمْ دُونَهُمْ فَكَانَ يَكُونُ فِي ذَلِكَ دَاعِيَةٌ لَهُمْ إِلَى الْفَسَادِ وَلَاحْتِلاف

And if he asks, 'Why is it incumbent on the people to bear witness and know that there is One and Only One God?'

It is said, 'For several reasons. One of them is that they would imagine there were two or more planners of the affairs (of the universe), if it was not incumbent upon them to do so. If this was allowed, then they could not recognize their true Creator from the others since each person could not tell which of the two or more is the Creator and might obey one who is not really his Creator. No one could tell which one has created him, which one he must obey and whose admonishments he must listen to since he could not recognize the true One who issues orders and admonishes us against others.

Another reason is that were it possible for there to be two gods, then neither one was more deserving than the other one to be worshipped and obeyed. The permission to obey each one of them implied the permission to obey the partner. This would then imply the permission not to obey God. The permission

not to obey God would imply disbelief in God; all His Books and Messengers; proof of all that is wrong; abandoning all that is right; allowing all that is forbidden; forbidding all that is allowed; partaking in all sins; abandoning all forms of obedience; authorizing all forms of corruption and abolishing all rights.'

Another reason is that were it possible for more than one god to be, then this would allow Satan to declare himself to be the other god to oppose the Sublime God in all His Decrees and invite the people towards himself. This would result in greater disbelief and more serious dissimulation.

And if he asks: 'Why is it incumbent on the people to bear witness to God and that there is nothing like Him?'

It is said, 'For several reasons. One of them is that they do not go after others and worship and obey none other than Him, so that the orders of their Lord and Creator and Sustainer are not dubious for them.

Another reason is that should they not recognize that there is nothing like unto Him they might not realize the truth and establish these idols as their lord and creator – the idols which their forefathers have taken as their lords such as the sun, the moon, and the fire. Was it permissible that this issue be doubtful for them it would lead into corruption, abandoning all forms of obedience, committing all forms of sins according to the degree to which they were informed about its being allowed or admonished against by their lord.

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِمُ الإِقْرَارُ وَالْمَعْرِفَةُ بِأَنَّ اللَّهَ تَعَالَى وَاحِدٌ أَحَدٌ قِيلَ لِعِلْلٍ مِنْهَا أَنَّهُ لَوْ لَمْ يَجِبْ عَلَيْهِمُ الإِقْرَارُ وَالْمَعْرِفَةُ بِأَنَّ اللَّهَ تَعَالَى وَاحِدٌ أَحَدٌ قِيلَ لِعِلْلٍ مِنْهَا أَنَّهُ لَوْ لَمْ يَهْتَدُوا إِلَى الصَّانِعِ لَهُمْ مِنْ غَيْرِهِ لانَّ كُلَّ إِنْسَانٍ وَالْمَعْرِفَةُ لَجَازَ أَنْ يَتَوَهَّمُوا مُدَبَّرِيْنِ أَقْ أَكْثَرَ مِنْ ذَلِكَ وَإِذَا جَازَ ذَلِكَ لَمْ يَهْتَدُوا إِلَى الصَّانِعِ لَهُمْ مِنْ غَيْرِهِ لانَّ كُلَّ إِنْسَانٍ مِنْهُمْ كَانَ لا يَدْرِي لَعَلَّهُ إِنَّمَا يَعْبُدُ غَيْرَ الَّذِي خَلَقَهُ وَيُطِيعُ غَيْرَ الَّذِي أَمْرَهُ فَلا يَكُونُونَ عَلَى حَقِيقَةٍ مِنْ صَانِعِهِمْ وَخَالِقِهِمْ مِنْ غَيْرِهِ لَا يَعْرِفُ الأَمْرَ بِعَيْنِهِ وَلا النَّاهِيَ مِنْ غَيْرِهِ .

وَمِنْهَا أَنَّهُ لَوْ جَازَ أَنْ يَكُونَ اثْنَيْنِ لَمْ يَكُنْ أَحَدُ الشَّرِيكَيْنِ أَوْلَى بِأَنْ يُعْبَدَ وَيُطَاعَ مِنَ الأَّخَرِ وَفِي إِجَازَةِ أَنْ يُطَاعَ ذَلِكَ الشَّرِيكُ إِجَازَةُ أَنْ لا يُطَاعَ اللَّهُ وَفِي أَنْ لا يُطَاعَ اللَّهُ عَزَّ وَجَلَّ الْكُفْرُ بِاللَّهِ وَبِجَمِيعٍ كُتُبِهِ وَرُسُلِهِ وَإِثْبَاتُ كُلِّ بَاطِلِ وَتَرْكُ الشَّرِيكُ إِجَازَةُ أَنْ لا يُطَاعَ اللَّهُ وَفِي أَنْ لا يُطَاعَ اللَّهُ عَزَّ وَجَلَّ الْكُفْرُ بِاللَّهِ وَبِجَمِيعٍ كُتُبِهِ وَرُسُلِهِ وَإِثْبَاتُ كُلِّ بَاطِلِ وَتَرْكُ كُلِّ مَعْصِيَةٍ وَالْخُرُوجُ مِنْ كُلِّ طَاعَةٍ وَإِبَاحَةُ كُلِّ فَسَاد كُلِّ حَوَّ وَتَحْلِيلُ كُلِّ حَرَامٍ وَتَحْرِيمُ كُلِّ حَلالٍ وَالدُّخُولُ فِي كُلِّ مَعْصِيَةٍ وَالْخُرُوجُ مِنْ كُلِّ طَاعَةٍ وَإِبَاحَةُ كُلِّ فَسَاد . وَإِبْطَالٌ لِكُلِّ حَقٍّ

وَمِنْهَا أَنَّهُ لَوْ جَازَ أَنْ يَكُونَ أَكْثَرَ مِنْ وَاحِدِ لَجَازَ لابْلِيسَ أَنْ يَدَّعِيَ أَنَّهُ ذَلِكَ الْأَخَرُ حَتَّى يُضَادَّ اللَّهَ تَعَالَى فِي جَمِيعِ . حُكْمِهِ وَيَصْرِفَ الْعِبَادَ إِلَى نَفْسِهِ فَيَكُونُ فِي ذَلِكَ أَعْظَمُ الْكُفْرِ وَأَشَدُّ النِّفَاقِ

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِمُ الإِقْرَارُ لِلَّهِ بِأَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ قِيلَ لِعِلَلِ مِنْهَا أَنْ يَكُونُوا قَاصِدِينَ نَحْوَهُ بِالْعِبَادَةِ وَالطَّاعَةِ دُونَ غَيْرِهِ غَيْرَ مُشْتَبِهٍ عَلَيْهِمْ أَمْرُ رَبِّهِمْ وَصَانِعِهِمْ وَرَازِقِهِمْ. وَمِنْهَا أَنَّهُمْ لَوْ لَمْ يَعْلَمُوا أَنَّهُ لَيْسَ كَمِثْلِهِ شَيْءٌ لَمْ يَدْرُوا لَعَلَّ رَبَّهُمْ وَصَانِعَهُمْ هَذِهِ الأَصْنَامُ الَّتِي نَصَبَتْهَا لَهُمْ آبَاوُهُمْ وَمَانِعَهُمْ هَذِهِ الأَصْنَامُ الَّتِي نَصَبَتْهَا لَهُمْ آبَاوُهُمْ وَالشَّمْسُ وَالْقَمَرُ وَالنِّيرَانُ إِذَا كَانَ جَائِزاً أَنْ يَكُونَ عَلَيْهِمْ مُشَبَّهَةً وَكَانَ يَكُونُ فِي ذَلِكَ الْفَسَادُ وَتَرْكُ طَاعَاتِهِ كُلِّهَا وَالشَّمْسُ وَالْقَمَرُ وَالنِّيرَانُ إِذَا كَانَ جَائِزاً أَنْ يَكُونَ عَلَيْهِمْ مُشَبَّهَةً وَكَانَ يَكُونُ فِي ذَلِكَ الْفَسَادُ وَتَرْكُ طَاعَاتِهِ كُلِّهَا وَلَهُمْ مِنْ أَخْبَارِ هَذِهِ الأَرْبَابِ وَأَمْرِهَا وَنَهْيِهَا عَلَى قَدْرِ مَا يَتَنَاهَى إلَيْهِمْ مِنْ أَخْبَارِ هَذِهِ الأَرْبَابِ وَأَمْرِهَا وَنَهْيِهَا

Another reason is that if it was not incumbent upon the people to realize that there is nothing like unto Him, that would allow them to think that He is subject to whatever the creatures are subject to – things such as disability, ignorance, change, destruction, termination, falsehood and oppression. There would be no hopes for the survival of, trust in the justness of, acceptability of the words, the decrees, the admonishments, the promises, the threats, the rewards or the chastisements of whoever has such traits. This would result in the corruption of the people and the abolition of His Lordship.'

And if he asks, 'Why has the Sublime God ordered the servants and admonished them?'

It is said, 'Since their survival and the improvements in their affairs depends upon His ordering, admonishing, preventing them from corruption and unlawful seizure (of other people's property.'

And if he asks, 'Why has He ordered the people to worship?'

It is said, 'So that they do not forget His remembrance, do not abandon His discipline, do not take His Orders and Admonishments lightly, since their peace and survival depends upon this. Were they left without any orders to worship and some time passed by, then their hearts would harden.'

And if he asks, 'Why has He ordered the people to pray?'

It is said, 'Since praying is testifying to His Lordship. This is good for everyone since it implies abandoning other worshipped ones; humbly standing in front of the Omnipotent; subordination; subservience; obedience; confessing (to God's Mastery); seeking the forgiveness of past sins. Praying also implies placing one's face on the ground everyday so that one always remembers God; being submissive; really humble; eagerly wanting to improve one's religious and worldly affairs; and despising corruption. Praying is done every day and night so that the servant does not forget his Planner and Creator; does not become ungrateful and rebellious; is always obedient to his Creator; stands in front of his Lord; is prevented from committing sins; and protects and guards himself against various forms of corruption.'

And if he asks, 'Why is it that we have been ordered to perform the minor ritual ablution (*wudu*) and then start to worship?'

وَمِنْهَا أَنَّهُ لَوْ لَمْ يَجِبْ عَلَيْهِمْ أَنْ يَعْرِفُوا أَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ لَجَازَ عِنْدَهُمْ أَنْ يَجْرِيَ عَلَيْهِ مَا يَجْرِي عَلَى الْمحْلُوقِينَ مِنَ الْعَجْزِ وَالْجَهْلِ وَالنَّقْييرِ وَالزَّوَالِ وَالْفَنَاءِ وَالْكَذِبِ وَالاعْتِدَاءِ وَمَنْ جَازَتْ عَلَيْهِ هَذِهِ الأَشْيَاءُ لَمْ يُومَنْ فَنَاؤُهُ وَلَمْ يُوثَقْ الْعَبْدِ وَالْجَهْلِ وَلَمْ يُومَقَى الْمَحْلُوقِينَ مِنَ الْعَجْزِ وَالْجَهْلِ وَلَمْ يُحَقَّقْ قَوْلُهُ وَأَمْرُهُ وَنَهْيُهُ وَوَعِيدُهُ وَثَوَابُهُ وَعِقَابُهُ وَفِي ذَلِكَ فَسَادُ الْخَلْق وَإِبْطَالُ الرُّبُوبِيَّةِ .

فَإِنْ قَالَ لِمَ أَمَرَ اللَّهُ تَعَالَى الْعِبَادَ وَنَهَاهُمْ قِيلَ لانَّهُ لا يَكُونُ بَقَاؤُهُمْ وَصَلاحُهُمْ إِلا بِالأَمْرِ وَالنَّهْيِ وَالْمَنْعِ عَنِ الْفَسَادِ وَالتَّغَاصُبُ

فَإِنْ قَالَ فَلِمَ تَعَبَّدَهُمْ قِيلَ لِئَلا يَكُونُوا نَاسِينَ لِذِكْرِهِ وَلا تَارِكِينَ لادَبِهِ وَلا لاهِينَ عَنْ أَمْرِهِ وَنَهْيِهِ إِذْ كَانَ فِيهِ صَلاحُهُمْ وَقِوَامُهُمْ فَلَوْ تُركُوا بِغَيْر تَعَبُّدِ لَطَالَ عَلَيْهِمُ الأَمَدُ فَقَسَتْ قُلُوبُهُم.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالصَّلاةِ قِيلَ لانَّ فِي الصَّلاةِ الإِقْرَارَ بِالرُّبُوبِيَّةِ وَهُوَصَلاحٌ عَامٌّ لانَّ فِيهِ خَلْعَ الأَنْدَادِ وَالْقِيَامَ بَيْنَ يَدَي الْجَبَّارِ بِالذُّلِّ وَالاسْتِكَانَةِ وَالْخُصُوعِ وَالاعْتِرَافِ وَطَلَبِ الإِقَالَةِ مِنْ سَالِفِ الذُّنُوبِ وَوَضْعَ الْجَبْهَةِ عَلَى الأَرْضِ كُلَّ يَوْمِ وَلَيْلَةٍ لِيَكُونَ الْعَبْدُ ذَاكِراً لِلَّهِ تَعَالَى غَيْرَ نَاسٍ لَهُ وَيَكُونَ خَاشِعاً وَجِلاً مُتَذَلِّلاً طَالِباً رَاغِباً فِي الزِّيَادَةِ لِلدِّينِ وَالدُّنْيَا مَعَ وَلَيْلَةٍ لِيَكُونَ الْعَبْدُ مُدَبِّرَهُ وَخَالِقَهُ فَيَبْطَرَ وَيَطْغَى مَا فِيهِ مِنَ الانْزِجَارِ عَنِ الْفَسَادِ وَصَارَ ذَلِكَ عَلَيْهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ لِئَلا يَنْسَى الْعَبْدُ مُدَبِّرَهُ وَخَالِقَهُ فَيَبْطَرَ وَيَطْغَى وَلِيكُونَ فِي ذِكْرِ خَالِقِهِ وَالْقِيَام بَيْنَ يَدَيْ رَبِّهِ زَاجِراً لَهُ عَنِ الْمَعَاصِي وَحَاجِزاً وَمَانِعاً عَنْ أَنْوَاعِ الْفَسَادِ

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالْوُضُوءِ وَيُدِئَّ بِهِ؟

It is said, 'So that the servant is clean when he stands in front of the Omnipotent, and obeys His Orders when he is supplicating to Him. It is also done to be cleansed of any impurities and contaminations. Performing one's ablutions will also eliminate indolence and slumber, and strengthen the heart in front of the Omnipotent.

And if he asks, 'Why is it that it is incumbent upon one to wash the face, hands, head and feet?

It is said, 'That is because when the servant stands in front of the Omnipotent, the parts of the body that must be washed by means of performance one's ablutions are visible. That is because one expresses his humbleness and prostrates using his face; he implores God by using his hands, and fears God by means of them and uses them to sincerely turn towards the worship of God. One uses his head first when he bows down and prostrates. And with his feet he stands up and sits down.

And if he asks, 'Why is it that it has become incumbent upon one to wash the face and the hands, and only wipe the head and the feet (with one's moist hand), but it has not become incumbent upon one to wash them all or wipe them all?'

It is said, 'For several reasons. One of them is that the greatest form of worship is bowing down and prostrating. Bowing down and prostrating are both performed using the face and the hands, but not the head and the feet. Another reason is that people are not always ready to wash their heads and feet. This would be difficult for them to do in cold weather, when they are on a journey, when they are ill, and at certain times of the night and day. However, it is easier to wash the face and the hands than wipe the head and the feet. That is why the difficulty of the obligatory deeds are set up for the weakest of the

healthy people. All the people – whether they are strong or weak – are obliged to perform them. Another reason is that the head and the feet are not always visible like the face and the hands as they are the places for turbans, shoes and other similar headwear or footwear items.

And if he asks, 'Why is it that only what leaves from the two sides and sleeping, but not anything else, voids the minor ritual ablution?'

It is said, 'The two sides are the pathways to release the human wastes. There are no other paths for man to let out waste from his body. So, they are ordered to clean themselves when they are exposed to such impurity.

قِيلَ لأَنْ يَكُونَ الْعَبْدُ طَاهِراً إِذَا قَامَ بَيْنَ يَدَيِ الْجَبَّارِ عِنْدَ مُنَاجَاتِهِ إِيَّاهُ مُطِيعاً لَهُ فِيَما أَمَرَهُ نَقِيّاً مِنَ الأَدْنَاسِ وَالنَّجَاسَةِ . مَعَ مَا فِيهِ مِنْ ذَهَابِ الْكَسَلِ وَطَرْدِ النُّعَاسِ وَتَزْكِيَةِ الْفُؤَادِ لِلْقِيَامِ بَيْنَ يَدَيِ الْجَبَّارِ.

فَإِنْ قَالَ لِمَ وَجَبَ ذَلِكَ عَلَى الْوَجْهِ وَالْيَدَيْنِ وَالرَّأْسِ وَالرَّجْلَيْنِ قِيلَ لانَّ الْعَبْدَ إِذَا قَامَ بَيْنَ يَدَيِ الْجَبَّارِ فَإِنَّمَا يَنْكَشِفُ مِنْ جَوَارِحِهِ وَيُظْهِرُ مَا وَجَبَ فِيهِ الْوُضُوءُ وَذَلِكَ أَنَّهُ بِوَجْهِهِ يَسْجُدُ وَيَخْضَعُ وَبِيَدِهِ يَسْأَلُ وَيَرْغَبُ وَيَرْهَبُ وَيَتَبَتَّلُ . وَيَنْسُكُ وَبِرَأْسِهِ يَسْتَقْبِلُ فِي رُكُوعِهِ وَسُجُودِهِ وَبرجْلَيْهِ يَقُومُ وَيَقْعُدُ

فَإِنْ قَالَ فَلِمَ وَجَبَ الْغَسْلُ عَلَى الْوَجْهِ وَالْيَدَيْنِ وَجُعِلَ الْمَسْحُ عَلَى الرَّأْسِ وَالرِّجْلَيْنِ وَلَمْ يُجْعَلْ ذَلِكَ غَسْلاً كُلُّهُ أَقْ مَسْحاً كُلُّهُ قِيلَ لِعِلَلٍ شَتَّى مِنْهَا أَنَّ الْعِبَادَةَ الْعُظْمَى إِنَّمَا هِيَ الرُّكُوعُ وَالسُّجُودُ وَإِنَّمَا يَكُونُ الرُّكُوعُ وَالسُّجُودُ بِالْوَجْهِ . وَالْيَدَيْنِ لا بِالرَّأْسِ وَالرِّجْلَيْنِ

وَمِنْهَا أَنَّ الْخَلْقَ لا يُطِيقُونَ فِي كُلِّ وَقْتِ غَسْلَ الرَّأْسِ وَالرِّجْلَيْنِ وَيَشْتَدُّ ذَلِكَ عَلَيْهِمْ فِي الْبَرْدِ وَالسَّفَرِ وَالْمَرَضِ وَأَوْقَاتٍ مِنَ اللَّيْلِ وَالنَّهَارِ وَغَسْلُ الْوَجْهِ وَالْيَدَيْنِ أَخَفُّ مِنْ غَسْلِ الرَّأْسِ وَالرِّجْلَيْنِ وَإِنَّمَا وُضِعَتِ الْفَرَائِضُ عَلَى قَدْرِ أَقَلَّ النَّاسَ طَاقَةً مِنْ أَهْلِ الصِّحَّةِ ثُمَّ غِيهَا الْقَوِيُّ وَالصَّعِيفُ

وَمِنْهَا أَنَّ الرَّأْسَ وَالرِّجْلَيْنِ لَيْسَا هُمَا فِي كُلِّ وَقْتٍ بَادِيَيْنِ ظَاهِرَيْنِ كَالْوَجْهِ وَالْيَدَيْنِ لِمَوْضِعِ الْعِمَامَةِ وَالْخُفَّيْنِ وَغَيْرِ ذَلِكَ .

فَإِنْ قَالَ فَلِمَ وَجَبَ الْوُضُوءُ مِمَّا خَرَجَ مِنَ الطَّرَفَيْنِ خَاصَّةً وَمِنَ النَّوْمِ دُونَ سَائِرِ الأَشْيَاءِ قِيلَ لانَّ الطَّرَفَيْنِ هُمَا طَرِيقُ النَّجَاسَةِ وَلَيْسَ لِلإِنْسَانِ طَرِيقٌ تُصِيبُهُ النَّجَاسَةُ مِنْ نَفْسِهِ إِلا مِنْهُمَا فَأُمِرُوا بِالطَّهَارَةِ عِنْدَ مَا تُصِيبُهُمْ تِلْكَ النَّجَاسَةُ مِنْ أَنْفُسِهمْ.

And regarding sleeping, when one falls asleep, he gets relaxed and his organs open up. Most of what

leaves his body is gas. For that reason, it becomes incumbent upon him to perform the minor ritual ablution.'

And if he asks, 'Why is it that we have not been ordered to perform the major ritual ablution to cleanse us from these impurities as we have been in case of major ritual impurity?'

It is said, 'That is because the minor ritual impurities are continuous, and it is not possible for the people to always perform major ritual ablutions for them. God does not oblige anyone to do what is beyond his ability. However, the major ritual impurity is not continuous. It is due to the overcoming of lust. One can decide to procrastinate lust or expedite it for three days, less or more. However, the same does not hold for going to the W.C."

And if he asks, 'Why is it that we have been ordered to perform the major ritual ablution for major ritual impurity and not ordered to perform the major ritual ablution for defecation while it is filthier than the major ritual impurity?'

It is said, 'Since the major ritual impurity leaves all of man's self, that is it is the things that leave all the body, while in defecation it is not what is excreted out of all of the body. It is the food that enters from one side and the wastes which leave from the other side.'

And if he asks, 'Let me know why we have been ordered to recite the 'Azan?'

It is said, 'For many reasons. One of them is for it to serve as a reminder for those who forget, as an admonishment for those who neglect, as a time-marker for those who do not know the time so that they get busy doing the prayer. It is also to serve as a caller of the people to worship the Creator, to encourage them to bear witness to the Unity in it, to manifest the faith and propagate Islam. The 'Azan is a call to those who have forgotten. The reason the caller of the 'Azan (athan) is called 'mo'athin is that he calls to the prayer.'

And if he asks, 'Why does it start with saying the 'Takbir ('God is the Greatest!') before saying the 'Tahlil ('There is no god but God.')

It is said, 'It is because He willed that His Name be mentioned first and His Name God the Sublime is said first in saying 'God is the Greatest!' However, the Name of God is the last word in 'There is no god but God!"

وَأَمَّا النَّوْمُ فَإِنَّ النَّائِمَ إِذَا غَلَبَ عَلَيْهِ النَّوْمُ يُفْتَحُ كُلُّ شَيْءٍ مِنْهُ وَاسْتَرْخَى وَكَانَ أَغْلَبُ الأَسْيَاءِ عَلَيْهِ فِي الْخُرُوجِ مِنْهُ وَاسْتَرْخَى وَكَانَ أَغْلَبُ الأَسْيَاءِ عَلَيْهِ الْوُصْوَءُ لَهَذه الْعلَّة .

فَإِنْ قَالَ فَلِمَ لَمْ يُؤْمَرُوا بِالْغُسْلِ مِنْ هَذِهِ النَّجَاسَةِ كَمَا أُمِرُوا بِالْغُسْلِ مِنَ الْجَنَابَةِ قِيلَ لانَّ هَذَا شَيْءٌ دَائِمٌ غَيْرُ مُمْكِنِ لِلْخَلْقِ الاغْتِسَالُ مِنْهُ كُلَّمَا يُصِيبُ ذَلِكَ وَلا يُكَلِّفُ اللَّهُ نَفْساً إلا وُسْعَها وَالْجَنَابَةُ لَيْسَ [لَيْسَتْ] هِيَ أَمْراً دَائِماً إِنَّمَا هِيَ

.شَهْوَةٌ يُصِيبُهَا إِذَا أَرَادَ وَيُمْكِنُهُ تَعْجِيلُهَا وَتَأْخِيرُهَا الأَيَّامَ الثَّلاثَةَ وَالأَقَلَّ وَالأَكْثَرَ وَلَيْسَ ذَلِكَ هَكَذَا

قَإِنْ قَالَ فَلِمَ أُمِرُوا بِالْغُسْلِ مِنَ الْجَنَابَةِ وَلَمْ يُؤْمَرُوا بِالْغُسْلِ مِنَ الْخَلاءِ وَهُوَأَنْجَسُ مِنَ الْجَنَابَةِ وَأَقْذَرُ قِيلَ مِنْ أَجْلِ أَنَّ الْخَلاءِ وَهُوَأَنْجَسُ مِنْ الْجَنَابَةِ وَلَمْ يُؤْمَرُوا بِالْغُسْلِ مِنْ الْخَلاءُ لَيْسَ هُوَمِنْ نَفْسِ الْإِنْسَانِ إِنَّمَا هُوَغِذَاءٌ يَدْخُلُ مِنْ الْجَنَابَةَ مِنْ نَفْسِ الْإِنْسَانِ إِنَّمَا هُوغِذَاءٌ يَدْخُلُ مِنْ بَابِ الْجَنَابَةَ مِنْ نَفْسِ الْإِنْسَانِ إِنَّمَا هُوَغِذَاءٌ يَدْخُلُ مِنْ بَابِ وَيَخْرُجُ مِنْ بَابِ وَيَخْرُجُ مِنْ بَاب

فَإِنْ قَالَ أَخْبِرْنِي عَنِ الأَذَانِ لِمَ أُمِرُوا بِهِ قِيلَ لِعِلَل كَثِيرَةٍ مِنْهَا أَنْ يَكُونَ تَذْكِيراً لِلسَّاهِي وَتَنْبِيهاً لِلْغَافِلِ وَتَعْرِيفاً لِمَنْ جَهِلَ الْوَقْتَ وَاشْتَغَلَ عَنِ الصَّلاةِ وَلِيَكُونَ ذَلِكَ دَاعِياً إِلَى عِبَادَةِ الْخَالِقِ مُرَغِّباً فِيهَا مُقِرِّاً لَهُ بِالتَّوْحِيدِ مُجَاهِراً بِالإِيمَانِ جَهِلَ الْوَقْتَ وَاشْتَغَلَ عَنِ الصَّلاةِ وَلِيَكُونَ ذَلِكَ دَاعِياً إِلَى عِبَادَةِ الْخَالِقِ مُرَغِّباً فِيهَا مُقِرِّاً لَهُ بِالتَّوْحِيدِ مُجَاهِراً بِالإِيمَانِ مَنْ الْوَقْتَ وَاشْتَغَلَ عَنِ الصَّلاةِ لَا اللهَ عُلْمَ اللهَ اللهَ عَنْ اللهَ اللهَ عَلَى اللهِ اللهَ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ الله

فَإِنْ قَالَ فَلِمَ بُدِئَ فِيهِ بِالتَّكْبِيرِ قَبْلَ التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ قِيلَ لأَنَّهُ أَرَادَ أَنْ يَبْدَأَ بِذِكْرِهِ وَاسْمِهِ لانَّ اسْمَ اللَّهِ تَعَالَى فَإِنْ قَالَ فَلِم بُدِئَ فِي أَوَّلِ الْحَرْفِ وَفِي التَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ اسْمُ اللَّهِ فِي آخِرِ الْحَرْفِ فَبُدِئَ بِالْحَرْفِ الَّذِي اسْمُ اللَّهِ فِي التَّكْبِيرِ فِي أَوَّلِهِ لا فِي التَّمْرِيةِ وَالتَّهْلِيلِ وَالتَّحْمِيدِ اسْمُ اللَّهِ فِي آخِرِهِ النَّالَةِ فَي آخِرِهِ وَالتَّهْلِيلِ وَالتَّمْرِيةِ فَي آخِرِهِ

And if he asks, 'Why is every phrase in the 'Azan' repeated twice?

It is said, 'They are repeated so that they are emphasized for those who hear them. If they neglect the first one, they can notice it the second time. The other reason is that since the prayer is said in two units, the phrases in the 'Azan are also repeated.'

And if he asks: 'Why is the 'Takbir repeated four times at the beginning of the 'Azan?'

It is said, 'Since the 'Azan begins when no one is paying any attention and there is nothing said before it to attract the attention of the listeners, it is done in order to draw the attention of the listeners to what will follow in the 'Azan.'

And if he asks, 'Why are there the two testimonies3 after the 'Takbir.'

It is said, 'Since the principal part of faith is Unity and testifying to the Unity of the Honorable the Exalted God. The second part of faith is testifying to the Prophethood of His Messenger. Obeying the two of them and recognizing the two of them equals faith. The principal part of faith is testifying. Thus the two testimonies are in the 'Azan as there are two testimonies required in other legal affairs. Therefore, once one testifies to the Unity of the Sublime God and testifies to the Prophethood of the Prophet, he has indeed testified to all aspects of faith since the main part of faith is testifying to God and His Messenger.'

And if he asks, 'Why is there an invitation to praying after the two testimonies?'

It is said, 'Since basically the 'Azan is said where it is meant to pray and is a call to prayer. Thus the call

to prayer is in the middle of the 'Azan with four phrases before it including two 'Takbir's plus two testimonies. Then four phrases come after it including two calls to prosperity urging us to devotion and praying followed by two calls encouraging us to do good deeds. Then the caller says two 'Takbir's and two 'Tahlil's completes the four last phrases as he did the first four phrases. He then finishes off by mentioning God just as he started out by mentioning the name of the Sublime God.'

And if he asks, 'Why did He establish saying 'There is no god but God!' at the end and did not establish saying 'God is the Greatest!' at the end as He did in the beginning of it?'

فَإِنْ قَالَ فَلِمَ جُعِلَ مَثْنَى مَثْنَى قِيلَ لانْ يَكُونَ مُكَرَّراً فِي آذَانِ الْمُسْتَمِعِينَ مُؤَكَّداً عَلَيْهِمْ إِنْ سَهَا أَحَدٌ عَنِ الأَوَّلِ لَمْ يَسْهُ عَن الثَّانِي وَلانَّ الصَّلاةَ رَكْعَتَان رَكْعَتَان فَلِذَلِكَ جُعِلَ الأَذَانُ مَثْنَى مَثْنَى.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِي أَوَّلِ الأَذَانِ أَرْبَعاً قِيلَ لانَّ أَوَّلَ الأَذَانِ إِنَّمَا يَبْدُو [يُبْدَأُ] غَفْلَةً وَلَيْسَ قَبْلَهُ كَلامٌ يَتَنَبَّهُ الْأَذَانِ فَإِنْ قَالَ فَلِمَ يَنْبِيهاً لِلْمُسْتَمِعِينَ لِمَا بَعْدَهُ فِي الأَذَانِ

فَإِنْ قَالَ فَلِمَ جَعَلَ بَعْدَ التَّكْبِيرِ شَهَادَتَيْنِ قِيلَ لانَّ أَوَّلَ الإِيمَانِ التَّوْحِيدُ وَالإِقْرَارُ بِاللَّهِ عَنَّ وَجَلَّ بِالْوَحْدَانِيَّةِ وَالثَّانِيَ الْإِيمَانِ إِنَّمَا هُوَالشَّهَادَةُ فَجَعَلَ شَهَادَتَيْنِ فِي الإِقْرَارُ بِالرِّسَالَةِ وَأَنَّ طَاعَتَهُمَا وَمَعْرِفَتَهُمَا مَقْرُونَتَانِ وَأَنَّ أَصْلُ الإِيمَانِ إِنَّمَا هُوَالشَّهَادَةُ فَجَعَلَ شَهَادَتَيْنِ فِي الإِقْرَارُ بِالرِّسَالَةِ فَقَدْ أُقِرَّ بِجُمْلَةِ الإِيمَانِ لانَّ الأَذَانِ كَمَا جَعَلَ فِي سَائِرِ الْحُقُوقِ شَهَادَتَيْنِ فَإِذَا أُقِرَّ لِلَّهِ بِالْوَحْدَانِيَّةِ وَأُقِرَّ لِلرَّسُولِ بِالرِّسَالَةِ فَقَدْ أُقِرَّ بِجُمْلَةِ الإِيمَانِ لانَّ . أَصْلُ الإِيمَانِ إِنَّمَا هُوَالإِقْرَارُ بِاللَّهِ وَبِرَسُولِهِ .

فَإِنْ قَالَ فَلِمَ جُعِلَ بَعْدَ الشَّهَادَتَيْنِ الدُّعَاءُ إِلَى الصَّلاةِ قِيلَ لانَّ الأَّذَانَ إِنَّمَا وُضِعَ لِمَوْضِعِ الصَّلاةِ وَإِنَّمَا هُوَنِدَاءٌ إِلَى الصَّلاةِ فَإِنَّمَا اللَّذَانِ فَقَدَّمَ الْمُؤَذِّنُ قَبْلَهَا أَرْبَعاً التَّكْبِيرَتَيْنِ وَالشَّهَادَتَيْنِ وَأَخَّرَ بَعْدَهَا أَرْبَعاً الصَّلاةِ فَجُعِلَ النِّدَاءُ إِلَى الصَّلاةِ فِي وَسَطِ الأَذَانِ فَقَدَّمَ الْمُؤذِّنُ قَبْلَهَا أَرْبَعاً التَّكْبِيرَتَيْنِ وَالشَّهَادَتَيْنِ وَأَلصَّلاةِ ثُمَّ دَعَا إِلَى خَيْرِ الْعَمَلِ مُرَغِّباً فِيهَا وَفِي عَمَلِهَا وَفِي عَمَلِها وَفِي أَدَائِهَا ثُمَّ نَادَى بِالتَّكْبِيرِ يَدُعُو إِلَى الْفَلاحِ حَثًا عَلَى الْبِرِّ وَالصَّلاةِ ثُمَّ دَعَا إِلَى خَيْرِ الْعَمَلِ مُرَغِّباً فِيهَا وَفِي عَمَلِهَا وَفِي عَمَلِها وَفِي أَدَائِهَا ثُمَّ نَادَى بِالتَّكْبِيرِ . وَالتَّهْلِيلِ لِيُتِمَّ بَعْدَهَا أَرْبَعاً وَلِيَخْتِمَ كَلامَهُ بِذِكْرِ اللَّهِ تَعَالَى كَمَا فَتَحَهُ بِذِكْرِ اللَّهِ تَعَالَى فَي

. فَإِنْ قَالَ فَلِمَ جُعِلَ آخِرُهَا التَّهْلِيلَ وَلَمْ يُجْعَلْ آخِرُهَا التَّكْبِيرَ كَمَا جُعِلَ فِي أَوَّلِهَا التَّكْبِيرُ

It is said, 'Because in saying *There is no god but God!* God's Name comes last, and the Sublime God likes that speech ends in His Name as it opens in His Name.'

And if he asks, 'Why is there not 'Tasbih (a.s.aying subhanallah; glory be to God) or 'Tahmid (a.s.aying alhamdu lillah; Praise be to God) instead of 'Tahlil (There is no god but God) which both also end in the Name of God?'

It is said, 'Since 'Tahlil is testifying to the Unity of the Sublime God, and uprooting all deities other than God. It is the foundation of faith and is greater than 'Tasbih or 'Tahmid.'

And if he asks, 'Why is there a '*Takbir* at the beginning of the prayer and in each bowing down and prostrating?' It is said, 'It is for the same reason that we have mentioned about saying it in the '*Azan*.'

And if he asks, 'Why are there some supplications said in the first unit of the prayer before reciting the (required) verse (of the Holy Qur'an), but the 'Qunut' (a.s. upplicating during the prayer) is said after reciting the (required) verse (of the Holy Qur'an) in the second unit of the prayer?'

It is said, 'He dearly loved that His servants start their standing up for their Lord and worshipping Him by reciting His praises, sanctifying Him, being inclined towards Him and being humble to Him, and end it all in a similar fashion. Moreover, this is so that there is some possibility for him to extend his prayer in the 'Qunut in congregational prayers, so that he can become synchronized with others in the other units and his unit of prayer does not fall out of synchronism with the congregation's prayer.'

And if he asks, 'Why have we been ordered to recite the Qur'an in our prayers?'

It is said, 'It is so that the Qur'an is not put aside and abandoned; and it be memorized and stay in the hearts not getting forgotten or destroyed.'

And if he asks, 'Why should we start each prayer recitation by reciting the Opening Chapter ('Fatiha) and not any of the other (Qur'anic) chapters?'

It is said, 'This is because nowhere else in the Qur'an is there such a vast amount of good words and wisdom compiled together as there is in the Opening Chapter (*'Fatiha*). That is when the Sublime God says, *'Praise*

قِيلَ لانَّ التَّهْلِيلَ اسْمُ اللَّهِ فِي آخِرِهِ فَأَحَبَّ اللَّهُ تَعَالَى أَنْ يَخْتِمَ الْكَلامَ بِاسْمِهِ كَمَا فَتَحَهُ بِاسْمِهِ

فَإِنْ قَالَ فَلِمَ لَمْ يُجْعَلْ بَدَلَ التَّهْلِيلِ التَّسْبِيحُ أَوِ التَّحْمِيدُ وَاسْمُ اللَّهِ فِي آخِرِهِمَا قِيلَ لانَّ التَّهْلِيلَ هُوَإِقْرَارٌ لِلَّهِ تَعَالَى بالتَّوْحِيد وَخَلْع الأَنْدَاد مِنْ دُونِ اللَّهِ وَهُوَأَوَّلُ الإِيمَانِ وَأَعْظَمُ التَّسْبِيحِ وَالتَّحْمِيد.

. فَإِنْ قَالَ فَلِمَ بُدِئً فِي الاسْتِفْتَاح وَالرُّكُوع وَالسُّجُودِ وَالْقَيَام وَالْقُعُودِ بِالتَّكْبِيرِ قِيلَ لِلْعِلَّةِ الَّتِي ذَكَرْنَاهَا فِي الأَذَانِ

فَإِنْ قَالَ فَلِمَ جَعَلَ الدُّعَاءَ فِي الرَّكُعَةِ الأُولَى قَبْلَ الْقِرَاءَةِ وَلِمَ جَعَلَ فِي الرَّكْعَةِ التَّانِيَةِ الْقُنُوتَ بَعْدَ الْقِرَاءَةِ قِيلَ لانَّهُ أَحَبَّ أَنْ يَفْتَحَ قِيَامَهُ لِرَبِّهِ وَعِبَادَتَهُ بِالتَّحْمِيدِ وَالتَّقْدِيسِ وَالرَّغْبَةِ وَالرَّهْبَةِ وَيَخْتِمَهُ بِمِثْلِ ذَلِكَ لِيَكُونَ فِي الْقِيَامِ عِنْدَ الْقُنُوتِ طُولٌ فَأَحْرَى أَنْ يُدْرِكَ الْمُدْرِكُ الرُّكُوعَ فَلا تَفُوتَهُ الرَّكْعَةُ فِي الْجَمَاعَةِ.

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالْقِرَاءَةِ فِي الصَّلاةِ قِيلَ لِئَلا يَكُونَ الْقُرْآنُ مَهْجُوراً مُضَيَّعاً وَلِيَكُونَ مَحْفُوظاً فَلا يَضْمَحِلَّ وَلا

be to Allah'4 this would constitute the fulfillment of what the Sublime God has made incumbent upon His creatures in terms of expressing their gratitude to Him for whatever good He has granted His servants success in achieving. Saying 'the Lord of the Two Worlds' constitutes exalting and praising Him, testifying to Him that He is the Creator, the Owner and no one else is.

Saying 'The Most Gracious, Most Merciful' 5 constitutes seeking the pleasure of God and mentioning His Favours and Blessings for all His creatures.

Saying 'The Master of the Day of Judgment' constitutes testifying to being resurrected, returning, reckoning and being punished. It also means considering the Dominion of the Hereafter for Him as the Dominion of this world is His.

Saying 'Thee do we worship' constitutes being inclined towards Him and seeking proximity to the Honorable the Exalted God, sincerity of actions for Him and no one else.

Saying 'and Thine aid we seek's constitutes seeking an increase in the success granted by Him, an increase in worshipping Him, the continuation of the blessings God has granted and His Assistance.

Saying 'and Show us the straight way' ocnstitutes seeking His Guidance towards His Discipline, grabbing onto His Rope, asking Him for an increase of one's recognition of his Lord, His Glory, His Greatness and His Almightiness.

Saying 'The way of those on whom Thou hast bestowed Thy Grace' 10 constitutes an emphasis on asking for and being inclined towards Him. It also constitutes mentioning what He has granted and His Blessings which He has given to His friends. It also constitutes asking the same things for oneself.

Saying 'those whose (portion) is not wrath, and who go not astray' 11 constitutes seeking refuge in Him from becoming one of the enemies or unbelievers; or becoming one who underestimates Him, what He enjoins to be done and what He admonishes against.

Saying '...and who go not astray' 12 constitutes a form of grabbing onto Him so as not to be amongst those who have gone astray – those who have strayed away from His Path without recognition and thinking that they were doing good deeds.

الْحَمْدُ لِلَّهِ) إِنَّمَا هُوَ أَدَاءٌ لِمَا أَوْجَبَ اللَّهُ تَعَالَى عَلَى خَلْقِهِ مِنَ الشُّكْرِ وَشُكْرٌ لِمَا وَقَقَ عَبْدَهُ لِلْخَيْرِ)

. رَبِّ الْعالَمِينَ) تَمْجِيدٌ لَهُ وَتَحْمِيدٌ وَإِقْرَارٌ بِأَنَّهُ هُوَ الْخَالِقُ الْمَالِكُ لا غَيْرُهُ)

الرَّحْمن الرَّحِيم) اسْتِعْطَافٌ وَذكْرٌ لِآلائِهِ وَنَعْمَائِهِ عَلَى جَمِيع خَلْقِهِ)

.مالِكِ يَوْم الدِّينِ) إِقْرَارٌ بِالْبَعْثِ وَالْحِسَابِ وَالْمَجَازَاةِ وَإِيجَابٌ لَهُ مُلْكَ الأُخِرَةِ كَمَا أَوْجَبَ لَهُ مُلْكَ الدُّنْيَا)

إِيَّاكَ نَعْبُدُ) رَغْبَةٌ وَتَقَرُّبٌ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِخْلاصٌ بِالْعَمَلِ لَهُ دُونَ غَيْرهِ)

. وَإِيَّاكَ نَسْتَعِينُ) اسْتِزَادَةٌ مِنْ تَوْفِيقِهِ وَعِبَادَتِهِ وَاسْتِدَامَةٌ لِمَا أَنْعُمَ عَلَيْهِ وَنَصَرَهُ

. إهْدِنَا الصِّراطَ الْمُسْتَقِيمَ) اسْتِرْشَادٌ لادَبِهِ وَاعْتِصَامٌ بِحَبْلِهِ وَاسْتِزَادَةٌ فِي الْمَعْرِفَةِ بِرَبِّهِ وَبِعَظَمَتِهِ وَكِبْرِيَائِهِ)

.صِراطَ الَّذينَ أَنْعَمْتَ عَلَيْهمْ) تَوْكِيدٌ فِي السُّوَّال وَالرَّغْبَةِ وَذكْرٌ لِمَا قَدْ تَقَدَّمَ مِنْ نِعَمِهِ عَلَى أَوْلِيَائِهِ وَرَغْبَةٌ فِي ذَلِكَ النِّعَم)

. غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ) اسْتِعَاذَةٌ مِنْ أَنْ يَكُونَ مِنَ الْمُعَانِدِينَ الْكَافِرِينَ الْمُسْتَخِفِّينَ بِهِ وَبِأَمْرِهِ وَنَهْيهِ)

وَلا الضَّالِّينَ) اعْتِصَامٌ مِنْ أَنْ يَكُونَ مِنَ الضَّالِّينَ الَّذِينَ ضَلُّوا عَنْ سَبِيلِهِ مِنْ غَيْرِ مَعْرِفَةٍ وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ) .

Therefore, (the Opening Chapter of the Qur'an) is a valuable collection of goodness and wisdom regarding the affairs of the Hereafter as well as this world in such a way that it does not exist anywhere else.

And if he asks, 'Why did He establish 'Tasbih in the bowing down and prostration?'

It is said, 'It is for several reasons. One of them is that the servant sanctifies God by being subordinate to Him; submits to Him; worships Him; fears Him; is humble to Him; and seeks proximity to his Lord. Another reason is that the servant be the one to praise, glorify, obey, exalt and thank his Creator and Sustainer, so that his mind is not misguided and his aspirations take him to others than God.'

And if he asks, 'Why did He establish the basic prayer to be two units, and one unit is added to some of the prayers and two units is added to some of the other prayers, and no units have been added to other It is said, 'It is because the basic prayer is just one unit, since the basic number is one. If it was less than one, it would not constitute a prayer. The Honorable the Exalted God knew that the servants would not always perform one unit of prayer perfectly, completely and with full attention. Therefore, He added another unit of prayer to it to complete the possible deficiencies one may have in the performance of one unit of prayer with saying two units of prayer. Hence, the Honorable, the Exalted God made the basic two-unit prayer obligatory. Then God's Messenger (a.s.) knew that the servants would not totally and perfectly perform these two units which they are ordered to perform. Therefore, he added another two units to the noon, afternoon and night prayers to compensate for any deficiencies one may have in saying the first two units. Then he knew that the evening prayer is to be said when most of the people are busy working. Then they stop work to go home to break their fast, eat and drink, make ablutions, and prepare to go to sleep. Thus he added only one unit to the evening prayer to make it easier on them. He left the Morning Prayer as it was in order for the number of daily prayer units said to be an odd number. This was also because people are busier in the morning attending to their needs. Moreover, their hearts are not so involved with other thoughts due to the lack of doing business then, and are not tired. Thus man would be more attentive to his prayer in the morning in comparison to his other prayers, since his mind is free of daily activities."

. فَقَدِ اجْتَمَعَ فِيهِ مِنْ جَوَامِعِ الْخَيْرِ وَالْحِكْمَةِ فِي أَمْرِ الْأَخِرَةِ وَالدُّنْيَا مَا لا يَجْمَعُهُ شَيْءٌ مِنَ الأَشْيَاءِ

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّسْبِيحُ فِي الرُّكُوعِ وَالسُّجُودِ قِيلَ لِعِلَلِ مِنْهَا أَنْ يَكُونِ الْعَبْدُ مَعَ خُصْنُوعِهِ وَخُشُوعِهِ وَتَعَبُّدِهِ وَتَوَرُّعِهِ وَاسْتِكَانَتِهِ وَتَذَلُّلِهِ وَتَوَاضُعِهِ وَتَقَرُّبِهِ إِلَى رَبِّهِ مُقَدِّساً لَهُ مُمَجَّداً مُسَبِّحاً مُعَظِّماً شَاكِراً لِخَالِقِهِ وَرازِقِهِ وَلِيَسْتَعْمِلَ التَّسْبِيحَ . وَالتَّحْمِيدَ كَمَا اسْتَعْمَلَ التَّكْبِيرَ وَالتَّهْلِيلَ وَلِيَشْغَلَ قَلْبَهُ وَذِهْنَهُ بِذِكْرِ اللَّهِ فَلا يَذْهَبَ بِهِ الْفِكْرُ وَالأَمَانِيُّ إِلَى غَيْرِ اللَّهِ

فَإِنْ قَالَ فَلِمَ جُعِلَ أَصِلُ الصَّلاةِ رَكْعَتَيْنِ وَلِمَ زِيدَ عَلَى بَعْضِهَا رَكْعَةٌ وَعَلَى بَعْضِهَا رَكْعَةٌ وَعَلَى بَعْضِهَا شَيْءٌ قِيلَ لانَّ أَصِلُ الصَّلاةِ إِنَّمَا هِيَ رَكْعَةٌ وَاحِدَةٌ لانَّ أَصْلَ الْعَدَدِ وَاحِدٌ فَإِنَا نَقَصَتْ مِنْ وَاحِدَ فَلَيْسَتْ هِيَ صَلاةً فَعَلَمَ اللَّهُ عَزَّ وَجَلَّ أَقَلُ مِنْهَا بِكَمَالِهَا وَتَمَامِهًا وَالإِقْبَالِ عَلَيْهَا فَقَرَنَ إِلَيْهَا رَكْعَةً لِوَاحِدَةَ الْوَاحِدَةَ الْتِي لا صَلاةً أَقَلُ مِنْهَا بِكَمَالِهَا وَتَمَامِهًا وَالإِقْبَالِ عَلَيْهَا فَقَرَنَ إِلَيْهَا رَكْعَةً لِيَتَمَّ بِالتَّانِيَةِ مَا نَقَصَ مِنَ الأُولَى فَفَرَضَ اللَّهُ عَزَّ وَجَلَّ أَصِلُ الصَّلاةِ رَكْعَتَيْنِ ثُمَّ عَلِمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّ الْعِبَادَ لا يُؤَدُّونَ هَاتَيْنِ الرَّكْعَتَيْنِ بِتَمَامِ مَا أُمْرُوا بِهِ وَكَمَالِهِ فَضَمَّ إِلَى الظُهْرِ وَالْعَصْرِ وَالْعِشَاءِ الاَّخِرَةِ رَكْعَتَيْنِ رَكْعَتَيْنِ الرَّكْعَتَيْنِ الرَّكْعَتَيْنِ الرَّكْعَتَيْنِ الرَّكْعَتَيْنِ الرَّكْعَتَيْنِ الرَّكْعَتَيْنِ الرَّكْعَتَيْنِ اللَّوْمَةِ وَالتَّهْنِ اللَّهُ عَلَيْهِمَ وَلانْ الْعَلْمِ وَالْعَصْرِ وَالْعَصْرِ وَالْعَصَارِ وَالْأَوْنَ الْمَعْرِبِ وَلَا الْعَلَامِ وَلَا اللهُ عَلَيْنِ اللَّوْمَ وَاللَّوْمَ وَاللَّهُ فَرِولَ وَالْوَصُوءِ وَالتَّهْنِ اللَّهُ عَلَيْهِمْ وَلانْ تَصِيرَ رَكَعَاتُ الصَّلَوَانِ فِي وَقْتِهَا أَكْثُو وَالْمُبَادَرَةَ إِلَى الْخُولُ وَالْمُعَلِي وَالْقَلُومُ وَاللَّيْلَةِ فَرْداً ثُمَّ الْوَلِي الْقَلْلِ وَلِقِلَةٍ الْأَحْذِ وَالإِعْطَاءِ فَالإِنْسَانُ فِيهَا أَعْمُ لِعَلَامِ مِنَ الطَّيْلُ وَلَوْلُو عَلَا اللَّهُ لَوَاتِ لانَّ الْفِكْرِ لِقِلَةِ مُعَامَلاتِ النَّاسِ بِاللَّيْلِ وَلِقِلَةٍ الْأَحْذِ وَالإِعْطَاءِ فَالإِنْسَانُ فِيهَا أَعْبُلُ مِنَ الْمُعْلَلِ مِنَ الْمُعْلَى مِنَ الْفِكْرِ لِقِلَةٍ مُعَامَلاتِ النَّاسِ بِاللَّيْلِ وَلِقِلَةِ الْأَحْذِ وَالْإِعْطَاءِ فَالإِنْسَانُ وَلَوْلُو الْمَلَاتِ الْمَالِولَةِ الْمُعْرَ الْمَلْونَ الْمَلْونَ الْمَلْولُ وَلَوْلَا الْعَلَاقِ الْمُعْلَلِ مِنَ الْمُعْلِقِ وَالْمُعَلَى وَالْمَلَاتِ الْمَالِعُولُ الْمُعْمَلِ مِنَ الْمُعْلِ مِنَ الْمُعْلِقِ الْمُعْلِ مِنَ الْمُعْلِ

And if he asks, 'Why is it established to say 'God is the Greatest!' seven times at the beginning of the

It is said, 'It is so because there are seven instances of saying 'God is the Greatest!' in the first unit – that is the basic prayer which consists of: one to start, one for bowing down, two for prostration, another one when bowing down and another two for the second prostration. That is why if a man says all the seven instances of 'God is the Greatest!' in the beginning of his prayer, he has said all the seven; and should he mistakenly forget to say anyone of them, there would be no insufficiencies in his prayer.

And if he asks, 'Why is there one bowing down and two prostrations in each unit?"

It is said, 'Bowing down is a part of the prayer said while standing up, and prostration is the part of prayer said while sitting down. Prayer said while sitting down counts as half of the prayer said while standing up. That is why prostration is doubled so as to make it weigh the same as the bowing down, so that there is no difference between them since prayer is indeed made up of the bowing down and the prostration.'

And if he asks, 'Why is the *call as a witness* (*tashahhud*) established after the bowing down and the prostration?"

It is said, 'It is because *calling as a witness* has been decreed before the bowing down and prostration in the 'Azan, the supplications and the recitations. Therefore, He ordered that *calling as a witness*, praising and supplications also be said after them.'

And if he asks, 'Why did He establish the saying of 'Salaam 13 as the termination of the prayer, and did not set saying 'God is the Greatest!' or 'Glory be to God!' or something else instead to end the prayer?"

It is said, 'So that it be coordinated with the entrance into the prayer. After starting the prayers, it is forbidden to talk to the creatures, and one should only attend to the Creator. Therefore, He terminates the parayers with the creature's word and turns one's attention over to them as people start speaking to each other by saying 'Salaam."

And if he asks, 'why is there reciting the Qur'anic Chapters in the first two units and saying the glorifications in the last two units of the prayer?'

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِي الاسْتِفْتَاحِ سَبْعَ مَرَّاتٍ قِيلَ إِنَّمَا جُعِلَ ذَلِكَ لانَّ التَّكْبِيرَ فِي الرَّكْعَةِ الأُولَى الَّتِي هِيَ الأَصْلُ كُلَّهُ سَبْعُ تَكْبِيرَاتٍ تَكْبِيرَةِ الاسْتِفْتَاحِ وَتَكْبِيرَةِ الرُّكُوعِ وَتَكْبِيرَتِي السُّجُودِ وَتَكْبِيرَةٍ أَيْضاً لِلرُّكُوعِ وَتَكْبِيرَةِ الْسُّجُودِ فَإِذَا كَبَّرَ الإِنْسَانُ أَوَّلَ الصَّلاةِ سَبْعَ تَكْبِيرَاتٍ فَقَدْ أَحْرَزَ التَّكْبِيرَ كُلَّهُ فَإِنْ سَهَا فِي شَيْءٍ مِنْهَا أَوْ تَرَكَهَا لَمْ يَدْخُلْ عَلَيْهِ نَقْصٌ في صَلاتِهِ

فَإِنْ قَالَ فَلِمَ جَعَلَ رَكْعَةً وَسَجْدَتَيْنِ قِيلَ لانَّ الرُّكُوعَ مِنْ فِعْلِ الْقِيَامِ وَالسُّجُودَ مِنْ فِعْلِ الْقُعُودِ وَصَلَاةَ الْقَاعِدِ عَلَى النِّصنْفِ مِنْ صَلَاةِ الْقِيَامِ فَضُوعِفَ السُّجُودُ لِيَسْتَوِيَ بِالرُّكُوعِ فَلا يَكُونَ بَيْنَهُمَا تَفَاوُتٌ لانَّ الصَّلاةَ إِنَّمَا هِيَ رُكُوعٌ فَإِنْ قَالَ فَلِمَ جُعِلَ التَّشَهَّدُ بَعْدَ الرَّكْعَتَيْنِ قِيلَ لانَّهُ كَمَا قُدِّمَ قَبْلَ الرُّكُوعِ وَالسُّجُودِ الأَّذَانُ وَالدُّعَاءُ وَالْقِرَاءَةُ فَكَذَلِكَ أَيْضاً . أُمِرَ بَعْدَهَا بِالتَّشَهَّدُ وَالتَّحْمِيد وَالدُّعَاءِ

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّسْلِيمُ تَحْلِيلَ الصَّلاةِ وَلَمْ يُجْعَلْ بَدَلُهُ تَكْبِيراً أَقْ تَسْبِيحاً أَقْ ضَرْباً آخَرَ قِيلَ لانَّهُ لَمَّا كَانَ فِي الدُّخُولِ فِي الصَّلاةِ تَحْرِيمُ الْكَلامِ لِلْمَخْلُوقِينَ وَالتَّوَجُّهُ إِلَى الْخَالِقِ كَانَ تَحْلِيلُهَا كَلامَ الْمَخْلُوقِينَ وَالانْتِقَالَ عَنْهَا وَابْتِدَاءُ الْمَخْلُوقِينَ بِالْكَلامِ إِنَّمَا هُوَبِالتَّسْلِيمِ.

. فَإِنْ قَالَ فَلِمَ جُعِلَ الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ وَالتَّسْبِيحُ فِي الأُخْرَيَيْنِ

It is said, 'This is in order to make a clear distinction between what the Honorable the Exalted God made incumbent Himself and what His Messenger (a.s.) made incumbent upon the believers (as the last two units of the prayer were added by the Prophet (S)).'

And if he asks, 'Why are there congregational prayers?'

It is said, 'It is so that sincerity, the belief in Unity, Islam and the worship of God are publicly seen, since this would serve as a proof of the One the Honorable the Exalted God for the people of the East and the West. It will also serve as a means by which the hypocrites and those who underestimate the prayer would at least have to publicly perform what they claim to adhere to. It will also serve as a means for the Muslims to testify to the adherence of their fellow Muslim brethren to Islam. There are also other certain benefits in congregational prayers such as encouragement to do good deeds and advising to piety, and admonishing against doing many of the acts of disobedience to the Honorable the Exalted God.'

And if he asks, 'Why are some prayers to be said in a loud voice while others are not?'

It is said, 'The prayers that are to be said in a loud voice are those that are performed in the darkness of the night. They should be said in a loud voice so that if anyone is passing by he can tell that a congregational prayer is being held there and he can attend it if he wishes to do so. If he does not see the group of people, at least he can hear them and get informed through hearing. Regarding the prayers that are performed in the daytime, a passer-by can see the people praying and there is no need for him to be able to hear them pray.'

And if he asks, 'Why are the prayers established for these certain times, not sooner or later?"

It is said, 'Since these times are known by everyone on the Earth. Therefore, the ignorant and the knowledgeable ones knew these four times: Sunset is well-known and clear, thus the evening prayer is

made incumbent at that time. The disappearance of the evening twilight is well-known and clear, thus the night prayer is made incumbent at that time. Sunrise is well-known and clear, thus the morning prayer is made incumbent at that time. The sun's noon position is well-known and clear,

قِيلَ لِلْفَرْقِ بَيْنَ مَا فَرَضَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ عِنْدهِ وَمَا فَرَضَهُ مِنْ عِنْد رَسُولِهِ

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْجَمَاعَةُ قِيلَ لانْ لا يَكُونَ الإِخْلاصُ وَالتَّوْحِيدُ وَالإِسْلامُ وَالْعِبَادَةُ لِلَّهِ إِلا ظَاهِراً مَكْشُوفاً مَشْهُوداً لانَّ فِي إِظْهَارِهِ حُجَّةً عَلَى أَهْلِ الشَّرْقِ وَالْغَرْبِ لِلَّهِ عَزَّ وَجَلَّ وَلِيَكُونَ الْمُنَافِقُ الْمُسْتَخِفُّ مُؤَدِّياً لِمَا أَقَرَّ بِهِ يُظْهِرُ الإِسْلامَ وَالْمُرَاقَبَةَ وَلِتَكُونَ شَهَادَاتُ النَّاسِ بِالإِسْلامِ بَعْضِهِمْ لِبَعْضٍ جَائِزَةً مُمْكِنَةً مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ . وَالتَّقْوَى وَالزَّجْرِ عَنْ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ

فَإِنْ قَالَ فَلِمَ جُعِلَ الْجَهْرُ فِي بَعْضِ الصَّلاةِ وَلَمْ يُجْعَلْ فِي بَعْضٍ قِيلَ لانَّ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا إِنَّمَا هِيَ صَلَوَاتٌ تُصلَّى فِي أَوْقَاتٍ مُظْلِمَةٍ فَوَجَبَ أَنْ يُجْهَرَ فِيهَا لانْ يَمُرَّ الْمَارُ فَيَعْلَمَ أَنَّ هَاهُنَا جَمَاعَةً فَإِنْ أَرَادَ أَنْ يُصلِّيَ صَلَّى وَلانَّهُ تُصلِّى صَلَّى وَلانَّهُ إِنْ لَمْ يَرَ جَمَاعَةً تُصلِّي سَمِعَ وَعَلِمَ ذَلِكَ مِنْ جِهَةِ السَّمَاعِ وَالصَّلاتَانِ اللَّتَانِ لا يُجْهَرُ فِيهِمَا فَإِنَّهُمَا بِالنَّهَارِ وَفِي أَوْقَاتٍ إِنْ لَمْ يَرَ جَمَاعَةً تُصلِّي سَمِعَ وَعَلِمَ ذَلِكَ مِنْ جِهَةِ السَّمَاعِ وَالصَّلاتَانِ اللَّتَانِ لا يُجْهَرُ فِيهِمَا فَإِنَّهُمَا بِالنَّهَارِ وَفِي أَوْقَاتٍ مُنْ جَهَةِ الرُّوْيَةِ فَلا يَحْتَاجُ فِيهَا إِلَى السَّمَاعِ .

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الصَّلَوَاتُ فِي هَذِهِ الأَوْقَاتِ وَلَمْ تُقَدَّمْ وَلَمْ تُؤَخَّرْ قِيلَ لانَّ الأَوْقَاتَ الْمَشْهُورَةَ الْمَعْلُومَةَ الَّتِي تَعُمُّ أَهْلُ الأَرْضِ فَيَعْرِفُهَا الْجَاهِلُ وَالْعَالِمُ أَرْبَعَةٌ غُرُوبُ الشَّمْسِ مَعْرُوفٌ تَجِبُ عِنْدَهُ الْمَغْرِبُ وَسُقُوطُ الشَّفْقِ مَشْهُورٌ تَجِبُ عِنْدَهُ الْغَدَاةُ، وَزَوَالُ الشَّمْسِ مَشْهُورٌ مَعْلُومٌ، تَجِبُ عِنْدَهُ الْغَدَاةُ،

that is why the noon prayer is incumbent at that time. There is no clearly defined time for the afternoon prayer as there is for the other prayers. Its time has been established to be after finishing the noon prayer.

Another reason is that the Honorable the Exalted God likes that the people start doing everything by obeying and worshipping Him. That is why He has ordered them to worship Him at the beginning of the day and then engage in what they themselves like to do to improve their worldly affairs. Thus He made it incumbent upon them to say the morning prayer.

When midday comes and the people stop working, they take off their clothes, relax, eat and rest. God has ordered them to start this by mentioning and worshipping Him first and has thus made it incumbent upon them to say the noon prayers first and then do the other things that they like to do. Once they want to go out to do what they like, God has made it incumbent upon them to say the afternoon prayers and then go after what improves their worldly affairs. And once the night comes, they quit work and return home, they must begin with the worship of their Lord. Thus God has made it incumbent upon them to

say the evening prayer. Once it is time to go to sleep and they are relieved of their daily affairs, God likes them to first attend to His worship and obedience and then pursue their own affairs. Thus they should start each section of the day with performing His obedience and worship. Therefore, God has made it incumbent upon them to do the night prayer. Once they do so they will not forget Him, become neglectful of Him, their hearts will not get hard, and their inclination to God will not decrease.'

And if he asks, 'Why is there not a clearly defined time for the afternoon prayer like the other prayers? Why is it that it is done between the noon and the evening prayers and not between the night and the morning prayers, or between the morning and the noon prayers?'

It is said, 'Since no time is easier and more convenient than this time for both the weak and the powerful people. All the people attend to their work from the beginning of the day: such as doing business; making deals; going after their necessities; and opening their shops. Thus God did not want to hinder them from seeking their sustenance and improving their worldly life.

All the people cannot get up at night. They do not even understand what waking up at night is. If it be made obligatory that they will wake up to

. وَلَمْ يَكُنْ لِلْعَصْرِ وَقْتٌ مَعْرُوفٌ مَشْهُورٌ مِثْلُ هَذِهِ الأَوْقَاتِ الأَرْبَعَةِ فَجُعِلَ وَقْتُهَا عِنْدَ الْفَرَاغِ مِنَ الصَّلاةِ الَّتِي قَبْلَهَا

وَعِلَّةٌ أُخْرَى أَنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبُّ أَن يَبْداً النَّاسُ فِي كُلِّ عَمَلِ أَوَّلاً بِطَاعَتِهِ وَعِبَادَتِهِ فَأَمْرَهُمْ أَوَّلَ النَّهَارِ وَتَرَكُوا مَا كَانُوا بِعِبَادَتِهِ ثُمَّ يَنْتَشِرُوا فِيَما أَحَبُّوا مِنْ مَرَمَّةِ دُنْيَاهُمْ فَأَوْجَبَ صَلَاةَ الْغَدَاةِ عَلَيْهِمْ فَإِذَا كَانَ نِصْفُ النَّهَارِ وَتَرَكُوا مَا كَانُوا فِيهِ مِنَ الشُّغُلِ وَهُووَقْتٌ يَضَعُ النَّاسُ فِيهِ ثِيَابَهُمْ وَيَسْتَرِيحُونَ وَيَسْتَخِلُونَ بِطَعَامِهِمْ وَقَيْلُولَتِهِمْ فَأَمَرَهُمْ أَنْ يَبْدَءُوا أَوَّلاً بِذِكْرِهِ وَعِبَادَتِهِ فَأَوْجَبَ عَلَيْهِمُ الظُّهْرَ ثُمَّ يَقَوَّعُوا لِمَا أَحَبُوا مِنْ ذَلِكَ فَإِذَا فَصْواْ وَطَرَهُمْ وَأَرَادُوا الانْتِشَارَ فِي الْعَمَلِ لَا لَهُمَلِ بَدَءُوا أَيْضَا بِعِبَادَتِهِ ثُمَّ صَارُوا إِلَى مَا أَحَبُوا مِنْ ذَلِكَ فَأَوْجَبَ عَلَيْهِمُ الْعُصْرَ ثُمَّ يَنْتَشِرُونَ فِيما شَاءُوا مِنْ مَرَمَّةِ دُنْيَاهُمْ فَإِذَا جَاءَ اللَّيْلُ وَوَضَعُوا زِينَتَهُمْ وَعَادُوا إِلَى أَوْطَانِهِمْ الْتَدَءُوا أَوَّلاً بِعِبَادَةِ رَبِّهِمْ ثُمَّ يَتَقَرَّغُونَ لِمَا أَحَبُوا مِنْ ذَلِكَ فَأَوْجَبَ عَلَيْهِمُ الْمُعْرِبَ فَإِذَا جَاءَ وَقْتُ النَّوْمِ وَقَرَغُوا مِمَّا كَانُوا بِهِ مُشْتَغِلِينَ أَحَبُ أَنْ يَبْدَءُوا أَوْلاً بِعِبَادَةٍ وَطَاعَةٍ وَطَاعَهِمْ الْتَدَءُوا أَوْلاً بِعِبَادَةٍ وَطَاعَةٍ وَطَاعَةٍ وَطَاعَةٍ مَنْ يَلْكُ فَأُولُ وَيَهُمُ الْمُعْرِبَ فَإِذَا جَاءَ وَقْتُ النَّوْمِ وَقَرَغُوا مِمَّا كَانُوا بِهِ مُشْتَغِلِينَ أَحَبُ أَنْ يَبْدَءُوا أَوْلَ فَعَلُوا ذَلِكَ فَي كُولُوا فِي كُلُّ عَمَلٍ بِطَاعَتِهِ وَعِبَادَتِهِ فَطَاعَتِهِ وَعَبَادَتِهِ فَطَاعَتِهِ وَعَبَادَةٍ فَكُولُهُ وَلَمْ يَغْفُلُوا عَنْهُ وَلَمْ مَا شَاءُوا أَنْ يَصِيرُوا إِلْهَ فَكُوا ذَلِكَ لَمْ يَنْشُوهُ وَلَمْ يَغْفُلُوا عَنْهُ وَلَمْ مَقْ فَلُهُ وَلَمْ مَلْ مُنْ وَلَمْ مَالْوا عَنْهُ وَلَمْ مَا مُنْ مَلِكُ وَلَمْ وَلَمْ يَغْفُلُوا عَنْهُ وَلَمْ مَا شَاءُوا أَنْ يَلْكُولُ الْمَعْرِبُ فَلَا مُنْهُمُ وَلَمْ مَا مُؤْلُوا عَنْهُ وَلَمْ مَلْ مَا مُلْوا مُؤْلُوا عَنْهُ وَلَا مَا مُنْتَعَامُ الْمَعْرِ فَلَا مُنَا مُنَا مُنْ اللَّهُ فَلُوا مَلَا مَنْ مُنْ فَلُولُ الْمَالِعُ فَلَا مَا مُنَا مُنَال

فَإِنْ قَالَ فَلِمَ إِذَا لَمْ يَكُنْ لِلْعَصْرِ وَقْتٌ مَشْهُورٌ مِثْلُ تِلْكَ الأَوْقَاتِ أَوْجَبَهَا بَيْنَ الظُّهْرِ وَالْمَغْرِبِ وَلَمْ يُوجِبْهَا بَيْنَ الْعَتَمَةِ وَالْفَدَاةِ أَوْ بَيْنَ الْغَدَاةِ أَوْ بَيْنَ الْغَدَاةِ أَوْ بَيْنَ الْغَدَاةِ أَوْ بَيْنَ الْغَدَاةِ وَالظُّهْرِ قِيلَ لانَّهُ لَيْسَ وَقْتٌ عَلَى النَّاسِ أَخَفَّ وَلا أَيْسَرَ وَلا أَحْرَى أَنْ يَعُمَّ فِيهِ الضَّعِيفَ وَالْقَوِيَّ بِهَذِهِ الصَّلاةِ مِنْ هَذَا الْوَقْتِ وَذَلِكَ أَنَّ النَّاسَ عَامَّتَهُمْ يَشْتَغِلُونَ فِي أَوَّلِ النَّهَارِ بِالتِّجَارَاتِ وَالْمُعَامَلاتِ وَالذَّهَابِ فِي بِهَذِهِ الصَّلاةِ مِنْ هَذَا الْوَقْتِ وَذَلِكَ أَنَّ النَّاسَ عَامَّتَهُمْ يَشْتَغِلُونَ فِي أَوَّلِ النَّهَارِ بِالتِّجَارَاتِ وَالْمُعَامَلاتِ وَالذَّهَابِ فِي الْمَعْرَاتِ مَعَاشِهِمْ وَمَصْلَحَةِ دُنْيَاهُمْ

وَلَيْسَ يَقْدِرُ الْخَلْقُ كُلُّهُمْ عَلَى قِيَامِ اللَّيْلِ وَلا يَشْعُرُونَ بِهِ وَلا يَنْتَبِهُونَ لِوَقْتِهِ لَوْ كَانَ وَاجِبِاً

do it even if it were in the middle of the night – this is not very feasible for them to do. Thus God has facilitated it for them and has not set the prayer for the hardest times to say as the Honorable the Exalted God says, '...Allah intends every facility for you; He does not want to put you to difficulties...'14'

And if he asks, 'What are the reasons for raising the hands when saying 'Takbir?'

It is said, 'The reason for raising the hands when saying '*Takbir* is that this act involves a certain degree of invocation and supplication. The Honorable the Exalted God likes His servant to be invoking and supplicating to Him at the time of remembering Him. Thus by raising the hands, one becomes more attentive to and more thoughtful of what he intends to say and what he says.'

And if he asks, 'Why are the recommendable prayers thirty-four units?'

It is said, 'Since the obligatory prayers are seventeen units. The recommendable prayers have been established to be double that amount to perfect the obligatory ones.'

And if he asks, 'Why are the recommendable prayers set for various times and not for a fixed given time?'

It is said, 'Since the best of the times are three: dawn, noon and then evening. God likes that the people pray to Him at these three times. Also, if the prayers are spread around at different times rather than all being set for a fixed given time, they are easier to perform for all the people.'

And if he asks, 'Why is it that the Friday prayer is only two units if said with the prayer leader, but it is four units if it is not said with a prayer leader?'

It is said, 'For several reasons. One of them being that the people come from far distances to say the congregational prayers. The Honorable the Exalted God likes to give them a discount, and make it easier for them considering the distance that they have covered. Another reason is that the prayer leader keeps them there to deliver the sermon, and they have to wait for the prayer. In fact, whoever is waiting to pray it is as if he is praying, and this is considered to be a perfect prayer by itself. Another reason is that saying the prayer with a prayer leader is more complete due to the prayer leader's knowledge, jurisprudence, justness, and nobility.'

وَلا يُمْكِنُهُمْ ذَلِكَ فَخَفَّفَ اللَّهُ تَعَالَى عَنْهُمْ وَلَمْ يَجْعَلْهَا فِي أَشَدِّ الأَوْقَاتِ عَلَيْهِمْ وَلَكِنْ جَعَلَهَا فِي أَخَفِّ الأَوْقَاتِ عَلَيْهِمْ وَلَكِنْ جَعَلَهَا فِي أَخَفَ اللَّهُ يَكُمُ الْيُسْرَ وَلا يُرِيدُ بِكُمُ الْعُسْرِ

فَإِنْ قَالَ فَلِمَ يُرْفَعُ الْيَدَانِ فِي التَّكْبِيرِ قِيلَ لانَّ رَفْعَ الْيَدَيْنِ هُوَضَرْبٌ مِنَ الابْتِهَالِ وَالتَّبَتُٰلِ وَالتَّضَرُّعِ فَأَوْجَبَ اللَّهُ عَنَّ وَجُلَّ أَنْ يَكُونَ الْعَبْدُ فِي وَقْتِ ذِكْرِهِ مُتَبَبِّلاً مُتَضَرِّعاً مُبْتَهِلاً وَلانَّ فِي وَقْتِ رَفْعِ الْيَدَيْنِ إِحْضَارَ النِّيَّةِ وَإِقْبَالَ الْقَلْبِ عَلَى وَجُلَّ أَنْ يَكُونَ الْعَبْدُ فِي وَقْتِ ذِكْرِهِ مُتَبَبِّلاً مُتَضَرِّعاً مُبْتَهِلاً وَلانَّ فِي وَقْتِ رَفْعِ الْيَدَيْنِ إِحْضَارَ النِّيَّةِ وَإِقْبَالَ الْقَلْبِ عَلَى وَجُلَّ أَنْ يَكُونَ الْعَبْدُ فِي وَقْتِ ذِكْرِهِ مُتَبِيِّلاً مُتَضَرِّعاً مُبْتَهِلاً وَلانَّ فِي وَقْتِ رَفْعِ الْيَدَيْنِ إِحْضَارَ النِّيَّةِ وَإِقْبَالَ الْقَلْبِ عَلَى وَقُتِ مِنَ الْعَبْدُ فِي وَقْتِ مِنَ الْعَبْدُ فِي وَقْتِ فِي وَقْتِ مِنْ الْعَبْدُ فِي وَقْتِ إِلَّا لَا الْقَلْبِ عَلَى اللّهَ عَلَى اللّهُ عَلَى اللّهُ الْعَلْبِ فَي السَّالَ الْقَلْبِ عَلَى اللّهُ الْعَلْبِ عَلَى اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْعَلْمُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

فَإِنْ قَالَ فَلِمَ جُعِلَ صَلَاةُ السُّنَّةِ أَرْبَعاً وَثَلَاثِينَ رَكْعَةً قِيلَ لانَّ الْفَرِيضَةَ سَبْعَ عَشْرَةَ رَكْعَةً فَجُعِلَتِ السُّنَّةِ أَرْبَعاً وَثَلَاثِينَ رَكْعَةً قِيلَ لانَّ الْفَرِيضَةَ سَبْعَ عَشْرَةَ رَكْعَةً فَجُعِلَتِ السُّنَّةُ مِثْلَي الْفَريضَة كَمَالاً للْفَريضَة.

فَإِنْ قَالَ فَلِمَ جُعِلَ صَلَاةُ السُّنَّةِ فِي أَوْقَاتٍ مُخْتَلِفَةٍ وَلَمْ تُجْعَلْ فِي وَقْتِ وَاحِدِ قِيلَ لانَّ أَفْضَلَ الأَوْقَاتِ ثَلاثَةٌ عِنْدَ زَوَالِ الشَّمْسِ وَبَعْدَ الْمَغْرِبِ وَبِالأَسْحَارِ فَأَحَبَّ أَنْ يُصَلِّى لَهُ فِي كُلِّ هَذِهِ الأَوْقَاتِ الثَّلاثَةِ لاتَّهُ إِذَا فُرِّقَتِ السُّنَّةُ فِي أَوْقَاتِ شَتَّى كَانَ أَدَاؤُهَا أَيْسَرَ وَأَخَفَّ مِنْ أَنْ تُجْمَعَ كُلُّهَا فِي وَقْتٍ وَاحِدٍ.

فَإِنْ قَالَ فَلِمَ صَارَتْ صَلَاةُ الْجُمُعَةِ إِذَا كَانَتْ مَعَ الإِمَامِ رَكْعَتَيْنِ وَإِذَا كَانَتْ بِغَيْرِ إِمَامٍ رَكْعَتَيْنِ وَيِلَ لِعِلَلِ فَإِنَ كَانَتْ مِنْ الجُمُعَةِ إِذَا كَانَتْ مَعَ الإِمَامِ رَكْعَتَيْنِ وَإِذَا كَانَتْ بِغَيْرِ إِمَامٍ رَكْعَتَيْنِ وَيِلَ لِعِلَلِ شَتَّى مِنْهَا أَنَّ النَّاسَ يَتَخَطَّوْنَ إِلَى الْجُمُعَةِ مِنْ العُدٍ فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يُخَفِّفَ عَنْهُمْ لِمَوْضِعِ التَّعَبِ الَّذِي صَارُوا اللَّهُ عَنَّ وَجَلَّ أَنْ يُخَفِّفَ عَنْهُمْ لِمَوْضِعِ التَّعَبِ الَّذِي صَارُوا .

. وَمِنْهَا أَنَّ الإِمَامَ يَحْبِسُهُمْ لِلْخُطْبَةِ وَهُمْ مُنْتَظِرُونَ لِلصَّلاةِ وَمَنِ انْتَظَرَ الصَّلاةَ فَهُوَفِي صَلاةٍ فِي حُكْم الَّتمَام

وَمِنْهَا أَنَّ الصَّلاةَ مَعَ الإِمَامِ أَتَمُّ وَأَكْمَلُ لِعِلْمِهِ وَفِقْهِهِ وَعَدْلِهِ وَفَصْلِهِ وَمِنْهَا أَنَّ الْجُمُعَةَ عِيدٌ وَصَلاةَ الْعِيدِ رَكْعَتَانِ وَلَمْ تُقْصَرْ لِمَكَانِ الْخُطُبَتَيْنِ.

And if he asks, 'Why has it been established to deliver sermons?'

It is said, 'Since on Fridays the people gather together. Delivering sermons is a means by which the prayer leader can advise the people and encourage them to obey God. He may admonish them against committing sins, inform them about what would improve their religious and worldly affairs, inform them about the various issues and the conditions which might lead to their benefit or loss.'

And if he asks: 'Why have two sermons been designated (for the congregational prayer)?'

It is said, 'So that there is one sermon in which to glorify, praise and sanctify the Honorable the Exalted God, and there is another one in which they attend to the needs of the people; admonish the people against committing sins and violating the laws; supplicate (to God); express what they wish to teach the people; and advise and admonish the people regarding what would lead to improvements or corruption.'

And if he asks, 'Why has it been established that the Friday sermons be delivered before the prayers, but be delivered after the prayers on holidays?'

It is said, 'Since Friday prayers are to be held every week of the month and every month of the year. Also since it is said that often the people might leave the prayer after it is said, if the sermons were to be delivered after saying the prayers. Once the people say the prayers they would disperse and not wait for the sermon, and most or all of them might not stay for the sermon. Therefore, the sermon is to be

delivered before the prayers, so that the people do not disperse or leave when the sermons are delivered. However, there are only two *'Eid* prayers each year which are much more magnificent than the Friday prayers, and many more people attend the *'Eid* prayers, since more of them are interested in attending them. Even if some people decide to leave after saying the prayers, most of the people still remain. The sermon is also not repeated, so it will not be so boring that the people ignore it.'

The author of this book (a.s.heikh Sadooq) – may God have Mercy upon him – said, 'This is how this tradition has been narrated. However, the sermons in both the Friday prayers and the 'Eid (holiday) prayers are delivered after the prayer, since they are considered as the two final units

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْخُطْبَةُ قِيلَ لانَّ الْجُمُّعَةَ مَشْهَدٌ عَامٌّ فَأَرَادَ أَنْ يَكُونَ الإِمَامُ سَبَباً لِمَوْعِظَتِهِمْ وَتَرْغِيبِهِمْ فِي الطَّاعَةِ وَتَرْهِيبِهِمْ مِن الْمَعْصِيَةِ وَتَوْفِيقِهِمْ عَلَى مَا أَرَادَ مِنْ مَصْلَحَةِ دِينِهِمْ وَدُنْيَاهُمْ وَيُخْبِرُهُمْ بِمَا وَرَدَ عَلَيْهِمْ مِنَ الْأَفَاتِ وَمِنَ الأَهْوَال الَّتِي لَهُمْ فِيهَا الْمَضَرَّةُ وَالْمَنْفَعَةُ

فَإِنْ قَالَ فَلِمَ جُعِلَتْ خُطْبَتَيْنِ قِيلَ لانْ يَكُونَ وَاحِدَةٌ لِلتَّنَاءِ وَالَّتَمْجِيدِ وَالتَّقْدِيسِ لِلَّهِ عَزَّ وَجَلَّ وَالأُخْرَى لِلْحَوَائِجِ وَالإِعْذَارِ . وَالإِنْذَار وَالدُّعَاءِ وَمَا يُرِيدُ أَنْ يُعَلِّمَهُمْ مِنْ أَمْرِهِ وَنَهْيهِ مَا فِيهِ الصَّلاحُ وَالْفَسَادُ

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْخُطْبَةُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلاةِ وَجُعِلَتْ فِي الْعِيدَيْنِ بَعْدَ الصَّلاةِ قِيلَ لانَّ الْجُمُعَةَ أَمْرٌ دَائِمٌ وَتَكُونُ فِي الشَّهْرِ مِرَاراً وَفِي السَّنَةِ كَثِيراً فَإِذَا كَثُرَ ذَلِكَ عَلَى النَّاسِ مَلُّوا وَتَرَكُوا وَلَمْ يُقِيمُوا عَلَيْهِ وَتَفَرَّقُوا عَنْهُ فَجُعِلَتْ قَبُلُ الصَّلاةِ لِيُحْتَبَسُوا عَلَى الصَّلاةِ وَلا يَتَفَرَّقُوا وَلا يَذْهَبُوا وَأَمَّا الْعِيدَيْنِ فَإِنَّمَا هُوفِي السَّنَةِ مَرَّتَيْنِ وَهُوَأَعْظَمُ مِنَ قَبْلُ الصَّلاةِ لِيُحْتَبَسُوا عَلَى الصَّلاةِ وَلا يَتَفَرَّقُوا وَلا يَذْهَبُوا وَأَمَّا الْعِيدَيْنِ فَإِنَّمَا هُوفِي السَّنَةِ مَرَّتَيْنِ وَهُوَأَعْظَمُ مِنَ الْجُمُعَةِ وَالزِّحَامُ فِيهِ أَكْثَرُ وَالنَّاسُ فِيهِ أَرْغَبُ فَإِنْ تَفَرَّقَ بَعْضُ النَّاسِ بَقِيَ عَامَّتُهُمْ وَلَيْسَ هُوَبِكَثِيرِ فَيَمَلُّوا وَيَسْتَخِفُّوا بِهِ

قالَ مُصنَبِّفُ هذا الْكِتابرحمه الله: جاءَ هذا الخَبَرُ هكَذا وَالْخُطْبَتَانِ فِي الْجُمُّعَةِ وَالْعِيدَيْنِ بَعْدَ الصَّلاةِ لاتَّهُمَا بِمَنْزِلَةِ الرَّكْعَتَيْن الأُخْرَاوَيْن وَأَوَّلُ مَنْ قَدَّمَ الْخُطْبَتَيْنِ عُثُمانُ بْنُ عَفَّانَ

of the prayers. The first one who said the sermons before the prayers was Uthman ibn Affan, since the people detested him for his wrongdoings. They did not stay after the prayers to listen to his sermons and thought to themselves that his sermons were of no use, since he had done whatever he wanted to do. Therefore, he delivered the two sermons before the prayers, so that at least the people would wait for the prayer and not disperse.'15

And if he asks, 'Why is it that attending the Friday prayers is made incumbent upon those who live at a distance of at most two 'Farsakhs away from where the prayers are held and no more?'

It is said, 'The distance for which the prayers will be shortened, if traveled back and forth is eight 'Farsakhs 16, that is four 'Farsakhs to go and four 'Farsakhs to return. Attending the Friday prayers is made incumbent upon the people who live at most half that distance away. Thus, the distance traveled

is not as much as would result in the shortening of the prayers. Rather it is half as much as once covered by someone, he would be considered a traveler.'

And if he asks, 'Why are four units of prayers added to the recommendable prayers on Fridays?'

It is said, 'It is to honor this day and make a distinction between it and other days.'

And if he asks, 'Why are the prayers shortened when we are on a journey?'

It is said, 'Since the obligatory prayers were ten units to start with and the other seven units were added to them later. Therefore, God deleted the additional seven units while we are on a journey due to the hardships of traveling and the efforts we must exert in terms of going and stopping at the way–stations in the performance of our own affairs. This shortening of the prayers is a form of Mercy from God and it is due to His Kindness – except for the evening prayers which cannot be shortened, since they are shortened to begin with.'

And if he asks, 'Why is shortening the prayers valid after you travel eight 'Farsakhs' back and forth – no more and no less?'

لْأَنَّهُ لَمَّا أَحْدَثَ مَا أَحْدَثَ لَمْ يَكُنِ النَّاسُ يَقِفُونَ عَلَى خُطْبَتِهِ وَيَقُولُونَ: مَا نَصْنَعُ بِمَوَاعِظِهِ وَقَدْ أَحْدَثَ مَا أَحْدَثَ فَقَدَّمَ لَأَنَّهُ لَمَّا أَحْدَثَ مَا أَحْدَثَ فَلَا يَتَفَرَّقُوا عَنْهُ . الْخُطْبَتَيْنِ لِيَقِفَ النَّاسُ انْتِظَاراً لِلصَّلاةِ فَلا يَتَفَرَّقُوا عَنْهُ

فَإِنْ قَالَ فَلِمَ وَجَبَتِ الْجُمُعَةُ عَلَى مَنْ يَكُونُ عَلَى فَرْسَخَيْنِ لِا أَكْثَرَ مِنْ ذَلِك؟ قِيلَ لانَّ مَا يُقَصَّرُ فِيهِ الصَّلاةُ بَرِيدَانِ ذَاهِباً أَقْ بَرِيدٌ ذَاهِباً وَجَائِياً وَالْبَرِيدُ أَرْبَعَةُ فَرَاسِخَ فَوَجَبَتِ الْجُمُعَةُ عَلَى مَنْ هُوَعَلَى نِصنْفِ الْبَرِيدِ الَّذِي يَجِبُ فِيهِ التَّقْصِيرُ وَذَلِكَ أَنَّهُ يَجِيءُ فَرْسَخَيْنِ وَيَذْهَبُ فَرْسَخَيْنِ فَذَلِكَ أَرْبَعَةُ فَرَاسِخَ وَهُوَنِصنْفُ طَرِيقِ الْمُسَافِرِ.

.فَإِنْ قَالَ فَلِمَ زِيدَ فِي صَلاةِ السُّنَّةِ يَوْمَ الْجُمُعَةِ أَرْبَعُ رَكَعَاتٍ قِيلَ تَعْظِيماً لِذَلِكَ الْيَوْمِ وَتَفْرِقَةً بَيْنَهُ وَبَيْنَ سَائِرِ الأَيَّامِ

فَإِنْ قَالَ فَلِمَ قُصِّرَتِ الصَّلاةُ فِي السَّفَرِ قِيلَ لانَّ الصَّلاةَ الْمَفْرُوضَةَ أَوَّلاً إِنَّمَا هِيَ عَشْرُ رَكَعَاتِ وَالسَّبْعُ إِنَّمَا زِيدَتْ فِيهَا بَعْدُ فَخَفَّفَ اللَّهُ عَنْهُ تِلْكَ الزِّيَادَةَ لِمَوْضِعِ سَفَرِهِ وَتَعَبِهِ وَنَصَبِهِ وَاشْتِغَالِهِ بِأَمْرِ نَفْسِهِ وَظَعْنِهِ وَإِقَامَتِهِ لِئَلا يَشْتَغِلَ عَمَّا لا بُدَّ بَعْدُ فَخَفَّفَ اللَّهُ عَنْهُ تِلْكَ الزِّيَادَةَ لِمَوْضِعِ سَفَرِهِ وَتَعَبِهِ وَنَصَبهِ وَاشْتِغَالِهِ بِأَمْرِ نَفْسِهِ وَظَعْنِهِ وَإِقَامَتِهِ لِئَلا يَشْتَغِلَ عَمَّا لا بُدَّ . لَهُ مِنْ مَعِيشَتِهِ رَحْمَةً مِنَ اللَّهِ تَعَالَى وَتَعَطُّفاً عَلَيْهِ إِلا صَلاةَ الْمَغْرِبِ فَإِنَّهَا لَمْ تُقَصَّرُ لاَنَّهَا صَلاةً مُقَصَّرَةٌ فِي الأَصل

. فَإِنْ قَالَ فَلَمَ يَجِبُ التَّقْصِيرُ فِي ثَمَانِيَة فَرَاسِخَ لا أَقَلَّ مِنْ ذَلِكَ وَلا أَكْثَرَ

It is said, 'Since eight 'Farsakhs is the distance which all people can travel back and forth in a single day – whether they walk, ride, are in a convoy or a caravan, or carry loads. That is why the extent of distance

for shortening the prayers has been established to be the distance of one-day's travel back and forth.'

And if he asks, 'Why is shortening the prayers made incumbent for a distance of one day's travel back and forth and no more?'

It is said, 'If a limit of a distance for one day's travel was not established for shortening the prayers, then even the distance of one year's travel would not have been established. This is because days come one after another and they are all similar to each other. If it were not established for this day, it would not have been established for any other day since all the other days are similar to each other and there is no differences between them.'

And if he asks, 'There are some differences in the speed of traveling. Why was the distance of eight 'Farsakhs' established as the distance of one day's traveling back and forth?'

It is said, 'Since eight 'Farsakhs is the distance which camels and the caravans usually travel in one day, and thus it is the distance which the people riding camels and the caravans can travel in one day.'

And if he asks, 'Why are the recommendable prayers (nafila) for the daytime abandoned, but the recommendable prayers for the night still valid?'

It is said, 'The recommendable prayers for any of the prayers which are not shortened on a journey are still said. That is why the recommendable prayer for the evening prayer which must be said in the same way whether we are at home or on a journey, are still said. Also all the recommendable prayers after the evening prayer and the Morning Prayer which is not shortened, and the recommendable prayers before it are still said.'

And if he asks, 'Why are the recommendable prayers for the night prayer which is shortened on a journey still said?'

It is said, 'These two units are not included amongst the fifty units of the obligatory and recommendable prayers. Rather they have been added to the fifty units, so that for each unit of obligatory prayer there are two units of recommendable prayers.'

.قِيلَ لانَّ ثَمَانِيَةَ فَرَاسِخَ مَسِيرَةُ يَوْمٍ لِلْعَامَّةِ وَالْقَوَافِلِ وَالْأَثْقَالِ فَوَجَبَ التَّقْصِيرُ فِي مَسِيرَةٍ يَوْمٍ

فَإِنْ قَالَ فَلِمَ وَجَبَ التَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ قِيلَ لانَّهُ لَوْ لَمْ يَجِبْ فِي مَسِيرَةِ يَوْمٍ لَمَا وَجَبَ فِي مَسِيرَةِ سَنَةٍ وَذَلِكَ أَنَّ كُلَّ يَوْمٍ يَكُونُ بَعْدَ هَذَا الْيَوْمِ فَإِنَّمَا هُوَنَظِيرُ هَذَا الْيَوْمِ فَلَوْ لَمْ يَجِبْ فِي هَذَا الْيُوْمِ لَمَا وَجَبَ فِي نَظِيرِهِ إِذَا كَانَ نَظِيرُهُ مثْلُهُ لا فَرْقَ بَيْنَهُمَا.

فَإِنْ قَالَ قَدْ يَخْتَلِفُ السَّيْرُ فَلِمَ جَعَلْتَ أَنْتَ مَسِيرَةَ يَوْم ثَمَانِيَةَ فَرَاسِخَ قِيلَ لانَّ ثَمَانِيَةَ فَرَاسِخَ هِيَ مَسِيرُ الْجِمَالِ

. وَالْقَوَافِل وَهُوَالسَّيْرُ الَّذي يَسِيرُهُ الْجَمَّالُونَ وَالْمُكَارُون

قَإِنْ قَالَ فَلِمَ تُرِكَ تَطَوُّعُ النَّهَارِ وَلا يُتْرَكُ تَطَوُّعُ اللَّيْلِ قِيلَ لانَّ كُلَّ صَلاةٍ لا تَقْصِيرَ فِيهَا فَلا تَقْصِيرَ فِيهَا فَلا تَقْصِيرَ فِيهَا فَلا تَقْصِيرَ فِيماً بَعْدَهَا مِنَ التَّطَوُّع وَكَذَلِكَ الْغَدَاةُ لا تَقْصِيرَ فِيما قَبْلَهَا مِنَ التَّطَوُّع .

فَإِنْ قَالَ فَمَا بَالُ الْعَتَمَةِ مُقَصَّرَةٌ وَلَيْسَ تُتْرَكُ رَكْعَتَاهَا قِيلَ إِنَّ تِلْكَ الرَّكْعَتَيْنِ لَيْسَتَا مِنَ الْخَمْسِينَ وَإِنَّمَا هِيَ زِيَادَةٌ فِي الْخَمْسِينَ وَلِيَّمَا هِيَ زِيَادَةٌ فِي الْفَرِيضَةِ رَكْعَتَيْنِ مِنَ التطوّع . الْخَمْسِينَ تَطَوُّعاً لِيُتِمَّ بِهَا بَدَلَ كُلِّ رَكْعَةٍ مِنَ الْفَرِيضَةِ رَكْعَتَيْنِ مِنَ التطوّع.

And if he asks, 'Why are those on a journey and the ill permitted to perform their night prayers at the nightfall?'

It is said, 'Since a traveler has some things to take care of and the ill have some weaknesses requiring them to rest at night. Therefore, they have been permitted to say their night prayers at the nightfall, so that the ill can rest and the traveler can attend to the affairs related to his journey.'

And if he asks, 'Why have we been ordered to say prayers for the dead?'

It is said, 'In order to intercede on their behalf and to ask God's forgiveness for them, since there is no other time than just after death in which the passed–away person is in need of intercession and asking God to forgive him.'

And if he asks, 'Why are there five 'Takbirs in the prayer for the dead, not four or six?'

It is said, 'There is one for each of the five daily prayers.'

And if he asks: 'Why is there no bowing down or prostration in the prayer for the dead?'

It is said, 'Since this prayer is meant as an intercession for him. What this servant has left behind is of no use to him now and he needs what he has sent ahead.'

And if he asks, 'Why have we been ordered to perform the burial ceremonial bath for the dead?'

It is said, 'Since when someone dies, filth, calamities and harm overcomes the corpse. Now that he is going to meet the pure ones from the angels who will accompany him and touch him, he likes to be clean and pure himself and be taken towards the Honorable the Exalted God in a clean state. Whoever dies, the sperm with which he was at first created will be discharged from his body and he will be in a state of major ritual impurity. Thus he must have the major ritual ablution performed for him.'

And if he asks, 'Why we have been ordered to shroud the corpse?'

It is said, 'So that he meets his Lord - the Honorable the Exalted - with a clean corpse, his private parts

are not seen by those who carry and bury

فَإِنْ قَالَ فَلِمَ جَازَ لِلْمُسَافِرِ وَالْمَريضِ أَنْ يُصلِّيَا صَلاةَ اللَّيْل فِي أَوَّل اللَّيْل قِيلَ لاشْتِغَالِهِ

. وَضَعْفِهِ لِيُحْرِزَ صَلَاتُهُ فَيَسْتَرِيحَ الْمَريضُ فِي وَقْت رَاحَتِهِ وَيَشْتَغِلَ الْمُسَافِرُ بأَشْغَالِهِ وَارْتِحَالِهِ وَسَفَرِهِ

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالصَّلاةِ عَلَى الْمَيِّتِ قِيلَ لِيَشْفَعُوا لَهُ وَيَدْعُوا لَهُ بِالْمَغْفِرَةِ لانَّهُ لَمْ يَكُنْ فِي وَقْتِ مِنَ الأَوْقَاتِ أَحْوَجَ إلَى الشَّفَاعَةِ فِيهِ وَالطَّلَبِ وَالاسْتِغْفَارِ مِنْ تِلْكَ السَّاعَةِ.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ خَمْسُ تَكْبِيرَاتٍ دُونَ أَنْ يُكَبَّرَ أَرْبَعاً أَقْ سِتّاً قِيلَ إِنَّ الْخَمْسَ إِنَّمَا أُخِذَتْ مِنَ الْخَمْسِ الصَّلَوَاتِ فِي الْيَوْم وَاللَّيْلَةِ.

فَإِنْ قَالَ فَلِمَ لَمْ يَكُنْ فِيهَا رُكُوعٌ وَسُجُودٌ قِيلَ لانَّهُ إِنَّمَا يُرِيدُ بِهَذِهِ الصَّلاةِ الشَّفَاعَةَ لِهَذَا الْعَبْدِ الَّذِي قَدْ تَخَلَّى مِمَّا خَلَّفَ وَاحْتَاجَ إِلَى مَا قَدَّم.

فَإِنْ قَالَ فَلِمَ أُمِرَ بِغُسْلِ الْمَيِّتِ قِيلَ لانَّهُ إِذَا مَاتَ كَانَ الْغَالِبُ عَلَيْهِ النَّجَاسَةَ وَالأَفَةَ وَالأَفَةَ وَالأَذَى فَأَحَبَّ أَنْ يَكُونَ طَاهِراً إِذَا بَاشَرَ أَهْلَ الطَّهَارَةِ مِنَ الْمَلائِكَةِ الَّذِينَ يَلُونَهُ وَيُمَاسُّونَهُ فِيَما بَيْنَهُمْ نَظِيفاً مُوَجَّهاً بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ مِنْ مَيِّت بَاشَرُ أَهْلَ الطَّهَارَةِ مِنَ الْمُلائِكَةِ الَّذِينَ يَلُونَهُ وَيُمَاسُّونَهُ فِيَما بَيْنَهُمْ نَظِيفاً مُوَجَّهاً بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ وَلَيْسَ مِنْ مَيِّت بَاشُونَ أَهْلُ الطَّهَالَةُ الْجَنَابَةُ فَلِذَلِكَ أَيْضاً وَجَبَ الْغُسْلُ .

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِكَفْنِ الْمَيِّتِ قِيلَ لِيَلْقَى رَبَّهُ عَزَّ وَجَلَّ طَاهِرَ الْجَسَدِ وَلِئَلا تَبْدُو عَوْرَتُهُ

him, the people cannot see his state and the ugliness of the sight. The change of odor when looking at bodies infected with some diseases a lot would make one hard-hearted due to the decay and defects in them. The corpse is shrouded so that it looks good to the on-lookers and his friends do not see his decayed naked body which would result in detesting him. Also seeing the corpse would make them forget him, abandon his friendship, not make an effort to protect what he has left behind, not act upon his will as well as abandon what he has willed whether it be incumbent or recommendable.'

And if he asks, 'Why we have been ordered to bury him?"

It is said, 'So that the decay of his corpse, the ugly scene and the bad smell is not experienced by the people. Also its smell should not bother the living, and its scars, injuries and decay are hidden from the sight of his friends and enemies, so as not to please his enemies or sadden his friends."

And if he asks, 'Why has the one performing the major ritual ablution for the dead been ordered to perform the major ablution himself?"

It is said, 'It is because he must be cleansed of the water splashed on him from the corpse, since once the spirit leaves the body of the dead, many injuries, scars and causes of infection remain on the corpse."

And if he asks, 'Why then is it not obligatory to perform the major ritual ablution for touching the dead carcasses of other beings than men – such as birds, grazing or ravenous animals, and similar creatures?

It is said, 'It is because they have either feathers, wool, hair or fluff which do not perish and remain clean. It makes no difference whether you touch them when the animal is dead or alive.'

And if he asks: 'Why is it allowed to say the prayer for the dead without making ablutions?'

It is said, 'It is because this prayer consists of no bowing down or prostration and is merely supplications and requesting. It is permitted to supplicate to God and ask Him (for something) in any condition. Making ablutions is obligatory for prayers in which there is bowing down and prostration.'

And if he asks, 'Why is it allowed to say the funeral prayers before evening time and after the morning?'

لِمَنْ يَحْمِلُهُ وَيَدْفِنُهُ وَلِئَلا يَظْهَرَ النَّاسُ عَلَى بَعْضِ حَالِهِ وَقُبْحِ مَنْظَرِهِ وَلِئَلا يَقْسُوَالْقَلْبُ مِنْ كَثْرَةِ النَّظَرِ إِلَى مِثْلِ ذَلِكَ لِمَنْ يَحْمِلُهُ وَيَدُونَ أَطْيَبَ لانْفُسِ الأَحْيَاءِ وَلِئَلا يُبْغِضَهُ حَمِيمٌ فَيُلُقِيَ ذِكْرَهُ وَمَوَدَّتَهُ فَلا يَحْفَظُهُ فِيَما خَلَّفَ وَأَوْصَاهُ لِلْعَاهَةِ وَالْفَسَادِ وَلِيَكُونَ أَطْيَبَ لانْفُسِ الأَحْيَاءِ وَلِئَلا يُبْغِضَهُ حَمِيمٌ فَيُلُقِيَ ذِكْرَهُ وَمَوَدَّتَهُ فَلا يَحْفَظُهُ فِيَما خَلَّفَ وَأُوصَاهُ لِلْعَاهَةِ وَالْفَسَادِ وَلِيَكُونَ أَطْيَبَ لانْفُسِ الأَحْيَاءِ وَلِئَلا يُبْغِضَهُ حَمِيمٌ فَيُلُقِي ذِكْرَهُ وَمَوَدَّتَهُ فَلا يَحْفَظُهُ فِيما خَلَّفَ وَأُوصَاهُ

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِدَفْنِهِ قِيلَ لِئَلا يَظْهَرَ النَّاسُ عَلَى فَسَادِ جَسَدِهِ وَقُبْحِ مَنْظَرِهِ وَتَغَيُّرِ رِيحِهِ وَلا يَتَأَدَّى بِهِ الأَحْيَاءُ بِرِيحِهِ .وَبِمَا يَدْخُلُ عَلَيْهِ مِنَ الْأَفَةِ وَالْفَسَادِ وَلِيَكُونَ مَسْتُوراً عَنِ الأَوْلِيَاءِ وَالأَعْدَاءِ فَلا يَشْمَتَ عَدُقٌ وَلا يَحْزَنَ صِدِيقٌ

فَإِنْ قَالَ فَلِمَ أُمِرَ مَنْ يَغْسِلُهُ بِالْغُسْلِ قِيلَ لِعِلَّةِ الطَّهَارَةِ مِمَّا أَصابَهُ مِنْ نَضْحِ الْمَيِّتِ لِانَّ الْمَيِّتِ إِذَا خَرَجَ مِنْهُ الرُّوحُ بَقِي مِنْهُ أَكْثُرُ آفَتِه.

فَإِنْ قَالَ فَلِمَ لَمْ يَجِبِ الْغُسْلُ عَلَى مَنْ مَسَّ شَيْئاً مِنَ الأَمْوَاتِ غَيْرِ الإِنْسَانِ كَالطَّيْرِ وَالْبَهَائِمِ وَالسِّبَاعِ وَغَيْرِ ذَلِكَ قِيلَ لَانَّ هَذِهِ الأَشْيَاءَ كُلُّهَا مُلَبَّسَةٌ رِيشاً وَصنُوهاً وَشَعَراً وَوَيَراً وَهَذَا كُلُّهُ ذَكِيٌّ وَلا يَمُوتُ وَإِنَّمَا يُمَاسُّ مِنْهُ الشَّيْءُ الَّذِي لاَنَّ فَيْرِ وَضنُوءٍ قِيلَ لاَنَّهُ لَيْسَ فِيهَا رُكُوعٌ وَلا سُجُودٌ هُوذَكِيٌّ مِنَ الْحَيِّ وَالْمَيِّتِ. فَإِنْ قَالَ فَلِمَ جَوَّزْتُمُ الصَّلاةَ عَلَى الْمَيِّتِ بِغَيْرِ وُضنُوءٍ قِيلَ لاَنَّهُ لَيْسَ فِيهَا رُكُوعٌ وَلا سُجُودٌ وَإِنَّمَا هِيَ دُعَاءٌ وَمَسْأَلَةٌ وَقَدْ يَجُوزُ أَنْ تَدْعُواللَّهَ عَزَّ وَجَلَّ وَتَسْأَلَهُ عَلَى أَيِّ حَالٍ كُنْتَ وَإِنَّمَا لَمَعْرُب وَبَعْدَ الْفَجْرِ وَسُجُودٌ. فَإِنْ قَالَ فَلِمَ جَوَّزْتُمُ الصَّلاةَ عَلَيْهِ قَبْلَ الْمَغْرِب وَبَعْدَ الْفَجْرِ

It is said, 'It is because this prayer must be said whenever the corpse is present. Therefore, the reason is simply the presence of the corpse. There is no set time for it like other prayers. This is a form of prayer that is to be said whenever something happens which is not under man's control. It is only a right that must be honored, and nothing else. One can honor the rights whenever he can. There is no set time for that.'

And if he asks, 'Why is there a prayer to be said when there is an eclipse?'

It is said, 'It is because an eclipse is one of the signs of the Honorable the Exalted God. It is not clear whether it will result in Mercy or Chastisement. That is why the Prophet (S) desired that his nation turn to their Creator and His Mercy when it occurs. Thereby they would be relieved of the evil and would be protected from its possible harm as the people of Yunus (a.s.) did when they beseeched the Honorable the Exalted God.'

And if he asks, 'Why are there ten times of bowing down in it?'

It is said, 'The prayer which has been made incumbent (upon man for an eclipse) and has descended from the heavens to the Earth was ten units and consisted of ten times of bowing down. All the ten times are put together in this prayer. There cannot be a prayer with bowing down and prostration. Therefore, prostration is made incumbent in this prayer. Moreover, this prayer has prostration in it so that the people can terminate their prayers with humbleness. Therefore, four prostrations have been set in the eclipse prayer and the prayer is invalidated whenever any of them is forgotten, since four prostrations is the minimum requirement for each prayer.'

And if he asks, 'Why were the bowing downs substituted with prostrations?'

It is said, 'It is because praying while standing up is nobler than praying while sitting down. Also one who is standing would see the eclipse, and its termination while one who is prostrating would not see it.'

And if he asks, 'Why are its fundamentals changed from what God has made incumbent (upon man in prayer)?'

It is said, 'It is because this prayer is designated for changes in the normal sequence of natural events – that is the eclipse. Since the cause has changed, the result will also change.'

قِيلَ لانَّ هَذِهِ الصَّلاَةَ إِنَّمَا تَجِبُ فِي وَقْتِ الْحُضُورِ وَالْعِلَّةِ وَلَيْسَتْ هِيَ مُوَقَّتَةً كَسَائِرِ الصَّلَوَاتِ وَإِنَّمَا هِيَ صَلاةٌ تَجِبُ فِي وَقْتِ حُدُوثِ الْحَدَثِ لَيْسَ لِلإِنْسَانِ فِيهِ اخْتِيَارٌ وَإِنَّمَا هُوَحَقٌّ يُؤَدَّى وَجَائِزٌ أَنْ يُؤَدَّى الْحُقُوقُ فِي أَيِّ وَقْتِ كَانَ إِذَا لَمْ يَكُن الْحَقُّ مُوقَّتًا

فَإِنْ قَالَ فَلِمَ جُعِلَتْ لِلْكُسُوفِ صَلَاةٌ قِيلَ لانَّهُ آيَةٌ مِنْ آيَاتِ اللَّهِ عَزَّ وَجَلَّ لا يُدْرَى أَلِرَحْمَةٍ ظَهَرَتْ أَمْ لِعَذَابِ فَأَحَبَّ النَّبِيُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنْ تَفْزَعَ أُمَّتُهُ إِلَى خَالِقِهَا وَرَاحِمِهَا عِنْدَ ذَلِكَ لِيَصْرِفَ عَنْهُمْ شَرَّهَا وَيَقِيَهُمْ مَكْرُوهَهَا كَمَا .صَرَفَ عَنْ قَوْم يُونُسَ حِينَ تَضَرَّعُوا إِلَى اللَّهِ عَنَّ وَجَلَّ

فَإِنْ قَالَ فَلِمَ جُعِلَتْ عَشْرَ رَكَعَاتِ قِيلَ لانَّ الصَّلاةَ الَّتِي نَزَلَ فَرْضُهَا مِنَ السَّمَاءِ إِلَى الأَرْضِ أَوَّلاً فِي الْيَوْمِ وَاللَّيْلَةِ فَإِنَّمَا هِيَ عَشْرُ رَكَعَات فَجُمِعَتْ تِلْكَ الرَّكَعَاتُ هَاهُنَا وَإِنَّمَا جُعِلَ فِيهَا السُّجُودُ لاَنَّهُ لا يَكُونُ صَلاةٌ فِيهَا رُكُوعٌ إِلا وَفِيهَا سُجُودٌ وَلانْ يَخْتِمُوا صَلَّاتَهُمُ أَيْضًا بِالسُّجُودِ وَالْخُضُوعِ وَإِنَّمَا جُعِلَتْ أَرْبَعَ سَجَدَاتٍ لانَّ كُلَّ صَلاةٍ نَقَصَ سُجُودُهَا مِنْ سُجُودٌ وَلانْ يَخْتِمُوا صَلاةٍ لا يَكُونُ إِلا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّا عَلَى أَرْبَعِ سَجَدَاتٍ لا عَلَى أَرْبَعِ سَجَدَاتٍ لا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْفَرْضِ مِنَ السَّجُودِ فِي الصَّلاةِ لا يَكُونُ إِلا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّهُ الْفَرْضِ مِنَ السَّجُودِ فِي الصَّلاةِ لا يَكُونُ إِلا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّهُ اللَّهُ الْمَعْلَى الْمُورُونِ مِنَ السَّالَةُ الْفَرْضِ مِنَ السَّجُودِ فِي الصَّلاةِ لا يَكُونُ إِلا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّهُ الْمَالَاةِ لا يَكُونُ إِلا عَلَى أَرْبَعِ سَجَدَاتٍ إِلَّا عَلَى أَرْبَعِ سَجَدَاتٍ إِلَا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّهُ الْفَوْرُ فَي الصَّعَادِةِ لا يَكُونُ إِلا عَلَى أَرْبَعِ سَجَدَاتٍ اللَّهُ الْفَوْرُ فَي الْمَالِيْ اللَّهُ الْمَالِيْ الْمُنْ الْمَالِمَ اللَّهُ الْمَالِقَ الْمَالِقُ الْمَلْقُ اللَّهُ الْقَلْ الْمُؤْمِنُ السَّعُودِ فِي الصَّالِقِ الْمَالِقُ الْمَالِقُ الْمَلْمَ الْمِنْ الْمَالِقُ الْمَالِقُ الْمَالِقُ الْمَالِقُ الْمَالِقُ الْمَالِقُ الْمَالِمُ الْمَالِمُ الْمَالِقُ الْمَالِقُولُ الْمَالِقُ الْمَالِقُ الْمَالِقُ الْمَالِقُ الْمَالِمُ الْمِلْمَالِمُ الْمُعَلِقُ الْمَالِقُ الْمَالِقُ الْمَالِقُ الْمِلْمُ الْمَالِمُ الْمَالِقُ الْمَالِ الْمَالِقُ اللْمَالِقُ الْمَالِمُ الْمَالِمُ الْمَالِمُ الْمُؤْمِ الْمَالِمُ الْمَالِمُ الْمَالِقُ الْمَالِقُونُ اللْمَالِقُ الْمَالِمُ الْمَالِمُ الْمَالِمُ الْمَالِمُ الْمَالِمُ الْمَالِمُ الْمَالِمُ الْمِلْمُ الْمَالِمُ الْمَالِمُ الْمَالِمُ الْمَالِمُ

فَإِنْ قَالَ فَلِمَ لَمْ يُجْعَلْ بَدَلُ الرُّكُوعِ سُجُوداً قِيلَ لانَّ الصَّلاةَ قَائِماً أَفْضَلُ مِنَ الصَّلاةِ قَاعِداً وَلانَّ الْقَائِمَ يَرَى الْكُسُوفَ وَالانْجلاءَ وَالسَّاجِدُ لا يَرَى.

فَإِنْ قَالَ فَلِمَ غُيِّرَتْ عَنْ أَصِلْ الصَّلاةِ الَّتِي افْتَرَضَهَا اللَّهُ قِيلَ لانَّهُ صَلَّى لِعِلَّة تَغَيُّرِ أَمْرٍ مِنَ الأَّمُورِ وَهُوَالْكُسُوفُ فَلَمَّا يَغَيَّرَت الْعِلَّةُ تَفَيَّرَ الْمَعْلُولُ.

And if he asks, 'Why has the day for breaking the fast been established as a holiday?'

It is said, 'It is so that there are congregations in which Muslims gather together on that day, stand before the Honorable the Exalted God and praise Him for what He has bestowed upon them. That day is considered to be a special holiday and it is the day for the people to gather together. It is the day to break the fast, pay the alms–tax, long for and be humble to God, since that is the first day of the new year in which eating and drinking is allowed. This is because for the people of the truth the first month of the year is the (Arabic) month of *Ramadhan*. Thus, the Honorable the Exalted God likes them to hold congregations on that day in which they get together to praise and sanctify Him.'

And if he asks, 'Why are there more 'Takbirs in it compared to all other prayers?' It is said, 'Since 'Takbir constitutes glorifying God and thanking Him for guidance and health as the Honorable the Exalted God says, '...(He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.'17'

And if he asks, 'Why are there twelve 'Takbirs in the congregation prayer on the 'Eid prayer for Ramadhan?'

It is said, 'It is because there are twelve '*Takbirs* in each two units of prayers. Thus there are twelve '*Takbirs* in the congregation prayer on the '*Eid* prayer for *Ramadhan*.'

And if he asks, 'Why are there seven '*Takbirs* in the first unit and five in the second? Why are there not the same number of '*Takbirs* in each unit?' It is said, 'Since there are seven '*Takbirs* in the obligatory prayers, the first unit of this prayers starts with seven '*Takbirs*. There are five '*Takbirs* in the second unit, since there are a total of five '*Takbirs* to start all the daily prayers (one for each prayer). This is also

done so that the number of 'Takbirs in each prayer be an odd number.'

And if he asks, 'Why have we been ordered to fast?' It is said, 'It is so that you can realize the feeling of hunger, thirst, and poverty in the Hereafter. It is also because by fasting you show reverence, humbleness and submissiveness, so that you patiently and knowingly benefit from your suffering thirst and hunger. In addition, fasting serves as a means of the elimination of lust; and acts as an advisor for you for the present; a

فَإِنْ قَالَ فَلِمَ جُعِلَ يَوْمُ الْفِطْرِ الْعِيدَ قِيلَ لانْ يَكُونَ لِلْمُسْلِمِينَ مَجْمَعاً يَجْتَمِعُونَ فِيهِ وَيَبْرُزُونَ إِلَى اللَّهِ عَزَّ وَجَلَّ فَيَحْمَدُونَهُ عَلَى مَا مَنَّ عَلَيْهِمْ فَيَكُونَ يَوْمَ عِيد وَيَوْمَ اجْتَماعِ وَيَوْمَ فِطْرٍ وَيَوْمَ زَكَاةٍ وَيَوْمَ رَغْبَةٍ وَيَوْمَ تَضَرُّعٍ وَلاَنَّهُ أَوَّلُ فَيَحْمَدُونَهُ عَلَى مَا مَنَّ عَلَيْهِمْ فَيَكُونَ يَوْمَ عِيد وَيَوْمَ اجْتَماعِ وَيَوْمَ فِطْرٍ وَيَوْمَ زَكَاةٍ وَيَوْمَ رَغْبَةٍ وَيَوْمَ تَضَرُّعٍ وَلاَنَّهُ أَوَّلُ يَوْمٍ مِنَ السَّنَةِ يَحِلُّ فِيهِ الأَكْلُ وَالشُّرْبُ لانَّ أَوَّلَ شُهُورِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرُ رَمَضَانَ فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يُومِ مِنَ السَّنَةِ يَحِلُّ فِيهِ الْأَكُلُ وَالشَّرْبُ لانَّ أَوَّلَ شُهُورِ السَّنَةِ عِنْدَ أَهْلِ الْحَقِّ شَهْرُ رَمَضَانَ فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ عَلَى مَا مَنْ يَحْمَدُونَهُ فِيهِ وَيُقَدِّسُونَهُ .

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِيهَا أَكْثَرَ مِنْهُ فِي غَيْرِهَا مِنَ الصَّلَوَاتِ قِيلَ لانَّ التَّكْبِيرَ إِنَّمَا هُوَتَعْظِيمٌ لِلَّهِ وَتَمْجِيدٌ عَلَى مَا هَدَى وَعَافَى كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلى ما هَداكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ .

فَإِنْ قَالَ فَلِمَ جُعِلَ فِيهَا اثْنَتَا عَشْرَةَ تَكْبِيرَةً قِيلَ لانَّهُ يَكُونُ فِي رَكْعَتَيْنِ اثْنَتَا عَشْرَةَ تَكْبِيرَةً فَلِذَلِكَ جُعِلَ فِيهَا اثْنَتَا عَشْرَة تَكْبِيرَةً.

فَإِنْ قَالَ فَلِمَ جُعِلَ سَبْعٌ فِي الأُولَى وَخَمْسٌ فِي الأُخِرَةِ وَلَمْ يُسَوَبَيْنَهُمَا قِيلَ لانَّ السُّنَّةَ فِي صَلاةِ الْفَرِيضَةِ أَنْ يُسْتَفْتَحَ بِسَبْعِ تَكْبِيرَاتٍ فَلِذَلِكَ بُدِئَ هَاهُنَا بِسَبْعِ تَكْبِيرَاتٍ وَجُعِلَ فِي الثَّانِيَةِ خَمْسُ تَكْبِيرَاتٍ لانَّ التَّحْرِيمَ مِنَ التَّكْبِيرِ فِي الْيَوْمِ . وَاللَّيْلَةِ خَمْسُ تَكْبِيرَاتٍ وَلِيَكُونَ التَّكْبِيرُ فِي الرَّكْعَتَيْنِ جَمِيعاً وَتْراً وَتْراً

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالصَّوْمِ قِيلَ لِكَيْ يَعْرِفُوا أَلَمَ الْجُوعِ وَالْعَطَشِ فَيَسْتَدِلُّوا عَلَى فَقْرِ الْآخِرَةِ وَلِيَكُونَ الصَّائِمُ خَاشِعاً ذَلِيلاً مُسْتَكِيناً مَأْجُوراً مُحْتَسِباً عَارِفاً صَابِراً لِمَا أَصَابَهُ مِنَ الْجُوعِ وَالْعَطَشِ فَيَسْتَوْجِبَ الثَّوَابَ مَعَ مَا فِيهِ مِنَ الانْكِسَار عَن الشَّهَوَات وَلِيَكُونَ ذَلِكَ

practice for you to perform your duties and a proof for the Hereafter. Also fasting is a means for you to realize the extent of hardships suffered from poverty in this world, so as give to the poor the portion of your property which God has made incumbent upon you to pay to them.'

And if he asks, 'Why is fasting established to be done in the (Arabic) month of *Ramadhan* and not in the other months?'

It is said, 'It is because *Ramadhan* is the month in which the Sublime God sent down the Qur'an in which there exists what would distinguish between right and wrong as the Honorable the Exalted God says,

'Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (a.s.igns) for guidance and judgment (Between right and wrong)... '18 The revelations were revealed to Muhammad (a.s.) in that month. The Night of Power ('Qadr) is better than a thousand months and 'In the (Night) is made distinct every affair of wisdom. '19 It is the beginning of the year on which everything – whether good or bad, loss or gain, life or death – is destined. That is why it is called the Night of Power ('Qadr).'

And if he asks, 'Why we have been ordered to fast during the (Arabic) month of *Ramadhan* – no more and no less?'

It is said, 'It is because that is the extent of fasting which both the weak ones and the strong ones can tolerate. God has made incumbent upon man the obligatory deeds to the extent that the majority of the people can do them. Then He has given the weak ones some leeway and has encouraged the strong ones to do more. If less than this was better for them, God would have made less than this incumbent upon them and if more than this was better for them, God would have made more than this incumbent upon them.'

And if he asks, 'Why should a menstruating woman neither pray nor fast?'

It is said, 'Since she is in an unclean state then and God does not like us to worship Him unless we are clean. Moreover, whoever cannot pray cannot fast.'

And if he asks, 'Why should she make up her fasting but not make up her prayers?'

وَاعِظاً لَهُمْ فِي الْعَاجِلِ وَرَائِضاً لَهُمْ عَلَى أَدَاءِ مَا كَلَّفَهُمْ وَدَلِيلاً فِي الأَجِلِ وَلِيَعْرِفُوا شِدَّةَ مَبْلَغِ ذَلِكَ عَلَى أَهْلِ الْفَقْرِ . وَالْمَسْكَنَةِ فِي الدُّنْيَا فَيُؤَدُّوا إِلَيْهِمْ مَا افْتَرَضَ اللَّهُ تَعَالَى لَهُمْ فِي أَمْوَالِهِمْ

فَإِنْ قَالَ لِمَ جُعِلَ الصَّوْمُ فِي شَهْرِ رَمَضَانَ خَاصَّةً دُونَ سَائِرِ الشُّهُورِ قِيلَ لانَّ شَهْرَ رَمَضَانَ هُوَالشَّهْرُ الَّذِي أَنْزَلَ اللَّهُ تَعَالَى فِيهِ الْقُرْآنَ وَفِيهِ فَرَّقَ بَيْنَ الْحَقِّ وَالْبَاطِلِ كَمَا قَالَ اللَّهُ تَعَالَى شَهْرُ رَمَضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هَدَىً لِلنَّاسِ وَيَيْنَا الْهُدى وَالْفُرْقانِ وَفِيهِ ثُبِّى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَفِيهِ لَيْلَةُ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْف شَهْرٍ وَفِيها وَيَيْنَات مِنَ الْهُدى وَالْفُرْقانِ وَفِيهِ ثُبِّى مُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقِيهِ لَيْلَةُ الْقَدْرِ الَّتِي هِيَ خَيْرٌ مِنْ أَلْف شَهْرٍ وَفِيها يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ وَهِي رَأْسُ السَّنَةِ يُقَدَّرُ فِيهَا مَا يَكُونُ فِي السَّنَةِ مِنْ خَيْرٍ أَوْ شَرِّ أَوْ مَضَرَّةٍ أَوْ مَنْفَعَةٍ أَوْ رَزْقٍ أَقْ لَوْلَاكُ سُمُيّتُ لَيْلَةَ الْقَدْرِ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهُ وَاللّهُ عَلَيْهِ اللّهُ عَلَيْهُ وَاللّهُ عَلَيْهِ وَلَا لَاهُ عَلْمُ وَلَا لَاهُ عَلَيْهُ وَاللّهُ عَلَيْهِ وَلَالِهُ مُولِي وَلِيهِ لَيْكُونَ أَمْرٍ حَكِيمٍ وَهِي رَأُسُ السَّنَةِ يُقَدَّرُ فِيهَا مَا يَكُونُ فِي السَّنَةِ مِنْ خَيْرٍ أَوْ شَرِّ أَوْ مُضَرَّةٍ أَوْ مَنْفِيهِ لَيْلَةُ الْقَدْرِ اللّهُ عَلَيْهُ لَلْهُ الْعَلْمُ لَوْلُولُ سُمُيّتُ لَيْلَةَ الْقَدْرِ اللّهُ عَلَيْهِ الْقُولُ لَهُ لَوْلَاكُ سُمُيّتُ لَيْلَةً الْقَدْرِ اللّهُ عَلَيْهِ لَيْ السَّنَةِ مُنْ خَيْرٍ أَوْ مُنْ فَيَالِهِ وَقِيهِ لَيْلُهُ الْقَدْرِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ الْقَدْرِ اللّهُ عَلَالَةً لَاقَدْمُ اللّهُ عَلَقُولُولِهُ لَيْ السَّنَاقُ الْقَدْلِي السَّقَاقِ السَّلَا لَاللّهُ لَيْلُهُ الْقَدْرِ اللّهُ الْعَلِيلُ اللّهُ الْفَالْولِيلُولُ اللّهُ الْمَالُولُ الللّهُ عَلَيْهُ إِلْمُ لَاللّهُ اللّهُ الْمُؤْلِيلُولُ اللّهُ اللّهُ السَّلَاقُ الْمُعْتَقِ أَلْولُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِصَوْمِ شَهْرِ رَمَضَانَ لا أَقَلَّ مِنْ ذَلِكَ وَلا أَكْثَرَ قِيلَ لانَّهُ قُوَّةُ الْعِبَادِ الَّتِي يُعَمُّ فِيهَا الْقَوِيُّ وَالصَّعِيفُ وَإِنَّمَا أَوْجَبَ اللَّهُ تَعَالَى الْفَرَائِضَ عَلَى أَغْلَبِ الأَشْيَاءِ وَأَعَمِّ الْقُوَى ثُمَّ رَخَّصَ لاهْلِ الضَّعْفِ وَرَغَّبَ أَهْلَ الْقُوَّةِ فِي الْفَضْلُ وَلَوْ احْتَاجُوا إِلَى أَكْثَرَ مِنْ ذَلِكَ لَزَادَهُمْ.

فَإِنْ قَالَ فَلِمَ إِذَا حَاضَت الْمَرْأَةُ لا تَصُومُ وَلا تُصلِّى قِيلَ لانَّهَا فِي حَدّ النَّجَاسَةِ فَأَحَبَّ أَنْ لا تَعْبُدَ إِلا طَاهِراً وَلانَّهُ لا

فَإِنْ قَالَ فَلِمَ صَارَتْ تَقْضِي الصِّيّامَ وَلا تَقْضِي الصَّلاةَ؟

It is said, 'There are several reasons for this. One of them is that fasting would not hinder her from doing her usual daily chores: such as her personal affairs; serving her husband; fixing things in the house; attending to the affairs of the house; and engaging in the affairs of life. However, praying would prevent her from doing all these things, since prayers are repeated over and over every day. A woman does not have enough strength to do this. 20 However, fasting is not that way. Another reason is that praying involves exertion of an effort to sit down, stand up, and move up and down but fasting does not involve any of these acts. Fasting only consists of not eating and drinking. The body parts are not involved in it. Another reason is that there is always some prayers which must be said during the day and the night. However, fasting is not so. It is not like praying which is incumbent upon one to do every day. It is not incumbent upon one to fast every day.'

And if he asks, 'Why is it the case that for someone who is ill during the (Arabic) month of *Ramadhan* and does not get better until the next *Ramadhan*, or is on a journey during the (Arabic) month of *Ramadhan* and does not end his journey up until the next *Ramadhan*, the fasting days he missed should not be made up, and it suffices for him to pay for the compensation of it? Why is it the case that if such a person gets well or his journey ends before the next *Ramadhan* should make up his missed fasts and also pay for the compensation?'

It is said, 'Fasting was incumbent upon him during the (Arabic) month of *Ramadhan* of that year. It was put off to a later time since he was ill or on a journey. He is excused from fasting since he did not get better during the year or his journey did not end, but he must pay for the compensation of his missed fasting days. This is because the Sublime God has sent the illness upon him and he has not found a way to get better. God has not left any means of performing his duty for him, since an ill person cannot fast. One who is on a journey should not fast either. Therefore, he is excused from fasting. The same holds true for anything else which God brings upon him such as becoming unconscious. Let's suppose someone is unconscious for one day. He does not have to make up the prayers for that day as (Imam) As–Sadiq (a.s.) said, 'God has excused His servants from anything which God Himself descends upon him.' Since at the beginning of *Ramadhan*, he has been excused from fasting and this excuse has remained valid until the next year, then he

قِيلَ لِعِلَلِ شَتَّى فَمِنْهَا أَنَّ الصَيْامَ لا يَمْنَعُهَا مِنْ خِدْمَةِ نَفْسِهَا وَخِدْمَةِ زَوْجِهَا وَإصْلاحِ بَيْتِهَا وَالْقِيَامِ بِأُمُورِهَا وَالاَشْتِغَالِ بِمَرَمَّةِ مَعِيشَتِهَا وَالصَّلاةُ تَمْنَعُهَا مِنْ ذَلِكَ كُلِّهِ لانَّ الصَّلاةَ تَكُونُ فِي الْيَوْمِ وَاللَّيْلَةِ مِرَاراً فَلا تَقْوَى عَلَى ذَلِكَ وَالصَّوْمُ بِمَرَمَّةِ مَعِيشَتِهَا وَالصَّلاةُ تَمْنَعُهَا مِنْ ذَلِكَ وَالصَّوْمُ وَاللَّيْلَةِ مِرَاراً فَلا تَقْوَى عَلَى ذَلِكَ وَالصَّوْمُ لِمَسَاكُ لَيْسَ فِي الْمَثَوْمِ شَيْءٌ مِنْ ذَلِكَ وَإِنَّمَا هُوَالإِمْسَاكُ لَيْسَ فِي الصَّوْمِ شَيْءٌ مِنْ ذَلِكَ وَإِنَّمَا هُوَالإِمْسَاكُ عَنْ الطَّعَامِ وَالشَّرَابِ وَلَيْسَ فِيهِ اشْتِغَالُ الأَرْكَانِ وَلَيْسَ فِي الطَّعَامِ وَالشَّرَابِ وَلَيْسَ فِيهِ اشْتِغَالُ الأَرْكَانِ

وَمِنْهَا أَنَّهُ لَيْسَ مِنْ وَقْتٍ يَجِيءُ إِلا تَجِبُ عَلَيْهَا فِيهِ صَلاةٌ جَدِيدَةٌ فِي يَوْمِهَا وَلَيْلَتِهَا وَلَيْسَ الصَّوْمُ كَذَلِكَ لانَّهُ لَيْسَ كُلَّمَا مَدَثَ يَوْمُ وَكُلَّمَا حَدَثَ وَقْتُ الصَّلاةُ وَجَبَ عَلَيْهَا الصَّوْمُ وَكُلَّمَا حَدَثَ وَقْتُ الصَّلاة وَجَبَ عَلَيْهَا الصَّلاةُ

فَإِنْ قَالَ فَلِمَ إِذَا مَرِضَ الرَّجُلُ أَقْ سَافَرَ فِي شَهْرِ رَمَضَانَ فَلَمْ يَخْرُجُ مِنْ سَفَرِهِ أَقْ لَمْ يُفِقْ مِنْ مَرَضِهِ حَتَّى يَدْخُلُ عَلَيْهِ الْقَضَاءُ فَإِذَا أَفَاقَ بَيْنَهُمَا أَقْ أَقَامَ وَلَمْ يَقْضِهِ وَجَبَ عَلَيْهِ الْقَضَاءُ فَإِذَا أَفَاقَ بَيْنَهُمَا أَقْ أَقَامَ وَلَمْ يَقْضِهِ وَجَبَ عَلَيْهِ الْقَضَاءُ وَالْفِدَاءُ لِلأَقْلَ الشَّهْرِ فَأَمَّا الَّذِي لَمْ يُفِقْ فَإِنَّهُ لَمَّا أَنْ مَرَّ عَلَيْهِ وَالْفِدَاءُ لِلأَقْلَ السَّنَةِ فِي ذَلِكَ الشَّهْرِ فَأَمَّا الَّذِي لَمْ يُفِقْ فَإِنَّهُ لَمَّا أَنْ مَرَّ عَلَيْهِ الْفَعْمَى وَالْفِدَاءُ لِللَّ اللَّهُ عَلَيْهِ فَلَمْ يَجْعَلْ لَهُ السَّبِيلَ إِلَى أَدَائِهِ سَقَطَ عَنْهُ وَكَذَلِكَ كُلُّ مَا غَلَبَ اللَّهُ تَعَالَى عَلَيْهِ مِثْلَ السَّنَةُ كُلُّهَا وَقَدْ غَلَبَ اللَّهُ عَلَيْهِ فَلَمْ يَجِعُ عُلْ لَهُ السَّبِيلَ إِلَى أَدَائِهِ سَقَطَ عَنْهُ وَكَذَلِكَ كُلُّ مَا غَلَبَ اللَّهُ تَعَالَى عَلَيْهِ مِثْلَ الْمُعْمَى الَّذِي يُغْمَى عَلَيْهِ يَوْماً وَلَيْلَةً فَلا يَجِبُ عَلَيْهِ قَضَاءُ الصَّلاةِ كَمَا قَالَ الصَّادِقُ عَلَيْهِ السَّلامُ كُلُّ مَا غَلَبَ اللَّهُ عَلَى الْمُعْمَى الْذِي يُغْمَى عَلَيْهِ لِلْمَرَضِ الَّذِي كَانَ فِيهِ الْعَدْرَ لَهُ لاَنَّهُ دَخَلَ الشَّهْرَ وَهُوَ مَرِيضٌ فَلَمْ يَجِبُ عَلَيْهِ الصَوَّمُ فِي شَهْرِهِ وَلا سَنَتِهِ لِلْمَرَضِ الَّذِي كَانَ فِيهِ وَوَجَبَ عَلَيْهِ السَّهُمْ وَهُوَ مَرِيضٌ فَلَمْ يَجِبُ عَلَيْهِ الصَوَّمُ مُ فِي شَهْرِهِ وَلا سَنَتِهِ لِلْمَرَضِ الَّذِي كَانَ فِيهِ وَوَجَبَ عَلَيْهِ السَّامُ وَي شَهُو أَعْذَرُ لَهُ لاَنَّهُ دَخَلَ الشَّهُمْ وَهُوَ مَرِيضٌ فَلَمْ يَجِبُ عَلَيْهِ الصَوْمُ مُ فِي شَهْرِهِ وَلا سَنَتِهِ لِلْمَرَضِ الَّذِي كَانَ فِيهِ وَيَلِ

must pay the compensation, and he does not have to make up the fasts. He is like someone who is always unable to fast as the Honorable the Exalted God says, 'And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones...'21

And as the Honorable the Exalted God says, '...(He should) in compensation either fast, or feed the poor, or offer sacrifice...' 22 Here giving charity has been established as a compensation for fasting when the Hajj pilgrim is in a distressful state.'

And if he asks, 'What if he was not able to make it up then, but is able to do so now?

It is said, 'Since his excuse has remained valid until the next *Ramadhan*, God's decree regarding him is that he pay the compensation for the missed days of fasting. He is considered to be like someone who must pay the compensation for missing his fasts due to some act and cannot fast. Thus he does not have to fast, but he must pay the compensation. However, if he gets well before the next *Ramadhan*, but does not make up the days for the missed fasting days, he must make up the fasting and pay the compensation that is due to be paid by him, since he has been able to make up that fasting.'

And if he asks, 'Why are there recommendable fasts?'

It is said, 'They exist so as to complete the obligatory fasts.'

And if he asks, 'Why are there three designated days (for recommendable fasts) each month and one day (for recommendable fasts) in each ten days of the month?'

It is said, 'It is because the Blessed the Sublime God says, 'He that doeth good shall have ten times as much to his credit...' 23 Therefore, whoever fasts one day out of each ten days, it is as if he has fasted the whole year long as Salman al-Farsi – may God have Mercy upon him – said, 'Fasting three days each month is considered to be fasting all the time. Whoever finds more time should fast more."

And if he asks, 'Why are recommendable fasts set for the Thursdays of the first and the last ten days of the month, as well as the Wednesdays of the second ten days of the month?'

الْفِدَاءُ لانَّهُ بِمَنْزِلَةِ مَنْ وَجَبَ عَلَيْهِ صَوْمٌ فَلَمْ يَسْتَطِعْ أَدَاءَهُ فَوَجَبَ عَلَيْهِ الْفِدَاءُ كَمَا قَالَ اللَّهُ عَنَّ وَجَلَّ فَصِيامُ شَهْرَيْنِ مُلْكِ فَأَقَامَ مُتَتابِعَيْنِ... فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعامُ سِتِّينَ مِسْكِيناً وَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكِ فَأَقَامَ مُتَتابِعَيْنِ... فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعامُ سِتِّينَ مِسْكِيناً وَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَفِدْيَةٌ مِنْ صِيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكِ فَأَقَامَ مُتَتابِعَيْنِ... فَمَنْ لَمْ يَسْتَطِعْ فَإِطْعامُ سِتِّينَ مِسْكِيناً وَكَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَفِدْيَةٌ مِنْ صَيامٍ أَوْ صَدَقَةٍ أَوْ نُسُكِ غَلَيْهِ

. فَإِنْ قَالَ فَلِمَ جُعِلَ صَوْمُ السُّنَّةِ قِيلَ لِيَكْمُلَ بِهِ صَوْمُ الْفَرْضِ

فَإِنْ قَالَ فَلِمَ جُعِلَ فِي كُلِّ شَهْرٍ ثَلاثَةَ أَيَّامٍ وَفِي كُلِّ عَشَرَةِ أَيَّامٍ يَوْماً. قِيلَ لانَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها فَمَنْ صَامَ فِي كُلِّ عَشَرَةٍ أَيَّامٍ يَوْماً فَكَأَنَّمَا صَامَ الدَّهْرَ كُلَّهُ كَمَا قَالَ سَلْمَانُ الْفَارِسِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ صَوْمُ تُلاثَةِ أَيَّامٍ فِي الشَّهْرِ صَوْمُ الدَّهْرِ كُلِّهِ فَمَنْ وَجَدَ شَيْئاً غَيْرَ الدَّهْرِ فَلْيَصمُمُهُ

. فَإِنْ قَالَ فَلِمَ جُعِلَ أَوَّلَ خَمِيسٍ مِنَ الْعَشْرِ الأَوَّلِ وَآخِرَ خَمِيسٍ مِنَ الْعَشْرِ الْأَخِرِ وَأَرْبِعَاءَ فِي الْعَشْرِ الأَوْسَطِ

It is said, 'As for Thursday (Imam) As–Sadiq (a.s.) said, 'A servant's (i.e. a person's) deeds are presented to the Honorable the Exalted God each Thursday. Thus God likes His servants to be fasting when the servants' deeds are presented to the Sublime God."

And if he asks: 'Why are recommendable fasts set for the last Thursday of the month?'

It is said, 'Since it is better during the third ten days of the month if the servant's deeds for the last eight days are presented to God while he has fasted than if his deeds for only two days are of his deeds presented to God while he has fasted. Also Wednesday has been set in the middle ten days of each month, since (Imam) As–Sadiq (a.s.) narrated, 'The Honorable the Exalted God created Fire on this day. He destroyed the previous nations (who sinned) on that day. It is a day which always has (been considered to be a) bad omen. And God likes his servant to fend off the bad omen from himself by fasting."

And if he asks, 'Why is it incumbent upon those who do not have the financial means to fast as expiation. Why can't they go on the *Hajj* pilgrimage, pray or do other (good) deeds as expiation?'

It is said, 'It is because praying, going on the *Hajj* pilgrimage and other obligatory deeds would hinder one from attending to his worldly affairs and improving his life. The same reason cited for making up the fast of the semi-menstruant who should only make up her fast not her prayers applies here, too.'

And if he asks, 'Why has the expiation been established to be fasting for two consecutive months? Why is it not one month or three months?'

It is said, 'It is because God has made fasting for one month incumbent upon the people. He doubled the fasting days to be an expiation so as to emphasize the importance of fasting and be stern.'

If he asks, 'Why did He establish the compensation for fasting to be two consecutive months?'

It is said, 'It is so that they do not underestimate fasting. If the fasting is performed spread over a span of time, it would not seem to be that difficult.'

And if he asks, 'Why have we been ordered to go on the Hajj pilgrimage?

قِيلَ أَمَّا الْخَمِيسُ فَإِنَّهُ قَالَ الصَّادِقُ عَلَيْهِ السَّلامُ يُعْرَضُ كُلَّ خَمِيسٍ أَعْمَالُ الْعِبَادِ إِلَى اللَّهِ فَأَحَبَّ أَنْ يُعْرَضَ عَمَلُ قِيلَ أَمَّا الْخَمِيسُ فَإِنَّهُ قَالَ الصَّادِقُ عَلَيْهِ السَّلامُ يُعْرَضَ عَمَلُ .

فَإِنْ قَالَ فَلِمَ جُعِلَ آخِرَ خَمِيسٍ قِيلَ لانَّهُ إِذَا عُرِضَ عَمَلُ ثَمَانِيَةِ أَيَّامٍ وَالْعَبْدُ صَائِمٌ كَانَ أَشْرُفَ وَأَفْضَلَ مِنْ أَنْ يُعْرَضَ عَمَلُ ثَمَانِيَةِ أَيَّامٍ وَالْعَبْدُ صَائِمٌ كَانَ أَشْرُفَ وَأَفْضَلَ مِنْ أَنْ يَعْرَضَ عَمَلُ يَوْمَيْنِ وَهُوَصَائِمٌ وَإِنَّمَا جُعِلَ أَرْبِعَاءُ فِي الْعَشْرِ الأَوْسَطِ لانَّ الصَّادِقَ عَلَيْهِ السَّلامُ أَخْبَرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ النَّارَ فِي وَفِيهِ أَهْلَكَ اللَّهُ الْقُرُونَ الأَولَى وَهُويَوْمُ نَحْسٍ مُسْتَمِرٍّ فَأَحَبَّ أَنْ يَدْفَعَ الْعَبْدُ عَنْ نَفْسِهِ نَحْسَ ذَلِكَ النَّارَ فِي وَفِيهِ أَهْلَكَ اللَّهُ الْقُرُونَ الأَولَى وَهُويَوْمُ نَحْسٍ مُسْتَمِرٍ فَأَحَبَّ أَنْ يَدْفَعَ الْعَبْدُ عَنْ نَفْسِهِ نَحْسَ ذَلِكَ النَّالُ اللَّهُ الْقُرُونَ الأَولَى وَهُويَوْمُ نَحْسٍ مُسْتَمِرٍ فَأَحَبَّ أَنْ يَدْفَعَ الْعَبْدُ عَنْ نَفْسِهِ نَحْسَ ذَلِكَ

فَإِنْ قَالَ فَلِمَ وَجَبَ عَلَيْهِ صَوْمُ شَهْرَيْنِ مُتَتَابِعَيْنِ دُونَ أَنْ يَجِبَ عَلَيْهِ شَهْرٌ وَاحِدٌ أَقْ ثَلاثَةُ أَشْهُرٍ قِيلَ لانَّ الْفَرْضَ الَّذِي . فَرَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى الْخَلْقِ هُوَشَهْرٌ وَاحِدٌ فَضُوعِفَ هَذَا الشَّهْرُ فِي الْكَفَّارَةِ تَوْكِيداً وَتَغْلِيظاً عَلَيْهِ

. فَإِنْ قَالَ فَلِمَ جُعِلَتْ مُتَتَابِعَيْنِ قِيلَ لِئَلا يَهُونَ عَلَيْهِ الْأَدَاءُ فَيَسْتَخِفَّ بِهِ لانَّهُ إِذَا قَضَاهُ مُتَفَرَّقاً هَانَ عَلَيْهِ الْقَضَاءُ

فَإِنْ قَالَ فَلِمَ أُمِرَ بِالْحَجِّ؟

It is said, 'It is because it is a form of going towards God; asking him for numerous rewards; and departing from all (evil) that one has committed; to be repentant for all that he has done in the past; and to start what he will do in the future.

The *Hajj* pilgrimage is also done so that one can expend his wealth and puts himself to trouble; experiences separation from his spouse and children; avoids lust and pleasure; suffers from the troubles of the trip in the heat, cold, and fear for a long span of time along with humility, courtesy and humbleness. The *Hajj* pilgrimage also benefits the people in the East or the West of the Earth – whether they live in the deserts or at sea; partake in the *Hajj* pilgrimage or not; import goods; do business; sell or buy; are dealers or the needy; rent riding animals or are too poor to rent any riding animals to go on the *Hajj* pilgrimage. It also includes the fulfillment of the needs of the people who live in the vicinity where the *Hajj* pilgrims gather together.

It also includes the training of and the narration of the traditions from the Immaculate Leaders (a.s.) from one region over to another region as the Sublime God said, 'Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, – that thus they (may learn) to guard themselves (against evil).'24

And if he asks, 'Why have we been ordered to go on the Hajj pilgrimage once and not more?"

It is said, 'It is because the Sublime God established the obligatory deeds taking into consideration the weakest people as the Honorable the Exalted God said, '...He must make an offering, such as he can afford, but if he cannot afford it...' This refers to a sheep that both the rich and the poor can offer. The other obligatory deeds are the same way and are established considering the weakest people. One of the obligatory deeds is to go on the Hajj pilgrimage which is obligatory once in one's lifetime. God has encouraged the rich people to perform it as often as they can.

And if he asks, 'Why we have been ordered to go on the 'Tamatu (major) Hajj pilgrimage?" 26

قِيلَ لِعِلَّةِ الْوِفَادَةِ إِلَى اللَّهِ عَنَّ وَجَلَّ وَطَلَبِ الزِّيَادَةِ وَالْخُرُوجِ مِنْ كُلِّ مَا اقْتَرَفَ الْعَبْدُ تَابِبًا مِمَّا مَضَى مُسْتَأْبِفاً لِمَا يَسْتَقْبِلُ مَع مَا فِيهِ مِنْ إِخْرَاجِ الأَمْوَالِ وَتَعَبِ الْأَبْدَانِ وَالاَسْتِعَالَ عَنِ الأَهْلِ وَالْوَلَدِ وَحَظْرِ الأَنْفُسِ عَنِ اللَّذَات شَاخِصاً فِي الْحَرِّ وَالْبَرْدِ ثَابِتاً ذَلِكَ عَلَيْهِ دَائِماً مَعَ الْخُصُوعِ وَالاَسْتِكَانَةِ وَالتَّذَلُّلِ مَعَ مَا فِي ذَلِكَ لِجَمِيعِ الْخَلْقِ مِنَ الْمَنَافِعِ فِي فِي الْحَرِّ وَالْبَرْدِ ثَابِتاً ذَلِكَ عَلَيْهِ دَائِماً مَعَ الْخُصُوعِ وَالاَسْتِكَانَةِ وَالتَّذَلُّلِ مَعَ مَا فِي ذَلِكَ لِجَمِيعِ الْخَلْقِ مِنَ الْمَنَافِعِ فِي شَرْقِ الأَرْضِ وَغَرْبِهَا وَمَنْ فِي الْبَرِّ وَالْبَحْرِ مِمَّنْ يَحِجُّ وَمِمَّنْ لا يَحِجُّ مِنْ بَيْنِ تَاجِرٍ وَجَالِبٍ وَبَائِعٍ وَمُشْتَرٍ وَكَاسِبِ وَمَسْكِينِ وَمُكَارٍ وَقَصِّناءِ حَوَائِعِ أَهْلِ الأَطْرَافِ فِي الْمَوْاضِعِ الْمُمْكِن لَهُمُ الاَجْتِماعُ فِيها مَعَ مَا فِيهِ مِنَ التَّفَقُّ وَمِسْكِينٍ وَمُكَارٍ وَفَقِيرٍ وَقَصَنَاءِ حَوَائِعِ أَهْلِ الأَطْرَافِ فِي الْمَوْاضِعِ الْمُمْكِن لَهُمُ الاَجْتِماعُ فَيها مَعَ مَا فِيهِ مِنَ التَّفَقُ وَمُ وَمُنَا لا يَعْبَلُ وَلَقَالً اللَّهُ عَنَّ وَجَلَّ فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ وَنَاحِيةٍ وَنَاحِيةٍ كَمَا قَالَ اللَّهُ عَزَّ وَجَلَّ فَلَوْ لا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ وَلِيَشْهُدُوا مَنافِعَ لَهُمْ الْمَلْ لَعَلَمُ الْعَلَقُمُ مَنْ الْمُعْلِ الْمُعْرَافِقِ إِلَيْهِمْ لَعَلَهُمْ يُعَلِّهُمْ الْعَلَقَالِهُ الْعَلَالِ الْمُعْتِلُ الْعَلَى اللْعَلَامُ الْمُعْتَالِ الْقَلَلُ الْعَلَى اللْعَلَقِ الْمُنْ الْمُعْلَى اللْعَلَامِ الْمُوا إِلْيَهِمْ لَعَلَوْهُ لِي الْمَافِعَ لَهُمْ الْمَافِي اللْعَلَى اللْعَلَامِ الْمُعَلِي الْمُعْتِلِ الْمُؤَالِقِي اللْعَلَقِي اللْعَلَقُولُ الْمُؤْلِقُ اللْعَلَقُولُ الْمُؤْلِ الْمَوْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُعْلِقُ الْمُؤْلِ الْمَافِي اللْمُعَلِي الْمُؤَلِقُ اللْعُلِقُ الْمُؤْلِ الْمُعَلَّلِ الْمُؤْلِ الْمُعَلِي الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمُؤْلِ الْمِل

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِحَجَّةٍ وَاحِدَةٍ لا أَكْثَرَ مِنْ ذَلِكَ قِيلَ لانَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ الْفَرَائِضَ عَلَى أَدْنَى الْقَوْمِ قُوَّةً كَمَا قَالَ عَزَّ وَجَلَّ وَضَعَ الْفَرَائِضِ عَلَى أَدْنَى الْقَوْمِ قُوَّةً كَمَا قَالَ عَزَّ وَجَلَّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ يَعْنِي شَاةً لِيَسَعَ لَهُ الْقَوِيُّ وَالضَّعِيفُ وَكَذَلِكَ سَائِرُ الْفَرَائِضِ إِنَّمَا وُضِعَتْ عَلَى أَدْنَى

الْقَوْمِ قُوَّةً وَكَانَ مِنْ تِلْكَ الْفَرَائِضِ الْحَجُّ الْمَفْرُوضُ وَاحِداً ثُمَّ رَغَّبَ بَعْدُ أَهْلَ الْقُوَّةِ بِقَدْرِ طَاقَتِهِمْ

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالَّتَمَتُّع إِلَى الْحَجِّ؟

It is said, 'This is a mitigation from your Lord and is out of His Mercy, so that the people may leave their state of ritual consecration for the *Hajj*, and this period does not become too long for them making them enter into corruption. Both (major) *Hajj* and '*Umra* (minor *Hajj*) are obligatory. Remaining in the state of consecration for the first one is like voiding the consecration for the second one. That is so that *Hajj* is not performed without '*Umra*, and there would be a clear distinction between them.27 And the Prophet (S) said, "*Umra* is attached to *Hajj* all the way up until the Resurrection Day.' Had the Prophet (S) not brought an offering along and could leave the state of ritual consecration, he (a.s.) would have done as he ordered the people to do. That is why the Prophet (S) said, 'Had I not brought my offering along with me, I would have performed my last deed as I ordered you to do. However I have brought along the offering, and one who brings along the offering cannot leave the state of ritual consecration for the *Hajj* until he makes the offering.' Then a man stood up and said, 'O God's Prophet! Will we leave as *Hajji's* while sperm is dripping down our heads due to major ritual impurity?' The Prophet (S) told him, 'You will never ever believe in this."

And if he asks, 'Why has its time been established to be during the first ten days of the (Arabic) month of *Dhul-Hajja*?

It is said, 'The Sublime God likes His servants to worship Him during the period of 'Tashriq28 since these days are the days on which the angels went on the Hajj pilgrimage for God for the first time (and the days) during which they circumambulated around Him. Then He established this as a tradition for mankind all the way up until the Resurrection Day. And the Prophets Adam (a.s.), Noah (a.s.), Abraham (a.s.), Moses (a.s.), Jesus (a.s.) and Muhammad (a.s.) and all the other Prophets performed the Hajj pilgrimage during the same period of time. This has become a tradition for their progeny all the way up until the Resurrection Day.

And if he asks, 'Why we have been ordered to enter the state of ritual consecration for the *Hajj* (by wearing '*Ihram*)?'

It is said, 'That is so as to be humble before entering the Honorable the Exalted God's Shrine and His Protection. That is so as to quit licentiousness; engaging in worldly affairs, its ornaments and pleasures;

قِيلَ ذلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ لانْ يَسْلَمَ النَّاسُ مِنْ إِحْرَامِهِمْ وَلا يَطُولَ ذَلِكَ عَلَيْهِمْ فَيَدْخُلَ عَلَيْهِمُ الْفَسَادُ وَأَنْ يَكُونَ الْحَجُّ وَالْعُمْرَةُ وَالْجَبُّ مُفْرَداً مِنَ الْعُمْرَةِ وَيَكُونَ بَيْنَهُمَا فَصْلٌ الْحُمْرَةُ وَلا تَبْطُلُ وَلا يَكُونَ الْحَجُّ مُفْرَداً مِنَ الْعُمْرَةِ وَيَكُونَ بَيْنَهُمَا فَصْلٌ وَتَمْيِيزٌ وَقَالَ النَّبِيُ دَخَلَتِ الْعُمْرَةُ فِي الْحَج إِلَى يَوْمِ الْقِيَامَةِ وَلَوْ لا أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ سَاقَ الْهَدْيَ وَلَمْ يَكُنْ لَهُ وَتَمْيِيزٌ وَقَالَ النَّبِيُ دَخَلَتِ الْعُمْرَةُ فِي الْحَج إِلَى يَوْمِ الْقِيَامَةِ وَلَوْ لا أَنَّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ سَاقَ الْهَدْيَ وَلَمْ يَكُنْ لَهُ وَتَمْ يَبُلُغَ الْهَدْيُ مَحِلَّهُ لَفَعَلَ كَمَا أَمَرَ النَّاسَ وَلِذَلِكَ قَالَ لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلَ كَمَا أَمْرَ النَّاسَ وَلِذَلِكَ قَالَ لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلَ كَمَا أَمْرَ النَّاسَ وَلِذَلِكَ قَالَ لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلَ كَمَا

أَمَرْتُكُمْ وَلَكِنِّي سُقْتُ الْهَدْيَ وَلَيْسَ لِسَائِقِ الْهَدْيِ أَنْ يَحِلَّ حَتَّى يَبْلُغَ الْهَدْيُ مَحِلَّهُ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ نَخْرُجُ حُجَّاجاً وَرُءُوسُنَا تَقْطُرُ مِنْ مَاءِ الْجَنَابَة فَقَالَ إِنَّكَ لَنْ تُؤْمِنَ بِهَذَا أَبَداً

فَإِنْ قَالَ فَلِمَ جُعِلَ وَقْتُهَا عَشْرَ ذِي الْحِجَّةِ قِيلَ لانَّ اللَّهَ تَعَالَى أَحَبَّ أَنْ يُعْبَدَ بِهِذِهِ الْعِبَادَةِ فِي أَيَّامِ التَّشْرِيقِ فَكَانَ أَوَّلُ مَا حَجَّتْ إِلَيْهِ الْمَلائِكَةُ وَطَافَتْ بِهِ فِي هَذَا الْوَقْتِ فَجَعَلَهُ سُنَّةً وَوَقْتاً إِلَى يَوْمِ الْقِيَامَةِ فَأَمَّا النَّبِيُّونَ آدَمُ وَنُوحٌ وَإِبْرَاهِيمُ وَغَيْرُهُمْ مِنَ الأَنْبِيَاءِ إِنَّمَا حَجُّوا فِي هَذَا الْوَقْتِ فَجُعِلَتْ سُنَّةً فِي أَوْلادِهِمْ وَمُوسَى وَعَيسَى وَمُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَغَيْرُهُمْ مِنَ الأَنْبِيَاءِ إِنَّمَا حَجُّوا فِي هَذَا الْوَقْتِ فَجُعِلَتْ سُنَّةً فِي أَوْلادِهِمْ وَعَيْرُهُمْ مِنَ الأَنْبِيَاءِ إِنَّمَا حَجُّوا فِي هَذَا الْوَقْتِ فَجُعِلَتْ سُنَّةً فِي أَوْلادِهِمْ وَعَيسَى وَمُحَمَّدٌ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَغَيْرُهُمْ مِنَ الأَنْبِيَاءِ إِنَّمَا حَجُّوا فِي هَذَا الْوَقْتِ فَجُعِلَتْ سُنَّةً فِي أَوْلادِهِمْ

فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالإِحْرَامِ قِيلَ لانْ يَخْشَعُوا قَبْلَ دُخُولِ حَرَمِ اللَّهِ عَزَّ وَجَلَّ وَأَمْنِهِ وَلِئَلا يَلْهُوا وَيَشْتَغِلُوا بِشَيْءٍ مِنْ أَمْرِ الدُّنْيَا وَزينَتِهَا وَلَذَّاتِهَا وَيَكُونُوا جَادِينَ فِيَما فِيهِ قَاصِدينَ

to struggle hard to achieve what they have set out to do there; to go towards doing what they have set out to do; as well as what there is in the *'Ihram* including the exaltation of the Sublime God and His House. Entering the state of ritual consecration means humbleness to Him, hoping His Rewards; fearing His Chastisements; going towards Him in a state of humbleness, subordination and submissiveness. And blessings be upon Muhammad (a.s.) and his Household.'

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar – may God be pleased with him – narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhl ibn Shathan who heard these narrations on the reasons behind decrees I told him, "Let me know whether these reasons which you expressed were out of your own understanding and deductions due to the results of intellectual reasoning or you have heard them and are narrating them?" He told me, "I am not one to know the Sublime God's purpose behind what He has made incumbent (upon us), or know the purpose of God's Messenger (a.s.) for what he has decreed and established as tradition. Neither can I express the reasons myself. However, what I have expressed was what I have heard from my Master (Imam) Abil Hassan Ali ibn Musa Ar–Ridha' (a.s.) on different occasions, one after the other. Then I compiled them together." Then I asked him, "Can I narrate these traditions on your authority on the authority of Ar–Ridha' (a.s.)?" He replied, "Yes."

Al-Hakim Abu Muhammad Ja'far ibn Nu'aym ibn Shathan – may God be pleased with him – narrated that his uncle Abi Abdullah Muhammad ibn Shathan quoted on the authority of Al-Fadhl ibn Shathan, "I heard this reasoning from my Master Abil Hassan ibn Musa Ar-Ridha' (a.s.) on different occasions, and I compiled them together.

نَحْوَهُ مُقْبِلِينَ عَلَيْهِ بِكُلِّيَّتِهِمْ مَعَ مَا فِيهِ مِنَ التَّعْظِيمِ لِلَّهِ عَنَّ وَجَلَّ وَلِنَبِيّهِ وَالتَّذَلُلِ لِانْفُسِهِمْ عِنْدَ قَصْدهِمْ إِلَى اللَّهِ عَنَّ وَجَلَّ وَالْسَبْكَانَةِ وَالْخُصُوعِ وَاللَّهُ الْمُوفِّقُ وَوَفَادَتِهِمْ إِلَيْهِ رَاجِينَ ثَوَابَه اهِبِينَ مِنْ عِقَابِهِ مَاضِينَ نَحْوَهُ مُقْبِلِينَ إِلَيْهِ بِالذُّلِّ وَالاسْتِكَانَةِ وَالْخُصُوعِ وَاللَّهُ الْمُوفِّقُ .وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسِ النِيْسابُورِي العَطَّارِ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ فَتَيْبَةَ النِيْسابُورِيُّ قالَ قُلْتُ لِلْفَصْلُ بْنِ شَاذَانَ لَمَّا سَمِعْتُ مِنْهُ هَذِهِ الْعِلَلَ أَخْبِرْنِي عَنْ هَذِهِ الْعِلَلِ أَذَكُرْتَهَا عَنِ الاسْتِنْبَاطِ وَالاسْتِخْرَاجِ وَهِيَ مَنْ نَتَائِجِ الْعَقْلِ أَقْ هِيَ مِمَّا سَمِعْتَهُ وَرَوَيْتَهُ فَقَالَ لِي مَا كُنْتُ لاعْلَمَ مُرَادَ اللَّهِ عَزَّ وَجَلَّ بِمَا فَرَضَ وَلا مُرَادَ رَسُولِ اللَّهِ عَنَّ وَجَلَّ بِمَا شَرْعَ وَسَنَّ وَلا عِلَلَ ذَلِكَ مِنْ ذَاتِ نَفْسِي بَلْ سَمِعْتُهَا مِنْ مَوْلايَ أَبِي الْحَسَنِ عَلِيّ بْنِ مُوسَى مَلْ اللهُ عَلَيْهِ وَآلِهِ بِمَا شَرَعَ وَسَنَّ وَلا عِلَلَ ذَلِكَ مِنْ ذَاتَ نَفْسِي بَلْ سَمِعْتُهَا مَنْ مَوْلايَ أَبِي الْحَسَنِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ الْمَرَّةِ وَالشَّيْءَ بَعْدَ الشَّيْءِ فَجَمَعْتُهَا فَقُلْتُ فَأَلْحَدِّثُ بِهَا عَنْكَ عَنِ الرِّضَا عَلَيْهِ السَّلامُ الْمَرَّةِ وَالشَّيْءَ بَعْدَ الشَّيْءِ فَجَمَعْتُهَا فَقُلْتُ فَأَلْحَدِّثُ بِهَا عَنْكَ عَنِ الرِّضَا عَلَيْهِ السَّلامُ الْمَرَّةِ وَالشَّيْءَ بَعْدَ الشَّيْءِ فَجَمَعْتُهَا فَقُلْتُ فَأَلْحَدِّثُ بِهَا عَنْكَ عَنِ الرِّضَا عَلَيْهِ السَّلامُ الْمَرَّة وَالشَّيْءَ بَعْدَ الشَّيْءِ فَجَمَعْتُهَا فَقُلْتُ فَأَلْتُ فَأَلْحَدِّثُ بِهَا عَنْكَ عَنِ الرِّضَا عَلَيْهِ السَّلامُ الْمُرَّةِ وَالشَّيْءَ بَعْدَ الشَّيْءِ فَرَعَيْتُهَا فَقُلْتُ لَي فَالْتُتُ لَاعُلْمَ لَا عَلَيْهِ السَّلامُ المَّرَّةَ بَعْدَ الْمَرَّةِ وَالشَّيْءَ بَعْدَ الشَّيْءِ السَّلامُ المَوْتِ

حَدَّثَنا الْحاكِم أَبُو مُحَمَّد جَعْفَرِ بْنِ نُعَيْم بْنِ شَانَانِ النِيْسَابُورِي رَضِىَ اللهُ عَنْهُ عَنْ عَمِّهِ أَبِي عَبْدِ اللَّه مُحَمَّدِ بْنِ شَانَان، عَن الفَضْلُ بْنِ شَانَان أَنَّهُ قَالَ سَمِعْتُ هَذِهِ الْعِلَلَ مِنْ مَوْلايَ أَبِي الْحَسَنِ عَلِيّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ مُتَفَرِّقَةً .فَحَمَعْتُهَا وَأَلَّقْتُهَا

- 1. The Divine Leaders (a.s.)
- 2. Defecation, releasing air from the bowels, urinating, ejaculation of semen, the menses and spotting
- 3. Saying, 'I bear witness that there is no god but God. I bear witness that Muhammad is God's Messenger.'
- 4. Qur'an, 1:2
- 5. Qur'an, 1:3
- 6. Qur'an, 1:4
- 7. Qur'an, 1:5
- 8. Qur'an, 1:5
- 9. Qur'an, 1:6
- 10. Qur'an, 1:7
- 11. Ibid.
- 12. Ibid.
- 13. Saying the final 'Asalamu... in the prayer.
- 14. Qur'an, 2:185
- 15. It seems that the author has made a mistake here. Uthman changed the order of delivery of the sermons for the 'Eid holiday prayers. The sermons for the Friday prayers are to be delivered before the prayers and the sermons for the 'Eid prayers are to be delivered after the prayers.
- 16. unit of length equal to 6.24 kilometers: league, parasang
- 17. Qur'an, 2:185
- 18. Qur'an, 2:185
- 19. Qur'an, 44:4
- 20. To say her own prayers, say the prayers missed during her menses and do all her duties
- 21. Qur'an, 58:4
- 22. Qur'an, 2:196
- 23. Qur'an, 6:160
- 24. Qur'an, 9:122
- 25. Qur'an, 2:196
- 26. This means that after one enters the state of ritual consecration for the 'Umra and performing the related ceremonies and before performing the Hajj one can leave the state of ritual consecration and benefit from the pleasures which would otherwise be forbidden during the state of ritual consecration.
- 27. 'And complete the Hajj or 'Umra in the service of God. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or

offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the 'Umra on to the hajj, He must make an offering, such as he can afford...'[Qur'an, 2:196]

- 28. The 11th, 12th and the 13th days of the month of Dhul-Hajja
- 29. See note on Tradition no. 11-9

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