REASONS FOR THE LAWS

AL SHEYKH AL SADOUQ ABU JA’FAR MUHAMMAD BIN ALI IBN AL HUSAYN
BIN MUSA BIN BABUWAYH AL QUMMY – DIED 381 AH

Note – This is an extract from the original. We have not included reports and
certain Ahadeeth narrated by the Nasibis and those which contained elements
of insults to the Peopleasws of the Household.
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Chapter 1 – Reasons for the ablution, and the Azaan (Call to the Prayer), and the Prayer

قال الشيخ الفقيه أبو جعفر محمد بن علي بن الحسن بن موسي بن بابويه القمي مصنف هذا الكتاب: حدثنا أبي ومحمد بن الحسن بن أحمد بن الوليد (رض) قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى بن عبيد، عن محمد بن أبي عمیر ومحمد بن سنان، عن الصباح السدي، وسدير الصيرفي ومحمد بن النعيم مؤمن الطاهري، وعمر بن إشبة، عن أبي عبد الله علي بن السليم، وحدثنا محمد بن الحسن ابن أحمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار وعمر بن إشبة قال: حدثنا عبد الله بن الحسن، وحدثنا محمد بن الحسن، وحدثنا محمد بن أبي الخطاب، ويعقوب بن يزيد ومحمد بن عيسى، عن عبد الله بن جبلة، عن الصباح السدي، وسدير الصيرفي ومحمد بن النعيم، وعمر بن إشبة عن أبي عبد الله عليه السلام، انهم حضروا فقال: يا عمرو بن أذينة! ما ترى هذه الناصبة في آذانهم وصلاتهم، فقلت جعلت فداك انهم يقولون ان أي بن كعب الساري رآه في النوم فقال كذبوا والله ان الله عز وجل يرى في النوم، 

وقال أبو عبد الله عليه السلام ان الله العزيز الجبار عرج النبي صلى الله عليه وآله إلى سمائه سبعا، اما في العرش فأوله تعالى بركة عليه وثانيه علمه فيها فرضه فنزل الله العزيز الجبار عليه حملاً من نور فيه أربعون نوعاً من أنواع النور كانت محدقة حول العرش عرشه. تغضب ابصار الناظرين اما في عينها فاصفر فمن أجل ذلك أصفرت الصفرة، وواحد منها أحمر ومن أجل ذلك أحمرت الحمرة، وواحد منها أبيض ومن أجل ذلك أبيض البياض، والباقي على عدد سائر ما خلق من انواع الألوان في ذلك المحم حلق وسلاسل من فضة حليقة.

And Abu Abdullah asws said: ‘Allah azwj, the Mighty, the Compeller, Ascended His azwj Prophet saww to His asws seventh sky. As for in the first of these (skies), so He aswj Blessed upon him saww, and at the second, Taught him asww his asww Obligations therein. So the Mighty, the Compeller Sent down a palanquin of Light, in which were forty types from the types of Lights which used to hover around the Throne, the Throne of the Blesses and the High, overwhelming the visions of the onlookers. As for one of these (Lights), so it was a yellow (Light), thus it is due to it that the yellow gets its
yellowness. And one of these was a red (Light), thus it is due to that the red gets its redness. And one of these was a white (Light), thus it is due to that, the white gets its whiteness. And the rest were upon a number of what Allahazwj Created from the Lights and the colours. In that palanquin were reins and chains of silver. So he saww sat upon it.

Then he saww was ascended with to the sky of the world, so the Angels alienated themselves to the outskirts of the sky, then fell down prostrate. So they said: ‘Glorious, Holy is our Lordazwj, and the Lordazwj of the Angels and the (Holy) Spirit! How this Light resembles the Light of our Lordazwj!’ So Jibraeelas said: ‘Allahazwj is the Greatest! Allahazwj is the Greatest!’ So the Angels were silenced, and the gateways of the sky were opened up, and the Angels gathered around. Then they came over and greeted to the Prophet saww in droves. Then they said: ‘O Muhammad saww! How is your asws brother asws?’ He saww said: ‘With goodness’. They said: ‘So if you saww see him asws next, so convey the greetings from us’. So the Prophet saww said: ‘Do you recognise him asws?’ So they said: ‘How can we not recognise him asws, and Allahazwj Mighty and Majestic has Taken your saww Covenant and his asws Covenant from us, and we have been sending Blessings upon you saww and upon him asws (ever since)’.

Then forty types from the types of Lights were increased, with nothing resembling that from the first types of Lights, and the reins and chains were increased in the palanquin. Then he saww was ascended with to the second sky. So when he saww came near to the gateway of the sky, the Angels alienated themselves to the outskirts of the sky and fell down prostrate, and said: ‘Glorious, Holy is the Lordazwj of the Angels and the (Holy) Spirit! How this Light resembles with the Light of our Lordazwj!’ So Jibraeelas said: ‘Ias testify that there is no god except for Allahazwj! Ias testify that there is no god except for Allahazwj!’ So the Angels gathered around, and the gateway of the sky was opened up, and they said: ‘O Jibraeelas! Who is this one asaww with you asap?’ So he asas said: ‘This is Muhammad saww! They said: ‘And he asas has (already) been Sent (to the world)?’ He asas said: ‘Yes’.

Rasool-Allah asas said: ‘So they all came over to me saww in between the curtains, so they greeted me saww and said: ‘Convey the greetings to your saww brother!’ So I saww said: ‘Do you all recognise him asws?’ They said: ‘Yes, and how can we not recognise
him asws and Allah azwj has Taken your saww Covenant, and his asws Covenant, and a Covenant of his asws Shias up to the Day of Judgement, against us, and we browse through the faces of his asws Shias, in every day, five times’ – meaning during every time of the Prayer’.

So Rasool-Allah saww said: ‘Then my saww Lord aswj Increased for me saww, forty types from the types of the Light, not resembling the first Lights, and Increased for me saww reins and chains (of silver in the Palanquin). Then I saww was ascended with to the third sky.

So the Angels alienated themselves to the outskirts of the sky, falling down prostrate, and said: ‘Glorious, Holy is Lord aswj of the Angels and the (Holy) Spirit! What is this Light which resembles the Light of our Lord aswj?’ So Jibraeel as said: ‘I as testify that Muhammad saww is Rasool-Allah saww! I as testify that Muhammad saww is Rasool-Allah saww!’ So the Angels gathered around and the gateway of the sky was opened up, and they said: ‘Welcome to the first (of the people), and welcome to the last (of the Prophets as), and welcome to the one with whom we will be Resurrected, and welcome to the publisher (of the deeds), Muhammad saww, the seal of the Prophets as, and Ali asws the best of the successors as’.

Then my saww Lord aswj Increased for me as forty types from the types of the Light, not resembling anything from the first Lights, and Increased for me saww reins and chains (of silver for the Palanquin). Then I saww was ascended with to the fourth sky. The Angels did not say anything and I saww heard sounds as if it were in the chests, and the Angels gathered around. So the gateways of the sky were opened, and they came out to the curtains (of the Palanquin). So Jibraeael as said: ‘Hasten to the Prayer! Hasten to the Prayer! Hasten to the Prayer! Hasten to the success! Hasten to the success! So the Angels
said: ‘Two voices repeated twice. By Muhammad saww the Prayer is established, and by Ali asws is the success’. So Jibraeel as said: ‘The Prayer is established! The Prayer is established!’ So the Angels said: ‘This is for his asws Shias who will be establishing it up to the Day of Judgement’.

Then the Angels gathered, so they said to the Prophet saww: ‘Where did you saww leave your saww brother asws?’ So he saww said to them: ‘Do you all recognise him asws?’ So they said: ‘Yes, we do recognise him asws and his asws Shias, and it is upon a parchment of Light around the Throne of Allah azwj, and in the Of-Frequented House (Bayt Al-Mamour), in which is an inscription of Light, in which is the name of Muhammad saww, and Ali asws, and Al-Hassan asws, and Al-Husayn asws, and the Imams asws, and their asws Shias. Not a man would increase in them, nor would a man decrease from them. It is a Covenant which has been Taken from us, and it is being recited to us during every Friday’.

So I saww prostrated to Allah azwj in gratitude, so He azwj Said: “O Muhammad saww! Raise your saww head”. So I saww raised my saww head, and I saww saw the sky to have been cleft (split) asunder (open) and the Veils to have been Lifted. Then He azwj Said to me saww, “Lower your saww head and look at what you saww see”. So I saww lowered my saww head, so I saww was looking at this House (Kabah) of yours, and this Sanctuary (Haram) of yours, so it was like the Sanctuary of that House facing it. Had I saww thrown anything from my saww hand, it would not have fallen anywhere except upon it. So He azwj Said to me saww, “O Muhammad saww! This is the sanctuary, and you saww are sanctimonious. For every example is an example”. Then my saww Lord azwj the Exalted Said to me saww, “O Muhammad saww! Extend your saww hand, so you saww will receive water which flows from the Right Base of the Throne”. So the water descended, and I saww received it.'

Chapter 2 – The reason due to which Allah azwj Mighty and Majestic Obligated the Prayer

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1 ILLAL AL SHARAIE – V 2 Ch 1 H 1
I asked Abu Abdullahasws about the reason for the Salat (Prayer), for in it is an occupation for the people about their needs, and tiredness with regard to their bodies’. Heasws said: ‘Regarding it is a reason, and that is that the people, had they been left, with neither a stimulation nor mentioning of the Prophetasws, like most of the former ones, only the Book (Quran) would have been left in their hands, and they would have been what the former ones have been on.

So they used to take to a Religion and wasted the Books, and invited the people to what they were upon, and killed them upon that. Thus, their affairs became extinct and it went away when they went away (died), and Allahazwj Blessed and High Intended that they (people) should not forget the matter of Muhammadasws, therefore Allahazwj Obligated the Prayer upon them, mentioning himasws five times a day, calling himasws by hisasws name, and worshipping (Allahazwj) with the Salat (Prayer), and remembering Allahazwj, otherwise they would be oblivious (unmindful) from Himazwj and forget Himazwj, so that Hisazwj mentioning is not to become extinct (as well).’

‘Abu Al-Hassan Aliasws Bin Musa Al-Rezaasws wrote to him in answer to what he had written to himasws of his question, that: ‘The reason for the Prayer is that it is an acknowledgment of the Lordship of Allahazwj Mighty and Majestic and staying away from the false gods, and of standing in front of the Compeller, Majestic is Hisazwj Majesty, with humbleness and the needfulness, and the submissiveness, and the recognition, and the seeking for the dismissal of the past sins, and placing of the face upon the ground five times a day, in reverence to Allahazwj Mighty and Majestic.

And he would become a mentioner (of Allahazwj), not a forgetter, nor arrogant, and he would become fearful, humble, hopeful, seeking for the increase in the Religion and
the world along with that he is in from the audacities (braveries), and be preoccupied upon the mentioning of Allah azwj Mighty and Majestic by the night and the day, otherwise the servant would forget his Master azwj, and his Organiser, and may end up opposing him, thus he would be arrogant, and he would rebel, and would become audacious in his mentioning his Lord azwj, and his standing in front of Him azwj, audacious to Him azwj about the disobedience, and (the Prayer) would prevent him from various types of the mischief.  

Chapter 3 – Reason for the Qiblah and the distortion to the left

حدثنا الحسن بن محمد بن ادريس رحمة الله عن أبيه عن محمد بن حسان عن محمد بن علي الكوفي عن علي بن حسان الواسطي عن عمه عبد الرحمان بن كثير عن المفضل بن عمر قال: سألت أبا عبد الله عليه السلام عن التحريف لأصحابنا ذات اليسار عن القبلاة وعن السبب فيه؟ فقال: إن الحجر الأسود لما أنزله الله ملكا من الجنة ووضعه في موضعه جعل أنصاب الحرم من حيث لحقه النور نور الحجر فهي عن يمين الكعبة أربعة أميل وعن يسارها ثمانية أميل كلها اثنا عشر ميلا فإذا انحرف الإنسان ذات اليمين خرج عن حرم الحجر، وإذا انحرف ذات اليسار لم يكن خارجا عن حد القبلاة.

'I asked Abu Abdullah asws about the distortion for our companions (slightly) towards the left from the Qiblah, and about the cause with regards to it?' So he asws said: ‘When the Black Stone (الحجر الأسود) was descended with fr from the Paradise and placed in its place, the Sanctuary was made to be established from where the Light of the Black Stone reached. So it is four miles from the right of the Kaaba, and from its left it is eight miles, all of it being twelve miles. So when the human being deviates towards the right, he would exit from a Limit of the Qiblah due to the reason of the establishment of the Sanctuary. And when he deviates towards the left, he would not end up exiting from a Limit of the Qiblah’.

حدثنا محمد بن الحسن بن احمد بن الوليد رضي الله عنه قال: حديثنا محمد بن الحسن الصفقار عن علي بن عبد الله عن الجاهل في بلاد أبي بكر الصديق، وقال لي أبو عبد الله عليه السلام البيت قبلا للمسجد والمسجد قبلا للحرم، وقمة قبلا للحرم والحرم قبلا الدنيا.

‘Abu Abdullah asws said to me: ‘The House (Kabah) is a Qiblah of the Masjid, and the Masjid is a Qiblah of Makkah, and Makkah is a Qiblah of the ‘الحرم’ Sanctuary, and the Sanctuary is a Qiblah of the world’.  

3 ILLAL AL SHARAIE – V 2 Ch 2 H 2  
4 ILLAL AL SHARAIE – V 2 Ch 3 H 1  
5 ILLAL AL SHARAIE – V 2 Ch 3 H 2
Chapter 4 – The reason due to which Allah\textsuperscript{azwj} Commanded for the reverence of the Masajids, and reason due to which Allah\textsuperscript{azwj} the High Caused Bakht Nasar to overcome upon Bayt Al-Maqdas

حدثنا علي بن أحمد بن محمد قال: حدثنا محمد بن أبي عبد الله الكوفي عن موسى بن عمران، عن عمه الحسين بن يزيد النوفي، عن علي بن أبي حمزة عن أبي بصير قال: سألت أبي عبد الله عليه السلام عن العلة في تعظيم المسجد فقال: إما أمر بتعظيم المساجد لأنها بيوت الله تعالى بخت نصر على بيت المقدس.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah Al Kufy, from Musa Bin Imran, from his uncle Al Husayn Yazeed Al Nowfal, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah\textsuperscript{asws} about the reason regarding the reverence of the Masajids, so he\textsuperscript{asws} said: ‘But rather, Allah\textsuperscript{azwj} Commanded for the revering of the Masaajids because these are the Houses of Allah\textsuperscript{azwj} in the earth’.\textsuperscript{6}

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين، عن صفوان بن يحيى عن كليب الصيداوي عن أبي عبد الله عليه السلام قال: مكتوب في التوراة: ان بيوتي في الارض المساجد، فطوبى لمن تطهر في بيته ثم زارني في بيتى وحق المزور أن يكرم الزائر.

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Kaleyb Al Saydawi,

Abu Abdullah\textsuperscript{asws} has said: ‘It is written in the Torah: “My\textsuperscript{azwj} Houses in the earth are the Masaajids, so congratulations for the one purifies himself in his house, then visits Me\textsuperscript{azwj} in My\textsuperscript{azwj} House, and it is a right upon the visited one that he should honour the visitor’.\textsuperscript{7}

حدثنا محمد بن الحسين بن احمد بن الوليد رضي الله عنه قال: حدثنا محمد بن الحسن الصفار، عن العباس بن معروف، عن موسى بن بكر، عن أبي الحسن الاول عليه السلام قال: قال النبي صلى الله عليه وآله ان الله اوحى إلى موسى إنى منزل عليك من السماء نارا فاسرج منها في بيت المقدس فقال: لما خرب بخت نصر البيت والقى فيه الكناسات اتخذ فيه حشا فشكت تلك البقعة إلى الله عزوجل فقالت: يا رب عمرتني بملائكتك وجعلتني بيتك وجعلت في مواضع خيار أنبيائك ورسلك وسلطة على مجوسيا عاد الثيران ففعل في ما فعل، قال: فأوحى الله عزوجل إليها انما فعلت ذلك ليعلم أهل القرى انهم إذ عصوئي كانوا على اهون.

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Musa Bin Bakr,

(It has been narrated) from Abu Al-Hassan\textsuperscript{asws} the First having said: ‘The Prophet\textsuperscript{saww} said: ‘Allah\textsuperscript{azwj} Revealed unto Musa\textsuperscript{as}: ‘\textsuperscript{azwj} shall be Sending down to you\textsuperscript{as}, a Fire from the sky, so illuminate Bayt Al-Maqdas from it’. So he\textsuperscript{as} said: ‘When Bakht Nasr ruined the Bayt (Al-Maqdas), and demolished the churches, took the wild animals in it, that spot complained to Allah\textsuperscript{azwj} Mighty and Majestic, so it said: ‘O Lord\textsuperscript{azwj} You\textsuperscript{azwj} Had me to be built by Your\textsuperscript{azwj} Angels, and Made me to be Your\textsuperscript{azwj} House, and Made to be in my place, the best of Your\textsuperscript{azwj} Prophets\textsuperscript{as}, and Your\textsuperscript{azwj} Rasools\textsuperscript{as}, and (now) the Magians have overcome and are worshipping the fires, so they did

\textsuperscript{6} ILLAL AL SHARAIE – V 2 Ch 4 H 1
\textsuperscript{7} ILLAL AL SHARAIE – V 2 Ch 4 H 2
what they did’. He said: ‘So Allah Mighty and Majestic Revealed unto it: “But rather, this was done with you in order for the people of the town to know that if they were to disobey Me, they would end up being weakened”.’

Chapter 6 – The reason due to which it is disliked, the noise, and announcing for the lost (property), and to sharpen the weapons in the Masjid

He said: ‘A man came to the Masjid and announced for something which he had lost, so Rasool-Allah said: ‘Say to him, ‘May Allah not return it to you, for it (Masjid) has been built for other than this’.

He said: ‘And the raising of the voices is dislike in the gathering, and that Rasool-Allah passed by a man who was sharpening weapons/tools of his in the Masjid. So he forbade him and said: ‘It (Masjid) has been built for other than this’.

And by this chain, from Muhammad Bin Ahmad, from Al Hassan Bin Musa Al Khashab, from Ali Ibn Asbat, from one of his men who said,

‘Abu Abdullah said: ‘Keep aside from your Masjids – the buying, and the selling, and the insane, and the children, and the (announcement) for lost items, and the judgement, and the Limits (punishments), and raising of the voices’.

Chapter 7 – The reason for Amir Al-Momineen breaking the Prayer Niches

And by this chain, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Yahya Al Khazaz, from Talha Bin Zayd,
(It has been narrated) from Ja’far asws Bin Muhammad asws, from his asws father asws having said: ‘Ali asws used to break the Prayer Niches whenever he asws saw it in the Masajids, and he asws was saying: ‘It is like the altars of the Jews’.  

Chapter 8 – The reason due to which it is not allowed to ennoble the Masjid

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن يحيى عن محمد بن يحيى الخزاز عن طلحة بن زيد، عن جعفر بن محمد عن أبيه (ع) أن عليا عليه السلام رأى مسجداً بالكوفة قد شرف فقال: Könنها بيعة، وقال: إن المسجد لا يشرف بنجي جما.

Chapter 9 – The reason due to which the one who extracts the pebbles from the Masjid should either return it back in its place or in another Masjid

حدثنا محمد بن علي ما جيلويه، عن أبيه عن أحمد بن أبي عبد الله، عن أبيه، عن وهب بن وهب عن جعفر بن محمد عن أبيه (ع) قال: إذا اخرج أحدكم الحصاة من المسجد فليردها مكانها أو في مسجد آخر فإنها تسبح.

Chapter 10 – Reason for extending the neck during the Bowing (Rukoo)


11 ILLAL AL SHARAIE – V 2 Ch 7 H 1
12 ILLAL AL SHARAIE – V 2 Ch 8 H 1
13 ILLAL AL SHARAIE – V 2 Ch 9 H 1
Ali Bin Hatim informed me, from Ibrahim Bin Ali, from Ahmad Bin Muhammad Al Ansary, from Al Husayn Bin Ali Al Alawy, from Abu Hakeem Al Zahid, from Ahmad Ibn Abdullah who said,

'A Man said to Amir Al-Momineen \(^{asws}\), 'O cousin \(^{asws}\) of the best of Allah \(^{azwj}\)’s creatures! What is the meaning of raising your (one's) hand during the first exclamation (Takbeer)? So he \(^{asws}\) said: 'His Words – ‘Allah \(^{azwj}\) is the Greatest!' – mean the One, the Alone, Who cannot be resembled by anything, nor Analysed with anything, nor confused with any species, nor can be grasped by the senses'.

The man said, 'What is the meaning of extending your (one’s) neck during the Bowing (Rukoo)\(^{asws}\)?' He \(^{asws}\) said: 'We take Shelter to Him \(^{azwj}\), i.e., 'I have believed in Your \(^{azwj}\) Oneness even if my neck is struck off'.

### Chapter 11 – Reason for the allowance regarding the gathering between two Prayers

 حدثنا الحسين بن احمد بن ادريس رحمه الله عن أبيه قال: حدثنا أحمد ابن محمد بن عيسى عن علي بن الحكم، عن اسحاق بن عمار عن أبي عبد الله عليه السلام قال: إن رسول الله صلى الله عليه وسلم صلى الظهر والعصر في مكان واحد من غير علة ولا سبب فقال له عمر: - وكان أجرأ القوم عليه - أحدث في الصلاة شيء! قال لا ولكن أردت أن أوعس على أمتى.

Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Ahmad Ibn Muhammad Bin Isa, from Ali Bin Al Hakam, from Is’haq Bin Amaar,

(It has been narrated) from Abu Abdullah \(^{asws}\) having said: 'Rasool-Allah \(^{saww}\) Prayed Al-Zohar and Al-Asr in one place without any reason nor any cause. So Umar said to him \(^{saww}\), ‘And the people would (become) bolder over it. Has anything new (Revealed) with regards to the Prayer?’ He \(^{saww}\) said: 'No, but I \(^{saww}\) wanted that I \(^{saww}\) should grant leeway upon my \(^{saww}\) community.'

 حدثنا أحمد بن محمد بن يحيى العطار، عن أبيه عن أحمد بن محمد بن عيسى، عن محمد بن سنان عن عبد الملك القمي، عن أبي عبد الله (ع) قال: سمي رسول الله صلى الله عليه وسلم صلي الظهر والعصر حين زالت الشمس في جماعة من غير علة قال: فقد فعل ذلك رسول الله صلى الله عليه وسلم وأراد التخفيف على أمتى.

Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from his father, from Ahmad Bin Muhammad Bin Isa, from Abdul Malik Al Qummy,

(It has been narrated) from Abu Abdullah \(^{asws}\), said, 'I said, 'Can there be a gathering between the two Prayers without a reason?’ He \(^{asws}\) said: 'That was done by Rasool-Allah \(^{saww}\), and he \(^{saww}\) intended the lightening upon his \(^{saww}\) community.'

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن أحمد بن محمد بن علي ابن الحكم، عن عبد الله بن يكير، عن زرارة، عن أبي عبد الله (ع) قال: صلى رسول الله صلى الله عليه وسلم صلي الظهر والعصر حين زالت الشمس في جماعة من غير

\(^{14}\) ILLAL AL SHARAIE – V 2 Ch 10 H 1
\(^{15}\) ILLAL AL SHARAIE – V 2 Ch 11 H 1
\(^{16}\) ILLAL AL SHARAIE – V 2 Ch 11 H 2
My father said, 'Sa`ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Ali Ibn Al Hakam, from Abdullah Bin Bakeyr, from Zarara,

Abu Abdullahasws has said: ‘Rasool-Allahsaww Prayed Al-Zohar and Al-Asr with the people in a congregation, when the sun set, without a reason, and Prayed with them Al-Maghrib and Al-Isha the last, in a congregation, after the declining of the sun, without a reason, and Rasool-Allahsaww did that in order to expand the timings over hissaww community’.17

حدثنا علي بن عبد الله الوراق وعلي بن محمد بن الحسن الفزويي المعروف بابن قبرة قالا: حدثنا سعد بن عبد الله قال
حدثنا العباس بن سعيد الأزراق قال: حدثنا زهير بن حرب عن سفيان بن عيينة عن أبي الزبير عن سعيد بن جبير عن
ابن عباس قال: جمع رسول الله صلى الله عليه وآله بين الظهر والعصر من غير خوف ولا سفر, فقال: آراد أن لا يحرج
على أحد من أمته.

Ali Bin Abdullah Al Waraq, and Ali Bin Muhammad Bin Al Hassan Al Qazwiny, well knows as Ibn Qabra, both narrated to us, from Sa`ad Bin Abdullah, from Al Abbas Bin Saeed Al Azraq, from Zuhayr Bin Harb, from Sufyan Bin Ayayna, from Abu Al Zubayr, from Saeed Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allahsaww gathered between Al-Zohr and Al-Asr (Prayers) without there being any fear nor being on any journey, so he saww said: ‘saww wanted that there should not be any constraint upon anyone from his (my)saww community’.18

حدثنا علي بن عبد الله الوراق وعلي بن محمد بن الحسن الفزويي المعروف بابن قبرة قالا: حدثنا سعد بن عبد الله قال
حدثنا محمد بن عبد الله بن أبي خلف قال: حدثنا أبو يعلى بن الليث أبو محمد بن الليث وأبي قال: حدثنا عون بن جعفر المخزومي عن
داؤود بن لبيب الفراء, عن صالح مولى التوأم, عن ابن عباس: ان رسول الله جمع بين الظهر والعصر والمغرب والعشاء
من غير مطر ولا سفر قال: فقيل لابن عباس, ما أراد به؟ قال آراد التوسع لامته.

Ali Bin Abdullah Al Waraq, and Ali Bin Muhammad Bin Al Hassan Al Qazwiny both narrated to us, from Sa`ad Bin Abdullah, from Muhammad Bin Abdullah Bin Abu Khalaf, from Abu Ya`la Bin Al Layz, brother of Muhammad Al Layz, a ruler of Qum, from Awn Bin Ja’far Al Makhzoumy, from Dawood Bin Qays Al Fara’a, from Salih, a slave of Al Tawamat, from Ibn Abbas who said,

‘Rasool-Allahaswj gathered between Al-Zohr & Al-Asr, and Al-Maghrib & Al-Isha, without there being any rain or being on a journey’. So it was said to Ibn Abbas, ‘What was intended by it?’ He said, ‘The leeway for hissaww community’.19

حدثنا علي بن عبد الله الوراق قال: حدثنا أبو حبيب زهير بن حرب قال: حدثنا أبو عثمان بن الصناعي قال: حدثنا أبو سفيان بن عتمم عن
ابن عباس: أن رسول الله صلى الله عليه وآله جمع بين الظهر والعصر والمغرب والعشاء في السفر والحضير.

Ali Bin Abdullah Al Waraq narrated to us, from Abu Khameesa Zuhayr Bin Harb, from Ismail Bin Alayt, from Lays Bin Tawoos, from Ibn Abbas who said,

‘Rasool-Allahsaww gathered between Al-Zohr & Al-Asr, and Al-Maghrib & Al-Isha, during the journey and the danger’.20

17 ILLAL AL SHARAIE – V 2 CH 11 H 3
18 ILLAL AL SHARAIE – V 2 CH 11 H 4
19 ILLAL AL SHARAIE – V 2 CH 11 H 6
Chapter 12 – The reason due to which the recitation is loudly in Al-Zohr Prayer on the day of Friday, and the Prayers of Al-Maghrib, and Al-Isa the last, and the morning, and it is not (to be recited loudly) in Al-Zohr and Al-Asr during the rest of the days; and the reason due to which the Glorification (Tasbeeh) in the two last Cycles came to be preferable than the recitation.

Heasws said: ‘Because the Prophetsaww, when hesaww was ascended with to the sky, the first Prayer which Allahazwj Obligated upon himsaww was Al-Zohr Prayer on the day of Friday. So Allahazwj Added to himsaww, the Angels to Pray behind himsaww, and Allahazwj Mighty and Majestic Commanded Hisazwj Prophetsaww that hesaww loud in the recitation in order to manifest its merit to them.'
Then Allah\textsuperscript{azwj} Obligated upon him\textsuperscript{saww}, \textit{Al-Asr}, and did not Add anyone from the Angels (to Pray behind him\textsuperscript{saww}), and Commanded him\textsuperscript{saww} that he\textsuperscript{saww} should hide the recitation (lower voice recitation), because there did not happen to be anyone behind him\textsuperscript{saww}. Then He\textsuperscript{azwj} Obligated upon him\textsuperscript{saww} \textit{Al-Maghrib}, then Added the Angels to (Pray behind) him\textsuperscript{saww}, so He\textsuperscript{azwj} Commanded him\textsuperscript{saww} for the loudness (in the recitation). And similar to that is \textit{Al-Isha} the last. So when it was near to the dawn, Allah\textsuperscript{azwj} the High Obligated \textit{Al-Fajr} upon him\textsuperscript{saww}, so He\textsuperscript{azwj} Commanded for the loudness (in the recitation), in order to manifest its merit to the people just as he\textsuperscript{saww} had manifested to the Angels beforehand. Thus, this is the reason for the loud (recitation) in it'.

So I said, ‘For which reason did the Glorification (\textit{Tasbeeh}) in the last two Cycles (of Prayer) come to be preferable than the recitation (of the \textit{Surahs})?’ He\textsuperscript{asws} said: ‘So when you are in the last two (Cycles of Prayer), mention what is apparent from the Greatness of Allah\textsuperscript{azwj} Mighty and Majestic, so be amazed and say, ‘Glory be to Allah\textsuperscript{azwj}, and the Praise is for Allah\textsuperscript{azwj}, and there is no god except for Allah\textsuperscript{azwj}, and Allah\textsuperscript{azwj} is the Greatest’. Thus, due to that is the reason for the Glorification come to be preferable that the recitation (of the \textit{Surahs})’.\textsuperscript{22}

Chapter 13 – The reason due to which the loud (recitation of \textit{Surahs}) is in \textit{Al Fajr} Prayer besides it from the day Prayers

My father said, ‘Abdullah Bin Ja’far Al Humeyri narrated to us, from Ali Bin Bashar, from Musa, from his brother, from Ali Bin Muhammad\textsuperscript{asws} that he\textsuperscript{asws} answered a question of Yahya Bin Aksam Al Qazy,

‘As for \textit{Al-Fajr} Prayer and what is loud in it with the recitation, and it is a Prayer of the day, but rather the loudness is in the Night Prayer?’ He\textsuperscript{asws} said: ‘Be loud in it with the recitation, because the Prophet\textsuperscript{saww} used to (Pray at) dusk in it due to its proximity to the night’.\textsuperscript{23}

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{22} ILLAL AL SHARAIE – V 2 Ch 12 H 1
\item \textsuperscript{23} ILLAL AL SHARAIE – V 2 Ch 13 H 1
\end{enumerate}
\end{footnotesize}
Chapter 14 – The reason due to which *Al-Maghrib* is to be Prayed with three Cycles during the journey and the hazards, and the rest of the Prayers, two Cycles, two Cycles

أخبرني علي بن حاتم فيما كتب إلى قال: أخبرنا القاسم بن محمد قال حدثنا حمدان بن الحسين عن الحسن بن إبراهيم يرفعه إلى محمد بن سلمان قال: قلت لأبي عبد الله عليه السلام لأعيّ علّاَّة لِلتِّصْلِيَةِ المَغْرِبِ في السفر والحضر ثلاث ركعات وسائر الصلوات ركعتين قال: لا رسول الله صلى الله عليه وآله ورهف عليه الصلاة متى مثني وأضاف إليها رسول الله صلى الله عليه وآله ركعتين ثم نقض من المغرب ركعة ثم وضع رسول الله ركعتين في السفر، وترك المغرب وقال: أني استحي أن انقض منها مرتين، فذلك العلة تصلّى ثلاث ركعات في الحضر والسفر.

Ali Bin Hatim informed me with regards to what he wrote to me, narrating from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Hassan Bin Ibrahim, raising it to Muhammad Bin Muslim who said.

'I said to Abu Abdullahasws, 'For which reason is Al-Maghrib to be Prayed with three Cycles during the journey and the hazards, and the rest of the Prayers are of two Cycles? ' Heasws said: 'Because the Prayers were Obligated upon Rasool-Allahsaww two by two, and Rasool-Allahsaww increase two Cycles over it, then reduced one Cycle from Al-Maghrib. Then, Rasool-Allahsaww displayed two Cycles during the journey and left Al-Maghrib (as three Cycles), and said: 'Iasws am embarrassed that saww should reduce from it, twice'. Thus, it is due to that reason, you have to Pray three Cycles during the hazard and the journey.'

Chapter 15 – The reason due to which there is no shortening in *Al-Maghrib* Prayer and its Optional during the journey and the hazard

حدثنا أحمد بن محمد بن يحيى العطار عن أبيه قال: حديثي أبو محمد العلوى الدينوري باسناده رفع الحديث إلى الصادق عليه السلام قال: قلت له لم صارت المغرب ثلاث ركعات وأربعا بعدها ليس فيها تقصير في حضر ولا سفر؟ قال: إن الله عزوجل أنزل على نبيه صلى الله عليه وآله كل صلاة ركعتين في الحضر فاضف إليها رسول الله صلى الله عليه وآله لكل صلاة ركعتين في الحضر وقصر فيها في السفر إلا المغرب والمغداة.

Ahmad Bin Muhammad Bin Yahya Al Ataar narrated to us, from his father, from Abu Muhammad Al Alawy Al Deynawary, by his chain,

In a Hadeeth referred to, the narrator says, 'I said to Al-Sadiqasws, 'Why did *Al-Maghrib* come to be of three Cycles, and four after it, not being any reduction in it neither during the hazard nor in a journey?' So heasws said: 'Allahazwj Mighty and Majestic Revealed unto Hisazwj Prophetasww, two Cycles for each Prayer, so Rasool-Allahasww increased upon it, two (more) Cycles for every Prayer. During hazards being present, and during the journey, reduced it, except for *Al-Maghrib* and the morning.

فلما صلى المغرب بلغه مولد فاطمة عليها السلام فضاف إليها ركعتين شكرا لله عزوجل، فلما أن ولد الحسن عليه السلام أضاف إليها ركعتين شكرا لله عزوجل فلما أن ولد الحسن عليه السلام أضاف إليها ركعتين شكرا لله عزوجل.  

24 ILLAL AL SHARAIE – V 2 Ch 14 H 1
So when he Prayed Al-Maghib, it (news) reached him of the ‘Zahoor’ Syeda Fatima asws, so he asww increase one Cycle in it as gratitude to Allah Mighty and Majestic. So when (the Holy Ahl Al-Bayt) were blessed with Al-Hassan asws, he asww increased two Cycles in gratitude to Allah Mighty and Majestic. So when (the Holy Ahl Al-Bayt) were blessed with Al-Husayn asws, he asww increased two Cycles in gratitude for Allah Mighty and Majestic.

فقال للذكر مثل حظ الانثيين فتركها على حالها في الحضر والسفر

So he asws said: ‘For the male, a portion of two females (double), and he left it upon its state (no increased) during the hazard and the journey’.25

Chapter 16 – The reason due to which Al-Fajr Prayer was left upon its state

أبى رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن محبوب قال: حدثنا هشام بن سالم، عن أبي حمزة، عن سعيد بن المهيب قال: سألت علي بن الحسين عليه السلام على المسلمين ما هو اليوم عليه؟ قال: قال بالمدينة حين ظهرت الدعوة وقوى الإسلام وكتب الله عزوجل على المسلمين الجهاد

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Hisham Bin Saalim, from Abu Hamza, from Saeed, from Al Musayyab who said,

‘I asked Ali Bin Al-Husayn asws, so I said to him asws, ‘When was the Prayer Obligated upon the Muslims, what they are upon today?’ He asws said: ‘At Al-Medina, when the Invitation (to Al-Islam) was made apparent, and Al-Islam was strong, and Allah Mighty and Majestic Prescribed the Jihad upon the Muslims.

وزاد رسول الله صلى الله عليه وآله في الصلاة سبع ركعات: في الظهر ركعتين وفي العصر ركعتين وفي المغرب ركعتين وفي العشاء ركعتين وفي الصلاة سبع ركعات: في الظهر ركعتين وفي العصر ركعتين وفي المغرب ركعتين وفي العشاء ركعتين وفي الصلاة سبع ركعات: في الظهر ركعتين وفي العصر ركعتين وفي المغرب ركعتين وفي العشاء ركعتين

Rasool-Allah sawww increase seven Cycles in the Prayer – two Cycles in Al-Zohr, and two Cycles in Al-Asr, and one Cycle in Al-Maghib, and two Cycles in Al-Isha the last, and acknowledged Al-Fajr upon what was Obligated at Makkah, due to expediting the ascension of the Angels of the night to the sky, and for expediting the descent of the Angels of the day to the earth, for the Angels of the day and Angels of the night were witnessing Al-Fajr with Rasool-Allah sawww. Therefore, it was due to that, Allah the High Said [17:78] surely the recitation at dawn was always witnessed. The Muslims were witnessing it, and the Angels of the day and the Angels of the night were witnessing it’.26

25 ILLAL AL SHARAIE – V 2 Ch 15 H 1
26 ILLAL AL SHARAIE – V 2 Ch 16 H 1
Chapter 17 – The reason due to which the follower (Al-Mamoum) should stand upon the right of the leader (Al-Imam), if the follower (Al-Mamoun) was one

أخبرني علي بن حاتم قال: أخبرني القاسم بن محمد قال: حدثنا حمدان ابن الحسين عن الحسين بن الواحد عن أحمد بن رباط، عن أبي عبد الله (ع) قال: قلت له لأي علة إذا صلى اثنان صار التابع على يمين المتبوع قال: لأنه أمره وطاعته للمتبوع وإن الله تبارك وتعالى جعل أصحاب اليمين المطيعين فليذه العلة يقوم على يمين الإمام دون يساره.

Ali Bin Hatim informed me, from Al Qasim bin Muhammad, from Hamdan Ibn Al Husayn, from Al Husayn Bin Al Waleed, from Ahmad Bin Rabat,

(The narrator says), ‘I said to Abu Abdullah asws, ‘For which reason, when two (people) Pray, the follower comes to the right of the followed one?’ He asws said: ‘Because he is his imam (leader), and obedience to him is for the follower, and that Allah azwj Blessed and High Made the companions of the right as the obedient ones. So this is the reason he stands upon the right of the Imam, rather than being on his left’.27

Chapter 18 – Reason for the congregation

حدثنا الحسين بن احمد بن ادريس رحمه الله قال: حدثنى أبي قال حدثنا محمد بن علي بن محبوب عن محمد بن الحسين بن ذبيان بن حكيم الازدي عن موسى النميري عن ابن أبي يعفور عن أبي عبد الله (ع) قال: إنما جعل الجماعة والاجتماع إلى الصلاة لكى يعرف من يصلى ممن لا يصلى ومن يحفظ مواقيت الصلاة ممن يضيع ولو أن ذلك لم يكن أحدا أن يشهد على أحد بصلاح أن من لم يصل في جماعة فلا صلاة له بين المسلمين، لأن رسول الله صلى الله عليه وآله قال: لا صلاة لمن لم يصل في المسجد مسلمين إلا من علة.

Al Husayn Bin Ahmad Bin Idrees narrated to us, from his father, from Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Husayn Bin Zibyan Bin Hakeem, from Musa Al Numeyri, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah asws: ‘But rather, the congregation and the gathering to the Prayer has been Made to be in order to recognise the one who Prays and the one who does not Pray, and the one who preserves the timings of the Prayers and the one who wastes them, and had it not been for that, no one would become a testifier upon anyone with the righteousness, because the one who does not Pray in a congregation, so there is no Prayer for him in between the Muslims, because Rasool-Allah asws said: ‘There is no Prayer for the one who does not Pray in the Masjid along with the Muslims, except for a reason’.28

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27 ILLAL AL SHARAIE – V 2 Ch 17 H 1
28 ILLAL AL SHARAIE – V 2 Ch 18 H 1
Chapter 19 – The reason due to which one should not recite (Surahs) behind the imam (Prayer leader)

My father said, ‘Sa’ad Bin Abdullah and Ahmad Bin Idrees together narrated to us, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Abdullah asws about the Prayer behind the imam (Prayer leader), shall one recite behind him?’ He asws said: ‘As for the Prayer is which there is no loud recitation, so that is Made for him and he should not recite behind him; and as for the Prayer in which there is loud recitation, so rather it has been Commanded for the loudness in order for the ones behind him to hear it. So if you were to hear it, so listen, and if you cannot hear the recitation, so recite it (yourself).’ 29

Chapter 20 – The reason due to which one cannot Pray behind the fool and the evil-doer

Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Muhammad Bin Sinan, from Talha Bin Zayd, from Sowr Bin Gaylan,

(It has been narrated) from Abu Zarr as who said, ‘Your Imam (Prayer leader) is your intercessor to Allah the High, so neither make a fool nor an evil-doer as your intercessor to Allah aswj .’ 30

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Haysam Bin Abu Masrour, from Al Husayn Bin Mahboub, from Ali Bin Raib, from Abu Ubeyda who said,

‘One of us asked Abu Abdullah asws about the people from our companions who are gathering, so the Prayer (time) presents itself, so they are saying to each other,

29 ILLAL AL SHARAIE – V 2 Ch 19 H 1
30 ILLAL AL SHARAIE – V 2 Ch 20 H 1
‘Proceed (to lead) O so and so’. So he\textsuperscript{asws} said: ‘Rasool-Allah\textsuperscript{saww} said: ‘He should proceed (to lead the Prayer) from the people, the one who has read of the Quran than others. So if they are equal in recitation, so an emigrant should proceed. So if they were equal in migration, so the one who is greater in age. So they were equal in age, so let him lead the Prayer who is most knowledgeable of them by the age, and the most understanding of them regarding the Religion. And let not one of you precede the man in his status, and not the one with authority in his governance’.

And it has been reported in another Hadeeth: ‘(He\textsuperscript{saww} having said): ‘So they are equal in age, so the most comely of the faces’\textsuperscript{31}

And it has been reported from Abu Abdullah\textsuperscript{asws} saying: ‘Rasool-Allah\textsuperscript{saww} said: ‘If it delights you to purify your Prayers, so the best one of you should proceed (to lead)’\textsuperscript{32}

The Prophet\textsuperscript{saww} having said in a Hadeeth: ‘One who leads a people and (despite that) therein is one who is more knowledgeable than him, their affairs would not cease to decline to the bottom, up to the Day of Judgement’\textsuperscript{33}

Chapter 21 – The reason due to which the Prayer in the marshland is not allowed

The reason due to which the Prayer in the marshland is not allowed

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31 ILLAL AL SHARAIE – V 2 Ch 20 H 2
32 ILLAL AL SHARAIE – V 2 Ch 20 H 3
33 ILLAL AL SHARAIE – V 2 Ch 20 H 4
I said to Abu Abdullah \textsuperscript{asws}, ‘Why did Allah \textsuperscript{azwj} Forbid the Prayer in the marshes?’ He \textsuperscript{asws} said: ‘Because the forehead (Prostration) is not possible upon it’. I said, ‘And if the ground was flat?’ He \textsuperscript{asws} said: ‘No problem’.\textsuperscript{34}

Chapter 24 – The reason due to which the Optional (Prayers) were Placed

My father said, ‘Sa’\textsuperscript{ad} Bin Abdullah narrated to us, from Ayoub Bin Nuh, from Ibn Ab\textsuperscript{umayr}, from Hisham Bin Salim, from Muhammad Bin Muslim who said, 

\textsuperscript{34} ILLAL AL SHARAIE – V 2 Ch 21 H 1
\textsuperscript{35} ILLAL AL SHARAIE – V 2 Ch 21 H 2
\textsuperscript{36} ILLAL AL SHARAIE – V 2 Ch 24 H 1
'Abu Abdullah\textsuperscript{asws} said: ‘For the servant, either half of his Prayer is Raised up, or a third of it, or a quarter of it, or a fifth of it. And it is not Raised for him except what is acceptable to him, from it, by his own heart. But rather the Optional (Prayer) is Commanded for in order to complete what is deficient from the Obligatory (Prayer)’.\textsuperscript{37}

أخبرني علي بن حاتم قال: أخبرني القاسم بن محمد قال حدثنا حذان ابن الحسين عن الحسين بن الوليد عن عبد الله بن حماد عن عبد الله بن سنان عن أبي عبد الله (ع) قال: قلت لأعجم أوجب رسول الله صلى الله عليه وسلم صلاة الظهر ولو كان على صلاة الزوال ثمان قبل الظهر وثمان قبل العصر، ولا يعجب في وضوء المغرب كل الرغبة ولا يعجب أن يأذن الرفع ركعات من بعد المغرب ولا يعجب وكان يصلى صلاة الليل في آخر الليل ولا يتصلى في أول الليل؟

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Ibn Al Husayn, from Al Husayn Bin Al Waleed, from Abdullah Bin Hamad, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, ‘I said, ‘For which reason did Rasool-Allah\textsuperscript{aswa} Obligate upon himself\textsuperscript{aswa} the Praying of eight Cycles before Al-Zohr, and eight Cycles before Al-Asr; and for which did he\textsuperscript{aswa} aspire with regards to the ablution of Al-Magrib with all the aspiration; and for which reason did he\textsuperscript{aswa} Obligate upon himself\textsuperscript{aswa} four Cycles after Al-Maghrib; and for which reason did he\textsuperscript{aswa} used to Pray the Night Prayer during the end part of the night and not Pray during its earlier part?’

قال: لتأكيد الفرياض لأن الناس لو لم تكن صلاتهما إلا أربع ركعات الظهر لكانوا يستخفون بها حتى كاد يفوتهم الوقت فما كان شيئا غير الفريضة اسرعوا إلى ذلك لكثرة، وكذلك التي من قبل العصر ليسمعوا إلى ذلك لكثرة وذلك لأنهم يقولون أن سوفنا ونريد أن نصلى الزوال فسوفنا الوقت

He\textsuperscript{aswa} said: ‘In order to assert the Obligatory (Prayers), because the people, if their Prayers were not to be expected for the four Cycles of Al-Zohr, they would have taken it lightly to the extent that they would have almost expired the timing of it. So when there was something which was without the Obligation, they would hasten to that due to its abundance. And similar to that is which was before the Al-Asr, they would hasten to that due to its abundance, and that is because they would be saying that, ‘Because we procrastinated that we should Pray before the noon, our time would expire’.

وذلك الوضوء في المغرب يقولون حتى نتوترا يفوتنا الوقت فيسمعوا إلى القيام، وكذلك الأربع ركعات التي من بعد المغرب وكذلك صلاة الليل في آخر الليل ليسعوا القيام إلى صلاة الفجر فتسعا وتلك العلة وجب هذا هكذا.

And, similar to that, is the ablution during Al-Magrib. They would be saying, ‘We should perform ablution (quickly) in case our timing expires’. Thus, they would hasten to the standing (for the Prayer). And similar to that are the four Cycles which are from after Al-Magrib; and similar to that is the Night Prayer at the end part of the night, so that they would hasten to the standing for the Dawn Prayer. Thus, this is the reason for the Obligating of this, like this’.\textsuperscript{38}

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثني محمد بن يحيي العطار عن يعقوب بن يزيد عن حماد، عن حسني محمد بن المتوكل رضي الله عنه قال: حدثني محمد بن يحيي العطار عن يعقوب بن يزيد عن حماد، عن حرير من زراعة من أبي جعفر (ع) قال: إلما جعلت النافلة ليتم بها ما يفسد من الفريضة.

\textsuperscript{37} ILLAL AL SHARAIE – V 2 Ch 24 H 2
\textsuperscript{38} ILLAL AL SHARAIE – V 2 Ch 24 H 3
Abu Ja’farasws has said: ‘But rather, the Optional (Prayer) has been Made to complete by what is spoilt (failed) from the Obligatory (Prayer).’

Chapter 25 – The reason due to which it is not allowed for the man that he should Pray with a people, or alone, and he is wearing weapons (a bow upon his shoulders or a sword around his waist); and the reason due to which it is not allowed for the sick to leave (recitation of) the Azan and the Iqama

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Al Hassan Bin Ali Ibn Fazaal, from Amro Bin Saeed, from Masdaq Bin Sadaqa, from Amaar Al Sabity who said,

’I asked Abu Abdullahasws about the man who leads the Prayer with a people, it is allowed for him that he should wear weapons?’ Heasws said: ‘No! The man should not Pray with a people and he is wearing weapons, even if there were a lot of clothes upon him, because the (Imam) Prayer leader, the Prayer is not allowed for him and he is wearing weapons’.

And heasws said: ‘It is a must for the sick person that he should call the Azan and the Iqama when he intends for the Prayer, even if it is within himself, if he is not able to speak by his tongue. So if he was in intense pain, so it is a must for him that he should call the Azan and the Iqama, because there is no Prayer except with the Azan and the Iqama’.40

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Al Haysam Bin Abu Masrouq Al Nahdy, from Al Hassan Bin Mahboub, from Al Haysam Bin Waqad,

Abu Abdullahasws has said: ‘But rather, it is abhorrent to carry weapons over the shirt, because it is from the deeds of the tyrants’.41
Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from a group of his companions,

Abu Ja’farasws and Abu Abdullahasws, being asked, ‘What is the reason due to which the man should not Pray and he is wearing weapons upon the shirt?’ Heasws said: ‘For the reason of the arrogance in a place of submissiveness and humbleness’.42

Chapter 26 – The reason due to which two Cycles get Prayed after Al-Isha, whilst seated

And from him, from Muhammad Bin Hamdan, from Al Hassan Bin Muhammad Bin Sama’at, from Ja’far Bin Sama’at, from Al Masny, from Al Mufazzal,

(The narrator says), ‘I said to Abu Abdullahasws, ‘I Prayed Al-Isha the last, so when I Pray, I Pray two Cycles and I am seated’. So heasws said: ‘But rather, it is one Cycle, and if you were to die, you would die upon a solitary (Cycle)’.43

And from him, from Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Isa, from Muhammad Ibn Ismail Bin Bazi’e, from Umar Bin Azina, from Hamdan,

Abu Ja’farasws has said: ‘Rasool-Allahsaww said: ‘The man should not pass the night and upon his is a (the Praying of) a solitary Cycle of Prayer’.44

And from him, from Muhammad Bin Al Hassan Bin Ahmad Bin Al Waleed narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Hamaad, from Hareyaz, from Zarara Bin Ayn who said,

‘Abu Ja’farasws said: ‘The one who was a Believer in Allahazwj and the Last Day, so he should not pass the night except by a ‘Witr’ (Solitary Cycle of Prayer)’.45
Chapter 27 – The reason due to which Rasool-Allah\textsuperscript{saww} did not use to Pray two Cycles whilst seated, after Al-Isha the last, and he\textsuperscript{saww} ordered for it

حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله (ع) قال من كان يؤمن بالله واليوم الآخر فلا يبيت إلا بئتر. قال فقلت لعلي بن أبي حمزة: حدثنا علي بن احمد قال: حدثنا محمد بن أبي عبد الله عن موسى بن عمران عن عمه الحسين بن يزيد عن Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from his uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer,

Abu Abdullah\textsuperscript{asws} has said: ‘The one who was a believer in Allah\textsuperscript{azwj} and the Last Day, so he should not pass the night except with ‘Witr’ (Solitary Cycle of Prayer)’. I said, ‘Meaning the two Cycles after Al-Isha the last?’ He\textsuperscript{asws} said: ‘Yes. These two are one Cycle, so the one who Prays these two, then there occurs with him the occurrence of death, would die upon (having Prayed) ‘Witr’, and if there does not occur with him the occurrence of death, he should Pray ‘Al-Witr’ in the last part of the night’.

فقلت له هل صلى رسول الله صلى الله عليه وآله هاتين الركعتين؟ قال لا قلت ولم قال لان رسول الله صلى الله عليه وآله كان يأتيه الوحي وكان يعلم أنه هل يموت في هذه الليلة أو لا، وغيره لا يعلم فمن أجل ذلك لم يصلهما وأمر بهما.

So I said to him\textsuperscript{asws}, ‘Did Rasool-Allah\textsuperscript{saww} Pray these two Cycles?’ He\textsuperscript{asws} said: ‘No’. I said, ‘And why?’ He\textsuperscript{asws} said: ‘Because Rasool-Allah\textsuperscript{saww} the Revelation used to come unto him\textsuperscript{bin saww}, and he\textsuperscript{saww} used to know whether he\textsuperscript{saww} would be passing away during this night or not, and others, they do not know. Thus, it is due to that, he\textsuperscript{saww} did not Pray these two (Cycles), and ordered for these two (to be Prayed)’.46

Chapter 28 – The reason due to which it is recommended for the two palms to be directly upon the ground during the Prostrations

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن ابراهيم ابن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عليه السلام قال: إذا سجد أحدكم فليباشر بكفيه الارض لعل الله يصرف عنه الغل يوم القيامة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Ibn Hashim, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja‘far\textsuperscript{asws} Bin Muhammad\textsuperscript{asws}, from his\textsuperscript{asws} father,\textsuperscript{asws} Musa Bin Imran, from his\textsuperscript{asws} uncle Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer,

(باب 28 - الغلة التي من أجلها يستحب مباشرة الأرض بالكفين في السجود)

45 ILLAL AL SHARAIE – V 2 Ch 26 H 4
46 ILLAL AL SHARAIE – V 2 Ch 27 H 1
ground, in order for Allahazwj to Exchange from him the rancour (bitterness) on the Day of Judgement’.

Chapter 29 – Reason for placing the two hands upon the ground in the Prostrations before the two knees

أخبرني علي بن حاتم قال: أخبرنا القاسم بن محمد عن حمدان بن الحسين عن الحسين بن الوثيد عن طلحة السلمي عن أبي عبد الله عليه السلام قال: قلت لآي علة توضع اليدين على الأرض في السجود قبل الركبتين قال: لأن اليدين هما مفتاح الصلاة.

Ali Bin Hatim informed me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Talha Al Salmy,

Abu Abdullahasws, said, ‘For which reason the two hands are place upon the ground in the Prostration before the two knees are?’ Heasws said: ‘Because the two hands, these two are the openers of the Prayer’.

Chapter 30 – The reason due to which it is said during the Bowing, ‘I Glorify my Lordazwj, the Magnificent, and with Hisazwj Praise’ (سبحان ربي العظيم وبحمده) and during the Prostrations, ‘I Glorify my Lordazwj, the Exalted, and with Hisazwj Praise’ (سبحان ربي الاعلى وبحمده)

And by this chain, from Al Husayn Bin Saeed, from Fazalat, from Husayn, from Zayd Al Hisham,

Abu Abdullahasws, said, ‘I said to himasws, ‘What is the opening (of the Prayer)’?’ So heasws said: ‘One exclamation would suffice for you’. I said, ‘So (what about) the seven?’ Heasws said: ‘That is the preferable’.

 حدثنا علي بن حاتم قال أخبرنا القاسم بن محمد قال: أخبرنا حمدان بن الحسين عن الحسين بن الوثيد عن أبي الابراهيم بن زياد، عن هشام بن الحكم عن أبي الحسن موسى (ع) قال: قلت له لا أي علة صار التكبر في الافتتاح تستعين بتكبيرات أفضل ولأي علة يقال في الركوع سبحانه وتعالى عليه وسلم وحمدوه ويفقال في السجود سبحانه وتعالى عليه وسلم وحمدوه

Ali Bin Hatim narrated to us, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Al Husayn Bin Ibrahim, from Muhammad Bin Ziyad, from Hisham Bin Al Hakam,

Abu Al-Hassan Musasws, said, ‘I said to himasws, ‘For which reason did the exclamations (Takbeers) came to be in the opening (of the Prayer) as seven

47 ILLAL AL SHARAIÉ – V 2 Ch 28 H 1
48 ILLAL AL SHARAIÉ – V 2 Ch 29 H 1
49 ILLAL AL SHARAIÉ – V 2 Ch 30 H 3
exclamations being preferable, and for which reason is it said during the Bowing ‘I Glorify my Lord [azwj], the Magnificent, and with His [azwj] Praise’ (سِبْحَانُ رَبِّي الْعَظِيمِ وَبِحَمْدِهِ) and during the Prostrations, ‘I Glorify my Lord [azwj], the Exalted, and with His [azwj] Praise’ (سِبْحَانُ رَبِّي الْعَلِيمِ وَبِحَمْدِهِ)?’

قال يا هشام ان الله تبارك وتعالى خلق السماوات سبعا والارضين سبعا والحجاب سبعا، فلما أسرى بالنبي صلى الله عليه وآله وسلم وكان من ربه كتب قوسيم أو أدى رفع له حجاب من حجاب فكبر رسول الله صلى الله عليه وآله وسلم وجعل يقول: 

He [asws] said: ‘O Hisham! Allah [azwj] Blessed and High Created the seven skies and the seven Veils. So when the Ascension occurred with the Prophet [saww], and he [saww] was from his [saww] Lord [azwj] [53:9] So he was the measure of two bows or even closer, a Veil from his [saww] Veils was Lifted for him [saww]. So Rasool-Allah [saww] exclaimed (the Greatness of Allah [azwj]) and went on saying the words which are in the opening (of the Prayer).

فلما رفع له الثاني كبر فلم يزل كذلك حتى بلغ سبع حجاب وكبر سبع تكبيرات فلذلك الكلمة العلة يكبر في الافتتاح في الصلاة

So when the second (Veil) was Lifted for him [saww], he [saww] exclaimed (again). So it did not cease to be like that until it reached seven Veils, and he [saww] exclaimed seven exclamations (of the Greatness of Allah [azwj]). Thus, it is due to that reason, one exclamates in the opening of the Prayer, seven exclamations.

ومن ذلك ما رأى من عظمة الله ارتدت فرانشه فابتكر على ركبتاه وأخذ يقول سبحان ربي العظيم وبحده فلما اعتدل من ركوعه قام على ركبتيه ونظر إلى مكان أعلى من هذا المكان خر على وجهه وجعل يقول سبحان ربى المقبول وبحمده

So when he [saww] remembered what he [saww] saw from the Magnificence of Allah [azwj], his [saww] body parts trembled, so he [saww] bowed (to stabilise himself [saww] by placing his [saww] hands) upon his [saww] knees, and took to saying: ‘I Glorify my Lord [azwj], the Magnificent, and with His [azwj] Praise’ (سِبْحَانُ رَبِّي الْعَظِيمِ وَبِحَمْدِهِ). So when he [saww] straightened himself [saww] from his [saww] bowing, to stand, he [saww] looked to (his [azwj] own position to be in a) place higher than that place, he [saww] fell down upon his [saww] face, and went on saying ‘I Glorify my Lord [azwj], the Exalted, and with His [azwj] Praise’ (سِبْحَانُ رَبِّي الْعَلِيمِ وَبِحَمْدِهِ). So when he [saww] said it seven time, that awe settled down. Thus, it is due to that, the Sunnah flowed by it’. 50

وعنهم قال: حدثنا إبراهيم بن علي قال: حدثنا احمد بن محمد الانصاري قال حديثنا الحسين بن علي العلي، عن أبي حكيم الزاهد، عن احمد بن عبد الله قال: قال رجل لامير المؤمنين (ع) يا ابن عم خير خلق الله ما معنى رفع يديك في التكبير الأولى؟ فقال (ع) الله أكبر الوحد الاحدى ليس كمثله شيء لا يقاس بشيء ولا يلياس بالmeasure ولا يدرك بالحواس قال الرجل ما معنى رفعك في الزكوع قال تأويله أنت بوحدتتك ولو ضربت عقي.

And from him who said, ‘Ibrahim Bin Ali narrated to us, from Ahmad Bin Muhammad Al Ansary, from Al Husayn Bin Ali Al Alawy, from Abu Hakeem Al Zahid, from Ahmad Bin Abdullah who said,

‘A man said to Amir Al-Momineen [asws], ‘O cousin [asws] of the best of the creatures of Allah [azwj]! What is the meaning of raising your hand in the first exclamations (Takbeers)?’ So he [asws] said: ‘Allah [azwj] is the Greatest, the One, the Alone, the One

50 ILLAL AL SHARAIE – V 2 Ch 30 H 4
Whom nothing resembles, nor can He\textsuperscript{azwj} be analogised with anything, nor can He\textsuperscript{azwj} be touched by the five senses, nor can the five sensory perceptions realise Him\textsuperscript{azwj}. The man said, ‘What is the meaning of extending your neck in the Bowing (during the Prayer)?’ He\textsuperscript{asws} said: ‘Its explanation is – 'I believe in Your\textsuperscript{azwj} Oneness, even if my neck were to be struck off’.

أبي رحمه الله قال: حدثنا أحمد بن ادريس عن محمد بن احمد عن يوسف ابن الحارث عن عبد الله بن يزيد المقرى عن موسي بن أيوب الغافقي عن عقبة ابن عامر الجيني أنه قال لما نزلت سبحة اسم ربك العظيم قال لنا رسول الله صلى الله عليه وسلم إنه سبحة اسم ربك الاعلى قال لنا رسول الله صلى الله عليه وسلم إنه إجعولا في ركوعكم. و لما نزلت سبحة اسم ربك الااعلى قال لنا رسول الله صلى الله عليه وسلم إنه إجعولا في سجودكم.

My father said, ‘Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Yusuf Ibn Al Haris, from Abdullah Bin Yazeed Al Maqry, from Musa Bin Ayoub Al Gafaty, from Uqba Ibn Aamir Al Jahny who said,

‘When [56:96] Therefore Glorify the Name of your Lord, the Magnificent was Revealed, Rasool-Allah\textsuperscript{saww} said to us: ‘Make it to be in your Bowings (during the Prayer). And when [87:1] Glorify the name of your Lord, the Most High, Rasool-Allah\textsuperscript{saww} said to us: ‘Make it to be in your Prostrations’.

Chapter 31 – The reason due to which it suffices for the Imam (Prayer leader) that he should exclaim once in the opening of the Prayer

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن يعيسى عن يعيسى بن أحمد بن عمرو بن عبد الملك بن المغيرة عن عمرو بن أيوب بن عيسى عن عائشة عن النبي صلى الله عليه وسلم، قال: ‘إذا سألت أبا الحسن موسى بن جعفر (ع) كيف صارت الصلاة ركعتين وأربع سجادات، فقال: إذا سألت عن شئ ففرغ قبلك لتفهم أن أول صلاة صلاها رسول الله صلى الله عليه وسلم فكيف إذا سألت سبحة اسم ربك العظيم فإنا صلاها في السماء بين يدي الله تعالى، وتعالى قدم عرشه جلجله وذلك أنه لما أسرى به وصلى عند عرشه تبارك وتعالى.

My father said, ‘Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Muawiya Bin Amaar,

Abu Abdullah\textsuperscript{asws} has said: ‘It suffices for you, if you were alone, three exclamations, and if you are a Prayer leader, one exclamation would suffice for you, because along with you are ones with the needs, and the weak, and the elderly’.

Chapter 32 – The reason due to which the Prayer came to be of two Cycles and four Prostrations

 حدثنا محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي الكوفي عن صباح الحذاء عن إسحاق بن عمرو قال سألت أبا الحسن موسى بن جعفر (ع) كيف صارت الصلاة ركعتين وأربع سجادات، وكيف إذا صارت سجادات لم تكن ركعتين فقال: إذا سألت عن شئ ففرغ قبلك لتفهم أن أول صلاة صلاها رسول الله صلى الله عليه وسلم فإنا صلاها في السماء بين يدي الله تعالى، وتعالى قدم عرشه جلجله وذلك أنه لما أسرى به وصلى عند عرشه تبارك وتعالى.

51 ILLAL AL SHARAIE – V 2 Ch 30 H 5
52 ILLAL AL SHARAIE – V 2 Ch 30 H 6
53 ILLAL AL SHARAIE – V 2 Ch 31 H 1
Muhammad Bin Ali Majaylawiya, from uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Sabah Al haza, from Is’haq Bin Amaar who said,

‘I asked Abu Al-Hassan Musa\textsuperscript{asws} Ibn Ja’far\textsuperscript{asws}, ‘How did the Prayer come to be of one Cycle and two Prostration, and why was it that when it did become of two Prostrations, it did not happen to be of two Cycles?’ So he\textsuperscript{asws} said: ‘As you have asked about something, so free your heart in order to understand that the first Prayer which Rasool-Allah\textsuperscript{saww} Prayed, he\textsuperscript{saww} did so in the sky in front of Allah\textsuperscript{azwj} Blessed and High facing His\textsuperscript{azwj} Throne, Majestic is His\textsuperscript{azwj} Majesty. And that (took place) when he\textsuperscript{saww} was ascended with and came to be in the presence of His\textsuperscript{azwj} Throne, the Blessed and High.'
فقال واعبدوا الرب، نعمة وتفاؤل من عظمة ربه جلجله وعليه السلام، يا محمد صلى الله عليه وسلم، واستو جالسا واعبدوا الرب جلجله وعليه السلام، يا محمد صلى الله عليه وسلم.

So HeAzwj Said: “Prostrate, O MuhammadSaww, to yourSaww LordAzwj.” So Rasool-AllahSaww fell Prostrate. So HeAzwj Said: “Say: ‘I Saww Glorify mySaww LordAzwj, the Elevated, and with HisAzwj Praise’.” So, Rasool-AllahSaww did that, three (times). So HeAzwj Said to himSaww: “Sit straight, O MuhammadSaww!” So heSaww did it. So when heSaww sat straight, remembered the Majesty of hisSaww LordAzwj, Majestic is HisAzwj Majesty, so Rasool-AllahSaww fell down Prostrate, from hisSaww own self, not for the Command of hisSaww LordAzwj Mighty and Majestic. So heSaww Glorified three (times) as well.

ثم قال له أرفع رأسك وتي хоть أن لا إله إلا الله وان محمدا رسول الله وان الساعة آتية لا ريب فيها وان الله يبعث من في القبور، اللهم صلى على محمد وآل محمد وارحم محمدا وآل محمد كما صليت وباركني وملتني على إبراهيم وآل إبراهيم إنك حميد مجيد اللهم تقبل شفاعته في أمته واكرمه ورفع درجه

Then HeAzwj Said to himSaww: “Raise yourSaww head! AllahAzwj will Affirm youSaww, and testify that there is no god except for AllahAzwj, and that MuhammadSaww is Rasool-AllahSaww and that the Hour is coming, there is no doubt in it, and that AllahAzwj would Resurrects the ones in the graves. O AllahAzwj! Send Blessings upon MuhammadSaww and the ProgenyAsws of MuhammadSaww, and be Merciful to MuhammadSaww and the ProgenyAsws of MuhammadSaww just as YouAzwj had Sent Blessings, and Blessed, and were Merciful, and Favoured upon IbrahimAs and the Progeny of IbrahimAs. YouAzwj are a Praised One, Glorious. Accept hisSaww intercession with regards to hisSaww community and Elevate hisSaww status”. So heSaww did it.

فقال سلم يا محمد استقبل فخرب رسول الله صلى الله عليه وسلم وأله ساجدا فقال: قل سيحان ربي الأعلى وحده ففعل ذلك رسل الله صلى الله عليه وسلم وأله ساجدا من تلقاء نفسه لا لامر أمره ربه عزوجل فسبح أيضا ثلاثة

So HeAzwj Said: “Greet, O MuhammadSaww, facing (MeAzwj)” So, Rasool-AllahSaww faced hisSaww LordAzwj, Blessed and High, and Sanctified HisAzwj Face, Bowing. So heSaww said: ‘Peace be upon YouAzwj!” So the Compeller, Majestic is HisAzwj Majesty, Answered himSaww, so HeAzwj Said: “And peace be upon youSaww, O MuhammadSaww With MyAzwj FavourAzwj shall Strengthen youSaww upon MyAzwj obedience, and by Infallibility for youSaww, IAzwj hereby Take youSaww as a ProphetSaww, and as a Beloved”. 

فقال أصحاب نعمة وتفاؤل من عظمة ربه جلجله وعليه السلام، يا محمد صلى الله عليه وسلم، واستو جالسا واعبدوا الرب جلجله وعليه السلام، يا محمد صلى الله عليه وسلم.
Then, Abu Al-Hassan \textsuperscript{asws} said: ‘But rather, the Prayer which he \textsuperscript{saww} had been Commanded with was of two Bowings and two Prostrations, and he \textsuperscript{saww} Prostrated with two Prostration in every Cycle, (was due to) about what I \textsuperscript{asws} informed you, from remembering Him \textsuperscript{azwj} due to the Magnificence of his \textsuperscript{saww} Lord \textsuperscript{azwj} Blessed and High. Therefore, Allah \textsuperscript{azwj} Mighty and Majestic Made it to be Obligatory’.

I said, ‘May I be sacrificed for you \textsuperscript{asws}! And what became of the Command that he \textsuperscript{saww} should wash (body parts of Prostration) from it?’ So he \textsuperscript{asws} said: ‘A river which gushed out from a part from the parts of the Throne, called ‘the water of life’, and it is what Allah \textsuperscript{azwj} Mighty and Majestic Speaks of \textsuperscript{[38:1]} Saad. I Swear by the Quran, full of Remembrance. But rather, He \textsuperscript{azwj} Commanded him \textsuperscript{saww} that he \textsuperscript{saww} should perform ablution, and recite, and Pray’.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer, said,

‘I said to Abu Abdullah \textsuperscript{asws}, ‘Why did the Prayer come to be of two Cycles and four Prostrations?’ He \textsuperscript{asws} said: Because one Cycle standing (equates) to two Cycles whilst seated’.

أخبرنا علي بن سهل قال: حديثنا محمد بن أبي عبد الله، عن موسى بن عمران عن الحسين بن يزيد عن علي بن أبي حمزة عن أبي بصير قال: قلت لابي عبد الله \textsuperscript{asws}, ‘الصلاة ركعتين وأربع سجدات؟’ قال لان ركعة من قيامه يعادل ركعتين من جلوسه.

Ali Bin Sahl informed us, from Ibrahim Bin Ali, from Ahmad Bin Muhammad Al Anasry, from Al Hassan Bin Ali Al Alawy, from Abu Hakeem Al Zahid, from Ahmad Bin Ali Al Rahib who said,

‘A man said to Amir Al-Momineen \textsuperscript{asws}, ‘O cousin \textsuperscript{asws} of the best of creatures of Allah \textsuperscript{azwj}! What is the meaning of the first Prostration?’ So he \textsuperscript{asws} said: ‘Its explanation is, ‘O Allah \textsuperscript{azwj}! You \textsuperscript{azwj} Created me from it’ – meaning from the earth – and raise your head, ‘And from it You \textsuperscript{azwj} Extracted us’. And the second Prostration – ‘And to it You \textsuperscript{azwj} Take us back’ – and raise your head from the second (Prostration), ‘And from it you would be Extracting us another time’.

قال الرجل ما معنى رفع رجلك اليمنى وطرحك اليسرى في التشهد؟ قال تأويله اللهم أمت الباطل وأقيم ا ورأسك ورفع رأسك من الارض - ورفع رأسك ومنها اخرجتنا والسجدة الثانية والبها تعيدنا ورفع رأسك من الثانية ومنها تخرجنا تارة أخرى.

54 ILLAL AL SHARAIE – V 2 Ch 32 H 1
55 ILLAL AL SHARAIE – V 2 Ch 32 H 3
The man said, ‘What is the meaning of putting your right foot upon your left leg during the ‘Tashahhud’ (testimonies)?’ He asws said: ‘Its explanation is, ‘O Allah azwj! Kill the falsehood, and establish the Truth’.”

Chapter 33 – Reason for the recommendation of preparations and the abundance of the clothes in the Prayer

My father said, ‘Ali Bin Ibraheem narrated to us, from his father, from Abdullah Bin Maymoun Al Qadah,

(It has been narrated) from Ja‘far asws Bin Muhammad asws, from his asws father asws who said, ‘If there was anything upon you, which you are Praying in, it would Glorify along with you. And Rasool-Allah saww, whenever he saww used to establish the Prayer, wore his saww socks and Prayed in these two’. 57

Chapter 34 – The reason due to which it is recommended that one should Pray the morning Prayer at dawn

My father said, ‘Sa‘ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdul Rahman Bin Salim, from Is‘haq Bin Amaar who said,

‘I said to Abu Abdullah asws, ‘Inform us about the most preferable of the timing regarding the dawn Prayer?’ He asws said: ‘With the emergence of the dawn. Allah azwj Blessed and High is Saying [17:78] surely the recitation at dawn was always witnessed – Meaning the dawn Prayer. The Angels of the night and the Angels of

56 ILLAL AL SHARAIE – V 2 Ch 32 H 4
57 ILLAL AL SHARAIE – V 2 Ch 33 H 1
58 ILLAL AL SHARAIE – V 2 Ch 33 H 2
the day are witnessing it. So when the servant Prays the morning at the emergence of the dawn, it gets affirmed to him twice – the Angels of the night and the Angels of the day affirm it'.

Chapter 35 – The reason due to which it is not allowed to leave the Azan and the Iqama during Al-Fajr and Al-Magrib, neither during the travel nor a hazard

Chapter 36 – The reason due to which Allah Mighty and Majestic Obligated five Prayers upon the people during five timings

59 ILLAL AL SHARAE – V 2 Ch 34 H 1
60 ILLAL AL SHARAE – V 2 Ch 35 H 1
فقال النبي ﷺ: إن الشمس عند الزوال لها حلقة تدخل فيها، فإذا دخلت فيها زالت الشمس فسبح كل شيء دون عرش يحبب جل جلاله، وهي الساعة التي يصلون فيها ربي، ففرض الله عز وجل عليهم عليها الصلاة، و قال: أم الصلاة لذلوك الشمس إلى غضب الليل، وهي الساعة التي يؤديون فيها بجهنم يوم القيامة، فما من مؤمن يوافق تلك الساعة أن يكون ساجدا، أو راكعا، أو قائما، إلا حرم الله جسده على النار.

So the Prophet ﷺ said: ‘The sun, during its meridian, a ring enters into it. So when it enters the ring, the sun sets. So everything underneath the Throne Glorifies my Lord Majestic is His Majesty. And this is the times in which my Lord Sends Blessings upon me. Therefore Allah Mighty and Majestic has Obligated the Prayer upon me and my community, and Said [17:78] Establish Prayer from the declining of the sun till the darkness of the night. And this is the time in which the Hell would be Brought on the Day of Judgement. So there is none from the Believers who would fall down into Prostration, of bowing, or standing, except that Allah would Prohibit his body to the Fire.

و أما صلاة العصر، فهي الساعة التي أكل فيها آدم من الشجرة فأخرجه الله من الجنة، فامر الله عز و جل ذريته بهذه الصلاة إلى يوم القيامة، و اختارها لامتي، فهي من أحب الصلوات إلى الله عز و جل، و أوصاني أن احفظها من بين الصلوات.

And as for the mid-afternoon (العصر) Prayer, so it is the time in which Adam ﷺ ate from the tree. So Allah Exited him ﷺ from the Paradise. Thus, Allah Commanded his descendants by this Prayer up to the Day of Judgement, and Chose it for my community. This is the most beloved Prayer to Allah Mighty and Majestic, and He Bequeathed to me that I should preserve it, from between the Prayers.

و أما صلاة المغرب، فهي الساعة التي تاب الله عز و جل فيها آدم، و كان بين ما أكل من الشجرة و بين ما تاب الله عليه ثلاث مائة سنة من أيام الدنيا، و في أيام الآخرة يوم كالف سنة ما بين العصر والعشاء، فصلى آدم ثلاث ركعات:

And as for the Evening (المغرب) Prayer, so it is the time in which Allah Mighty and Majestic Turned (Mercifully) to Adam. And there was a duration of three hundred years from the days of the world between what he ate from the tree and Allah having Turned Mercifully to him. And in the days of the Hereafter, a day is like a thousand years of what is between the ‘Asr’ and the ‘Isha’. So, Adam Prayed three Cycles – one Cycle for his error, and a Cycle for the error of Hawwa, and a Cycle for repenting to Him.

فافترض الله عز و جل هذه الركعات الثلاث على امتي، وهي الساعة التي يستجاب فيها الدعاء، فوعدنى ربي عز و جل أن يستجيب لمن دعاه فيها، وهي الصلاة التي أمرتي بها ربي في قوله عز و جل: فسبحان الله حين تصلى و حين تنصب و حين تصبحون.

So Allah Mighty and Majestic Obligated these Cycles upon my community, and it is the time in which He Answers the supplication. My Lord Mighty and Majestic has Promised me that He would Answer the one who supplicates in it. And it is the time in which my Lord Commanded me for it, in the Words of the Mighty and Majestic [30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning.'
And as for the last Evening (العشاء) Prayer – so there would be darkness in the graves, and darkness on the Day of Judgement. Thus Allahazwj Mighty and Majestic Commanded meṣaww and myṣaww community for this Prayer, in that time for the heat of the graves, and Heazwj would be Giving meṣaww and myṣaww community, the light upon the Bridge (الصراط), and there is none from the feet which would walk to the last Evening (العشاء) Prayer, except that Allahazwj would Prohibit its body upon the Fire. And this is the Prayer which Allahazwj had Chose for the Mursil Prophetsas before meṣaww.

And as for the Dawn Prayer, so when the sun emerges, Satanas emerges upon myṣaww companions. Therefore, Allahazwj Mighty and Majestic Commanded meṣaww that Iṣaww should Pray the Dawn Prayer before the emergence of the sun. Beforehand, the Infidels used to prostrate to it, but myṣaww community prostrates to Allahazwj Mighty and Majestic, and it is easily the most beloved to Allahazwj Mighty and Majestic. And it is the Prayer which is witnessed by the Angels of the night, and Angels of the day’. The Jew said, ‘Youṣaww have spoken the truth, O Muhammadṣaww’. 61

عبدي عبد الله بن الحسين بن أبي الضحية، من أهم بن أبي عبد الله بن الحسين، قال: لما أهبط الله آدم من الجنة ظهرت فيه شامة سوداء في وجهه (و) من قرنه إلى قدمه إلى قدمه فطال حزنه وبكائه على ما ظهر به فاتاه جبرئيل عليه السلام فقال له ما يبكيك يا آدم فقال: ‘كانت هذه الشامة التي ظهرت بي’.

قمن فصل فهذا وقت الصلاة الأولى فقام فصلى فانحطت الشامة إلى عنقه، فجاءه في وقت الصلاة الثانية فقال يا آدم قم فصل فهذا وقت الصلاة الثانية فقام فصلى فانحطت الشامة إلى ركبتاه فجاءه في الصلاة الثالثة فقال يا آدم قم فصل فهذا وقت الصلاة الثالثة فقام فصلى فانحطت الشامة إلى ركبتاه فجاءه في الصلاة الرابعة فقال يا آدم قم فصل فهذا وقت الصلاة الرابعة فقام فصلى فانحطت الشامة إلى ركبتاه فجاءه في الصلاة الخامسة فقال يا آدم قم فصل فهذا وقت الصلاة الخامسة. يكاد. 61

Heas said: ‘Arise and Pray, from this is a time for the first Prayer’. So heas arose, and Prayed, so the moles went down to hisas neck. So heas came to himas at the time of the second Prayer, so heas said: ‘O Adamas! Arise and Pray, for this is a time for the
second Prayer!’ So he arose and Prayed, and the moles went down to his navel. So he came to him at the time of the third Prayer and said: ‘O Adam! Arise and Pray, for this is a time for the third Prayer!’ So he arose and Prayed, and the moles went down to his knees. So he came to him at the fourth Prayer and said: ‘O Adam! Arise and Pray, for this is a time for the fourth Prayer’. So he arose and Prayed, so the moles went down to his feet. So he came to him at the fifth Prayer, so he said: ‘O Adam! Arise and Pray, for this is a time for the fifth Prayer’. So he arose and Prayed. So (the moles) went out from him completely’.

فقال جبرئيل: يا آدم مثل ولدك في هذه الصلاة كمثلك في هذه الشامة من صلى من ولدك في كل يوم وليلة خمس صلوات

So Jibraeel said: ‘O Adam! The example for your children in these Prayers is like your example of being in these moles. The ones from your children who Pray, five Prayers during the day and the night, his sins would come out from him just as you have come out from these moles’. 62

Chapter 37 – The reason due to which a neglecter of the Prayers is named as a disbeliever

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن هارون بن مسلم عن مسعدة بن صدقة قال: سمعت ابا عبد الله علية السلام وسئل ما بال الزاني لا تسميه كافرا وتارك الصلاة قد تسميه كافرا وما الحجة في ذلك؟ قال: لأن الزاني وما اشبهه إنهما يعمل ذلك لمكان الشهوة لأنهما تغلبهما وتارك الصلاة لا يتركها إلا استخفافاً بها وذلك لا تجذب الزاني الذي يأتي المرأة إلا وهو مستثنا لها، إياها فاصداً إليها وكل من ترك الصلاة قاصداً لتتركها ليس يكون قصده لتتركها النذاقة فإذا انتقت النذاقة وقوع الاستخفاف وإذا وقعت الاستخفاف وقعت الكفر.

My father said, ‘Abdullah Bin Ja'far Al Humeyri narrated to us, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa who said,

'I heard Abu Abdullah and he was asked, ‘What is the matter that the adulterer is not named as a disbeliever, but a neglecter of the Prayer has been named as a disbeliever, and what is the proof with regards to that?’ He said: ‘Because the adulterer, and what resembles it, he does that at the place of desire, because it has overcame him, but the neglecter of the Prayer does not leave it except for belittling by it, and that is, the adulterer does not find for which he comes to the woman except that he derives pleasure when coming to it, diverting himself towards it, and everyone who neglects the Prayer, diverts himself to leave it, but there does not happen to be derivation of any pleasure to neglect it. So when there is no pleasure, the belittling occurs, and when the belittling occurs, the disbelief occurs’.

قبل ما الفرق بين الكفر بين الزاني وشارب الخمر مستحباً كما استخف تارك الصلاة وما الحجة في ذلك وما العلة التي تفرق بينهما قال: الحجة أن كلما أدخلت النذاقة فيه ولم يدعك إليه داع ولم يعلك عليه شمسية مثل الزنا وشرب الخمر وأنت دعوت نفسك إلى ترك الصلاة وليس ثم شهوة فهو الاستخفاف بعينه فهذا فرق بينهما.
It was said, ‘What is the difference between the disbelief to the one who comes to a woman and commits adultery with her, or wine, so he drinks it, and between the one who neglects the Prayer to the extent that the adulterer and the drinker of the wine is a disregarder of (Allahazwj) like the belittling which the neglecter of the Prayer does, and what is the proof with regards to that, and what is the reason which differentiated between these two?’ Heasws said: ‘The proof is that, every time you enter yourself in it, and there is no inviter to invite you, and desire does not overcome you, like the adultery, and drinking the wine, and you are inviting yourself to the neglecting of the Prayer, and there is no desire in it, so it is nothing except for the belittling, very much so. Thus, this is the difference between the two’.63

Chapter 38 – The reason due to which Abu Ja’far Al-Baqirasws Prayed with hisasws companions, so heasws recited (Surah) Al-Hamd (Chapter 1), and a Verse from Surah Al-Baqarah (Chapter 2)

Chapter 39 – The reason due to which it is recommended to prolong the Prostrations

63 ILLAL AL SHARAIE – V 2 Ch 37 H 1
64 ILLAL AL SHARAIE – V 2 Ch 38 H 1
65 ILLAL AL SHARAIE – V 2 Ch 39 H 1
My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Isa Bin Ubeyd, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

Abu Abdullahaw has said: ‘Myaw fatheraww narrated to meawws, from myaww grandfatherawws, from his forefathersawws having said: ‘Rasool-Allahsaww said: ‘Prolong the Prostrations, so there is none from a deed which is more grievous upon Ibleesia than himia seeing a son of Adamas Prostrating, because heia had been Commanded for the Prostration, but heia refused, and this one has been Commanded with the Prostration, so he is obedient with regards to what he has been Commanded for’.66

Chapter 40 – The reason due to which Rasool-Allahsaww did not delay Al-Isha to the middle of the night

My father said, ‘Sa’ad Bin Abdullah Bin Ahmad Bin Muhammad Bin Isa narrated to us, from Al Hassan Bin Saeed, from Ahmad Bin Abdullah Al Qarawy, from Aban Bin Usman, from Abu Baseer,

Abu Ja’faraw has said: ‘Rasool-Allahsaww said: ‘Had it not been difficult upon myaww community, Iaww would have delayed Al-Isha to the middle of the night’.67

Chapter 41 – The reason due to which the Prostration is allowed upon the back of the palm due to the scorching heat

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is’haq, from Abdullah Bin Hamaad, from Abu Baseer who said,

‘I said to Abu Abdullahaw, ‘May I be sacrificed for youawws! The man happens to be in a journey, so his way gets cut off (by bandits), so he remains naked in a trouser (only), and he does not find what to Prostrate upon. He fears that if he were to Prostrate upon the scorching sand, his face would burn’. Heaww said: ‘He should Prostrate Upon the back of his palm, for it is one of the ‘Masaajids’ Prostration places’.68

66 ILLAL AL SHARAIE – V 2 Ch 39 H 2
67 ILLAL AL SHARAIE – V 2 Ch 40 H 1
68 ILLAL AL SHARAIE – V 2 Ch 41 H 1
Chapter 42 – The reason due to which the Prostration is not allowed except upon the earth, or upon what the earth grows, except for what is eaten or worn

 حدثنا علي بن أحمد قال: حدثنا محمد بن أبي عبد الله، عن محمد بن اسماعيل عن علي بن العباس، عن عمر بن عبد العزيز، عن هشام بن الحكيم قال: قلت لأبي عبد الله عليه السلام أخبرني عن ما يجوز السجود عليه وما لا يجوز؟ قال: السجود لا يجوز إلا على الأرض أو ما أنبتت الأرض إلا ما أكل أو لبس. قال: إن السجود هو الخضوع لله عزوجل فلا ينبغي أن يكون على ما يؤكل ولا يلبس لأن أبناء الدنيا عبيد ما يأكلون ولا يلبسون، والساجد في سجوده فعليه عزوجل فلا ينبغي أن يضع جبهته في سجوده على معبود أبناء الدنيا الذين اعتزوا بهم. والسجود على الأرض أفضل لأنه أبلغ في التواضع والخضوع لله عزوجل.

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdullah, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

‘I said to Abu Abdullah asws, ‘Inform me about what the Prostrations are allowed upon, and about what it is not allowed?’ He asws said: ‘The Prostrations are not allowed except upon the earth or what the earth grows, except for what is eaten or worn’. So I said to him asws, ‘May I be sacrificed for you asws! What is the reason with regards to that?’ He asws said: ‘Because the Prostration, it is the humbleness to Allah azwj Mighty and Majestic, so it is not befitting that it should happen upon what is eaten or worn, because the sons of the world are enslaved to what they are eating and they are wearing, and the prostrator in his Prostration, is in the worship of Allah azwj the High, therefore it is not befitting that he should place his forehead during his Prostration upon a thing which the sons of the world are enslaved to, and have been deceived by its deception. And the Prostration upon the earth is the most preferable, because it reaches in the reverence and the humbleness to Allah azwj Mighty and Majestic’.

My father said, ‘Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed,

Abu Abdullah asws has said: ‘The Prostration upon the earth is an Obligation, and upon other than that is a Sunnah’.

(The narrator says), ‘I heard Abu Abdullah asws saying: ‘The Prostration is to be upon what the earth grows except for what is eaten and worn’.

69 ILLAL AL SHARAIE – V 2 Ch 42 H 1
70 ILLAL AL SHARAIE – V 2 Ch 42 H 2
71 ILLAL AL SHARAIE – V 2 Ch 42 H 3
Chapter 43 – The reason due to which it is not allowed for the man that he should Pray in hair and fur of the (animal) whose flesh it not eaten

Ali Bin Ahmad narrated to us, from Muhammad Bin Abdullah Bin Muhammad Bin Ismail, by a chain,

Abu Abdullahasws has said: ‘The Prayer is not allowed in hair and fur of what (animal’s) flesh is not eaten, because most of these (animals) are metamorphosed ones’.74

My father said, ‘Sa’ad in Abdullah narrated to us, from Ayoub Bin Nuh, from Al Hassan Ibn Ali Al Washa, raising it, said,

72 ILLAL AL SHARAIE – V 2 Ch 42 H 4
73 ILLAL AL SHARAIE – V 2 Ch 42 H 5
74 ILLAL AL SHARAIE – V 2 Ch 43 H 1
‘Abu Abdullah asws used to dislike the Prayer in fur, and everything whose flesh is not eaten’.75

Chapter 45 – The reason due to which it is recommended to Pray the Optional Prayer during the time of the inattention

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from his father, from Zarara, from Sama’at,

Ja’far asws Bin Muhammad asws, from his father asws having said: ‘Rasool-Allah sawa said: ‘Perform the Optional Prayer during the time of inattentiveness (between two Prayers, like Maghrib and Isha), even though it may be two Cycles, two light ones, for these two would (make you to) inherit the House of the Prestige’.76

Chapter 46 – The reason due to which it is recommended to separate the Optional Prayer into the (different) places

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khabab, from Al Hakam Bin Miskeen, from Abdullah Bin Ali Al Zardad who said,

‘Abu Kahmas asked Abu Abdullah asws, so he said, ‘Should the man Pray the Optional Prayers in one place or separate them?’ He asws said: ‘No, but over here, and over there, for these (places) would testify for him on the Day of Judgement’.77

Chapter 48 – The reason due to which it is not allowed for the man that he should Pray and upon his moustache is henna

My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from a group of our companions who said,
'Abu Abdullah asws was asked, 'What is the reason due which it is not Permissible for the man that he should Pray, and upon his moustache is henna?' He asws said: ‘Because it is not possible for him for the recitation and the supplication’.78

Chapter 49 – The reason due to which the women during the era of Rasool-Allah saww had been ordered that they should not be raising their heads except after the men

My father said, ‘Ali Bin Ibrahim narrated to us, from his father, from Abdullah Bin Maymoun,

(It has been narrated) from Ja’far asws Bin Muhammad asws, from his father asws having said: ‘The women were ordered, during the era of Rasool-Allah saww, that they should not be raising their heads except after the men due to the shortness of their burdens. And Rasool-Allah saww, whenever he saww used to hear the child crying, and he saww was in the Prayer, so he saww would lighten it, so that its mother can go to it quicker’.79

Chapter 50 – The reason due to which the two hands are raised towards the sky in supplication, and Allahazwj Mighty and Majestic is in every place

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Ibn Isa, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

Abu Abdullah asws has said: ‘My father asws narrated to me asws, from his father asws, from his forefathers asws having said: ‘Amir Al-Momineen asws said: ‘Whenever one of you is free from the Prayer, so let him raise his hands towards the sky, and he should focus in the supplication’. So Ibn Saba said, ‘O Amir Al-Momineen asws! Is Allahazwj not in every place?’ He asws said: ‘Yes’. He said, ‘So why should he raise his hands towards the sky?’ So he asws said: ‘Or have you not read [51:22] And in the sky is your sustenance and what you are threatened with?

78 ILLAL AL SHARAIE – V 2 Ch 48 H 1
79 ILLAL AL SHARAIE – V 2 Ch 49 H 1
So, from when should he seek the sustenance except from the place of the sustenance, and the place of the sustenance, and what Allah\textsuperscript{azwj} has Promised, the sky?\textsuperscript{80}

\textsuperscript{80} ILLAL AL SHARAIE – V 2 Ch 50 H 1