

In the Name of Allah, the Most Compassionate, the Most Merciful

Classification Of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii

BOOK FORTY

WORSHIP

Prayer, Fasting, Pilgrimage

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"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii
&
His Masterpiece:
" **ALMIZAN**, THE INTERPRETATION OF HOLY QURAN"



Image of Allameh

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BOOK FORTY

WORSHIP

Prayer, Fasting, Pilgrimage

(Red Lines have been Translated!)

(Tanslation Partly Contributed!)

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PART ONE

THE DEFINITION OF PRAYER

AT

QURAN

Chapter One

The Religious Duty of Prayer

Prayer : A Timed Ordinance, and Firm Obligation

« إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا. » (نساء / ١٠٢)

“ Surely, prayer is a timed ordinance for the believers!”

(Holy Quran, Nesa: 102)

Prayer is a timed ordinance, It is an obligation, confirmed and permanent, not subject to any change; it cannot be avoided or waived at any time.

Apparently, "timed" means a firm obligation, which can never be waived; it is unalterable and can never be replaced by any alternative, unlike the "Fast", which some times is changed to redemption.

(Almizan, V. 5, P.100)

Prayer and Patience: Twin Ethical and Worship Pillars of Religion

« وَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ زُلْفَا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُدْهِبُنَ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ، وَ اصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ. » (هود / ١١٤ - ١١٥)

“ Perform prayers regularly at the two ends of the day, and in the first hours of the night!

Verily, the good deeds of a man will cause to remove his evil deeds; and this is an Admonition for those who receive Admonition! And be steadfast patiently; verily, Allah does not spare the reward of the good-doers!"
(Holy Quran, Hood: 114-115)

The Almighty Allah, after ordering to perform Prayer, commands His Prophet to practice Patience, and in some other places of the Holy Quran, links the Prayer to Patience, and Says:

"And seek help [from Allah when facing difficulties] through Patience and Prayer!" (Baqareh" 45)

Its secret is that, each of these, in value, is the most important basis and pillars of the religion.

Surely, among the worships, Prayer is the "Top Worship," and in the realm of Morals, the Patience is the "Top Moral."

As to the Prayer, Quran says:

" And certainly the remembrance of Allah is the greatest!"(Ankabut:45)

And as to the Patience, says:

" That is indeed a sign of possessing a strong will and resolution!" (Shura" 43)
(Almizan, V.11 , P. 78)

Prayer and Donation,

The Two Essential Pillars of the Way of God

« قُلْ لِعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَ يُؤْتُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَ عَلَانِيَةً

مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعُ فِيهِ وَ لَا خِلَالٌ . »

" Say to My Obedient Worshippers:

***They should perform Regular Prayers and Spend to the Needy, secretly and openly,
out of what we have given them as sustenance,
before a Day comes wherein shall be neither trading nor friendship!" (Holy
Quran, Ibrahim:31)***

The Almighty Allah, through His beloved Messenger, orders His obedient worshippers, who believe in Allah, that they should not lose the Strong String and the Road to Allah, before it comes the Day of Resurrection.

The clause: "***...They should perform Regular Prayers and Spend to the Needy,***" is an expression of the Road to Allah.

God introduced His Road only by these two Approaches. All other religious duties have been diverged from these two Basic Pillars. The duties that each of which corrects part of mortal life of the Human Being, like: Prayer or the similar group of duties which correct the relation of servants with their Almighty God; and the other groups which correct the relation between human beings with each other, like: the Donation or Spending to the Needy.

(Almizan, V.12 , P. 82)

PRAYER Prevents from Shameful and Indecent Deeds

« اِنَّ مَا اَوْحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَ أَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ
وَ لَذِكْرُ اللَّهِ أَكْبَرُ وَ اللَّهُ يَعْلَمُ مَا تَصْنَعُونَ . » (عنكبوت / ٤٥)

***" Recite of the Book as much it has been revealed to you;
establish prayer regularly;
indeed prayer prevents man from shameful and indecent deeds; and
saying Allah's Remembrance is a great blessing***

and Allah is quite aware of what You people do!"

(Holy Quran, Ankabut: 45)

The Almighty Allah, instructs His Venerable Messenger to recite what has been revealed to him, because reciting the Holy Quran is the significant obstacle against the Polytheism, and a prevention of committing the most shameful and indecent deeds. The reason is that, in the Holy Quran, there are many Verses, which clarify the " Right" by means of most effective reasoning. In the meantime, the Holy Quran contains the exemplary stories, admonitions, glad-tidings, warnings, promises, and threats; by all these means, the Holy Quran keeps away, those who hear or read it, from committing the sins.

On the other hand, the Holy Quran linked this subject to its instruction regarding the performance of Prayer - the Best of All Deeds - as Prayer keeps the man away from shameful and indecent deeds.

The diction of Verses shows that the said "Prevention" is what is in the nature of Prayer that keeps away the people from doing the shameful and indecent deeds, but, of course, its prevention is a matter of pertinence, not the final-cause, so that who performs Prayer would not come to the position that can not commit any sin!

(Almizan, V.16 , P. 198)

How Prayer Prevents From Shameful and Indecent Deeds?

« إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ. » (عنكبوت / ٤٥)

"...Indeed prayer prevents man from shameful and indecent deeds;

(Holy Quran, Ankabut: 45)

Prayer is a Mention of God, it suggests the prayer:

- **First:** To believe in the Oneness of Allah, to Prophetic Mission, to the Punishment of Doomsday; and dictates him to call his God sincerely while

praying, to seek help from Him, and to request God to guide him towards the Straight Path, and to keep him away from going astray, and to seek God's shelter from His Wrath.

- **Second:** Prayer teaches the man to focus his attention at the God – by his Body and Soul - while praying, and to remember God's Majesty by glorifying Him. Finally, at the end of his praying, to salute his fellow-believers and all God's righteous servants.

- **Moreover,** Prayer urges the man who prays to keep his body and clothes clean from impurity, his soul from vice; to avoid using usurped dress and place while praying. The praying one should stand up with his face towards the House of Allah (Makkah.)

So, if a man constantly performs his Prayer, and shows a loyal intention in this action, certainly, after a short period of time, this continuation causes the Habit of Prevention from shameful and indecent deeds, to be appeared in that person. So that, if we assume a person who assigns someone to take care of himself, and watches him constantly; he trains him so that this habit can be found in him, adorned with the theme of worship, **then his education is certainly not more effective than the prayer's training. He will not order him more than what commands him his own prayer, and he will not force him to austerity more than that amount of prayer.**

(Almizan, V.16 , P. 198)

Why Some Prayers Do Still Shameful and Indecent Deeds?

The prevention from sins is the natural effect of Prayer, as Prayer is a special attention of a worshipper towards his God, but this effect is a matter of pertinence, i.e. it will give its effect when there is no obstacle or intruder in-between.

In short, the Mention of God, and the blockings holding it not to give its effect are like two pans of a scale.

Whenever the pan of God's Mention is heavier than the pan of sins, the prayer-man does not commit any sin, but when the pan of obstacles becomes heavier, then actually the Mention of God weakens, so the worshipper neglects the reality of God's Mention, and commits the sins.

If the reader wants to touch this fact, he should look at some so called Muslims, who do not perform Prayer, he will find that, the said Muslims because of the negligence of Prayer, they do also not observe Fasting, do not make the pilgrimage (Hajj) to the holy city of Makkah, and do not give any Almsgiving, finally, they leave off all the fundamental requirements of religion; they do not care of what is Clean or Unclean, Lawful or Unlawful. In short, in their path to so called success they do not regard any value or anti-value, neither tyranny nor adultery, neither usury nor lying, or any other.

Then, if you compare such a person with a man who performs Prayer, but even at its simple level, you will find that he observes many of laws and requirements that the non-prayer does not observe.

Now if you compare this person with the other one who performs Prayer carefully, you will find that he avoids himself rather from all sins.

So, more consideration and perfect praying, more restraint from shameful and indecent deeds!

(Almizan, V.16 , P. 198)

Prayer, the Mention of God, the Best a Mankind Can Do!

« وَ لَذِكْرُ اللَّهِ أَكْبَرُ » (عنكبوت / ٤٥)

“ The Mention of Allah is Greatest ! ”

(Holy Quran, Ankabut: 45)

The reason why Prayer is called the "**Mention of God**" is that: Prayer consists of a set of Verbal Mentions, like: Hymn, Litany, and Praise of God. On the other hand Prayer itself is a meaning of God's Mention, as, it is altogether a display of worshipper's Divine service to God, therefore, the Almighty Allah, has Himself called Prayer "**Dhikr-e-Allah**": the Mention of Allah, in the Holy Quran:

"...When the Call is Proclaimed for the Congregational Prayer of Friday, then hasten on to Allah's Remembrance...!" (Jumua - 9)

Prayer, from another point, is what the Mention of God established wherein, i.e. the Mention of God is the outcome of Prayer, as explained in the Holy Quran:

"... And establish Regular Prayers as means of Remembering [the stand of] Me!" (Ta-Ha-14)

These two kinds of: "Mention of Allah", are the best a man can do. Their value is higher than all other worships and good acts. Their effect on the destiny of humankind is more effective than all other acts. The reason is that, the Mention of God in these two ways, is the Ultimate Stage of Bliss the human beings can be regarded with; and a key for all good acts, too.

"The Mention of Allah is Greatest!"

This phrase explains another effect of Prayer, which is more effective than what mentioned before. Already the Holy Quran stated that Prayer

prevents from shameful acts and indecent deeds, but in this phrase it states that the benefit of Prayer is much more than what already told, *since it reminds God to you*, which is more important. The "Mention of God" is the greatest benefit a man can earn. Since "Mention of God" is the key for all good and decent acts, while avoiding the shameful and indecent deeds *is less beneficial than Remembering the God!*

Traditions:

It has been narrated by Imam Sadegh(AS), that if one wishes to know whether his prayer is accepted or not, looks at himself whether his prayer prevents him from shameful and indecent deeds or not? To the extent it prevents the same extent it is accepted !

Another narration by Ma'az-e-bn-Jabal says: I asked the Holy Prophet of Allah(pbuh), which act is more liked by God? He answered: That, **when you die and your tongue is still wet by the Mention of God!**

(Almizan, V.16 , P. 198)

Chapter Two

The Start Point of Prayer in Islam In the Prophet's Family

Prayer before Assignment of the Messenger of Allah

« أَرَأَيْتَ الَّذِي يَنْهَى عَبْدًا إِذَا صَلَّى » (علق / ١٠-٩)

***“Have you noticed the man who causes trouble for a devoted worshipper,
When he is performing his prayer?”***

(Holy Quran, Alaq: 9-10)

The "Devoted Worshipper" that is mentioned in the above Verses is The Messenger of Allah(PBUH), as the last Verses of Surah is referred to.

The diction of this Verse indicates that the Prophet performed Prayer before than the Holy Quran was revealed. This fact indicates that he was a prophet before he was assigned to the prophecy through the revelation of the Holy Quran.

Some writers told that, according to the traditions, the Prophet's prayer before his prophecy was not an obligatory prayer, because the Obligatory Prayers were revealed later at Prophet's midnight Ascension (Me'eraj). But this is not a right comment, because what is obvious from the story of midnight Ascension, only five daily prayers became obligatory at that night, with their special form, so called two raka'ats and four reka'ats (*unit of Prayer*), and there is no indication that it was not obligated before that night in another form.

In contrary, at most Surah's (*chapters*) revealed at Mekkah, like the chapters revealed before "Al-Israa", i.e. "Al-Muddaather", "Al-Muzzammel", or others, there

referred to Prayer in some different ways, even it does not mention how it was performed.

In any way, the Prayers performed before the midnight Ascension of Holy Prophet, were partly consisted of the Quranic recitations, as well as prostration.

In some traditions quoted that The Messenger of Allah, performed Prayer along with Lady Khadijeh(SA), his wife, and Ali(AS) at the beginning of his mission, but it is not even mentioned that in what method they had performed it.

(Almizan, V.20 , P. 545)

Order to Pray in the Household of the Messenger of Allah

« وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطَبْرٍ عَلَيْهَا ...! » (طه / ١٣٢)

" Advise your family to establish prayer Regularly, and yourself be a constant Performer of it; We do not ask you for Sustenance, We provide you Sustenance; and The Happy End of The Hereafter depends on regarding Piety in this world." (Holy Quran, Taha: 132)

The "Household" of the Beloved Messenger of Allah at that time, the dawn of Islam, consisted of Lady Khadijeh(SA), his wife, and young Ali(AS). Ali was considered as a member of his household, since he lived with Prophet at his house at his early ages. Maybe some of the Prophet's daughters joined them to pray at those early days.

Narrations about ordering Prophet his household to pray at early days of Islam were quoted through different channels: "*Ghomi*" at his commentary says that The Messenger of Allah called his family to pray all the time, even after his immigration to city of Madinah, and to the end of his life.

(Almizan, V.14 , P. 335)

Chapter Three

Legislated Prayers Before (Me'eraj) Prophet's Ascension

**Prayer on both Sides of the Day,
and Hours of the Night Near the Day**

« وَ أَقِمِ الصَّلَاةَ طَرَفَيْ النَّهَارِ وَ زُلْفَاً مِنَ اللَّيْلِ ...! » (هود / ١١٤-١١٥)

***" [O, Messenger!] Perform prayers Regularly at the two ends of the day,
and in the first hours of the night.***

***Verily, the good deeds of a man will cause to remove his evil deeds; and
this is an Admonition for those who receive Admonition. "* (Holy Quran, Hood:
114-115)**

By this Verse, the performance of the Morning and the Evening Prayers, as well as the Prayers performed at the first hours of the night, were ordained.

The "hours" mentioned at the above Verse accords with the time of Morning and Evening Prayer, which are performed at the start and at the end of the day; also accords with the Sunset and Night Prayers, which are performed at the first hours of the night.

May be, it refers only to the Morning and Sunset Prayers, each of which is performed at one side of the day, and to the Night Prayer with its performance time early at night.

Other commentators have also stated this idea. Different ideas have been expressed in this respect, but we do not mention them here, because they are the subject matter of jurisprudence, which had to be discussed vastly in light of the traditions received from Holy Prophet and his Successors, the Imams.

" Verily, the good deeds of a man [such as Performing prayers] will cause to remove his evil deeds."

The above Clause refers to the reason of God's instruction to perform Prayer, and explains that Prayer is a Good Act, which enters in the heart of believers, and removes the effects of sin and the darkness filled in by the indecent acts.

"And this is an Admonition for those who receive Admonition!"

What is mentioned about the removing of the bad acts by the good acts is for the sake of its importance, and being a reminder for those worshippers who remember the God!

(Almizan, V.11 , P. 88)

The Four Earlier Praying Times

« فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا
وَ مِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَ اطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ! » (طه / ١٣٠)

"So be patient with what they say, and celebrate the praise of your Lord, before the rising of the sun and before the sunset, and glorify Him in watches of the night and at the day's ends, that you may be pleased!"

(Holy Quran, Taha': 130)

The Phrase: ***"before sunrise and before sunset,"*** is two times appointed for the Praise of God. The phrase: ***"Watches of the night "***, means to praise the God at parts of the night.

If the word ***"Praise"*** refers only to the daily Obligatory Prayers, then the above-mentioned Verse can easily be attributed to the Morning, Evening, Sunset, and Night Prayers. The same as mentioned in the other Verse at "Surah Hood", Verses 114 – 115: ***"Perform prayers Regularly at the two ends of the day, and in the first hours of the night"***, which refers only to the four times of praying.

The reason why it refers only to four times of praying rather than five, lies on the fact that, this chapter of Quran (Surah TaHa,) has been revealed at Mekkah at the early development of Islam. Traditions narrated through the Sunni and Shi'ah indicate that the Five Obligatory Prayers have been revealed at the Prophets' Midnight Ascension (Meraj). These five daily prayings were, for the first time, mentioned in Surah "Israa", which was revealed after the Ascension of Prophet:

"Establish regular prayers from mid-day until the darkness of the night [Zuhr, Asr, Maghrib and Isha prayers,] and observe particularly the dawn recital!" (Assra:78)

Considering above, it was perhaps only four obligatory prayers that revealed as daily prayers at Surah Ta-Ha and Surah Hood, which both of them were revealed before Surah Israa. In addition, the Midday Prayer has not been revealed until the revelation of Surah Israa. This is apparent from the words of the Verses at both "Surah Taha", and "Surah Hood".

"... That you may be pleased!"

As the topic already started in these Verses was in regard to unbelievers and their deny of the Faith, here, God encourages His beloved Messenger to show patience and postpone the revenge by means of praising and glorifying the God, therefore, in this clause the consent of the Messenger of Allah means to be pleased with what predestined by God. Hence, we can translate the Verse as: "Be Patient, and praise your Lord to the extent that the sense of consent and pleasance overcome to you, i.e. **to be pleased with what God has predestinated!**

(Almizan, V.14 , P. 329)

How Praising and Glorifying God brings Consent ?

The comment is that the purifying acts of God from deficiency and fault, the remembrance of God with the best Praises, and the continuation of this procedure constantly, will cause the man to find a heartily fondness towards God, and to increase this sense within himself. When this fondness with the beauty of God's act and its purity increased, it will gradually penetrate at heart. At this stage, its influence appears at soul, and removes from soul all occurrences, which are the source of anxiety at understanding and thought.

Considering the fact that it is the nature of the soul to be pleased by what he loves, and to dislike what is not beautiful and complete, therefore continuing the mention of God with praise and glorifying, will cause the soul to be consent and pleased with what God has predestinated.

(Almizan, V.14 , P. 329)

MORNING AND EVENING PRAISE,

And the Long Prostrations at Night

« وَ اذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَّ اَصِيلاً،

وَّ مِنْ اللَّيْلِ فَاسْجُدْ لَهُ وَّ سَبِّحْهُ لَيْلاً طَوِيلاً ! » (انسان / ٢٥-٢٦)

" And celebrate the name of thy Lord morning and evening,

And part of the night, prostrate thyself to Him;

and glorify Him a long night through! "

(Holy Quran, Insan: 25-26)

The purport of these two verses, which is the mention of the Name of God at morning and evening, and prostrating for Him at the part of night; conforms with the same four prayers that were performed at morning, evening, sunset, and night. This confirms the presumption that these Verses were revealed at Mekkah, before the five daily prayers become obligatory at Prophet's Ascension.

"...And glorify Him a long night through! "

The phrase "Glorify Him" at the above Clause refers to the **Night Prayer** which is a supererogatory(extra) prayer usually being performed after midnight or near to the dawn with its special format.

(Almizan, V.20 , P. 228)

Chapter Four

Legislation of Obligatory Prayers

The Five Daily Prayers

أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ قُرْآنَ الْفَجْرِ
إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً! (اسرى ٧٨-٨١)

***" Establish regular prayers from
mid-day until the darkness of the night.***

Surely, the recital of Quran in the Dawn Prayer is witnessed!"

(Holy Quran, Isra: 78-81)

It is narrated by Imams of the household of the Prophet through Shi'a channels, that the Verse refers to Mid-day, and Mid-Night.

According to these narrations, the above Verse includes the praying times from mid-day till mid-night, the four daily obligatory prayers which are required to be performed during this period of day and night (*Zohr, Assr, Maghreb, and Esha.*) These four prayers, along with Morning Prayer, make the five daily obligatory prayers complete. Hence, the last part of the Verse refers to the time of Morning Prayer.

The reason why the Phrase (*The Quran of the Dawn,*) refers to the Morning Prayer is that the Holy Quran are being recited at this prayer. It was

called the Quran of the Dawn. All narrations confirm that this phrase attributed to the Morning Prayer. The clause:

"...Surely, the recital of Quran in the Dawn Prayer is witnessed,"

has been interpreted by the traditions of both Shia and Sunni to the effect that: **the Dawn Prayer are being witnessed by both the Angels of the Night, while their leaving for the Heaven, and the Angels of the Day, while arriving in the Earth.**

(Almizan, V.13 , P. 241)

THE MIDDLE PRAYER

« حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ » (بقره / ۲۳۸-۲۳۹)

" Maintain the prayers and the middle prayer and stand up truly obedient to Allah! "

(Holy Quran, Baqareh: 238-239)

The Middle Prayer is the prayer falling in the middle of the prayers. The Verse does not say which of the prayers is the middle one. It is explained in traditions, which are quoted hereunder:

It is narrated in traditions about the words of Allah in the Verse: ***"Maintain the prayers and the middle prayer,"*** through numerous chains from Imam Baqir and Imam-Sadigh(AS) that: Surely, the middle prayer is the noon prayer.

The author(Allameh) says: It is what is narrated from the Imams of Prophet's Household in their traditions with one voice. Of course, some of

those traditions show that it is the Friday Prayer. However, it appears from the same traditions that they treat the Noon and the Friday Prayers as one prayer, not two.

The same narrated from Imam Baqir(AS) that Allah says: ***"Maintain the prayers and the middle prayer!"*** It is the Prayer of the Noon, the first prayer the Messenger of Allah prayed, and it is in the middle of the day and between the two prayers of the day-time, i.e. between the Dawn and Afternoon prayers.

(Almizan, V.2 , P. 369)

Traditions on Legislation of Prayer

At Prophet's Ascension

« بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ »
 « سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى
 الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ! » (اسرى / ١)

" In the Name of Allah The Merciful, the Beneficent."

" Absolute Pure is the One,

who took His Devoted Worshipper [Mohammad]

***for a Divine Excursion from Masjid-al-Haram to Masjid-al-Aqsa, the
 neighborhood of which We had blessed, in order to show him Our Signs of
 Power.***

Indeed Allah is the Seeing Hearer!"

(Holy Quran, Assra: 1)

As quoted in Book "Elal", the Narrator asked "Imam Mussei ben Jafar" how the prayer fixed to have one *Rukoo(bending the knee)*, and two *Sejdeh(prostration)* in each *Rek'ats(unit of prayer)?*

In addition, why, despite the fact that the prostrations are twin, the unit of prayer is counted one? Imam replied:

" The first prayer that the Messenger of Allah performed was the one he performed at the heavens in the presence of His Almighty God in front of the God's Throne.

The detail is that, when Muhammad (*pbuh&hf*) was taken to Ascension, and arrived in the footpath of the Divine Throne, he was addressed to approach the Well of "Thaad", to wash and clean his prostration points, and to perform prayer for his God.

The Messenger of Allah approached where he was ordered, and performed his ablution, a very long and satiating ablution, then he stood in presence of his Almighty Lord.

The Almighty God instructed him to inaugurate the prayer, and he started the prayer by reciting:

"ALLah-o-Akbar"- (God is Great!)

He was ordered:O, Muhammad! Recite, and continue until the end of the Surah! And he did so:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ...!

" In the Name of Allah, the All Beneficent, the All Merciful !
All praise belongs to Allah, Lord of all the worlds...! "

Then ordered to recite the so-called God's Identity, and to say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ...!

In the Name of Allah, the All Beneficent, the All Merciful !
Say: " He is Allah, the One ! Allah is the All-Embracing !

Here, the Almighty God stopped to inspire the rest of the Surah, when His Messenger recited:

Say: " He is Allah, the One ! Allah is the All-Embracing !

Then, the God Almighty ordered him to say:

لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ !

" He neither begat, nor was begotten, nor has He any equal ! "

Again, God did not continue the inspiration, and His Messenger, at the end of the Surah, added:

كَذَلِكَ اللَّهُ رَبِّي ! كَذَلِكَ اللَّهُ رَبِّي !

" Same is My Lord! It is My Lord ! "

After the Messenger of Allah so confessed, the Almighty God instructed him to bow to the knees for his Lord, and he bowed. He was ordered to tell the following verses while bowed to his knees:

سبحان ربي العظيم و بحمده !

" Glory be to My Lord! The Supreme Great! And Praise be to Him!

The Messenger of Allah repeated this Verse three times. He was ordered to stand up. He stood still in the presence of God, and then he was instructed:

O, Muhammad ! Prostrate for your Lord !

The Messenger of Allah, fell with his face down to prostrate. He was instructed to say:

سبحان ربي الاعلى و بحمده !

" Glory be to My Lord! The All- Supreme! And Praise be to Him! "

He repeated this Verse three times, too.

Hence, he was ordered to sit down, and he sat. Then remembering his Lord's Glory, without receiving any instruction, he prostrated once more and praised his God three times.

Here, God ordered him to rise up, and he stood erect, but he did not see the same Glory of his Lord as he already saw.

The Almighty God Commanded: O, Muhammad! Repeat what you had performed before! He repeated, and after the first prostration, he sat down. Remembering the Glory of his Lord, he prostrated once more, without having any instruction. After reciting the God's Praise, he was ordered:

Raise your head up from prostration!

God will make you steadfast!
 Give testimony that: There is no god but Allah !
 You are His Messenger !
 The Day of Resurrection will come, no doubt !
 The Dead will become all alive, again! Say:

اللهم صل على محمد و آل محمد
 كما صليت و باركت و ترحمت على ابراهيم و آل ابراهيم، انك حميد مجيد،
 اللهم تقبل شفاعته في امته و ارفع درجته!

" O. My God! Send blessings on Muhammad
 and on the Progeny of Muhammad!
 as you sent blessings, grace, and compassion on Abraham
 and on the progeny of Abraham!
 You are the Praiseworthy, the Glorious!
 O. My God! Accept his Intercession upon his followers
 and raise his degree!

The Messenger of Allah repeated all these salutations. The Almighty God added: **"O. Muhammad!"** The Messenger of God faced himself towards his Lord, then politely bowed his head downwards and said: **"Peace be with You!"**

The Almighty and Glorious God replied him and said:

" And Peace be with you! O. Muhammad!
 With My Grace, you got the power to My Obedience,
 and with My Infallibility, I chose you as a Prophet and as a Beloved to Myself ! "

Here, Imam added:

The prayer that God ordered had two Rek'ats (*unit of prayer*,) and two Sejdehs (*prostration*), but, as I already told you, the Messenger of Allah performed two prostrations at each Rek'at (*unit of prayer*). This happened when he saw the Glory of his Lord and repeated the prostrations, the Almighty God also made the two prostrations as obligatory.

The Narrator asked Imam: "What was the Well of "Thaad" which the Messenger of Allah was ordered to wash himself in and perform ablution? "

He replied: It is a Well that comes out from one of the pillars of God's

Throne, which is called the "Water of Life (*Water of Everlasting.*)" This is what the God Almighty has a mention of it in the Holy Quran, as Says :

“ Saad. By the Quran, which is a Book full of Wisdom and Admonition!”
(Saad: 1)

God ordered His Messenger to wash himself and perform ablution in that well in order to clean himself for reciting and praying.

There is another narration in " Kafi" in this case, that "Abu'Hamzeh"(the Narrator) said he was in the presence of Imam Sadigh(AS), while "Abu-Bassir" requested the Imam to clarify that how many times the Messenger of Allah has been taken to Ascension? He answered: He was taken two times to the Ascension by the Angel Gabriel(Jibreel). He was lifted to a position that Gabriel stopped to go further and told him that you are now positioned on a location, that neither a prophet nor any angel, has ever reached there. Here is the location that Your LORD performs PRAYER !

He asked: How God performs Prayer? Imam said: God Says:

**The All Glorious, The All Sacrosanct
I am the Lord of all Angels and Spirit,
My Mercy Overcomes My Wrath!**

The Messenger of Allah said: Your Pardon! Your Pardon!

Imam said: At this position, he was as close to his Lord as Quran says:***"The distance of two bows, or even closer!"*** (Najm:9.)

"Abu-Bassir" requested Imam to explain the interpretation of the Verse. Imam answered: The distance between He and he was as close as the knob and the pick of a bow!

Imam added: Between them was a glittering curtain!

I, (the Narrator) think that Imam said:A curtain of chrysolite!

So, The Messenger of Allah, watched through a window, as narrow as

the hole of a sewing needle, the Grandeur and Glory, nobody knows but God.

The Author(Allameh) says: The traditions stating that the Ascension of Prophet has been performed in two times are confirmed by the Verses of the *Surah Najm*. In the meantime, the Greetings mentioned in the above traditions are also apparently correct, because, the *Salavat* means a kind of tendency or inclination towards somebody, therefore, the inclination on the part of the Glorious God, means His Mercy, and on the side of the Worshippers means their Pray.

The wording: "My Mercy Overcomes My Wrath," that the Gabriel quoted from God in His *Salavat*, confirms the above fact.

And, also, the fact that Gabriel stopped to approach the position that the Messenger of Allah was allowed to stay in, but no other Angel or Prophet were not allowed to approach there, confirms the same meaning.

The *Position* introduced above, has to be a position as intermediate between the Creator and the Creature, and has to be the Final border of Perfection and Accomplishment that humankind can reach there. So, the above mentioned border is the position that the Mercy of Glorious God has been manifested therein, and are transmitting from there to the points below that position. The Messenger of Allah, was, therefore, positioned there in order to observe how the Mercy of his Glorious God is being imparted to the creatures beneath that position, and to the Messenger himself.

In a tradition(from Ayyashi) Imam Sadegh(AS) said: On the night that the Messenger of Allah was taken to the Ascension, he performed his Night-Prayer in Makkeh, and his Morning Prayer, as well.

The Author(Allameh) states that: There is no difference between the above-mentioned tradition with some traditions quoting that the Messenger of Allah performed his Sunset Prayer in the Sacred Mosque in Makkah, and then started his Ascension. The same is the performance of his prayers before the Ascension, and the legislation of the prayers at the night of Ascension. The reason is that the praying, on the whole, was obligated before the Ascension,

but its details was not revealed till that night, and how many *Rekkats*(unit of prayer) have to be performed, too?

In another tradition in (Ayyashi's Commentary) quotes that the Narrator asked Imam Ali-ben-Hussain (AS): What time has the Prayer been obligated to Muslims with the same format that is nowadays performed? Imam replied:

" Prayer had been obligated in Madineh after the promotion of the Call for Islam, and the incumbency of Jihad for Muslims, but the fact is that, it was not performed in the way we perform today. It had seven *Rekkats* (unit of prayer) less than what added later by the Messenger of Allah. Two *Rekkats* added to each of the Midday, Evening, and Night prayers, and one *Rekkat* to the Sunset Prayer, but the Morning Prayer left only as it was obligated in Mekkah.

The reason was that, in the Dawn the Daily-Angels are in a hurry on their coming to earth, and the Night-Angles on their return to heavens, therefore, the Morning Prayer was left only in two *Rekkats* for their sake, in order that, both of them could perform it with The Beloved Messenger of Allah! This is the meaning of the verse: "***Surely, the recital of Qur'an in the Dawn Prayer is witnessed,***" that, the Dawn Prayer are being witnessed by both the Angels of Night, and the Angels of Day, as well as all Muslims. "

In other tradition quoted from Abi-Jafar (AS) that Imam said: In his return from the Ascension, the Holy Prophet, performed the daily prayers with ten *Rekkats*, each two *Rekkats* ended to one Salute (Greetings, at the end of each prayer).

After the two Imams, Hassan and Hussain, were born, the Messenger of Allah added seven *Rekkats* to the daily prayers, as a thanksgiving towards the God. The Almighty God confirmed his procedure, too. If you see nothing added to the Morning Prayer, it was because of the Night-Angels going and Dawn-Angels coming at Dawn.

And, when the Almighty God instructed him to perform the prayer in short format while traveling, the Prophet performed all prayers in two *Rekkats* on the journey, except the Sunset Prayer, which kept it untouched. Altogether, he remitted six *Rekkats* from the praying on the journey to facilitate it to his Nation.

The other fact in this regard is the Regulations on the Mistake in Prayer. The remediable mistakes on the *Rekkats* of prayer relate only to the *Rekkats* added by the Prophet. However, if somebody doubts on the first two *Rekkats*, which are originally obligatory, he should renew his prayer.

The Author(Allameh) states: The traditions through Shia and Sunni channels in respect of the *Recital of Quran in the Dawn Prayer* and its being witnessed by the Day and Night Angels; are so much that makes it rather a successive tradition. In some of them, even the witnesses of God and the Muslims are also mentioned.

(Almizan, V.13 , P. 31)

THE PRAYER OF FEAR

« حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى
وَقُومُوا لِلَّهِ قَانِتِينَ فَإِن خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا
فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ! » (بقره / ۲۳۸-۲۳۹)

***" Maintain the prayers and the middle prayer,
and stand up truly obedient to Allah.
But if you are in danger,
then say your prayers on foot or on horseback;
and when you are secure, then remember Allah as He has taught you
what you did not know!"***
(Holy Quran, Baqareh: 238-239)

1- *The Rule of Praying at the Time of Danger:*

Maintaining the prayer and attending to it regularly is a rule, which can never be relaxed. If you are not in danger, then perform it as you have been taught; but if there is any danger or risk, then do it in the best possible way, standing or walking on foot, or even riding.

The above-mentioned Verses prescribe the Rule of the Prayer of Danger.

2- When the Danger Passed Away:

After the danger passes away and you are secure, perform it in the usual way, and remember Allah as He has taught you what you did not know!

3- God Taught the Unknown:

The Clause: "*What you did not know,*" shows the magnitude of the favor of Allah; for this reason, it points to all the things taught by Allah, instead of mentioning only the teaching of the prayer.

The meaning of the sentence, thus, will be: So, remember Allah with a remembrance equal to His favor in teaching you the obligatory prayer among other teachings concerning the rules of the religion!

4- Traditions:

It is reported from Imam Sadigh(AS) in "Kafi", about the Verse: "*But if you are in danger, then say your prayers on foot or on horseback.*" He said that if somebody is afraid of a beast or a thief, he can start his prayer, while walking or running, by saying "*Takbir*" (*The God is Great,*) then instead of bowing or prostrating he could only point.

There is another tradition quoted from the same Imam in "Faqih" about the "Prayer of Zohf (War)" and Marching on:

This prayer is to be performed only by reciting "Takbir" (God is Great), "Tahlil" (There is no god but Allah), and "Tasbih" (Praise), nothing more. Then, Imam, in this regard, recited the above-mentioned Verse.

There is another tradition in the same book from the same Imam: If you are in a fearful land and are afraid of a thief or a beast, you can say your

obligatory prayer while riding. The same book quotes another tradition from Imam Baqir(AS) that he who is afraid of a thief, on the route, shall pray by sign, while riding on his mount.

Another Tradition quoted from both Imams, says: In the battle of Siffin, a situation came across to the fighters that already was happened to them at the time of the Holy Prophet. The fighters, including Ali ben Abutaleb(*the Commander of the Believers*) could not pray the prayer of midday, evening, sunset, and night, at ordinary position. Ali ordered them to say: "Allah'u'Akbar, Lailaha-illa-Allah, and Subhana-Allah, on foot and on horseback, because Allah has said: ***"But if you are in danger, then say your prayer on foot or on horseback!"***

(Almizan, V.2 , P. 369)

LEGISLATION OF PRAYER ON JOURNEY AND FEAR

« وَ إِذَا ضَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ
إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا » (نساء / ١٠١)

***"And when you journey in the earth,
there is no blame on you that you shorten the prayer if you fear that
those who disbelieve will cause you distress; surely, the unbelievers are
your open enemy!"***
(Holy Quran, Nessa: 101)

The Verses ordain the Prayer of Fear and Shortened Prayer in Journey, and they end on urging of the believers to pursue the polytheists. These Verses are well connected with the preceding Verses, which dealt with Jihad (Holy Defense or War) and its various aspects.

The meaning of the word "Qasr " is shortening of prayer. The meaning of the Verse, therefore, will be: **When you are in journey then there is no impediment or sin for you if you shorten the prayer.**

The Phrase, "*there is no blame on you,*" apparently shows permission only, but the context points to obligation and incumbency. Therefore, **if you perform a full prayer on Journey, it will be unacceptable and void.**

The reason why this expression shows obligation is that the position here is that of legislation, and it is enough in this place just to disclose that a certain order has been laid down; there is no need to explain all its aspects and particulars in a comprehensive manner.

In the clause: "*If you fear that those who disbelieve will cause you distress,*" the word "distress" used as a translation for the Arabic term: "Fetnah." It has numerous meanings, but when the Quran uses it in connection with disbelievers and polytheists, it refers to the atrocities, like: murder, torture, etc., which they inflicted on the Muslims. The context also points to this meaning, i. e. If you fear that the enemies will attack you putting you to the sword, you should perform the prayer on the format of the Prayer of Fear.

This Clause is a proviso, limiting the preceding order: "*There is no blame on you that you shorten the prayer.*" It shows that shortening of prayer was ordained when there was a fear of disbelievers' mischief. As a second step, the rule was extended to all cases of **legal journey even if there was no fear.** It means that the Qur'an explained one case where this law was to be applied, and the Prophet described all other situations and cases will be seen in the Traditions.

(Almizan, V.2 , P. 369)

METHOD OF PRAYING THE PRAYER OF FEAR

"And when you(0.Prophet!) are among them and establish the prayer for them, let a party of them stand up with you, and let them take their arms;

then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precaution and their arms; [for] those who disbelieve desire that you may be inattentive to your arms and your luggage, so that they may then turn upon you with a sudden united attack; and there is no blame on you, if you are troubled by rain or if you are sick, that you lay down your arms, and take your precaution; surely Allah has prepared a disgraceful chastisement for the unbelievers." (Holy Quran, Nessa: 102)

This Verse explains how to perform Prayer of Fear. The Verse is addressed to the Prophet supposing him to be the Imam of that prayer, Says: ***"And when you are among them and establish the prayer for them!"*** Then: ***"Let a party of them stand up with you... then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you!"***

The order is thus explained through an example. It makes the rule clearer in a fewer words and beautiful style.

The Clause: ***"And establishing the prayer for them,"*** refers to congregational prayer. The Clause: ***"Let a party of them stand up with you,"*** points to their standing behind the Prophet following him in the prayer; and it is they who are required to take their arms with them.

The Clause: ***"When they have prostrated themselves,"*** means, when they have prostrated and completed their prayers, they should go to the rear to take the place of those who have not prayed yet, enabling them to come forward and pray with you and this second group too should: ***"take their precaution and their arms!"***

The meaning then is as follows - *(and Allah knows better):* When you, [O Messenger of Allah!] are among them, and the situation is fraught with

danger, and you establish the prayer for them, i. e. the congregational prayer with you as its leader, then the whole group should not join in the prayer together. Only a party of them should stand behind you for prayer (*taking their arms with them,*) and the other group should protect them and guard their possessions. When those who are praying behind you finish their prostration and their prayer, they should go to the rear to relieve those who were until now protecting them and guarding their possessions. Now, the second group who has not prayed yet should come and join you in the prayer, and they too should take their precaution and their arms with them.

The clause: "*[for] those who disbelieve desire that you may be inattentive to your arms and your luggage, so that they may turn upon you with a sudden united attack*": It gives the reason for the above law; its meaning is clear.

The clause: "*And there is no blame on you,*" indicates the rule, which is further relaxed for those who are troubled by rain or are sick, that they may lay down their arms.

However, it is very much emphasized that they should take their precaution, and be attentive to the unbelievers, because they are on the look out for the weak points of the Muslims.

(Almizan, V.2 , P. 369)

PRAYER, NEVER WAIVED !

« فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَفُعُودًا وَعَلَىٰ جُنُوبِكُمْ

فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا! » (نساء / ١٠١)

***“ Then when you have finished the prayer,
remember Allah standing and sitting and reclining;
but when you are secure, keep up prayer;***

surely prayer is a timed ordinance for the believers."

(Holy Quran, Nessa: 101)

The words: Standing, Sitting, and Reclining, emphasize that the believers should continuously remember Allah, in all conditions and in every place!

The Clause: "*But when you are secure, keep up prayer,*" is in opposition to Clause: "*When you journey in the earth,*" and thus obviously means, when you return to your homes. Accordingly, the Clause: "*Keep up prayer,*" would mean to pray full four Rakaats, because the prayer of fear and danger, which was called: "*Shortened Prayer,*" referred to this fact.

It is narrated in "Faqih" that Imam Sadegh(As) said: The Prophet prayed the Prayer of Fear with his companions in the battle of "ZaturRiga". He divided them in two groups; he told one group to stand before the enemy and the other stood [praying] behind him.

He said " Takbir "(The God is Great), and they said too, and he recited and they listened, then he did "Ruku"(to bow to the knees) and they did, and he did *Prostration* and they did; thereafter, the Messenger of Allah continued in his prayer standing in the second "Rakat "(unit of prayer) while the companions prayed their second Rak'at individually and said "Salam"(the Salute at the end of prayer).

Then they rushed to their companions and stood before the enemy. Their companions came and stood behind the Messenger of Allah. He said Takbir and they said too. He recited and they listened. He did Ruku and they did, and he did Sajdah and they did; then the Messenger of Allah sat down and recited "Tashah'hud"(testmony) and Salam; and they stood up and completed the second Rak'at by themselves, and then recited "Tashahhud" and "Salam."

This was the Prayer of Fear that Allah has ordered his Prophet to perform it, as in the Verse: ***"And when you are among them and establish the prayer for them... Surely, prayer is a timed ordinance for the believers!"***

Imam Sadegh(AS) added:

One who leads (his) people in Prayer of Fear, in lieu of Sunset Prayer, has to pray one Rak'at with the first group and waits for them to finish the rest two Rak'ats of their prayer individually, and change their place with the second group, then the leader finishes his next Rak'at with new group...!

It is quoted in "Faqih" the Narrator asked Imam Baqir: What do you say about prayer in journey? How is it? And how many Raka'ats?

He said: Verily, Allah, the Mighty, the Great, Says: ***"And when you journey in the earth, there is no blame on you that you shorten the prayer;"*** accordingly, shortening of prayer during journey is compulsory, as is, completing it when not in journey. They said: But Allah only says: ***"There is no blame on you."*** He did not say: ***"Do it."*** How can it convey the connotation of obligatoriness like that of praying full prayer in presence?

Imam said: If you remember Allah said in Holy Quran:

"Surely the Safa and the Marwah are among the signs of Allah; so whoever makes a pilgrimage to the "House" or performs "Umrah" thereof, there is no blame on him to go round them both."

You will find that in this Verse: Tawaf (pacing between the Safa and Marwah) is compulsory. It is because Allah has mentioned it in His Book, and His Prophet had done it. Likewise, shortening of prayer during journey is a thing, which the Prophet had done, and Allah has mentioned it in His Book.

Then we asked Imam: Then a person who prayed four Rakaats in journey, should he repeat that prayer or not?

Imam said:" If the Verse of shortening of prayer was read and explained to him, and yet he prayed four Rakaat, he will repeat it, i. e. will repeat praying two Rakaats. But if the Verse was not read before him and he did not know it, then there is no repetition. All compulsory prayers during journey are two Rakaats except Maghrib(Sunset), as it is three Rakaats, and there is no shortening in it. The Messenger of Allah left it three Rakaats in journey and in presence.

It is quoted in "Durr-Almansor" that the Narrator said: I asked Umar-ibn-al-Khattab about the Verse: ***"There is no blame on you that you shorten the prayer, if you fear that those who disbelieve will cause you distress."*** Is it valid now when the people are secured and safe? Umar said to me: I too was wondering about it as you do, so I asked the Messenger of Allah about it and he said: **It is a charity which Allah has bestowed upon you, so you should accept His charity, and do not complete your prayer in journey!**

The Narrator asked Ibn-Umar: Do you think that the prayer should be shortened in journey? Surely we do not find it in the Book of Allah; all that is mentioned therein is the prayer of fear. Ibn-Umar said: O. My Nephew: Surely Allah sent Muhammad(p.b.u.h.& h.f.) and we did not know anything; so we do only as we saw the Messenger of Allah doing; and the shortening of prayer in journey is the system established by the Messenger of Allah.

It is narrated from Ibn Abbas that he said: We prayed with the Messenger of Allah between Mekkah and Medinah two Raka'ats (*unit of prayer*) while we were safe and had no fear of anything.

The author(Allameh) says: These traditions agree with the preceding Commentary. There are very many traditions of this meaning, and especially from the Prophets Household but we have quoted only a few of them as example. Of course, there are some other traditions from the Sunni sources,

which oppose it, but they themselves contradict each other. However, to review those traditions and have a look at all Traditions describing the prayer of fear in particular, and prayer during journey in general, is in the domain of Islamic Jurisprudence, not of Commentary.

(Almizan, V.5 , P. 96)

LEGISLATION OF **FRIDAY PRAYER**

« يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ! » (جمعه / ۹-۱۱)

"O, you who believe!

When the Call is Proclaimed for the Congregational Prayer of Friday, then hasten on to Allah's Remembrance; and quit your trade and every business, for joining the assembly of the prayer; that is far better for you if you but knew!"

"And when the prayer performance is accomplished, then disperse on the earth and seek the sustenance of Allah's Grace; and Celebrate Allah's Attributes [In your heart] frequently so that you may receive salvation . "

"[O, Messenger !] When they hear the sound of bugle of trading caravans, they break away to it and leave you by yourself while standing and preaching. Say:" What is with Allah is better than Trading, since Allah is the Source Sustainer. "

(Holy Quran, Jom'a: 9-11)

These Verses emphasize upon the incumbency of the Friday Prayer, and forbid trading while the prayer is performing. Meanwhile, it is a harsh pounce to the people, who leave the prophet preaching and go to play or trade, which is considered a guilty behavior on the Quranic point of view.

The word *Call* refers to the "*Call for prayer on Friday*," which is called Friday Midday Call (Azan). This prayer is a special prayer legislated to be performed only on Fridays. The Clause: "*Then hasten on to Allah's Remembrance*," instructs people to hasten on and run fast to perform the Friday Prayer. "Allah's Remembrance," refers to the prayer itself.

The Clause: "*And quit your trade*," instructs people to leave out their work or trade, or any action keeps them away from prayer, whether business or any other occupation. The reason why the Quran named it "Trading" is that the Trading is an example of what keeps a man away from going Friday Prayer.

The Clause: "*That is far better for you If you but knew*," is an exhortative advice for the Muslims, who are invited to the congregation Prayer of Friday, and to leave out the business engaged in at that moment.

The "*Accomplishment of the prayer*," in the Verse: "*And when the prayer performance is accomplished, then disperse on the earth and seek the sustenance of Allah's Grace*," means *the performance and ending of the prayer*.

The purpose of the Clause: "*Then disperse on the earth*," is the people's disperse on the streets or markets to be engaged in their usual works, to seek for God's Grace – sustenance And livelihood.

If, in the previous verse, among all other daily works, there only mentioned *to seek the sustenance*, is because of its standing against the mention of "*and quit your trade and every business*."

However, as we commented therein, the prohibition was not only from trading, it covered all kinds of the works and engagements withholding man from prayer. We, therefore, should accept that seeking the sustenance of God also covers all kind of God's Grace, whether seeking the livelihood, or visiting the patients, helping the needy, visiting brothers in religion, participating in scientific sessions, and many other works or services.

(Almizan, V.19 , P. 443 & 461)

Friday Prayer, a Reformer of Peoples' Worldly Life and Hereafter

This Sura in a very motivated statement prompts Muslims to engage in Friday prayers and provide what is necessary to establish it, because Friday Prayer is one of the great Divine Rituals, whose honoring and observing corrects the world of the people, and also their Hereafter. The Almighty God began to express this statement with glorifying Himself, that He, chose a Messenger, among an illiterate tribe, one of them, and sent him to them to read God's Verses upon them, and to cultivate them with righteous deeds and pure morals, also to learn them the Book and Wisdom. For this purpose, the Book of Allah and His religion's teachings bestowed, in a best proper manner, on them and on those who join them, and on the generations after them. He warned them not to be like the Jews, when God Almighty bestowed them His Book, they did not carry it, they did not believe in the teachings of it, and did not obey its commandments, so they were like donkeys carrying the burden of books. Finally, as a result, God orders them when the Friday Prayer Call is raised, they should leave the market and trade, and hurry to mention the Glorious God.

God also blames those who disobey this Command and leave alone the Prophet while standing at Friday Prayer, just to hurry away to the trading. God recognizes this behavior as a sign that such people have not yet accepted the teachings of God's Book and its Laws.

The Translation is to be continued !