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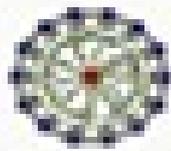


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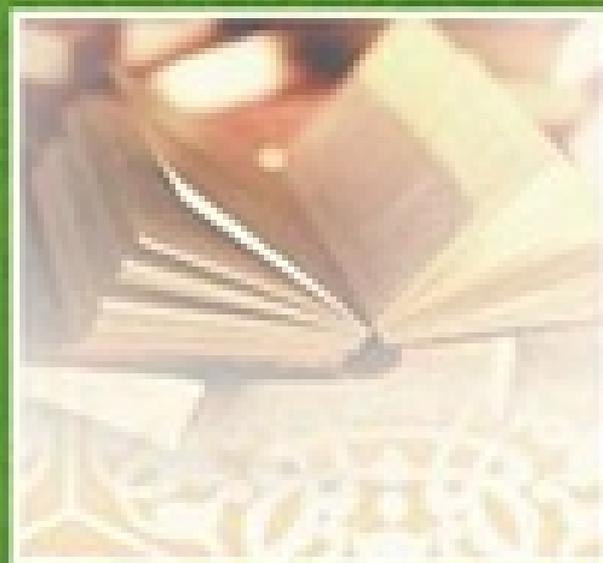


The Ahlul-Bayt World Assembly, Inc.

THE ROLE OF THE AHL AL-BAYT IN BUILDING THE VIRTUOUS COMMUNITY

BOOK ONE: GOALS AND CHARACTERISTICS

Ayatullah Sayyid Muhammad Baqir Al-hakim • Translator: Dadr Shablin



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

THE ROLE OF THE AHL AL-BAYT (a) IN Building THE VIRTUOUS COMMUNITY

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**The Role of the Ahl al-Bayt (‘a) in Building the Virtuous Community, Book Eight:
The System of Devotional Acts of the Virtuous Community**

Book ID

,In the Name of Allah

the All-beneficent, the All-merciful

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قال الله تعالى:

(إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا)

Indeed Allah desires to repel all impurity from you, O People of the Household, and
(purify you with a thorough purification. (Sūrat al-Aḥzāb ٣٣:٣٣

Prophetic traditions mentioned in both in Sunni and Shi‘ah authoritative reference books of ḥadith and tafsir (exegesis of the Qur’an) have confirmed that this holy verse was revealed to exclusively refer to the People of the Cloak [ahl al-kisā’], viz. Muḥammad, ‘Ali, Fāṭimah, al-Ḥasan, and al-Ḥusayn (‘a) as the Ahl al-Bayt (People of the Household

:For instance, refer to the following references

Sunni

Aḥmad ibn Ḥanbal (d. ٢٤١ AH), al-Musnad, ١:٢٣١; ٤:١٠٧; ٦:٢٩٢, ٣٠٤; Ṣaḥīḥ Muslim (d. ٢٤١ AH), ٧:١٣٠; Al-Tirmidhi (d. ٢٧٩ AH), Sunan, ٥:٣٤١ et al.; Al-Dūlābi (d. ٣١٠ AH), Al-Dhuriyyah al-Ṭāhirah al-Nabawiyyah, p. ١٠٨; Al-Nasā’i (d. ٣٠٣ AH), Al-Sunan al-Kubrā’, ٥:١٠٨; ١١٣; Al-Ḥakim al-Nayshābūri (d. ٤٠٥ AH), Al-Mustadrak ‘ala’ Ṣ-Ṣaḥīḥāyn, ٢:٤١٤, ٣:١٣٣, ١٤٦-١٤٧; Al-Zarkashi (d. ٧٩٤ AH), Al-Burhān, p. ١٩٧; Ibn Hājar al-Asqalāni (d. ٨٥٢ AH), Faṭḥ al-Bari .Sharḥ Ṣaḥīḥ al-Bukhāri, ٧:١٠٤

Shi‘ah

Al-Kulayni (d. ٣٢٨ AH), Uṣūl al-Kāfi, ١:٢٨٧; Ibn Babawayh (d. ٣٢٩ AH), Al-Imāmah wa’ t-Tabṣirah, p. ٤٧, ḥadith ٢٩; Al-Maghribi (d. ٣٦٣ AH), Da’ā’im al-Islām, pp. ٣٥, ٣٧; Al-Ṣādūq (d. ٣٨١ AH), Al-Khiṣāl, pp. ٤٠٣, ٥٥٠; Al-Ṭūsi (d. ٤٦٠ AH), Al-Amali, ḥadith ٤٣٨, ٤٨٢, ٧٨٣

For more details, refer to the exegesis of the holy verse recorded in the following books of tafsir: Al-Jassās (d. ٣٧٠ AH), Aḥkām al-Qur’ān; Al-Wāḥidi (d. ٤٦٨ AH), Asbāb al-Nuzūl; Ibn al-Jawzi (d. ٥٩٧ AH), Zād al-Masir; Al-Qurṭubi (d. ٦٧١ AH), Al-Jāmi‘ Li-Aḥkām al-Qur’ān; Ibn Kathir (d. ٧٧٤ AH), Tafsir; Al-Tha‘labi (d. ٨٢٥ AH), Tafsir; Al-Ṭabari (d. ٨٧٥ AH), Tafsir; Al-Suyūṭi (d. ٩١١ AH), Al-Durr al-Manthūr; Al-Shawkāni (d. ١٢٥٠ AH), Faṭḥ al-

Qadir; Al-‘Ayyāshi (d. ٣٢٠ AH), Tafsir; Al-Qummi (d. ٣٢٩ AH), Tafsir; Furt al-Kūfi (d. ٣٥٢ AH), Tafsir at the margin of the exegesis of Sūrat al-Nisā’ verse ٥٩; Al-Ṭabarsi (d. ٥٦٠ AH), Majma‘ al-Bayān, as well as many other sources

THE ROLE OF THE AHL AL-BAYT (‘a) IN Building THE VIRTUOUS COMMUNITY

:BOOK EIGHT

THE SYSTEM OF DEVOTIONAL ACTS OF THE VIRTUOUS COMMUNITY

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قال رسول الله صلى الله عليه و آله:

"إني تارك فيكُم الثقلين: كتاب الله، وعترتي أهل بيتي، ما إن تمسكتم بهما لن تضلوا أبداً وأنهما لن يفترقا حتى يردا عليّ الحوض"

:The Messenger of Allah (ﷺ) said

Verily, I am leaving among you two precious things [thaqalayn]: The Book of Allah and“ my progeny [‘itrati], the members of my Household [Ahl al-Bayt]. If you hold fast to them, you shall never go astray. These two will never separate from each other until ”.(they meet me at the Pond [ḥawḍ] (of Kawthar

:Some references

q AlḤākim anNayshābūri, AlMustadrak ‘alā’ṣ-Ṣaḥīḥayn (Beirut), vol. ۳, pp. ۱۰۹-۱۱۰, ۱۴۸, ۵۳۳

q Muslim, Aṣ-Ṣaḥīḥ, (English translation), book ۳۱, ḥadiths ۵۹۲۰-۳

q AtTirmidhi, Aṣ-Ṣaḥīḥ, vol. ۵, pp. ۶۲۱-۲, ḥadiths ۳۷۸۶, ۳۷۸۸; vol. ۲, p. ۲۱۹

q An-Nasā’i, Khaṣā’iṣ ‘Ali ibn Abi Ṭālib, ḥadith ۷۹

q Aḥmad ibn Ḥanbal, Al-Musnad, vol. ۳, pp. ۱۴, ۱۷, ۲۶; vol. ۳, pp. ۲۶, ۵۹; vol. ۴, p. ۳۷۱; vol. ۵, pp. ۱۸۱-۱۸۲, ۱۸۹-۱۹۰

q Ibn al‘Athir, Jāmi‘ alUṣūl, vol. ۱, p. ۲۷۷

q Ibn Kathir, AlBidāyah wa’nNihāyah, vol. ۵, p. ۲۰۹

q Ibn Kathir, Tafsir al-Qur’ān al-‘Azīm, vol. ۶, p. ۱۹۹

Naṣir ad-Din al-Albani, Silsilāt al-Aḥādith aṣ-Ṣaḥīḥah (Kuwait: Ad-Dār aṣ-Ṣalāfiyyah), vol. ۴, pp. ۳۵۵-۳۵۸

THE ROLE OF
THE AHL AL-BAYT
IN BUILDING THE VIRTUOUS COMMUNITY
BOOK EIGHT: THE SYSTEM OF DEVOTIONAL ACTS OF THE VIRTUOUS COMMUNITY

AYATULLAH SAYYID MUHAMMAD BAQIR AL-HAKIM

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The System Of Devotional Acts Of The Virtuous Community

Prelude

Chapter One: Timed Acts of Worship

The Three Blessed Months

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At the outset, it seems appropriate to allude to a number of essential points that are both relevant to the system of devotional acts and to other discussions

First: Clearly, the circle of recommended rites in general and recommended devotional acts in particular is considerably large, even though some of these have no documented evidence of having been issued by one of the Holy Infallibles (‘a); as such, they cannot be recommended or authorized by the sources of religious laws. As a result, one should perform these acts under the probability that they are a requirement of religious law. This sort of intention is in the terminology of Shi`ite jurisprudence called *raja' al-matlubiyah* (Probability of Requirement

In this respect, several authentically reported traditions hold that when a believer practices an act which is transmitted to him by someone from the Holy Prophet (s), with the intention of gaining its reward, then Almighty Allah will record for him that reward even if it has been untrue

In Shi`ite jurisprudence, the tenor of such traditions lies under the rule of Concession (in the Proof of Recommended Acts.)

All the same, we will mention the recommended rites and devotional acts mentioned in validly reported traditions that confirm their recommendation and validity, and we will try to choose the examples of rites and acts that generally

The Rule of Concession in the Proofs of Recommended Acts (al-tasamuh fi addillat – –) al-sunan) is a jurisprudential principle entailing inclusion of a certain state within a common ruling even if this state has not been adequately proven as belonging to it

conform with the invariable line of the chains of authority that are reported from the Ahl al-Bayt (‘a). Consequently, these acts will be considered recommended, in their capacity as examples of the general line adopted by the Holy Imams (‘a), even if we lack specific evidence of their recommendation

Second: In sessions of devotional acts, we notice that there is a variety and a combination of various devotional acts, such as ceremonial purity (represented by the ritual ablution and bathing), prayers, supplications, litanies, almsgivings, fasting, and the like. This reveals that these devotional sessions have a common method and goal, which entails that human perfection can be attained through no other means than the mixture of these devotional acts, since the spiritual and psychological needs of man are various and miscellaneous. In view of this fact, it is necessary to take much interest in such variety of devotional acts in all sessions in order to achieve this perfection and it is necessary, not to restrict oneself to a definite sort of devotional act

Third: The intensified course of devotional acts in daily worship, or at other times, may create the misconception that Islam calls man to turn away from performing his social duties, both individual and collective, and devote all his time to devotional acts, such as prayers, fasting, supplications, etc. Suspension of social activities will naturally turn human life into monasticism which is forbidden by Islam

Islam lays great emphasis on the social aspect of human life, which we have discussed in the previous books of this series and has preferred it to various sorts of recommended devotional acts. The Economic System emphasizes that earning a lawful living is the best sort of worship, seeking of knowledge for a single hour is preferred to seventy-years

of worship, settlement of disagreements among individuals and groups is better than all prayers and fasting, and meeting brothers-in-faith and fulfilling one's duties towards them is also preferred to all recommended prayers and fasting. All these examples demonstrate the fact that carrying out social duties is preferred to the practice of recommended devotional acts

Through this intensified course of devotional acts, Islam only intends to give man the opportunity to make the totality of his life acts of worship, although it already offers him priority and variety in the practice of acts of obedience to enable him to attain self-perfection without having to violate the social equilibrium

General Methodology

The acts of worship system is characterized by all-inclusiveness and variety, as it represents the chief goal of man's existence and creation, as maintained by Almighty Allah:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

I have not created the

(jinn and the men except that they should serve Me. (51:56)

Thus, the methodology of the system of acts of worship, as set up by Islam and elucidated by the Ahl al-Bayt (a), is comprehensive and all-inclusive, for all time to come

:This methodology of the system of acts of worship falls within two main areas

The First group of acts involves timed devotional acts dedicated to certain hours, days, or anniversaries, including the daily, weekly, monthly, and yearly acts of worship

.The Second group of acts includes untimed devotional acts

CHAPTER One: TIMED ACTS OF WORSHIP

Point

Prelude

Daily Acts of Worship

Weekly Acts of Worship

Monthly Acts of Worship

Yearly Acts of Worship

The Three Blessed Months

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:Timed acts of worship are of four kinds

Daily acts of worship .١

Weekly acts of worship .٢

Monthly acts of worship .٣

Yearly, or seasonal, acts of worship .٤

The course of worship, expounded by the Ahl al-Bayt (‘a), has its origin in both the obligatory and recommended devotional acts determined by Islam in its code of law from which further actions branch out. The daily obligatory and supererogatory prayers, the weekly congregational Friday prayers, the obligatory fasting, the ritual hajj Pilgrimage, and the recommended three-day fasting done every month are all indicative of the all-inclusiveness of this system

To a certain extent and at a certain level, such all-inclusiveness is compulsory or semi-compulsory, while at another level, it gives man the opportunity to worship the Lord and attain self-perfection through these devotional acts within a wisely planned strategy of education, self-purification, and self-refinement

The classification of these devotional acts also shows the profundity, accuracy, and perfection of this course delivered by the Ahl al-Bayt (‘a), and their attention towards the building of a virtuous community through the acts of worship and this course in particular

This course comprises various acts such as prayers, fasting, pilgrimage (including the ritual major and minor hajj and visiting the tombs of holy personalities), struggling against enemies, supplications, litanies, recitation of the Holy

Qur'an, almsgiving, building good relations with others, doing charitable acts, seeking knowledge, and other obligatory and recommended devotional acts

Daily Prayers, Supererogatory Prayers and Details

According to the code of Islamic law, the performance of the daily ritual prayer is obligatory five times a day amounting to seventeen units of prayer (i.e. rak`ah); two at dawn (before sunrise), four just after midday, four in the afternoon, three at dusk (immediately after sunset), and four in the earlier hours of night. This is an object of agreement among all Muslims. On journeys, the four-unit prayers become two units; however, jurists of the various Muslim sects disagree regarding some details and certain conditions

Along with its particularities, the ritual prayer is one of the most significant pillars on which Islam has been founded. It also represents the best example of the unity of the Muslim nation, since all agree upon it

It is also the best of all devotional acts after the recognition of Almighty Allah, as is maintained by some traditions because it expresses the relationship and connection between man and the Almighty—a relationship that must be constant and never cut off. For this reason, prayer must not lapse under any circumstance; rather, it must be performed in all states, including health and sickness, security and fear and, when no other means is possible it must even be performed through gestures. (1)

p: ۲۳

The Holy Prophet (s) is reported through valid chains of authority to have said at – –۱ He that: لَيْسَ مِنِّي مَنِ اسْتَحَفَّ بِصَلَاتِهِ وَلَا يَرُدُّ عَلَيَّ الْجَوْضَ. the final hours of his blessed lifetime belittles his prayer does not belong to me and will not join me at the Divine Pond. Imam al-Sadiq (a), through a valid chain of authority, is reported to have said at the Our intercession shall never reach: لَا تَنَالُ شَفَاعَتُنَا مَنِ اسْتَحَفَّ بِالصَّلَاةِ. final hour of his lifetime .him who belittles his prayer. Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۱۶, H. ۷۳

One of the highly recommended acts is to offer a number of units of prayer before and after these ritual obligatory prayers. Such supererogatory prayers are nawafil (sing. nafilah) or rawatib

In the traditions of the Ahl al-Bayt (‘a), the number of the units of these daily supererogatory prayers is twice the number of units of obligatory prayers. They are thirty-four units in all; four units before dawn, eight before afternoon, eight before evening, four after sunset, two in the sitting position after the early night prayer (regarded as one unit only), eight for the night prayer, whose time is between midnight and dawn, two after the night prayer (called al-Shaf`), and one after that ((called al-Witr).⁽¹⁾

Shaykh al-Kulayni has reported through an authentic chain of authority that hannan that `Amr ibn hurayth asked Imam al-Sadiq (‘a) to inform him about the prayers the Holy Prophet (s) used to offer

p: ۲۴

This number of units of prayer, which has been proficiently maintained by the Ahl – –\ al-Bayt (‘a) as they received it from the Holy Prophet (s), is one of the features that distinguish the Ahl al-Bayt (‘a) School from the other Muslim schools. The dawn supererogatory prayer and the night prayer are the most preferable of all the supererogatory prayers, since many traditions highlight the merits and rewards obtained from performing these two prayers

:The Imam (‘a) thus answered

كَانَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ يُصَلِّي ثَمَانِي رَكَعَاتِ الزَّوَالِ وَأَرْبَعًا
الْأُولَى، وَثَمَانِيًا بَعْدَهَا، وَأَرْبَعًا الْعَصْرَ، وَثَلَاثًا
الْمَغْرِبَ، وَأَرْبَعًا بَعْدَ الْمَغْرِبِ، وَالْعِشَاءَ الْآخِرَةَ أَرْبَعًا،
وَثَمَانِي صَلَاةَ اللَّيْلِ، وَثَلَاثًا الْوُتْرَ، وَرَكَعَتِي الْفَجْرِ
وَصَلَاةَ الْغَدَاةِ رَكَعَتَيْنِ.

The Holy Prophet (s) offered eight units before the four units of the obligatory afternoon prayer. He offered four units of the obligatory afternoon prayer; then three units of the obligatory sunset prayer with four units after that; four units of the obligatory early night prayer; eight units of the night prayer with three units of the Witr prayer; two units of the obligatory dawn prayer [\(1\)](#) with two units after that.

:Imam al-Sadiq (‘a) is reported to have said

شِيعَتُنَا أَهْلُ الْوَرَعِ
وَأَهْلُ الْوَفَاءِ وَالْأَمَانَةِ وَأَهْلُ الزُّهْدِ وَالْعِبَادَةِ،
أَصْحَابُ إِحْدَى وَخَمْسِينَ رَكَعَةً فِي الْيَوْمِ وَاللَّيْلَةِ،
الْقَائِمُونَ بِاللَّيْلِ وَالصَّائِمُونَ بِالنَّهَارِ، يُرَكُّونَ
أَمْوَالَهُمْ، وَيَحُجُّونَ الْبَيْتَ وَيَجْتَنِبُونَ كُلَّ مُحَرَّمٍ.

Our Shi`ah are the people of piety, faithfulness, and honesty. They are

the people of asceticism and worship. They perform fifty-one units of prayer in a single day and night. They pass their nights in devotional acts and their days fasting. They purify their wealth, go on pilgrimage to the House of God, and refrain from committing any forbidden act.

In the book entitled Misbah al-Mutahajjid, Shaykh al-Tusi reports Imam al-Askari (a) as saying

p: ۲۵

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۳۳, H. ۶ -- ۱

Shaykh al-Saduq, Sifat al-Shi`ah, pp. ۲; `Allamah al-Majlisi, Bihar al-Anwar ۶۸:۱۶۷, -- ۲

.H. ۳۳ as quoted from the previous reference book

عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ:

صَلَاةُ الْخَمْسِينَ، وَزِيَارَةُ الْأَرْبَعِينَ، وَالتَّخْتُمُ فِي

الْيَمِينِ، وَتَغْفِيرُ الْجَبِينِ، وَالْجَهْرُ بِبِسْمِ اللَّهِ الرَّحْمَنِ

الرَّحِيمِ.

The signs of true faithful believers are five: Offering the fifty prayers, visitation (of holy shrines) on the Day of Arba`in, wearing a ring on the right hand, pressing the forehead, and raising the voice with bismi-llahir-
(rahmanir-rahim).^{(١),(٢)}

More Privileges

The Ahl al-Bayt (‘a) School has had a number of advantages over the other Muslim sects with regard to prayer and its details. These advantages may be cited as follows

First: Unlike the other Muslim jurisprudential schools, the Ahl al-Bayt (‘a) School abides by reciting Surah al-Fatihah

p: ٢٤

To explain, this tradition can be quoted as follows: The signs of a faithful believer – ١ – are five: (a) Offering fifty-one units of prayer (a day): seventeen units of the obligatory prayers and thirty-four of the supererogatory (nafilah), (b) visiting (Imam al-husayn’s tomb) on Arba`in, the twentieth of Safar; forty days after the martyrdom of Imam husayn (‘a), (c) wearing a ring in the right hand, (d) pressing the forehead (by frequent prostration to Allah), and (٥) saying aloud: bismi’llahi’rrahmani’rrahim (basmalah: In [the Name of Allah, the All-beneficent, the All-merciful). [Translator Al-hurr al-`Amili, Wasa’il al-Shi`ah ١٠:٣٧٣, H. ١. “Offering the fifty” mentioned in – ٢ – this tradition stands for the fifty-one units of prayers that are offered daily. In many traditions, the number fifty replaced the actual number fifty-one either for brevity or because the two-unit prayer that is offered in a sitting posture after the early night

.obligatory prayer has not been counted in this tradition

(and one other entire Surah in the first two units of all prayers.)

The Ahl al-Bayt (‘a) School also recites the basmalah (bismi-llahir-rahmanir-rahim) in Surah al-Fatihah and in all other Surahs, because it is an inseparable part of all Surahs of the Holy Qur'an as believed by all Shi`ite jurists, and maintained by many traditions and historical practice. Besides, the fact that all calligraphies of the Holy Qur'an, which Muslims have honestly transmitted since the time of the Holy Prophet (s) and up to the present day, entail that the basmalah is an inseparable part of the .Surahs

Second: According to the jurisprudence of the Ahl al-Bayt (‘a) School, the basmalah should be recited audibly even in the prayers where the recitations of the Qur'anic texts must be uttered inaudibly, such as the obligatory afternoon and evening prayers. This matter was turned into a political issue during the reign of Mu`awiyah when the true righteous Muslims were distinguished from the pro-Umayyad groups through this in particular, especially after Mu`awiyah decided to cancel out reciting the basmalah audibly in the prayers—an event to which some historical texts have .referred

Third: The Ahl al-Bayt (‘a) School abides by the ruling that prostration must be done on earth directly or on whatever plants the earth produces except plants that are edible and plants used to make cloth. In this ruling, jurists of the Ahl al-Bayt (‘a) School depend upon traditions reported

p: ۲۷

This law is almost unanimously agreed upon by the Shi`ite jurists although -- there are a few scholars that have cited that it is not obligatory to recite a lengthy .Surah completely

:from the Ahl al-Bayt (‘a) and Imam al-Sadiq’s verdict that reads

لَا يَجُوزُ الشُّجُودُ إِلَّا
عَلَى الْأَرْضِ أَوْ مَا أَنْبَتَتْهُ إِلَّا مَا أَكَلَ أَوْ لُبِسَ.

Prostration is impermissible unless made on earth or on plants produced
(by the earth, except those eaten or converted into cloth.)

Likewise, Shi`ite scholars are reported to have forbidden prostration on cotton and
:linen, because Imam al-Baqir (‘a) is reported as saying

لَا يُسَجَّدُ عَلَى الثُّوبِ
الْكُرْسَفِ وَلَا عَلَى الصُّوفِ وَلَا عَلَى شَيْءٍ مِنَ الْحَيَوَانَ وَلَا
عَلَى حُطَامٍ وَلَا عَلَى شَيْءٍ مِنَ الثَّمَارِ وَلَا عَلَى شَيْءٍ مِنَ
الرِّيَاشِ.

It is not permissible to prostrate on cotton cloth, nor on wool, nor on
a part of an animal, or any food, or any part of fruits, or any part of
(furniture.)

This ruling is supported by the following Prophetic tradition that is reported by al-
:Bukhari, Muslim, al-Tirmidhi, al-Nasa'i, Ibn Majah, al-Darimi, and Ahmad ibn hanbal

جُعِلَتْ لِي الْأَرْضُ مَسْجِدًا
وَطَهْرًا.

.The earth has been made for me a prostration place and pure

Likewise, al-Bukhari, Muslim, and al-Nasa'i have reported the Holy Prophet (s) as
:saying

[\(The earth is a place of prostration for you.\)](#)

p: ٢٨

.Shaykh al-Saduq, `Ilal al-Shara'i` ٢:٣٤١, S. ٤٢, H. ١ – ١

.Shaykh al-Tusi, Kitab al-Khilaf ٢:٤٣٦ – ٢

Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ١:٢٣٠, ٢٣٤; al-Mu`jam al-Mufahras li'alfaz – ٣

.al-hadith, A. s-j-d ٢:٤٢٤, ٤٢٨

:Sunni master hadithists have also reported the Holy Prophet (s) as saying

لَا تَبْتَغُوا صَلَاةَ أَحَدِكُمْ

حَتَّى يَتَوَضَّأَ كَمَا أَمَرَ اللَّهُ تَعَالَى ثُمَّ يَسْجُدُ مُمَكِّنًا

جَبْهَتَهُ مِنَ الْأَرْضِ.

The prayer of any of you is imperfect unless you perform the ritual
ablution (wuzu') exactly as Almighty Allah has ordered and then prostrate
(1) yourselves on the earth by making your foreheads touch the earth.

These hadithists also report Khabbab to have said that they (i.e. the Muslims)
complained to the Holy Prophet (s) about the heat of the earth that scorched their
foreheads and noses when they prostrated in prayers on the earth directly, but he
(2) refused to accommodate their complaints.

In spite of the existence of so many traditions, all Sunni jurisprudents have disobeyed
this ruling and deemed it permissible to prostrate on all things

In view of these points, the followers of the Ahl al-Bayt (a) comply with this ruling and
sometimes carry with them a cake of dry clay or clean stone to prostrate on when
they cannot find ground on which they can prostrate in prayer

Attempting to confuse the Shi`ah and arouse spurious arguments and false
accusations against them, the enemies of the Shi`ah have falsely claimed that the
Shi`ah worship these stones although they are in fact prostrating ON these

p: ٢٩

1- Shaykh al-Tusi, Kitab al-Khilaf ٢:٤٣٤ as quoted from Sunan Abi-Dawud ١:٢٢٧, H. ٨٥٨ -
2- Shaykh al-Tusi, Kitab al-Khilaf ٢:٤٣٦. As a footnote, the author has mentioned that -
this tradition has been reported in Sahih Muslim ١:٤٣٣, H. ٦١٩, Sunan Ibn Majah ١:٢٢٢, H.
٦٧٥, Sunan al-Nasa'i ١:٢٤٧, Musnad Ahmad ٥:١٠٨-١١٠, and Sunan al-Bayhaqi ٢:١٠٥

[materials](#), not TO them. We seek Allah's protection against such false accusations.[\(1\)](#)

Fourth: Adherents of the Ahl al-Bayt (‘a) School recite the phrase hayya `ala khayr al-`amal (Come to the best deed) twice in the adhan (the ritual call to prayer) and iqamah (the prefatory part of the ritual prayers) after the phrase hayya `ala al-falah (Come to prosperity). The Holy Imams of the Ahl al-Bayt (‘a) confirmed it to be an .inseparable part of the ritual adhan and iqamah

Unlike the other schools of jurisprudence, the Zaydiyyah,[\(2\)](#) in addition to the Ahl al-Bayt (‘a) School, abide by this ruling which has become one of the distinctive features .of the Shi`ah

p: ۳۰

It can be seen that the individuals of the virtuous community usually carry with – –) them a piece of clay taken from the soil of Imam husayn's tomb (in Karbala') on which they prostrate in prayers. In a booklet entitled ‘al-Turbah al-husayniyyah’, the great scholar, Shaykh Muhammad husayn Kashif al-Ghita', has discussed this issue thoroughly. The individuals of the virtuous community are advised to prostrate on the stone floor of mosques, especially the Sacred Mosque in Makkah, reed-mats or other materials upon which it is lawful to prostrate. They should not carry cakes of clay to these places in order to avoid spurious charges and oppressive campaigns which the enemies of Islam and ignorant people wage against them. Finally, it is Almighty Allah .Who is the patron of success, rightfulness, and victory

The Zaydiyyah is a Muslim sect believing in Zayd, the son of Imam `Ali ibn al- – –) husayn (‘a), as the Imam after his father. As a condition of Imamate, they specify that the true Imam is the one who leads an armed uprising against the tyrannical ruler. Their school of jurisprudence is greatly influenced by the Sunni jurisprudence. Presently, they live in northern Yemen although they have a history in some regions .of Iran

As for the third shahadah (creed)⁽¹⁾ that the Shi`ah include in the adhan and iqamah, all jurists of the virtuous community unanimously agree that this phrase is not part of the ritual adhan and iqamah. It is, therefore, incorrect to say it with the intention of its being part of the adhan, as it would then become a forbidden innovation

However, the followers of the Ahl al-Bayt (a) say it in the middle of the ritual adhan and iqamah making it one of the distinctive features and mottos that distinguish them from the other Muslims. There are two main reasons for this action

This statement by the Shi`ah only intends to expressly declare their loyalty to Imam `Ali (a), because he suffered immense injustice and harm. The harshest injustice was practiced by the Umayyads and the Nawasib (the anti-Shi`ah) who adopted the course of cursing him from the pulpits of mosques (i.e. minbar: a set of steps in mosques from which sermons are delivered) and in the Friday Prayer sermons (i.e. khutbah). Reacting to these wicked attempts to deform the perfect picture of this divine personality, the Shi`ah emphasize their loyalty to Imam `Ali (a) whenever they have an opportunity to do so

p: ٣١

The Shi`ah include in the adhan the phrase, “ashhadu anna `aliyyan waliyyu allah -- (I bear witness that `Ali is the leader by Allah’s command)” after the phrase, ‘ashhadu anna muhammadan rasulu allah (I bear witness that Muhammad is the Messenger of Allah)’, as the third creed. In this, they rely on many narrations reported from the Holy Prophet (s) and the Holy Imams (s) stating that the phrase, “Muhammad is the Messenger of Allah” is not mentioned or written above the gate of Paradise apart from the phrase, “`Ali is the leader by Allah’s command.” However, this does not indicate that the Shi`ah claim that Imam `Ali (a) is a prophet, or a god...etc. Allah forbid

In various stages of their history, the Shi`ah suffered immense persecution . ۲ because of false accusations and charges. One of these accusations was the charge of exaggeration about Imam `Ali (‘a) and his descendants. As a result, they raise this motto with the aim of confirming that their belief in Imam `Ali (‘a) is no more than showing loyalty to him, believing in his Imamate, divinely designated leadership, and religious authority, and being the proof of Almighty Allah for His creatures. All this originated from the instruction of the Holy Prophet (s) who declared on the day at :Khummm Spring (i.e. Ghadir

مَنْ كُنْتُ مَوْلَاهُ فَهَذَا

عَلَيَّ مَوْلَاهُ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ.

Behold! `Ali is now the master of every one who has regarded me as his master. O Allah, (please) support whoever supports `Ali and be the enemy of

[\(whoever incurs the hostility of `Ali...\)](#)

The Shi`ah thus hold that Imam `Ali (‘a) is a servant of Almighty Allah and one of His .most intimate saints, no more

Fifth: The Ahl al-Bayt (‘a) School permits the combining of the midday with the afternoon obligatory prayers at one time and the sunset with the early night prayers at one time, without need of a particular excuse for such combining. In this ruling, this school depends upon traditions that have been reported from the Holy Prophet (s) .(and the Holy Imams (‘a

In the most reliable Sunni books of hadith which Sunnis consider thoroughly authentic, it is reported on the authority of Ibn `Abbas that the Holy Prophet (s) performed the eight units of the midday and afternoon obligatory

prayers together; and seven units of the sunset and early night obligatory prayers without separating (in time) one prayer from the other. This tradition has been reported by the five Sunni master hadithists,⁽¹⁾ one of whom is Muslim (al-Nayshaburi) who reported the tradition in the following form

The Messenger of Allah combined the midday with the afternoon (obligatory) prayers and the sunset with the early night prayers in Madinah although there was neither fear nor rain

When Ibn `Abbas was asked about the reason, he answered, “The Prophet did not want the matter (of prayer) to be a burden upon his people.”⁽²⁾

In `Ilal al-Ahkam, Shaykh al-Saduq has reported, through a valid chain of authority, that Imam al-Sadiq (‘a) said, “The Messenger of Allah (‘a) performed the midday and the afternoon prayers together, although there was no reason or cause for that. When `Umar, who challenged him the most, asked whether a change had occurred in the rulings of prayer, the Holy Prophet (s) answered, ‘No, I only want to make the matter more feasible for my people.’”⁽³⁾

Individuals of the virtuous community combine these sets of prayers most of the time as a constant course, although the Holy Prophet (s) and the Holy Imams (‘a) generally

p: ۳۳

1. Namely, al-Bukhari, Muslim, al-Tirmidhi, Ibn Dawud, and al-Nasa'i – ۱

2. Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ۱:۱۴۸ – ۲

3. Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۱۶۱, H. ۲ – ۳

used to perform each prayer separately (i.e. each one in its definite time) as is [\(maintained by many other traditions.\)](#)

p: ۳۴

This issue requires much investigation. Since performing the two prayers at the same time is no more than lenience granted for Muslims in order to make the matter (of performing prayers) easier for them, and the Holy Prophet (s) and the Holy Imams (‘a) used to perform each prayer separately in its definite time, why are the Shi`ah then committing themselves to this combining of prayers all the time? Beyond doubt, to perform two prayers at one time is easier, especially when we take into consideration the current social circumstances, the nature of work, and the structure of modern cities and societies. We may now ask whether this commitment of combining prayers is a manifestation of the Holy Imams (‘a) desire to ease human life in the future or the result of the social and political circumstances their followers had to encounter throughout the history of Islam that forced them to decrease their performance of prayers to some extent. There is a validly reported tradition, which suggests that the reason for such combining of prayers is to perform the two prayers at the best time of performance of one of them when there is no supererogatory prayer offered between the two. Yet, if there is a supererogatory prayer to be offered between the two, then to combine the two obligatory prayers becomes void. This tradition thus reads: Two prayers are combined when there is no supererogatory prayer to be offered between them, but if there is any, then combining is canceled. Al-hurr al-`Amili, *Wasa'il al-Shi`ah* ۳:۱۶۳, H. ۳. According to this tradition, the jurisprudentially educated individuals of the virtuous community must separate prayers because they have to offer supererogatory prayers between each pair of prayers, especially the sunset and early night prayers. At any rate, the individuals of the virtuous community are supposed to pay attention to this recommended .Prophetic practice and demanding religious manner

Sixth: The Ahl al-Bayt ('a) School rubs the feet with the water of wuzu' instead of washing them in the ritual ablution (wuzu') for the prayer, unlike other Muslims who usually wash their feet, except in certain states when they rub their sandals with water—a practice that is deemed legal and adopted by some Muslim jurisprudential schools.

In their practice, the Ahl al-Bayt ('a) and their followers rely upon the holy verse of :ablution, which reads

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

O you who believe, when you rise up to prayer, wash your faces and your hands as far as the elbows, and rub (with water) your heads and your feet to (the ankles. (٥:٦)

Although this holy verse clearly states that the feet, like the head, should be rubbed with water and washing is not mentioned for the feet, Muslim scholars other than the Shi`ah have interpreted this holy verse according to their own logic and joined the 'feet' to the 'faces' and 'hands' based upon some traditions, contradicting the obvious (meaning of the holy verse. (١)

Post-Prayer Litanies

The post-prayer litanies are supplications, doxologies, and invocations said after the obligatory prayers. Emphasis on

p: ٣٥

In his book entitled 'Masa'il Khilafiyah (Controversial Jurisprudential Issues)' – – ١
`Allamah Sharaf al-Din, dealing with certain issues like rubbing the feet with water in prayers, combining two prayers, rulings of the basmalah, has undoubtedly proven .that the Ahl al-Bayt ('a) School is following the right path in all these issues

these litanies has been laid by the Holy Prophet (s) and the Holy Imams (‘a) in many traditions. Following the obligatory prayers with supplications, doxologies, and .invocations is a well–confirmed tradition by which all Muslims abide

Once again, the Ahl al–Bayt (‘a) and the virtuous community are distinguished from :others with regard to these post–prayer litanies in the following points

Litanies of the Ahl al–Bayt (‘a) and their followers are more comprehensive and all– .1
.inclusive than others

There are many traditions of the Ahl al–Bayt (‘a) carrying supplications, doxologies, .2
.and litanies said after prayers

In the literature of the Ahl al–Bayt (‘a), each supererogatory prayer has its own .3
.litanies in addition to the general post–prayer litanies said after all obligatory prayers

:The most favored post–prayer litany is the following

:Repeat the following phrase three times

اللَّهُ أَكْبَرُ

.Allah is the Greatest

:Repeat the following invocation three times

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَأَلِ مُحَمَّدٍ.

,O Allah

.send blessings upon Muhammad and the Household of Muhammad

:Finally, say the following litany

لَا إِلَهَ إِلَّا اللَّهُ وَنَحْنُ لَهُ

مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْمُشْرِكُونَ لَا إِلَهَ إِلَّا اللَّهُ رَبُّنَا وَرَبُّ آبَائِنَا لِأَوْلِيَيْنَ لَا إِلَهَ إِلَّا اللَّهُ

وَخِيَدَهُ وَخِيَدَهُ وَخِيَدَهُ انجَزَ وَعِيدَهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَهَزَمَ الْأَحْزَابَ وَخِيَدَهُ فَلَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَيُحْيِي وَهُوَ حَيٌّ لَا

يَمُوتُ بِيَدِهِ الْخَيْرُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god save Allah; One and Only God; and we are submissive to Him. There is no god save Allah and we worship none save Him, making our devotion sincere in His sight, even though the polytheists may detest it. There is no god save Allah; (He is) Our Lord and the Lord of our fathers of old. There is no god save Allah; alone, alone, alone. He has truly fulfilled His promise, granted His servant victory, made powerful His soldiers, and defeated the parties alone. So, sovereignty be His and praise be His. He grants life and causes to die and, after causing to die, raises from the dead; while He is eternally ever-living and He never dies. All goodness is by His Hand, and He has power over all things

Another most favored post-prayer litany is the famous invocation known as Tasbih al-Zahra', which consists of one hundred phrases praising Almighty Allah. The most famous and considerable form of it is to say allahu-akbar(u) (Allah is the Greatest) thirty-four times, alhamdu-lillah(i) (Praise be to Allah) thirty-three times, and (subhanallah(i) (Glory be to Allah) thirty-three times.⁽¹⁾

Additional post-prayer litanies include reciting Ayat al-Kursi (۲:۲۵۵), Surah al-Falaq (No. ۱۱۳), Surah al-Nas (No. ۱۱۳), and Surah al-Tawhid (No. ۱۱۲), the prostration of

p: ۳۷

This invocation has been mentioned in the traditions of other Muslim sects, – –۱ although somewhat different, which is to repeat the three phrases thirty-three times each ending with the phrase allahu-akbar. One tradition only has mentioned that the .phrase allahu-akbar should be repeated thirty-four times

thanks (sajda al-shukr) and many other post-prayer supplications that can be found [\(in books on supplications. 1\)](#)

Recitation of the Holy Qur'an

Recitation of the Holy Qur'an is one of the daily acts of worship. In this respect, Imam al-Sadiq (a), through a valid chain of authority, is reported to have said

الْقُرْآنُ عَهْدُ اللَّهِ إِلَى
خَلْقِهِ، فَقَدْ يَتَّبِعِي لِلْمَرْءِ الْمُسْلِمِ أَنْ يَنْظُرَ إِلَى
عَهْدِهِ وَأَنْ يَقْرَأَ مِنْهُ فِي كُلِّ يَوْمٍ خَمْسِينَ آيَةً.

The Qur'an is Almighty Allah's trust that He has entrusted to His creatures. Therefore, a Muslim individual is required to pay regard to this

[\(trust and recite fifty verses of it everyday. 2\)](#)

:According to another validly reported tradition, Imam al-Riza (a) has said

يَتَّبِعِي لِلرَّجُلِ إِذَا أَصْبَحَ
أَنْ يَقْرَأَ بَعْدَ التَّغَقُّيبِ خَمْسِينَ آيَةً.

At the beginning of the day, it is required to recite fifty verses of

[\(the Qur'an after post-prayer invocations. 3\)](#)

:According to another tradition, the Holy Prophet (s) said

مَنْ قَرَأَ كُلَّ يَوْمٍ مِائَةَ
آيَةٍ فِي الْمُصْحَفِ بِتَرْتِيلٍ وَخُشُوعٍ وَسُكُونٍ، كَتَبَ اللَّهُ لَهُ مِنْ
الثَّوَابِ بِمِقْدَارِ مَا يَعْمَلُهُ جَمِيعُ أَهْلِ الْأَرْضِ. وَمَنْ قَرَأَ
مِائَتِي آيَةٍ كَتَبَ اللَّهُ لَهُ مِنَ الثَّوَابِ مَا يَعْمَلُهُ أَهْلُ

Whoever recites one hundred verses from a copy of the Qur'an everyday with modulation, reverence, and tranquility, Almighty Allah will record for him a reward that is equal to the reward of the deeds of the inhabitants of the earth. Whoever recites two hundred, Almighty Allah will record for him a reward equal to the reward of the deeds of the inhabitants of the heavens and

(the earth.)^(٤)

p: ٣٨

Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٢-٢٢. In this book, general post- – – ١ prayer litanies (that may be said after all prayers) and particular ones (that are defined for each prayer) are mentioned

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٤:٨٤٩, H. ١ – – ٢

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ٤:٨٤٩, H. ٣ – – ٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٨, H. ٣ – – ٤

From the many traditions regarding the recitation of the Holy Qur'an, we can conclude
the following instructions

1. It is advisable to recite the Holy Qur'an and ponder and contemplate upon it.

2. When Paradise, Hellfire, or the other exhortative topics are recited, the reciter is
required to pause a while and think deeply.

3. Recitation of the Holy Qur'an should be done with reverence.

4. The Holy Qur'an must not be recited heedlessly because an impetuous manner has
been described by traditions as prattle.

5. It is recommended not to recite more than one part (juz') of the Holy Qur'an per
day so as not to recite it entirely in less than a month.

The Best Times of Worship in a Day

According to traditions and instructions of the Holy Imams (a), the best times of
worship during a 24-hour day are the last

p: ۳۹

The Holy Qur'an is divided into thirty parts (juz') and sixty sub-parts (hizb). – ۱

[[Translator

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۵۱, S. ۱۳ – ۲

third of night—‘night’ begins at sunset and ends at the rise of dawn—and the period between dawn and sunrise. These two times are distinguished for prayers, supplications, litanies, and whispered prayers

Traditions have drawn attention to the necessity of spending the dawn in acts of worship and warned against sleeping in the period between dawn and sunrise, which should be spent doing supplications, litanies, recitation of the Holy Qur'an, and earning a lawful living

The two times of sunrise and sunset have also been introduced as the best times of worship in the Holy Qur'an which recommends mentioning Almighty Allah at these two times. It thus reads

وَاذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً

(Glorify the name of your Lord morning and evening. (۷۶:۲۵)

Many supplicatory prayers and litanies are to be said in the morning and evening. Shaykh al-Qummi, in Mafatih al-Jinan, has cited some of these supplications, the most important of which are Du`a' al-`Asharat and Imam Zayn al-`Abidin's supplications in (the morning and evening. (۱)

Voluntary Prayers and Prayer of Inadvertence

In addition to their encouragements to offer the daily supererogatory prayers, the Holy Imams of the Ahl al-Bayt (a), have encouraged offering more prayers voluntarily, (۲) especially at night. Among these prayers are the following

p: ۴۰

Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۲۲-۲۳. See also Sayyid al- - ۱
Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۴۴-۴۵۷

Some traditions may hint that these voluntary prayers overlap the daily - ۲
supererogatory prayers. However, Almighty Allah best knows

١. A voluntary ten-unit prayer after the obligatory sunset prayer .

٢. A voluntary twelve-unit prayer everyday .

٣. A voluntary four-unit prayer after the obligatory afternoon prayer .

٤. A special voluntary four-unit prayer before or after noon .

٥. A voluntary two-unit prayer between the obligatory sunset and early night prayer .

According to some traditions, this prayer is called the Will Prayer or Salat al-Ghufaylah (prayer of inadvertence) familiar to the individuals of the virtuous community. This prayer is offered in a particular way. It consists of two units: in the first unit, after (Surah al-Fatihah, you recite the following verses of (Surah al-Anbiya' ٢١:٨٧-٨٨):

وَذَا التُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ
فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنَجِّي الْمُؤْمِنِينَ

And (mention) Dhu'n-Nun (Jonah), when he went off in anger and deemed ,that We would not suppress his sustenance. But he cried out in the darkness

”.There is no god save You. Be You Glorified! Lo! I have been a wrongdoer“

Then we heard his prayer and saved him from the anguish. Thus, we save the .believers

:In the second unit, the following verse (٦:٥٩) should be recited after Surah al-Fatihah

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبُرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

And with Him are the

keys of the Invisible. None but He knows them. And He knows what is in the

land and the sea. Not a leaf falls but He knows it, not a grain amid the

darkness of the earth, naught of wet or dry but (it is noted) in a clear

.record

p: ۴۱

:After reciting this verse, you should raise both hands for Qunut,⁽¹⁾ saying

اللَّهُمَّ إِنِّي أَسْأَلُكَ

بِمَفَاتِحِ الْغُيُوبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ تُصَلِّيَ

عَلَى مُحَمَّدٍ وَآلِهِ وَإِنْ ...

(O Allah, I beseech You in the name of the Keys of the Invisible (world that none knows save You; (please) send blessings upon Muhammad and his ...Household and

.You may then mention your needs

:Then, you should say the following

اللَّهُمَّ أَنْتَ وَلِيُّ نِعْمَتِي

وَالْقَادِرُ عَلَى طَلِبَتِي تَعْلَمُ حَاجَتِي فَاسْأَلْكَ بِحَقِّ

مُحَمَّدٍ وَآلِهِ عَلَيْهِ وَعَلَيْهِمْ السَّلَامُ لَمَّا قَضَيْتَهَا لِي.

O Allah, You are the source of all graces that I have, You have the power to respond to my request, and You know my needs; I therefore beseech You in the name of Muhammad and his Household, peace be upon him and them, to grant me my needs

You may then pray to Him for your personal needs, for traditions hold that any one who offers this prayer and supplicates to Almighty Allah will have his requests granted.⁽²⁾

One thousand units of prayer in ۲۴ hours, a whole day. It is worth mentioning that .۶ the Holy Imams of the Ahl al-Bayt (‘a) used to practice this voluntary act persistently

.Qunut is an act of raising the hands for supplication in the second units of prayers --۱
These voluntary prayers have been mentioned by al-hurr al-`Amili in the fifth --۲
.volume of his book Wasa'il al-Shi`ah, pages ۲۴۷, ۲۴۶, ۲۵۰, ۲۸۶, ۲۴۷, and ۲۴۹ respectively

Weekly Acts of Worship

Fridays and Thursday Nights

Fridays and Thursday nights represent the climax of devotional acts during the week. In addition to the daily devotional practices, Friday represents the climax of .devotional acts

Gradation and acceleration of the devotional rate is a method largely used by Islam. With regard to daily worship, acceleration of devotional acts begins at night and in the period of the early dawn up to the time of the obligatory dawn prayer. With regard to weekly worship, this process begins on Thursday night and continues up to the .afternoon congregational prayer on Friday

With regard to monthly worship, the apogee lies within the nights of the full moon (i.e. ۱۳th, ۱۴th, and ۱۵th of the month according to the Islamic lunar calendar). With regard to yearly worship, this process hits its peak in the month of Ramazan although it starts .at the beginning of Rajab

With regard to the devotional acts in the month of Ramazan, this process is at its highest during its last ten nights, especially the nights of Qadr, and ends on the night .before EId al-Fitr

Supplications of the Days of the Week

There is a supplication for each day of the week. These supplications are reported from Imam Zayn al-`Abidin (‘a). They contain highly regarded contents and the name of the day to which it is dedicated. These supplications, again, can be found in some versions of the book al-Sahifah al-Sajjadiyyah and Shaykh al-Qummi’s Mafatih al-
Jinan

Shaykh al-Tusi, in his book of Misbah al-Mutahajjid, has reported from the Holy Prophet (s) (or on the authority of Anas), a number of recommended prayers for each day of the week except Friday

As to Sayyid Ibn Tawus, he has reported—in his book of Jamal al-Ushbu` through a chain of authority extending to Imam al-hasan al-Askari (‘a)—a number of prayers for each day of the week. The majority of these prayers and a number of the previously mentioned ones have been reported by Shaykh al-Kaf`ami in his book of al-Misbah. (1)

Shaykh al-Tusi, in the same abovementioned book, has reported, although without mentioning the chain of authority, a number of prayers whose rewards are dedicated to the Holy Prophet (s) and the other Infallibles (‘a). Each prayer is offered on each day of the week and then dedicated to each one of the Holy Infallibles (‘a) respectively. These prayers spread over the days of two weeks. (2)

p: ۴۴

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۸۹-۲۹۴ - -۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۸۴ - -۲

Devotional acts repeated each month are limited because the daily, weekly, yearly course of devotional acts and those dedicated to the various anniversaries and occasions are distributed among the months of the year. Nonetheless, some .devotional acts are reported as recommended every month at regular intervals

Prayer on the First Day of the Month

There is a special prayer, with special acts offered on the first day of each month. Some religious scholars^(۱) used to offer this prayer on a regular basis and pay special attention to it. According to the report of Shaykh al-Tusi—in his book of Misbah al-Mutahajjid and through a chain of authority, which has been determined to be authentic by some scholars, such as al-Wahid al-Bahbahani—Imam al-Jawad (‘a) has said:

At the beginning of each month and on the first day, a two-unit prayer may be offered. In the first unit, Surah al-Fatihah is recited once and Surah al-Tawhid repeated thirty times. In the second, Surah al-Fatihah is recited once and Surah al-Qadr repeated thirty times. After completing it, alms should be given. One who does so will gain safety throughout that month.^(۲)

Sayyid Ibn Tawus has reported, without mentioning the chain of authority, another two-unit prayer. In each unit of this prayer Surah al-Fatihah and Surah al-An`am (No. ۶)

p: ۴۵

The supreme religious authority, Sayyid Muhsin al-hakim, used to offer this – –) prayer regularly

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۸۶ – –۲

are recited once, to be offered on the eve of the first day of each month

Three-Day Fasting Each Month

As maintained by numerous traditions, one of the highly recommended acts performed by the Holy Prophet (s) persistently up to the end of his blessed lifetime was to fast on three days each month

In his book of *man-lā-yahzuruhu'l-faqih*, Shaykh al-Saduq has reported through a valid chain of authority that Imam al-Sadiq (a) said

The Holy Prophet (s) observed fasting for such a long time that people thought that he would not break his fast. He then broke his fast for such a long time that they thought that he would never fast anymore. He then followed the practice of Prophet David (a) in fasting; that is, he fasted once every two days. Until he departed life, he used to regularly fast for three days every month. About this method of fasting, he said, "Fasting on these three days is equal (in reward) to fasting for one's whole lifetime and it removes satanic insinuation."... He used to fast on the first Thursday of every month, the first Wednesday after ten days of the same month, and on the last Thursday. (1)

According to another validly reported tradition, Imam al-Sadiq (a), commenting on this issue, has said

My father used to say, "None is more hated by Almighty Allah than one who, when informed about what the Holy Prophet (s) did, says, 'Almighty Allah will not torture me if I do not show painstakingness in praying and fasting,' thinking that because he himself failed to do certain

﴿supererogatory acts the Holy Prophet (s) omitted doing them as well.﴾⁽¹⁾

In his book of al-Muqni`ah, Shaykh al-Mufid reported the Holy Prophet (s) to have
:said

When the deeds of my people were shown before me, I found defects and flaws in“
the majority of them. I therefore added to each obligatory prayer a supererogatory
one whose units are twice as many the units of the obligatory so that the obligatory
prayer of one who offers the supererogatory will be accepted. Verily, Almighty Allah is
too Merciful to refuse, even the third of a deed, which one of His servants does for His
.sake

Thus, Almighty Allah has imposed upon you the offering of seventeen units of prayer
every day and night, but the Holy Prophet (s) added thirty-four units. Likewise,
Almighty Allah imposed fasting during the month of Ramazan every year, but the Holy
Prophet (s) made it sixty days in a year so as to perfect the duty of fasting. He
therefore made it a tradition to fast three days every month; the first and last
﴿Thursdays of the month, and the Wednesday in the middle of the month.﴾⁽²⁾

According to other traditions, this is the most important fasting especially for those
who are unable to fast in Ramazan, being too weary to fast on those days. Permission
has been given to delay the fasting of these days to winter or any other appropriate
days. Moreover, other

p: ۴۷

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۰۵, H. ۵. From this tradition and others like it – ۱ –
we can infer the accuracy of the course of equilibrium and moderation in acts of
.worship and the inaccuracy of the course of extremism and overdoing
As is maintained by some other traditions, the sixty-day fasting is completed by – ۲ –
.the recommended fasting during the month of Sha`ban

traditions have allowed making up the fasting of these days at other times or
.replacing them with alms that may be given as half a bushel of food for each day

Other traditions recommend fasting on the so-called white days of each month: the
.thirteenth, fourteenth, and fifteenth

Yearly Acts of Worship

Point

The acts of worship that are done once a year occupy a vast arena in the system of devotional acts. They are of three kinds

Special Days and Nights

Special days and nights are associated with the yearly acts of worship that have come in the form of rituals

Three Blessed Months

The three blessed months are Rajab, Sha`ban, and Ramazan. Their basic act of worship is fasting, becoming obligatory in the blessed month of Ramazan. It is thus highly recommended to fast during the month of Rajab

Fasting during Sha`ban is also highly recommended because the Holy Prophet (s) used to fast for this whole month

It is obligatory to fast during Ramazan according to the conditions mentioned by jurists in their books on the practical laws of Islam. Some conditions necessary are: presence in one's hometown, enjoyment of sound physical condition, and absence of any obstacles that may prevent fasting, such as old age, etc

Hajj and the First Ten Days of Dhu'l-hijjah

This includes devotional acts that deal with the ritual hajj and the devotional acts practiced on the first ten days of the month of Dhu'l-hijjah. In addition to its magnificent spiritual, political, social, and economic aspects, the unique and distinctive ,worship of hajj, in its content and practice

combines all the other acts of worship (the ritual prayer, almsgiving, fasting, and self-
.(purification

We will discuss the last two with brief explanations, having already discussed specific
.days and nights

p: ۵۰

The Three Blessed Months

The Month of Rajab

Merits of Rajab

Many traditions reported from the Ahl al-Bayt (‘a) demonstrate the excellence and merits of the month of Rajab.⁽¹⁾ In his books, al-Majalis and Thawab al-A`mal, Shaykh al-Saduq has reported that Abu-Sa`id al-Khidri quoted the Holy Prophet (s) as saying:

أَلَا

إِنَّ رَجَبًا شَهْرُ اللَّهِ الْأَصَمِّ وَهُوَ شَهْرٌ عَظِيمٌ، وَإِنَّمَا
سُمِّيَ الْأَصَمِّ لِأَنَّهُ لَا يُقَارَبُهُ شَيْءٌ مِنَ الشُّهُورِ حُرْمَةً
وَفَضْلًا عِنْدَ اللَّهِ، وَكَانَ أَهْلُ الْجَاهِلِيَّةِ يُعَظِّمُونَهُ فِي
جَاهِلِيَّتِهِمْ، فَلَمَّا جَاءَ الْإِسْلَامُ لَمْ يَزِدْ إِلَّا تَعْظِيمًا
وَفَضْلًا. أَلَا إِنَّ رَجَبًا شَهْرُ اللَّهِ، وَشَعْبَانُ شَهْرِي، وَرَمَضَانُ
شَهْرُ أُمَّتِي. أَلَا فَمَنْ صَامَ مِنْ رَجَبٍ يَوْمًا إِيْمَانًا
وَاحْتِسَابًا إِسْتَوْجَبَ رِضْوَانَ اللَّهِ الْأَكْبَرَ.

Behold! The month of

Rajab is the all-holy month of Almighty Allah and it is a great month. It has been described thus because no other month can reach its holiness and excellence before Almighty Allah. Although they were ignorant, the people of the pre-Islamic era used to hold this month in the highest regard, and when Islam came, this month increased even more in veneration and excellence

Behold! Rajab is the month of Almighty Allah, Sha`ban is my month, and Ramazan is the month of my people. Behold! Whoever observes fasting on one day of this month, believing in its excellence and intending to seek the pleasure of the Lord, will bindingly win the Grand Pleasure of the Lord

p: ٥١

Rajab is the seventh month in the Islamic (lunar) calendar. It comes after Jumada – –١ al-Thaniyah (II) and before Sha`ban. In addition to Muharram, Dhu'l-Qa`dah and .Dhu'l-hijjah, Rajab is one of the Four Sacred Months in Islam

The Holy Prophet (s) then enumerated many rewards for those who fast for any
[\(number of days this month. ١\)](#)

:Shaykh al-Saduq has also reported Imam Musa al-Kazim (‘a) as saying

رَجَبٌ نَهْرٌ فِي الْجَنَّةِ
أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَأَخْلَى مِنَ الْعَسَلِ، فَمَنْ صَامَ
يَوْماً مِنْ رَجَبٍ سَقَاهُ اللَّهُ مِنْ ذَلِكَ النَّهْرِ.

Rajab is (the name of) a river in Paradise that is whiter than milk and
,sweeter than honey. Hence, if one fasts for even a single day in Rajab

[\(Almighty Allah will allow him to drink from that river. ٢\)](#)

رَجَبُ شَهْرٍ عَظِيمٌ يُضَاعَفُ
اللَّهُ فِيهِ الْحَسَنَاتِ وَيَمْحُو السَّيِّئَاتِ. وَمَنْ صَامَ يَوْماً مِنْ
رَجَبٍ تَبَاعَدَتْ عَنْهُ النَّارُ مَسِيرَةَ سَنَةٍ، وَمَنْ صَامَ ثَلَاثَةَ
أَيَّامٍ وَجَبَتْ لَهُ الْجَنَّةُ.

Rajab is a great month during which Almighty Allah doubles the rewards
of good-actions and erases the punishments for evil-actions. If one fasts on
.one day in Rajab, Hellfire moves away from him, a distance of one year of walking

[\(One who fasts for three days in Rajab will bindingly win Paradise. ٣\)](#)

Through a number of chains of authority, some of which are valid, Imam al-Sadiq (‘a)
:is reported to have said

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٢, H. ٩. According to several traditions, – –١
Ramazan is the month of Almighty Allah—known by all Muslims. It is, therefore,
probable that a mistake had taken place in the recording of this tradition with regard
.to this topic specifically

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٠, H. ٣ – –٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٠, H. ٤ – –٣

إِنَّ

نُوحًا عَلَيْهِ السَّلَامُ رَكِبَ السَّفِينَةَ أَوَّلَ يَوْمٍ مِنْ رَجَبٍ،

فَأَمَرَ عَلَيْهِ السَّلَامُ مَنْ مَعَهُ أَنْ يَصُومُوا ذَلِكَ الْيَوْمَ.

مَنْ صَامَ ذَلِكَ الْيَوْمَ تَبَاعَدَتْ عَنْهُ النَّارُ مَسِيرَةَ سَنَةٍ،

وَمَنْ صَامَ سَبْعَةَ أَيَّامٍ أُغْلِقَتْ عَنْهُ أَبْوَابُ النَّيِّرَانِ

السَّبْعَةُ، وَمَنْ صَامَ ثَمَانِيَةَ أَيَّامٍ فَتَحَتْ لَهُ أَبْوَابُ

الْجَنَانِ الثَّمَانِيَةَ، وَمَنْ صَامَ خَمْسَةَ عَشَرَ يَوْمًا أُعْطِيَ

مَسْأَلَتَهُ، وَمَنْ زَادَ زَادَهُ اللَّهُ عِزًّا وَجَلًّا.

,On the first of Rajab

Prophet) Noah (‘a) embarked on the Ark; he therefore ordered those who)

,accompanied him to fast on that day. If one fasts on this day in Rajab

Hellfire will go away from him a distance of one year on foot. If one fasts for

seven days of Rajab, the seven gates of the Fire will close in his face. If

one fasts for eight days of Rajab, the eight gates of Paradise will be wide

.open before him. If one fasts for fifteen days, his request will be granted

(If one fasts for more days, he will gain more rewards from Almighty Allah.)

Rites of Rajab

Point

.Shaykh al-Qummi, in Mafatih al-Jinan, has divided the rites of Rajab into two sections

The first section comprises the general rites that one is advised to practice each day

:of the month. These rites are as follows

p: ۵۳

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۴۸, H. ۱ ۲ as quoted from Shaykh al-Saduq's --۱ man-la-yahzuruhul-faqih, al-Muqni` , al-Muqni` ah, Thawab al-A`mal, and al-Khisal, and Shaykh al-Tusi's Misbah al-Mutahajjid and Tahdhib al-Ahkam, as well as many other reference books. Al-hurr al-`Amili, in Wasa'il al-Shi`ah, and Shaykh al-Qummi, in Mafatih al-Jinan, have referred to another number of traditions about the excellence and merits of Rajab as well as the rewards of imploring Almighty Allah for forgiveness, and performing acts of worship in it

Supplications

A number of supplications with highly regarded contents should be recited every day of Rajab as reported from Imam Zayn al-`Abidin, Imam al-Sadiq, and Imam al-
(Mahdi, peace be upon them all. (1)

Formulas of Ziyarah

There is a special formula of ziyarah that can be read when visiting the tombs of all the Holy Imams (a) which is known as al-ziyarah al-rajabiyyah (i.e. the ziyarah of
(Rajab). (2)

Litanies

Various formulas seeking forgiveness are reported for every day in Rajab, such as the following one, which should be repeated one hundred times followed by almsgiving

I ask the forgiveness of Allah. There is no god save Him, He is alone without
(any partner, and I repent before Him. (3)

اسْتَغْفِرُ □ اللَّهُ

□ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَتُوبُ إِلَيْهِ.

The following litany is advised to be repeated one thousand times every day in Rajab

There is

.no god save Allah

□ لَا إِلَهَ إِلَّا □ اللَّهُ.

Another litany that is advised is repeating one hundred times every day in Rajab is the following

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٣٢-١٣٧ --١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٣٦ --٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٥٩, H. ٣ --٣

be to God, the All-majestic. Glory be to Him other than Whom none should be glorified. Glory be to the All-honorable, the All-dignified. Glory be to Him .Who has dressed Himself with grandeur that fits none but Him

سُبْحَانَ إِلَهِ الْجَلِيلِ

سُبْحَانَ مَنْ لَا يَتَّبِعِي لِتَسْبِيحِ إِلَّا لَهُ سُبْحَانَ لَا عَزَّ وَلَا كُرْمِ سُبْحَانَ مَنْ

لَيْسَ لِعِزِّ وَهُوَ لَهُ أَهْلٌ.

Reports advise that one who is incapable of fasting during the month of Rajab may [\(repeat this litany one hundred times each day. 1\)](#)

Recitation of the Holy Qur'an

It is highly recommended to recite the Holy Qur'an in general and in particular to [\(repeat Surah al-Tawhid ten thousand times throughout this month. 2\)](#)

Likewise, it is recommended to repeat the following Surahs and litanies three times :each day and each night in the months of Rajab, Sha`ban, and Ramazan

Surah al-Fatihah, Ayat al-Kursi, Surah al-Kafirun, Surah al-Tawhid, Surah al-Falaq, :Surah al-Nas, and the following litany

سُبْحَانَ اللَّهِ وَالْحَمْدُ

لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ وَلَا حَوْلَ

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

All glory be to Allah; all praise be to Allah; there is no god save

Allah; Allah is the Greatest; and there is neither might nor power save with

.Allah, the All-high the All-great

:The following invocation

p: ۵۵

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۷:۳۵۸, H. ۱ -- ۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۷:۳۶۱, H. ۶ -- ۲

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَأَلِ مُحَمَّدٍ.

.O Allah, send blessings upon Muhammad and the Household of Muhammad

:The following supplication

O

.Allah, (please do) forgive the believing men and women

اللَّهُمَّ اغْفِرْ

لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ.

:The following prayer of forgiveness, four hundred times

I

.pray to Allah for forgiveness and I repent before Him

اسْتَغْفِرُكَ اللَّهُ وَأَتُوبُ إِلَيْهِ.

.Whoever does the above, will have all his sins forgiven, no matter how many they are

.This rite combines recitations of the Holy Qur'an with litanies and supplications

Multiform Prayers

:On each night of Rajab, it is recommended to offer the following prayers

A two-unit prayer, in each unit of which Surah al-Fatihah is recited once and Surah al-Tawhid one hundred times

A ten-unit prayer, in each unit of which Surah al-Fatihah is recited once, Surah al-Kafirun once, and Surah al-Tawhid three times

A sixty-unit prayer, of which a two unit prayer is offered on each night of the month In

each unit Surah al-Fatihah is recited once, Surah al-Kafirun three times, and Surah al-Tawhid once. Upon completion, the hands should be raised towards the sky and the following litany recited

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ

لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ

حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ الْأَمِيِّ وَآلِهِ.

There is no god save Allah, the One and Only, without any partner. To him is the kingdom and to Him is all praise. He gives life and causes to die while He is Ever-living and never dies. In His hand is the good and He has power over all things O Allah, (please) bless Muhammad, the Meccan Prophet and his Household

It is then recommended to pass one's hands over the face while saying the last sentence of this litany. A great reward awaits those who offer these prayers. (1)

The Second Section deals with devotional acts performed on the special nights and days of Rajab. The most important of these acts are as follows

Acts of the First Night and Day of Rajab

On the first day of Rajab, it is recommended to fast. Next, say a special supplication on sighting the new moon (at night), then bathe, visit Imam husayn (‘a) (at night and during the day) as has been previously instructed, and offer a twenty-unit prayer after the obligatory sunset prayer, in each unit of which Surah al-Fatihah and Surah al-Tawhid should be recited

The first night of Rajab is one of the four nights (of the year) that should be spent in acts of worship

On this night, a thirty-unit prayer, in each unit of which Surah al-Fatihah is recited once, Surah al-Kafirun once, and Surah al-Tawhid three times, should be offered. There is also another prayer of two units, in each unit of which Surah al-Fatihah is recited once and Surah al-Inshirah

p: ۵۷

No. ٩٤) three times. A supplication reported from Imam al-Jawad (‘a) is said in)
(addition to other acts.)

In addition to fasting on the first day of Rajab, the famous thirty-unit prayer of Salman al-Farsi is started on this day by offering ten units, the second ten units are offered on the fifteenth, and the third on the last day of the month. This highly
regarded prayer is followed by a litany and a supplication.

(Salat al-Ragha'ib (Prayer of Desires

On the first Thursday night of Rajab, after fasting during the day, it is highly recommended to offer the twelve-unit prayer known as Salat al-Ragha'ib, which is offered in the period between sunset and the early night prayer. Upon accomplishment of this prayer, it is recommended to repeat the invocation of
:Almighty Allah’s blessings upon the Holy Prophet and his Household seventy times

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَأَلِ مُحَمَّدٍ.

.O Allah, send blessings upon Muhammad and the Household of Muhammad

:Then, one should prostrate and repeat the following litany seventy times

Glorified

.is He). Holy (is He). (He is) the Lord of the angels and the Spirit)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ

وَالرُّوحِ.

Then, raise the head from the prostration and repeat the following litany seventy
:times

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٠-١٤١ --١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٢ --٢

O my Lord, (please) forgive (me), have mercy upon me), and overlook (my wrongdoings) that You know. Surely, You are the) .Most High, the Greatest

رَبِّ ۙ غَفِرٌ وَرَحِيمٌ
وَتَجَاوَزُ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْعَلِيُّ الْعَظِيمُ.

One may then return to the prostration position and repeat the same litany seventy times

Glorified

.is He). Holy (is He). (He is) the Lord of the angels and the Spirit)

سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ
وَالرُّوحِ.

Then, one may pray to Almighty Allah to grant him his requests, which will be granted .if Allah wills

:About this prayer, the Holy Prophet (s) is reported to have said

I swear this by Him Who grasps my soul in His Hand: no male or female servant (of Allah) offers this prayer but that Allah shall certainly forgive all his or her sins even if they are as much as the foam of seas. He/she shall gain the right to intercede for [seven hundred persons from his/her relatives already sentenced to Hellfire.](#)

Prayer on the Bright (Moonlit) Nights of Rajab, Sha`ban, and Ramazan

It has been reported that whoever offers this prayer will win the merits of the three months and will have all his sins, except polytheism, forgiven by Almighty Allah. Two units of this prayer may be offered on the thirteenth night, four units on the fourteenth, and six on the fifteenth. In each unit, Surah al-Fatihah, Surah Yasin (No.

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۳۳. See also Shaykh al-Qummi, Mafatih al- -- -۱
Jinan, pp. ۱۳۹

al-Mulk (No. 97) and Surah al-Tawhid are recited once. Each couple of units should be separated from the next couple by the Taslim statement

On the fifteenth day of Rajab, the famous devotional act known as the Ummi-Dawud Rite may be done. This practice begins by fasting on the fifteenth day, reciting the Holy Qur'an and offering supplicatory prayers. Its advantage is that it contributes to having one's requests granted by Almighty Allah, relieves one's agonies, and saves one from the harm of tyrannical rulers. Details of this practice have been mentioned in Mafatih al-Jinan. It is highly recommended to fast on the thirteenth, fourteenth, and fifteenth of Rajab

Rites of the Night of Mid-Rajab

On the fifteenth night of Rajab, it is recommended to take the ritual bath (ghusl), visit Imam husayn (‘a), offer the second part of the prayer of Salman al-Farsi, offer another special prayer, and say a supplication that is dedicated to this day, and spend the whole night in devotional acts. Moreover, this night shares with the twenty-seventh night of the month in a special prayer

Rites of the Twenty-Seventh Night and Day of Rajab

A previous reference has been made to this day, which is celebrated by the Shi`ah as the Day of the Divine Mission

About the rewards of the rites that are practiced on the twenty-seventh night of Rajab, Imam al-Jawad (‘a) is reported to have said

There is a night in Rajab, which carries for people goodness that is more beneficial to them than whatever is exposed to sunlight. It is the twenty-seventh night in the morning of which the Holy Prophet's Divine Mission

started. Verily, one who does acts of worship on this night will have the same reward
.as one who has worshipped Almighty Allah for sixty years

When the Imam (‘a) was asked about the rites to be practiced on this night, he
:answered

After you offer the Evening Prayer if you take a nap, you will wake up at any hour
before midnight. You may then offer a twelve-unit prayer, in each unit of which you
may recite Surah al-Fatihah and any other short Surah from the Mufassal, which
begins with Surah Muhammad (No. ٤٧) up to the end of the Holy Qur'an. You should
separate each couple of units with the Taslim statement. After accomplishing this
prayer, you should recite Surahs al-Fatihah, al-Falaq, al-Nas, al-Tawhid, al-Kafirun,
al-Qadr, and Ayat al-Kursi each seven times. After all this, you should say the
:following doxology and supplication

الْحَمْدُ لِلَّهِ الَّذِي لَمْ
يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ
وَلِيٌّ مِنْ لَدُنِّ وَكَبْرَهُ تَكْبِيرًا اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ
عَرْكَ عَلَى أَرْكَانِ عَرْشِكَ وَمُنْتَهَى لِرَوْحِهِ مِنْ كِتَابِكَ
وَبِسْمِكَ لَا عَظَمَ لَا عَظَمَ وَلَا عَظَمَ وَذِكْرِكَ لَا عُلَى لَا عُلَى وَلَا عُلَى وَبِكَلِمَاتِكَ
لِتَأْتَاكِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَنْ تَفْعَلَ بِي مَا أَنْتَ أَهْلُهُ.

All praise be to Allah, Who has not taken to Himself any son, and Who
.has no partner in sovereignty, nor has He any protecting friend through dependence

And magnify Him with all magnificence. O Allah, verily I beseech You in the
name of Your Dignity on the pillars of Your Throne, and in the name of Your
utmost Mercy in Your Book. I beseech You in the name of Your Name—the

Greatest, the Greatest, the Greatest, and in the name of Your Mention—the
Highest, the Highest, the Highest, and in the name of Your Words, the
perfect, that You may bless Muhammad and his Household and do with me that
.which befits You

[\(You may then submit your desires.\)](#)

On this night too, it is recommended to perform the ritual bath, visit Imam `Ali (a), and offer the prayer to which an earlier reference has been made within the rites [\(regarding the night of mid-Rajab.\)](#)

On the last day of Rajab, it is recommended to offer the rest of the units of the prayer of Salman al-Farsi, perform the ritual bath, and fast, for this deed contributes to [\(having all the sins forgiven, both the past and the coming.\)](#)

p: ٤٢

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٨ – –١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٤٩ – –٢

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٥٤ – –٣

Many traditions have been reported about the merits of the month of Sha`ban and the great rewards obtained from practicing devotional acts during it. The Holy Prophet (s), to whom this month is attributed, used to fast during this month and encourage others to imitate him by connecting the fasting of this month with the obligatory fasting of Ramazan.

.Shaykh al-Qummi has referred, yet briefly, to some of these traditions

:Imam Ja`far al-Sadiq (a) is reported to have said

Imam `Ali ibn al-husayn Zayn al-`Abidin (a) used to gather all his companions at the beginning of Sha`ban and say to them, “O my companions, do you know what this month is? It is Sha`ban. The Holy Prophet (s) used to say, ‘Sha`ban is my month.’ You should thus fast during this month as a sign of your love for your Prophet (s) and as a sign of seeking nearness to your Lord. I swear by Him, Who grasps my soul in His Hand, that I heard my father husayn (a), saying that he heard Imam `Ali, the Commander of the Faithful (a), saying: ‘Any one who fasts during Sha`ban for the love of the Messenger of Allah (s) to seek nearness to Almighty Allah, Almighty Allah will love him, and draw him nearer to Himself on the Day of Resurrection, and [\(definitely reward him with Paradise.’”](#) [\(1\)](#)

p: ٤٣

Shaykh al-Tusi has narrated on the authority of Safwan al-Jammal that Imam al-Sadiq (‘a) instructed him to urge all people that he knew to fast during Sha`ban

May Allah accept me as ransom for you! There is a reason for this instruction. Is there“ .not?” asked Safwan al-Jammal

:Imam al-Sadiq (‘a) answered

Yes, there is. When his eyes fell on the new moon of Sha`ban, the Messenger of Allah (s) ordered somebody to declare the following to the people of al-Madinah

O people of Yathrib, I bring the message of Allah’s Messenger (s) to you all. Verily,“ Sha`ban is my month; therefore, may Allah have mercy upon him who helps me ”.undertake my month

:Imam al-Sadiq (‘a) then added

The Commander of the Faithful (Imam `Ali) used to say, ‘I never missed fasting during Sha`ban since I heard the call of the Messenger of Allah (s) about this month. ’.Furthermore, I shall never miss it as long as I am alive, Allah willing

:Imam al-Sadiq (‘a) further said

To fast for two consecutive months is considered as Almighty Allah’s acceptance of [\(one’s repentance. \(1\)](#)

Isma`il ibn `Abd al-Khaliq narrated that when the subject of fasting during Sha`ban :was once discussed in the presence of him, Imam Ja`far al-Sadiq (‘a) said

The merits of fasting during Sha`ban are so great that even one who sheds inviolable [\(blood is expected to be forgiven. \(2\)](#)

p: ٤٤

Through a valid chain of authority, Shaykh al-Kulayni has reported that al-halabi, once, asked Imam al-Sadiq (‘a) whether any of his fathers fasted during Sha`ban. He was thus answered as follows

The best of all my fathers did. That is, the Holy Messenger (s).⁽¹⁾

According to another tradition also reported by Shaykh al-Kulayni through a valid chain of authority, Imam al-Sadiq (‘a) has said

When they had some days to fast, the wives of the Holy Prophet (s) would postpone them to the month of Sha`ban so that they would not prevent him from getting what he might want from them. In Sha`ban, they and the Holy Prophet (s) would fast. The Holy Prophet (s) used to say, “Sha`ban is my month.”⁽²⁾

In man-la-yahzuruhu’l-faqih, Shaykh al-Saduq has reported through a valid chain of authority from some scholars—and others from other chains of authority—that Imam al-Baqir (‘a) said

Whoever fasts during the month of Sha`ban, his fasting will purify him of all oaths and vows made to commit disobedience including oaths uttered in anger. When a person regrets such oaths, this acts as an apology for them.⁽³⁾

p: ٤٥

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٧:٣٧٢, H. ١١ as quoted from Shaykh al-Saduq’s – ١
Thawab al-A`mal

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٧:٣٤٠, H. ١, ٢ as quoted from Shaykh al- – ٢
Kulayni’s Furu` al-Kafi and other reference books

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٧:٣٤٢, H. ٧ as quoted from Shaykh al-Saduq’s – ٣
man-la-yahzuruhul-faqih, Ma`ani al-Akhbar, and Thawab al-A`mal, Shaykh al-
Kulayni’s al-Kafi, and Shaykh al-Tusi’s Misbah al-Mutahajjid and Tahdhib al-Ahkam

In Thawab al-A`mal, Shaykh al-Saduq has also reported, through a valid chain of authority on the authority of Isma`il ibn Ziyad on the authority of Imam al-Sadiq (a), that the Holy Prophet (s) said

شَعْبَانُ شَهْرِي، وَرَمَضَانُ

شَهْرُ اللَّهِ وَهُوَ رَبِيعُ الْفُقَرَاءِ. وَإِنَّمَا جُعِلَ الْأَضْحَى

لِيَشْبَعَ مَسَاكِينُكُمْ مِنَ اللَّحْمِ فَأَطْعِمُوهُمْ.

Sha`ban is my month and Ramazan is the month of Allah. It is also the springtime of the poor. The `id al-Azha Feast has been established so that the indigent among you may eat their fill of meat; therefore, you should

[\(serve them with meat.\)](#)

It has been also narrated that fasting during the month of Sha`ban is one of the means of gaining the Holy Prophet's intercession on the Day of Resurrection [\(1\)](#) and to fast during as many days as possible of this month improves one's livelihood, protects [\(2\)](#) against the evil of enemies, and allows entrance to Paradise. [\(3\)](#)

Rites of Sha`ban

As usual, Shaykh al-Qummi has divided the rites of Sha`ban into two sections: The first section involves the general rites that are practiced each day in the month without distinction, while the second section involves the particular rites that are dedicated to certain days and nights of the month

p: 66

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٢, H. ١٢ as quoted from Shaykh al-Saduq's – ١

.Thawab al-A`mal

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٣, H. ١٦ – ٢

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٥, H. ٢٤ – ٣

:The rites of the earlier section can be summarized thus

Fasting

The most important and highlighted rite in the month of Sha`ban is fasting, which is the distinctive feature of this month, as understood by the abovementioned traditions.

Litanies

On every day of Sha`ban, it is highly recommended to say certain litanies, especially implorations seeking forgiveness. According to several traditions, it is greatly encouraged to implore Almighty Allah for forgiveness seventy times a day. One who practices it regularly will be included in the Holy Prophet's group on the Day of Resurrection and gain the nearness of Almighty Allah. He will be granted remission of Hellfire and permission to pass the Discriminating Bridge (sirat) into Paradise and the Abode of Settlement and have all his sins forgiven by Almighty Allah, even if they be as many as the stars in the sky.

Other traditions have confirmed that to repeat the prayer seeking forgiveness seventy times a day in Sha`ban is equal to repeating it seventy thousand times during other months. The formula of this prayer may be one of the following

I seek the forgiveness of Allah and I pray to Him for approval of my

repentance

اسْتَغْفِرُ لِلَّهِ وَأَسْأَلُهُ التَّوْبَةَ.

اسْتَغْفِرُ لِلَّهِ

لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ

وَأَتُوبُ إِلَيْهِ.

I seek forgiveness of Allah, there is no god save Whom, the

All-beneficent, the All-merciful, the Ever-living, the Everlasting, and to

[\(Him I turn repentant.\)](#)

p: ۶۷

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۷:۳۷۸-۳۸۰, H. ۱, ۲, ۴, ۵, ۶ -- ۱

Another litany that is reported directly from the Holy Prophet (s) in Sayyid Ibn Tawus's Iqbal al-A`mal is recommended to be repeated one thousand times every day during the month of Sha`ban for great reward

لَا

إِلَهَ إِلَّا اللَّهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ مُخْلِصِينَ لَهُ الدِّينَ
وَلَوْ كَرِهَ الْمُشْرِكُونَ.

There is no god save

Allah; and we serve none save Him, being sincere to Him in obedience, though

[\(the unbelievers are averse.\)](#)

Almsgiving

Because Sha`ban is described by some traditions as the springtime of the poor, it is highly recommended to give as many alms as possible during this month. Other traditions describe almsgiving in Sha`ban as follows

Verily, if any one of you gives alms in Sha`ban, Almighty Allah will breed and multiply those alms in the very same way you breed your camels. Hence, these alms will be as [\(huge as Mount Uhud on the Day of Resurrection.\)](#)

Moreover, to give alms in this month, even if they be as small as a half date, brings [\(about release from Hellfire.\)](#)

p: ٤٨

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٨-٣٨٠, H. ٨ - -١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٨-٣٨٠, H. ٣٧ - -٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٧٨-٣٨٠, H. ١ - -٣

Invocations of Blessings upon the Holy Prophet and his Household

During the month of Sha`ban, it is highly recommended to invoke Almighty Allah's blessings upon the Holy Prophet and his Household as much as possible. In this respect, Ahmad ibn `asa, in his book of al-Nawadir, has reported through a valid chain of authority that Imam al-Sadiq (a) quoted the Holy Prophet (s) as saying

رَجَبُ شَهْرُ

الِاسْتِغْفَارِ لِأُمَّتِي. أَكْثَرُوا فِيهِ مِنَ الْإِسْتِغْفَارِ، فَإِنَّهُ

عَفُورٌ رَحِيمٌ... وَأَكْثَرُوا فِي شَعْبَانَ مِنَ الصَّلَوَاتِ عَلَى

نَبِيِّكُمْ... وَإِنَّمَا سُمِّيَ شَعْبَانُ شَهْرَ الشَّفَاعَةِ لِأَنَّ

رَسُولَكُمْ يَشْفَعُ لِكُلِّ مَنْ يُصَلِّي عَلَيْهِ فِيهِ.

For my people, Rajab is the month of praying for forgiveness; therefore, implore Almighty Allah for forgiveness in this month as frequently as possible. In Sha`ban, invoke Almighty Allah's blessings upon your Prophet as many times as possible. The month of Sha`ban is called the month of intercession, because your Messenger will intercede for every one

(who invokes Almighty Allah's blessing upon him in this month.)

Some traditions carry a wonderful formula of invoking Almighty Allah's blessings upon the Holy Prophet and his Household in the month of Sha`ban along with a magnificent supplication through which the suppliant seeks the mediation of the Holy Prophet

((S).2)

p: ٤٩

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧:٣٦٥, H. ١٨; Shaykh `Abbas al-Qummi, Mafatih – –٢
al-Jinan, pp. ١٥٦

(Supplications and Whispered Prayers (Munajat

There are special supplications and whispered prayers to be said on every day of Sha`ban. Although traditions have not referred to certain supplications in this respect, the Whispered Prayer (Munajat) that is reported by Ibn Khalawayh who ascribes it to Imam `Ali (a) and the Holy Imams (a) is familiarly known. This piece of whispered prayer, known as al-Munajat al-Sha`baniyyah, contains highly regarded Gnostic [statements.](#)

The second section involves the rites to be done on special nights and days of Sha`ban. Books of ziyarah and recommended acts, as well as some traditions, reveal that there are five times in which special interest should be taken. These times are as follows

First: The first night and day of Sha`ban

Much emphasis has been laid on fasting on the first day of Sha`ban. Sayyid Ibn Tawus has mentioned a prayer to be offered on the first three nights of this month

Second: Thursdays of Sha`ban

There is a special two-unit prayer, in each unit of which Surah al-Fatihah is recited once and Surah al-Tawhid repeated one hundred times to be offered on the Thursdays of Sha`ban. Upon completion, the invocation of Almighty Allah's blessings upon the Holy Prophet and his Household is repeated one hundred times. Once this prayer is offered, all the requests of this world and the Next World will be granted

p: ۷۰

Third: The Third of Sha`ban

Shaykh al-Tusi, in Misbah al-Mutahajjid, has reported on the authority of Imam al-Hasan al-`Askari (a) the recommendation of fasting on the third of Sha`ban, which is the birth anniversary of Imam Husayn (a). On this day too, there is a special supplication to be said. In fact, this supplication involves statements of beseeching Almighty Allah in the name of Imam Husayn (a) and the Holy Imams (a). It also holds highly regarded contents that express loyalty to Imam Husayn (a) and the Holy Imams (a) and commitment to their course.

Imam al-Sadiq (a) is reported to recommend saying the supplication that Imam Husayn (a) said on `Ashura' after he had been surrounded by the enemies. [1](#)

Fourth: The mid-Sha`ban Night

Previous references given in the section regarding specific nights and days confirm the merits and rites of this night.

Fifth: The Last Days and the Last Night of Sha`ban

About these days, Imam al-Riza (a) is reported to have said: If one fasts during the last three days of Sha`ban in order to attach it to the obligatory fasting of Ramazan, Almighty Allah will determine that he has fasted for two consecutive months. [2](#)

Abu'l-Salt al-Harawi has narrated that when he visited Imam al-Riza (a) on the last Friday of Sha`ban, the Imam said to him

p: ٧١

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٦٤-١٦٥ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٧: ٣٧٠, H. ٨ -- ٢

O Abu'l-Salt, the majority of the days of Sha`ban have passed. This is its last Friday. You should thus make up for what you have missed in this month by working hard in the rest. You may supplicate, implore forgiveness of Almighty Allah, recite the Holy Qur'an, and repent to Almighty Allah for your sins so that you arrive at the month of Ramazan with pure sincerity to Him. You must fulfill all the trusts that you are responsible for settling, you must not bear malice against any of your brethren-in-faith, and you must give up any sin that you commit. Fear Almighty Allah and trust Him secretly and openly, for 'If any one puts his trust in Allah, then Allah shall be a sufficient protector for him. Allah will surely accomplish his purpose. Verily, for all (things has Allah appointed a due proportion.' (٤٥:٣)

In the rest of the days of Sha`ban, you may repeat much the following supplication, for Almighty Allah saves many people from Hellfire on account of the sanctity of this month:

O

(Allah, If You have not forgiven us in the past days of Sha`ban, (please do

[forgive us in the rest of it.](#) (١)

اللَّهُمَّ إِنْ لَمْ تُكُنْ

غَفَرْتَ لَنَا فِيمَا مَضَى مِنْ شَعْبَانَ فَغْفِرْ لَنَا فِيمَا بَقِيَ

مِنْهُ.

Likewise, a supplication to be said on the last night of Sha`ban and the first night of [Ramazan](#) is reported from Imam al-Sadiq (a). (٢)

p: ٧٢

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ١٧١ – –١

.Ibid – –٢

Traditions have described Ramazan as the most preferred of all months without exception. The Holy Qur'an reads

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ

The month of Ramazan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and the distinction. (٢:١٨٥)

Another reason is that it contains the Night of Qadr, which is more preferred than one thousand months. It is also a blessed night on which all divine decrees are decided

Almighty Allah has imposed fasting during this month because of its excellence and high regard so that people pay more attention to it

:Ramazan is thus the month of

Fasting –

Patience and devotional acts, because there are many supererogatory prayers and rites to be carried out during this month

(Devotional confinement to mosques (i`tikaf –

The Holy Qur'an and the learning of religious laws and beliefs –

Supplications, whispered prayers, and litanies –

Almsgiving and generous spending –

Struggle with the self and against enemies –

Repentance –

One of the most magnificent texts about the merits and excellences of Ramazan may be the Holy Prophet's famous sermon that he (s) delivered on the last Friday of Sha`ban to make people realize the actual standing of the month of Ramazan

This sermon has been reported by Shaykh al-Saduq in his two books of al-Amali and `Uyun Akhbar al-Riza through a highly valid chain of authority known as the Golden

(Chain of Authority: 1)

أَيُّهَا النَّاسُ إِنَّهُ قَدْ

أَقْبَلَ إِلَيْكُمْ شَهْرَ اللَّهِ بِالْبَرَكَةِ وَالرَّحْمَةِ

وَالْمَغْفِرَةِ شَهْرٌ هُوَ عِنْدَ اللَّهِ أَفْضَلُ الشُّهُورِ وَأَيَّامُهُ

أَفْضَلُ الْأَيَّامِ وَلَيَالِيهِ أَفْضَلُ اللَّيَالِيِ وَسَاعَاتُهُ أَفْضَلُ

السَّاعَاتِ هُوَ شَهْرٌ دُعِيتُمْ فِيهِ إِلَى ضِيَاغِهِ اللَّهُ وَجَعَلْتُمْ

فِيهِ مِنْ أَهْلِ كَرَامَةِ اللَّهِ أَنْفُسَكُمْ فِيهِ تَسْبِيحٌ

وَنَوْمٌ فِيهِ عِبَادَةٌ وَعَمَلٌ فِيهِ مَقْبُولٌ وَدَعَاؤُكُمْ فِيهِ

مُسْتَجَابٌ فَسَلُوا اللَّهَ رَبَّكُمْ بِنِّيَاتٍ صَادِقَةٍ وَقُلُوبٍ

طَاهِرَةٍ أَنْ يُؤَقِّقَكُمْ لِصِيَامِهِ وَتِلَاوَةِ كِتَابِهِ فَإِنَّ

الشَّقِيَّ مَنْ حُرِمَ غُفْرَانَ اللَّهِ فِي هَذَا الشَّهْرِ الْعَظِيمِ

وَإِذْ كُرُوا بِجُوعِكُمْ وَعَطَشِكُمْ فِيهِ جُوعَ يَوْمِ الْقِيَامَةِ

وَعَطَشَهُ وَتَصَدَّقُوا عَلَى فُقَرَائِكُمْ وَمَسَاكِينِكُمْ وَقَرُّوا

كِبَارَكُمْ وَارْحَمُوا صِغَارَكُمْ وَصَلُّوا أَرْحَامَكُمْ وَاحْفَظُوا

أَلَسْتُمْكُمْ وَغُضُّوا عَمَّا لَا يَحِلُّ النَّظْرُ إِلَيْهِ أَبْصَارَكُمْ
وَعَمَّا لَا يَحِلُّ الْاسْتِمَاعُ إِلَيْهِ أَسْمَاعَكُمْ وَتَحَنُّوا عَلَى
أَيْتَامِ النَّاسِ يَتَحَنَّنْ عَلَى أَيْتَامِكُمْ وَتُوبُوا إِلَى اللَّهِ
مِنْ ذُنُوبِكُمْ وَارْفَعُوا إِلَيْهِ أَيْدِيَكُمْ بِالدُّعَاءِ فِي أَوْقَاتِ
صَلَوَاتِكُمْ فَإِنَّهَا أَفْضَلُ السَّاعَاتِ يُنْظَرُ اللَّهُ عَزَّ وَجَلَّ
فِيهَا بِالرَّحْمَةِ إِلَى عِبَادِهِ يُجِيبُهُمْ إِذَا نَاجَوْهُ
وَيُلَبِّيهِمْ إِذَا نَادَوْهُ وَيَسْتَجِيبُ لَهُمْ إِذَا دَعَوْهُ أَيُّهَا
النَّاسُ إِنَّ أَنْفُسَكُمْ مَرْهُونَةٌ بِأَعْمَالِكُمْ فَفَكُّوْهَا
بِاسْتِغْفَارِكُمْ وَظُهُورِكُمْ ثَقِيلَةٌ مِنْ أَوْزَارِكُمْ فَخَفِّفُوا
عَنْهَا بِطُولِ سُجُودِكُمْ وَاعْلَمُوا أَنَّ اللَّهَ تَعَالَى ذِكْرُهُ
أَفْسَمَ بِعِزَّتِهِ أَنْ لَا يُعَذِّبَ الْمُصَلِّينَ وَالسَّاجِدِينَ وَأَنْ
لَا يُرَوِّعَهُمْ بِالنَّارِ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ
أَيُّهَا النَّاسُ مَنْ فَطَرَ مِنْكُمْ صَائِمًا مُؤْمِنًا فِي هَذَا
الشَّهْرِ كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عِتْقُ رَقَبَةٍ وَمَغْفِرَةٌ
لِمَا مَضَى مِنْ ذُنُوبِهِ.

,O people, the month of Allah (Ramazan) has come to you with blessings
mercy, and forgiveness. This is the noblest of the months to Him. Its days
are the noblest of days. Its nights are noblest of the nights. It is the
month in which you are invited to be Allah's guests. You have been
established as those honored by Him in this month. Your breathing in this

,month is considered words of His glorification, your sleeping is worship
.your deeds are accepted by Him, and your supplications to Him are fulfilled

Then, ask Allah, your Lord, with sincere intentions and pure hearts to help
you succeed in fasting this month and reciting His Book. Whoever is deprived
of Allah's forgiveness in this great month is at a real loss. Remember the
.thirst and hunger of the Day of Resurrection through this thirst and hunger

Give charity to your poor and indigent ones, respect your elder ones, be kind
to the younger ones, visit your relations of kin, watch your tongues, lower
your eyes against what they are forbidden to look at, and guard your ears
against what they are forbidden to hear. Be kind to other people's orphans so
that others may be kind to your orphans. Repent before Allah for your sins. Raise
your hands up towards Him in supplication at the times of prayer. These times
are the noblest of the hours during which the Honorable and Exalted God looks
,upon His servants with mercy, responds when they make supplications to Him
.replies to them when they call Him, and fulfills for them what they ask for

O people, you are tied down by your deeds. Free yourselves by means of
supplications. Your backs are overburdened with your sins. Make them lighter
by means of extended prostrations. Know that the Sublime God has sworn by His
Honor that He will not punish or throw into Hellfire those who pray and fall
in prostration on the Day on which all the people will rise for the Lord of

the Worlds. O people, the reward with the Honorable and Exalted God for whoever provides for the breaking of the fast of any believer in this month .is like that of freeing a slave and the forgiveness of all past sins

p: ٧٤

The Golden Chain of Authority (al-Salsalah al-Dhahabiyah) reads as follows: – –\ Imam al-Riza (‘a) has reported on the authority of his father, Imam al-Kazim (‘a), on the authority of his father, Imam al-Sadiq (‘a), on the authority of his father, Imam al-Baqir (‘a), on the authority of his father, Imam Zayn al-`Abidin (‘a), on the authority of his father, Imam husayn (‘a), on the authority of his father, Imam `Ali (‘a), on the ...authority of the Holy Prophet (s) who said

”The people said, “O Prophet of God, not all of us are able to do that

:Then, the Holy Prophet (s) answered

اتَّقُوا النَّارَ وَلَوْ بِشِقِّ

تَمْرِهِ. اتَّقُوا النَّارَ وَلَوْ بِشَرْبِهِ مِنْ مَاءٍ. أَيُّهَا النَّاسُ

مَنْ حَسُنَ مِنْكُمْ فِي هَذَا الشَّهْرِ خُلِقَهُ كَانَ لَهُ جَوَازاً عَلَى

الصِّرَاطِ يَوْمَ تَزَلُّ فِيهِ الْأَقْدَامُ وَمَنْ خَفَّفَ فِي هَذَا الشَّهْرِ

عَمَّا مَلَكَتْ يَمِينُهُ خَفَّفَ اللَّهُ عَلَيْهِ حِسَابَهُ وَمَنْ كَفَّ

فِيهِ شَرَّهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ يَلْقَاهُ وَمَنْ أَكْرَمَ

فِيهِ يَتِيمًا أَكْرَمَهُ اللَّهُ يَوْمَ يَلْقَاهُ وَمَنْ وَصَلَ فِيهِ

رَحِمَهُ وَصَلَهُ اللَّهُ بِرَحْمَتِهِ يَوْمَ يَلْقَاهُ وَمَنْ قَطَعَ فِيهِ

رَحِمَهُ قَطَعَ اللَّهُ عَنْهُ رَحْمَتَهُ يَوْمَ يَلْقَاهُ وَمَنْ تَطَوَّعَ

فِيهِ بِصَلَاةٍ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَمَنْ أَدَّى

فِيهِ فَرَضًا كَانَ لَهُ ثَوَابٌ مِنْ أَدَى سَبْعِينَ فَرِيضَةً فِيمَا

سِوَاهُ مِنَ الشُّهُورِ وَمَنْ أَكْثَرَ فِيهِ مِنَ الصَّلَاةِ عَلَى ثَقَلِ

اللَّهِ مِيزَانُهُ يَوْمَ تَخْفُ الْمَوَازِينُ وَمَنْ تَلَا فِيهِ آيَةً مِنَ

الْقُرْآنِ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ حَتَمَ الْقُرْآنَ فِي غَيْرِهِ مِنَ

الشُّهُورِ. أَيُّهَا النَّاسُ إِنَّ أَبْوَابَ الْجَنَانِ فِي هَذَا الشَّهْرِ

مُفْتَحَةٌ فَسَلُّوا رَبُّكُمْ أَنْ لَا يُعَلِّقَهَا عَلَيْكُمْ وَأَبْوَابَ

النَّيِّرَانِ مُغْلَقَةٌ فَسَلُّوا رَبُّكُمْ أَنْ لَا يُفْتِّحَهَا عَلَيْكُمْ

وَالشَّيَاطِينَ مَغْلُوبَةٌ فَسَلُّوا رَبُّكُمْ أَنْ لَا يُسَلِّطَهَا

Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) even if it be with a piece of a date. Fend off the Fire (from yourselves (by providing for the breaking of the fast of any believer even if it be with a sip of water. O people, whoever behaves courteously in this month will easily cross the Discriminating Bridge on the Day of Judgment on which one's steps are not firm. Allah will ease the reckoning of whoever takes it easy with those whom his right hand possesses (i.e. servants) in this month. On the Day one meets Him, Allah will withhold His Wrath from ,whoever controls his wickedness in this month. On the Day one meets Him Allah will honor whoever honors an orphan in this month. On the Day one meets Him, Allah will shower His mercy upon whoever maintains family ties in this month. Allah will deprive of His mercy whoever breaks off his family ties in this month. He will record release from Hellfire for whoever offers even a single unit of recommendable prayers. The reward of whoever carries out an obligatory duty in this month is seventy times as much as that of one who carries out the same duty in other months. The Balance of Deeds of whoever invokes Allah's blessings upon me a lot will be more positive on the Day of Judgment on which the Balance of Deeds of some people will be negative. The reward of whoever recites one verse of the Qur'an in this month is like the reward of

one who recites the whole Qur'an in other months. O people, the gates of Paradise are open in this month. Therefore, ask your Lord not to close them in your faces

Similarly, the gates of Hellfire are closed. Therefore, ask your Lord not to open them up to you. Satan is chained down. Therefore, ask your Lord not to let him overcome you

The Commander of the Faithful (Imam `Ali (a)) said, “I stood up and said, ‘O Prophet
’?of Allah, what are the noblest of deeds in this month

:The Holy Prophet (s) said

يَا أَبَا الْحَسَنِ أَفْضَلُ

الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنِ مَحَارِمِ اللَّهِ عَزَّ

وَجَلَّ.

O Abu'l-hasan, the noblest of deeds in this month are abstaining from

(what the Honorable and Exalted God has forbidden...)

Delineation the merits of the month of Ramazan is too vast to be covered in this book because this month holds a special significance and the traditions about its merits are numerous. However, the most important topics that are covered by the abovementioned sermon of the Holy Prophet (s), as well as the traditions of the Holy
:Imams (a) can be summarized in the following points

One should take advantage of this blessed month in which all rites gain special . ١
meaning, quantity and quality. In this great devotional season, punishments for evil
acts and rewards for kind acts are multiplied. Finally, a golden opportunity to change
all past activities into righteous acts or even into the highest ranks of righteousness is
.available in this month

Fasting during this month does not only mean abstaining from eating and drinking, . ٢
but also from all forbidden evil acts in addition to turning away from all weaknesses
.and flaws

In this month, diversity in devotional acts and a practical demonstration of the . ٣
deeds that take one nearer to Almighty

Allah are visible in the coming presentation of the devotional acts and rites of this month.

An all-inclusive and comprehensive practical course of worship has been set up in this month to accelerate the devotional practices to cover the entire time of this month.

As has been previously cited in our discussion of the Night of Qadr within the particular days and nights of the year, Almighty Allah, in this month in general and on the Night of Qadr in particular, makes crucial decisions about man's destiny and the descent of His mercy upon His creatures.

In this month, man is spiritually, morally, and ethically equipped for resuming higher and more perfect activity after EId al-Fitr.

All Muslims pay much attention to the month of Ramazan. As a result, this month, in its totality, identifies Muslims and distinguishes them from all other nations and groups.

However, the course that has been established by the Ahl al-Bayt (a) is still different in particularities and details from the devotional courses adopted by other Muslims for this month.

Rites of Ramazan

The rites of Ramazan can be divided into two main parts. We will try to restrict our discussion to mentioning the titles of these rites along with a reference to their contents, leaving the details, which are too many, to the famous Shaykh al-Qummi's Mafatih al-Jinan.

The first part of the devotional acts of Ramazan involves the common devotional acts that are practiced throughout this month without distinction as to the day.

The second part involves the devotional acts that are dedicated to certain nights or days of the month

First Part: The Common Devotional Acts of Ramazan

:This part is further subdivided into four sections

Devotional Acts Common to the Nights and Days

Devotional Acts Common to the Nights

Devotional Acts Common to Early Dawn

Devotional Acts Common to Daytime

Devotional Acts Common to the Nights and Days

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows

Supplications after each obligatory prayer or at all times

Shaykh al-Qummi has cited three supplications to be said after the obligatory prayers and one supplication to be recited at any time. This supplication is known as Du`a' al-hajj. [\(1\)](#)

These four supplications comprise highly regarded contents, including implorations to gain divine permission to perform the ritual hajj Pilgrimage, to observe the Night of Qadr as it should be observed, to be released from Hellfire, to gain Paradise, to have one's sustenance expanded, and to concern oneself with solving the problems

p: ٨٠

Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ٩:٧٤ as quoted from Shaykh al- -- --
.Kulayni, al-Kafi and Shaykh al-Kaf`ami's al-Misbah

of Muslims and achieving their interests.^(۱) Shaykh al-Kulayni and Shaykh al-Saduq, through a valid chain of authority, have mentioned another supplication with more [details.](#)^(۲)

Recitation of the Holy Qur'an

It is highly recommended to recite, read, and ponder over the Holy Qur'an as much as possible during the month of Ramazan. According to some traditions, although it is recommended to read the whole Qur'an once every month during other days and months, it is more highly recommended to read the whole Qur'an once every three [days in Ramazan.](#)^(۳)

Through a valid chain of authority, Shaykh al-Kulayni has stated that Imam Musa al-Kazim (‘a) deemed recommended reading the Holy Qur'an entirely once or even more every day or night of Ramazan. Then, the Imam (‘a) mentioned a great reward for dedicating the reward of such entire recitation to the Holy Prophet and Imams (‘a). One of these rewards is the dedicator will be included with their group on the Day of [Resurrection.](#)^(۴)

Litanies

It is recommended to engage in repeating words of seeking forgiveness from Almighty Allah (istighfar), glorifying Him (tasbih), praising Him (hamd), and professing that He

p: ۸۱

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ۱۷۶-۱۷۷ -- ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۷۱, H. ۱۶۳ -- ۲

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۱۳, H. ۲۶, as quoted from Shaykh al- -- ۳

.Kulayni, Usul al-Kafi

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۱۷۸, as quoted from Shaykh al- -- ۴

.Kulayni, Usul al-Kafi

is the One and Only God (tahlil) and the Most Great (takbir). It is reported that when the month of Ramazan begins, Imam Zayn al-`Abidin (‘a) would utter no other words than words of tasbih, istighfar, and takbir. (1)

Prayers

The Holy Imams (‘a) prepared a course of supererogatory prayers for the nights and days of this month, recommending offering them as much as possible

Devotional Acts Common to the Nights of Ramazan

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows

Breaking the Fast

As fasting ritually extends from dawn to dusk, it should be broken immediately after that by eating and drinking. It is however recommended to delay it after the performing of the obligatory sunset prayer. It is also recommended to break the fast with a date or a sweet food

While breaking the fast, it is recommended to say a litany or a supplication the most famous formula of which is the following

O Allah, For Your sake have I

fasted, with Your sustenance have I broken my fast, and in You have I

trusted

اللَّهُمَّ

لَكَ صُمْتُ وَعَلَى رِزْقِكَ افْطَرْتُ وَعَلَيْكَ تَوَكَّلْتُ.

p: ٨٢

course, the Imams (‘a) would repeat these devotional words as long as they would not contradict carrying out more important devotional acts or deeds, such as working towards settling necessary daily activities

:Upon eating the first bite, it is recommended to say the following

In

the Name of Allah; the All-beneficent, the All-merciful. O Liberal in

.forgiving: (please) forgive me

بِسْمِ اللَّهِ الرَّحْمَنِ

الرَّحِيمِ. يَا وَاسِعَ الْمَغْفِرَةِ اغْفِرْ لِي.

Such matters bring about a great reward, such as forgiveness and gaining the
.rewards of all those who have fasted that day

[\(1\)](#) It is also recommended to recite Surah al-Qadr just before breaking the fast.

Almsgiving

One of the highly recommended acts is to give alms during the nights of Ramazan, and especially at the time of breaking the fast. When such alms are the food with which the fast is ordinarily broken, no matter how little the amount is, even if it is just a few dates or a drink of water, according to one's capacity, it brings about a great reward. He gains the reward of the deeds done by that fasting person out of the power he has obtained from the food that he gave to him as alms, and winning the
reward of

manumitting thirty slaves. In addition, the supplication of the almsgiver will be
[\(2\)](#) (responded to).

Recitation of the Holy Qur'an

On the nights of Ramazan, it is highly recommended to recite certain chapters of the
-Holy Qur'an, such as Surah al

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٧٨ – –١

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٧٨ – –٢

Qadr one thousand times and Surah al-Dukhan (No. ۴۴) one hundred times, when
[\(possible.\)](#)

Supplications

The most important formula of supplication said on the nights of Ramazan is Du`a' al-Iftitah, which is an invocation of Allah's blessings upon the Holy Prophet and his Household, a special supplication for the Awaited Imam al-Mahdi (a), and statements that are regarded as highly spiritual which encourage a person to engage in self-struggle.

Shaykh al-Qummi has also cited three other formulas of supplication for the nights of
[\(Ramazan.\)](#)

Prayers

It is recommended to offer one thousand units of prayer that are distributed among the nights of Ramazan and called the Ramazan supererogatory prayers. Although there is more than one formula for the distribution of these units of prayer among the nights of Ramazan, Shaykh al-Qummi, following Shaykh al-Mufid, has chosen a certain formula and described it as the most familiar. This formula is as follows

On the first twenty nights of Ramazan, twenty units of this prayer should be offered each night with an interval

p: ۸۴

Shaykh al-Qummi, Mafatih al-Jinan, pp. ۱۷۹. Seemingly, to repeat Surah al-Qadr is – –۱ equivalent to the litanies of Ramazan or replacing the required recitation of the Holy Qur'an for those who cannot recite it in such a condensed manner. However, Almighty Allah knows best

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ۱۷۹–۱۸۳ – –۲

between each two units. To explain, eight units should be offered after the obligatory sunset Prayer and the others after the obligatory early night prayer. The total is thus four hundred units and the remainder is six hundred. These six hundred units should be offered on the three Nights of Qadr, which are the nineteenth, the twenty-first, and twenty-third of the month. Two hundred units should be offered on each of these three Nights. Thus, one thousand units will be completed.

It is also recommended to offer a two-unit prayer each night, reciting Surah al-Fatihah once and repeating Surah al-Tawhid three times. After completion of the prayer, the following litany may be said

Glory

be to Him Who watches over, never leaves anything undone nor is neglectful

Glory be to Him Who is Merciful and never does a thing in haste. Glory be to

Him Who is vigilant and never forgets one thing over another. Glory be to Him

Who is alert and steady, never engrossed with a thing so as to overlook

another

سُبْحَانَ مَنْ هُوَ حَفِيظٌ لَا

يَعْفُلُ سُبْحَانَ مَنْ هُوَ رَحِيمٌ لَا يَعْجَلُ سُبْحَانَ مَنْ هُوَ قَائِمٌ

لَا يَسْهُو سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَلْهُو.

:After this litany, it is recommended to repeat the following statement seven times

سُبْحَانَ اللَّهِ وَالْحَمْدُ

لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

All glory be to Allah, all praise be to Allah, there is no god save

Allah, and Allah is the Greatest

:After that, it is recommended to say the following supplication once

Glory be

.to You, Glory be to You, Glory be to You. O All-Great, forgive my grave sins

سُبْحَانَكَ سُبْحَانَكَ

سُبْحَانَكَ. يَا عَظِيمٌ عَفِّرْ لِي لَدُّنْبَ الْعَظِيمِ.

p: ٨٥

Then, it is recommended to invoke blessings upon the Holy Prophet and his Household
:ten times

O

.Allah, (please do) send blessings upon Muhammad and upon his Household

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَعَلَى آلِهِ.

About this prayer, Shaykh al-Kaf`ami has mentioned that whoever offers it will have
(seventy thousand of his sins forgiven by Almighty Allah.)

Devotional Acts Common to Early Dawn

Authors of books on supplications and devotional acts have mentioned a number of
:acts, some of which are as follows

(Having the Early Dawn Meal (Suhur

It is highly recommended to eat or drink something at early dawn, preferably flour or
dates. For this meal, there are some etiquettes, one of which is to recite Surah al-
.Qadr

Supplications and Whispered Prayers

Supplications and whispered prayers are the most important deeds of early dawn.
The most significant and famous supplication is known as Du`a' al-Baha', which
involves statements of glorification of Almighty Allah and imploring in the name of His
attributes. About this supplication, which is reported from Imam al-Riza (a) to be
ascribed to his grandfather Imam al-Baqir (a), it is reported that it contributes to
.granting one's requests

In addition, there is the most magnificent supplication that is reported by Abu-
.hamzah al-Thumali carrying his name

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٨٣-١٨٤ --١

Abu-hamzah al-Thumali has reported that Imam `Ali ibn husayn Zayn al-`Abidin (‘a) used to pray the whole night throughout Ramazan. During the last hour of night, he used to say the following supplication

O

Allah, do not discipline me by means of Your punishment and do not subject me ...to Your planned strategy

إِلٰهِي لَا تُؤَدِّبْنِي

بِعُقُوبَتِكَ وَلَا تَمَكُرْ بِي فِي حِيلَتِكَ ...

Very long, eloquent, refined in style and composition, this supplication holds highly considerable contents and a variety of diction. It plays a vital role in spiritual education, evolution and perfection, and reinforces one’s relationship with Allah. It also teaches one how to talk to Him confidentially and how to praise and glorify Him

Furthermore, this supplication presents the Ahl al-Bayt (‘a) and confirms their matchless knowledge, leadership, and vital role in the lives of Muslims. It also demonstrates their course in building a virtuous community and their supreme goals, one of which is to create a morally and spiritually perfected group in society

In addition to these two supplications, there are others to be said at early dawn and [\(can be found in Mafatih al-Jinan.\)](#)

Devotional Acts Common to Daytime

Authors of books on supplications and devotional acts have mentioned a number of acts, some of which are as follows

p: ٨٧

Shaykh al-Qummi, Mafatih al-Jinan, pp. ١٨٤-٢٠٢. It is worth mentioning that on – –١ each night of Ramazan, at early dawn, or after that, it is obligatory to remember

.fasting the next day

A set of texts and supplicatory formulas have been reported to be said during the daytime of Ramazan. The most important of these is the supplication that begins with the following statement

اللَّهُمَّ هَذَا شَهْرُ رَمَضَانَ

□ الَّذِي أَنْزَلْتَ فِيهِ الْقُرْآنَ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِّنَ

□ الْهُدَى وَالْفُرْقَانِ ...

,O Allah, this is the month of Ramazan in which You revealed the Qur'an guidance for humankind and clear proofs of true guidance and distinction

...(between the right and the wrong)

This supplication has been reported by Shaykh al-Tusi, in Misbah al-Mutahajjid, and [\(1\) Sayyid Ibn Tawus, in Iqbal al-A`mal.](#)

There is also another supplication the first statements of which are similar to the statements of the previously mentioned supplication of Du`a' al-Baha'. However, this supplication then moves to invoke blessings upon the Holy

Prophet, his Household, the prophets, and the angels. It then presents statements of [\(2\) praying for and praising the Holy Prophet \(s\).](#)

Litanies and Doxologies

Litanies, statements of glorification enumerating the attributes of Almighty Allah are to be said on every day of Ramazan. In this regard, a ten-passage litany explaining the hearing, sight, creation, knowledge, and kingdom of

Almighty Allah, as well as many other similar matters, is to be repeated every day in
(Ramazan. (1)

Invocations of Blessings

Shaykh al-Tusi and Sayyid Ibn Tawus have cited a wonderful piece invoking Almighty Allah's blessings upon the Holy Prophet and his Household, as well as praising and commending them, to be said every day in Ramazan. This invocation begins with the following statement

{إِنَّ لِلَّهِ وَمَلَائِكَتَهُ
يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا. { لَتَيْتِكَ يَا رَبُّ
وَسَعْدَيْكَ وَسُبْحَانَكَ ...

,Verily“

Allah and His angels send blessings upon the Prophet, O you who believe, call for Divine blessings on him and salute him with a becoming salutation.” Here I am at Your service, my Lord! Doing that which pleases You, and glory be to

(You... (2)

Second Part: Devotional Acts Dedicated to Certain Nights and Days

:This part can be subdivided into the following sections

The Devotional Acts of Welcoming the month of Ramazan

The Devotional Acts of the Bright Nights

The Devotional Acts on the Nights of Qadr

The Devotional Acts on the Last Ten Nights

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ۲۱۳-۲۱۴ -- ۱

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ۲۱۰ -- ۲

Devotional Acts on the First Night and Day

Islam and the Ahl al-Bayt (‘a) have devoted special attention to the first night and day of Ramazan and confirmed a number of matters to be done on this night and day, the most important of which are the following

Watching the New Moon

Authoritative traditions narrate that the Holy Prophet (s) and his Household (‘a) used to watch for and welcome the new moon of the month—a procedure that has become one of the highly regarded recommendable acts.⁽¹⁾ In this respect, many supplicatory formulas reported from the Holy Prophet (s) and the Holy Imams (‘a) have been mentioned for this procedure. However, the forty-third supplication of al-Sahifah al-Sajjadiyyah may be presented as the most magnificent formula in this respect.⁽²⁾

Ritual Bathing

On the first night of Ramazan, it is recommended to perform the ritual bath and ceremonially purify oneself by immersing oneself in a flowing river or pouring thirty handfuls of water on the head

(Visiting Imam husayn (‘a

It is also highly recommended to perform visitation of Imam husayn (‘a) this night from close (at his holy shrine) or by reading his ziyarah from afar

p: ۹۰

Moreover, Shaykh al-Qummi has mentioned that this procedure has been – ۱) deemed obligatory by some scholars
Shaykh al-Qummi, Mafatih al-Jinan, pp. ۲۱۵ – ۲

Supererogatory Prayers

The supererogatory prayers of Ramazan should be started this night. Another two-unit prayer, in each unit of which Surah al-Fatihah and Surah al-An`am (No. ٦) are recited may be offered. Upon accomplishment, it is recommended to beseech Almighty Allah's protection against fears and ailments

Supplications

Many supplicatory formulas have been reported to be read on the first night of Ramazan. One of these is the supplication reported by Ibn Tawus from Imam al-Jawad (a). This supplication begins with the following statement

اللَّهُمَّ يَا مَنْ يَمْلِكُ

□لِتَدْبِيرِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah, O He Who controls the management of all affairs, and has power
over all things

The two Du`a' al-Jawshan al-Kabir and Du`a' al-hajj supplications are also reported to be read on this night

All the previous devotional acts for the first night of Ramazan are also performed on the first day of Ramazan, although with some different formulas for prayers and supplications, except watching for the new moon and visiting Imam husayn (a).

Allamah al-Majlisi states that Shaykh al-Kulayni, Shaykh al-Tusi, and others have reported through a valid chain of authority that Imam al-Kazim (a) used to say a special supplication on the first of Ramazan. This supplication begins with the following statement

اللَّهُمَّ إِنِّي أَسْتُلْكَ

بِسْمِكَ الَّذِي دَانَ لَهُ كُلُّ شَيْءٍ وَبِرَحْمَتِكَ الَّتِي وَسِعَتْ

كُلَّ شَيْءٍ ...

O

Allah I beseech You, in the name of Your name before which everything kneels

[down and in the name of Your mercy which encompasses everything...](#)

Devotional Acts on the Bright Nights of Ramazan

A special prayer, mentioned within the devotional acts of Rajab, is common to the bright (i.e. moonlit) nights of the three months. Therefore, the fifteenth night of Ramazan is included

In addition, it is recommended to perform the ritual bath and offer other prayers on the bright nights of Ramazan. However, the fifteenth night is distinguished by visiting Imam husayn (‘a) and offering some prayers. One of these prayers is a ten-unit one, offered at the tomb of Imam husayn (‘a) after the obligatory early night prayer. This prayer is, of course, different from the eight-unit night prayer. Another prayer to be offered this night is a hundred-unit prayer, in each unit of which Surah al-Fatihah is [recited once and Surah al-Tawhid ten times.](#)

Rites of the Nights of Qadr

In the previous discussion of the particular days and nights of the year, we mentioned both the common and the private

p: ٩٢

Shaykh al-Qummi, Mafatih al-Jinan, pp. ٢١٧-١٢١. Although it is reported that Imam – ١ al-Kazim (‘a) recommended praying to Almighty Allah with this supplicatory formula on the first day of the year, experts have understood that the Imam (‘a) meant the

.first day or night of Ramazan

.Shaykh al-Qummi, Mafatih al-Jinan, pp. ۲۲۳ – ۲۲

rites of the three Nights of Qadr. We also pointed out the significance of the Night of Qadr.

Devotional Acts of the Last Ten Nights of Ramazan

The last ten nights of Ramazan enjoy such a special significance that the Holy Prophet (s) used to roll up his bed and prepare himself for worship on these nights. To devote one's efforts to devotional acts on these ten nights denotes an acceleration of the devotional movement of Ramazan, especially when we take into consideration the fact that the Night of Qadr is one of these ten nights.

Some devotional acts and special supplications are devoted to these nights. For each night, a special supplication has been reported in addition to other supplications that are common to the ten nights. One of these is the supplication that begins with the following statement:

اللَّهُمَّ إِنَّكَ قُلْتَ فِي

كِتَابِكَ الْمُنَزَّلِ: "شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ"...

O Allah, You have said in Your revealed Book: "The month of Ramazan in ...which the Qur'an was revealed

On the twenty-seventh night, it is recommended to take the ritual bath and to repeat the following supplication throughout the night:

اللَّهُمَّ زُرُّنِي لِتَجَانِي

عَنْ دَارِ الْغُرُورِ وَالْإِنَابَةَ إِلَى دَارِ الْخُلُودِ وَلَا تَسْتَعِدَّادًا

لِلْمَوْتِ قَبْلَ حُلُولِ الْفَوْتِ.

O Allah, (please) provide me with alienation from the abode of delusion, turning to the abode of eternity, and readiness for death before it

.is too late

On the last day and night of Ramazan, some special devotional acts, bidding this
:month farewell, have been reported

p: ۹۳

Performing the ritual bath on the last night –

(Visiting Imam husayn (‘a –

(Reciting Surahs al-An`am (No. ٦), al-Kahf (No. ١٨), and Yasin (No. ٣٦ –

Repeating the forgiveness-seeking prayer one hundred times –

Saying a number of supplications, the most favorable being the forty-fifth –
supplication of al-Sahifah al-Sajjadiyyah and the following one reported from Imam

(‘a al-Sadiq:

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ

□لِعَهْدٍ مِنْ صِيَامِي لِشَهْرِ رَمَضَانَ وَأَعُوذُ بِكَ أَنْ يَطْلُعَ فَجْرٌ

هَذِهِ □لِلَّيْلِهِ إِلَّا وَقَدْ غَفَرْتَ لِي.

O Allah, (please) do not determine my observance of fasting in this
month of Ramazan to be the last of my observances of fasting. I seek Your

.protection against this day dawning before You forgive me

.This supplication contributes to having one’s sins forgiven

Particular Acts of Days and Nights

Quoting `Allamah al-Majlisi in Zad al-Ma`ad, Shaykh al-Qummi has mentioned
special prayers to be offered on each night of Ramazan and special supplications to
[\(be said on each day in Mafatih al-Jinan. \(1\)](#)

This vast and diverse devotional course intends to make man attain self-perfection
and serve Almighty Allah on earth and be qualified and prepared for the crucial
decisions

Shaykh al-Qummi, Mafatih al-Jinan, pp. ٢٣٨-٢٤٢. On page ٢٤٢, Shaykh al-Qummi – ١ –
.has mentioned a notice to be worth considered

that are made about this community on the Night of Qadr. The night of Eid al-Fitr is
.the night of the fulfillment of promised rewards

Point

hajj is one of the most important devotional acts of Islam. According to some traditions, it follows the ritual prayer with regard to its significance and favorability in the list of the Islamic devotional acts. Moreover, hajj has been described as one of the .(two jihads (i.e. holy struggle

In this respect, Shaykh al-Kulayni has reported through a valid chain of authority that `Abdullah ibn Yahya al-Kahili heard Imam al-Sadiq (a) quoting the Holy Prophet (s) as :saying

هُوَ أَحَدُ الْجِهَادَيْنِ، هُوَ
جِهَادُ الضُّعَفَاءِ.

hajj is one of the

.two jihads. It is the jihad of the weak

:Commenting on this saying, Imam al-Sadiq (a) says

وَنَحْنُ الضُّعَفَاءُ. أَمَا
إِنَّهُ لَيْسَ شَيْءٌ أَفْضَلَ مِنَ الْحَجِّ إِلَّا الصَّلَاةُ، وَفِي
الْحَجِّ هَهُنَا صَلَاةٌ وَلَيْسَ فِي الصَّلَاةِ قَبْلَكُمْ حَجٌّ.

We are the weak. Verily, there is nothing better than hajj except the ritual prayer; however, there is prayer in the hajj but there is no hajj in

(1) [the prayer.](#)

hajj is also the support of the religion and the foundation of its existence. It is thus :reported

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٧٧, H. ٢ as quoted from Shaykh al-Kulayni, - -١
.Furu` al-Kafi

لَا يَزَالُ الدِّينُ قَائِمًا مَا

قَامَتِ الْكَعْبَةُ.

(1) This religion is kept existent as long as the Ka`bah is still standing.

The hajj has a historical root that extends to the time before the existence of Adam (‘a) on earth although the divine call to perform hajj as an obligatory duty upon all (people actually began at the time of Prophet Abraham (‘a

In this regard, Shaykh al-Kulayni, through a valid chain of authority, has reported Imam al-Sadiq (‘a) as saying

لَمَّا أَفَاضَ آدَمُ مِنْ مِئِي

تَلَفَّتُهُ الْمَلَائِكَةُ فَقَالَتْ: يَا آدَمُ، بُرِّ حَجَّكَ. أَمَا إِنَّا

قَدْ حَجَجْنَا هَذَا الْبَيْتَ قَبْلَ أَنْ تَحُجَّهَ بِأَلْفِي عَامٍ.

When Adam (‘a) returned from Mina (as a ritual practice), he was received by the angels who said to him, “Make lawful your hajj, for we have (2) been going on hajj to this house two thousand years before you.”

Through another valid chain of authority, Shaykh al-Kulayni has reported Imam al-Sadiq (‘a) as saying

لَمَّا أُمِرُ

إِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا السَّلَامُ بِنَاءِ الْبَيْتِ

وَتَمَّ بِنَاؤُهُ، قَعَدَ إِبْرَاهِيمُ عَلَى رُكْنٍ ثُمَّ نَادَى: هَلُمَّ

الْحَجَّ. فَلَوْ نَادَى هَلُمُّوا إِلَى الْحَجِّ لَمْ يَحْجِ إِلَّا مَنْ

كَانَ يَوْمَئِذٍ إِنْسِيًّا مَخْلُوقًا، وَلَكِنَّهُ نَادَى: هَلُمَّ

الْحَجَّ. فَلَبَّى النَّاسُ فِي أَصْلَابِ الرِّجَالِ: لَتَيْبِكَ دَاعِيَ اللَّهِ

عَزَّ وَجَلَّ. لَتَيْبِكَ دَاعِيَ اللَّهِ. فَمَنْ لَبَّى عَشْرًا يَحِجَّ

عَشْرًا، وَمَنْ لَبَّى خَمْسًا يَحِجَّ خَمْسًا، وَمَنْ لَبَّى أَكْثَرَ مِنْ ذَلِكَ

فَبَعْدَ ذَلِكَ، وَمَنْ لَبَّى وَاحِدًا حَجَّ وَاحِدًا، وَمَنْ لَمْ يُلَبِّ

لَمْ يَحِجَّ.

When the construction of the House was completed by Abraham (‘a) and Ishmael (‘a) by the command of Almighty Allah, Abraham (‘a) sat in a corner and called out, “Come you all to the hajj.” If he had called out, “Come to the hajj,” none would have come except the human beings of that time, but when his call was, “Come you all to the hajj,” all people even the unborn in the loins of their fathers responded to him, saying, “We do respond to the caller of Allah. We do respond to the caller of Allah...” Thus, those who repeated this statement of response ten times will go on hajj ten times. Those who repeated it five times will go on hajj five times and so every one will go on hajj as many times as he repeated this statement. Likewise, he who repeated it once only will go on hajj once only and who had not responded

[\(will not go on hajj at all.\)](#)

p: ٩٧

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥, H. ٩ as quoted from Shaykh al-Kulayni, - -٢

.Furu` al-Kafi

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٨:٥, H. ٩ - -٣

Performing the hajj Pilgrimage is obligatory only once upon any adult who possesses the expenditure of the hajj journey along with an amount sufficient to provide livelihood to one's dependents, and that such a journey will not cause disorder in one's livelihood or personal conditions. At the same time, it is highly recommended to go on hajj as many times as possible—an act that is preferred to many other [\(devotional acts.\)](#)

It is also impermissible to suspend the hajj or to leave the Holy Ka`bah unvisited. In this regard, it is obligatory upon

p: ٩٨

In many traditions, hajj is preferred to manumission of slaves, giving of alms, and – – even holy struggle against enemies. It is recommended to prefer going on hajj for one's personal worldly affairs. In view of such matters and more details, the hajj, in the sight of the Ahl al-Bayt (a), enjoys high value and a distinctive particularity. See .Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٠:١٤٩–٢١٦ Section: Merits of the hajj

the supreme religious authority to force people to perform this religious duty and fund their journeys if they cannot find money to do so

Detailed guidance on the performance of this duty is available in books on the (practical laws of hajj, known as manasik al-hajj (Rites of the hajj

Categories of the Ritual hajj

To a great extent, all Muslims unanimously agree upon classifying the ritual hajj into three categories and upon the basic details of each category. This is of course one of the divine blessings with which Muslims are endowed and one of the matters that expresses their unity

The categories of hajj are thus three

hajj al-Tamattu` : The most significant and preferred category of hajj, hajj al-Tamattu` is obligatory upon every adult person (old enough to carry out religious duties) who is capable of carrying out this duty and whose place of dwelling is more than ninety kilometers away from the city of Makkah. Referring to such people, the Holy Qur'an says

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

(This is for him whose family is not present in the Sacred Mosque. (٢:١٩٦)

In the Muslim jurisprudential terminology, they are called ahl al-afaq (People of the Horizons

hajj al-Ifrad: This category of hajj is obligatory upon those who live near Makkah and are present in the Sacred Mosque. In it the performer (of hajj) is required to enter into the state of Ihram (i.e. put on two ceremonially white pieces of cloth and pledge to abandon the forbidden acts that violate one's hajj or `Umrah). They start either from the Miqat (the starting points for hajj) or from their houses

and then perform a single `Umrah (i.e. minor hajj) only. This category of hajj is different from the earlier in the point that it does not require offering a sacrifice to the Holy Ka`bah or slaughtering an animal. Additionally, entering into the state of Ihram .for this category of hajj is different from the earlier category

hajj al-Qiran: This category of hajj is similar to the abovementioned one with one .۳ difference. The pilgrim is required to mark the offering that he must offer to the Holy Ka`bah from the first moment of entering the state of Ihram until he slaughters it at .Mina on the Day of `d al-Azha

`Rites of hajj al-Tamattu

In brief, in hajj al-Tamattu` a pilgrim enters the state of Ihram to perform the `Umrat al-Tamattu` (۱) from one of the

five places known as Mawaqit (sing. Miqat) and which had been marked out by the :Holy Prophet (s) for the people of the remote horizons as follows

Masjid al-Shajarah, which is also called Dhul-halifah or Abyar `Ali: the starting (۱) point (i.e. Miqat) from which the people of Madinah and those who pass by it start their .ritual hajj

Al-Juhafah: the starting point from which the people of Sham (currently Syria, (۲) Jordan, Lebanon, and Palestine) and those passing by it start their hajj

p: ۱۰۰

Umrat al-Tamattu` is the lesser hajj (pilgrimage) to Makkah made` - -۱ independently or at the same time of the ritual hajj, and consisting of a number of devotional rituals performed within the city. `Umrat al-Tamattu` must be connected .to the ritual hajj

Wadi-`Aqiq: the starting point from which the people of Iraq and those passing by (٣) .it start their hajj

Qarn al-Manazil: the starting point from which the people of al-Ta'if (a city in (٤) .western Saudi Arabia, in al-hijaz Province) and those passing by it start their hajj

Yalamlam: the starting point from which the people of the Yemen and those (٥) .passing by it start their hajj

Entering into the state of Ihram means to take off one's ordinary clothes and put on two unstitched pieces of cloth worn as shirt and apron. Then, the pilgrim utters the statement of Talbiyah (i.e. responding to the call of hajj), which is in the following form

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ.

لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ. إِنَّ الْحَمْدَ وَالنُّعْمَةَ لَكَ

وَالْمُلْكَ. لَا شَرِيكَ لَكَ.

Here I am responding to You, O Allah, here I am. Here I am, You have no partner, here I am. Surely, praise, grace, and kingship are Yours. You have .no partner

A pilgrim must also abstain from a set of matters some of which are inherently forbidden while others are not, such as touching women, using perfume, wearing clothes other than the two pieces of Ihram, covering the head with anything, .engaging in disputes, hunting, and others

A pilgrim must then present himself in Makkah to circumambulate the Holy Ka`bah seven times, beginning and ending at the corner on which the Black Stone is placed. Then, he must offer the two-unit prayer of circumambulation at the place known as .(the Station of Abraham (‘a) (Maqam Ibrahim

Afterwards, he must go to al-Safa to begin performing the rite of Sa`y (ساي) from al-Safa to al-Marwah, two small hillocks between which a pilgrim must run slowly seven times; four times from al-Safa to al-Marwah and three times the other way so as to .end up at al-Marwah

.The next rite is to have his hair cut short and his nails trimmed

Immediately after performing this rite, a pilgrim may release himself from the state of Ihram and return to his normal state. However, he must wait for the time of hajj to begin. Once it begins, he is required to enter into a new state of Ihram for the hajj from the holy city of Makkah on the eighth of Dhu'l-hijjah. On this day, he must leave for Mount `Arafat and stay there from midday to the sunset of the ninth of Dhu'l-hijjah. This rite is known as halting at `Arafat

After sunset, he must come down this mountain and move towards the Holy

.Monument (i.e. al-Mash`ar al-haram) where he must stay until sunrise

On the tenth of Dhu'l-hijjah, he must come to Mina to perform the rite of stoning the `Aqabah statue (jamarat al-`aqabah) with seven small pebbles that he must gather from the Holy Precinct of Makkah and the Holy Monument. He must then sacrifice an animal offering, which must be a sheep, a cow, or a camel, and then shave or have the hair of his head cut short. Only then, can he release himself from the state of Ihram and do all the legal things that have been made forbidden to him as long as he .was in the state of Ihram, except touching women and using perfumes

p: ١٠٢

.Sa`y is the ritual of running between Hill al-Safa and Hill al-Marwah seven times -- ١

He must then come to the Holy House again, circumambulate it seven times, offer a two-unit prayer at the Station of Abraham (‘a), and run seven times between al-Safa and al-Marwah. Only then can he use perfume

In order to have intimacy made lawful for him, he must perform another seven-round circumambulation, known in the jurisprudential terminology of the Ahl al-Bayt (‘a) School as Tawaf al-Nisa' and in the terminology of the other Muslim schools as Tawaf (al-Wada` (Farewell Circumambulation

On the eleventh and twelfth nights of Dhu’l-hijjah, a pilgrim is required to spend half of the night (either from nightfall to midnight, or from midnight to its last hour, at least) at Mina, although it is recommended, and even obligatory under certain circumstances, to spend the thirteenth night there, too

On the eleventh and twelfth days, and even the thirteenth day for those who spent the last night at Mina, a pilgrim must stone the three statues (known as al-jamarah al-sughra, al-jamarah al-wusta, and jamarat al-`Aqabah) with seven pebbles each

This is a summary of the method and obligatory rites of hajj al-Tamattu` according to the jurisprudence of the Ahl al-Bayt (‘a), although there are further details, manners, recommended acts, and even duties to which a pilgrim may be exposed while performing this category of hajj. However, there is no space to mention all these in this book

This method is largely followed by the other Muslim sects with the exception of a very few details, options, and advancing or delaying in the performance of certain rites and in the rulings appertaining to certain acts of a pilgrim

Under this title, we can refer to three features by which the worship of hajj is distinguished from the other devotional acts

First: hajj comprises several sorts of devotional acts, such as prayer, fasting, jihad, and almsgiving. The ritual circumambulation of the Holy House is a sort of prayer, in addition to the ritual prayer that follows each practice of circumambulation, known as Salat al-Tawaf (Circumambulation Prayer). Entering into the state of Ihram, which imposes abstaining from certain good things and desires, is a sort of fasting. Sacrificing and offering an animal to the Holy Ka`bah is a sort of almsgiving. The hardships undergone by a performer of hajj, such as the hardship of taking long journeys to Makkah and the exhaustive efforts that come from carrying out the rituals of the hajj, are a sort of jihad. Besides, the ritual hajj involves other devotional acts, such as halting at a mountain, stoning the three statues, that represent Satan, with pebbles, and having one's hair cut short or shaved. All these devotional acts are distinctive, unlike all other acts of worship

Second: hajj is a large collective practice and Muslims of various social classes and from every remote path gather on certain days to perform this religious duty collectively and respond to the divine call of Prophet Abraham (‘a). They all move on the same highland and in a unified form to express the actual equality of all human beings and practically achieve the perfect unity of the Muslim nation

Third: The purpose behind the practice of this worship is wide-ranging at both the individual and collective level and in various aspects, including the material, spiritual, social, political, economic, educational, and moral

Although explanation of this point requires elaborative discourse, it seems possible to explain it by citing some traditions of the Ahl

al-Bayt (‘a) that deal with some of the spiritual and material aspects and the holy purpose of this worship

:Imam `Ali (‘a) is reported to have said

فَرَضَ عَلَيْكُمْ حَجَّ بَيْتِهِ الْحَرَامِ، الَّذِي جَعَلَهُ
قَبْلَةً لِلْأَنْبَاءِ، يَرِدُونَهُ وَرُودَ الْأَنْعَامِ، وَيَأْلَهُونَ إِلَيْهِ
وُلُوءَ الْحَمَامِ. جَعَلَهُ سُبْحَانَهُ عَلَامَةً لَتَوَاضُعِهِمْ
لِعَظَمَتِهِ، وَإِذْعَانِهِمْ لِعِزَّتِهِ، وَاخْتَارَ مِنْ خَلْقِهِ سُمَاعًا
أَجَابُوا إِلَيْهِ دَعْوَتَهُ، وَصَدَّقُوا كَلِمَتَهُ، وَوَقَفُوا مَوَاقِفَ
أَنْبِيَائِهِ، وَتَشَبَّهُوا بِمَلَائِكَتِهِ الْمُطِيفِينَ بِعَرْشِهِ،
يُحْرِزُونَ الْأَرْبَابَ فِي مَنْجَرِ عِبَادَتِهِ، وَيَتَبَادَرُونَ عِنْدَهُ
مَوْعِدَ مَغْفِرَتِهِ. جَعَلَهُ سُبْحَانَهُ لِلْإِسْلَامِ عِلْمًا،
وَلِلْعَائِدِينَ حَرَمًا، فَرَضَ حَجَّهُ، وَأَوْجَبَ حَقَّهُ، وَكَتَبَ
عَلَيْكُمْ وَفَادَتَهُ، فَقَالَ سُبْحَانَهُ: (إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ)

Allah has made

obligatory upon you the pilgrimage (hajj) to His sacred House, which is the

turning point for the people who go to it as beasts or pigeons go towards

spring water. Allah, the Glorified, made it a sign of their supplication

before His Greatness and their acknowledgment of His Dignity. He selected

from among His creation those who upon listening to His call responded to it

and testified to His word. They stood in the position of His Prophets and

resembled His angels who surround the Divine Throne securing all the benefits
of performing His worship and hastening towards His promised forgiveness
Allah the Glorified made it (His sacred House) an emblem for Islam and an
object of respect for those who turn to it. He made obligatory its pilgrimage
and claim on you, holding you responsible to discharge it. Thus, Allah the Glorified
said, “And (purely) for Allah, is incumbent upon mankind, the pilgrimage to
the House, for those who can afford to journey thither. And whoever denies
(then verily, Allah is Self-sufficiently independent of the worlds. (۳:۹۶)”[\(۱\)](#)

p: ۱۰۵

Within the famous tradition that al-Fazl ibn Shadhan has reported from Imam al-Riza (a) with regard to the logic for the religious duties, Imam al-Riza (a) has said:

...فَإِنْ قَالَ فَلِمَ أُمِرَ بِالْحَجِّ؟ قِيلَ لِعَلِّهِ

الْوَفَادَةَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَطَلَبَ الزِّيَادَةَ وَالخُرُوجَ
مِنْ كُلِّ مَا اقْتَرَفَ الْعَبْدُ تَائِبًا مِمَّا مَضَى مُسْتَأْنَفًا لِمَا
يَسْتَقْبِلُ مَعَ مَا فِيهِ مِنْ إِخْرَاجِ الْأَمْوَالِ وَتَعَبِ الْأَبْدَانِ
وَالِاسْتِغَالِ عَنِ الْأَهْلِ وَالْوَالِدِ وَحَظْرِ الْأَنْفُسِ عَنِ اللَّذَاتِ
شَاخِصًا فِي الْحَرِّ وَالْبُرْدِ تَائِبًا ذَلِكَ عَلَيْهِ دَائِمًا مَعَ
الْخُصُوعِ وَالِاسْتِكَانَةِ وَالتَّذَلُّلِ مَعَ مَا فِي ذَلِكَ لِجَمِيعِ
الْخَلْقِ مِنَ الْمَنَافِعِ فِي شَرْقِ الْأَرْضِ وَعَزْبِهَا وَمَنْ فِي
الْبُرِّ وَالْبَحْرِ مِمَّنْ يَحُجُّ وَمِمَّنْ لَا يَحُجُّ مِنْ بَيْنِ تَاجِرِ
وَجَالِبِ وَبَائِعِ وَمُشْتَرٍ وَكَاسِبٍ وَمَسْكِينٍ وَمُكَارٍ وَفَقِيرٍ
وَقَضَاءِ حَوَائِجِ أَهْلِ الْأَطْرَافِ فِي الْمَوَاضِعِ الْمُمْكِنِ لَهُمْ
الاجْتِمَاعِ فِيهَا مَعَ مَا فِيهِ مِنَ التَّفَقُّهِ وَنَقْلِ أَخْبَارِ
الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ إِلَى كُلِّ صُغْعٍ وَنَاجِيَةٍ كَمَا قَالَ

اللَّهُ عَزَّ وَجَلَّ: {وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا
إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ} {لِيَشْهَدُوا مَنَافِعَ لَهُمْ} فَإِنْ قَالَ فَلِمَ أُمِرُوا بِحَجِّهِ وَاحِدِهِ لَا

أَكْثَرَ مِنْ ذَلِكَ. قِيلَ، لِأَنَّ اللَّهَ عَزَّ وَجَلَّ وَضَعَ

الْفَرَائِضَ عَلَى أَدْنَى الْقَوْمِ قُوَّةً كَمَا قَالَ عَزَّ وَجَلَّ: {□ □ □ □} يَعْنِي شَاءَ لِيَسَعَ لَهُ الْقَوِيُّ وَالضَّعِيفُ

وَكَذَلِكَ سَائِرُ الْفَرَائِضِ إِنَّمَا وَضِعَتْ عَلَى أَدْنَى الْقَوْمِ

قُوَّةً وَكَانَ مِنْ تِلْكَ الْفَرَائِضِ الْحَجُّ الْمَفْرُوضُ وَاحِدًا ثُمَّ

رَغَبَ بَعْدُ أَهْلَ الْقُوَّةِ بِقَدْرِ طَاقَتِهِمْ.

If he...

asks, “Why have we been ordered to go on the hajj pilgrimage?” It is said, This is because it is a form of going towards Allah the Exalted and Majestic asking him for numerous rewards, departing from all evils that one has committed, being repentant for all that he has done in the past, and starting anew what he will do in the future. The hajj pilgrimage is also done so that one expends his wealth, puts himself to physical trouble, experiences separation from his spouse and children, avoids lust and pleasure, and suffers from the troubles of the trip in the hot and cold weather, in fear, for a long interval in humility, submission, and humbleness. In addition, the hajj pilgrimage carries great benefits for all people (such as learning to desire Almighty Allah, fear Him, abandon hardheartedness, make continuous reference to Him and not lose one’s hope and expectation). It reminds people of fulfilling their duties towards their Lord and towards all people: people who live in the deserts or at sea, partake in the hajj pilgrimage or not, import goods do business, sell or buy, are dealers or needy, rent riding animals or are too poor to rent any riding animals to go on the hajj pilgrimage. It also includes the fulfillment of the needs of the people who live in the vicinity where the hajj pilgrims gather. It includes the training of individuals in

the narration of the traditions from the Immaculate Imams (‘a) from one region over to another region. Almighty Allah has said, “If a contingent from every expedition remained behind, they could devote themselves to studies in religion and admonish the people, when they return to them, that thus they may learn to guard themselves against evil. (٩:١٢٢)” He has also said, “So that they may witness advantages for them. (٢٢:٢٨)” If he asks, “Why have we been ordered to go on the hajj pilgrimage once and not more?” It is then said: It is because Almighty Allah established the obligatory deeds taking into consideration the weakest people as He, the Exalted and Majestic, has said, ‘...He must make an offering, as he can afford, but if he cannot afford it...’ This refers to a sheep that both the rich and the poor can offer. The other obligatory deeds are established considering the weakest people. One of the obligatory deeds is to go on the hajj pilgrimage, which is obligatory once in one’s lifetime. God has encouraged the rich people to perform it as [\(often as they can.\)](#)

p: ١٠٦

It seems proper to refer, yet briefly, to the Ahl al-Bayt's view of the hajj and their understanding of the role that this worship can play in the life of the Muslim nation in general and the virtuous community in particular. hajj, in its capacity as a religious duty, unites the words of Muslims and expresses the concord and entity of the Muslim nation.

The following distinctive features can add to the general understanding of all Muslims regarding hajj:

Great Interest

The Ahl al-Bayt (‘a) took great interest in hajj. They have discussed all the affairs and details of hajj and given vivid explanations about its reality, history, excellence, value, role, and goals. They have also discussed in detail the laws appertaining to the rites and categories of hajj and presented the various problems and their solutions in the light of the laws of Islam.

By making a simple and swift comparison between the traditions of the Ahl al-Bayt (‘a) about hajj and the traditions that are reported from others, we can obviously notice the difference. Comparatively, the number of traditions in which the Ahl al-Bayt (‘a) have discussed the questions of hajj and transmitted, both directly and indirectly, the Holy Prophet's words and deeds in this regard is quantitatively [\(1\)](#) and qualitatively many times as much as the traditions that are reported from the other Muslim schools in the same field.

p: ١٠٨

For instance, the author of Jami` Ahadiih al-Shi` ah has cited eight hundred and – ١ – thirty one traditions about the history, excellence, and general affairs of the hajj.

:The following two samples will confirm this obvious truth

The tradition that the major Sunni reference books of hadith report from Imam al-Baqir (‘a) on the authority of Jabir ibn `Abdullah al-Ansari presents many details about the Holy Prophet’s last hajj (known as the Farewell Pilgrimage) that cannot be found in any other tradition mentioned in these reference books. This tradition represents a jurisprudential basis for all Muslim schools of jurisprudence in the field of the laws of [hajj. \(1\)](#)

Shaykh al-Saduq, through a valid chain of authority, has reported that Zurarah ibn A`yun once said to Imam al-Sadiq (‘a), “May Allah accept me as ransom for you! I have been asking you about the laws of hajj for forty years and you have always
”.given me answers

:The Imam (‘a) answered

بَيْتٌ حُجَّ إِلَيْهِ قَبْلَ آدَمَ
بِأَلْفِي عَامٍ تُرِيدُ أَنْ تُفْنِيَ مَسَائِلَهُ فِي أَرْبَعِينَ عَامًا؟

A house to which pilgrimages were made two thousand years before the creation of Adam (‘a)—do you expect that you can learn all about it in forty years

[only? \(2\)](#)

This answer obviously shows the wide-ranging scope of the Holy Imam’s practical interest in the topic of hajj, just as they show their great interest in the historical aspect of this worship

p: ١٠٩

Mansur `Ali Nasif, al-Taj al-Jami` lil-Usul ٢:١٥٣ as quoted from Sahih Muslim and – ١
.Sunan Abi-Dawud

Al-hurr al-`Amili, Wasa’il al-Shi`ah ٨:٧, H. ١٢ as quoted from Shaykh al-Saduq’s – ٢
.man-la-yahzuruhul-faqih

Comprehensiveness of the Devotional Content of hajj

Not to speak of their vast concentration on hajj, we notice that the Ahl al-Bayt (‘a) also took much interest in the devotional contents of all of its rites and laws. We cannot find a performer of hajj practicing any rite without a supplication or a litany before, during, or after it. More precisely, supplications and litanies accompany a performer of hajj from the time he intends to perform hajj until he returns home. Hundreds of traditions deal with this topic.⁽¹⁾

In a coming chapter, we will discuss some details of the vast devotional contents of hajj.

Visiting the Holy Prophet (s), the Holy Imams (‘a), and Places of Worship

Performers of hajj complete this obligatory devotional act by visiting the Holy Prophet’s (s) tomb and mosque—an act common to all Muslims.⁽²⁾ However, the Holy Imams of the Ahl al-Bayt (‘a) have given this topic much more significance with regard to both quantity and quality

With regard to quantity, they encourage their followers to visit the tombs of the Holy Imams (‘a) buried in the al-Baqi` Cemetery: Imam hasan ibn `Ali (al-Mujtaba), Imam `Ali ibn al-husayn (Zayn al-`Abidin), Imam Muhammad

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For instance, al-hurr al-`Amili, in *Wasa’il al-Shi`ah* ٨:٢٤٨-٣٣٨ have dedicated sixty – –١ eight sections of his book to discussing the details of the hajj. Exceptions are the Wahhabis who deem forbidden preparing for visiting the Holy – –٢ Prophet’s tomb. However, they deem it acceptable for those who are present at al-Madinah. According to their laws, it is lawful to prepare oneself for visiting the Holy Prophet’s Mosque at Madinah and then visiting the Holy Prophet’s tomb may come in the margin of visiting his mosque

ibn `Ali (al-Baqir), and Imam Ja`far ibn Muhammad (al-Sadiq), peace be upon them
.all

They also recommend visiting the tomb of Lady Fatimah al-Zahra' (‘a)—the veracious and pure—the daughter of the Holy Prophet (s). She is said to have been buried in her house⁽¹⁾ that is adjacent to the Holy Prophet’s Mosque

In addition, the Holy Imams (‘a) have recommended visiting the tombs of the Holy Prophet’s wives, Lady Fatimah bint Asad (Imam `Ali’s mother), the other righteous companions of the Holy Prophet (s), and the martyrs of the Battle of Uhud, topping the list being hamzah ibn `Abd al-Muttalib, the Holy Prophet’s (s) uncle

In addition to the previous, there is much interest in visiting mosques and other places where the Holy Prophet (s) offered prayers and said supplications and particular places where historical events or bestowing of divine gifts took place. The following :mosques top this list

Mosque Qaba –

Mosque al-Fath –

Mosque al-Qiblatayn –

p: ۱۱۱

About the burial place of Lady Fatimah al-Zahra' (‘a), there are many probabilities, – – the most apparent of which is that she was buried in her house. However, there is another probability that she was buried in al-Baqi` Cemetery. The disagreement about the burial place of this veracious and pure lady resulted from the historical fact that she, owing to certain political reasons, willed her burial place to be unknown to people and specifically asked Imam `Ali (‘a), her husband, not to allow Abu-Bakr and `Umar to participate in her funeral ceremony because she died without forgiving them. This fact has been reported by all Muslims

Mosque Uhud –

Imam `Ali Mosque –

Salman al-Farsi Mosque –

Lady Fatimah al-Zahra' Mosque –

(Mosque al-Ghumamah (the cloud –

:Other places the Holy Imams (‘a) have recommended visiting are

.(Ummu-Ibrahim’s Chamber (known as mashrabat ummi-ibrahim –

Al-Abtuh in the holy city of Makkah where there are the tombs of Lady Khadijah (‘a) –
(the Mother of the Believers: the Holy Prophet’s first wife and Lady Fatimah al-
Zahra’s mother), Abu-Talib (‘a), and other righteous personalities of the early age of
Islam

Abu-Talib’s Col (where the Holy Prophet (s), along with his relatives from the –
Hashemites, were put under a harsh siege by the polytheists of Makkah at the
.(beginning of his promulgation of Islam

hira' Cave (where the Holy Prophet (s) used to worship Almighty Allah secretly –
.(before he received the divine revelation

Al-Arqam House (where the first group of Muslims, led by the Holy Prophet (s) met –
.(secretly to discuss the affairs of Islam

Dar al-Nidwah (the place where the chiefs of Quraysh would meet to discuss the –
.(latest issues

The Holy Imams (‘a) also recommended visiting all sites that were connected with the
history of Islam and reminded

Muslims of the dignity, honor, sacrifices, and difficulties that faced the divine mission of promulgating Islam to establish a good link between them and the great history of their religion. They hoped this would arouse their spirit of determination and [renaissance](#), and create the qualities of independence, and self-respect in them. [\(1\)](#)

With regard to quality, the Ahl al-Bayt (‘a) look at visiting the Holy Prophet (s) and Imams (‘a) as perfection and completion of the ritual hajj. Many traditions declare and confirm this fact openly. In this connection, Imam al-Riza (‘a) is reported to have said

إِنَّ لِكُلِّ إِمَامٍ عَهْدًا فِي
عُقُوقِ أَوْلِيَاءِهِ وَشِيَعَتِهِ، وَإِنَّ مِنْ تَمَامِ الْوَفَاءِ بِالْعَهْدِ
وَحُسْنِ الْأَدَاءِ زِيَارَةَ قُبُورِهِمْ. فَمَنْ زَارَهُمْ رَغْبَةً فِي
زِيَارَتِهِمْ وَتَصَدِيقًا بِمَا رَغِبُوا فِيهِ كَانَ أَثْمَتُهُمْ شُفَعَاءَهُمْ
يَوْمَ الْقِيَامَةِ.

The disciples and followers of every Imam (‘a) are connected to him with a binding covenant that they must fulfill. Among the items of an ‘excellent fulfillment of these covenants is indeed the visiting of the Imams (‘a) tombs. Hence, if one visits their tombs willingly and with the intention of accomplishing their desire, the Imams (‘a) will intercede for that person on

[\(the Day of Resurrection. \(2\)](#)

:Isma`il ibn Mahran has reported Imam al-Sadiq (‘a) as saying

p: ١١٣

Unfortunately, it can be noticed that there is currently an attempt through well-organized campaigns to eradicate these traces and cast screens upon them. The

perpetrators hope that by attracting attention away from these places they will
succeed in making the pilgrims forget them

Allamah al-Majlisi, Bihar al-Anwar ٩٧:١١٤, H. ١ - ٢

إِذَا حَجَّ أَحَدُكُمْ

فَلْيُحْتِمِ حَجَّهُ بِزِيَارَتِنَا؛ لِأَنَّ ذَلِكَ مِنْ تَمَامِ الْحَجِّ.

Any one of you who goes on hajj must conclude his hajj by visiting us

[\(1\)](#) because this is the finalization of hajj.

Imam `Ali, the Commander of the Faithful (‘a), is reported to have said

أَتَمُّوا بِرَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَآلِهِ حَجَّكُمْ إِذَا خَرَجْتُمْ إِلَى بَيْتِ اللَّهِ؛ فَإِنَّ

تَرْكَهُ جَفَاءٌ وَبِدَلِكْ أُمْرْتُمْ، وَأَتَمُّوا بِالْقُبُورِ الَّتِي

أَلَزَمَكُمْ اللَّهُ عَزَّ وَجَلَّ زِيَارَتَهَا وَحَقَّهَا، وَأَطْلُبُوا

الرِّزْقَ عِنْدَهَا.

When you go on pilgrimage to the House of Allah, finalize your hajj by visiting the Messenger of Allah (s) because to avoid doing this is a type of alienation from him, while you are ordered to avoid alienating yourself

Also, finalize your hajj by visiting the tombs that Almighty Allah has ordered you to visit and to carry out your duties towards them. Seek

[\(2\)](#) sustenance at these tombs.

In al-Kafi, Shaykh al-Kulayni has reported Imam al-Baqir (‘a) as saying

تَمَامُ الْحَجِّ لِقَاءُ

الإمام.

The acme of hajj is to

Identifying the General Political Attitude

Imitating the Holy Prophet (s) and following the instruction of the Holy Qur'an, the Ahl al-Bayt (a) made sure that the season of hajj took the form of an annual meeting held by Muslims in order to declare their general political attitude

p: ۱۱۴

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۴:۳۲۴, H. ۱ -- ۱

.Allamah al-Majlisi, Bihar al-Anwar ۹۷:۱۳۹, H. ۲ -- ۲

.Shaykh al-Kulayni, al-Kafi ۴:۵۴۹, H. ۲ -- ۳

.and the most important situations that are related to all Muslims

Historically, in the first year of their hajj after the conquest of Makkah, Surah Bara'ah (al-Tawbah, No. 9) was revealed. The Holy Qur'an and the Holy Prophet (s) declared a release from all obligations towards the polytheists. This was one of the most significant political attitudes demonstrated by Islam

In the last season of hajj led by the Holy Prophet (s) and known as the hijjat al-wada` (Farewell Pilgrimage), the Holy Prophet (s) delivered a sermon that included all political and social attitudes of Muslims

At the end of his last hajj, he declared the future leadership as Imam `Ali's and the Muslims' duty towards him. This declaration, which took place in a region called Khumm Spring (i.e. Ghadir), the Holy Prophet (s) openly declared

أَيُّهَا النَّاسُ، مَنْ كُنْتُ

مَوْلَاهُ فَهَذَا عَلِيٌّ مَوْلَاهُ. اَللّٰهُمَّ وَاِلٍ مِّنْ وَّالَاهُ، وَعَادِ

مَنْ عَادَاهُ، وَاَنْصُرْ مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ، وَاَحِبَّ

مَنْ اَحَبَّهُ، وَاَبْغِضْ مَنْ اَبْغَضَهُ.

O people, whoever has taken me as master, `Ali is now his master. O

Allah, (please) be the friend of him who takes `Ali as master, be the opponent of him who antagonizes `Ali, give victory to him who supports `Ali, disappoint him who disappoints `Ali, love him who loves `Ali, and hate him

(who hates `Ali.)

.This event is unanimously reported by all Muslims

The aforementioned traditions on the goals of hajj also indicate this particular goal and practical outline. Of course, this goal is naturally imposed by the devotional act

.Hashim Ma`ruf al-hasani, Usul al-Tashayyu`, pp. ٣٩ --١

of hajj and this annual gathering which is attended by select individuals of the Muslim nation as well as those who are financially capable of performing this religious duty

Meeting the Imam and the Leadership of the Muslim Community

The Ahl al-Bayt (‘a) emphasized meeting and visiting the Imam (‘a) during the season of hajj in order to get his advice and guidance and to become acquainted with the detailed attitudes towards various issues that concern Muslims. These meetings also intended to provide the Imam (‘a) with a review of the activities of the faithful believers, their problems and common and private questions in addition to other affairs necessitated by the direct connection between the leader and the subjects with regard to the Muslim society and the process of building a virtuous community inside this society

In this regard, Shaykh al-Kulayni and Shaykh al-Saduq have reported through a valid chain of authority that Imam al-Baqir (‘a) said

إِنَّمَا أُمِرَ النَّاسُ أَنْ
يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا، ثُمَّ يَأْتُونَا
فِيخْبِرُونَا بِوَلَايَتِهِمْ وَيُعْرِضُوا عَلَيْنَا نَصْرَهُمْ.

The people have been ordered to come to these stones and circumambulate

them so that they can then come to us to show their loyalty to us and offer

[\(1\)](#) their support for us.

Many other traditions have spoken of the same topic. This proves the significance of meeting the Imam (‘a), which is an organizational trend in the process of building a virtuous

p: ١١٤

community, during this blessed devotional system, considering it one of the .devotional acts a faithful believer is required to do

Moreover, this organizational trend is in reality an Islamic principle that has been put into practice by the Ahl al-Bayt (‘a) in setting up the system of building a virtuous community.⁽¹⁾ In plain words, the attachment of the people to their religious leadership and their commitment to the covenants and pledges that they make with their leadership (which may take various forms including following the guidelines, carrying out the commands, and giving complete support to the leadership) is actually :one of the principles of Islam to which the Holy Qur'an (‘a) has called, saying

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

,O you who believe

answer the call of Allah and His Messenger when he calls you to that which gives you life. Know that Allah intervenes between man and his heart and that

(to Him you shall be gathered. (٨:٢٤)

hajj: Jihad of the Weak

Some traditions have reported the Holy Prophet (s) to have regarded hajj as a type of jihad (holy struggle) although he said so about women, who are exempted from the religious duty of jihad. In this regard, al-Bukhari has reported that `A'ishah said to the Holy Prophet (s), “We, the women, see

p: ١١٧

This topic has been discussed with further details in Book III of this series under – ١
.the title: The General System of the Virtuous Community

jihad as the best of all deeds. Nonetheless, we are exempted from practicing this
".deed

[\(He answered her, "This is true, but the best jihad is to perform an accepted hajj."](#)[\)](#)

Referring to the same tradition, al-Nasa'i reports the Holy Prophet (s) as saying, "The best and most comprehensive kind of jihad is to make a pilgrimage to the Holy
[House."](#)[\)](#)

Thus, al-Nasa'i generalizes this ruling to include the old, the children, the weak, and
.women

In this connection, the Ahl al-Bayt (a) have given a broader view to the ritual hajj from this angle that it includes all the individuals of the virtuous community who may face exceptional circumstances that prevent them from carrying out the duty of jihad for legal and moral reasons. This view stems from the Ahl al-Bayt's attempt to maintain the idea and spirit of jihad and to declare the necessity of practicing this sort of devotional act under all conditions. Of course, this concept is founded on the understanding of the Ahl al-Bayt of the Holy Prophet's situation and content of this
.devotional duty

The partisans of the Ahl al-Bayt (a) and the individuals of the virtuous community came under exceptional political circumstances because the tyrannical rulers would wage unjustified campaigns against people for no reason other than gaining a dominant influence over them, making more profit, and levying more financial taxes. This matter reached its climax when some rulers of the Umayyad dynasty refused to
accept the conversion to Islam of some

Christians so as not to be deprived of the tributes those people would pay as long as [\(they were non-Muslims.\)](#)⁽¹⁾

Declaring their religion-based attitude to such practices, the Ahl al-Bayt (‘a) disallowed the individuals of the virtuous community to participate in such campaigns even though this attitude had a negative spiritual influence on the virtuous community since it deprived them of gaining the moral outcomes of carrying out the religious duty .(of jihad (struggle for the sake of Almighty Allah

As a substitute, the Ahl al-Bayt (‘a) advised their followers to go for hajj as frequently as possible because the practice of hajj would compensate for the spiritual, educational, and ethical fruits of jihad of which they were deprived because of the political circumstances of those days. Of course, this concept is also founded on their .understanding of the Holy Prophet’s tradition

In the beginning of our discussion of hajj, we have referred to the validly reported :tradition of Imam al-Sadiq (‘a) who quotes the Holy Prophet (s) as saying

.hajj is one of the two jihads. It is the jihad of the weak

:Commenting on this saying, Imam al-Sadiq (‘a) said

[\(We are the weak.\)](#)⁽²⁾

:According to another tradition, Imam al-Sadiq (‘a) has said

نَحْنُ وَشِيعَتُنَا الضُّعَفَاءُ.

.Our Shi`ah and we are the weak

p: ۱۱۹

This subject is a critical historical issue that should be discussed on other – ۱
.occasions

Al-hurr al-`Amili, Wasa’il al-Shi`ah ۸:۷۷, H. ۲ as quoted from Shaykh al-Kulayni, – ۲
.Furu` al-Kafi

These two texts may shed some light on this special situation and understanding of the Ahl al-Bayt (‘a) with regard to the relationship between jihad and hajj—an understanding that can be made clearer through the following texts

1. Ja`far ibn Muhammad ibn Qawlawayh has reported Imam al-Baqir (‘a) as saying .

الْجِهَادُ أَفْضَلُ الْأَشْيَاءِ

بَعْدَ الْفَرَائِضِ فِي وَقْتِ الْجِهَادِ، وَلَا جِهَادَ إِلَّا مَعَ

الْإِمَامِ.

When its time comes, jihad is the best of all things save the ritual prayers. However, no jihad is permissible except under the pennon (or the

(command) of an Imam.

2. Al-Kulayni and others have reported through a valid chain of authority that Imam al-Sadiq (‘a) said

Abbad al-Basri, on his way to Makkah, met Imam `Ali Zayn al-`Abidin (‘a) and said, “O `Ali, you have left jihad, escaping its difficulty, and come to hajj and its easiness. Almighty Allah says, “Surely, Allah has bought of the believers their persons and their property for this, that they shall have Paradise. They fight in Allah's way, so they slay and are slain—a promise which is binding on Him in the Torah, the Gospel, and the Qur'an. And who is more faithful to his covenant than Allah? Rejoice therefore in the (pledge, which you have made. And that is the mighty achievement. (9:111)

”Imam Zayn al-`Abidin (‘a) commented, “You may recite what comes next

So, the man recited, “They who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid

what is evil, and who keep the limits of Allah. And give good news to the believers.

”(١١٢:٩))

The Imam (‘a) thus commented, “If we find persons enjoying these characteristics, we will definitely leave hajj and practice jihad with them because it will then be better

[\(than hajj.”](#) (١)

According to another form of the tradition, Imam Zayn al-`Abidin (‘a) said, “If such

[\(people appear, we will never prefer anything to jihad.”](#) (٢)

A reference to this situation of the Holy Imams (‘a) has been previously made within

.the discussion of jihad

٣. Imam al-Sadiq (‘a) is validly reported to have quoted Imam `Ali (‘a) as saying

لَا يَخْرُجُ الْمُسْلِمُ فِي

الْجِهَادِ مَعَ مَنْ لَا يُؤْمِنُ عَلَى الْحُكْمِ، وَلَا يُنْفَذُ فِي الْفَيْءِ

أَمْرَ اللَّهِ عَزَّ وَجَلَّ؛ فَإِنَّهُ إِنْ مَاتَ فِي ذَلِكَ الْمَكَانِ كَانَ

مُعِينًا لِعَدُوِّنَا فِي حَبْسِ حَقِّنَا وَالْإِشَاطَةِ بِدِمَائِنَا،

وَمِيتَتُهُ مِيتَةُ جَاهِلِيَّتِهِ.

A Muslim must not participate in jihad with one who cannot be regarded

as a just ruler and who does not apply the laws of Almighty Allah to the

spoils of war. If one violates this order and then dies in that place, he

will definitely be determined as having supported our enemies in confiscating

our dues and shedding our blood. Thus, he will die the same death of those

[\(who have not accepted Islam.](#) (٣)

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٢, H. ٣ -- ١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٤, H. ٤ -- ٢

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٤, H. ٨ -- ٣

The Course Of The Devotional Acts During The Ḥajj Season

Point

:The devotional acts of hajj are the following

.Devotional Acts Attached to the Rites of hajj

.Devotional Acts on the Day of `Arafat

.Devotional Acts on the First Ten Days of Dhu'l-hijjah

.Devotional Acts on the Tashriq Days

The Devotional Acts Attached to the Rites of hajj

Jurisprudents have mentioned some etiquettes and recommended acts to be practiced in the midst of carrying out the obligatory rites of hajj. Such etiquettes and acts include ritual bathing, prayers, supplications, and litanies. The most eminent of them are

While preparing oneself for entering into the state of Ihram, it is recommended to .1 clean the body from dirt, trim the nails, remove the hairs of the armpits and pubes, and clip the moustache. For those who intend to perform the ritual hajj, it is recommended, in addition to all these, to comb the hair of the head and the beard .from the first day of Dhu'l-hijjah

It is further recommended to bathe oneself ceremonially before entering into the state of Ihram and to say a special supplication during the bathing and while putting .on the uniform or Ihram

Before entering into the state of Ihram, it is also recommended to offer a prayer, be it an obligatory or a six or two-unit supererogatory prayer. Another special supplication .is said immediately before entering into the state of Ihram

In addition to uttering the obligatory statement of Talbiyah, it is recommended to add other statements comprising words praising Almighty Allah and words beseeching Him. It is also recommended to repeat the statement of Talbiyah at different places and on different conditions until the houses of Makkah can be seen

Upon entering the Holy Precinct, which is a vast circular area surrounding the holy city of Makkah, it is recommended to get off whatever one is riding, perform ritual bathing, take off the shoes, and say a special supplication

For entering the city of Makkah and the Sacred Mosque, it is recommended to bathe oneself ceremonially. At the door of the mosque, it is recommended to offer salutations to the Holy Prophet and Prophet Abraham, peace be upon them both, mention the Name of Almighty Allah through a special formula, praise Him by saying another special formula, and turn the face towards the Holy Ka`bah while uttering a third special formula of supplication

Upon approaching the Black Stone, it is recommended to say certain litanies and supplications. Likewise, it is recommended to beseech Almighty Allah and say more litanies, invocations of blessings upon the Holy Prophet (s) and a special supplication while kissing the Black Stone

During the ritual circumambulation, there are special supplications to be said on each round and at certain places. These include the gate of the Holy Ka`bah, the corner of the Ka`bah facing Yemen (known as al-Rukn al-Yamani), the Black Stone, the backside of the Ka`bah, the flipside of

the gate of the Ka`bah,⁽¹⁾ and hijr Isma`il, (the fence built by Prophet Ishmael (‘a)
.(around the tomb of his mother

Upon accomplishing Salat al-Tawaf (the Circumambulation Prayer), it is . ٤
recommended to thank and praise Almighty Allah, invoke His blessings upon the Holy
.Prophet and his Household (s), and supplicate to Him while prostrating

Upon drinking water from Zamzam Spring, it is recommended to say a special . ٧
.supplication and pour a little amount of that water on the head, belly, and back

Upon performing the ritual running between al-Safa and al-Marwah, it is . ٨
recommended to say some special litanies, invocations of blessings upon the Holy
Prophet and his Household (s), and supplications. It is also recommended to recite
certain chapters of the Holy Qur'an on al-Safa and al-Marwah and while running
.between them

p: ١٢٤

Also called al-Multazam and al-Muta`awwadh, this place, which is commonly – ١٠
known as al-Mustajar (the place of seeking aid) is situated before al-Rukn al-Yamani
and directly behind the gate of the Holy Ka`bah. It is the place wherefrom Lady
Fatimah bint (daughter of) Asad entered the Holy Ka`bah and gave birth to Imam `Ali
(‘a). Many traditions have conveyed the merits of this place. Imam `Ali (‘a) is reported
to have said, “At al-Multazam, you should confess to Almighty Allah all of your sins
that you can recollect. As for the sins you may have forgotten, you should express
them by saying, ‘(please) forgive all our sins, including those, which Your keeper-
angels recorded, but we have now forgotten.’ Verily, whoever confesses his sins at
this place, mentions them, and prays to Almighty Allah to forgive him, it will be
[incumbent upon Almighty Allah to forgive him.” [Translator

The same recommended acts that are done at entering into the state of Ihram for the hajj may be repeated for the Ihram of the `Umrah. The only difference is that entering into the state of Ihram for performing `Umrah may be followed by saying certain supplications while heading for Mina and on the way to Mount `Arafat. At Mina, it is recommended to spend the whole night in devotional acts, especially at al-Khif Mosque. There is also another special supplication to be said while heading for Mount `Arafat

In the second section, the devotional acts and etiquettes practiced on the Day of `Afarat will be mentioned, because some of these acts are practiced on this day by both performers of hajj and `Umrah

At the Holy Monument, it is recommended to say a supplication at the red dune that lies to the right side of the road, slow down one's steps, and spend the Night of Eid al-Azha in acts of worship and supplications

:In this regard, a hadith reads

If possible, try to spend the whole night in acts of worship, because as reported, the gates of heaven remain open on this night because of the voices of the believers who buzz like bees. On this night, Allah, Majestic be His praise, says, "I am your Lord and you are My servants. You have fulfilled your duties towards Me; therefore, it is incumbent upon Me to respond to you." Thus, He excuses whoever He wishes and [\(forgives whoever He wishes on this night.\)](#)

.In addition, there are some supplications reported to be said on the Night of `Arafat

Immediately after the obligatory dawn prayer, it is recommended to praise and thank ,Almighty Allah

p: ١٢٥

enumerate any amount possible of His graces and favors, invoke His blessings upon the Holy Prophet and his Household, and then say a supplication dedicated to this .time

It is also recommended to run about one hundred steps at Wadi Muhassar (a valley lying on the way between Jam` and Mina) and then say a special supplication while .running there

Upon stoning the large statue along with the other statutes representing Satan, it .۱۲ is recommended to be ritually pure, say a special supplication while collecting the pebbles, say the takbir statement while throwing them along with a special .supplication, and say another special supplication on the way back to Mina

Upon offering and slaughtering an animal, it is recommended to say a special .۱۳ supplication and to undertake the process of slaughtering or, if this is not possible, put .the knife on the neck of the animal and put the hand on the slaughterer's hand

Upon having one's hair shaved or cut short, it is recommended to say a special .۱۴ .supplication

Upon performing the ritual circumambulation for hajj, it is recommended to do the .۱۵ acts that have been previously cited for performing the ritual circumambulation for `Umrah. In addition, it is recommended to say a special supplication while standing at .the door of the Sacred Mosque before starting this rite

There are more recommended acts to be done by a performer of hajj during .۱۶ :his/her residence in Makkah. These acts can be summed up as follows

a) It is recommended to mention Almighty Allah as frequently as possible

- b) It is recommended to recite as many chapters of the Holy Qur'an as possible or .recite it entirely during one's residence in this city
- c) It is recommended to drink from the water of Zamzam Spring and say a special .supplication thereat
- d) It is recommended to catch as many glimpses as possible of the Holy Ka` bah, for a .great reward is obtained from this act
- e) It is recommended to circumambulate the Holy Ka` bah seven rounds ten times a day: three at the first hour of night, three at the last hour of it, two immediately after .dawn, and two immediately after midday
- f) It is recommended to circumambulate the Holy Ka` bah sixty-three times during residence in Makkah. If this is not possible, then fifty-two rounds will be sufficient. If this is not possible either, then one may circumambulate any number of rounds .possible
- g) It is recommended to enter inside the Holy Ka` bah, bathe oneself ritually before doing so, say a special supplication while entering, offer prayers, offer another special two-unit prayer, offer prayers at the four corners of the Ka` bah followed by a special .supplication, and repeat the takbir statement and a special supplication while leaving
- h) It is recommended to do another circumambulating, which is called the Farewell Circumambulation, when preparing oneself for leaving Makkah. Following this, it is recommended to kiss the Black Stone, praise and thank Almighty Allah, invoke His .blessings upon the Holy Prophet and his Household, and say a special supplication

For acquaintance with the details of all these acts, the reader should refer to books on [the rites and laws of hajj.](#)

The course presented demonstrates the wide scope of the contents of hajj as viewed by the Ahl al-Bayt (‘a)—a course that cannot be found in any other Muslim school

p: ۱۲۸

The translator of this book has compiled a guide book on the laws and rites of hajj – ۱ and `Umrah in English language. This book is entitled The Rites of Makkah and Madinah, with some general laws of hajj and `Umrah, compiled by Badr Shahin, [published by Ansariyan Publications. [Translator

The Devotional Acts On The Day Of `Arafāt

The Day of `Arafat, the ninth of Dhu'l-hijjah, has a special significance and value in Islam as does the night preceding it, which is a blessed night on which repentance is accepted, supplications responded to, and acts of obedience to Almighty Allah .awarded the reward of one hundred and seventy years of worship

Almighty Allah has called His servants to obey and serve Him on this day, stretching before them the tables of His kindness and magnanimity. On this day too, Satan is more humble, despised, driven away, and angry than any other day. The Day of [`Arafat](#) is thus a day of supplication and imploration.[\(1\)](#)

It has been narrated that Imam Zayn al-`Abidin (a), on the ninth of Dhu'l-hijjah, heard someone begging people for help. He (a) said to him, "Woe is you! Are you begging other than Almighty Allah on such a day while even fetuses in wombs are "expected to be included in His mercy on this day and become delighted

For this day, there is a wide-ranging course of devotional acts and rites. All these acts and rites are to be practiced during the ritual halting on Mount `Arafat during the hajj season. However, some traditions show them to also be practiced by other people in their own countries, especially those visiting Imam husayn's tomb about which a tradition holds that Almighty Allah looks at the visitors of Imam husayn's tomb on the ninth of Dhu'l-hijjah before he looks at the performers of hajj who are standing on .Mount `Arafat

p: ۱۲۹

Likewise, Talhah ibn Zayd has reported on the authority of Imam al-Baqir (‘a) on the authority of his father on the authority of Imam `Ali (‘a) who said

لَا

عَرَفَةَ إِلَّا بِمَكَّةَ، وَلَا بَأْسَ أَنْ يَجْتَمِعُوا فِي الْأَمْصَارِ
يَوْمَ عَرَفَةَ يَدْعُونَ اللَّهَ.

The Day of `Arafat

should not be celebrated anywhere save Makkah. It is however not objectionable for the people of a country to gather on this day and

[\(supplicate before Almighty Allah.\)](#)

Rites on the Night before the Day of `Arafat

Point

Shaykh al-Qummi has cited a course of the rites on the night preceding the Day of `Arafat, which will be cited hereinafter, albeit briefly

Supplications

It has been reported that whoever says the following supplication on the night preceding the Day of `Arafat, as well as on Thursday nights, will have all his/her sins :forgiven by Almighty Allah

اللَّهُمَّ يَا شَاهِدَ كُلِّ

نَجْوَى وَمَوْضِعِ كُلِّ شَكْوَى ...

O Allah Who witnesses all secrets of hearts, Who is the object of all

...complaints

This supplication holds highly regarded contents, including statements praising and thanking Almighty Allah, recollection of His signs, and beseeching Him in the name of these signs to grant requests of this world and the next

p: ۱۳۰

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۰:۳۲, H. ۲ -- ۱

Litanies

Highly recommended is repeating one thousand times the Four Statements of
Glorification (al-Tasbihat al-Arba`ah).

(Visiting Imam husayn (‘a

.It is highly advisable to visit the tomb of Imam husayn (‘a) this night

Rites on the Day of `Arafat

Ritual Bathing

.It is recommended to perform ritual bathing at midday

(Visiting Imam husayn (‘a

It is highly recommended to visit the tomb of Imam husayn (‘a) and address him with
a special formula of ziyarah

Prayers

It is recommended to offer a two-unit prayer in each unit of which Surah al-Fatihah is
recited once and Surah al-Tawhid repeated fifty times. This prayer, which is offered
after the obligatory afternoon prayer and before beginning the supplications of this
day, should be offered outdoors

Fasting

Those who will not faint as a result of uttering many supplications on this day are
recommended to fast. Of course, this act does not include those performing the rite of
halting on Mount `Arafat because travelers are exempted from fasting

Litanies

Many formulas of litanies are reported for this day. One of these is the litany of praising Almighty Allah, glorifying Him, and professing Him as the One and Only God and as the Greatest of all, using all the expressions mentioned in the Holy Qur'an

Supplications

Too many are the supplicatory formulas that are reported to be said on the Day of `Arafat. However, the most significant, magnificent, and comprehensive of all these is Imam husayn's supplication on the Day of `Arafat—a marvelous supplicatory formula that he (a) recited one day in the midst of a group of people during the last hours of the Day of `Arafat. This supplication, which is considered singular in its form and eloquence, includes highly regarded contents

The supplication of Imam Zayn al-`Abidin (a) on this Day is another wonderful formula. This supplication is mentioned in al-Sahifah al-Sajjadiyyah under prayer No. ۴۷.

Personal Supplications

On this day, it is highly recommended to pray to Almighty Allah for the good of one's brothers-in-faith and relatives, especially parents

.Actually, the devotional acts dedicated to this day, cover all the hours of this day

The Devotional Acts On The First Ten Days Of Dhu'l-Hijjah

Point

For the first ten days of Dhu'l-hijjah, a set of both particular and general devotional acts are reported. The Holy Prophet (s) is reported to have said that nothing is more desirable to Almighty Allah than practicing acts of worship on these ten stated days. Of course, the tenth day is the Day of Eid al-Azha. The summary of these devotional acts can be presented as follows

Fasting

It is highly recommended to fast during the first nine (٩) days of Dhu'l-hijjah, for it is equal in reward to fasting during one's whole lifetime

Prayers

Between the obligatory sunset and early night prayers on these days, it is recommended to offer a two-unit prayer in each unit of which Surah al-Fatihah, Surah al-Tawhid, and the following verse (٧:١٤٢) are recited once

وَوَاعَدْنَا مُوسَىٰ ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ

We appointed with Moses

a time of thirty nights and completed them with ten more, so the appointed

time of his Lord was a complete forty nights. Moses said to his brother

Aaron: Take my place among my people, act well, and do not follow the way of

(the mischief-makers. (٧:١٤٢)

p: ١٣٣

It is of course unlawful to observe fasting on the tenth of Dhu'l-hijjah, because it – –١

is a feast day (i.e. Eid) and all feast days are forbidden to fast according to the laws of
[Islam. [Translator

Supplications

On these days, it is recommended to say the special supplication that is reported by Shaykh al-Tusi and Sayyid Ibn Tawus from Imam al-Sadiq (‘a) in addition to other supplications that are reported to have been gifted by Archangel Gabriel to Prophet Jesus, the son of Mary, peace be upon them

Litanies

A special formula of litany that is reported from Imam `Ali (‘a) is recommended to be said on these days

It is worth mentioning that there are other special acts to be done on the first day of [Dhu’l-hijjah exclusively.](#)

p: ١٣٤

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ٢٥١-٢٥٢ - -١

The Devotional Acts On The TashriQ Days

Point

The Tashriq Days (١١) (the ١١th, ١٢th, and ١٣th of Dhu'l-hijjah) are the three days that follow EId al-Azha. There are certain devotional acts that are common to the Day of EId Azha and the Tashriq Days. The most important of these acts is the rite of stoning the three statutes (jamarah), which is an obligatory rite for the performers of hajj. Besides, there are other recommended acts to be done on these days

Offering an Animal in Sacrifice

It is recommended to slaughter an animal in sacrifice on EId al-Azha although it is also lawful for those who are not participating in the hajj season to offer such animals on the eleventh and twelfth days, or the thirteenth day at Mina

Litany

It is recommended to repeat the famous statements of takbir specified for this occasion. These statements are as follows

اللَّهُ أَكْبَرُ □ اللَّهُ

أَكْبَرُ لَا إِلَهَ إِلَّا □ اللَّهُ □ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ □ اللَّهُ

أَكْبَرُ □ اللَّهُ □ اللَّهُ أَكْبَرُ عَلَيَّ مَا هَدَانَا اللَّهُ

أَكْبَرُ □ اللَّهُ □ اللَّهُ أَكْبَرُ عَلَيَّ مَا رَزَقَنَا مِنْ بَيْهَمِهِ □ لَأَنْعَامٍ □ اللَّهُ أَكْبَرُ □ اللَّهُ

عَلَيَّ مَا أَبْلَانَا.

Allah is the Greatest. Allah is the Greatest. There is no god save Allah. Allah is the Greatest. Allah is the Greatest. Allah is the Greatest All praise be to Allah. Allah is the Greatest for He has guided us (to the right path). Allah is the Greatest for He has endued us with the cattle

.quadrupeds. All praise be to Allah for the graces He has given us

p: ۱۳۵

The Tashriq (brightened) days are given this name either because the meat of the --۱ sacrificed animals shines on these days when left under sunlight in order not to decay or because these animals should be offered for the sake of Almighty Allah and not slaughtered before sunrise. (Quoted from Fathullah Ahmad, Mu` jam Alfaz al-Fiqh al- [Ja` fari, pp. ۷۸) [Translator

For those performing the hajj rites, it is recommended to repeat these statements beginning with the obligatory afternoon prayer on EId al-Azha up to the thirteenth of Dhu'l-hijjah after performing the obligatory and supererogatory prayers at Mina

For those who are in their homelands, it is recommended to repeat these statements .until the dawn of the twelfth of Dhu'l-hijjah

Chapter Two: Untimed Acts Of Worship

Point

Prelude

General Prayers .١

General Fasting .٢

Supplicatory Prayers .٣

(Litanies (Dhikr .٤

Jihad .٥

p: ١٣٧

The untimed acts of worship are not dedicated to a certain time but can be practiced at any time according to one's special circumstances and personal choice, or whenever the qualifications of their obligation or recommendation are met. For instance, although jihad is an obligatory act of worship, it is not dedicated to a certain time; rather, it is associated with its necessity and the fulfillment of its conditions

This chapter will be dedicated to discussing five untimed acts of worship only: prayer, fasting, supplication, remembrance (dhikr), and jihad

As for the other devotional acts, some of them have been previously discussed. For instance, almsgiving and paying the zakat (poor-rate) and khumus (one-fifth) taxes have been discussed in the section on the economic system of the virtuous community. Kind treatment and manners have been discussed in the section regarding the general system of social relations

As for enjoining the right and forbidding the wrong, which are among the most important obligations and duties in Islam, their laws can be found within the laws and Islamic view of jihad since they are part of the devotional acts that contribute to maintaining worship and religious laws. They are therefore related to the issues of the supreme religious authority (wilayah), as has been previously confirmed

In the first chapter of this volume devotional acts in their capacity as particular to certain times have been discussed. In this chapter, we will discuss untimed devotional acts

In the Holy Qur'an, prayer (salat) is considered the most important devotional act in Islam. It is described as the pillar of religion and if it is accepted, everything else will be accepted correspondingly; however, if it is rejected, everything else will be rejected.⁽¹⁾ Prayer also restrains one from indecency and evil. According to some traditions, those who neglect performing the ritual prayers on purpose are ascribed to .(disbelief (kufr

Hundreds of traditions have been reported concerning the merits of performing prayers, the necessity of establishing them regularly, their outcome, the logic for legislating the prayers, and the method of performing them, as well as many other issues generally related to prayers. Therefore, to discuss all these issues would .require an independent, voluminous book

In our previous discussion of the daily ritual prayers, we cited some traditions. Now, :let us cite some more traditions on this topic

About the merit of prayer, Mu`awiyah ibn Wahab is validly reported to have asked Imam al-Sadiq (‘a) about the best deed through which the servants of Allah can seek .nearness to Him and which represents the best ever deed in His sight

:The Imam (‘a) answered

p: ۱۴۰

مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ

الصَّلَاةَ. أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عَيْسَى بْنَ مَرْيَمَ

عَلَيْهِ السَّلَامُ قَالَ: (وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ

حَيًّا).

After recognition of Almighty Allah, I do not

know of any thing better than prayer. Have you not noticed that the righteous

servant, Jesus the son of Mary, (‘a) says, “He has enjoined on me prayer and

[\(1\)](#)” (19:31) [\(1\)](#) (the poor–rate as long as I live.

Making recommendations to his companions, Imam `Ali (‘a) is reported to have said

:the following about prayer

تَعَاهَدُوا

أَمْرَ الصَّلَاةِ، وَحَافِظُوا عَلَيْهَا، وَاسْتَكْثِرُوا مِنْهَا،

وَتَقَرَّبُوا بِهَا، فَإِنَّهَا {إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا} أَلَا تَسْمَعُونَ إِلَى جَوَابِ

أَهْلِ النَّارِ حِينَ سُئِلُوا: {مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ} وَإِنَّهَا لَتَحْتُ الدُّنُوبَ حَتَّى الْوَرَقِ، وَتُطْلِقُهَا

إِطْلَاقَ الرَّبِّ، وَشَبَّهَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِالْحَمَّةِ

تَكُونُ عَلَى بَابِ الرَّجُلِ، فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ

وَاللَّيْلَةِ خَمْسَ مَرَّاتٍ، فَمَا عَسَى أَنْ يَبْقَى عَلَيْهِ مِنَ

الدَّرَنِ؟ وَقَدْ عَرَفَ حَقَّهَا رِجَالٌ مِنَ الْمُؤْمِنِينَ الَّذِينَ لَا

تَشْغَلُهُمْ عَنْهَا زِينَةُ مَتَاعٍ، وَلَا قُرَّةُ عَيْنٍ مِنْ وَلَدٍ وَلَا

مَالٍ، يَقُولُ اللَّهُ سُبْحَانَهُ: {رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ}. وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ نَصِيْبًا بِالصَّلَاةِ بَعْدَ التَّنْبِيْهِ لَهُ بِالْجَنَّةِ،

لِقَوْلِ اللّٰهِ سُبْحٰنَهُ: {وَأُمِرَ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا}، فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَيَصْبِرُ عَلَيْهَا نَفْسُهُ.

Pledge yourself to prayer and remain steady in its performance. Offer prayer as much as possible and seek nearness of Allah through it, because it is, “imposed upon the believers as a timed ordinance!” Have you not heard the reply of the people of Hell when they were asked, “What has brought you into hell?” They shall say, ‘We were not of those who offered the regular prayers!’” Certainly, prayer sheds sins like the dropping of leaves from trees and removes them as ropes removed from the necks of cattle. The Messenger of Allah—May peace and blessing of Allah be upon him and his descendants—has said, “Prayer is like a hot spring situated at the door of a person’s home. If he takes a bath in it five times a day, will any dirt then remain on him?” Those believers recognize its value that neither the adornment of property nor the coolness of the eyes produced by children, can turn away from. Allah, the Glorified, says, “(Those) men (are believers) whom neither merchandise nor any sale diverts from the remembrance of Allah, and constancy in prayer, and paying the poor-rate...” Even after receiving assurance of Paradise, the Messenger of Allah—peace and blessing of Allah be upon him and his descendants—used to exert himself in prayer. After he was ,given the glad tidings of being allowed into Paradise by Allah’s command

And enjoin prayer on your followers and adhere steadily to it,” the Holy“
Prophet (s) used to enjoin his followers to prayer and exert himself to offer

[\(it.\)](#)

p: ۱۴۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۳:۲۵, S.۸, H. ۱ --۱

.Nahj al-Balaghah, Sermon No. ۱۹۷ --۲

There are certain conditions and etiquettes with regard to the performer of prayers, his or her dress, the place of performing the prayer, and the place of prostration.

:However, the most important of these conditions are the following

The body, dress, and place of prostration of a performer of prayer must be ceremonially pure (i.e. tahir

A prayer must be preceded by ceremonial purity that is attained through ritual ablution (i.e. wuzu') or ritual bathing (i.e. ghusl

The place of performing the prayer must be legal (i.e. it must not be usurped or confiscated

The dress of a performer of prayer must not be made of silk, gold, or the skin of an animal whose flesh is forbidden to eat or the skin of a corpse

In addition, there are many rulings appertaining to prayer and mentioned in detail in the books on the practical laws of Islam written by jurists and known as Risalah.

The Untimed Recommended Prayers

Point

:Let us first refer to the obligatory prayers in the following list

Daily obligatory prayers: the dawn (fajr or subh) prayer, the midday (zuhr) prayer, the afternoon (‘asr) prayer, the sunset (maghrib) prayer, and the early night (‘isha’) prayer

The congregational Friday Prayer substitutes the obligatory afternoon prayer on Fridays

The Eid Prayers, which are performed on the two feast days of Islam (namely, Eid al-Fitr and Eid al-Azha

The Prayer of Signs (salat al-ayat) is performed when a natural phenomenon is feared.

.The prayers obligatory due to a vow, an oath, or on behalf of others

p: ۱۴۳

A two-unit prayer with a special method that is performed at the times of natural phenomena, such as lunar and solar eclipses, earthquakes, and violent winds, Salat al-ayat is obligatory in the presence of one of the Infallible Imams (‘a); otherwise, it is recommended. Likewise, during the Age of Occultation, according to one of the familiar opinions adopted by the jurists of the Ahl al-Bayt (‘a) jurisprudential school, it is optional to perform the Friday congregational Prayer

The Circumambulation Prayer, which has been discussed in the previous chapter of .٦
.this book

The optional, recommended prayers are too many, some offered at certain times and
:on certain occasions. The most important of these untimed optional prayers are

(` Voluntary prayers (Salat al-Tatawwu .١

(The prayers of the Holy Infallibles (‘a .٢

Ja` far al-Tayyar’s Prayer .٣

(Prayer for Needs (Salat al-hajah .٤

(Prayer for Seeking the Best (Salat al-Istikharah .٥

(Prayer of Dedication (Salat al-Hadiyyah .٦

Voluntary Prayers

A voluntary prayer is the prayer offered to seek nearness to Almighty Allah. Of course,
such prayers are not restricted to certain formulas, places, or times; rather, they are
:offered pursuant to the Holy Prophet’s saying

إِنَّ الصَّلَاةَ خَيْرٌ

مَوْضُوعٍ فَمَنْ شَاءَ اسْتَقَلَّ وَمَنْ شَاءَ اسْتَكْثَرَ.

Prayer is the best subject. Therefore, whosoever wills, let him offer a

[few](#), and whosoever wills, let him offer many. [١](#)

Likewise, it is reported that someone visited the Holy Prophet (s) and asked him to
.pray to Almighty Allah to allow him into Paradise

:The Holy Prophet (s) answered

I will, if you help me by

[\(prostrating yourself before Him frequently.\)](#)

p: ١٤٤

Allamah al-Majlisi, Bihar al-Anwar ٧٩:٣٠٨, H. ٩ - -١

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٧٥, H. ١ - -٢

:Imam al-Sadiq (‘a) is validly reported to have said

الصَّلَاةُ قُرْبَانٌ كُلُّ

تَقِيٍّ.

(1) Prayer is the offering of every pious person.

One of such voluntary prayers is the prayer that is offered upon entering a mosque as a form of greeting the place. Of course, greeting a mosque includes offering a voluntary, obligatory, or any other prayer therein. Such voluntary, recommended, or even supererogatory prayers usually consist of two units ended with the statements of tashahhud (2) and taslim unless the formula of the prayer has been otherwise defined in a valid religious text

It is advisable to offer supererogatory prayers and any number of other voluntary prayers whenever there is a desire to do so. In this respect, the Holy Prophet (s) is reported to have said

إِنَّ

لِلْقُلُوبِ إِقْبَالًا وَإِدْبَارًا فَإِذَا أَقْبَلَتْ فَتَنَّفَلُوا وَإِذَا

أَدْبَرَتْ فَعَلَيْكُمْ بِالْفَرِيضَةِ.

Hearts usually

encounter different states ranging between enthusiasm and apathy. If your hearts are enthusiastic, then offer the supererogatory prayers; otherwise

(3) you may perform only the obligatory ones.

p: ١٤٥

Al-hurr al-`Amili, Wasa'il al-Shi`ah ٣:٣٠, H. ١ – ١

Tashahhud is a statement said after accomplishing two units of a prayer, no – ٢

matter how many units a prayer may consist of. The Arabic word ‘tashahhud’ means to utter the two creeds of Islam (i.e. I bear witness that there is no god save Allah and I bear witness that Muhammad is His servant and Messenger.) This statement is followed by an invocation of Almighty Allah’s blessings upon the Holy Prophet and his Household. These three statements thus form the obligatory formula of the ritual [tashahhud. However, some statements may be added optionally. [Translator Al-hurr al-`Amili, Wasa’il al-Shi`ah ۳:۵۰, H. ۸ – ۳

Nonetheless, man is required to keep his heart and self sound and open under all conditions such that he is always ready to jump at the opportunity of offering prayers because the supererogatory and voluntary prayers complete the shortcomings of the obligatory ones and make up the inadvertence, inattentiveness, and absentmindedness to which a performer of an obligatory prayer may be exposed. In fact, what is accepted of one's prayer is only the amount for which a performer has presence of mind. Supporting this fact, many traditions have been validly reported in this regard, such as one reported from Muhammad ibn Muslim from Imam al-Baqir (a) who says

إِنَّ الْعَبْدَ

لَيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُبُعُهَا أَوْ

خُمْسُهَا، فَمَا يُرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا

بِقَلْبِهِ، وَإِنَّمَا أُمِرْنَا بِالنَّافِلَةِ لِيُتِمَّ لَهُمْ بِهَا مَا

نُقِصُوا مِنَ الْفَرِيضَةِ.

,Only half, one third

one quarter, or even one fifth of a servant's prayer might be accepted. What is accepted is only the amount of the prayer in which a servant has presence of mind. Therefore, we have been ordered to offer the supererogatory prayers (1) to make up for the shortcomings of the obligatory ones.

(Prayers of the Holy Infallibles (a

Point

In many traditions that are narrated from the Holy Infallibles (a), certain formulas of recommended prayers are reported to have been offered by these holy persons. These prayers must therefore be of great significance since they were offered by

such holy persons. In his book of Tafsil Wasa'il al-Shi`ah, al-hurr al-`Amili has cited
three formulas of prayers that are ascribed to the Holy Prophet

p: ۱۴۶

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۳:۵۲, H. ۳ -- ۱

.Imam `Ali, and Lady Fatimah al-Zahra', peace be upon them all

(The Holy Prophet's Prayer (s

Shaykh al-Tusi, in Misbah al-Mutahajjid, has mentioned that the Holy Prophet's (recommended) prayer consists of two units, in each unit Surah al-Fatihah (No. ۱) is recited once and Surah al-Qadr (No. ۹۷) repeated fifteen times. The same Surah is repeated fifteen times in the ritual genuflection, fifteen times when one raises the body after the genuflection, fifteen times when one performs the ritual prostration, fifteen times when one raises the head after the first prostration, fifteen times when one performs the second prostration, and fifteen times when one raises the head from the second prostration. Upon accomplishment, one may say any post-prayer (litany one wishes. Then, one will have all one's sins forgiven by Almighty Allah. (۱)

This prayer has also been reported by Sayyid Ibn Tawus through a valid chain of authority from Imam al-Riza (a), mentioning a special formula of supplication to be (said upon accomplishment. (۲)

Imam `Ali's Prayer

Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Tusi, in Tahdhib al-Ahkam, have reported :Imam al-Sadiq (a) as saying

p: ۱۴۷

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۲۳, H. ۱ -- ۱
.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۳۸ -- ۲

Whoever offers four units of prayer and repeats Surah al-Tawhid fifteen times in each unit, (1) will be as free of sins like a newborn immediately when he accomplishes (the prayer. (2)

Shaykh al-Tusi, in Misbah al-Mutahajjid, has cited a special formula of litany to be said (immediately after this prayer. (3)

Lady Fatimah al-Zahra's Prayer

In Wasa'il al-Shi'ah, two formulas of prayer are ascribed to Lady Fatimah al-Zahra' (a) one of which is identical to the previously mentioned prayer of Imam `Ali (a), while the other is mentioned by Shaykh al-Tusi in Misbah al-Mutahajjid. It consists of two units, in the first unit of which Surah al-Fatihah is recited once and Surah al-Qadr repeated one hundred times, while in the second unit, Surah al-Fatihah is recited once (and Surah al-Tawhid repeated one hundred times. (4)

However, Shaykh al-Qummi has mentioned other formulas with a supplication to be (said upon completion. (5)

In addition to these prayers, al-hurr al-`Amili, quoting Sayyid Ibn Tawus in his book Jamal al-Ushbu`, has mentioned other special formulas of prayers that are ascribed to (the eleven Holy Imams of the Ahl al-Bayt (a

p: ۱۴۸

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1. Of course, after reciting Surah al-Fatihah – – ۱
 2. Al-hurr al-`Amili, Wasa'il al-Shi'ah ۵:۲۴۵, S. ۱۳, H. ۱ – – ۲
 3. Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۳۹ – – ۳
 4. Al-hurr al-`Amili, Wasa'il al-Shi'ah ۵:۲۴۴, S. ۱۰, H. ۶ – – ۴
 5. Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۴۰-۴۲ – – ۵

However, he has omitted to mention the traditions which relate these prayers to any
[\(one of the Holy Infallibles \(‘a\)\).\(1\)](#)

As for Shaykh al-Qummi, he has mentioned these prayers with special formulas of supplication to be said after each prayer. Seemingly, Shaykh al-Qummi has imitated Sayyid Ibn Tawus in this respect. [\(2\)](#) These prayers are not reported to be ascribed to
any of the Holy Imams (‘a), therefore, we will not cite them

Ja`far al-Tayyar's Prayer

Ascribed to Ja`far the son of Abu-Talib (‘a), the Holy Prophet's cousin, this prayer is the most famous and most favorable of all voluntary prayers. It may be offered anytime, especially on Fridays, the eve of mid-Sha`ban, and on other holy occasions. Before the genuflection of the second and fourth unit of this prayer, it is highly recommended to supplicate to Almighty Allah in the form of Qunut (the ritual supplication of prayers). It can also be regarded as one of the daily supererogatory
prayers

Although many traditions have detailed the merits and method of offering this prayer, we will mention a few traditions that are sufficient to convey to the dear reader its
significance

Through a valid chain of authority, Imam al-Sadiq (‘a) is reported to have said that the
[\(Holy Prophet \(s\) once said to Ja`far:\(3\)\(4\)](#)

p: ۱۴۹

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۳۹۷, S. Offering the Prayers of the Imams – ۱
Voluntarily

.Shaykh `Abbas al-Qummi, Mafatih al-Jinan, pp. ۴۲-۴۵ – ۲

According to some reports that are similar to the one mentioned, the Holy Prophet – ۳
(s) addressed these words to Ja`far al-Tayyar upon his return from years of refuge in Abyssinia, which concurred with the conquest of Khaybar at the hands of Imam `Ali (‘a). Once his eyes fell on Ja`far, the Holy Prophet (s) walked twelve steps forward to

receive him. He then embraced him, kissed him between the eyes, wept, and said, "Indeed, I do not know for which matter I am happier, for your return, Ja`far, or for the conquest of Khaybar that Almighty Allah has given at the hands of your brother?" Thus, the Holy Prophet (s) wept for joy when he saw Ja`far. It is however ironic to find this very prayer mentioned in reference books of Sunni scholars under the title of Salat al-Tasabih, claiming that it was the Holy Prophet's gift to his uncle al-`Abbas ibn `Abd al-Mu`alib. As to me, I do not believe in this claim, because there is nothing to make the Holy Prophet (s) endue his uncle al-`Abbas with such a precious thing. In addition, the Ahl al-Bayt (a) (who knew more than any other regarding what their grandfather had said, done, and endowed) have not confirmed such a claim, so it seems to be one of the fabrications against the Holy Prophet (s) by the fans of the `Abbasid rulers

May I grant you something? May I give you something? May I endue you with
?something

”Ja`far answered, “Of course you may Allah’s Messenger

The attendants thought that Ja`far would be given gold or silver; therefore, they
:advanced to see what this gift would be. Yet, the Holy Prophet (s) said to Ja`far

I am going to give you something that if you do everyday, it will be better for you than
the whole world and whatever is therein. If you do it once every two days, Almighty
Allah will forgive you all your sins that you may have done during those two days, and
if you do it once a week, once a month, or once a year, all your sins that you may have
:done in this period will be forgiven

For this prayer, you offer four units of prayer beginning them with recitation (of chapters of the Holy Qur'an). When you finish reciting (these chapters), you may repeat the following litany fifteen times

سُبْحَانَ اللَّهِ

وَلِلَّهِ الْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ.

All glory be to Allah, all praise be to Allah

there is no god save Allah, and Allah is the Greatest

When you genuflect, you repeat the same litany ten times. When you raise your head after the genuflection, repeat it ten times. When you prostrate, repeat it ten times. When you raise your head from the first prostration, repeat it ten times. When you perform the second prostration, repeat it ten times. When you sit after the second prostration, you repeat it ten times. This means that you will have repeated this litany seventy-five times a unit and three hundred times in the four units. Thus, you will have glorified, praised, and professed Allah's Godhead and Greatness one thousand and two hundred times. If you like, you may offer this prayer in daylight and, if you like, you may offer it at night. (1)

Although more than one validly reported tradition states that Surah al-Tawhid and Surah al-Kafirun may be recited in Ja`far al-Tayyar's prayer, another validly reported tradition has deemed recommended reciting, after Surah al-Fatihah, Surah al-Zalzalah (No. ٩٩) in the first unit of this prayer, Surah al-`Adiyat (No. ١٠٠) in the second, Surah al-Nasr (No. ١١٠) in the third, and Surah al-Tawhid in the fourth. According to another tradition, the following Surahs may be recited in the following sequence: al-Zalzalah, al-Nasr, al-Qadr, and al-Tawhid

About the reward of offering this prayer, a tradition holds that Almighty Allah will forgive all the sins of both the

suppliant and those for whom he supplicates even if they are as many as the sands of
Alj (a sandy area in the desert).

Shaykh al-Kulayni has narrated that Imam Ja`far al-Sadiq (a) said to Abu-Sa`id al-Mada'ini, "May I teach you something that you should recite in Ja`far al-Tayyar's
Prayer?" As the man answered in the affirmative, the Imam (a) said

After you say the Tasbihat in the second prostration of the fourth unit, say the
following litany

سُبْحَانَ مَنْ لَبَسَ الْعِزَّ
وَالْوَقَارَ سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَتَكَرَّمَ بِهِ سُبْحَانَ
مَنْ لَا يَنْبَغِي التَّشْبِيحُ إِلَّا لَهُ سُبْحَانَ مَنْ أَحْصَى كُلَّ
شَيْءٍ عِلْمُهُ سُبْحَانَ ذِي الْعِلْمِ وَاللُّغَمِ سُبْحَانَ ذِي الْقُدْرَةِ
وَالْفُكْرَمِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ
وَمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَاسْمِكَ الْعَظِيمِ وَكَلِمَاتِكَ
الَّتِي تَمَّتْ صِدْقًا وَعَدْلًا صَلِّ عَلَى مُحَمَّدٍ
وَأَهْلِ بَيْتِهِ...

Glory be to Him Who has dressed Himself in majesty and dignity! Glory be
to He Who bestows favors abundantly, therefore surpasses in glory. Glory be
to Him save Whom none is worthy of being glorified! Glory be to He Whose
wisdom surrounds everything! Glory be to the Lord of bounty and boon! Glory
be to the Lord of omnipotence and nobility! O Allah, I beseech You in the
name of that which is the cause of the majesty in Your Throne, in the name of

the utmost of mercy in Your Book, and in the name of Your Greatest Name and
Your Accomplished Words, which have been accomplished truly and justly
...please) send blessings upon Muhammad and his Household)

p: ۱۵۲

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۱۹۷-۱۹۸, H. ۱, ۲۳ --۱

Then, you may mention your needs in the form of a supplication. (1)

Prayers for Granting of Needs

Many traditions have presented various formulas for obtaining one's needs from Almighty Allah. Prayers form the greatest part of these formulas. Other formulas have come in the form of a prayer followed by a supplication which completes it

However, the most important and famous formula in this regard may be the prayer for rain (known as Salat al-Istisqa') which is, just like the Eid prayer, offered congregationally in cases of drought and lack of rain. The method of offering this prayer is that the Imam ('a), or religious authority, leads the people to a clean area and, with tranquility, gravity, and submission, they all praise, glorify, and thank Almighty Allah, and then supplicate before Him earnestly, and repeat statements of glorification (i.e. tasbih, tahlil, and takbir). The religious authority then leads the people in a two-unit prayer along with earnest entreaties. Upon completion, he turns over his garment by putting the right side of it on the left side and vice versa as did the Holy Prophet (s). (2) Other traditions have mentioned further details

Due to the significance of this prayer, jurists have dedicated independent chapters to explaining it, just like the Eid prayers

p: ۱۵۳

Al-hurr al-'Amili, Wasa'il al-Shi'ah ۵:۱۹۸, H. ۱ – ۱

Al-hurr al-'Amili, Wasa'il al-Shi'ah ۵:۱۶۲, H. ۱. This tradition has been reported – ۲
through a valid chain of authority

Another formula of a prayer for granting of needs has been validly reported from Imam al-Sadiq (‘a) and Imam al-Kazim (‘a) by Shaykh al-Kulayni, Shaykh al-Saduq, and Shaykh al-Tusi. The method of this prayer is to give as alms one sa` (approximately three kilograms) of dates, wheat, or barley to sixty poor persons each. On the last third of the night, after performing a ceremonial bath and putting on the least valued garment one’s dependents may have such that this garment includes an apron, one should offer a two-unit prayer. In the first prostration of the second unit of this prayer, one should profess Almighty Allah as the One and Only God, exalt Him, sanctify Him, glorify Him, and then recollect one’s sins and confess those one can remember before Him. One should then raise the head from the first prostration. In the second prostration, one should repeat the following supplication of seeking
:sanctuary in Almighty Allah

اللَّهُمَّ إِنِّي أَسْتَجِيرُكَ.

.O Allah, I do seek sanctuary in You

After that, one may pray for anything one may desire, following it with the following
:supplication

يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ

وَيَا مُكُونًا كُلِّ شَيْءٍ وَبَا كَائِنًا بَعْدَ كُلِّ شَيْءٍ.

O He, Who existed before all things! O, Author of all things! O He, Who
!shall exist after all things

.One may then ask Almighty Allah to grant his or her need

In every prostration, one may try to make the knees touch the ground and raise the apron to the backside by putting it between the buttocks and the inner side of the
.legs

In addition, there are other formulas of prayers for granting needs mentioned by al-[hurr al-`Amili](#), in *Wasa'il al-Shi`ah*, and Shaykh al-Qummi, in *Mafatih al-Jinan*.[\(1\)](#)

Other Prayers for Granting Specific Needs

Special formulas of prayers have been reported for having special needs granted, such as prayers for forgiveness of sins, prayers for relief from certain troubles, prayers for granting victory over tyrants, prayers for strengthening of the rational faculties, prayers for activating the memory, prayers for reprieve from feared matters, prayers for gaining sustenance, prayers for settling debts, prayers for repelling evil at times of travel, prayers of mothers for the healing of their sick, prayers for anticipated misfortunes, prayers of thanks for bounties, prayers for release from imprisonment, prayers to repel the evil of enemies, prayers for victory,
[\(and prayers for pregnancy.](#)[\(2\)](#)

Moreover, there are three formulas which have relevance with this subject though they are not prayers for granting of needs. These are fasting and praying for warding off the consequences of a misfortune, a two-unit prayer for thanking Almighty Allah, and the prayer at the

p: ١٥٥

See *Wasa'il al-Shi`ah* ٥:٢٥٥-٢٦١ and *Mafatih al-Jinan* ٢٢٦, ٢٣٣, ٢٣٤, ٢٣٨, ٢٣٩, and ٢٤١ as --١
.well as other parts in the appendix entitled *al-Baqiyat al-Salihat*

In the fifth volume of *Wasa'il al-Shi`ah*, the author has mentioned the formulas of --٢
these prayers respectively on the following pages: ٢٤٤, ٢٤٥, ٢٤٦, ٢٤٨, ٢٥٠, ٢٥٢, ٢٥٣, ٢٥٤,
.٢٥٥, ٢٦٢, ٢٦٣, ٢٦٥, ٢٦٦, and ٢٦٨

consummation of marriage. However, these three validly reported prayers express
[Islamic etiquettes.](#)⁽¹⁾

Istikharah and Its Prayer

A sort of devotional act, Istikharah (praying that Almighty Allah lead one to the best of
:many choices) may be explained as follows

When man intends to do something, such as begin a business, or go on a journey or pilgrimage, but has more than one option and is too perplexed to choose from among them, he is advised to pray to Almighty Allah to lead him to the best choice that
.benefits him more with regard to his spiritual or worldly affairs

:In this respect, Imam al-Sadiq (‘a), through a validly reported tradition, has said

You may offer a two-unit prayer and then pray to Almighty Allah to guide you to the best choice. By Him I take this oath: whenever a Muslim individual leaves the choice to
[Almighty Allah, He shall most certainly guide him to the best of choices.](#)⁽²⁾

:Another tradition reads

Whoever prays to Almighty Allah to choose for him with full contentment, Almighty
[Allah shall most certainly guide him towards the best.](#)⁽³⁾

In this connection, many traditions have been reported some of which carry the
:following method of Istikharah

p: ۱۵۶

In the fifth volume of Wasa’il al-Shi`ah, the author has mentioned the formulas of – –۱
.these prayers respectively on the following pages: ۲۶۱, ۲۶۶, and ۲۶۷

Al-hurr al-`Amili, Wasa’il al-Shi`ah ۵:۲۰۴, H. ۱ – –۲

Al-hurr al-`Amili, Wasa’il al-Shi`ah ۵:۲۰۴, H. ۲ – –۳

You may come to the mosque at a time other than the prayer time and offer two units of prayer. Afterwards, you may pray to Almighty Allah to guide you to the best choice, repeating it one hundred times. Then, you may do whatever your heart leads you to do.

According to other traditions, you may repeat the prayer for guidance to the best choice a hundred and one times. (1)

Mentioning the post-prayer supplication of Istikharah, another tradition states

You may then praise and thank Almighty Allah, invoke His blessings upon the Prophet and his Household, and say the following

اللَّهُمَّ إِنْ كَانَ
غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي.

O Allah, if it is something other than that, then (please) repel it from me

After reciting Surah al-Fatihah, one may recite any other Surah, preferably al-Tawhid and al-Kafirun. (2)

According to another validly reported tradition, another more detailed and more painstaking formula of Istikharah is presented

Zurarah has reported that he asked Imam al-Baqir (‘a), “What should I say when I intend to seek the guidance of Almighty Allah with regard to opting for a choice I should make”?

The Imam (‘a) instructed

When you intend to do so, you may observe fasting on Tuesday, Wednesday, and Thursday. On Friday, you may offer two units of prayer in a clean place. Upon

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۰۵, H. ۵ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۰۶, H. ۷ -- ۲

accomplishment, you may raise your sight towards the sky and repeat the following
:supplication one hundred times

اللَّهُمَّ إِنِّي أَسْتُلُكَ

بِأَنَّكَ عَالِمٌ لِّلْغَيْبِ وَلِلشَّهَادَةِ لِّلرَّحْمَنِ لِّلرَّحِيمِ أَنْتَ

عَالِمٌ لِّلْغَيْبِ إِنْ كَانَ هَذَا لَامْرًا خَيْرًا فِي مَا أَحَاطَ بِهِ

عِلْمُكَ فَيَسِّرْهُ لِي وَبَارِكْ لِي فِيهِ وَافْتَحْ لِي فِيهِ وَإِنْ كَانَ

ذَلِكَ لِي شَرًّا فِي مَا أَحَاطَ بِهِ عِلْمُكَ فَاصْرِفْ عَنِّي بِمَا

تَعَلَّمَ فَإِنَّكَ تَعْلَمُ وَلَا أَعْلَمُ وَتُقَدِّرُ وَلَا أُقَدِّرُ

وَتَقْضِي وَلَا أَقْضِي وَأَنْتَ عَلَّامٌ لِّلْغُيُوبِ.

O Allah, I beseech You as the Knower of the unseen and the seen, the

All-beneficent, the All-merciful, if this affair is good for me according to

,what Your knowledge has encompassed, then (please) make it easy for me to do

make it blessed for me, and make it attainable for me. However, if it is evil

for me according to what Your knowledge has encompassed, then (please) ward it

off from me by a means that You know, for You best know while I do not, You

have the power to destine while I do not, and You can preordain while I

[cannot](#). You are the knower of the unseen. [\(1\)](#)

Other traditions [\(2\)](#) hold other formulas of Istikharah, which entail that this act can be classified as prayer, supplication, and imploration for seeking guidance from Almighty Allah. Of course, the more appropriate the acts of supplication and attainment of response such as almsgiving, fasting, choosing the best times to implore, the closer .the response of Almighty Allah

Supporting this fact, Imam al-Sadiq (‘a) is reported to have instructed those who intend to purchase a riding animal or

p: ١٥٨

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ٥:٢٠٧, H. ١١ -- ١

Such traditions can be referred to in the sections of Istikharah in al-hurr al- -- ٢
.`Amili's Wasa'il al-Shi`ah

something lesser in consideration to seek the guidance of Almighty Allah seven times, and those who intend to undertake greater matters should seek guidance one hundred times.⁽¹⁾

Other formulas have entailed offering a prayer and preparing a certain number of sheets of paper in some of which the word 'if`al (do it)' is written while in the others the word 'la taf`al (do not do it)' is written. Then, a process of pulling these sheets is done. If the sheets on which the word 'if`al' come more than the others, then one may do the thing he has intended to do; otherwise, one may not.⁽²⁾

Inferred from many such traditions, it seems advisable for everyone to pray to Almighty Allah for guidance in every act he intends to do, especially at the time of the daily obligatory prayers and immediately before engagement in a particular act

Dedicated Prayers

Dedicated prayers are prayers whose rewards are dedicated to the Ahl al-Bayt (a) or one's parents, brothers-in-faith, sons, and relatives

Moreover, the rewards of any righteous deed or devotional act that is done in this worldly life may be dedicated to dead dedicatees who, consequently, will receive rewards by the permission of Almighty Allah. Such dedicated acts include prayers, fasting, performing hajj, almsgiving, reciting the Holy Qur'an, litanies, and any other devotional acts. In this regard, many traditions have been reported some of which

p: ۱۵۹

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۱۳, H. ۱ - -۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۵:۲۰۸, H. ۱ - -۲

hold that the Holy Imams of the Ahl al-Bayt (‘a) have made such dedications

Shaykh al-Qummi has recorded an authentic tradition entailing that Imam al-Sadiq (‘a) used to offer two-unit prayers everyday and dedicate their reward to his parents. In the first unit of these prayers, he used to recite Surah al-Fatihah and Surah al-Qadr (and in the second Surah al-Fatihah and Surah al-Kawthar (No. ۱۰۸

It is also reported that Imam al-Sadiq (‘a) would offer a two-unit prayer every night and dedicate its reward to his son, Isma`il

Just as the alive delight at receiving a gift, the dead delight at receiving the rewards of supplications and implorations for forgiveness that are said for them. Generally, in their graves, the dead receive the rewards of the prayers, fasting, hajj, alms, righteous deeds, and supplications that are dedicated to them. Moreover, these [rewards are recorded for both the dedicators and the dedicatees.](#)^(۱)

In the previous chapter on weekly devotional acts, we referred to a formula of a [prayer dedicated to the Holy Imams of the Ahl al-Bayt \(‘a\).](#)^(۲)

The Burial Night Prayer

One type of dedicated prayer, the prayer done on a person’s burial night, is familiarly known and practiced by the individuals of the virtuous community. This prayer, which is offered on the first night a dead person spends in the grave, is composed of two units and its reward is dedicated

p: ۱۶۰

.Shaykh al-Qummi, Mafatih al-Jinan; Appendix: al-Baqiyat al-Salihah, pp. ۲۱۴-۲۱۵ – -۱

.Al-hurr al-`Amili, Wasa’il al-Shi`ah ۵:۲۸۴ – -۲

to the deceased by his brothers-in-faith and relatives. Two formulas of the burial
:night prayer have been mentioned

The first formula is to offer two units of prayer in the first unit of which Surah al-Fatihah and Ayat al-Kursi are recited while in the second Surah al-Fatihah is recited once and Surah al-Qadr repeated ten times. Upon completion, the reward of this
:prayer is dedicated to the dead in the following formula of supplication

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ

وَآلِ مُحَمَّدٍ وَابْعَثْ ثَوَابَهَا إِلَى قَبْرِ...

O Allah, (please) send blessings upon Muhammad and the Household of

(Muhammad and send the reward of this prayer to the grave of so-and-so.)⁽¹⁾

The second formula is to offer a two-unit prayer in the first unit of which Surah al-Fatihah is recited once and Surah al-Tawhid repeated twice while in the second unit Surah al-Fatihah is recited once and Surah al-Takathur (No. ١٠٢) repeated ten times. Then, the aforementioned supplication dedicating the reward of the prayer to the
(dead is recited.)⁽²⁾

In his book entitled Jamal al-Ushbu` , Sayyid Ibn Tawus has mentioned a great reward for those who dedicate the rewards of their prayers to the Holy Prophet (s) and the other Holy Infallibles (‘a). However, these prayers are offered with a special formula
(including certain litanies to be said while genuflecting and prostrating.)⁽³⁾

p: ١٤١

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٥:٢٨٥, H. ٢ -- ١

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٥:٢٨٥, H. ٣ -- ٢

Al-hurr al-` Amili, Wasa'il al-Shi` ah ٥:٢٨٥, H. ٤ -- ٣

Regarded as another sort of prayers of dedication, the prayer for parents is to be offered by persons who dedicate the reward to their parents. According to Shaykh al-Qummi, this prayer consists of two units, in the first unit of which Surah al-Fatihah is :recited once and the following holy verse is repeated ten times

O

our Lord, forgive me and my parents and the believers on the day when the

(reckoning shall come to pass. (۱۴:۴۱)

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

In the second unit, Surah al-Fatihah is recited once and the following holy verse is :repeated ten times

رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَنْ دَخَلَ بَيْتِي مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَارًا

O My Lord, forgive me and my parents and him who enters my house

believing, and the believing men and the believing women; and do not increase

(the unjust in aught but destruction. (۷۱:۲۸)

:Upon accomplishment, the following holy verse is repeated ten times

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

O my Lord, have compassion on them, as they brought me up when I was

[\(1\)\(۱۷:۲۴\)](#) little.

p: ۱۶۲

Fasting

Point

One of the most significant devotional acts, fasting (sawm) has been ordained in the Holy Qur'an. On one occasion, it reads

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ

O you who believe, fasting is prescribed for you, as it was prescribed

(for those before you. (٢:١٨٣)

This holy verse entails that fasting, as a devotional act, has a historical root that began with the Divine missions

:Another holy verse states

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

(Seek assistance through patience and prayer. (٢:٤٥)

Exegetes of the Holy Qur'an have interpreted patience to be fasting. However, fasting can be obligatory, recommended, and sometimes forbidden. The Ahl al-Bayt (‘a) have paid exceptional attention to this devotional act whose details are reported from them through hundreds of traditions

Obligatory Fasting

Point

Obligatory fasting is observed during the month of Ramazan, and it is also the most favorable sort of fasting

Fasting for two consecutive months is obligatory as a kaffarah (reparation; expiation from a violation of a religious duty) upon those who commit a murder while a three-day fasting is obligatory as a kaffarah for those who break their oaths

As for the performers of the ritual hajj pilgrimage who cannot find any animal to offer
as a sacrifice, it is

p: ١٤٣

obligatory upon them to fast for ten days: three during hajj and seven when they
.return home

Other forms of obligatory fasting are the fasting of those who vow or pledge to
.observe fasting and those who fast on behalf of dead people

Some jurists deem it obligatory upon those who sleep until the next morning
without performing the obligatory early night prayer to observe fasting the following
.day

It is obligatory upon a mu`takif (one who practices i`tikaf; confinement to a holy
place for practicing devotional acts) who has spent two days of i`tikaf to observe
fasting on the third day because he is required to complete the duration of i`tikaf,
.which is three days

The details of the laws of obligatory fasting are cited in books on practical laws of
Islam; it is therefore necessary to refer to these books to acquaint oneself with these
.details

Forbidden Fasting

Fasting is forbidden on the two EId days (i.e. EId al-Fitr, the first of Shawwal, and EId
al-Azha, the tenth of Dhu'l-hijjah), on the Tashriq Days (the 11th, 12th, and 13th of
Dhu'l-hijjah), and on `Ashura' (the tenth of Muharram) as a day of blessings and
delight. It is also forbidden to fast for two continuous days (without breaking the fast
.(at the end of the first day and with one intention of fasting for both the days

Recommended Fasting

There are special occasions on which fasting is highly recommended because it is
connected to certain

characteristics that necessitate it. These occasions can be summed up in the following points:

1. Traditions hold that fasting during the summertime is more preferable and more rewardable. Some of these traditions have expressed that fasting in the hot weather [\(is a sort of jihad or even the best sort of jihad.\)](#)

2. Youths who cannot afford the requirements of marriage are recommended to fast because it would then hinder and restrain their sexual desires. In this connection, the Holy Prophet (s) is reported to have said

مَنْ إِسْتَطَاعَ مِنْكُمْ الْبَاءَ
فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ؛ فَإِنَّ الصَّوْمَ
وَجَاوَةٌ.

,Whoever can afford marriage expenses should marry, but whoever cannot should observe fasting because fasting is a restraint for him

:He (s) is also reported to have said to `Uthman ibn Maz`un who suggested castration

لَا تَفْعَلْ فَإِنَّ إِخْتِصَاءَ
أُمَّتِي الصِّيَامُ.

.Do not do it. The castration of my people is fasting

:Imam al-Sadiq (a) is reported to have said

قَالَ لُقْمَانُ لِابْنِهِ: صُمْ
صَوْمًا يَقْطَعُ شَهْوَتَكَ، وَلَا تَصُمْ صِيَامًا يَمْنَعُكَ مِنَ
الصَّلَاةِ، فَإِنَّ الصَّلَاةَ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ الصَّوْمِ.

Luqman, the wise, said to his son: Observe fasting such that it cuts

off your sexual desire, but do not observe fasting such that it prevents you from offering prayers, for prayers are preferred by Almighty Allah to

[\(fasting.\)](#)

p: ۱۶۵

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۳۸۱, H. ۱۶, ۱۷ et al --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۳۸۶-۳۸۷, H. ۶, ۴, ۷ --۲

Some validly reported traditions have laid emphasis on fasting on Wednesdays for the reason that Hellfire, or divine chastisement, falls on such a day; therefore, to fast on Wednesdays protects against Hellfire. However, it is not improbable that Wednesdays that fall in the middle of the months are the only ones intended, as is [\(indicated by some of these traditions.\)](#)^(۱)

Some other traditions hold the recommendation of fasting on Fridays, provided that fasting on the Wednesdays and/or Thursdays that precede these Fridays is also observed. It is also probable that these traditions only intend to declare the legality of fasting on such days and deny that fasting on Fridays is forbidden because they are feast days.^(۲) This could also mean to declare that such discommendation, if found, is cancelled out when fasting on Fridays becomes a continuation of a two or three day fast (beginning with Wednesday or Thursday

Other traditions recommend fasting during misfortunes, tribulations, catastrophes, hardships, adversities, and natural disasters like earthquakes. On such occasions, it is highly advised to fast on Wednesday, Thursday, and Friday. On the last day, it is likewise advisable to pray to Almighty Allah for rescue from such catastrophes. In addition, it is clear that when almsgiving is attached to fasting, the result will be [\(removal of tribulations.\)](#)^(۳)

Fasting during confinement in mosques (i` tikaf) is highly recommended. I` tikaf is a devotional practice that is

p: ۱۶۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۱۳, H. ۳ – –۱

This implication can be understood from the tradition mentioned by Shaykh al-Tusi in Tahdhib al-Ahkam and quoted by Sayyid al-Borujerdi in Jami` Ahadiih al-Shi` ah ۹:۴۱۴, H. ۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۸۲, S. ۲۱ – –۳

attached to fasting under a vow of spending three days and two nights (that come in-between these days) at least in a mosque. During this period of confinement, abstaining from some legal pleasures is practiced, such as sexual pleasures and using perfumes, as well as other matters the details of which are mentioned in the books on practical laws of Islam

The best time for practicing i`tikaf is the month of Ramazan and specifically the last ten days of the month. It is also preferable to practice it in famous mosques, such as the Sacred Mosque of Makkah, the Prophet's Mosque in Madinah, the Great Mosque of Kufah, the Great Mosque of Basrah, or the great mosques of one's hometown. Further details can be found in books on jurisprudence

Finally, let us conclude this part by mentioning a number of points with regard to recommended fasting

First: It is better to conceal fasting and avoid showing it. Shaykh al-Kulayni has reported through a famous chain of authority that Imam al-Sadiq (a) said

مَنْ كَتَمَ صَوْمَهُ قَالَ اللَّهُ

عَزَّ وَجَلَّ لِمَلَائِكَتِهِ: عَبْدِي إِسْتَجَارَ مِنْ عَذَابِي فَأَجِيرُوهُ.

وَوَكَّلَ اللَّهُ عَزَّ وَجَلَّ مَلَائِكَتَهُ بِالدُّعَاءِ لِلصَّائِمِينَ،

وَلَمْ يَأْمُرْهُمْ بِالدُّعَاءِ لِأَحَدٍ إِلَّا إِسْتَجَابَ لَهُمْ فِيهِ.

About one who conceals his fasting, Almighty Allah will order His ;angels, saying, "My servant has sought My protection against My chastisement therefore, grant him protection." He, the Almighty and Majestic, will also ,commission His angels to pray to Him for the one fasting. Unquestionably

[\(1\)](#) these prayers will be responded to by Him.

Second: When a faithful believer who is fasting is invited to a meal by one of his brothers-in-faith to whom he is paying a visit, it is highly recommended that he share that meal with his host, winning the highest reward of fasting. According to other traditions, it is advisable for one who is fasting not to tell his brother-in-faith that he is fasting; lest, the latter might feel that he has done him a favor by serving him with [\(food to break his fast.\)](#)

Third: According to a set of traditions, the voluntary fasting of wives is not admissible unless they obtain the permission of their husbands. According to other traditions, even the voluntary fasting of sons and guests is not advisable without the permission of their fathers or hosts.[\(۲\)](#) Such laws embrace certain social, moral, and [.organizational significance](#)

p: ۱۶۸

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۸۸, S. ۲۴ -- ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۹:۴۸۸, S. ۲۳ -- ۲

In its capacity as one of the most preferred devotional acts, supplication (du`a') has been emphatically encouraged by the Holy Qur'an on more than one occasion, such as in the following verses

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls upon Me. So, they should (answer My call and believe in Me that they may walk in the right way. (۲:۱۸۶

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ

Supplicate your Lord humbly and secretly. Surely, He does not love (those who exceed the limits. (۷:۵۵

قُلْ مَا يَعْجَبُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا

,Say: My Lord would not care for you were it not for your supplication but you have indeed rejected the truth; so, that which shall cleave shall (come. (۲۵:۷۷

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Your Lord says: Call upon Me, I will answer you. Surely, those who are (too proud for My service shall soon enter hell abased. (۴۰:۶۰

Moreover, the Holy Qur'an has quoted supplications from a number of prophets and righteous people who had to encounter critical situations. Due to their supplications, .Almighty Allah saved them

Supplication in its origin is a religious duty and true believers are required to pray to Almighty Allah and supplicate to Him generally, as is indicated and confirmed

p: ١٤٩

.by the abovementioned Qur'anic verses and many traditions

In his book of al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that Sadir asked Imam al-Baqir (‘a), “Which devotional act is the best

:The Imam (‘a) answered

مَا مِنْ شَيْءٍ أَفْضَلُ عِنْدَ

اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلَ وَيُطْلَبَ مِمَّا عِنْدَهُ وَمَا

أَحَدٌ أَبْغَضُ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّنْ يَسْتَكْبِرُ عَنْ

عِبَادَتِهِ وَلَا يَسْأَلُ مَا عِنْدَهُ.

In the sight of Almighty Allah, nothing is better than asking Him and imploring Him for what He has in possession. No one is more hateful in the sight of Him than one who is too arrogant to serve Him and to implore Him for

[\(1\)](#) what He has in possession.

According to another validly reported tradition that is quoted by Shaykh al-Kulayni on the authority of hammad ibn `Isa, Imam al-Sadiq (‘a) has said

أُذِعُ

وَلَا تَقُلْ قَدْ فَرَغَ مِنَ الْأَمْرِ؛ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ.

إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

Always pray to (Almighty Allah) and do not consider the matter to have ended, because supplication is surely worship. Almighty Allah says, “Surely

[\(2\)](#) (those who are too proud for My service shall soon enter hell abased. (٤٠:٦٠).

According to another validly reported tradition, Maysir ibn `Abd al-`Aziz has reported

:that Imam al-Sadiq (‘a) said to him

p: ١٧٠

.Allamah al-Majlisi, Bihar al-Anwar ٩٠:٢٩٤, H. ٢٣` --١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:١٨٧, H. ١٤ --٢

أَدْعُ وَلَا تَقُلْ إِنَّ الْأَمْرَ

قَدْ فُرِغَ مِنْهُ. إِنَّ عِنْدَ اللَّهِ عِزًّا وَجَلَّ مَنزِلُهُ لَا تَنَالُ

إِلَّا بِمَسْأَلِهِ، وَلَوْ أَنَّ عَبْدًا سَدَّ فَاهُ وَلَمْ يَسْأَلْ لَمْ

يُعْطَ شَيْئًا، فَسَلْ تُعْطَ. إِنَّهُ لَيْسَ مِنْ بَابٍ يُقْرَعُ إِلَّا

يُوشِكُ أَنْ يُفْتَحَ لِصَاحِبِهِ.

Always pray to (Almighty Allah) and do not consider the matter to have come to an end. There is a rank with Almighty Allah that cannot be attained except by imploring to Him. If a servant shuts his mouth and does not pray for anything, he will not be given anything. Therefore, always pray so that you will be given. Verily, a door that is always knocked will sooner or later

(be opened for the knocker. (1)

:Other traditions have defined supplication as

,The key to all mercies –

,The attainment of all requests –

,The armor of faithful believers –

,The essence of worship –

(The less the supplication, the more the tribulations, (2) –

,The weapon of faithful believers –

,The pillar of religion –

The defender against evil of enemies and tribulations before, when, and even after –

[they befall,](#)^(۳)

[The remedy of all maladies.](#)^(۴) –

p: ۱۷۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۱۸۸, H. ۵ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۱۸۴, S. ۱ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۰۱, S. ۳ – –۳

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۱۳, S. ۴ – –۴

The following etiquettes that must be followed when supplicating can be grounds for
:having the prayers responded to

A suppliant, upon supplicating, should raise the hands, turn them over, move them in –
a way indicating submission, deference, and humility,^(۱) and pass them, upon
.completion, over the face, the head, and the chest

A suppliant should be attentive and sincerely beseeching –

(A suppliant should have full trust and hope in Almighty Allah.)^(۲) –

A suppliant should pave the way to beseech for his/her personal requests by words –
.of praise, thanks, and glorification of Almighty Allah

A suppliant should invoke blessings upon the Holy Prophet and his Household to –
supplicate for personal requests. In fact, a supplication is enshrouded until the
suppliant invokes Almighty Allah's blessings upon the Holy Prophet and his
(Household.)^(۳)

Just like beginning any supplication by invoking blessings upon the Holy Prophet and –
his Household, it is highly advisable to conclude the supplication with the same
:invocation. In this respect, Imam al-Sadiq (a) is reported to have said

p: ۱۷۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۱۴, S. ۵ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۲۰, H. ۱, ۶, ۷, and ۹ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۳۶, S. ۱۰ – –۳

مَنْ كَانَتْ لَهُ إِلَى اللَّهِ
حَاجَةٌ فَلْيَبْدَأْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ ثُمَّ
يَسْأَلْ حَاجَتَهُ ثُمَّ يَخْتِمُ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَكْرَمُ مَنْ أَنْ يَقْبَلَ
الطَّرْفَيْنِ ثُمَّ يَدَعِ الْوَسْطَ إِذْ كَانَتِ الصَّلَاةُ عَلَى مُحَمَّدٍ
وَآلِهِ لَا تُحْجَبُ عَنْهُ.

Whoever wishes a request to be granted by Almighty Allah, should begin his supplication by invoking blessings upon the Holy Prophet and his Household and conclude it with the same invocation, because Almighty Allah is too generous to respond to the two ends of a supplication and reject the center. He never rejects any invocations of His blessings upon the Holy

[\(1\) Prophet and his Household.](#)

A suppliant should weep or try to weep and shed some tears, be they as small as a –
[\(2\) fly's head.](#)

[\(3\) A suppliant should acknowledge and confess his/her sins and implore forgiveness.](#)

A suppliant should beseech Almighty Allah in the name of the Holy Prophet and his Household (s), by making

[\(4\) them the intercessors for having his/her supplication responded.](#)

A suppliant should call upon Almighty Allah by repeating such expressions like the –
:following words ten times at least before submitting the request

يَا اللَّهُ يَا رَبِّ يَا

سَيِّدَاهُ يَا رَحْمَنُ يَا رَحِيمُ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah! O my Sustainer! O my Lord! O All-beneficent! O All-merciful! O

!Most Merciful of all those who show mercy

p: ۱۷۳

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۴۳, H. ۲۶, as quoted from Shaykh – –۱

.al-Kulayni, al-Kafi ۲:۴۹۴, H. ۱۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۲۴, S. ۷ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۲۷, S. ۸ – –۳

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۴۴, S. ۱۱ – –۴

It is reported that whenever a faithful believer utters such expressions before mentioning his/her request, Almighty Allah will answer him/her, saying, “I am here to [respond to you, My servant, pose your request.”](#)^(۱)

A suppliant should mention his/her requests by name and in detail –

:Imam al-Sadiq (‘a) is reported to have said

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى

يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ، وَلَكِنَّهُ يُحِبُّ أَنْ

تُبَيِّنَ إِلَيْهِ الْحَوَائِجَ، فَإِذَا دَعَوْتَ فَسَمِّ حَاجَتَكَ.

Allah, the Blessed and Exalted, does know what His servant wants from Him; yet, He likes requests to be submitted verbally before Him. Therefore

[when you supplicate Him, mention your requests by name.](#)^(۲)

A suppliant should be insistent in supplication and repeat it frequently. A tradition – [holds that Almighty Allah likes the insistence of those who entreat Him persistently.](#)^(۳)

A suppliant should pray to Almighty Allah confidentially when beseeching Him for – private affairs. A tradition states that a confidential supplication is equal to seventy [public ones.](#)^(۴)

:While supplicating, a suppliant should surrender to Almighty Allah’s will by saying –

p: ۱۷۴

۱ – ۱۲ S. ۱۵:۲۵۷, Jami` Ahadith al-Shi` ah Sayyid al-Borujerdi,

۲ – ۱ H. ۱۵:۱۹۷, as quoted from Shaykh al-Kulayni, al-Kafi ۲:۴۶۷, H. ۲

۳ – ۱۴ S. ۱۵:۲۶۳, Jami` Ahadith al-Shi` ah Sayyid al-Borujerdi,

۴ – ۱۶ S. ۱۵:۲۷۳, Jami` Ahadith al-Shi` ah Sayyid al-Borujerdi,

مَا شَاءَ اللَّهُ وَلَا حَوْلَ

وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

Only that which Allah wills shall come to pass. There is neither might
.nor power save with Allah

It is reported that when one adds these two phrases to one's supplication, Almighty Allah will say, "This servant of Mine has yielded and surrendered to My decree. [\(1\)](#) Therefore, (O angels) grant him his request."

A suppliant should declare repentance, show piety, and abstain from violating the – prohibitions of Almighty Allah. In this connection, it is reported that Imam al-Sadiq (‘a) has said

مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ

دَعْوَتُهُ فَلْيُطَبِّ مَكْسَبُهُ، فَإِنَّ الرَّجُلَ يَرْفَعُ اللَّقْمَةَ

إِلَى فِيهِ فَمَا يُسْتَجَابُ لَهُ دَعْوُهُ أَرْبَعِينَ يَوْمًا.

Whoever wishes to have his supplication responded to should seek legal earnings only, for a single illegally-earned morsel that is raised to his mouth [\(2\)](#) prevents response to his supplication for forty days.

For supplicating to Almighty Allah, it is advisable that four or forty persons gather – and supplicate congregationally. When such a group gathers to supplicate collectively [\(3\)](#) for an affair, response will be more attainable.

p: ۱۷۵

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۷۴, S. ۱۷ – –۱

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۹۴, S. ۲۴, as quoted from ` Allamah – –۲
.al-Majlisi, Bihar al-Anwar ۹۰:۳۵۷, H. ۱۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۲۹۸, S. ۲۵ – –۳

Whenever a matter distressed him, Imam al-Baqir (‘a) used to bring together all his [\(women and children. As he supplicated, they would say ‘Amen \(so be it\)’](#).[\(1\)](#)

:Imam al-Sadiq (‘a) is reported to have said

الدَّاعِي وَالْمُؤْمِنُ

شَرِيكَانِ.

The suppliant and the reciters of ‘Amen’ are partners (in the [\(supplication and reward\)](#).[\(2\)](#)

A suppliant is required to include as many persons as possible in his/her supplication – and avoid supplicating for himself/herself exclusively. This is based on the following [\(tradition that is reported from the Holy Prophet \(s](#)

إِذَا دَعَا أَحَدُكُمْ فَلْيَعِمَّ

فَإِنَّهُ أَوْجِبُ لِلدَّعَاءِ.

,Whenever one of you supplicates, let him make his supplication general [\(because this makes the response more attainable\)](#).[\(3\)](#)

Other traditions have urged the supplicants to add the following prayer to their [\(supplications, because this brings about a great reward](#)

اللَّهُمَّ غُفِرْ

لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ.

O Allah, (please) forgive the believing men and women and the Muslim

[\(men and women\)](#).[\(4\)](#)

A suppliant should not exceed the limits in supplication and should not supplicate for – [\(things that are improper, unwarranted or aberrant](#)

:In this respect, Imam al-Sadiq (‘a) is reported to have said

p: ١٧٤

.Shaykh al-Kulayni, al-Kafi ٢:٤٨٧ – –١

.Ibn Fahad al-hilli, `Uddat al-Da`i, pp. ١٤٤ – –٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٣٠١, S. ٢٤ – –٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٣١٤, S. ٢٩ – –٤

إِنَّ الْعَبْدَ يَكُونُ مَظْلُومًا

فَلَا يَزَالُ يَدْعُو حَتَّىٰ يَكُونَ ظَالِمًا.

A wronged servant (of Allah) may keep on imprecating evil on the
(1) wronging party so excessively that he himself turns into a wrongdoer.

Before supplicating, a supplicant is required to give back all things that he has seized – illegally from others and to please all those whom he has wronged. In this regard, a tradition holds that Almighty Allah says

وَعِزَّتِي وَجَلَالِي، لَا أُجِيبُ

دَعْوَةَ مَظْلُومٍ دَعَانِي فِي مَظْلَمِهِ وَلَا أَحَدٍ عِنْدَهُ مِثْلُ تِلْكَ
الْمَظْلَمَةِ.

By My Almightyness and Majesty I take this oath: I will never respond to the supplication of a wronged person with regard to the issue in which he
(2) has been wronged as long as he has wronged others in the same way.

A suppliant should be ceremonially pure and should have performed the ritual –
ablution (wuzu') before supplicating

A suppliant should face the kiblah direction while supplicating –

A suppliant should give alms before supplicating –

A suppliant should have already supplicated Almighty Allah before the befalling of an –
ordeal

A faithful believer should ask his brothers-in-faith to supplicate for him, since the –
Holy Prophet (s) is reported to have said

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۲۵, S. ۳۴ --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۴۵, S. ۴۵ --۲

لَيْسَ شَيْءٌ أَسْرَعَ إِجَابَةٍ

مِنْ دَعْوِهِ غَائِبٍ لِعَائِبٍ.

Nothing is swifter in response than the supplication of an absent

(1) person to another absent one.

It is also reported that Almighty Allah never rejects the supplication of a faithful believer for his brother-in-faith who does not know about it; rather, He, the Almighty,

(2) responds and decrees the same thing for the supplicant.

Before mentioning one's personal needs, a suppliant should supplicate for forty faithful believers. This is another sort of generalization in supplication, yet in a special

(3) method.

More Motives

Point

In addition to the aforementioned factors, there are more reasons that contribute to response of supplications related to the time, place, and condition of the suppliant

The Best Times for Supplicating

:As for the best time of supplicating, (4) these times are as follows

Thursday Nights and Fridays, especially the last hour of Fridays –

The last third of the night –

The month of Ramazan –

The three Nights of Qadr, especially the eve of the twenty-third of Ramazan –

.Shaykh al-Kulayni, al-Kafi ٢:٥١٠ --١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٠٤, S. ٩ --٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣١٧, S. ٣٠ --٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٢٧٧, H. ١ --٤

The night and day of `Arafat. Here, supplication is preferred to fasting. In fact, it is – recommended to fast on this day only when such fasting will not detract from .supplicating

(The night and day of the Divine Mission (i.e. 12th of Rajab –

The nights and days of the two EIDs –

The first night of Rajab –

The fifteenth night and day of Rajab –

The first night of Sha`ban –

The Holy Prophet's birthday –

Midday –

The time between dawn and sunrise –

Sunset –

The blowing of the wind –

The vanishing of shadows –

Rainfall –

The first shedding of the blood of a slain faithful believer in war –

Best Situations for Supplicating

Recitation of the Holy Qur'an –

(Recitation of the call to prayer (i.e. adhan –

﴿The meeting of two hosts for the purpose of winning martyrdom﴾ –

Prayer of the wronged, because, in the expression of a tradition, “nothing can screen –
﴿it from advancing directly towards the Divine Throne﴾” –

﴿Shuddering (having a convulsive tremor of the body) –

﴿Inclination toward shedding tears (caused by a sad or moving feeling) –

When the sun is at its zenith, or starting to decline –

At this very time, the doors to the heavens are opened, the help of the angels is –
﴿expected, and the response of the Almighty Lord is awaited.﴾ –

Upon completion of prayers –

The time between two obligatory prayers –

﴿The time of breaking a fast﴾ –

Places of Supplicating

:As for the best places of supplicating, the following can be mentioned

The Sacred Mosque of Makkah –

.The holy places where the rituals of hajj are performed –

The Fount of Mercy (mizab al-rahmah) above hijr Isma`il (a fence near the Holy –
Ka`bah

p: ١٨٠

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٢٧٧, H. ٢ – ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٢٧٧, H. ٣ – ٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٢٧٧, H. ٨ – ٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٢٧٩, H. ١٢ – ٤

(The Station of Prophet Abraham (‘a) (maqam Ibrahim –
(The Black Stone (al-hajar al-aswad –
The area between the Station of Abraham (‘a) and the gate of the Holy Ka`bah –
Inside the Holy Ka`bah –
The Zamzam Spring –
On al-Safa –
On al-Marwah –
(The Holy Monument (al-mash`ar al-haram –
The three statues known as al-jamarat –
(The first glance of the Holy Ka`bah [\(1\)](#) –
The Holy Prophet’s tomb –
The Holy Prophet’s Mosque, especially the area between his tomb and minbar –
(The holy shrine of Imam husayn (‘a –
The holy mosques, like the Kufah Mosque –

Conditions of Supplicating

:Supplications are responded under the following conditions

The supplications of the observers of fasting –
The supplications of the ailing and the performers of hajj and `Umrah –

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The supplications of three persons meeting at the home of one of their brothers-in-faith who is not expected to betray them

The imprecations of the wronged persons upon those who have wronged them and those who have had a hand in such wrongdoings

:In this connection, Imam al-Sadiq (‘a) is reported to have said

كَانَ أَبِي يَقُولُ: إِتَّقُوا

دَعْوَةَ الْمَظْلُومِ فَإِنَّ دَعْوَةَ الْمَظْلُومِ تَصْعَدُ إِلَى

السَّمَاءِ.

My father used to say: Avoid the imprecation of the wronged, because it

[\(1\)](#) directly ascends to the heavens.

The prayers of a poor believer for his brother-in-faith who helps him, and his imprecations (of evil) upon his brother-in-faith who rejects to help him although he can easily do it, are responded to

The prayers of a sick person for those who visit him –

The prayers of the beggars for those who give them –

The prayers of travelers –

The prayers of fathers for their pious sons and their imprecations upon their disobedient sons

The prayers of just leaders –

[\(2\)](#) The prayers for neighbors

p: ١٨٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۰۲, S. ۲۷ – –۲

When Supplications are Rejected

According to the traditions of the Ahl al-Bayt (‘a), supplications that are in violation of the rules and principles, as well as the natural and legal means that Almighty Allah has put at the disposal of man to help him manage all his affairs, are always rejected. In plainer words, when man has sufficient capability of managing an affair that Almighty Allah wants him to do, but he, instead, stands still and depends upon supplicating to Him for managing such affairs, then Almighty Allah will never respond to him

Traditions have mentioned some samples of such persons whose supplications are never responded

Those who are capable of seeking earnings—a duty commanded by Almighty Allah (١) —but they instead sit in their houses and supplicate to Him to give them sustenance

Those who can divorce wives who are committing iniquity but instead keep them (٢) and imprecate them

The creditors who are too lenient towards documenting the loans they give to (٣) others by means of having witnesses or any other means, but when the debtors deny such loans, they imprecate them

Those who imprecate (evil or curse) neighbors that annoy them while they can (٤) move to other places

Those who profligately waste the fortunes that Almighty Allah has given to them (٥) and then supplicate to Him to give them sustenance

Those who commit acts of disobedience to Almighty Allah by usurping the rights of (٦) others while they are capable of avoiding such illegal acts, and who later do not repent and submit to Almighty Allah

﴿The supplications and imprecations of such classes of people are never responded.﴾

From the above we can understand that whenever the individuals of a community desire to change their conditions, they must first of all change what is in their inner selves. To this general rule, the Holy Qur'an has referred, saying

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ

Surely, Allah does not change the condition of a people until they

(change their own condition. (۱۳:۱۱)

Of course, such changes cannot come by means of supplication; rather, practical steps bring about the change. Only then can the supplication be effective in removing the obstacles and preparing for the out-of-reach causes

Special Directions

Point

In addition to the previous instructions, the Ahl al-Bayt (a) taught the individuals of the virtuous community special manners of supplicating. They, therefore, taught them how to supplicate and what to say in their supplications. Although the traditions that demonstrate such manners are too many, we will restrict the discussion of this topic to the following points

Imprecation of Punishment on the Enemies

Just like the Holy Imams of the Ahl al-Bayt (a), the individuals of the virtuous community used to suffer from great numbers of enemies and ill-wishers. In their capacity as the true faithful believers, their one and only weapon was seeking Almighty Allah's help against these enemies

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Some traditions have reported some occasions on which the Ahl al-Bayt (‘a) and their followers used to resort to supplication in order to save themselves from their opponents. Let us now refer to a few samples of such events

Quoted from the book known as Rijal al-Kashshi, Al-Masma`i has reported that when Dawud ibn `Ali, one of the tyrants of the `Abbasid dynasty, arrested al-Mu`alla ibn Khunays, one of the intimate companions of Imam al-Sadiq (‘a), and intended to kill him, al-Mu`alla asked him to allow him to meet the people, claiming that he had many debts and much money to declare openly before the people. Hence, when al-Mu`alla was allowed to meet the people in the marketplace, he declared, “O people, I am al-Mu`alla ibn Khunays! Some of you may know me. I want you to witness that whatever estate, money, debt, slave, or house, be it little or much, is now gifted to Ja`far ibn Muhammad”.

Upon hearing this declaration, the police chief officer became angry and killed al-Mu`alla. Once he was informed about this event, Imam al-Sadiq (‘a), followed by his son Isma`il, angry and hastening, left his house and came to Dawud, “You have killed my follower and seized my money!” said the Imam (‘a)

“No,” answered Dawud, “I have neither killed your follower nor seized your money“

By Allah I swear it,” said the Imam (‘a), “I will imprecate Almighty Allah’s punishment“ upon the one who killed my follower and seized my money

“I did not kill him,” said Dawud, “it was my police chief officer who did it“

“(Was it under your permission or not?” asked the Imam (‘a“

“No,” answered Dawud, “it was not under my permission“

The Imam (‘a) turned his face towards his son, Isma`il, and ordered him to deal with
.that police chief officer

Immediately, Isma`il, unsheathing his sword, headed for the office of that chief
...officer and killed him there

Imam al-Sadiq (‘a) spent that whole night in worship, standing up and prostrating. At
:the last hour of that night, he said this imprecation in his prostration

اللَّهُمَّ إِنِّي أَسْأَلُكَ

بِقُوَّتِكَ الْقَوِيَّةِ وَبِمَحَالِكَ الشَّدِيدِ وَبِعِزَّتِكَ الَّتِي

خَلَقْتَ لَهَا ذَيْلٌ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ

تَأْخُذَهُ السَّاعَةَ.

O Allah, I do beseech You in the name of Your powerful power, Your
,mighty prowess, and Your Almightyness to which all Your creatures are docile
please) send blessings upon Muhammad and the Household of Muhammad and)
grasp

.him (i.e. Dawud) at this very hour

(No sooner did the Imam (‘a) finish his prayer than Dawud died.)⁽¹⁾

:Sahl ibn Ziyad is reported to have quoted Ishaq ibn `Ammar as narrating

I complained to Imam al-Sadiq (‘a) about one of my neighbors who used to annoy me.
The Imam (‘a) asked me to imprecate him. As I did, nothing changed. I then returned
to the Imam (‘a) and complained that my imprecation had done nothing to that man.
“How did you imprecate upon him?” asked the Imam (‘a). “Whenever I met him, I
would do so,” I answered. “No,” the Imam (‘a) taught, “You must imprecate him when
he leaves and when

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۲۷, S. ۳۵, H. ۲ --۱

[he turns his back.](#)” Soon after that, Almighty Allah spared him the trouble.[\(1\)](#)

:Shaykh al-Kulayni, in al-Kafi, has reported Yunus ibn `Ammar as saying

I, once, complained to Imam al-Sadiq (‘a) about a neighbor from the tribe of Quraysh and the clan of Muhriz who used to defame me by name. Whenever I passed by him, he would cry out, “This Rafizi is carrying funds to Ja`far ibn Muhammad

The Imam (‘a) taught me to imprecate him, saying, “In the last prostration of the first two units of the Night Prayer, imprecate Almighty Allah’s punishment on this man. You may begin your imprecation with statements of praising and glorifying Almighty Allah after which you may say the following: O Allah, so-and-so (mention his name and his father’s) is defaming, offending, enraging, and exposing me to repulsive things. O Allah, (please) hit him with a swift dart, causing him to be distracted from me. O Allah, (please) hasten his death time, cut off his existence, and make this to happen immediately at this very hour, O Lord

When we returned to Kufah, I asked my family members about the man, and I was told that he was suffering an ailment. Forthwith, we heard lamentations coming from his house declaring his death.[\(2\)](#)

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.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ۱۵:۳۲۷, S. ۳۵, H. ۷ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ۱۵:۳۲۷, S. ۳۵, H. ۱۱ – –۲

(Invoking Allah's Curse upon a Lying Party (Mubalahah

In situations of argument, disputation, and failure of methods of logic and excellent preaching to guide to the right path, the Ahl al-Bayt (‘a) taught their partisans to resort to the reciprocal invocation of Allah’s curse upon the wrong party—a method inspired from the teaching of the Holy Qur’an with regard to the disputation between the Holy Prophet (s) and the Christians of Najran

In al-Kafi, Shaykh al-Kulayni has reported that Abu-Masruq said to Imam al-Sadiq (‘a), “Whenever we debate with people (regarding the question of which sect represents the genuine line of Islam), we provide as evidence texts of the Holy Qur’an, but they distort their meanings. When we provide this holy verse, ‘O you who believe, obey Allah and obey the Messenger and those in authority from among you. (٤:٥٩),’ they claim that this verse was revealed to express obedience to the commanders of detachments. When we provide as evidence this holy verse, ‘Only Allah is your Leader and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow. (٥:٥٥),’ they claim that this verse was revealed to express the leadership of the believers. When we provide this holy verse, ‘Say: I do not ask of you any reward for it but love for my near relatives. (٤٢:٢٣),’ they claim that it was revealed to express love for the relatives of Muslims, etc

”.The Imam (‘a), upon hearing this, said, “If it is so, then invite them to mubalahah

.How is that?” Abu-Masruq asked“

The Imam (‘a) taught, “You may reform yourself for three days (i.e. prepare yourself ,for this challenge and avoid committing any acts of disobedience to Almighty Allah

observe fasting, and bathe yourself ritually. The other party and you may then meet in the desert. When you are there, interlace the fingers of your right hands with his fingers, and treat him fairly by beginning with yourself in this invocation of curse upon the lying party. You may say the following formula of invocation: ‘O Allah, O Lord of the seven skies and the seven (layers of) the earth, Knower of the unseen and the seen, All-beneficent, and All-merciful! If Abu-Masruq denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement. But if so-and-so (i.e. the other party) denied a truth or claimed falsely, then pour down upon him a thunderbolt from heaven or a painful chastisement.’ If you do all that, you will
”soon see the outcome of this invocation on the other party

Abu-Masruq commented, “When I invited them to this challenge, I could not find any
(single person accepting to do it.” (1)

According to another validly reported tradition, Imam al-Sadiq (‘a) said to Abu-Ja`far
:Muhammad ibn al-Nu`man

خَاصِمُوهُمْ وَبَيِّنُوا لَهُمْ
الْهُدَى الَّذِي أَنْتُمْ عَلَيْهِ وَبَاهِلُوهُمْ فِي عَلِيٍّ عَلَيْهِ
السَّلَامُ.

Debate with them, show them the true guidance you are following, and
challenge them to an invocation of curse with regard to the priority of `Ali

(2). (a)

In the previous books of the security system of the virtuous community and the social
relations system, we have confirmed that the invitation to following the true party is a
duty

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.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۲۷, S. ۳۶, H. ۴ – –۲

commissioned by Almighty Allah, but the Ahl al-Bayt (‘a) suspended carrying out this duty on account of the special political circumstances to which the individuals of the .virtuous community were subjected

This method of invoking a curse upon the lying party (i.e. mubahalah) is another .demonstration of this fact

Showing the Points of Error in Supplications

In the course of building a virtuous community, the Ahl al-Bayt (‘a) corrected the points of error their followers might commit upon supplicating, addressing, and speaking to Almighty Allah. Corrections can be deduced from traditions, some of :which are

Safwan ibn Yahya has reported al-Kahili as saying that he wrote a letter to Imam al-Riza (‘a), asking his opinion about the supplication that beings with, “All praise be to Allah to the utmost of His knowledge.” He received an answer from the Imam (‘a) teaching him to change the phrase of “to the utmost of His knowledge” into “to the [utmost of His pleasure.”](#)⁽¹⁾

Imam al-Sadiq (‘a) is reported to have narrated that when Imam `Ali (‘a) heard someone saying, “O Allah, I do seek Your protection against temptation,” he said to him, “You are seeking the protection of Almighty Allah against your property and children! Instead, you should say, ‘O Allah, I do seek Your protection against the misleading

p: ١٩٠

temptations.’ Almighty Allah says, ‘Your property and your children are a temptation.

﴿٨:٢٨﴾” (١)

In al-Kafi, Shaykh al-Kulayni has reported on the authority of Aban ibn ` Abd al-Malik on the authority of Bakr al-Arqat (on the authority of Shu` ayb) that someone visited Imam al-Sadiq (‘a) and said, “May Allah lead you to more success! I am totally loyal to you, but when I was stricken by harsh poverty, I sought the help of my family members and relatives. However, this has increased nothing but more aloofness from them.”

The Imam (‘a) answered, “What Almighty Allah has given you is definitely better than what He has taken from you.”

The man said, “May Allah accept me as ransom for you! Pray to Allah for me that He may make me dispense with all His creatures.”

:The Imam (‘a) answered

إِنَّ اللَّهَ قَسَمَ رِزْقَ مَنْ

شَاءَ عَلَى يَدَيْ مَنْ شَاءَ، وَلَكِنْ سَلِ اللَّهَ أَنْ يُغْنِيكَ عَنِ

الْحَاجَةِ الَّتِي تَضْطَرُّكَ إِلَى لِقَامِ خَلْقِهِ.

Verily, Allah has put the sustenance of him whom He willed in the hands of others whom He willed. Yet, you should pray to Him to help you dispense

(with needs that compel you to resort to the lowly of His creatures.) (٢)

:Imam al-Sadiq (‘a) is also reported to have said

In the presence of my father, a man, supplicating to Allah, said, “O Allah, (please) make us dispense with all of Your creatures.”

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۳۵, S. ۳۸, H. ۱ --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۳۶, S. ۴۰, H. ۱ --۲

Do not say it in this way,” my father taught, “Rather, you should say, ‘O Allah, make“ us dispense with the wicked ones of Your creatures.’ Verily, a faithful believer cannot [dispense with his brothers-in-faith.”](#) [\(1\)](#)

:In al-Kafi, Shaykh al-Kulayni has reported Imam al-Riza (‘a) as saying

In the presence of Imam al-Baqir (‘a), a man, supplicating to Almighty Allah, said, “O Allah, I do beseech You to give part of Your legally-gotten sustenance You have just besought the sustenance of the prophets,” the Imam (‘a) commented. “Rather, you should say, ‘O Allah, I beseech You for sustenance that is legally-[attained, abundant and pleasant.’”](#) [\(2\)](#)

Spontaneous Supplications are the Best Supplications

:A supplication may be of two forms

The first form entails the spontaneous supplications that one may compose of his own accord to express glorification and praise of Almighty Allah or to express his own emotions, feelings, and requests from Him

The second form entails the special formulas of supplications that are reported from the Holy Prophet (s) and the Holy Imams (‘a) or mentioned in the Holy Qur'an

Just as the Ahl al-Bayt (‘a) taught their followers methods and formulas of supplication, they also urged them to supplicate of their own accord in order to educate and train them to invent and excel in praying to Almighty Allah, which is a sort of righteous deed. They also intended such

p: ۱۹۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۳۶, S. ۴۰, H. ۳ --۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۱۹, H. ۴ --۲

spontaneous supplications to express the sentimental and spiritual states that interact with their feelings and prerequisites so that the practice of supplicating would be easy, within reach, and correspond to current needs, without memorization or following written texts

Nonetheless, the reported formulas of supplications maintain their supreme ranks and vital roles in education, purification, and expression of feelings

In this regard, Sayyid Ibn Tawus, quoting Sa`d ibn `Abdullah in his book of Du`a', has reported that when Zurarah asked Imam al-Sadiq (a) to teach him a supplication, the Imam (a) answered

إِنَّ أَفْضَلَ الدُّعَاءِ مَا
جَرَى عَلَى لِسَانِكَ.

The best of supplications are those which you compose of your own

(accord. 1)

In his book of al-Khisal, Shaykh al-Saduq has reported Muhammad ibn Isma`il as quoting Imam al-Baqir (a) as saying

There is no specific supplication to be said in the following seven situations: (1) Prayers at funerals, (2) supplications during the ritual prayers (i.e. Qunut), (3) supplicating at al-Mustajar (the opposite of the gate of the Ka`bah), (4) supplicating at al-Safa, (5) supplicating at al-Marwah, (6) supplicating during the ritual halt on Mount `Arafat, and (7) supplicating during the two-unit Circumambulation Prayer. (2)

Some traditions have interpreted this teaching as an inducement of ease in supplication

p: ١٩٣

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٣٣٧, H. ١ – ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ٣:٣٢١, H. ٥ – ٢

Shaykh al-Kulayni in al-Kafi and Shaykh al-Tusi in Tahdhib al-Ahkam have reported that Bakr ibn Habib asked the Imam (‘a) as to what supplication he should say in the Qunut and Tashahhud.

The Imam (‘a) answered:

قُلْ بِأَحْسَنَ مَا عَلِمْتَ،
فَإِنَّهُ لَوْ كَانَ مُوقَّتًا لَهَلَكَ النَّاسُ.

You should say the best thing you know. If there were certain formulas

(1) to be said, then all people would be destroyed.

According to another tradition, the Imam (‘a) has said

لَوْ
كَانُوا كَمَا يَقُولُونَ وَاجِبًا عَلَى النَّاسِ هَلَكُوا. إِنَّمَا كَانَ
الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ.

Had it been obligatory

upon people to say a certain formula of supplication, they all would be

(2) destroyed. However, the people used to say the easiest of what they knew.

Objectives of Supplicating

Point

We can construe a general concept of the most significant features in the following points:

1. Supplication is a method of education, purification, and sanctification. It also identifies the most proper manner of addressing the Lord with words of glorification, praise, and thanks, in addition to resorting to Him, calling down His mercy, and

beseeching Him for granting needs. Obviously, these manners are taught by the special formulas and styles of supplication and the means, of guaranteeing the response

p: ۱۹۴

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۵:۳۳۴, H. ۲۱. A similar tradition is – –۱
.mentioned in the same reference book, carrying number ۲۲
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۵:۳۳۵, H. ۲۶ – –۲

of the supplicated Lord, that are instructed by the Ahl al-Bayt (‘a

The supplicatory prayers are expressions of a practical attitude of man towards His Sustainer and Creator. They therefore express man’s belief in Almighty Allah, commitment to serving Him, and belief in the unseen and its role in and connection with the material life of human beings. For these reasons, supplication enlists one to perform religious duties

The Almighty Creator has created this universe according to a firmly compact, flawless, and comprehensive system. This system involves two aspects one of which is compulsory, in the sense that it is related to creation which man has no power to change, while the other is optional, in the sense that it is contingent upon the will of man to bring about the causes, outcomes, and consequences related to his will

As an influential factor in this comprehensive system, supplication enters this system through the relationship between man’s will, deed, and behavior and the divine will that is totally overpowering and dominating whatever is in existence, including man and his will. By means of supplication, this divine will becomes responsive to man’s will and call according to certain conditions, criteria, and regulations

:These conditions and regulations can be presented in the following points

a) The response of the Divine Will to supplications is contingent upon the level of relationship between man and his Lord, identified through man’s deeds, behavior, and perfection in his correspondence with the religious laws and provisions decided by Almighty Allah. In other words, the more man responds to divine laws and provisions, the

.more the Lord responds to man's supplications, will and desires

b) Response to supplicatory prayers is also conditional upon the amount of the supplicant's devotion to Almighty Allah in times of urgency, feeling of absolute need for Him, resorting to Him, having hope in Him, and recognizing Him

c) A suppliant must exert all possible and legal efforts and energies to attain his need when all other doors are blocked. A supplication can thus be defined as request for operating the power of Almighty Allah in a field that is unattainable for man. Accordingly, supplication is not a compensation for the human will by the Divine Will; otherwise, the divine logic for creating man as a willful being would be lost

d) Response to supplications is contingent upon the absence of a person's voluntary and optional obstacles that result from his behavior and deeds and necessitate rejection of his supplication for help and assistance

e) Response of supplications is also contingent upon the absence of other interests related to the supplicant himself or to other righteous people that require delay in or nullity of response

:About this condition, a part of a supplication reads

but...

when Your response is delayed, out of ignorance I blame You although perhaps

slowing down may be a blessing in disguise because You alone know the

.consequences of all matters

فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ

بِجَهْلِي عَلَيْكَ وَلَعَلَّ الَّذِي أَبْطَأَ عَنِّي هُوَ خَيْرٌ لِي

لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ.

:Referring to this fact too, the Holy Qur'an states

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

It may be that you dislike a thing while it is good for you and it may

(be that you love a thing while it is evil for you. (٢:٢١٦

p: ١٩٦

Through a valid chain of authority, Shaykh al-Kulayni, in his book of al-Kafi, has reported Ahmad ibn Muhammad ibn Abi-Nasr as saying

One day, I visited (Imam) Abu'l-hasan Musa ibn Ja`far al-Kazim (‘a) and said to him, “May Allah accept me as ransom for you! I have been beseeching Almighty Allah for granting me a request for more than a year, but the response has been delayed, so I felt something must be improper about it”.

The Imam (‘a) answered

يَا

أَحْمَدُ، إِيَّاكَ وَالشَّيْطَانَ أَنْ يَكُونَ لَهُ عَلَيْكَ سَبِيلٌ حَتَّى

يُقْنِطَكَ. إِنَّ أَبَا جَعْفَرٍ صَلَّى اللهُ عَلَيْهِ كَانَ يَقُولُ:

إِنَّ الْمُؤْمِنَ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ حَاجَةً فَيُؤَخَّرُ عَنْهُ

تَعْجِيلُ إِجَابَتِهِ حُبًّا لِصَوْتِهِ وَاسْتِمَاعِ نَحِيْبِهِ. وَاللَّهُ مَا

أَخَّرَ اللَّهُ عَزَّ وَجَلَّ عَنِ الْمُؤْمِنِينَ مَا يَطْلُبُونَ مِنْ هَذِهِ

الدُّنْيَا خَيْرٌ لَهُمْ مِمَّا عَجَلَ لَهُمْ فِيهَا، وَأَيُّ شَيْءٍ

الدُّنْيَا؟ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ السَّلَامُ كَانَ يَقُولُ: يَتَّبِعِي

لِلْمُؤْمِنِ أَنْ يَكُونَ دُعَاؤُهُ فِي الرَّخَاءِ نَحْوًا مِنْ دُعَائِهِ فِي

الشَّدَّةِ، لَيْسَ إِذَا أُعْطِيَ فَتَرَ، فَلَا تَمَلِّ الدُّعَاءَ فَإِنَّهُ

مِنَ اللَّهِ عَزَّ وَجَلَّ بِمَكَانِهِ. وَعَلَيْكَ بِالصَّبْرِ وَطَلَبِ

الْحَلَالِ وَصِلَةِ الرَّحِمِ، وَإِيَّاكَ وَمُكَاشَفَةِ النَّاسِ فَإِنَّا

أَهْلَ الْبَيْتِ نَصَلُ مَنْ قَطَعَنَا وَنُحْسِنُ إِلَى مَنْ أَسَاءَ

إِلَيْنَا، فَتَرَى وَاللَّهِ فِي ذَلِكَ الْعَاقِبَةَ الْحَسَنَةَ. إِنَّ صَاحِبَ

النُّعْمَةِ فِي الدُّنْيَا إِذَا سَأَلَ فَأَعْطِيَ طَلَبَ غَيْرِ الَّذِي
سَأَلَ وَصَعُرَتِ النُّعْمَةُ فِي عَيْنِهِ فَلَا يَسْبُحُ مِنْ شَيْءٍ،
وَإِذَا كَثُرَتِ النُّعْمُ كَانَ الْمُسْلِمُ مِنْ ذَلِكَ عَلَى خَطَرٍ
لِلْحُقُوقِ الَّتِي تَجِبُ عَلَيْهِ وَمَا يَخَافُ مِنَ الْفِتْنَةِ فِيهَا.
أَخْبَرَنِي عَنْكَ، لَوْ أَنِّي قُلْتُ لَكَ قَوْلًا أَكُنْتَ تَتَّقِي بِهِ
مَنِي؟

O Ahmad, beware of letting Satan have a way against you that he may ,make you lose hope! Abu-Ja`far (al-Baqir), Allah's blessings be upon him used to say, "It happens that a faithful believer beseeches Almighty Allah for something, but Allah delays the response out of His love to hear the voice of that believer and to listen to his crying out to Him." By Allah I swear, He has never delayed responding to the faithful believers who ask for some worldly things when these things would be better for them than what He has already given them." What is the value of this world? Abu-Ja`far used to say, "A faithful believer is required to supplicate to Almighty Allah in situations of prosperity in the same way as he supplicates in situations of .misery. He thus must not slow down supplicating when he is prosperous Therefore, never be weary of supplicating because it enjoys a considerable value in the sight of Almighty Allah. Likewise, abide by patience, seeking legal earnings, and building good relations with your relatives. On the other

hand, beware of behaving impudently towards people, because we, the Ahl al-Bayt, always build good relations with those who rupture their relations with us and we behave kindly towards those who mistreat us. By doing so, we expect only good outcomes. I swear it by Allah. When the wealthy people in this world are granted their needs whenever they ask, they ask for things that they do not need. Consequently, they disregard the wealth they have to the degree that nothing will satiate them. When graces are given in abundance to a Muslim, his duties with regard to these graces increase, and he will not care if he fails in this test. If I say something to you, will you accept it

?from me in full trust

Abu-Nasr answered, "Of course I will. May Allah accept me as ransom for you! If I do not put my trust in you while you are the proof of Allah for His creatures, in whom else
"can I trust

:The Imam (‘a) said

p: ١٩٨

فَكُنْ بِاللَّهِ أَوْثَقَ

فَأْتِكَ عَلَى مَوْعِدٍ مِنَ اللَّهِ. أَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: {وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ} وَقَالَ: {لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ} وَقَالَ: {وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا} فَكُنْ بِاللَّهِ عَزَّ

وَجَلَّ أَوْثَقَ مِنْكَ بغيره، وَلَا تَجْعَلُوا فِي أَنْفُسِكُمْ إِلَّا

خَيْرًا فَإِنَّهُ مَغْفُورٌ لَكُمْ.

Thus, you should trust

Almighty Allah more than anyone else, for He promises (to respond to your supplications). Is it not that He, the Almighty and Majestic, says, “When My servants ask you concerning Me, then surely I am very near. I answer the prayer of the suppliant when he calls on Me. (٢:١٨٦)” He also says, “Do not despair of the mercy of Allah. (٣٩:٥٣)” He also says, “Allah promises you forgiveness from Himself and abundance. (٢:٢٦٨)” Thus, trust Almighty Allah more than anyone else. Do not feel in yourselves towards Him anything other (than good, for you will be forgiven.)

Reported Formulas of Supplications

Many and various formulas of supplication that vary in length, contents, and style have been reported from the Ahl al-Bayt (‘a), including marvelous and superb supplications, addressing, praising, thanking, glorifying, begging, confessing, and resorting to Almighty Allah.

This great moral, literary, eloquent, and spiritual fortune is considered one of the distinctive features of the Ahl al-Bayt (‘a) School and obviously indicates their superior standing and rank and their Imamate and supremacy over all other people.

In the previous chapters and sections of this book, we have referred to a large number of such formulas of

p: ۱۹۹

.Shaykh al-Kulayni, al-Kafi ۲:۴۴۸, H. ۱ – –۱

supplications, demonstrating that the Holy Imams of the Ahl al-Bayt (‘a) gifted us special supplicatory formulas for each occasion, condition, and time, especially on the blessed anniversaries, holy places, and devotional rites. There are many lengthy .books comprising these supplications

Amongst the Holy Imams (‘a), Imam `Ali and Imam Zayn al-`Abidin (‘a) are particularly known for reporting such distinctive supplicatory formulas like Du`a' al-Sabah (Supplication of the Morning), Du`a' Kumayl (Supplication of Kumayl), the Fifteen Whispered Supplicatory Prayers, and many others. The book of supplication known as al-Sahifah al-`Alawiyah (The Book of `Ali (‘a)) is the best example in this .regard

The book entitled al-Sahifah al-Sajjadiyyah (which comprises the supplications of Imam Zayn al-`Abidin (‘a)) is too famous to require introduction. If we add the famous supplication known as Du`a' Abi-hamzah al-Thumali and the collection of the other .supplications of Imam Zayn al-`Abidin (‘a), the total will be six books

There are some other supplications by the other holy Imams (‘a) such as, Imam husayn’s supplication on the Day of `Arafat, Imam al-Baqir’s Du`a' al-Baha' (Supplication of Splendor), Imam al-Mahdi’s Du`a' al-Iftitah (Supplication of Commencement), and Imam al-Hadi’s al-Ziyarah al-Jami`ah (the Comprehensive .(Formula of Ziyarah

To include all such formulas of supplication reported from the Ahl al-Bayt (‘a) requires lengthy books. We can therefore notice that the scholars of the virtuous community, especially in the first ages, compiled lengthy books about this topic apart from their famous books on traditions. Further acquaintance with these supplications can be obtained by referring to these books. However, we

will hereinafter list some famous supplicatory formulas, which can be found in the famous and widely circulated book of Mafatih al-Jinan in addition to Shaykh al-Tusi's Misbah al-Mutahajjid, Shaykh al-Kaf`ami's al-Misbah, Sayyid Ibn Tawus's Iqba al-A`mal, and many other reference books

Du`a' Kumayl –

(Du`a' al-Simat (Supplication of Attributes –

(Du`a' al-`Asharat (Supplication of the Tens –

(Du`a' al-Sabah (Supplication of the Morning –

(Du`a' al-Jawshan al-Kabir (The Major Supplication of the Coat of Armor –

(Du`a' al-Jawshan al-Saghir (The Minor Supplication of the Coat of Armor –

(Du`a' al-Mashlul (Supplication of the Lame –

(Du`a' al-Mujir (Supplication of the Succoring –

(Du`a' Yastashir (Supplication of the Counseling –

The Fifteen Whispered Prayers –

(Du`a' al-Iftitah (Supplication of Commencement –

(Du`a' al-Baha' (Supplication of Splendor –

Du`a' Abi-hamzah al-Thumali –

(Du`a' al-Sahar (Supplication at Early Dawn –

(Al-Munajat al-Sha`baniyyah (The Whispered Prayer of Sha`ban –

(Du`a' Makarim al-Akhlaq (Supplication of Nobility of Character –

There are also some famous supplications that are not reported as ascribed to the Holy Imams (‘a), such as the famous supplication known as Du`a' al-Nudbah .((Lamentation

These formulas of supplicatory prayers represent a practical school and methodology that man may benefit from once he applies them to the details of his life activities.
:These advantages can be summed up thus

Details of these supplicatory formulas teach the most proper way of speaking to the .1
Almighty

.They introduce the attributes, manners, graces, and gifts of the Almighty .2

They encourage piety, repentance for one’s sins, repeated turning to the Lord in .3
.penitence, and abstention from violating His prohibitions

They urge commitment to nobility of character, treat compliance with one’s .4
.personal lusts and desires, and help provide power over desires and deviations

.They diagnose points of defect in one’s behavior .5

They familiarize people with and lead them to perform righteous deeds and high- .6
.ranking conduct according to religious law

They disclose the means Satan usually uses to tempt man and the tiny cracks .7
.through which he may take hold of him

They present generally everything that is needed by man in this world as well as the .8
.world to come

By dhikr we mean the words and phrases by which Almighty Allah is mentioned, (1) praised, thanked, glorified, or besought for help. The most famous words of dhikr in Islam are the following

.Alhamdu-lillah; all praise be to Allah –

.(Bismillah; in the Name of Allah (I begin –

.(Ma sha'allah; only that which Allah wills (shall come to pass –

.Allahu-akbar; Allah is the Most Great –

.La ilaha illallah; there is no god save Allah –

.Subhanallah; all glory be to Allah –

The word dhikr also means seeking forgiveness, declaring repentance, and turning to Almighty Allah in penitence by giving up one's sins and disobedience to Him

It can also refer to invoking Almighty Allah's blessings upon the Holy Prophet and his Household. (2)

p: ۲۰۳

.Lexically, the word dhikr means to remember or to remind – ۱
Although imploration for forgiveness (istighfar) and invocation of blessings – ۲
(salawat) are sorts of supplications, they are added to dhikr, because their verbal structures are similar to the structures and statements of dhikr. Another reason is that it is deemed recommended to repeat these statements many times in certain formulas of dhikr. Moreover, some traditions demonstrate that the invocation of blessings upon the Holy Prophet and his Household may substitute for phrases of remembrance and glorification of Almighty Allah. For these reasons, these two supplicatory prayers will be discussed within the words and phrases of dhikr

Dhikr, in its inclusive meaning, is one of the Islamic obligatory devotional practices mentioned and urged in the Holy Qur'an on many occasions, such as in the following verses:

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا

Glorify the name of your Lord, morning and evening, and during part of the night adore Him, and give

(glory to Him a long part of the night. (٧٦:٢٥-٢٦)

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِّأُولِي الْأَلْبَابِ (١٩٠)»

«الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Most surely, in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand: those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth (saying): Our Lord! You have not created this in vain! Glory be to You! Save us then from the

(chastisement of the fire. (٣:١٩٠-١٩١)

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَمَا لَهُ مِنْ شَيْءٍ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives faults but Allah—and who do not knowingly persist in what they

(have done. (٣:١٣٥)

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا

Had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had also asked forgiveness for (them, they would have found Allah Oft-returning to mercy, Merciful. (4:64

p: ٢٠٤

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision to an

(appointed term and bestow His grace on every one endowed with grace. (۱۱:۳)

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Surely, Allah and His angels bless the Prophet. O you who believe, call for Divine blessings on him and salute him with a becoming salutation

(۳۳:۵۶)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا

O you who believe, remember Allah, remember Him frequently, and glorify Him morning and evening. He it is Who sends His blessings on you, and so do His angels, that He may bring you forth out of utter darkness into the light

(He is Merciful to the believers. (۳۳:۴۱-۴۳)

:According to a validly reported tradition, Imam al-Baqir (‘a) is reported to have said

مَكْتُوبٌ فِي التَّوْرَةِ الَّتِي

لَمْ تُغَيَّرْ أَنَّ مُوسَىٰ عَلَيْهِ السَّلَامُ سَأَلَ رَبَّهُ فَقَالَ: يَا

رَبِّ، أَقْرَبُ أَنْتَ مِنِّي فَأُنَاجِيكَ، أَمْ بَعِيدٌ فَأُنَادِيكَ؟

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا مُوسَى، أَنَا جَلِيسٌ مَنْ ذَكَرَنِي.

فَقَالَ مُوسَى: فَمَنْ فِي سِتْرِكَ يَوْمَ لَا سِتْرَ إِلَّا سِتْرُكَ؟

فَقَالَ: الَّذِينَ يَذْكُرُونَنِي فَأَذْكُرُهُمْ وَيَتَحَابُّونَ فِيَّ

فَأُحِبُّهُمْ، فَأَوْلِيكَ الَّذِينَ إِذَا أَرَدْتُ أَنْ أُصِيبَ أَهْلَ

الْأَرْضِ بِسُوءٍ ذَكَرْتُهُمْ فَدَفَعْتُ عَنْهُمْ بِهِمْ.

In the unaltered Torah, it is written that (Prophet) Moses asked his Lord, saying, “O Lord, are You nigh to me that I can speak to You confidentially, or remote from me that I should cry out to You?” The Almighty and Majestic Lord revealed to him, saying, “O Moses, I am the adjacent companion of him who remembers Me.” Prophet Moses asked, “Who will be under Your covering on the day when there shall be no cover save Yours?” The Lord ,answering said, “They are those who remember Me; therefore, I remember them and those who love each other for My sake; therefore, I love them. When I am to decide evil for the inhabitants of the earth, I may ward off this evil [\(only when I remember those \(who remember Me\)\).”](#)⁽¹⁾

p: ٢٠٥

Shaykh al-Kulayni has reported that Imam al-Sadiq (‘a) quoted the Holy Prophet (s) as saying

مَنْ أَكْثَرَ ذِكْرَ اللَّهِ عَزَّ
وَجَلَّ أَحَبَّهُ اللَّهُ، وَمَنْ ذَكَرَ اللَّهَ كَثِيرًا كُتِبَتْ لَهُ
بِرَاءَتَانِ: بِرَاءَةٌ مِنَ النَّارِ وَبِرَاءَةٌ مِنَ النِّفَاقِ.

.Whoever mentions Almighty Allah frequently will be loved by Him

:Whoever mentions Almighty Allah frequently will be granted two immunities

(1) (one from Hellfire and the other from hypocrisy.)

It is reported that the Holy Prophet (s) once, came to his companions and said, “Enjoy yourselves in the gardens of heaven”.

“What are these gardens of heavens?” they asked“

:He (s) answered

مَجَالِسِ الذِّكْرِ، أَغْدُوا
وَرُوحُوا وَاذْكُرُوا. وَمَنْ كَانَ يُحِبُّ أَنْ يَعْلَمَ مَنْزِلَتَهُ عِنْدَ
اللَّهِ فَلْيَنْظُرْ كَيْفَ مَنْزِلَتُهُ عِنْدَهُ، فَإِنَّ اللَّهَ تَعَالَى
يُنزِلُ الْعَبْدَ حَيْثُ أَنْزَلَ الْعَبْدُ اللَّهَ مِنْ نَفْسِهِ. وَاعْلَمُوا
أَنَّ خَيْرَ أَعْمَالِكُمْ وَأَزْكَاهَا وَأَرْفَعَهَا فِي دَرَجَاتِكُمْ
وَخَيْرَ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ذِكْرُ اللَّهِ سُبْحَانَهُ، فَإِنَّهُ
أَخْبَرَ عَنْ نَفْسِهِ فَقَالَ: أَنَا جَلِيسٌ مَنْ ذَكَرَنِي. وَقَالَ
سُبْحَانَهُ: فَادْكُرُونِي أَدْكُرْكُمْ بِنِعْمَتِي وَاذْكُرُونِي
بِالطَّاعَةِ وَالْعِبَادَةِ أَدْكُرْكُمْ بِالنَّعْمِ وَالْإِحْسَانِ

These are the meetings of mentioning Almighty Allah. Come, go, and mention Him. Whoever wishes to know his standing with Almighty Allah should check the standing he has given Almighty Allah within himself, because Almighty Allah gives a servant (of Him) the same rank that the servant gives to Him. Be it known to you the most favorable, the most growing, the most raising of ranks, and the best of whatever is under sunlight is the remembrance of Almighty Allah Who has informed with regard to Himself saying, “I am the adjacent companion of him who remembers Me.” He, the Glorified, has said Remember Me, and I will remember you with My grace. Remember me with obedience to Me and servitude, and I will remember you with favors, kindness (mercy, and pleasure.” (۲)

p: ۲۰۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۵۰, H. ۱۹ -- ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۵۰, H. ۶ -- ۲

Point

:It seems proper to classify our discussion of dhikr into three categories

Dhikr in its private meaning –

(Imploration for forgiveness (istighfar –

Invocation of blessings (salawat) upon the Holy Prophet, his Household, the other –
prophets, and the faithful believers

Dhikr in its private meaning

Point

Dhikr in its private meaning includes all varieties of verbal references to Almighty Allah, such as mentioning Him by names and attributes, thanking, praising, glorifying, and exalting Him

However, traditions give special significance to certain formulas of dhikr, entailing phrases of praising, glorifying, etc

:The most significant of these formulas can be cited in the following list

(Basmalah (Commencing with the Name of Allah –

(Isti`adhah (Seeking Almighty Allah's protection –

(Tahlil (Professing Almighty Allah as the one and only God –

(Tahmid (Praising Almighty Allah –

(Tasbih (Glorifying Almighty Allah –

(Takbir (Professing Almighty Allah as the greatest of all –

hawqalah (Professing that there is neither power nor might save with Almighty –
(Allah

(Mashi'ah (Professing that only what Almighty Allah wills will come to pass –

(Istirja` (Professing that all things are Allah's and everything returns to Him –

Basmalah .)

Basmalah is a verse of the Holy Qur'an. Except for Surah Bara'ah (al-Tawbah, No. 9), Basmalah is found in all chapters of the Holy Qur'an. Some traditions hold that it is the best of all verses. In this regard, Shaykh al-Tusi, in Tahdhib al-Ahkam, has reported through a valid chain of authority that Muhammad ibn Muslim asked Imam al-Sadiq (a) whether al-sab` al-mathani (seven of the oft-repeated verses) wa'l-qur'an al-`azim(1) stands for Surah al-Fatihah

.The Imam (a) answered in the affirmative

.Is bismi-llahir-rahmanir-rahim part of the al-sab` al-mathani?" asked Muhammad“

(The Imam (a) answered, “Yes, it is. It is the best of these seven verses.”(2)

:According to another tradition, Imam al-Baqir (a) is reported to have said

p: ٢٠٩

This is an indication to the following holy verse: Certainly, We have given you – –)

(seven of the oft-repeated verses and the grand Qur'an. (١٥:٨٧

.Al-huwayzi, Tafsir Nur al-Thaqalayn ١:٨. Topic: bismi-llahir-rahmanir-rahim – –٢

بِسْمِ

اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَقْرَبُ إِلَى اسْمِ اللَّهِ الْأَعْظَمِ مِنْ

نَاطِرِ الْعَيْنِ إِلَى سَوَادِهَا.

Bismi-llahir-rahmanir-rahim is closer to the Greatest Name than the pupil of
(the eye to its surrounding blackness. (1)

A third tradition states

إِنَّ أَوَّلَ كِتَابٍ نَزَلَ مِنْ

السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. وَإِذَا قَرَأْتَ بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ سَتَرْتُكَ فِيمَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ.

Verily, bismi-llahir-rahmanir-rahim was the foremost book
,revealed from the heavens. When you recite bismi-llahir-rahmanir-rahim
(it will protect you from whatever is between the heavens and the earth. (2)

Basmalah: the Motto of the Virtuous Community

Due to the unmatched regard of the Basmalah in the view of the Ahl al-Bayt ('a), it has turned into a sign and motto of the individuals of the virtuous community to distinguish them from the other Muslims. This fact can be concluded from the following points

1. The followers of the Ahl al-Bayt ('a) School, unlike all other Muslim sects, abide by reciting the Basmalah in all prayers as an inseparable part of Surah al-Fatihah as well as all other Surahs

2. In the five obligatory prayers, the followers of the Ahl al-Bayt ('a) recite the Basmalah audibly, including the prayers in which the Surahs should be recited

.inaudibly

Details of this point have been previously cited within our discussion of the daily
.obligatory prayers

p: ۲۱۰

.Al-huwayzi, Tafsir Nur al-Thaqalayn ۱:۸, H. ۲۱ – ۱

.Al-huwayzi, Tafsir Nur al-Thaqalayn ۱:۸, H. ۱۴ – ۲

In this regard, al-hakam ibn `Umayr is reported to have said, “I followed the Prophet (s) in congregational prayers and he recited the Basmalah audibly in the early night, (dawn, and Friday (obligatory) prayers.”⁽¹⁾

The followers of the Ahl al-Bayt (‘a) firmly believe that the Basmalah is part of all the chapters of the Holy Qur'an except Surah al-Tawbah. Many traditions reported from the Ahl al-Bayt (‘a) and the Holy Prophet (s) maintain this. Many historical demonstrations such as all the calligraphies of the Holy Qur'an, which are circulated among all Muslims, the Basmalah is written in the same calligraphy in which all the other verses are written

The followers of the Ahl al-Bayt (‘a) commit themselves to begin all their activities and affairs with the Basmalah, especially in writing. Moreover, following the instructions of the Holy Imams (‘a), they believe that before carrying out any matter, the Basmalah should be said

:In this regard, the Holy Prophet (s) is reported to have said

كُلُّ أَمْرٍ ذِي بَالٍ لَا
يُذَكَّرُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِيهِ فَهُوَ أَتَمُّ.

Any important affair that is not preceded by bismi-llahir-rahmanir-rahim

.is imperfect

كُلُّ كِتَابٍ لَا يُبْدَأُ فِيهِ
بِذِكْرِ اللَّهِ فَهُوَ أَفْطَعُ.

Any letter that is not begun with bismi-llahir-rahmanir-rahim is

(incomplete).⁽²⁾

The partisans of the Ahl al-Bayt (‘a) are known for this special conduct regarding the Basmalah such that it has

.Al-Suyuti, al-Durr al-Manthur ١:٨ --١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ٥:٣٧٨, H. ٤ and ٥ --٢

been presented as one of the five distinctive features of true believers. (1)

Isti`adhah .2

Isti`adhah is to seek Almighty Allah's protection from Satan the accursed no matter what the formula might be. However, the most famous statements of Isti`adhah are the following:

A`udhu billahi min ashshaytani arrajim (I seek the protection of Allah against Satan, the accursed).

A`udhu billahi assami`I al`alim (I seek the protection of Allah, the All-hearing, the All-knowing, against Satan, the accursed).

Referring to Isti`adhah, the Holy Qur'an has instructed that one who recites it should begin with this statement:

It thus reads:

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So, when you recite the Qur'an, seek refuge with Allah from the

(accursed Satan. (16:98)

Traditions demonstrating the methods of some prayers of the Holy Imams (a) hold that they used to say the Isti`adhah in the prayers before the Basmalah and before reciting the Holy Qur'an.

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This is an indication of the previously mentioned tradition that reads: The signs of – – true faithful believers are five: Offering the fifty, visitation on the Day of Arba`in, wearing a ring on the right hand, pressing the forehead, and raising the voice with bismi-llahir-rahmanir-rahim.

:In Qurb al-Isnad, al-himyari al-Qummi has reported hannan ibn Sadir as saying

One day, I followed Imam al-Sadiq (‘a) in a congregational prayer. In an audible voice, he said ‘a`udhu billahi assami`i al`alimi min ashshaytani arrajimi wa a`udhu billahi an yahzuruni (I seek the protection of the All-hearing and All-knowing Allah against Satan, the accursed, and I seek Allah’s protection lest devils be present with me)’.

”Audibly again, he (‘a) said the Basmalah

:According to Shaykh al-Tusi’s Tahdhib al-Ahkam, hannan ibn Sadir said

Imam al-Sadiq (‘a) said the Isti`adhah audibly and then raised his voice with the
(Basmalah. (1)

In the famous tafsir (exegesis of the Holy Qur'an) book entitled Majma` al-Bayan, Shaykh al-Tabrisi states that to say the Isti`adhah before reciting any thing of the Holy Qur'an is recommended, but not obligatory, be it in prayers or at any other
(situation. (2)

In al-Kafi, Shaykh al-Kulayni has reported through a chain of authority that Furat ibn Ahnaf said that he heard Imam al-Baqir (‘a) saying

أَوَّلُ كِتَابٍ نَزَلَ مِنْ

السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَإِذَا قَرَأْتَ بِسْمِ اللَّهِ

الرَّحْمَنِ الرَّحِيمِ فَلَا تُبَالِ أَلَّا تَسْتَعِيدَ.

.The first book revealed from the heavens was bismi-llahir-rahmanir-rahim

Therefore, when you utter it, do not care if you have not said Isti`adhah

(before it. (3)

p: ٢١٣

.Shaykh al-Tabrisi, Majma` al-Bayan ٣:٣٨٥- -٢

.Al-huwayzi, Nur al-Thaqalayn ٣:٨٤, H. ٢١٧ - -٣

Tahlil is to profess that Almighty Allah is the one and only God. Its statements are the following:

.(La ilaha illallah (There is no god save Allah –

.(La ilaha illa huwa (There is no god save Him –

On several occasions in the Holy Qur’an, Tahlil has come in these two formulas, such as in the following verse:

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Allah bears witness that there is no god but He. So do the angels and those possessed of knowledge, maintaining His creation with

(justice. There is no god but He, the Mighty, the Wise. (۳:۱۸)

To bear witness that there is no god save Allah is one of the two creeds (i.e. shahadah) of Islam. These two creeds are repeated in the ritual adhan and iqamah, which are recommended parts of the ritual prayers, and at the tashahhud, which is an obligatory part.

While demonstrating the merits of repeating this article of faith, many traditions hold that there is nothing greater, better, superior, and more precious than bearing witness that there is no god save Allah.

In the famous tradition known as al-Salsalah al-Dhahabiyyah (the golden chain of authority), which was addressed to the people by Imam al-Riza (‘a) at Nayshabur during his journey to Khurasan, he quoted on the authority of his fathers, on the authority of Archangel Gabriel (‘a), on the authority of Almighty Allah, Who says

شَهَادَةُ لَا إِلَهَ

إِلَّا اللَّهُ حِصْنِي، مَنْ قَالَهَا مُخْلِصاً مِنْ قَلْبِهِ دَخَلَ حِصْنِي،

وَمَنْ دَخَلَ حِصْنِي أَمِنَ مِنْ عَذَابِي.

To bear witness that there is no god save Allah

is My fortress. Whoever pronounces it wholeheartedly will enter into My

[fortress](#), and whoever enters My fortress will be safe from My chastisement. [\(1\)](#)

This creed is unquestionably the best of all words and the master of all statements.

He who pronounces it with faith will gain Paradise, but he who pronounces it hypocritically will have his property saved from confiscation and his blood from being

[shed](#) although his final return is to Hellfire. [\(2\)](#)

Based on this fact, the Tahlil statement has come to be the motto of all Muslims in this world and on the Discriminating Bridge on the Resurrection Day, as is maintained by

[traditions](#). [\(3\)](#)

Likewise, to declare this statement audibly brings about great rewards

:The Holy Prophet (s) is reported to have said

مَا مِنْ مُسْلِمٍ يَقُولُ: لَا

إِلَهَ إِلَّا اللَّهُ يَرْفَعُ بِهَا صَوْتَهُ فَيَنْفِرُ، حَتَّى تَتَنَاثَرَ

ذُنُوبُهُ تَحْتَ قَدَمَيْهِ كَمَا تَتَنَاثَرُ وَرَقُ الشَّجَرِ تَحْتِهَا.

No Muslim raises his voice with la ilaha illallah but that his

sins, the moment that he finishes, will be scattered under his feet in the

[same way as leaves of a tree are scattered under it](#). [\(4\)](#)

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- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۱۳, H. ۲۲ --۱
- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۰۷, S. ۱۹ --۲
- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۱۹, H. ۴۴ --۳
- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۲۲, S. ۲۱ --۴

It goes without saying that to add up the second creed (i.e. bearing witness that Muhammad (s) is the Messenger of Allah) to this one will multiply the reward

Some traditions state that pronouncing the two creeds of Islam brings about one million rewards, redeems one from Hellfire, and permits one to enter Paradise.⁽¹⁾

Tahmid .۴

In statements like ‘Alhamdu lillah (All praise be to Allah)’ or ‘Alhamdu lillahi rabbi’l-`alamin (All praise be to Allah, Lord of the Worlds)’, the first statement in the ritual prayers, after the Basmalah, is the expression that all praise is due to Allah; i.e. Tahmid. It is also the concluding part of the true believers’ prayers. Thus does the Holy Qur’an teach us, saying

وَأَخِرُ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds. (۱۰:۱۰)

In the Holy Qur’an too, this statement has been frequently repeated on the tongues of prophets and saints

.It also expresses the dearest deed to Almighty Allah

In al-Kafi, Shaykh al-Kulayni has reported Muhammad ibn Marwan as saying: I asked Imam al-Sadiq (‘a) about the dearest deed to Almighty Allah. He answered, “It is to praise Him.”^(۲)

The Holy Prophet (s) used to praise Almighty Allah very often in the morning and evening.^(۳)

p: ۲۱۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۲۳, S. ۲۲ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۸۰, H. ۱ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۸۰, H. ۶۷ – ۳

.(The most familiar statement of Tasbih is Subhanallah (All glory be to Allah

It has been mentioned in the Holy Qur'an on many occasions. It was also the object of pride of the angels when they desired to be the vicegerents of Almighty Allah on the :earth

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When your Lord said to the angels, “Lo! I am about to place a viceroy in the earth.” They said, “Will You place therein one who will do harm therein and will shed blood, while we, we glorify Your praise and sanctify (You?” He said, “Surely, I know that which you know not.” (٢:٣٠

Glorifying Almighty Allah is a universal phenomenon that includes all the beings—a :fact confirmed by the Holy Qur'an that says

تُسَبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

.The seven heavens and the earth and all that is therein glorify Him

There is not a thing but glorifies His praise, but you understand not their

(praise. Lo! He is ever Clement, Forgiving. (١٧:٤٤

The Holy Qur'an has also urged the Holy Prophet (s) and the believers to hymn the :glory of Almighty Allah

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ

Hymn the glory of your Lord, and be of those who make prostration to

A good number of traditions reveal the merits of Tasbih, (1) such as the following one
:(that is reported in Ibn Idris al-hilli's book of al-Sara'ir from Imam al-Sadiq ('a

مَا مِنْ كَلِمَةٍ أَحْفَى عَلَى
اللِّسَانِ وَلَا أَبْلَغَ مِنْ: سُبْحَانَ اللَّهِ.

There is no word lighter on tongues and more eloquent than subhanallah

(All glory is due to Allah). (2)

In his book entitled Thawab al-A`mal, Shaykh al-Saduq has quoted Imam al-Sadiq
:(a) as saying

مَنْ قَالَ: سُبْحَانَ اللَّهِ
وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحَمْدِهِ، كَتَبَ اللَّهُ لَهُ
ثَلَاثَةَ آلَافٍ حَسَنَةٍ، وَرَفَعَ لَهُ ثَلَاثَةَ آلَافٍ دَرَجَةٍ، وَخَلَقَ
مِنْهَا طَائِرًا فِي الْجَنَّةِ يُسَبِّحُ اللَّهَ وَكَانَ أَجْرُ تَسْبِيحِهِ
لَهُ.

Whoever says, 'subhanallahi wabihamdihi subhanallahi al`azimi
wabihamdihi (All glory is due to Allah and in praise of Him. All glory be
to Allah, the All-great, and in praise of Him),' Almighty Allah will record
for him three thousand rewards, raise him three thousand ranks, and create
from these words a bird in Paradise that hymns the glory of Almighty Allah

(while the rewards of its hymns will be recorded for him). (3)

Takbir .6

.(The statement of Takbir is Allahu-akbar (Allah is the Most Great

Takbir has been mentioned in the Holy Qur'an on many occasions, such as in the following verses

p: ۲۱۸

۱-- ۱۶. S. ۱۵:۳۹۳, Jami` Ahadith al-Shi` ah, Sayyid al-Borujerdi, Refer to

۲-- ۱۱. H. ۱۵:۳۹۷, Jami` Ahadith al-Shi` ah, Sayyid al-Borujerdi,

۳-- ۹. H. ۱۵:۳۹۶, Jami` Ahadith al-Shi` ah, Sayyid al-Borujerdi,

يَا أَيُّهَا الْمُدَّثِّرُ

قُمْ فَأَنْذِرْ

وَرَبِّكَ فَكَبِّرْ

.O you enveloped in your cloak, arise and warn, and your Lord magnify

(۷۴:۱-۳)

وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ

He desires that you should complete the period and that you should

(magnify Allah for having guided you, that perhaps you may be thankful. (۲:۱۸۵

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذُّلِّ وَكَبْرُهُ تَكْبِيرًا

Say: Praise be to Allah Who has not taken to Himself a son and Who has

no partner in the sovereignty nor has He any protecting friend through

(dependence. Magnify Him with all magnificence. (۱۷:۱۱۱

Takbir is another motto of Muslims, because it is repeated by them in the adhan and iqamah several times. It is also the commencing statement of the ritual prayers.

.Actually, a prayer starts when the Takbir statement is pronounced

Likewise, this statement is the point of moving from one ritual part of a prayer to another

About the merits of this statement, some traditions attach it to the merits of Tahlil. They thus hold that nothing is more favorable to Almighty Allah than Tahlil and Takbir. Others hold that Paradise is the price of stating this statement, which also erases

[\(۱\) sins.](#)

It is also one of the four statements of glorification (al-Tasbihat al-Arba`ah) familiarly known for their great merits and rewards. [\(۲\)](#) This statement of glorification can

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۳۱, S. ۲۴ --۱

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۹۹, S. ۲۴. In this reference book, --۲ the following validly reported tradition is cited: Imam al-Sadiq (‘a) is reported to have said: One day, the poor came to the Holy Prophet (s) and complained, “O Allah’s Messenger, the rich have the (financial) ability to manumit slaves, while we do not; have the ability to go on hajj, while we do not; have the ability to give alms, while we do not; and, have the ability to participate in jihad, while we do not.” The Holy Prophet (s) instructed them, “He who repeats the Takbir statement one hundred times will have a better reward than that of manumitting one hundred slaves. He who repeats the Tasbih statement one hundred times will have a reward better than that of sacrificing one hundred camels as offerings (to the Holy Ka` bah). He who repeats the Tahmid statement one hundred times will have a better reward than that of offering one hundred horses, along with their saddles and riddles, for the warriors for the sake of Almighty Allah. He who repeats the Tahlil statement one hundred times will win the best reward of all those who practice devotional acts on that day except those who repeat the same statement more than one hundred times.” When the rich were informed of this instruction, they applied these instructions to themselves. The poor then came to the Holy Prophet (s) and informed him about it. He commented, “This is the favor of Allah which He gives to whom He wishes.” There are similar traditions in Section: ۱۸ of the same reference book. Apparently, these Four Statements of Glorification are the best of all statements of dhikr because they include the most familiar four formulas of dhikr and because they replace the best chapter of the Holy Qur'an (Surah al-Fatihah) in the last two units of the four-unit ritual prayers. Besides, .many merits have been reported for these statements

.substitute Surah al-Fatihah in the last two units of the four-unit obligatory prayer

p: ٢٢٠

The hawqalah statement is La hawla wa la quwwata illa billah (There is neither might
(nor power save with Allah

A reference to this statement has been made in the Holy Qur'an, more specifically in
:the following verse

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

If only, when you entered your garden, you had said, "That which Allah

(wills will come to pass! There is no strength save in Allah!" (۱۸:۳۹)

Many traditions confirm that repeating this statement, which is a sort of verbal dhikr,
brings about great rewards and wards off distress, grief, obsession, and poverty.
According to other traditions, it is one of the paradisiacal treasures. To pronounce this
statement, according to other traditions, overthrows sins and makes one as free of
[sins as the day on which his mother gave birth to him.](#)

Mashi'ah ۸

The most familiar statement of Mashi'ah is Ma sha'allah (Only that which Allah wills
shall come to pass). This statement has been mentioned in the Holy Qur'an, Surah al-
.Kahf (No. ۱۸) Verse No. ۳۹

In the famous discussion of supplications, we have cited the great reward of this
statement, which expresses surrender to the Divine Will. It has been also cited in
.some timed litanies, especially within the devotional rites of the month of Rajab

p: ۲۲۱

The statement of Istirja` is to say Inna lillahi wa-inna ilayhi raji`un (We are Allah's and to Him shall we return). This sort of dhikr is said in situations of misfortune, according to the instruction of the Holy Qur'an that states

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ
أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ

When a misfortune befalls them, they say, “We are Allah's and to Him shall we return. Those are they on whom are blessings and mercy from their

(Lord and those are the followers of the right course. (2:156-157

:This statement has been explained by Imam `Ali (a) in the following tradition

As a consolation on the death of `Abd al-Rahman, al-Ash`ath's brother, Imam `Ali (a) said to him

If you show impatience, then you are carrying out your duty towards `Abd al-Rahman. However, if you show patience, then you are carrying out your duty towards God. In any case, if you show patience, you will suffer the matter while you are praised, and if you show impatience, you will suffer the same matter without being .praised

:Al-Ash`ath said, “We are Allah's and to Him shall we return.” Imam `Ali (a) asked

?Do you know the interpretation of your saying

”.Al-Ash`ath replied, “You are surely the utmost and best of knowledge

:The Imam (a) explained

أَمَّا قَوْلُكَ: إِنَّا لِلَّهِ،

فَإِقْرَأْ مِنْكَ بِالْمُلْكِ، وَأَمَّا قَوْلُكَ: وَإِنَّا إِلَيْهِ

رَاجِعُونَ، فَيَقْرَأُ مِنْكَ بِالْهَلَاكِ.

Your saying, 'We are Allah's,' is a confession of Allah's possession of all things, while your saying, 'To Him we will return,' is a confession of

[your eventual death.](#)

p: ٢٢٢

.Ibn Shu`bah al-harrani, Tuhaf al-`Uqul, pp. ٢٠٩ -- ١

About the significance and reward of repeating this statement, the Holy Prophet (s) is reported to have described it as a feature that keeps man in the circle of divine [\(superior illumination.\)](#)⁽¹⁾

From some traditions, we can conclude that the Istirja` statement is one of the divine gifts given to the Muslim nation exclusively. In the famous book of tafsir ascribed to `Ali ibn Ibrahim, it is reported that when Imam a-Sadiq (a) was asked about the scope of Prophet Jacob's grief for the loss of his son, Prophet Joseph (a), the Imam (a) answered

He grieved for his son the grief of seventy mothers for losing their sons. Jacob did not [\(know the Istirja` ; therefore, he said, "O my sorrow for Joseph!"](#)⁽²⁾

Revealed by the aforesaid holy verse as well as many traditions of the Ahl al-Bayt (a), the Istirja` statement has many advantages, some of which are listed hereinafter

Blessings, mercy, and guidance to the truth by Almighty Allah –

Forgiveness of sins –

[\(Rewards when repeated in misfortunes and while remembering them\)](#)⁽³⁾ –

p: ۲۲۳

.Al-huwayzi, Nur al-Thaqalayn ۱:۱۴۴, H. ۴۵۱ – –۱

.Al-huwayzi, Nur al-Thaqalayn ۱:۱۴۴, H. ۴۵۶ – –۲

.Al-huwayzi, Nur al-Thaqalayn ۱:۱۴۴, H. ۴۵۳, ۴۵۴, and ۴۵۸ – –۳

Istighfar (imploration for forgiveness) has been repeated in the Holy Qur'an for various purposes

On some occasions, the Holy Qur'an, encouraging people to implore Almighty Allah . ۱
:for forgiveness, demonstrates the material and moral outcomes and advantages

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

Ask forgiveness of your Lord, then turn to Him; He will provide you with a goodly provision for an appointed term and bestow His grace on every (one endowed with grace. (۱۱:۳)

وَيَا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدْكُمْ قُوَّةً إِلَىٰ قُوَّتِكُمْ

O my people, ask forgiveness of your Lord, then turn to Him; He will send on you clouds pouring down abundance of rain and add strength to your (strength. (۱۱:۵۲)

On other occasions, the Holy Qur'an shows the imploration for forgiveness in the . ۲
:form of supplicatory prayers said by the righteous people

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ

,Our Lord, forgive us and those of our brethren who preceded us in faith, and do not allow any ,spite to remain in our hearts towards those who believe, our Lord! Surely

(You are Kind, Merciful. (۵۹:۱۰)

On other occasions, it confirms that there are always opportunities to repent and .۳
:implore forgiveness under all circumstances

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

O my servants who have acted extravagantly against their own souls, do
not despair of the mercy of Allah. Surely, Allah forgives the faults
(altogether. Surely, He is the Forgiving, the Merciful. (۳۹:۵۳)

On other occasions, it expresses the reasons for forgiveness and the methods of .٤
gaining it

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

If you love Allah, then follow me (so that) Allah will love you and
(forgive you your faults. Allah is Forgiving, Merciful. (٣:٣١)

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنْ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

O you who believe, if you are careful of your duty to Allah, He will
grant you a distinction, do away with your evils, and forgive you. Allah is
(the Lord of mighty grace. (٨:٢٩)

On other occasions, it shows how the respite of forgiveness ends and how the doors .٥
:to it are locked

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

Surely, those who disbelieve and turn away from Allah's way, then they
(die while they are unbelievers, Allah will by no means forgive them. (٤٧:٣٤)

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا

Surely, as for those who believe then disbelieve, again believe and
again disbelieve, then increase in disbelief, Allah will not forgive them nor
(guide them on the right path. (٤:١٣٧)

:On other occasions, it shows the way for forgiveness .٦

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَأَمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

O you who believe, be careful of your duty to Allah and believe in His

Messenger: He will give you two portions of His mercy, make for you a light
(with which you will walk, and forgive you. Allah is Forgiving, Merciful. (۵۷:۲۸

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ اللَّهُ إِلَّاءَ اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

Those who, when they commit an indecency or do injustice to their souls, remember Allah and ask forgiveness for their faults—and who forgives the faults but Allah, and who do not knowingly persist in what they have

(done. (٣:١٣٥)

Concerning the merits and outcomes of implorations for forgiveness, many traditions have been reported

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (s) as saying

الإِسْتِغْفَارُ خَيْرُ الدُّعَاءِ.

(1) Imploration for forgiveness is the best of supplications.

:The Holy Prophet (s) is also reported to have said

إِنَّ لِلْقُلُوبِ صَدَأً كَصَدَأِ

النُّحَاسِ، فَاجْلُوهَا بِالِاسْتِغْفَارِ.

Hearts rust just like the rusting of copper. You should therefore

(2) polish them by means of imploring for forgiveness.

:Imam al-Sadiq (‘a) is reported to have said

p: ٢٢٦

١ - ١ - ٢:٥٠٤, H. ١ - ١. Shaykh al-Kulayni, al-Kafi

٢ - ٨ - ١٢٧, H. ٧٤. Allamah al-Majlisi, Bihar al-Anwar

When a servant (of Allah) implores Him for

(forgiveness repeatedly, his record of deeds will be elevated, shining. (1)

Imploring for Allah's forgiveness is obligatory, since it expresses repentance and

(turning to Him from the committed sins. (2)

Repentance before Almighty Allah, which is another variety of istighfar, is a divinely commissioned duty. In view of that, to neglect repenting before Him is considered an act of disobedience to Him or a graver sin that may turn all the other insignificant sins into grave ones

p: ٢٢٧

.Al-Tabrisi, Mishkat al-Anwar, pp. ٢٠٠ – ١

The sins that are committed or felt and then forgiveness of Almighty Allah for – ٢ – them is implored differ in ranks and levels. Some sins may be grave or may entail ascription of partners to Almighty Allah, false worship, or polytheism, be it covert or open. It is therefore required to turn to Almighty Allah from such grave sins. Other sins may be insignificant that are expressed by the Holy Qur'an as small faults or unwilled offenses. Other sins may issue from inadvertence, oblivion, or negligence of the better of two choices. A truly pure and righteous servant may feel that he has committed misconduct or a sin due to such oblivion or negligence. Other sins may be a failure to do what ought to be done towards Almighty Allah, such as failure to thank Him for a grace, to carry out a duty, to undertake a mission, to help a pauper as it should be, to stand by a brother-in-faith, to show affection to a believer, or to avoid a discommended matter. Although some of these acts are not regarded as sins in the jurisprudential concept, they require asking forgiveness for them, especially by individuals of high ranks of self-perfection

:A tradition reads

لَا صَغِيرَةَ مَعَ الْإِصْرَارِ
وَلَا كَبِيرَةَ مَعَ الْإِسْتِغْفَارِ.

An insignificant fault that is committed persistently no longer remains insignificant, and a grave sin for which forgiveness is implored does not

(1) remain grave.

Explaining the meaning of this tradition, other traditions have interpreted persistence (2) on insignificant sins into negligence of repentance and imploration for forgiveness.

Imam al-Sadiq, on the authority of Imam al-Baqir, has quoted the Holy Prophet (s) as saying

أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ
فِي نُورِ اللَّهِ الْأَعْظَمِ: مَنْ كَانَ عِضْمَهُ أَمْرَهُ شَهَادَةً أَنْ لَا
إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، وَمَنْ إِذَا أَصَابَتْهُ
مُصِيبَةٌ قَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، وَمَنْ إِذَا
أَصَابَ خَيْرًا قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَمَنْ إِذَا
أَصَابَ خَطِيئَةً قَالَ: أَسْتَغْفِرُ اللَّهَ وَأَتُوبُ إِلَيْهِ.

He who possesses the following four qualities will enjoy the brightest illumination by Allah: (1) belief that there is no god but Allah and Muhammad is His Messenger, (2) in misfortune saying, ‘We are Allah’s and to Him shall we return’, (3) in situations of welfare saying, ‘All praise be to Allah the Lord of the Worlds’, and (4) after committing sins saying, ‘I implore Allah

﴿for forgiveness and to Him do I repent﴾. ﴿٢﴾

According to another validly reported tradition, Mu`awiyah ibn Wahab is reported to
:have heard Imam al-Sadiq (‘a) saying

p: ٢٢٨

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٦٨, H. ٣ -- ١

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٦٨, H. ٤ -- ٢

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٢٥٦, H. ١٨ -- ٣

إِذَا تَابَ الْعَبْدُ تَوْبَةً

نُصِوِحًا أَحَبَّهُ اللَّهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ.

,If one repents truly, Almighty Allah will then love him. As a result

.He will cover up his sins in the world and the Hereafter

.How does Almighty Allah cover up sins?” he was asked“

:The Imam (‘a) answered

يُنْسِي مَلَكَئِهِ مَا كَتَبَا

عَلَيْهِ مِنَ الذُّنُوبِ، وَيُوحِي إِلَى جَوَارِحِهِ: إِكْتُمِي عَلَيْهِ

ذُنُوبَهُ. وَيُوحِي إِلَى بَقَاعِ الْأَرْضِ: إِكْتُمِي مَا كَانَ يَعْمَلُ

عَلَيْكَ مِنَ الذُّنُوبِ. فَيَلْقَى اللَّهَ حِينَ يَلْقَاهُ وَلَيْسَ شَيْءٌ

يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ.

He will make his two guardian angels forget whatever they have recorded

regarding his sins. He will order his limbs to screen whatever sins he has

done with them, and He will conceal the places on the earth where the sins

where committed. Thus, when he goes to meet his Lord in the Hereafter, there will

(1) be no evidence remaining of his sins.

True repentance has been defined in traditions as the interior becoming the same or

(2) even better than the exterior.

:About the significance of imploring for forgiveness, Imam al-Sadiq (‘a) said

Almighty Allah will certainly forgive any believer who commits forty grave sins every day and night but then truly regrets what he did and prays to Him for forgiveness

:through the following imploration

p: ۲۲۹

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۲۵۷, H. ۱ -- ۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۳۶۱, H. ۱ ۲ -- ۲

أَسْتَغْفِرُ اللَّهَ

الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعَ السَّمَاوَاتِ
وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ وَأَسْأَلُهُ أَنْ يُصَلِّيَ عَلَيَّ
مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ يَتُوبَ عَلَيَّ.

I pray for the forgiveness of Allah save Whom
there is no god; the Ever-living, the Self-Subsisting, the wonderful
;Originator of the heavens and the earth, and the Lord of Majesty and Honor
and I beseech Him to send blessings upon Muhammad and the Household of
(Muhammad and to accept my repentance.)

(According to other traditions, imploring for forgiveness is one of the pillars of faith.)

The Limit of Asking for Forgiveness

In their traditions, the Ahl al-Bayt (‘a) have diagnosed the limit of asking for forgiveness (istighfar), demonstrating that such entreaties must be sincere, originating from the heart and the sentiment, and associated with remorse for having committed the sin involved and determination not to do it ever again

In this respect, the following dialogue between Kumayl ibn Ziyad and al-Imam `Ali (‘a) is reported in the book of Tuhaf al-`Uqul

Kumayl asked, “It happens that a servant (of God) commits a sin then implores the Lord for forgiveness. What is the limit of such entreaties

”.Imam `Ali (‘a) answered, “It is repentance, son of Ziyad

”.Only this?” wondered Kumayl“

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٦٤, H. ٣ -- ١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٣٦١, H. ٩ -- ٢

.(No,” answered Imam `Ali (‘a“

.How is it then?” asked Kumayl“

The Imam (‘a) answered, “When a servant commits a sin, he should implore
”.forgiveness through action

.What is that action?” asked Kumayl“

The Imam answered, “It is the movement of the two lips and the tongue, and he
”.should attach truth to that movement

.What is that truth?” asked Kumayl“

It is certification of the heart and determination not to commit the sin for which he“
”.(repented ever again,” answered the Imam (‘a

.If I do so, will I be regarded as a repentant?” asked Kumayl“

.No,” answered the Imam“

.How is that?” wondered Kumayl“

.(This is because you have not attained the origin yet,” explained the Imam (‘a“

.What is the origin of imploration for God’s forgiveness, then?” asked Kumayl“

The Imam (‘a) replied, “The origin of imploring forgiveness is to turn to repentance for
the sin from which you have implored Allah’s forgiveness. This is the first grade of the
true worshippers. The abandonment of sins and the imploration for forgiveness have
:six indications

First: to feel sorry for the past deed

Second: to determine not to commit that sin ever again

Third: to fulfill the duties obligatory upon you towards other creatures

Fourth: to fulfill your duty towards Almighty Allah in every obligatory matter

p: ۲۳۱

Fifth: to dissolve the flesh, which was composed due to forbidden and illegally gotten things until the skin touches the bones. Only then may you start to build new flesh

Sixth: to make your body suffer the pains of obedience to Almighty Allah just as you [\(have made it taste the pleasures of acts of disobedience to Him.1\)](#)

Hastening to Implore for Forgiveness

To implore for forgiveness, it is necessary to do it as immediately as possible without any delay. Referring to this matter, the Holy Qur'an says

وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

When they commit an indecency or do injustice to their souls, they

(remember Allah and ask forgiveness for their faults. (3:135)

:This matter has been also emphasized in many traditions

:Imam al-Sadiq (a) is reported to have said

Whoever commits a sin will be granted a delay of seven hours before his sin is recorded. If he says the following (formula of) imploration for forgiveness three times, the sin will not be recorded against him

I

implore forgiveness of Allah; there is no god save Him, the Ever-living and

[\(Self-Subsisting; and to Him do I turn in repentance.2\)](#)

اسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوبُ إِلَيْهِ.

p: 232

1- Ibn Shu`bah al-harrani, Tuhaf al-Uqul, pp. 133-134

2- Al-hurr al-Amili, Wasa'il al-Shi'ah 11:351, H. 2-2

According to another validly reported tradition, Zurarah reports that he heard Imam al-Sadiq (‘a) saying

إِنَّ الْعَبْدَ إِذَا أَذْنَبَ

ذَنْبًا أُجِّلَ مِنْ غَدْوِهِ إِلَى اللَّيْلِ، فَإِنْ اسْتَغْفَرَ اللَّهَ لَمْ

تُكْتَبَ عَلَيْهِ.

When a servant (of Allah) commits a sin, he is granted a delay from morning to evening. If he implores forgiveness of Almighty Allah, the sin will not be

[\(1\)](#) recorded against him.

Imam al-Sadiq (‘a) is also reported to have said

When this verse was revealed, “When they commit an indecency or do injustice to their souls, they remember Allah and ask forgiveness for their faults, (3:135)” Satan (Iblis) went up a mountain in Makkah called Thawr and cried out in a loud voice at his diabolic fellows. When they thronged together, he said to them, “This verse has been revealed. Which one of you will take the mission of facing it?” A devil stood up and said, “I will. I can do so-and-so.” “No,” said Satan, “you cannot.” Another devil stood up and made the same suggestion, but Satan again rejected the suggestion. Then, the sneaking whisperer stood up and said, “I can perform this mission.” “What are your means?” asked Satan. The devil said, “I will give them promises and excite vain desires in them until they commit wrongdoings. When they do, I will make them forget to ask for forgiveness.” “You are given this mission,” said Satan. Since then, Satan [\(2\)](#) entrusted this mission with this devil up to the Day of Resurrection.

Sufyan ibn al-Simt is reported to have quoted Imam al-Sadiq (‘a) as saying

p: ٢٣٣

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٥١, H. ٤ - -١

Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:٣٥١, H. ٧ - -٢

إِذَا أَرَادَ اللَّهُ عَزَّ

وَجَلَّ بِعَبْدٍ خَيْرًا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِقْمَةٍ

وَيُذَكِّرُهُ الْإِسْتِغْفَارَ، وَإِذَا أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِعَبْدٍ

شَرًّا فَأَذْنَبَ ذَنْبًا أَتْبَعَهُ بِنِعْمَةٍ فَيُنْسِيهِ الْإِسْتِغْفَارَ

وَيَتِمَادِي بِهِ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: {ك ك ك ك ك ك}

بِالنَّعْمِ عِنْدَ الْمَعَاصِي.

When Almighty Allah intends good for one of His servants who has committed a sin, He inflicts him with a chastisement and then reminds him to implore for forgiveness. However, if He intends evil to someone who has committed a sin, He grants him a grace after the sin and makes him forget to ask for forgiveness and persist in committing sins. This is the meaning of Almighty Allah's saying, "We will lead them on by degrees from whence they know not. (٧:١٨٢)" Thus, Almighty Allah will lead them on to

[graces whereby they continue to commit acts of disobedience to Him.](#)

The most favorable entreaty for forgiveness is that which is attached to confession of having committed the sin and mentioning it either by name or generally

:Shaykh al-Kulayni has reported Imam al-Baqir (‘a) as saying

وَاللَّهِ مَا يَنْجُو مِنَ الذَّنْبِ

إِلَّا مَنْ أَقْرَبَهُ.

By Allah I swear that none shall be redeemed from the consequences of a

.committed sin except he who confesses it

كَفَىٰ بِالنَّدَمِ تَوْبَةً.

[﴿Remorse is sufficient repentance﴾](#)

p: ۲۳۴

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۵۱, H. ۱۰ -- ۱

Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۴۷, H. ۱ -- ۲

لَا وَاللَّهِ، مَا

أَرَادَ اللَّهُ مِنَ النَّاسِ إِلَّا خِصْلَتَيْنِ: أَنْ يُقَرُّوا لَهُ

بِالنَّعْمِ فَيَزِيدَهُمْ، وَبِالدُّنُوبِ فَيَغْفِرَها لَهُمْ.

By Allah I swear that He does not want from people more than the following two features: they should acknowledge His favors upon them so that He might increase these favors for them, and they [\(1\)](#) should confess having committed sins so that He might forgive them.

Sinning is considered rebellion against Almighty Allah and violation of obedience and servitude to Him; therefore, a sin that is committed openly results in immediate and harsher punishment while a sin that is committed covertly out of shame before Almighty Allah is a sort of weakness to defy one's desires and instincts. At the same time, it expresses a hidden feeling in the inner self indicating fear of Almighty Allah and inclination towards turning to Him and begging Him for forgiveness

In this connection, Imam al-Riza (a) is reported to have quoted the Holy Prophet (s) as saying

الْمُسْتَتِرُ بِالْحَسَنَةِ

يَعْدِلُ سَبْعِينَ حَسَنَةً، وَالْمُذِيعُ بِالسَّيِّئَةِ مَخْذُولٌ،

وَالْمُسْتَتِرُ بِالسَّيِّئَةِ مَغْفُورٌ لَهُ.

He who conceals a good deed that he has done will be given seventy rewards. He who commits a sin openly will be disappointed. He who conceals a

[\(2\)](#) sin that he has committed will be forgiven.

The abovementioned discussion demonstrates obviously the significance of appeals for forgiveness which, in addition to the removal of punishments for sins or

preventing their documentation, represent one of the pillars of faith and perfection in
.human progression

p: ۲۳۵

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۴۷, H. ۲ -- ۱

.Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۵۰, H. ۱ -- ۲

As previously shown, to repeat statements of imploration for forgiveness must be accompanied by a cordial and sentimental feeling because such statements must reflect true repentance

:According to a validly reported tradition, Imam al-Sadiq (‘a) has said

The Messenger of Allah (s) used to repeat the statement imploring Almighty Allah for forgiveness seventy times a day and the statement of declaring repentance to Him seventy times a day, also

When he was asked about the very statements the Holy Prophet (s) used to repeat, Imam al-Sadiq (‘a) answered

He used to say ‘astaghfirullah’ seventy times a day and ‘atubu-ilallah’ seventy times, [\(too.\)](#)

p: ۲۳۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۶, H. ۱۹ – –۱

The divine command of invoking Almighty Allah's blessings upon the Holy Prophet (s) has been declared in the Holy Qur'an

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

Lo! Allah and His angels shower blessings on the Prophet. O you who (believe, invoke blessings on him and salute him with a worthy salutation. (۳۳:۵۶)

To invoke blessings upon the Holy Prophet and his Household is one of the religious duties acknowledged by all Muslims. They consensually believe that the daily obligatory prayers are not accepted unless an invocation of blessings upon the Holy Prophet and his Household is mentioned therein. This invocation is, thus, one of the obligatory parts of the ritual tashahhud of prayers

Let us now refer to some traditions that demonstrate the merits, effects, gains, and method of invoking Allah's blessings upon the Holy Prophet and his Household along with the laws appertaining to mentioning the Holy Prophet (s) and agreed upon by almost all Muslims. However, the followers of the Ahl al-Bayt (a) take special interest in this matter and follow it so persistently that it has become one of the features that distinguish them from the others

About the merits of invocations of blessings, many traditions have been reported. Through a valid chain of authority, Shaykh al-Kulayni, in al-Kafi, has reported Imam al-Baqir or Imam al-Sadiq (a) as saying

مَا فِي الْمِيزَانِ شَيْءٌ أَثْقَلُ مِنْ

الصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. وَإِنَّ الرَّجُلَ لَتَوْضَعُ

أَعْمَالُهُ فِي الْمِيزَانِ فَيَمِيلُ بِهِ فَيُخْرِجُ الصَّلَاةَ عَلَيْهِ

فَيَضَعُهَا فِي مِيزَانِهِ فَيَرْجُحُ بِهِ.

Nothing in the scale of one's deeds is heavier than the invocations of blessings upon the Prophet and his Household. When the deeds of someone are put in the Balance, the scale of bad deeds may outweigh the scale of good deeds. However, when the invocations of blessings (said by this person) are added to the scale of good deeds, only then will)

(this scale outweigh the other scale of bad deeds.)

This fact has been reported in other traditions with various styles and explanations.

:For instance, the Holy Prophet (s) is reported to have said

أَنَا عِنْدَ الْمِيزَانِ يَوْمَ

الْقِيَامَةِ، فَمَنْ ثَقُلَتْ سَيِّئَاتُهُ عَلَيَّ حَسَنَاتِهِ جِئْتُ

بِالصَّلَاةِ عَلَيَّ حَتَّى أَثْقَلَ بِهَا حَسَنَاتِهِ.

I will be standing at the Balance on the Day of Resurrection. When I notice that the scale of bad deeds of someone outweighs the other scale, I will then add his invocations of blessings upon me to the scale of his good deeds so that it will outweigh the other scale

لَنْ يَلِجَ النَّارَ مَنْ صَلَّى عَلَيَّ، وَمَنْ نَسِيَ

الصَّلَاةَ عَلَيَّ فَقَدْ أَخْطَأَ طَرِيقَ الْجَنَّةِ.

He that invokes blessings upon me will not be sent to Hellfire, but he
.that forgets to invoke blessings upon me will lose the way to heaven

إِنَّ

الصَّلَاةَ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ.

In the sight of

,Almighty Allah, invocation of blessings is equal to the statements of Tasbih

[\(Tahlil, and Takbir.\)](#)

p: ٢٣٨

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٦٢, H. ١ -- ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٦٢, H. ٣, ٥, and ٨ respectively -- ٢

Gains of Invocations of Blessings upon the Prophet and his Household

The following points demonstrate the gains that are obtained from invoking Allah's blessings upon the Holy Prophet and his Household

:Invocations of blessings efface wrongdoings and demolish sins –

:In Thawab al-A`mal, Shaykh al-Saduq has quoted Imam `Ali (a) as saying

الصَّلَاةُ عَلَيَّ

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَمْحَقُ لِلْخَطَايَا مِنَ الْمَاءِ

لِلنَّارِ.

Invoking blessings upon the Prophet extinguishes wrongdoings in a way

[\(1\)](#) more effective than when water is used to extinguish fire.

In `Uyun Akhbar al-Riza and al-Amali, Shaykh al-Saduq has quoted Imam al-Riza (a) as saying

إن الصلاة على النبي صَلَّى

الله عَلَيْهِ وَآلِهِ تَهْدِمُ الذُّنُوبَ هَدْمًا.

[\(2\)](#) Surely, invoking blessings upon the Prophet totally demolishes sins.

:Invocations of blessings eradicate hypocrisy –

Shaykh al-Kulayni, through a valid chain of authority, and Shaykh al-Saduq reported Imam al-Sadiq (a) to have quoted the Holy Prophet (s) as saying

إِرْفَعُوا

أَصْوَاتَكُمْ بِالصَّلَاةِ عَلَيَّ، فَإِنَّهَا تَذْهَبُ بِالنَّفَاقِ.

Raise your voices with

[\(invocations of blessings upon me, for this removes hypocrisy.\)](#)

p: ۲۳۹

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- .Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۶ -- ۱
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۸ -- ۲
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۱۳ -- ۳

According to another validly reported tradition, Shaykh al-Kulayni reports the Holy Prophet (s) as saying

الصَّلَاةُ عَلَيَّ وَعَلَى أَهْلِ
بَيْتِي تَذْهَبُ بِالنَّفَاقِ.

[\(1\)](#) Invocations of blessings upon me and my Household remove hypocrisy.

– Invocations of blessings upon the Holy Prophet (s) lead to his intercession –

In his instructive will to Imam `Ali (‘a), the Holy Prophet (s) said

يَا عَلِيُّ، مَنْ صَلَّى عَلَيَّ
كُلَّ يَوْمٍ أَوْ كُلَّ لَيْلَةٍ وَجَبْتُ لَهُ شَفَاعَتِي وَلَوْ كَانَ مِنْ
أَهْلِ الْكِبَائِرِ.

O `Ali, my intercession will be bindingly attainable for him who invokes blessings upon me every day or every night, even if he has committed

[\(2\)](#) grave sins.

– Invocations of blessings cause Divine Mercy to descend upon the invoker –

Many traditions have confirmed this fact. Shaykh al-Kulayni, in al-Kafi, reported Imam al-Sadiq (‘a) as saying

إِذَا ذُكِرَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ فَأَكْثَرُوا الصَّلَاةَ عَلَيْهِ؛ فَإِنَّهُ مَنْ
صَلَّى عَلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ صَلَاةً وَاحِدَةً
صَلَّى اللَّهُ عَلَيْهِ أَلْفَ صَلَاةٍ فِي أَلْفِ صَفٍّ مِنَ الْمَلَائِكَةِ،
وَلَمْ يَبْقَ شَيْءٌ مِمَّا خَلَقَهُ اللَّهُ إِلَّا صَلَّى عَلَيَّ الْعَبْدِ

Whenever the Prophet (s) is mentioned, invoke Allah's blessings upon him as many times as possible. Verily, whoever invokes blessings upon him only once, Almighty Allah will send one thousand blessings upon him (i.e. the invoker) with one thousand rows of angels. As Almighty Allah and His angels send blessings upon him, every being that is created by Him will invoke His [\(blessings upon that invoker. ۲\)](#)

p: ۲۴۰

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۳, H. ۱۴ -- ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۵, H. ۱۸ -- ۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۶۸, H. ۳۲ -- ۳

Invocations of blessings make supplications accessible, please the Lord, and –
:increase physical powers

In al-Ja`fariyyat, Imam `Ali (‘a) is reported to have quoted the Holy Prophet (s) as
:saying

صَلَاتُكُمْ عَلَيَّ مُجَوِّزَةٌ

لِدُعَائِكُمْ وَمَرْضَاةٍ لِرَبِّكُمْ وَزَكَاةٍ لِأَبْدَانِكُمْ.

,Your invocations of blessings upon me make your prayers successful

[\(1\)](#) give pleasure to your Lord, and improve your bodies.

:Method of Invoking Blessings upon the Prophet and his Household –

It has been confirmed in many traditions that invoking blessings upon the Holy Prophet (s) should be done according to the same method of invoking blessings upon the Prophet Abraham (‘a) and his household. Although these traditions have come in various forms, all of them eventually reveal the same idea. Hereinafter, we will
.mention two of these traditions only

In his book entitled `Uyun Akhbar al-Riza, Shaykh al-Saduq, through a valid chain of
:authority, has reported al-Rayyan ibn al-Salt as saying

Imam al-Riza (‘a) attended a session held by al-Ma'mun, the `Abbasid ruler, in Marw
,in which some of the scholars of Iraq and Khurasan were present. Then

p: ٢٤١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi`ah ١٥:٤٦٦, H. ٢٢ – –١

al-Ma'mun said, "Tell me about the meaning of the following verse..." Imam al-Riza (a) said

In the seventh verse, God the Exalted says, 'Allah and His angels send blessings on the Prophet. O you that believe! send blessings on him and salute him with all respect.' When this verse was revealed, some people asked, "O Prophet of Allah! We know how to greet you but how should we send blessings upon you?" The Prophet (s) answered, "Say: O Allah! Bless Muhammad and Muhammad's Household in the same way that You blessed Abraham and Abraham's Household. You are surely Praiseworthy and ?Glorious." Can anyone of you disagree with this

The scholars answered, "No." Al-Ma'mun said, "This is something that no one can disagree about and the whole nation agrees upon unanimously..."

Shaykh Sharaf al-Din al-Najafi, in his book entitled Kanz al-Fawa'id, has reported Ibn :Abi-Layla, the famous scholar of jurisprudence, as saying

One day, I met Ka`b ibn `Ajzah who said to me, "May I gift you a precious thing? One day, the Messenger of Allah (s) came out to us and we asked him, 'You have taught us '?how to greet you, but how should we invoke blessings upon you

He (s) answered: "You should say: O Allah, send blessings upon Muhammad and the Household of Muhammad in the same way that You sent blessings upon Abraham and the household of Abraham, and send benedictions upon Muhammad and the Household of Muhammad in the same way that You sent benedictions upon Abraham and the

p: ۲۴۲

[household of Abraham. Verily, You are Praiseworthy and Glorious.”](#) (1)

To add phrases like ali-Muhammad (Muhammad’s Household) and ahli-baytihi (his family) to the formulas of invoking blessings upon the Holy Prophet has been emphasized in traditions, which confirm that cutting off this part (from the formula of invocation) is regarded as an injustice towards the family of the Holy Prophet (s). The Holy Prophet (s) described such invocations as being mutilated

In this regard, Shaykh al-Kulayni, in al-Kafi, reports Abu’l-Qidah to have quoted Imam al-Sadiq (‘a) as saying

Upon hearing him who attached himself to the Holy House saying, “O Allah, send blessings upon Muhammad,” my father said to him

O servant of Allah! Do not mutilate it (i.e. the invocation). Do not usurp our right! Say, [‘O Allah, send blessings upon Muhammad and his Household.’](#) (2)

:Imam `Ali (‘a) is reported to have quoted the Holy Prophet (s) as saying

لَا تُصَلُّوا عَلَيَّ صَلَاةً
مَبْتُورَةً، بَلْ صَلُّوا إِلَيَّ أَهْلِي بَيْتِي وَلَا تَقَطِّعُوهُمْ؛ فَإِنَّ
كُلَّ نَسَبٍ وَسَبَبٍ يَوْمَ الْقِيَامَةِ مُنْقَطِعٌ إِلَّا نَسَبِي.

Do not utter mutilated invocations of blessings upon me; rather, you should include my Household and not separate them. Verily, all lineages and [relationships shall be cut off on the Day of Resurrection, except mine.](#) (3)

p: ٢٤٣

Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٧٦, H. ٦٢. Refer to H. ٦١, ٦٣-٧٠ in – – ١
the same reference book

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٨٨, H. ٩٧ – – ٢

According to traditions, invocations of blessings upon the Holy Prophet (s) and his Household are highly recommended in certain situations because of their positive effects. The following list includes the most significant of these situations

When supplicating to Almighty Allah for a need, it is highly recommended to begin and end the supplication with the invocation of blessings upon the Holy Prophet and his Household, since this invocation helps achieve a response to the supplication

Invocations of blessings are highly recommended after the daily obligatory prayers as a formula of post-prayer invocation. As has been previously cited, this invocation is obligatory in the tashahhud statement of the obligatory prayers

Invocations of blessings are highly recommended and greatly rewardable on Thursday nights, on Fridays, in Ramazan and Sha`ban, and on other occasions

Invocations of blessings are recommended while uttering any formula of dhikr

In this respect, Shaykh al-Kulayni has reported `Abdullah ibn `Abdullah al-Dahqan as narrating the following

In one of my visits to Imam al-Riza (a), I asked him about the interpretation of (Almighty Allah's saying, "And remembered the name of his Lord, so prayed. (۸۷:۱۵)

Does this mean that whenever one remembers the name of his Lord, he should“
.stand up and offer a prayer?” I asked

The Imam (‘a) commented, “He who does so has in fact ascribed an enormity to
”!Almighty Allah

I thus asked, “May Allah accept me as ransom for you! What does the verse mean
”?then

:The Imam (‘a) explained

It means that whenever one mentions the name of his Lord, he should invoke His
(blessings upon Muhammad and his Household.

Invocation of blessings upon the Holy Prophet and his Household is highly
.recommended while referring to the prophets

Isa ibn `Ubayd has reported Mu`awiyah ibn `Ammar as saying: In the presence of`
Imam al-Sadiq (‘a), I mentioned one of the prophets and invoked Almighty Allah’s
:blessings upon him. Instructing me, the Imam (‘a) said

Whenever you mention any of the prophets, you should begin with invoking blessings
upon Prophet Muhammad before you invoke them upon the prophet involved. May
Allah send blessings upon Muhammad, his Household, and all the prophets.

It is highly recommended to conclude any discourse with the invocation of blessings
.upon the Holy Prophet and his Household

p: ۲۴۵

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۱, S. ۳۶, H. ۱ – -۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۱, S. ۳۳, H. ۱ – -۲

In this respect, Muhammad ibn `Umar ibn Muhammad ibn Muslim ibn al-Bara' al-Ju`abi has reported that Abu-Muhammad al-hasan ibn `Abdullah ibn Muhammad ibn al-`Abbas al-Razi al-Tamimi said that his master `Ali ibn Musa al-Riza (a) told him that his father Musa ibn Ja`far said that his father Ja`far ibn Muhammad said that his father Muhammad ibn `Ali said that his father `Ali ibn husayn said that his father husayn ibn `Ali said that his father `Ali ibn Abi-Talib said that the Messenger of Allah (s) said

مَنْ كَانَ آخِرَ كَلَامِهِ

الصَّلَاةُ عَلَيَّ وَعَلَىٰ عِوَالِي دَخَلَ الْجَنَّةَ.

He that concludes his discourse with an invocation of Allah's blessings

[\(1\)](#) upon me and upon `Ali will be allowed to enter Paradise.

When something is forgotten, it is highly recommended to invoke blessings upon the Holy Prophet and his Household because such invocation causes one's heart and memory to become activated and illumined

Abu-Hashim Dawud ibn Qasim al-Ja`fari has reported on the authority of Imam al-Baqir (a) that Imam hasan (a) once replied to someone, thus

وَأَمَّا

مَا ذَكَرْتَ مِنْ أَمْرِ الذُّكْرِ وَالنِّسْيَانِ فَإِنَّ قَلْبَ الرَّجُلِ

فِي حَقِّ وَعَلَىٰ الْحَقِّ طَبَقٌ، فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذَلِكَ

عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ صَلَاةً تَامَةً انْكَشَفَ ذَلِكَ الطَّبَقُ

عَنْ ذَلِكَ الْحَقِّ، فَأَضَاءَ الْقَلْبَ وَذَكَرَ الرَّجُلُ مَا كَانَ

نَسِيَ، فَإِنْ هُوَ لَمْ يُصَلِّ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَوْ نَقَصَ

مِنَ الصَّلَاةِ عَلَيْهِمْ انْطَبَقَ ذَلِكَ الطَّبَقُ عَلَىٰ ذَلِكَ الْحَقِّ

Regarding what you have

asked about remembering and forgetting, there is an area in man's heart over which there is a plate. When a person invokes Almighty Allah's blessings upon Muhammad and the Household of Muhammad in a perfect manner, this plate reveals that area. Then, the heart becomes illuminated and the person remembers what he has forgotten. However, if he omits the invocation or expresses it imperfectly, this plate will totally conceal that area. Then, the heart will

[\(be in darkness... \(2\)](#)

p: ۲۴۶

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۱, S. ۳۵, H. ۱ -- ۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۹۰, S. ۳۴, H. ۱ -- ۲

The verses of the Holy Qur'an show that there is no specified time for remembering and mentioning Almighty Allah even though the times of morning and evening, expressed by the Holy Qur'an as bukratan wa-asilan (٣٣:٤٢) or bi'lghadati wal`ashiyyi (١٨:٢٨), are the best times to mention Him

Yet, the verses of the Holy Qur'an and the traditions of the Holy Prophet (s) and the Ahl al-Bayt (a) encourage remembering and mentioning Almighty Allah and demonstrate that such remembrance is not restricted to certain times

:Such absoluteness can be deduced from this holy verse

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

(O you who believe, remember Allah with much remembrance. (٣٣:٤١)

:As far as traditions are concerned, the following tradition supports this fact

:Shaykh al-Kulayni reports Abu'l-Qidah to have quoted Imam al-Sadiq (a) as saying

مَا

مِنْ شَيْءٍ إِلَّا وَلَهُ حُدٌّ يَنْتَهِي إِلَيْهِ، إِلَّا الذُّكْرَ فَلَيْسَ

لَهُ حُدٌّ يَنْتَهِي إِلَيْهِ. فَرَضَ اللَّهُ عَزَّ وَجَلَّ الْفَرَائِضَ فَمَنْ

أَدَاهُنَّ فَهُوَ حُدُّهُنَّ، وَشَهْرُ رَمَضَانَ فَمَنْ صَامَهُ فَهُوَ

حُدُّهُ، وَالْحَجَّ فَمَنْ حَجَّ فَهُوَ حُدُّهُ، إِلَّا الذُّكْرَ فَإِنَّ

اللَّهُ عَزَّ وَجَلَّ لَمْ يَرْضَ مِنْهُ بِالْقَلِيلِ وَلَمْ يَجْعَلْ لَهُ

حُدًّا يَنْتَهِي إِلَيْهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا} لَمْ يَجْعَلِ اللَّهُ

عَزَّ وَجَلَّ لَهُ حَدًّا يَنْتَهِي إِلَيْهِ. وَكَانَ أَبِي عَلَيْهِ
السَّلَامُ كَثِيرَ الذِّكْرِ. لَقَدْ كُنْتُ أَمْشِي مَعَهُ وَإِنَّهُ
لَيَذْكُرُ اللَّهَ، وَآكُلُ مَعَهُ الطَّعَامَ وَإِنَّهُ لَيَذْكُرُ اللَّهَ،
وَلَقَدْ كَانَ يُحَدِّثُ الْقَوْمَ وَمَا يَشْغَلُهُ ذَلِكَ عَنْ ذِكْرِ اللَّهِ،
وَكَانَتْ أَرَى لِسَانَهُ لَزِقًا بِحَنَكِهِ يَقُولُ: لَا إِلَهَ إِلَّا
اللَّهُ، وَكَانَ يَجْمَعُنَا فَيَأْمُرُنَا بِالذِّكْرِ حَتَّى تَطْلُعَ
الشَّمْسُ، وَيَأْمُرُ بِالْقِرَاءَةِ مَنْ كَانَ يَقْرَأُ مِنَّا، وَمَنْ كَانَ
لَا يَقْرَأُ مِنَّا أَمَرَهُ بِالذِّكْرِ. وَالْبَيْتُ الَّذِي يُقْرَأُ فِيهِ
الْقُرْآنُ وَيُذَكَّرُ اللَّهُ عَزَّ وَجَلَّ فِيهِ تَكْتُرُ بَرَكَتُهُ
وَتَحْضُرُهُ الْمَلَائِكَةُ وَتَهْجُرُهُ الشَّيَاطِينُ وَيُضِيءُ لِأَهْلِ
السَّمَاءِ كَمَا يُضِيءُ الْكَوْكَبُ الدَّرِّيُّ لِأَهْلِ الْأَرْضِ، وَإِنَّ
الْبَيْتَ الَّذِي لَا يُقْرَأُ فِيهِ الْقُرْآنُ وَلَا يُذَكَّرُ اللَّهُ عَزَّ
وَجَلَّ فِيهِ تَقَلُّ بَرَكَتُهُ وَتَهْجُرُهُ الْمَلَائِكَةُ وَتَحْضُرُهُ
الشَّيَاطِينُ.

All things entirely have limits at which they eventually arrive, except remembering Allah (i.e. dhikr), which is the one and only thing that has no limit. As for the divine precepts that Almighty Allah has imposed, their limit is to carry them out properly. Similarly, he who fasts during the month of Ramazan has in fact arrived at the limit of the precept of fasting and he who performs the hajj Pilgrimage arrives at its limit. Exclusive is the

remembrance of Allah, Who does not accept stopping at a small amount and has not settled any limit at which one may stop. (He thus says) “O you who believe, remember Allah with much remembrance and glorify Him early and late

Thus, Allah, the Glorified and Majestic, has not decided any ”(۳۳:۴۱-۴۲) limit for remembering Him. My father used to remember Allah most frequently Whenever I accompanied him on a walk, he remembered Allah. Whenever I ate with him, he remembered Allah. Although he was talking to others, this would never distract him from remembering Allah. I used to see his tongue sticking to his jaw and repeating ‘la ilaha illallahu’. He used to gather us and instruct us to remember Allah until sunrise. As for those who learnt reading, he would order them to recite. As for those who could not read, he would order them to utter statements remembering Allah. Verily, a house in which the Qur'an is recited and Almighty Allah is mentioned frequently will be granted many blessings, attended by the angels, deserted by the devils, and lit up for the inhabitants of the heavens in the same way as a shining star lights up for the inhabitants of the earth. On the other hand, a house in which neither the Qur'an is recited nor Almighty Allah is mentioned will diminish in blessing (and be deserted by the angels and attended by the devils.)

Prophet (s), by the command of Almighty Allah, has ordered his people to adhere to. They represent the essence of Islam—a fact undeniably revealed in the final, most [famous instruction of the Holy Prophet (s), known as hadith al-Thaqalayn. [translator
.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۵۹, H. ۴۲ – –۲

However, some other traditions have specified certain times and situations when remembering Almighty Allah appears to be more favorable and more binding because these times, places, and situations enjoy some particularities. For instance, traditions .have laid much emphasis on remembering Almighty Allah in the morning and evening

Thus, non-assignment of certain times and situations for remembering Almighty Allah in some traditions and assigning certain times and situations for it in others, .demonstrates both aspects of dhikr in Islam

Recommended situations for dhikr

Let us now cite a number of situations when remembering Almighty Allah is highly :recommended

When graces of Almighty Allah are showered upon a servant, he is required to remember Him with words of praise and thanks. Conversely, when the servant is exposed to harsh poverty, he is required to remember Almighty Allah by expressing that all might and all power are His alone; i.e. to repeat the statement of hawqalah

In this regard, Muhammad ibn Yusuf has reported that Muhammad ibn Ja`far (a) reported on the authority of his father, Imam al-Sadiq (a), on the authority of his fathers on the authority of the Messenger of Allah (s) who said

مَنْ تَظَاهَرَتْ عَلَيْهِ

النَّعْمُ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. وَمَنْ أَلَحَّ

عَلَيْهِ الْفَقْرُ فَلْيَكْثِرْ مِنْ قَوْلِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا

بِاللَّهِ الْعَلِيِّ الْعَظِيمِ؛ فَإِنَّهُ كَثُرَ مِنْ كُنُوزِ الْجَنَّةِ

وَفِيهِ الشِّفَاءُ مِنْ اثْنَيْنِ وَسَبْعِينَ دَاءً أَذْنَاهَا اللَّهُمَّ.

Whoever is showered with graces should say alhamdu lillahi rabbi'l-`alamin

all praise is due to Allah, Lord of the Worlds). But whoever is stricken by)

harsh poverty should repeatedly say la hawla wala quwwata illa billahi

al`aliyyi al`azim (there is neither might nor power save with Allah, the

All-high and All-great). This statement is one of the heavenly treasures. It

(cures seventy-two maladies the slightest of which is distress.)

It is necessary to remember Almighty Allah in states of inattentiveness, absentmindedness, and lack of feeling. In such conditions, hearts become stagnant like a worn-out tatter or a rotten bone

In this connection, Shaykh al-Kulayni, in al-Kafi, has reported the following from Abu-Usamah

One day while I was accompanying Imam al-Sadiq (‘a), he asked me to recite something from the Holy Qur'an. No sooner

p: ۲۵۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۸۵, H. ۱ --۱

did I recite the first verse of a chapter than Imam al-Sadiq (‘a) was moved and he :started weeping. He then said to me

يَا أَبَا أُسَامَةَ، إِزْعَوْا

قُلُوبَكُمْ بِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَاحْذَرُوا النُّكْتَ؛ فَإِنَّهُ

يَأْتِي عَلَى الْقَلْبِ تَارَاتٌ أَوْ سَاعَاتُ الشَّكِّ مِنْ صَبَاحٍ لَيْسَ

فِيهِ إِيمَانٌ وَلَا كُفْرٌ شَبِهَ الْخِرْقَةَ الْبَالِيَةَ أَوِ الْعُظْمَ النَّخِرِ.

يَا أَبَا أُسَامَةَ، أَلَيْسَ رَبِّمَا تَفَقَّدْتَ قَلْبَكَ فَلَا تَذْكُرُ

بِهِ خَيْرًا وَلَا شَرًّا وَلَا تَدْرِي أَيْنَ هُوَ؟

(O Abu-Usamah, take care of your heart (against negligence and oblivion

and beware lest corruption attack it. A heart may be attacked at certain intervals

of time by doubt, especially in the mornings, which may empty it of both

.faith and unfaith, causing it to be like a worn-out tatter or a rotten bone

O Abu-Usamah, have you ever come upon a time during which you searched for some

good or bad item in your heart but you could find nothing, thus not knowing

?where your heart was

Yes, I have. Something like this has happened to me and I think it happens to all“

.people,” answered Abu-Usamah

:The Imam (‘a) commented

أَجَلْ!

لَيْسَ يَعْزَى مِنْهُ أَحَدٌ. فَإِذَا كَانَ ذَلِكَ فَادْكُرُوا اللَّهَ عَزَّ

وَجَلَّ وَاحْذَرُوا النُّكْتَ؛ فَإِنَّهُ إِذَا أَرَادَ بَعْدَ خَيْرًا

نَكَتَ إِيمَانًا وَإِذَا أَرَادَ بِهِ غَيْرَ ذَلِكَ نَكَتَ غَيْرَ ذَلِكَ.

Yes, it does. No one is

spared from this feeling. If this happens to you, you should remember

Almighty Allah and beware lest corruptive things attack you. If He intends

,good to one of His servants, He will then cast items of faith in his heart

.but if He intends something else, He will cast something else therein

Abu-Usamah asked, “What do you—may Allah accept me as ransom for you—mean

”?by something else

:The Imam (‘a) answered

إِذَا أَرَادَ كُفْرًا نَكَتَ

كُفْرًا.

(He may cast unfaith if He intends it.)

When evil misgivings about a Divine attribute or a creation of Almighty Allah attack the heart, it becomes highly recommended to remember Him by uttering any statement of dhikr, such as hawqalah, Tahlil, or any similar statement.

As maintained by a tradition, remembering Almighty Allah when the others are preoccupied in their worldly personal affairs, such as business and merchandise, brings about one thousand rewards and an unprecedented forgiveness of the Lord.

It is highly recommended to mention Almighty Allah upon leaving a meeting and concluding a lecture or a discourse with one of the following statements

سُبْحَانَكَ اللَّهُمَّ

.Glory be to you Lord, the Lord of Honor, above what they describe

.Peace be on the messengers. All praise is due to Allah, the Lord of the worlds

سُبْحَانَكَ اللَّهُمَّ

وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

All glory be to You, O

Allah, and in praise of You. There is no god save You. I implore Your

.forgiveness and turn to You repentant

Remembering Almighty Allah among people who are distracted from remembering Him is considered to be like

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧٣, H. ١ -- ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧٤, S. ٩ -- ٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧٢, S. ٧ -- ٣

fighting with warriors (for the sake of Almighty Allah) or fighting when the others
(abscond.)

Upon looking in the mirror, it is highly recommended to remember Almighty Allah and thank Him for granting you perfection in your creation and good looks. The Holy Prophet (s) said the following statement whenever he looked in the mirror

الْحَمْدُ لِلَّهِ الَّذِي أَكْمَلَ

خَلْقِي وَأَحْسَنَ صُورَتِي وَزَانَ مِنِّي مَا شَانَ مِنْ غَيْرِي، وَهَدَانِي

لِلْإِسْلَامِ وَمَنَّ عَلَيَّ بِالنَّبُوءِ.

All praise is due to Allah Who has granted perfection in my creation
,made goodly my form, given me perfect things that others have imperfect

(guided me to Islam, and endued me with Prophethood.)

Remembering Almighty Allah should be practiced in company, in private, overtly and
.covertly

:Imam al-Sadiq (a) is reported to have said

شِيعَتُنَا الَّذِينَ إِذَا خَلَوْا

ذَكَرُوا اللَّهَ كَثِيرًا.

Our true partisans (i.e. Shi`ah) are those who mention Allah frequently

(in private.)

:The following saying of Imam al-Sadiq (a) is recorded in the book of al-Mahasin

قَالَ اللَّهُ تَعَالَى: ابْنِ

آدَمَ، إِذْ كُرِنِي فِي نَفْسِكَ أَذْكَرَكَ فِي نَفْسِي. ابْنِ آدَمَ،

إِذْ كُنْتُمْ فِي خَلَاءٍ أذْكَرْكُمْ فِي خَلَاءٍ. ابْنِ آدَمَ، إِذْ كُنْتُمْ فِي

مَلَأٍ أذْكَرْكُمْ فِي مَلَأٍ خَيْرٍ مِنْ مَلَأِكُمْ.

Allah, the Exalted, says, “O son of Adam, if you remember Me in private, I will remember you in private. O son of Adam, if you remember Me confidentially, I will remember you confidentially. O son of Adam, if you remember Me in the presence of a company, I will remember you in the presence ”.of a company better than yours

p: ٢٥٤

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٧١, S. ٦ -- ١

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٨٤, S. ١٤, H. ٢ -- ٢

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٦٧, S. ٥, H. ٢ -- ٣

مَا مِنْ عَبْدٍ يَذْكُرُ اللَّهَ فِي

مَلَأٍ مِنَ النَّاسِ إِلَّا ذَكَرَهُ اللَّهُ فِي مَلَأٍ مِنَ الْمَلَائِكَةِ.

No servant remembers Allah in the company of others but that Allah will

[\(remember him in a company of angels.\)](#)^(١)

It is worth mentioning that traditions hold that any act of obedience to Almighty Allah is remembrance of Him, while any act of disobedience to Him is a sort of failing to remember Him.^(٢) In view of that, dhikr has a more profound meaning than mere movement of tongues. In other words, dhikr is a process of keeping Almighty Allah in mind and turning to Him, convinced that He is always present, He knows all our deeds, and He will call us to account according to every deed we do in this earthly life. We will therefore be rewarded for our good deeds and punished for the evil ones

Besides, other traditions hold that remembering the Holy Prophet (s) and Imams (‘a) is another sort of dhikr (remembering Almighty Allah), because Almighty Allah has linked [\(His Prophet \(s\) to Himself.\)](#)^(٣)

p: ٢٥٥

١- Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٦٨, S. ٥, H. ٨ - -١

٢- Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٣٦٥, S. ٣, H. ٤ - -٢

٣- Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ١٥:٤٣٣, S. ٢٦, H. ١٢ - -٣

Point

The previous presentation of the circumstances and effects of dhikr and the various aspects and features of the Islamic approach of dhikr must have made it clear that dhikr is a factor that inseparably and incessantly accompanies man under all conditions and at all times. It also plays a vital role in the process of achieving and working towards self-perfection in this world and the world to come with regard to the following aspects

One's relationship with Almighty Allah –

Spiritual, mental, and confidential aspects of life –

Willpower to withstand personal desires and pressures –

Conduct and behavior –

The following titles show some of its effects

Spiritual Effects

Dhikr consolidates and strengthens man's relationship with the Lord, thus achieving the highest ranks and the best rewards

It cures many psychological disorders, and purifies hearts from pollution and tarnish –

It trains man in patience, steadfastness, submission to the Divine Will, satisfaction, – and contentment during ordeals and suffering

It deters a person from committing acts of disobedience to Almighty Allah, commands obedience to Him, ensures piety and abstention for whatever is deemed forbidden, helps a person abide by true conduct and performance, and aids a person to speak nothing but the

truth and do nothing but what is right. Of course, individuals can abide by all these – points only when they feel that Almighty Allah is constantly present with them, watching all their movements for which they will either be rewarded when they are compatible with what Allah has commanded or punished when they are in violation of His commands

Material Effects

:In addition to the spiritual effects of dhikr, we cite some of its material effects

Some traditions confirm that those who remember Almighty Allah frequently are [\(saved from the dangers of thunderbolts.\)](#)^(۱)

When one is preoccupied in remembering Almighty Allah and misses doing another thing that he had intended to do, Almighty Allah will give him a better thing than what [\(he wished to gain from that deed.\)](#)^(۲)

Whoever remembers Almighty Allah or His Prophet (s) in a meeting will gain ten rewards. On the other hand, a session in which Almighty Allah or the Holy Prophet (s) are not mentioned can bring about evil results for its people who will also suffer [\(intense regret on the Day of Resurrection.\)](#)^(۳)

Presence in sessions where Almighty Allah is remembered achieves benefits and blessings in this world as well as the world to come. Such sessions have been described as rich gardens of Paradise

p: ۲۵۷

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۶۵, S. ۴ – –۱

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۳۶۴, S. ۳ – –۲

.Sayyid al-Borujerdi, Jami` Ahadith al-Shi` ah ۱۵:۴۳۳, S. ۲۶ – –۳

:Advising his son, Luqman the wise said

يَا بُنَيَّ، إِحْتَرِ الْمَجَالِسَ

عَلَى عَيْنِكَ، فَإِنْ رَأَيْتَ قَوْمًا يَذْكُرُونَ اللَّهَ جَلًّا وَعَزًّا

فَاجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِمًا يَزِيدُونَكَ عِلْمًا، وَإِنْ

تَكُنْ جَاهِلًا عَلَّمُوكَ، وَلَعَلَّ اللَّهَ أَنْ يُظِلَّهُمْ بِرَحْمَتِهِ

فَيَعْمَمَكَ مَعَهُمْ. وَإِذَا رَأَيْتَ قَوْمًا لَا يَذْكُرُونَ اللَّهَ عَزًّا

وَجَلًّا فَلَا تَجْلِسْ مَعَهُمْ؛ فَإِنْ تَكُنْ عَالِمًا لَمْ يَنْفَعَكَ

عِلْمُكَ، وَإِنْ كُنْتَ جَاهِلًا يَزِيدُوكَ جَهْلًا، وَلَعَلَّ اللَّهَ أَنْ

يُظِلَّهُمْ بِعُقُوبِهِ فَيَعْمَمَكَ مَعَهُمْ.

O son, investigate the meetings that you want to join. If you find some people remembering Almighty Allah, then sit with them because they will increase the knowledge you have, they will teach you if you are ignorant, and perhaps Almighty Allah will cast a shadow of mercy upon them and this will include you, also. If you find some people distracted from remembering Almighty Allah, then do not sit with them because, if you have some knowledge, you will not benefit from your knowledge by being with them, if you are ignorant, they will increase your ignorance, and perhaps Almighty Allah will cast a punishment upon them and this will include you, also. (1)

Jihad (struggle for the sake of Almighty Allah) is one of the most significant divine precepts and devotional acts discussed in the Holy Qur'an on many occasions including the following

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِثْلَهُ أَيْبُكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

Strive hard in the way of Allah as is due to Him. He has chosen you (to convey the message of Monotheism) and has not laid upon you any hardship in

religion. (This is) the faith of your father Abraham (‘a). He named you

Muslims before and in this (the Qur'an), that the Messenger may be a witness over

you, and you be witnesses to the people; therefore, keep up prayer, pay the

poor-rate, and hold fast by Allah. He is your Guardian. How excellent a

(Guardian and how excellent a Helper is He! (٢٢:٧٨)

يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تِجَارَةٍ تُنْجِيكُمْ مِنْ عَذَابٍ أَلِيمٍ

تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

O you, who believe. Shall I lead you to a commerce which can deliver

you from a painful chastisement? You should believe in Allah and His

Messenger and struggle hard in Allah's way with your property and your lives

(That is better for you, did you but know. (٦١:١٠-١١)

The word ‘jihad’ has a vast meaning in Islam and in the Holy Qur'an, because it is

derived from the Arabic root j-h-d, which means capacity and scope. In view of this,

jihad

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means to exert all possible efforts to defend and struggle for Almighty Allah and to spread and defend Islam

Consequently, any effort, suffering, endeavor, or sacrifice made for the sake of Almighty Allah, is jihad, be it mental or material. It can be in the form of reporting a tradition, authoring a book, seeking religious knowledge, learning any other advantageous field of science, setting aright matters of difference among disputing parties, enjoining the right, or forbidding the wrong in addition to self-sacrifice and fighting for the sake of Almighty Allah

In Muslim jurisprudential terminology, the word jihad usually means fighting for the sake of Almighty Allah with weapons and readiness to embrace injury, death and martyrdom

Almighty Allah has imposed jihad in this sense on every Muslim (male) individual under certain conditions. Therein it becomes obligatory upon such individuals to expose themselves to death in defense of themselves, Islam, and persecuted people

In this regard, the Holy Qur'an states

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ

Fighting is enjoined upon you, and it is an object of dislike to you

It may be that you dislike a thing while it is good for you and it may be

(that you love a thing while it is evil for you. (2:216)

أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَبِيْعٌ وَصِيْلَمَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Permission to fight is given to those upon whom war is made because

they are oppressed and, most surely, Allah is well able to assist them; those

who have been expelled from their homes without a just cause except that they say, "Our Lord is Allah." Had there not been Allah's repelling some people by others, certainly there would have been pulled down cloisters, churches, synagogues, and mosques in which Allah's name is much remembered. Surely Allah will help him who helps His cause. Most surely, Allah is Strong

(Mighty. (۲۲:۳۹-۴۰

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وَمَا لَكُمْ لَمَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ
أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

What reason do you have that you should not fight in the way of Allah
,and the weak among men, women, and children, for those who say, “Our Lord
cause us to go forth from the town whose people are oppressors. Give us from

(You a guardian and give us from You a helper.” (٤:٧٥)

These holy verses entail that the reason for passing the law of fighting was originally
for the sake of self-defense, especially after the polytheists, atheists, and enemies of
Islam used all means of repression, persecution, oppression, transgression, pursuit,
banishment from hometowns, economic and social siege, torture, and assassinations
against Muslims in order to force them to give up their faith

:In addition to the last two verses, the following verse sheds light on this fact

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجُواكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَمَا تَقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَيْثُ
يُقَاتِلُوكُمْ فِيهِ فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ

الشَّهْرِ الْحَرَامِ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ
مَعَ الْمُتَّقِينَ

Fight in the way of Allah with those who fight with you, and do not
.exceed the limits. Surely, Allah does not love those who exceed the limits

Kill them wherever you find them, and drive them out from whence they drove
you out. Persecution is severer than slaughter. Do not fight with them in the

Sacred Mosque until they fight with you in it, but if they do fight you, then
,slay them. Such is the recompense of the unbelievers. But if they desist
then surely Allah is Forgiving, Merciful. Fight with them until there is no
persecution and religion should be only for Allah, but if they desist, then
there should be no hostility except against the oppressors. The sacred month
.for the sacred month and all sacred things are under the law of retaliation
Whoever then acts aggressively against you, inflict injury on him according
to the injury he has inflicted on you. Be careful of your duty to Allah and
(know that Allah is with those who guard against evil. (۲:۱۹۰-۱۹۴

From these holy verses, we can understand that such fighting is based on self-defense and warding off aggression. Therefore, such fighting is stopped when aggression is warded off

Significance and Merit of Jihad

Jihad entails great merit for man and striving nations and involves great significance in achieving the sacred goals that Almighty Allah has put before man in his advancement towards perfection—a march that cannot be consummated except by undergoing various sorts of “distress” and

.affliction”. Exegetes have interpreted distress to be fighting“

:In many verses like the following, the Holy Qur'an has revealed this fact

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ
آمَنُوا مَعَهُ مَتَى نَصُرُ اللَّهُ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ

Do you think that you would enter heaven while yet the state of those
who have passed away before you has not come upon you. Distress and
affliction befell them and they were shaken violently so that the Messenger
”?and those who believed with him said, “When will the help of Allah come

يَغْفِرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ وَأُخْرَى تُحِبُّونَهَا
نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِّرِ الْمُؤْمِنِينَ

,He will forgive you your faults and cause you to enter into gardens
.beneath which rivers flow, and goodly dwellings in gardens of perpetuity
That is the mighty achievement. Yet, another blessing that you love: help
(from Allah and a victory near at hand. Give good news to the believers. (٦١:١٢-١٣)

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ
يَسْتَبْشِرُونَ بِنِعْمَةِ مِنَ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُؤْمِنِينَ

Reckon not those who are killed in Allah's way as dead. Nay, they are
alive and are provided sustenance from their Lord—rejoicing in what Allah has
given them out of His grace. They rejoice for the sake of those who, being
left behind them, have not yet joined them that they shall have no fear nor

shall they grieve. They rejoice on account of favor from Allah and His grace

(and Allah does not waste the reward of the believers. (۳:۱۶۹-۱۷۱)

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وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا
دَرَجَاتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

Allah shall grant to the strivers, above those who
hold back, a mighty reward—high degrees from Him and protection and mercy

(Allah is Forgiving, Merciful. (٤:٩٥-٩٦)

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ مُقِيمٌ خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ

Their Lord gives them good news of mercy from
Himself, His good pleasure, and gardens wherein lasting blessings shall be
(theirs, abiding therein for ever. The reward with Allah is great indeed. (٩:٢١-٢٢)

مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ
وَلَا نَصَبٌ وَلَا مَا مَحْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عِدُوِّ نَيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا
يُضِيعُ أَجْرَ الْمُحْسِنِينَ

It did not beseem the
people of Madinah and those among the dwellers of the desert to remain behind
the Messenger of Allah, nor should they desire anything for themselves in
preference to him. This is because there afflicts them not thirst or fatigue
or hunger in Allah's way, nor do they tread a path which enrages the
unbelievers, nor do they attain from the enemy what they attain, but a good
work is written down to them on account of it. Surely, Allah does not waste

(the reward of the doers of good. (٩:١٢٠)

Besides these verses and many others, traditions that are reported from the Holy

Prophet (s) and the Ahl al-Bayt (a) demonstrate emphatically the significance and great role of jihad in preserving Islam, human dignity and poise, and the

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strength of the Muslim community in addition to achieving the goals of the individual
and collective progression of man towards perfection

In al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that
:Imam al-Sadiq (‘a) quoted the Holy Prophet (s) as saying

الْخَيْرُ كُلُّهُ فِي السَّيْفِ

وَتَحْتَ ظِلِّ السَّيْفِ. وَلَا يُقِيمُ النَّاسَ إِلَّا السَّيْفُ.

وَالسُّيُوفُ مَقَالِيدُ الْجَنَّةِ وَالنَّارِ.

All goodness lies in swords and under their shadows. Nothing amends

(people except swords. Swords are verily the keys of Paradise and Hellfire.)

The following sermon of Imam `Ali (‘a) is reported in both Shaykh al-Kulayni’s al-Kafi
and al-Sharif al-Razi’s compilation of Nahj al-Balaghah

أَمَّا بَعْدُ، فَإِنَّ الْجِهَادَ بَابٌ مِنْ أَبْوَابِ

الْجَنَّةِ، فَتَحَهُ اللَّهُ لِخَاصَّةِ أَوْلِيَائِهِ، وَهُوَ لِبَاسُ التَّقْوَى،

وَدِرْعُ اللَّهِ الْحَصِينَةُ، وَجُنَّتُهُ الْوَثِيقَةُ، فَمَنْ تَرَكَهَ رَغْبَةً

عَنْهُ أَلْبَسَهُ اللَّهُ ثَوْبَ الذُّلِّ، وَشَمَلَهُ الْبَلَاءُ، وَدَيْثَ

بِالصَّغَارِ وَالْقَمَاءِ، وَضُرِبَ عَلَى قَلْبِهِ بِالْأَشْهَابِ، وَأُدِيلَ

الْحَقُّ مِنْهُ بِتَضْيِيعِ الْجِهَادِ، وَسِيَمِ الْخَسْفِ، وَمُنِعَ النَّصْفَ.

Now then, surely jihad (i.e. striving for Almighty Allah’s sake) is one
of the doors of Paradise, which Allah has opened for His special friends. It
is the dress of piety and the protective armor of Allah and His trustworthy
shield. Whoever abandons it, Allah covers him with the dress of disgrace and

the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of

(missing jihad. He has to suffer ignominy and justice is denied to him.)

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Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۵, H. ۱. The authenticity of this tradition is – –۱ corroborated by other traditions that are mentioned in the same chapter of this .reference book

.Nahj al-Balaghah, Sermon No. ۲۷ – –۲

:Imam al-Sadiq (‘a) is reported to have quoted the Holy Prophet (s) as saying

لِلْجَنَّةِ بَابٌ يُقَالُ لَهُ

بَابُ الْمُجَاهِدِينَ، يَمْضُونَ إِلَيْهِ فَإِذَا هُوَ مَفْتُوحٌ وَهُمْ

مُتَقَلِّدُونَ بِسُيُوفِهِمْ، وَالْجَمْعُ فِي الْمَوْقِفِ وَالْمَلَائِكَةُ

تَرْحَبُ بِهِمْ. فَمَنْ تَرَكَ الْجِهَادَ أَلْبَسَهُ اللَّهُ ذُلًّا وَفَقْرًا

فِي مَعِيشَتِهِ وَمَحَقًّا فِي دِينِهِ. إِنَّ اللَّهَ أَغْنَى أُمَّتِي

بِسَنَابِكِ خَيْلِهَا وَمَرَازِكِ رِمَاحِهَا.

Paradise has a gate that is

called “the Gate of Strivers.” The strivers will walk to this gate, which is

open wide before them, holding their swords (i.e. weapons) while crowds will

be halted in the field of interrogation, and the angels will be welcoming

them. So, he who abandons jihad will be dressed by Allah in the garb

of humility, poverty in livelihood, and destruction in religion. Almighty

Allah has endued my people with dignity through the hooves of their horses

[\(1\)](#) and the handles of their spears. [\(1\)](#)

Shaykh al-Saduq in al-Khisal and Shaykh al-Tusi in Tahdhib al-Ahkam have reported on the authority of Imam al-Sadiq (‘a) on the authority of his fathers that the Holy

:Prophet (s) said

p: ٢٦٦

فَوْقَ كُلِّ ذِي بَرٍّ

بُرٍّ حَتَّى يُقْتَلَ فِي سَبِيلِ اللَّهِ، فَإِذَا قُتِلَ فِي سَبِيلِ اللَّهِ

فَلَيْسَ فَوْقَهُ بُرٌّ، وَفَوْقَ كُلِّ ذِي عُقُوقٍ عُنُقٌ حَتَّى يُقْتَلَ

أَحَدَ وَالِدَيْهِ، فَإِذَا قَتَلَ أَحَدَ وَالِدَيْهِ فَلَيْسَ فَوْقَهُ

عُنُقٌ.

Over everyone that is possessed of devoutness

there is one even more devout, except over those martyred for the sake of Allah. When one is martyred for the sake of Allah, there will be no devoutness greater than his. Likewise, over everyone undutiful there is one even more undutiful except for those who kill one of their parents. When one kills one

[\(1\)](#) of his parents, there will be no impiety greater than his.

In his other book entitled `Iqab al-A`mal, Shaykh al-Saduq, with regard to the rewards of the strivers for the sake of Allah, reported the Holy Prophet (s) to have said:

وَمَنْ خَرَجَ فِي سَبِيلِ اللَّهِ

مُجَاهِدًا فَلَهُ بِكُلِّ خُطْوَةٍ سَبْعُمِائَةِ أَلْفِ حَسَنَةٍ، وَيُمْحَى

عَنْهُ سَبْعُمِائَةِ أَلْفِ سَيِّئَةٍ، وَيُرْفَعُ لَهُ سَبْعُمِائَةِ أَلْفِ

دَرَجَةٍ، وَكَانَ فِي ضَمَانِ اللَّهِ بِأَيِّ حَتْفٍ مَاتَ كَانَ شَهِيدًا،

وَإِنْ رَجَعَ رَجَعَ مَغْفُورًا لَهُ مُسْتَجَابًا دُعَاؤُهُ.

For every step that a striver takes, forsaking his home in the way of Allah, seven hundred thousand rewards will be recorded. Seven hundred

thousand of his evildoings will be effaced, seven hundred thousand ranks will
he be raised, and he will be, under the assurance of Allah, regarded as
martyr no matter what sort of death he dies. If he returns back home, he will
[be forgiven and his supplication responded to.](#)

According to another tradition, Mansur ibn hazim has reported that he asked Imam
:al-Sadiq (‘a) to identify the best of all deeds. The Imam (‘a) answered

p: ۲۶۷

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۱۰, H. ۲۱ – –۱

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۱۲, H. ۲۷ – –۲

الصَّلَاةُ لَوْ قَتَلَهَا، وَبُرِّ

الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللَّهِ.

They are) performing the prayers in their times, acting)

(piously towards parents, and striving in the way of Allah. (1)

In al-Khisal, Shaykh al-Saduq has reported through a valid chain of authority that
:Imam Zayn al-`Abidin (‘a) said

مَا مِنْ قَطْرَةٍ أَحَبُّ إِلَيَّ

اللَّهِ عَزَّ وَجَلَّ مِنْ قَطْرَتَيْنِ: قَطْرَةٍ دَمٍ فِي سَبِيلِ اللَّهِ،

وَقَطْرَةٍ دَمْعَةٍ فِي سَوَادِ اللَّيْلِ لَا يُرِيدُ بِهَا عَبْدٌ إِلَّا

اللَّهُ عَزَّ وَجَلَّ.

No drops are dearer to Almighty Allah than two drops: a drop of blood
that is shed in the way of Allah and a teardrop that is shed in the darkness

(of night intended for nothing save Almighty Allah. (2)

:Shaykh al-Tusi, in al-Amali, has reported Imam `Ali (‘a) as saying

الْمَوْتُ

طَالِبٌ وَمَطْلُوبٌ، لَا يُعْجِزُهُ الْمُقِيمُ وَلَا يَفُوتُهُ الْهَارِبُ،

فَقَدِّمُوا وَلَا تَتَكَلَّمُوا، فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ مَحِيصٌ.

إِنَّكُمْ إِنْ لَمْ تُقْتُلُوا تَمُوتُوا. وَالَّذِي نَفْسٌ عَلَيَّ بِيَدِهِ

لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أَهْوَنُ مِنْ مَوْتٍ عَلَيَّ

فِرَاشٍ.

Death is a greedy pursuer. As for the pursued, neither one who stays at home will be able to weaken it, nor will one who flees be able to escape it. Therefore, go forward into battle and do not shrink away since there is no escape from death. Even if you are not killed in battle, you will die. By Allah, in Whose hand is the life of `Ali (I swear), a thousand sword blows on [\(the head are easier than death in bed.\)](#)

Shaykh al-Saduq, in al-Amali, reported Imam al-Sadiq (a) to have quoted the Holy Prophet (s) as saying

p: ۲۶۸

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- ۱- Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۲, H. ۲۸
 - ۲- Allamah al-Majlisi, Bihar al-Anwar ۱۰۰:۱۰, H. ۱۶`
 - ۳- Shaykh al-Mufid, Kitab al-Irshad, pp. ۲۳۸

1. The most honorable death is to be killed as a martyr.

In each of the abovementioned traditions, we have attempted to display different merits of jihad and mujahids (i.e. performers of jihad).

Categories of Jihad

Jihad is classified into two categories: struggle against the enemy and struggle against the self (i.e. self-strife or self-purification).

The Holy Prophet (s), in an authentically reported tradition, has expressed self-purification as ‘the major jihad’ and struggle against the enemy as ‘the minor jihad’.

Shaykh al-Kulayni, in al-Kafi, and Shaykh al-Saduq, in al-Majalis and Ma`ani al-Akhbar, have reported the following

On seeing the returning armies from the battlefield, the Holy Prophet (s) said, “Blessed are those who have performed the minor jihad, and have yet to perform the major one.” When asked what the major jihad was, the Holy Prophet (s) replied, “It is the jihad of the self (struggle against one’s self).”

2. The topic of self-strife has already been discussed in a previous book of this series.

1- Allamah al-Majlisi, Bihar al-Anwar ٧٤:٨, H. ٤٠ - -١

2- Al-hurr al-`Amili, Wasa'il al-Shi`ah ١١:١٢٢ ١٢٤, H. ١٩ - -٢

3- Self-strife or self-purification has been discussed in the principles and rules of Islam, (the moral principles). Moreover, some details of this topic have been discussed in the book of social relations of the virtuous community (control over emotions and excellent example and distinctive behavior).

In the most reliable reference books of hadith, chapters comprising many sections (have been dedicated to discussing this topic.)

The most important point in this regard is that one should not assume that self-strife can substitute for struggle against the enemy or that one who practices self-strife is not responsible for jihad against enemies because self-strife, in its capacity as a category of jihad, is considered to be more important than struggle against the enemy. To understand the relationship between these two categories of jihad, we should say that self-strife is more comprehensive and broader than struggle against the enemy, but the latter is still a branch of the earlier. In view of this, the major jihad cannot be attained unless its qualifications are met

Laws Appertaining to Jihad

The Holy Imams of the Ahl al-Bayt (a) are reported to have classified jihad, in terms of its laws, into several classes

Through a valid chain of authority, Shaykh al-Tusi reported Fuzayl ibn `Ayyaz and hafis ibn Ghiyath to have narrated the following

As he was asked whether jihad is obligatory or recommended, Imam al-Sadiq (a) answered

الْجِهَادُ

عَلَى أَرْبَعَةٍ أَوْجُهٍ، فَجِهَادَانِ فَرَضٌ، وَجِهَادٌ سُنَّةٌ لَا تُقَامُ

إِلَّا مَعَ الْفَرَضِ، وَجِهَادٌ سُنَّةٌ. فَأَمَّا أَحَدُ الْفَرَضَيْنِ

فَمُجَاهَدَةُ الرَّجُلِ نَفْسَهُ عَنِ مَعَاصِي اللَّهِ عَزَّ وَجَلَّ، وَهُوَ

مِنْ أَعْظَمِ الْجِهَادِ، وَمُجَاهَدَةُ الَّذِينَ يَلُونَكُمْ مِنْ

الْكُفَّارِ فَرَضٌ. وَأَمَّا الْجِهَادُ الَّذِي هُوَ سُنَّةٌ لَا يُقَامُ

إِلَّا مَعَ فَرَضٍ، فَإِنَّ مُجَاهَدَةَ الْعَدُوِّ فَرَضٌ عَلَى جَمِيعِ

الْأُمَّةَ وَلَوْ تَرَكُوا الْجِهَادَ لَأَتَاهُمُ الْعَذَابُ، وَهَذَا هُوَ مِنْ
عَذَابِ الْأُمَّةِ، وَهُوَ سُنَّةٌ عَلَى الْإِمَامِ وَحَدُّهُ أَنْ يَأْتِيَ
الْعَدُوَّ مَعَ الْأُمَّةِ فَيَجَاهِدُهُمْ. وَأَمَّا الْجِهَادُ الَّذِي هُوَ
سُنَّةٌ فَكُلُّ سُنَّةٍ أَقَامَهَا الرَّجُلُ وَجَاهَدَ فِي إِقَامَتِهَا
وَبُلُوغِهَا وَإِحْيَاءِهَا فَالْعَمَلُ وَالسَّعْيُ فِيهَا مِنْ أَفْضَلِ
الْأَعْمَالِ؛ لِأَنَّهَا إِحْيَاءُ سُنَّةِهِ. وَقَدْ قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ: مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ
مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ
أَجْرِهِمْ شَيْءٌ.

Jihad is of four kinds—two are obligatory, one recommended but performed only along with the obligatory, and one that is only recommended. One of the two obligatory jihads is self-strife; that is struggle against committing acts of disobedience to Allah. It is surely the greatest form of jihad. The other obligatory jihad is fighting disbelievers. The jihad that is recommended but performed only with the obligatory is fighting the enemy. It is obligatory upon all the individuals of the (Muslim) nation. If they abandon fighting against the enemies, chastisement will befall them. In fact, the torments they are now suffering is part of this chastisement. Meanwhile, fighting against the enemies is recommended under orders from the Imam, who is permitted to fight

the enemy with his people. The jihad that is only recommended is every excellent practice of man and his efforts in instituting, achieving, and enlivening that practice. Activities and efforts that are exercised for achieving such traditions are the best deeds, because they represent restoration of excellent traditions. The Messenger of Allah (s) said, “He who introduces an excellent traditional practice will gain the reward of doing that practice in addition to the rewards of everyone who practices it up to [the Day of Resurrection without any decrease in the reward.](#)”[\(2\)](#)

p: ۲۷۰

.See, for instance, al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۲۲-۳۹۲ --۱
Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۱۶, H. ۱ --۲

The second form of jihad that is obligatory represents the defensive jihad that is obligatory upon all Muslims, men and women, under all circumstances, with or without the existence of a just ruler. The third form of jihad represents the preparatory jihad that is obligatory upon men under certain conditions, the most important being the command and power in the hand of a just leader and promulgation for Islam preceding the fight

:In this connection, Shaykh al-Tusi has reported Talhah ibn Zayd as saying

I asked Imam al-Sadiq (‘a) about the ruling concerning a Muslim who lives peacefully with non-Muslim people, but when other non-Muslim people invade them, he wages a war against the invaders

:The Imam (‘a) answered

عَلَى الْمُسْلِمِ أَنْ يَمْنَعَ
نَفْسَهُ وَيُقَاتِلَ عَلَى حُكْمِ اللَّهِ وَحُكْمِ رَسُولِهِ، وَأَمَّا أَنْ
يُقَاتِلَ الْكُفَّارَ عَلَى حُكْمِ الْجَوْرِ وَسُنَّتِهِمْ فَلَا يَحِلُّ لَهُ
ذَلِكَ.

It is obligatory upon such a Muslim individual to avoid engaging himself in such a war because he is required to fight in line with the laws of Almighty Allah and His Messenger (s). He is therefore disallowed to fight

(1) against non-Muslims under the power of unjust rulers.

Confirming the validity of this tradition, Shaykh al-Kulayni, in al-Kafi, has reported that Abu-`Amr al-Zuhri, once, asked Imam al-Sadiq (‘a), “Is inviting to the religion of Allah and fighting in His way permissible to certain individuals in the situation that no one else is permitted to

undertake these missions or are they allowable to every one who believes in Almighty
”?Allah as the One and Only God and in Muhammad (s) as His Messenger

:The Imam (‘a) answered

To undertake these missions is not allowed except for certain people and none should
.do this job except one from their circle

.Who are these people?” al-Zuhri asked“

:The Imam (‘a) answered

مَنْ قَامَ بِشَرَائِطِ اللَّهِ عَزَّ
وَجَلَّ فِي الْقِتَالِ وَالْجِهَادِ عَلَى الْمُجَاهِدِينَ فَهُوَ الْمَأْذُونُ
لَهُ فِي الدُّعَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَمَنْ لَمْ يَكُنْ قَائِمًا
بِشَرَائِطِ اللَّهِ عَزَّ وَجَلَّ فِي الْجِهَادِ عَلَى الْمُجَاهِدِينَ فَلَيْسَ
بِمَأْذُونٍ لَهُ فِي الْجِهَادِ وَالدُّعَاءِ إِلَى اللَّهِ، حَتَّى يَحْكُمَ فِي
نَفْسِهِ بِمَا أَخَذَ اللَّهُ عَلَيْهِ مِنْ شَرَائِطِ الْجِهَادِ.

They are those who meet the qualifications that Almighty Allah has
specified for fighting and struggling against the enemies. Only those are
permitted to invite others to the religion of Allah. Thus, those who cannot
meet these qualifications of fighting against the enemies are not permitted
to practice jihad and promulgate the religion of Allah until they find
themselves capable of meeting the qualifications that Almighty Allah has

[\(1\)](#) specified for jihad.

About the condition of inviting to Islam before waging war against the enemies,

Shaykh al-Kulayni has reported, in al-Kafi, that Imam al-Sadiq (‘a) quoted Imam `Ali
:(‘a) as saying

:Before the Messenger of Allah (s) sent me to Yemen, he said to me

p: ۲۷۳

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ۱۱:۲۳, H. ۲۳ – –۱

لَا تُقَاتِلْنَ أَحَدًا حَتَّى

تَدْعُوهُ إِلَى الْإِسْلَامِ. وَأَنْتُمْ اللَّهُ، لِأَنَّ يَهْدِي اللَّهُ عَزَّ

وَجَلَّ عَلَى يَدَيْكَ رَجُلًا خَيْرَ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ

وَعَزَبَتْ، وَلَكَ وَلَاؤُهُ يَا عَلِيُّ.

Do not fight anyone before inviting him to Islam. By Allah, if He guides a single man (to the true faith) at your hands, this will be better for you than possessing whatever is under the sunlight. The loyalty of that

(man will be yours, O `Ali. [1](#))

Many verses of the Holy Qur'an indicate that it is obligatory to invite everybody to the way of Allah by means of wisdom and excellent preaching (١٦:١٢٥), while others instruct emphatically on steadfastness in conveying the divine mission. Likewise, the tradition of the Holy Prophet (s) reveals that Muslims did not fight against any of their enemies before all other peaceful means had been used. Thus, when Muslims maintained all conclusive arguments against their enemies and nothing prevented these enemies from accepting Islam except psychological obstacles, Muslims would start fighting them to break such obstacles that represented infidelity and deliberate rejection of the truth.

We thus can understand the condition of obtaining the just ruler's authorization for waging war against the enemies because identifying the proper conditions as precisely as is required entails thorough experience, cognizance, and acquaintance with social conditions, in addition to a high level of piety and perfect justice.

Many laws pertaining to jihad have been enacted in the religious code of Islamic law. These laws discuss aspects such as the following

The means of killing, such as by poison or burning –

Killing techniques –

Those for whom jihad is obligatory including men who are not feeble and women –
.under certain circumstances

Spoils of war, and the ways of distributing them and paying their one-fifth tax –

Ways of dealing with the prisoners of war and the conditions under which these –
prisoners are taken as slaves, given unconditional freedom, released upon payment
(of ransom (when they are routed), or killed (before they are routed

Circumstances and conditions of granting the enemy immunity –

.Differentiation between polytheists, the People of the Book, and invaders –

Fleeing the battlefield –

More details are available in books on Muslim jurisprudence and practical laws of
.Islam

In addition to these laws, jihad has special manners to be followed including
etiquettes of attacking the enemy, etiquettes of private fights (between two people),
.and the methods of dealing with prisoners of war

.In this respect, Malik ibn A`yun has reported the following

:Imam `Ali (a), rousing the people to fight in Siffin, said

إِنَّ اللَّهَ عَزَّ

وَجَلَّ قَدْ دَلَّكُمْ عَلَى تِجَارِهِ تُنْجِيكُمْ مِنْ عَذَابِ أَلِيمٍ،

وَيَشْفَى بِكُمْ عَلَى الْخَيْرِ الْإِيمَانَ بِاللَّهِ وَالْجِهَادِ فِي سَبِيلِ

اللَّهِ، وَجَعَلَ ثَوَابَهُ مَغْفِرَةً لِلذَّنْبِ، وَمَسَاكِنَ طَيِّبَةً فِي

جَنَابِ عَدْنٍ. وَقَالَ عَزَّ وَجَلَّ: {إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُيُوتًا مَرْصُوعًا} فَسَوُّوا صُفُوفَكُمْ

كَالْبُيُوتِ الْمَرْصُوعِ فَقَدِّمُوا الدَّارِعَ، وَأَخْرُوا الْحَاسِرَ،

وَعُضُّوا عَلَى التَّوَاجِدِ، فَإِنَّهُ أَنْبَى لِلسُّيُوفِ عَلَى الْهَامِ،

وَالْتَوُّوا عَلَى أَطْرَافِ الرِّمَاحِ، فَإِنَّهُ أَمُورٌ لِلْأَسِنَّةِ،

وَعُضُّوا الْأَبْصَارَ فَإِنَّهُ أَرْبَطُ لِلْجَاشِ وَأَسْكَنُ لِلْقُلُوبِ، وَأَمِيتُوا

الْأَصْوَاتَ فَإِنَّهُ أَطْرَدُ لِلْفِشْلِ وَأَوْلَى بِالْوَقَارِ، وَلَا

تَمِيلُوا بِرَأْيَاتِكُمْ وَلَا تُزِيلُوهَا وَلَا تَجْعَلُوهَا إِلَّا مَعَ

شُجْعَانِكُمْ؛ فَإِنَّ الْمَانِعَ لِلذَّمَارِ وَالصَّابِرَ عِنْدَ نُزُولِ

الْحَقَاقِقِ هُمْ أَهْلُ الْحِفَاظِ. وَلَا تُمَثِّلُوا بِقَتِيلٍ، وَإِذَا

وَصَلْتُمْ إِلَى رِحَالِ الْقَوْمِ فَلَا تَهْتِكُوا سِتْرًا، وَلَا تَدْخُلُوا

دَارًا، وَلَا تَأْخُذُوا شَيْئًا مِنْ أَمْوَالِهِمْ إِلَّا مَا وَجَدْتُمْ فِي

عَسْكَرِهِمْ، وَلَا تُهَيِّجُوا إِمْرَأَةً بِأَذَى وَإِنْ شَتَمَنَ

أَعْرَاضَكُمْ وَسَبَبَنَ أَمْرَاءَكُمْ وَصَلَحَاءَكُمْ؛ فَإِنَّهِنَّ

نَاقِصَاتُ الْقُوَى وَالْأَنْفُسِ وَالْعُقُولِ، وَقَدْ كُنَّا نُؤْمَرُ

بِالْكَفِّ عَنْهِنَّ وَهُنَّ مُشْرِكَاتٌ، وَإِنْ كَانَ الرَّجُلُ

لَيَتَنَاوَلُ الْمَرْأَةَ فَيَعَيِّرُ بِهَا وَعَقِبَهُ مِنْ بَعْدِهِ.

وَاعْلَمُوا أَنَّ أَهْلَ الْحِفَاظِ هُمُ الَّذِينَ يَحْتَفُونَ بِرِايَاتِهِمْ

وَيَكْتَفُونَهَا، وَيَصِيرُونَ حَفَايَهَا وَوَرَاءَهَا وَأَمَامَهَا،

وَلَا يُضَيِّعُونَهَا. لَا يَتَأَخَّرُونَ عَنْهَا فَيَسْلُمُوهَا، وَلَا

يَتَفَدَّمُونَ عَلَيْهَا فَيَفِرُّدُوهَا. رَحِمَ اللَّهُ إِمْرًا وَاسَى أَخَاهُ

بِنَفْسِهِ، وَلَمْ يَكِلْ قَرْنَهُ إِلَى أَخِيهِ فَيَجْتَمِعَ عَلَيْهِ

قَرْنُهُ وَقَرْنُ أَخِيهِ فَيَكْتَسِبَ بِذَلِكَ اللَّائِمَةَ، وَيَأْتِي

بِدَنَاءِهِ. وَكَيْفَ لَا يَكُونُ كَذَلِكَ وَهُوَ يُقَاتِلُ الْإِثْنَيْنِ،

وَهَذَا مُمَسِّكٌ يَدَهُ قَدْ خَلَى قَرْنَهُ عَلَى أَخِيهِ هَارِبًا مِنْهُ

يَنْظُرُ إِلَيْهِ؟ وَهَذَا، فَمَنْ يَفْعَلُهُ يَمُقْتَهُ اللَّهُ، فَلَا

تَعَرَّضُوا لِمَقْتِ اللَّهِ فَإِنَّ مَمَرَكُمْ إِلَى اللَّهِ، وَقَدْ قَالَ

اللَّهُ عَزَّ وَجَلَّ: { پ پ پ پ پ پ پ پ } وَأَيُّمُ اللَّهُ، لَيْسَ

فَرَرْتُمْ مِنْ سِيُوفِ الْعَاجِلِهِ لَا تَسْلَمُونَ مِنْ سَيْفِ الْآجِلِهِ،

فَاشْتَعِينُوا بِالصَّبْرِ وَالصَّدْقِ، فَإِنَّمَا يَنْزِلُ النَّصْرُ بَعْدَ

الصَّبْرِ، فَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ، وَلَا قُوَّةَ إِلَّا

بِاللَّهِ.

Verily, Allah, the

Almighty and Majestic, has shown you a trade by which He will grant you an

escape from dreadful punishment and bring you great good. It is faith in

Allah and striving on His path. He has made their reward for it forgiveness

of sins and blessed dwellings in gardens of Eden. He, the Almighty and

Majestic, said, "Surely, Allah loves those who fight on His path in ranks like a tightly-packed building." Arrange your ranks, thus, like a tightly-packed building. Bring forward the man clad in armor and keep back the unarmored. Bite hard on the teeth, for this makes swords stronger on the head. Twist the edges of spears, for this makes the stabs of spearheads more piercing. Lower your glances, for this increases confidence and raises the spirit. Deaden your voices, for this dismisses feelings of failure and detains despair. As for your standard, do not allow it to incline (towards the ground) and do not desert it. Only put it in the hands of the brave among you. Those who defend honor and are steadfast in their revelation of truth are the defenders who are right in their opinions. Do not mutilate any killed person. When you advance for the spoils of the (other) party, do not tear any veil, do not break into any house to seize their property, take only things that you find in their camps. Do not incite a woman by any harmful means even if they verbally attack your chastity and revile your commanders and the righteous amongst you because women are of deficient power, souls, and minds. We were ordered to eschew them while they were polytheists. Whenever a man has harmed a woman he as well as his descendants have been imputed to dishonor because of it. Be it known to you all, only the sagacious defenders among you will honor and protect your standards. They should thus surround them from behind, front, and all

sides. They should never fail to keep them raised. They should not hold them behind them, so that they are easily surrendered, nor leave them behind, lest they remain unprotected. May Allah have mercy on any man of you who comforts his brother with his own life and does not flee, leaving his opponent with his brother so that his own opponent and his brother's opponent gather against his brother. For, by that, he will acquire blame and inferiority will come upon him. How should he avoid it if he fights the two when he refrains from supporting his brother and gives him up to the opponent, fleeing and looking at him? Whoever does so will be loathed by Allah. Therefore, do not expose yourselves to the loathing of Allah, for you will eventually pass by Him. Allah, the Almighty and Majestic, has said, "Say: Flight will never benefit you. If you flee from death or being killed, then you will only enjoy it a little." I swear by Allah that if you flee from the swords of this world, you will not be safe from the sword of the next world. Therefore, seek help in steadfastness and honesty, for victory comes only after showing steadfastness. So, strive hard in the way of Allah such a striving as is due to Him. There is no power save

(with Allah.)

p: ٢٧٩

As deduced from the Holy Qur'an and the Holy Prophet's traditions, we can list the situations when fighting with weapons is permissible

Defense of Islam: When the religion is endangered by polytheists or apostates of Islam, it becomes obligatory to defend it by means of jihad

Self-defense: In addition to warding off dangers and defending one's property and chastity, self-defense includes defending the Muslim community when exposed to killing or persecution

In al-Kafi, Shaykh al-Kulayni has reported through a valid chain of authority that Imam al-Sadiq (a) quoted the Holy Prophet (s) as saying

مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ

فَهُوَ شَهِيدٌ.

1. (He who is killed defending himself against wrongdoing is a martyr.)

Another tradition holds that being killed defending oneself against wronging includes
2. (being killed in defense of one's family members, property, and the like.)

3. Resistance of Oppression and Tyranny: When the nation is exposed to unbearable extents of oppression and tyranny at the hands of despotic rulers who violate all human values and confiscate man's freedom, dignity, and basic rights, struggle against such rulers becomes obligatory. In this respect, the Holy Qur'an declares

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَهُ مِنْهُمْ يُذَبِّحُ أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ
وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ

Lo! Pharaoh exalted himself in the earth and made its people castes. He oppressed a tribe among them, killing their sons and sparing their women. Lo He was of those who work corruption. We desired to show favor to those who were oppressed in the earth, to make them examples, and to make them the (inheritors). (28:4-5)

4. Liberating the oppressed and the weak from the tyrants and the oppressors: . Referring to this sort of jihad, the Holy Qur'an states

وَمَا لَكُمْ لَمَا تَقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا

What reason do you have that you should not fight in the way of Allah and of the weak among the men, the women, and the children who say, "Our

Lord, cause us to go forth from this town whose people are oppressors. Give

(us from You a guardian and give us from You a helper.” (٤:٧٥

p: ٢٧٩

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٩٢, H. ٨ - -١

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:٩٢, H. ٩ - -٢

:With regard to the same issue, the Holy Prophet (s) is reported to have said

مَنْ سَمِعَ رَجُلًا يَقُولُ: يَا لِّلْمُسْلِمِينَ،

فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ.

He is definitely not a Muslim who hears a man calling for the help of

(Muslims but he refrains from responding to him.)

Fighting a Transgressing Muslim Faction: Jihad is obligatory in situations where a faction of Muslims violate the law and wrongfully rebel against a qualified, just ruler. Three factions broke away and transferred their allegiances from Imam `Ali (a), led by `A'ishah, Talhah, and al-Zubayr, the supporters of Mu`awiyah who challenged Imam `Ali's authority, and the apostates who abandoned their faiths (known as Khawarij) all mutinied against the government of Imam `Ali (a), forcing him to fight against them in defense of the Muslim community and government in the three famous battles led by him during his reign

Jihad is also carried out against Muslim parties that make inroads upon other Muslims. In such cases, the community of Muslims is required to first make peace between these two Muslims parties, but if one party refuses and goes on assaulting and transgressing the other party, it will then be necessary for all Muslims to fight against this transgressing party in order to withstand transgression and oppression

p: ٢٨٠

Another example of fighting against the transgressors, which is a sort of jihad, is to fight against the Muslim tyrannical rulers who subjugate the Muslim community by means of injustice, discrimination, and despotism.

This category of jihad was practiced by Imam husayn (‘a) in his great uprising against the tyrannical rule of Yazid ibn Mu`awiyah. Explaining his attitude to the tyranny of :Yazid, Imam husayn (‘a) is reported to have said

أَيُّهَا النَّاسُ،

إِنَّ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: مَنْ رَأَى

سُلْطَانًا جَائِرًا مُسْتَحِلًّا لِحُرَامِ اللَّهِ، نَاكِثًا لِعَهْدِهِ،

مُخَالِفًا لِسُنَّةِ رَسُولِ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، يَعْمَلُ

فِي عِبَادِ اللَّهِ بِالْإِثْمِ وَالْعُدْوَانِ، فَلَمْ يُعَيِّرْ عَلَيْهِ

بِقَوْلٍ وَلَا فِعْلٍ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ مَدْخَلَهُ.

أَلَا وَإِنَّ هَؤُلَاءِ قَدْ لَزِمُوا طَاعَةَ الشَّيْطَانِ، وَتَوَلَّوْا عَنْ

طَاعَةِ الرَّحْمَنِ، وَأَظْهَرُوا الْفَسَادَ، وَعَطَّلُوا الْحُدُودَ،

وَاسْتَأْثَرُوا بِالْفِئَةِ، وَأَحْلَوْا حُرَامَ اللَّهِ وَحَرَّمُوا حَلَالَهٖ،

وَإِنِّي أَحَقُّ بِهَذَا الْأَمْرِ.

O people, Allah’s

Messenger (s) said, “If one realizes that an unjust ruler is violating the prohibitions of Allah, breaching his pledge with Him, opposing the traditions of His Messenger (s), and treating His servants with sinful and aggressive means, but does not try to change that by a deed or a word, then Allah will

definitely join him with that ruler.” Verily, those rulers abided by obedience to Satan, abandoned obedience to the All-beneficent God, made mischief openly, infringed upon the provisions of Allah, seized booty violated the prohibitions of Allah, and prohibited that which Allah had deemed lawful. Most certainly, I am worthier than anyone else to stand against [them.](#)

p: ٢٨١

Muhammad ibn Jarir al-Tabari, *Tarikh al-Umam wa'l-Muluk* (known as *Tarikh al-* – –)
(Tabari) ٤:٣٠٤; Ibn al-Athir, *al-Kamil fi'l-Tarikh* ٤:٤٨ (with a slight difference

In the same manner, we can understand why the Holy Imams (‘a) defended the uprising of Zayd ibn `Ali ibn al-husayn, which was based on the same understanding of jihad. About this uprising, Imam al-Sadiq (‘a) is reported to have said

فَإِنَّ زَيْدًا كَانَ عَالِمًا
وَكَانَ صِدُوقًا وَلَمْ يَدْعُكُمْ إِلَى نَفْسِهِ، وَإِنَّمَا دَعَاكُمْ إِلَى
الرِّضَا مِنْ آلِ مُحَمَّدٍ، صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ. وَلَوْ ظَهَرَ
لَوْفِي بِمَا دَعَاكُمْ إِلَيْهِ.

Verily, Zayd was knowledgeable and honest. He did not call you to accept him as your leader; rather, he called you to revolt for the sake of attaining the pleasure of Muhammad’s Household (s). Had he succeeded (in his revolution), he would have certainly fulfilled his pledge and the slogan to [\(1\)](#) which he had called you.

Similarly, Imam al-Riza (‘a) is reported to have said to al-Ma'mun, the `Abbasid ruler

لَا تَقْسُ أَخِي زَيْدًا إِلَى
زَيْدِ بْنِ عَلِيٍّ، فَإِنَّهُ كَانَ مِنْ عُلَمَاءِ آلِ مُحَمَّدٍ صَلَّى
اللَّهُ عَلَيْهِ وَآلِهِ، غَضِبَ لِلَّهِ فَجَاهَدَ أَعْدَاءَهُ حَتَّى قُتِلَ فِي
سَبِيلِهِ. وَلَقَدْ حَدَّثَنِي أَبِي مُوسَى بْنُ جَعْفَرٍ أَنَّهُ سَمِعَ أَبَاهُ
جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ السَّلَامُ يَقُولُ: رَحِمَ اللَّهُ عَمِّي
زَيْدًا، إِنَّهُ دَعَا إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ، وَلَوْ ظَفَرَ
لَوْفِي بِمَا دَعَا إِلَيْهِ، لَقَدْ اسْتَشَارَنِي فِي خُرُوجِهِ فَقُلْتُ:
إِنْ رَضِيَتْ أَنْ تَكُونَ الْمَقْتُولَ الْمَضْلُوبَ بِالْكَنَاسَةِ

فَشَأْنُكَ... إِنَّ زَيْدَ بْنِ عَلِيٍّ لَمْ يَدْعِ مَا لَيْسَ لَهُ بِحَقٍّ،
وَإِنَّهُ كَانَ أَتَقَى اللَّهَ مِنْ ذَلِكَ. إِنَّهُ قَالَ: أَدْعُواكُمْ إِلَى
الرِّضَا مِنْ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ.

Do not compare my brother Zayd(۲) to Zayd ibn `Ali. Zayd ibn `Ali was one of the scholars of the Household of Muhammad (s). He was angry for the sake of Allah. He therefore strove against His enemies until he was killed following His path. My father Musa ibn Ja`far narrated that he had heard his father Ja`far ibn Muhammad saying, 'May Allah bless my uncle Zayd! He was inviting the people to attain the pleasure of Muhammad's Household (s), not towards himself. He would have fulfilled what he had said if he had become victorious. He consulted with me about his uprising and I told him, 'O uncle! Do it if you are pleased to be killed and your corpse be hung up from the gallows in the al-Kunnasah neighborhood. Zayd did not make any unrighteous claims. He was much more pious than that. (He invited the people to attain the pleasure of Muhammad's Household (s)).(۲)

p: ۲۸۲

۱- Al-hurr al-`Amili, Wasa'il al-Shi`ah, ۱۱:۳۵-۳۶, H. ۱ - ۱

۲- Zayd ibn Musa, known as Zayd al-Nar - ۲

۳- Al-hurr al-`Amili, Wasa'il al-Shi`ah ۱۱:۳۹, H. ۱۱ - ۳

The Ahl al-Bayt (‘a) have also extolled the revolution of husayn ibn `Ali Sahib Fakhkh, describing it as the most astounding misfortune after the tragic saga of al-Taff (i.e.

[\(Imam husayn’s martyrdom\).](#)

Of course, the first, third, fourth, and fifth situations of jihad apply to fighting against non-Islamic powers that govern Muslim countries although apparent power is in the hand of Muslim rulers

Resistance, fighting, and use of weapons are permissible only when all other means—like inviting to the way of Allah with wisdom and excellent preaching—fail to achieve the goals. Hence, when rulers prevent Muslims by force from conveying the divine mission, impose upon them laws that are incompatible to the laws of Islam, or deprive them

p: ٢٨٣

Al-Mamuqani, Tanqih al-Maqal ١:٣٣٧, biography of al-husayn ibn `Ali (Sahib – –) (Fakhkh

of the freedom of expressing their opinions or choosing for themselves, only then will
.armed resistance and fighting be legal to make the required changes

However, Muslims must have the power to fight as a means of self-defense or
defense of their religion. If not, they must wait for the appropriate opportunity. It is
also necessary that such fighting be under the supervision of a decent, well-versed
jurisprudent who enjoys all the qualifications of the political leadership as ordained by
.the code of Islamic law

Riba

(Riba (1)) – Sayyid al-Khu'i, Minhaj al-Salihin, pp. ٣٧٦ (2)

guarding the borders) is three days at least and forty days as a maximum. If)

(it exceeds this period, it is then jihad. (3)

p: ٢٨٤

Taking up Positions on the Borders) Another category of jihad is to take up (1) –
positions on the frontiers of the Muslim countries in order to safeguard them from
probable invasions by the enemy and be ready to defend border territories, especially
when these borders are common with the country of an enemy. Taking up positions
on the frontiers is obligatory only when the Muslim country anticipates an attack by a
non-Muslim enemy; otherwise, it is not obligatory although it is encouraged by the
.code of Islamic law

In this regard, Muhammad ibn Muslim and Zurarah have reported Imam al-Baqir (2) –

Riba and Imam al-Sadiq (a) as saying: الرِّبَا طُ ثَلَاثَةٌ أَيَّامٍ، وَأَكْثَرُهُ أَرْبَعُونَ يَوْمًا، فَإِذَا جَاوَزَ ذَلِكَ فَهُوَ جِهَادٌ. Riba

.Al-hurr al-` Amili, Wasa'il al-Shi` ah ١١:١٩, H. ١ – ٣

The objectives of jihad according to Islam can be summarized in the following points

Jihad is one of the most significant devotional acts through which Islam and the Muslim community are protected; tyranny, corruption, and transgression are dealt with; and the dignity and esteem of Muslims are maintained

Jihad is one of the means of spreading the Islamic mission under certain circumstances and in an exceptional way. When all other means of invitation to the religion of Islam are exhausted, and nothing prevents the acceptance of Islam except psychological obstacles (that represent infidelity and deliberate rejection of the truth), only then is jihad carried out, in order to break these obstacles

Jihad is based on the right of self-defense in the face of direct aggression against Islam and the Muslim community. Jihad is a protective means against such threats. Such jihad is called protective jihad. Whenever indications of such threats and dangers are experienced, it becomes necessary to be in a state of preparation to confront them

Jihad is taking up arms against Muslim rulers that swerve away from the path of Islam and is carried out only when such rulers use power to prevent the Muslims from conveying the mission of Islam or impose upon them a non-Islamic system of rule, without giving them the freedom to express their opinions or to choose for themselves. Once again, such jihad must be preceded by exhausting all the other peaceful means, such as preaching, advising and the like

Fighting is obligatory only when there is sufficient capability to do so or to achieve .۵ the purposes sought after, even if this achievement requires a long time. It is necessary to prepare the required power and wait for the most appropriate opportunity although it is impermissible to miss a suitable opportunity or surrender in .the face of despotic power

Fighting must be under the supervision of a just leader. In the present time, a just .۶ leader is represented by the well-versed and experienced jurisprudent who takes on the political and social leadership, who has full acquaintance with the political and social circumstances, and who is courageous and competent enough to identify the .situations and take proper decisions according to religious law

This is the concluding book of the series entitled, The Role of the Ahl al-Bayt (‘a) in
.Building a Virtuous Community

I pray to Almighty Allah to accept this meager effort out of His vast generosity, to
forgive all my faults and failings, and accept it as purely dedicated to Him out of His
.favor, grace, and magnanimity

I also pray to Him to make this work acceptable to my masters, the Household of
Divine infallibility and immaculacy—the Holy Prophet and the immaculate and pure
Members of his Household, especially the master and leader of our time, Imam al-
.(Mahdi (peace be upon them all

My success in my task can only come from Allah. In Him I trust and unto Him I look. All
praise is due to Allah, the Lord of the Worlds. All blessings be upon our master,
.Muhammad, and upon his immaculate and pure Household

.Our Lord! Condemn us not if we forget or fall into error

.Our Lord! Lay not on us a burden like that which You did lay on those before us

.Our Lord! Lay not on us a burden greater than we have strength to bear

.Blot out our sins and grant us forgiveness

.Have mercy on us. You are our Protector

.Help us against those who stand against faith

About center

In the name of Allah

هَلِيسَتْوَ يَالَّذِيَتَعْلَمُونَ وَالَّذِيَتَلَا يَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t- encouraging the populace particularly the youth in investigating the religious issues- replacing useful contents with useless ones in the cellphones, tablets and computers- providing services for seminary and university researchers- spreading culture study in the public-

paving the way for the publications and authors to digitize their works–

:Policies

acting according to the legal licenses–

relationship with similar centers–

avoiding parallel working–

merely presenting scientific contents–

mentioning the sources–

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions–

Holding book reading competitions–

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism–
places

.Producing animations, computer games and etc–

Launching the website with this address: www.ghaemiyeh.com–

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Launching the system of answering religious, ethical and doctrinal questions–

Designing systems of accounting, media and mobile, automatic and handy systems,–
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Holding virtual educational courses for the public–

Holding virtual teacher–training courses–

Producing thousands of research software in three languages (Persian, Arabic and–
English) which can be performed in computers, tablets and cellphones and available
and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF,
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Also producing four markets named “Ghaemiyeh Book Market” with Android, IOS,–
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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable
.friends who contributed their help and data to us to reach the holy goal we follow

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