

# The Secrets of Salaat

Instructor

Shaykh Mahdi Rastani

# Copyright

Copyright © 2024 Mizān Institute..

Edited and typeset by al-Burāq Publications

PO Box 116456 Carrollton, TX 75011

Published by Mizān Institute. The Publisher and the Author have made every effort to present the Qur'ānic verses and Prophetic traditions, their explanations, and the material from their sources referenced accurately, completely, and clearly. We ask forgiveness from God ﷻ and the readers if any mistakes have been overlooked during the review process. Please contact us for any comments, questions, or concerns using the information below.

Any correspondence related to this publication and all notations of errors or omissions should be addressed to Mizān Institute at [info@mizaninstitute.org](mailto:info@mizaninstitute.org).

Mizān Institute curriculum material can be copied, duplicated, reproduced, distributed, printed, used in derivative works, and saved on any media and platform for non-profit and educational purposes with the express written permission of Mizān Institute and only as long as its original contents are not modified.

Limit of Liability: The publishers and the authors make no representations concerning the accuracy or completeness of the contents of this work and specifically disclaim all warranties. The fact that an organization's book or website is referred to in this work as a citation and or a potential source of further information does not mean that the authors or the publisher endorse the information the organization or website may provide or recommendations it may make. Further, readers should be aware that books and internet websites listed in this work may have changed or disappeared between when it was written and when it was read. [www.mizaninstitute.org](http://www.mizaninstitute.org)

[info@mizaninstitute.org](mailto:info@mizaninstitute.org)

Second Edition | May 2024

# Table of Contents

The Importance of Prayer and Its Effects	1
Literal Meaning .....	1
Ṣalāt in the Qurʾān and Ḥadīth .....	1
(Istikhfāf) Taking Prayer Lightly in the Qurʾān and Ḥadīth .....	3
When was Salaat Legislated? .....	6
The Spiritual Existence of Prayer	6
Does ṣalāt have secrets or a more profound reality? .....	6
General Etiquette of Acts of Worship	8
First: Humility (khushuʿ) .....	8
Second: Calmness of the heart .....	8
Third: Worshipping with Eagerness and Passion .....	9
Presence of Heart	10
The Causes of Losing Focus in Prayer .....	11
How to Make Up for Lack of Attention During Prayer .....	12
The Purpose of Wudhu	13
The Three Realms of Existence .....	13
True Purification .....	13
Why we only wash certain parts as part of Wudhu .....	14
The Duas of Wudhu .....	15
The Purpose of the Clothing of Prayer	16
Covering the Awrah .....	16
The Purpose of the Place of Prayer	17
The Time of Prayer	18
Praying on Time in Ḥadīths .....	18
The Purpose of Facing the Qiblah	19
Adhan and Iqamah	20
Importance of Adhan and Iqamah .....	20
Where did we get the Adhan and Iqamah from? .....	21
Takbiraat in Adhan .....	21
Bearing Witness to God's Oneness .....	22
Bearing Witness to the Prophethood .....	23
Bearing Witness to the Wilayah of Imām Ali G. ....	23
Hurry towards Prayer, Salvation, and the Best of Deeds	25
Hurry towards prayer, and the prayer has commenced. ....	25
End of Iqamah and Adhan .....	26

Qiyam	26
What does qiyam symbolize? .....	26
Number of Prayers and Number of Raka'at	27
The Secrets of Takbirat al-Ihram	28
Tafsir of Surah Hamd	29
Isti'adhah.....	29
Tasmiyah (Saying Bismillah) .....	29
Al-Hamdulillah .....	30
The Meaning of Hamd .....	30
Rabbul Alameen .....	30
Maliki Yawm al-Din.....	31
The Four Names of God.....	31
The Wayfaring of the human being in surah hamd .....	31
Only you We Worship .....	32
Why the verse goes from the third person to the second person .....	32
Why do the verses use plural pronouns? .....	32
"Guide us to the straight path." .....	32
The Path of Those that You Have Blessed.....	33
Ḥadīths about Surah Fatihah.....	33
Purpose of Tasbihaat al-Arba'ah	33
The Purpose of Qunut	34
The Purpose of Ruku'	35
What the Ruku' Stands For .....	35
How to Perfect Ruku' .....	35
The Purpose of Sujud	36
What Sajdah Symbolizes .....	37
The Significance of Sajdah .....	38
The Purpose of Tashahud	39
The Purpose of Salām	39
The Purpose of Ta'qibaat	41
The Mindset during Ta'qibaat .....	41
Tasbihaat of Lady Fatimah.....	41
Final Words from A Mentor	42

DO NOT DISTRIBUTE

DO NOT DISTRIBUTE

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the Name of God, the Beneficent, the Merciful*

## The Importance of Prayer and Its Effects

### Literal Meaning

The literal meaning of the word ṣalāt is to pray and ask for forgiveness and mercy. This explains the meaning of ṣalawāt, a form of praying for the Prophet and his progeny. Of course, over time, the word ṣalāt has become equivalent to the specific form of prayer that is obligatory to be carried out.

### Ṣalāt in the Qurʾān and Ḥadīth

The word ṣalāt is mentioned 61 times in the Qurʾān. This demonstrates the importance of this command of God.

What is the primary purpose behind praying?

Answer:

Why does prayer have so many detailed rulings? Wouldn't it be easier if ṣalāt had fewer rules and regulations?

Answer:

*"The main point of worshipping God and acts of worship are for the human being to observe and remember his imperfection and weakness and to see himself as insignificant. At the same time, he needs to remind himself of God's significance and status. Therefore, the more he does this, the more of his act of worship he has performed and benefitted from."*

The following are some verses that speak to the significance and importance of prayer:

﴿اتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ﴾

*«Recite what has been revealed to you of the Book, and maintain the prayer. Indeed the prayer restrains from indecent and wrongful conduct, and the remembrance of God is surely greater. And God knows whatever [deeds] you do»<sup>1</sup>*

Question: Does praying stop you from committing sins?

Answer:

*يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ*

*«O you who have faith! Take recourse in patience and prayer; indeed God is with the patient»<sup>2</sup>*

*قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: الصَّلَاةُ قُرْبَانُ كُلِّ تَقِيٍّ*

Salaat is what brings every believer nearer to God.<sup>3</sup>

*عَنْ أَبِي الْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ وَوَرَدَ عَلَيْهِ فِيمَا وَرَدَ مِنْ جَوَابِ مَسَائِلِهِ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ الْعُمَرِيِّ رَحِمَهُ اللَّهُ: ... فَمَا أُزِغَ أَنْفَ الشَّيْطَانِ بِشَيْءٍ أَفْضَلَ مِنَ الصَّلَاةِ فَصَلَّاهَا وَ أُزِغَ أَنْفَ الشَّيْطَانِ*

Imām al-Mahdī عليه السلام: “Nothing humiliates Shaytan the way prayer does. Therefore, perform the prayer and humiliate him.”<sup>4</sup>

*عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ يَقُولُ: إِذَا قَامَ الْمُصَلِّي إِلَى الصَّلَاةِ نَزَلَتْ عَلَيْهِ الرَّحْمَةُ مِنْ أَعْنََانِ السَّمَاءِ إِلَى أَعْنََانِ الْأَرْضِ وَ حَفَّتْ بِهِ الْمَلَائِكَةُ وَ نَادَاهُ مَلَكٌ لَوْ يَعْلَمُ هَذَا الْمُصَلِّي مَا فِي الصَّلَاةِ مَا لَاقَتْ*

Imām al-Šādiq عليه السلام said: “When a servant stands to pray, mercy is sent down upon him from the corners of the heavens to the corners of the earth, and the angels surround him, and an angel says: ‘If this servant knew what blessings lie in prayer, he would never end his prayer.’”<sup>5</sup>

<sup>1</sup> Sūrat al-‘Ankabūt, Verse 45.

<sup>2</sup> Sūrat al-Baqarah, Verse 153.

<sup>3</sup> Bihar, vol. 79, 308.

<sup>4</sup> Isitibsar, vol. 1, 291.

<sup>5</sup> Al-Kafi, vol. 3, 265.

وَأَنَّهَا لَتَحْتَ الذُّنُوبِ حَتَّى الْوَرَقِ وَ تُطْلِفُهَا إِطْلَاقَ الرِّبْقِ وَ شَبَّهَهَا 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؟

Imām Ali عليه السلام said: "And prayer makes the sins fall like the leaves of trees fall and frees the human being from his sins. And the Prophet compared it to a river at a person's door. He bathes in this river five times every day and night. So, will any impurities remain upon him after doing so?"<sup>6</sup>

### (Istikhfaf) Taking Prayer Lightly in the Qur'an and Ḥadīth

In the verses of the Qur'an and ḥadīths of the Ahl al-Bayt, many speak of the concept of istikhfaaf when it comes to prayers. Istikhfaf means to take something lightly and to undermine its importance. A person who does istikhfaf of his prayer may pray at times but skip it at other times. The following passages speak of such a person:

﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾

﴿إِلَّا أَصْحَابَ الْيَمِينِ﴾

﴿فِي جَنَّاتٍ يَتَسَاءَلُونَ﴾

﴿عَنِ الْمُجْرِمِينَ﴾

﴿مَا سَلَكَكُمْ فِي سَقَرٍ﴾

﴿قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ﴾

﴿وَلَمْ نَكُ نُطْعِمِ الْمَسْكِينِ﴾

*«Every soul is hostage to what it has earned, except the People of the Right Hand. [They will be] in gardens, questioning the guilty: 'What drew you into Hell?' They will answer, 'We were not among those who prayed. Nor did we feed the poor'»<sup>7</sup>*

<sup>6</sup> Nahjul Balaghah, 1, 316.

<sup>7</sup> Sūrat al-Muddaththir, Verses 38-44.

فَفُهُ الرِّضَا، عَلَيْهِ السَّلَامُ : أَوَّلُ مَا يُحَاسَبُ الْعَبْدُ عَلَيْهِ الصَّلَاةُ فَإِنْ صَحَّتْ لَهُ الصَّلَاةُ صَحَّ لَهُ مَا سِوَاهَا وَإِنْ رُدَّتْ رُدَّ مَا سِوَاهَا وَ  
إِيَّاكَ أَنْ تَكْسَلَ عَنْهَا أَوْ تَتَوَانَى فِيهَا أَوْ تُتَوَانَى بِحَقِّهَا أَوْ تُصَيِّعَ حَدَّهَا وَ حُدُودَهَا أَوْ تُنْقَرَهَا نُقْرَ الدِّيكِ أَوْ تُسْتَخَفَّ بِهَا أَوْ تُسْتَغْلَ عَنْهَا  
بِشَيْءٍ مِنْ غَرَضِ الدُّنْيَا أَوْ تُصَلِّيَ بِغَيْرِ وَقْتِهَا

Imām Ridha عليه السلام says: The first thing that will be evaluated for a servant of God is his prayer. If accepted (qabul), the rest of his actions are taken. And if it is not accepted, they will not be accepted (qabul) either. Be careful that you are never lazy when it comes to it, that you do not do injustice to it, and that you consider its etiquette. Do not perform it like a rooster or take it lightly.<sup>8</sup>

Question: If a person does not pray, will this lead to no value in his actions?

Answer:

عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ أَنَّهُ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ مَا بَالُ الرَّائِي لَا تُسَمِّيهِ كَافِرًا وَ تَارِكُ الصَّلَاةَ تُسَمِّيهِ كَافِرًا وَ مَا  
الْحُجَّةُ فِي ذَلِكَ فَقَالَ لِأَنَّ الرَّائِي وَ مَا أَشَبَّهُهُ إِنَّمَا يَفْعَلُ ذَلِكَ لِمَكَانِ الشَّهْوَةِ لِأَنَّمَا تُغْلِبُهُ وَ تَارِكُ الصَّلَاةَ لَا يَتْرُكُهَا إِلَّا اسْتِخْفَافًا بِهَا وَ  
ذَلِكَ لِأَنَّكَ لَا تَجِدُ الرَّائِي يَأْتِي الْمَرْأَةَ إِلَّا وَهُوَ مُسْتَلِدٌ لِإِثْيَانِهِ إِثَابًا قَاصِدًا إِلَيْهَا وَ كُلُّ مَنْ تَرَكَ الصَّلَاةَ قَاصِدًا لِتَرْكِهَا فَلَيْسَ يَكُونُ  
قَصْدُهُ لِتَرْكِهَا أَلَّا تَقْبَلُ اللَّهُ فَإِذَا قَبِلَ اللَّهُ وَقَعَ الْإِسْتِخْفَافُ وَ إِذَا وَقَعَ الْإِسْتِخْفَافُ وَقَعَ الْكُفْرُ

The sixth Imām عليه السلام was asked: “How is it that the one who commits adultery is not called a kafir, but the one who doesn’t pray is called kafir?” He responded: “That is because the adulterer commits this act because of a desire that takes over. But the one who doesn’t pray only does so to disrespect ṣalāt. This is because adultery will always be accompanied by a pleasure that was intended, but refraining from prayer is not done to gain pleasure. When there is no pleasure, the real intention is to take prayer lightly, and when this happens, he becomes kafir.”<sup>9</sup>

عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى أُمِّ حَمِيدَةَ أُعْزِمَا بِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ ، فَبَكَتْ وَ بَكَيتُ لِمَكَائِمَا ثُمَّ قَالَتْ يَا أَبَا مُحَمَّدٍ لَوْ  
رَأَيْتَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ عِنْدَ الْمَوْتِ لَرَأَيْتَ عَجَبًا فَتَحَّ عَيْنَيْهِ ثُمَّ قَالَ اجْمَعُوا كُلَّ مَنْ يَنْبِي وَ يَبْنِي قَرَابَةً قَالَتْ فَمَا تَرَكْنَا أَحَدًا إِلَّا  
جَمَعْنَاهُ فَنَظَرُ إِلَيْهِمْ ثُمَّ قَالَ إِنَّ شَفَاعَتَنَا لَا تَنَالُ مُسْتِخْفًا بِالصَّلَاةِ

I visited the sixth Imām's wife after he passed away. She cried, and I cried. Then she said: "O Abu Muḥammad, if you had been around during the final moments of Imām al-Ṣādiq, you would have seen

<sup>8</sup> Mustadrak al-Wasa'il, vol. 3, 25.

<sup>9</sup> Wasa'il al-Shia, vol. 4, 41.

something astonishing. He opened his eyes and said: 'Our shafa'ah does not reach the one who takes prayer lightly'.<sup>10</sup>

#### Further Reading

ان فاطمة ابنة سيد الانبياء انما سألت اباها محمدا صلى الله عليه وآله فقالت يا ابتاه ما لمن تهاون بصلاته من الرجال والنساء قال يا فاطمة من تهاون بصلاته من الرجال والنساء ابتلاه الله بخمس عشرة خصلة ست منها في دار الدنيا وثلاث عند موته وثلاث في قبره وثلاث في القيامة اذا خرج من قبره فاما اللواتي تضيبنه في دار الدنيا

فالاولى يرفع الله البركة من عمره ويرفع الله البركة من رزقه ويمحو الله عز وجل اسماء الصالحين من وجهه وكل عمل يعملها لا يؤجر عليه ولا يرتفع دعاؤه الى السماء والسادسة ليس له حظ في دعاء الصالحين

واما اللواتي تضيبنه عند موته فاولاهن انه يموت ذليلاً والثانية يموت جائعاً والثالثة يموت عطشاناً [عطشان] فلو سقي من انهار الدنيا لم يرو عطشه

واما اللواتي تضيبنه في قبره فاولاهن يوكل الله به ملكاً يرعاه في قبره والثانية يضيئ عليه قبره والثالثة تكون الظلمة في قبره

واما اللواتي تضيبنه يوم القيامة اذا خرج من قبره فاولاهن ان يوكل الله به ملكاً يسحبه على وجهه والخلائق ينظرون اليه والثانية يحاسبه حساباً شديداً والثالثة لا ينظر الله اليه ولا يركيه وله عذاب اليم

In a ḥadīth, Lady Fatimah asks her father about the effects of a person who takes ṣalāt lightly. He responds by explaining that there are 15 effects for such a person. Six will show in this world, three at the time of his death, three in his grave, and three on the Day of Judgment when rising from his grave.

As for those that he will encounter in this world, they are: God will remove barakah from his life and his sustenance, will remove the appearance of righteous people from him, will not reward him for his good deeds, his dua will not rise to the skies and the dua of the righteous will not benefit him.

As for those that he encounters at the time of his death, he will die in humiliation, he will die hungry, and he will die thirsty.

As for those he encounters in his grave, God will leave him to an angel who will bother him; the grave will be tight and pressure him, and it will be dark.

<sup>10</sup> Wasa'il al-Shia, vol. 4, 24.

As for those that he encounters in qiyamah, God will appoint an angel that will drag him on his face, and the people will watch him; God will hold him accountable heavily, God will not look at him with mercy, will not purify him from his sins and he will have a painful punishment.<sup>11</sup>

When was Salaat Legislated?

The mainstream opinion amongst scholars is that although the Prophet used to pray from the beginning of his prophethood, ṣalāt, with all its details, was legislated during Mi'raj.

## The Spiritual Existence of Prayer

Does ṣalāt have secrets or a more profound reality?

Many scholars have spoken to this topic before delving into the secrets and etiquettes of prayer. They argue that the prayer one performs is a living being and, therefore, has a more profound reality and existence. This type of spiritual existence is hidden from one's worldly eyes.

What proves this point is that many verses of the Qur'an and ḥadīths speak of the idea that our actions, particularly salaah, have a spiritual existence and that this existence will be unveiled on the Day of Judgment.

Therefore, in the same way, the outward aspect of salaah seems natural to us and has an existence; the batin also has a reality and, thus, consists of secrets and etiquette.

This concept explains the reality of where heaven and hell come from. The existence of these actions presents itself on that day and constitutes one's heaven or hell.

﴿يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ﴾

*«The day when every soul will find present whatever good it has done; and as for the evil, it has done, it will wish there were a far distance between it and itself. God warns you to beware of [disobeying] Him, and God is most kind to [His] servants»<sup>12</sup>*

﴿وَوُضِعَ الْكِتَابُ فَتَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُنَوِّثْنَا مَالٌ هَذَا الَّذِي كُنَّا لَا يُعَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَخْضَبْنَا وَوَجَدُوا مَا عَمِلُوا حَاضِرًا وَلَا يَظْلُمُ رَبُّكَ أَحَدًا﴾

<sup>11</sup> Bihar, vol. 80, 21.

<sup>12</sup> Sūrat Āl 'Imrān, Verse 30.

*«The Book will be set up. Then you will see the guilty apprehensive of what is in it. They will say, ‘Woe to us! What a book is this! It omits nothing, big or small, without enumerating it.’ They will find present whatever they had done, and your Lord does not wrong anyone»<sup>13</sup>*

﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾

﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾

*«So whoever does an atom’s weight of good will see it, and whoever does an atom’s weight of evil will see it»<sup>14</sup>*

عن الإمام الصادق (عليه السلام) قال: من صلى الصلوات المفروضات في أوّل وقتها فأقام حدودها، رفعها الملك إلى السماء بيضاء نقية وهي تهتف به: حفظك الله كما حفظتني، استودعك الله كما استودعتني ملكاً كريماً، ومن صلاتها بعد وقتها من غير علة فلم يقيم حدودها، رفعها الملك سوداء مظلمة، وهي تهتف به ضيعتني ضيعك الله كما ضيعتني، ولا رعاك الله كما لم ترعني....

It is narrated from Imām al-Ṣādiq عليه السلام that he said: “Whoever performed the obligatory ṣalāts at the beginning of their times and observed their restrictions, the angel would raise that prayer, bright and pure, to heaven, and the ṣalāt would say (to the performer): “May God preserve you as you preserved me and entrusted me to an angel.” But whoever performed them after their times, with no excuse, and did not observe their etiquette, the angel would raise that prayer while dark and while the ṣalāt is shouting at the performer: “You have ruined me, may God ruin you, and may He not care for you as you did not care for me.”<sup>15</sup>

#### Further Reading

﴿قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فِيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾

*«Say, ‘The death that you flee will indeed encounter you. Then you will be returned to the Knower of the sensible and the Unseen, and He will inform you about what you used to do’»<sup>16</sup>*

﴿يُنَبِّئُهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾

<sup>13</sup> Sūrat al-Kahf, Verse 49.

<sup>14</sup> Sūrat al-Zalzalah, Verses 7-8.

<sup>15</sup> Amali of Saduq, 1, 256.

<sup>16</sup> Sūrat al-Jumu‘ah, Verse 8.

«O my son! Even if it should be the weight of a mustard seed, and [even though] it should be in a rock, or in the heavens, or in the earth, God will produce it. Indeed God is Attentive, Aware»<sup>17</sup>

## General Etiquette of Acts of Worship

### First: Humility (khushu')

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ﴾

«And take recourse in patience and prayer, and it is indeed hard except for the humble»<sup>18</sup>

### Second: Calmness of the heart

The second etiquette of any act of worship is that the heart of the one performing it must be calm. He must take time with the act of worship to show its significance. This is why multiple *adhkar* (phrases) are repeated in the salaah.

The calmness of the body that we find as one of the conditions of a jurisprudentially valid prayer symbolizes this concept.

عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ يُصَلِّي فَلَمْ يَمِزْ رُكُوعَهُ وَلَا سُجُودَهُ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ تَقَرَّ كَثْفَرِ الْغُرَابِ لَئِنْ مَاتَ هَذَا وَهَكَذَا صَلَاتُهُ لَيَمُوتَنَّ عَلَى غَيْرِ دِينِي

The fifth Imām عليه السلام is narrated to say, "While the Prophet was sitting in the masjid one day, a man entered and began to pray. He prayed so fast that he would not complete his ruku' or sujud. The Prophet said: 'He was pecking like a crow. If he were to die with his ṣalāt being like this, he would have died not practicing my teachings.'"<sup>19</sup>

الْحَكَمَ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: إِذَا قَامَ الْعَبْدُ فِي الصَّلَاةِ فَخَفَّفَ صَلَاتَهُ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى لِمَلَائِكَتِهِ أَمَا تَرَوْنَ إِلَى عَبْدِي كَأَنَّهُ يَرَى أَنَّ قَضَاءَ حَوَائِجِهِ بِيَدِ غَيْرِي أَمَا يَعْلَمُ أَنَّ قَضَاءَ حَوَائِجِهِ بِيَدِي

<sup>17</sup> Sūrat Luqmān, Verse 16.

<sup>18</sup> Sūrat al-Baqarah, Verse 45.

<sup>19</sup> Al-Kafi, vol. 3, 268.

Hisham ibn Salim says that the sixth Imām عليه السلام said: “When a servant stands for prayer and makes his prayer short, God tells his angels: ‘Do you not see my servant, it seems like he sees the answer to his needs in the hands of others. Does he not know that the answer to his needs is in my hands?’”<sup>20</sup>

### Third: Worshipping with Eagerness and Passion

وَأَفَهُ الْعِبَادَةُ الْفَتْرَةُ

Imām Ali عليه السلام: The plague of worship is laziness.<sup>21</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنْبًا إِلَّا غَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرَضَىٰ  
أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ  
كَانَ عَفُوًّا غَفُورًا

*«O you who have faith! Do not approach prayer when you are intoxicated, [not] until you know what you are saying, nor [enter mosques] in the state of ritual impurity until you have washed yourselves, except while passing through. But if you are sick or on a journey, or any of you has come from the toilet, or you have touched women, and you cannot find water, then make your ablution on clean ground and wipe a part of your faces and your hands. Indeed God is Excusing, Forgiving»*<sup>22</sup>

"Drunkenness" is explained in a ḥadīth to mean "sluggishness."

Further Reading:

قَالَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلْ فِيهِ بِرَفْقٍ وَلَا تَبْغِضْ إِلَى نَفْسِكَ عِبَادَةَ اللَّهِ فَإِنَّ الْمُتَبَتِّ لَا أَرْضًا قَطَعَ وَلَا  
 ظَهْرًا أَبْقَى.

Abu Abdullah is quoted as saying: "The Messenger of God ﷺ said: "O 'Ali, this religion is firm and solid, approach it mildly, and do not cause yourself to hate worshipping your Lord. Otherwise, you will be like the one whose mount was too tired to go on, so he neither finished the journey nor preserved the mount."<sup>23</sup>

<sup>20</sup> Al-Kafi, vol. 3, 269.

<sup>21</sup> Ghurar al-Hikam.

<sup>22</sup> Sūrat al-Nisā', Verse 43.

<sup>23</sup> Bihar al-Anwar, vol. 68, 218.

وَقَالَ عَلَيْهِ السَّلَامُ: إِذَا نَشِطَتِ الْقُلُوبُ فَأَوْدِعُوهَا وَإِذَا تَفَرَّتْ فَوَدِّعُوهَا

Imām al-'Askari عليه السلام is quoted to have said: “When the hearts are active, confide in them, and when they are reluctant, bid them farewell.”<sup>24</sup>

*“Thus, a salik, like a clever physician, has to feel his pulse during his progress on the journey and to treat himself according to the conditions of the journey. When the flames of desire, which are the vanity of youthfulness, blaze high, one is not to completely prevent his nature from satisfying them, but one has to resort to lawful ways to extinguish the flames of his desire. According to the divine command, satisfying the desire can help one along the journey to God.”*

## Presence of Heart

*“One of the important etiquette, which many other etiquettes may be its preliminaries, and worship without it would be lifeless, and is the key to salvation is the “presence of heart.” The noble ḥadīths of the Ahl al-Bayt seldom attach so much importance to any single etiquette as much as they have to this.”*

### Presence of Heart in the Aḥādīth

Abu Hamzah ath-Thamali narrates in a ḥadīth: “I saw Imām Sajjad performing his ṣalāt. His cloak slipped off his shoulders, but he did not try to rearrange it until he finished the ṣalāt. When I asked him about it, he said: “Woe unto you! Do you know at whose service I was?”<sup>25</sup>

The Messenger of God ﷺ is quoted to have said to Abu Dharr: “Two moderate rak’ats of ṣalāt with contemplation and presence of heart are better than worshipping a whole night with a negligent heart.”<sup>26</sup>

The Messenger of God ﷺ was quoted to have said: “Two of my ummah stand for ṣalāt, and although their ruku' and sujud are the same, the difference between the two ṣalāts is like that which is between the earth and the heavens.”<sup>27</sup>

Imām al-Ṣādiq عليه السلام: When you pray, pray on time as if it is your final prayer.

<sup>24</sup> Bihar al-Anwar, vol. 75, 379.

<sup>25</sup> Wasa'il al-Shi'a, vol. 2, 688.

<sup>26</sup> Bihar, 74, 82.

<sup>27</sup> Bihar al-Anwar, vol. 81, 281.

He further said: “Whoever performs a two-rak’at ṣalāt without paying attention to any worldly matter, God, the Exalted, will forgive him his sins.”<sup>28</sup>

Story: The alim who tried to pray with the presence of heart

## The Causes of Losing Focus in Prayer

Question: Why do we lose focus in prayer?

According to Imām Khomeini, there are two main reasons for a lack of focus in prayer. The first is the scatteredness of one's thoughts and heart. The second is his love for this world and its pleasures.

### 1. Outward Causes of the Dispersion of the Heart

The outward causes are easier to control and mainly involve the time and place one chooses to pray. Examples are praying in places that cause distraction, like praying in an area with the TV on and praying where people pass by.

This may be why praying in a room before pictures or statues is makruh.

It is also makruh to pray in a room where people are passing by, in a room with the door open, and in front of another who isn't praying. (<https://www.sistani.org/english/book/48/2215/>)

What outward tips can you provide for staying focused in prayer?

Answer:

### 2. Inward Causes of the Dispersion of the Heart

The wandering of the imagination is the first of the inward causes of the scatteredness of one's thoughts.

*“Every aspect of the human being is trainable. The principal way of taming it is to act to the contrary. At the time of the ṣalāt, one is to prepare himself to control the imagination during the ṣalāt and confine it to action, and, as soon as it tries to slip out of his hand, to recapture it. One should carefully watch all the ṣalāt's actions, recitations, invocations, etc. In the beginning, this is a difficult task.*

*But after strict practice and treatment, it will become tame and obedient. In the beginning, you should not expect yourself to be able to control the bird of imagination completely along the ṣalāt. This is impossible.*

*However, you should never despair, as despair is the origin of all weaknesses and inabilities.*

---

<sup>28</sup> Mustadrak al-Wasa'il, "The Acts of Ṣalāt," ḥadīth 13.

*In this respect, however, the important thing is to remind the heart of the benefits of prayer. Our heart does not believe that the source of happiness in the Hereafter, and the means of a long-lasting life, is the ṣalāt. The love of a thing is seen from understanding its consequences.”*

Remember: This may be one of the reasons why, in adhan and iqamah, we announce that ṣalāt is the best of actions and the ultimate salvation.

### The Love of Worldly Pleasures

The second reason for losing focus in prayer relates to how firmly one is attached to this Dunya. It is important to remember that the most fundamental and best way of distancing one from the Dunya is to master the wajib and haram.

عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَذَكَرْنَا الْأَعْمَالَ فَقُلْتُ أَنَا مَا أَضْعَفُ عَمَلِي فَقَالَ مَهْ اسْتَغْفِرِ اللَّهَ ثُمَّ قَالَ لِي إِنَّ قَلِيلَ الْعَمَلِ مَعَ التَّقْوَى خَيْرٌ مِنْ كَثِيرِ الْعَمَلِ بِلَا تَقْوَى قُلْتُ كَيْفَ يَكُونُ كَثِيرٌ بِلَا تَقْوَى قَالَ نَعَمْ مِثْلُ الرَّجُلِ يُطْعِمُ طَعَامَهُ وَ يَرْفُقُ جِيرَانَهُ وَ يُوَطِّئُ رَحْلَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ فَهَذَا الْعَمَلُ بِلَا تَقْوَى وَ يَكُونُ الْآخِرُ لَيْسَ عِنْدَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ .

Mufaddhal ibn Umar says: "I was with the sixth Imām عليه السلام, and acts of worship were mentioned... I said: 'How little are my acts of worship!' He said: 'Hold on... Surely, a small amount of good deeds with taqwa is better than many good deeds without taqwa.' I asked: 'How can one do many good deeds without taqwa?' He said: 'For example, a person who feeds others, is kind to his neighbors, and his door is open to guests, but when a haram presents itself, he acts upon it. This is acting without taqwa. And another person who doesn't do these good deeds, but when haram is presented to him, he does not act upon it.'"<sup>29</sup>

### How to Make Up for Lack of Attention During Prayer

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: إِنَّ الْعَبْدَ لَتَرْفَعَ لَهُ مِنْ صَلَاتِهِ بَعْضُهَا أَوْ ثُلُثُهَا أَوْ رُبُعُهَا أَوْ خُمْسُهَا وَ مَا يَرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ وَ إِنَّمَا أُمِرْنَا بِالتَّوَاتُلِ لِيَتِمَّ لَهُمْ بِهَا مَا نَقَصُوا مِنَ الْفَرِيضَةِ

Imām Baqir عليه السلام is quoted to have said: “Of a servant’s ṣalāt ascends half, one-third, one-fourth or one-fifth to his account. His ṣalāt will not ascend except that part performed with an attentive heart. We have been commanded to perform the naflah to make up for the shortcomings of the obligatory ṣalāts.”<sup>30</sup>

<sup>29</sup> Al-Kafi, vol. 2, 76.

<sup>30</sup> Ilal al-Sharayi’, vol. 2, 227.

# The Purpose of Wudhu

طَاهِرًا إِذَا قَامَ بَيْنَ يَدَيِ الْجَبَّارِ وَعِنْدَ مُنَاجَاتِهِ إِيَّاهُ، مُطِيعًا لَهُ فِيمَا أَمَرَهُ تَقِيًّا عَنِ الرِّضَا عَلَيْهِ السَّلَامُ: إِنَّمَا أُمِرَ بِالْوُضُوءِ لِيَكُونَ الْعَبْدُ لِلْقِيَامِ بَيْنَ يَدَيِ الْجَبَّارِ الْأَذْنَابِ وَالنَّجَاسَةِ؛ مَعَ مَا فِيهِ مِنْ ذَهَابِ الْكَسَلِ وَطَرْدِ النُّعَاسِ وَتَرْكِتِ الْفُؤَادِ مِنْ

Imām Ridha عليه السلام says: “The servant has been commanded to perform the wudu’ (ritual ablution) to be pure when standing before the All-Powerful and supplicating, and by obeying Him, to be purged from filth and impurity, besides removing laziness, expelling sleep and purifying the heart to stand in the Presence of the All-Powerful...”<sup>31</sup>

## The Three Realms of Existence

There are three realms of existence: the physical realm, the realm of barzakh, and the realm of aql. All three of these aspects or realms of reality can affect one another. This is why the clothing that one wears has certain conditions in Islam, because it affects the existence of one in the barzakhi and aqli realms as well.

Just like our beliefs affect our actions and akhlaq, a good example is the concept of tawakkul and how it affects one's actions and akhlaq. Many of the teachings in Islam are of this type.

Therefore, the physical acts of prayer have a more profound effect than simply being symbolic movements.

## True Purification

Although a ṣalāt that is performed by washing the body parts in wudhu is jurisprudentially valid, Imām Khomeini رحمته الله makes it clear that proper purification is much more profound:

*“It should be noted that the reality of the ṣalāt is ascension to the Proximity and reaching the Presence of God. Thus, to attain this great objective, one should practice certain purifications other than the outer purifications.”*

This is why some ḥadīths mention that false speech, lies, and wronging others are all invalidators of one's wudhu.

## Wudhu’ in Mi’raj

ثُمَّ قَالَ رَبِّي عَزَّ وَ جَلَّ يَا مُحَمَّدُ مَدَّ يَدَكَ فَيَتَلَقَّاكَ مَا يَسِيلُ مِنْ سَاقِ عَرْشِي الْأَيْمَنِ فَنَزَلَ الْمَاءُ فَتَلَقَّيْتُهُ بِالْيَمِينِ فَمِنْ أَجْلِ ذَلِكَ أَوَّلُ الْوُضُوءِ بِالْيَمَنِ ثُمَّ قَالَ يَا مُحَمَّدُ خُذْ ذَلِكَ فَأَغْسِلْ بِهِ وَجْهَكَ وَ عِلْمَهُ غَسَلَ الْوَجْهَ فَإِنَّكَ تُرِيدُ أَنْ تَنْظُرَ إِلَى عَظَمَتِي وَإِنَّكَ طَاهِرٌ ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيَمِينَ وَالْيَسَارَ وَ عِلْمَهُ ذَلِكَ فَإِنَّكَ تُرِيدُ أَنْ تَتَلَقَّى بِيَدَيْكَ كَلَامِي وَ امْسَحْ بِفَضْلِ مَا فِي يَدَيْكَ مِنَ الْمَاءِ رَأْسَكَ وَ

<sup>31</sup> Uyun, 1, 111.

رَجُلَيْكَ إِلَى كَعْبَيْكَ وَ عَلَّمَهُ الْمَسْحَ بِرَأْسِهِ وَ رَجُلَيْهِ وَ قَالَ إِنِّي أُرِيدُ أَنْ أَمْسَحَ رَأْسَكَ وَ أُبَارِكَ عَلَيْكَ فَأَمَّا الْمَسْحُ عَلَى رَجُلَيْكَ فَإِنِّي أُرِيدُ أَنْ أُوْطِئَكَ مَوْطِئًا لَمْ يَطَّأَهُ أَحَدٌ قَبْلَكَ وَ لَا يَطَّوُّهُ أَحَدٌ غَيْرُكَ فَهَذَا عَلَّةُ الْوُضُوءِ وَ الْأَذَانِ

“Then my lord said: ‘O Muḥammad, hold out your arm so that you can hold what trickles from the right side of my throne.’ So, water came down, and I took it with my right hand. That is why the beginning of wudhu starts with the right hand. And then he said: ‘O Muḥammad, take this and wash with it your face... for you will want to look at my greatness while you are pure. Then wash your right and left arms...because you will want to receive my word with your arms... and wipe with what is left in your hands your head and your two feet up to the ankle’ he taught him the wiping of the head and the feet.

And he said: ‘I want to wipe your head and bless you. As for the wiping of your feet, I want to take you to a place that none has gone to before, and no one other than you will ever go to...’<sup>32</sup>

Our ḥadīths mention that the Prophet took water from the ‘water of saad,’ which is also what surah saad refers to.

### Why we only wash certain parts as part of Wudhu

مُحَمَّدٌ (ص)، صلى الله و عليه و آله. فَسَأَلُوهُ عَنْ مَسَائِلَ؛ وَ كَانَ فِيهَا سَأَلُوهُ: أَخْبِرْنَا، يَا قَالَ: جَاءَ نَقَرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ الْجَسَدِ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آله: لَمَّا أَنْ وَسَّوَسَ الشَّيْطَانُ لِأَيِّ عِلَّةٍ تَوَضَّأُ هَذِهِ الْجَوَارِحَ الْأَرْبَعُ وَ هِيَ أَنْظَفُ الْمَوَاضِعِ فِي الْإِلَاحَةِ؛ الشَّجَرَةَ، فَتَنْظُرُ إِلَيْهَا، فَذَهَبَ مَاءٌ وَجْهَهُ؛ ثُمَّ قَامَ وَ مَشَى إِلَيْهَا، وَ هِيَ أَوَّلُ قَدَمٍ مَشَتْ إِلَى آدَمَ (ع) وَ دَنَا مِنْ فَوَضَعَ آدَمُ يَدَهُ عَلَى أُمِّ رَأْسِهِ وَ بَكَى. فَلَمَّا تَابَ اللَّهُ عَلَيْهِ، ثُمَّ تَنَاوَلَ يَدَيْهِ مِنْهَا مَا عَلَيْهَا وَ أَكَلَ، فَتَطَايَرَ الْحُلِيُّ وَ الْحُلُلُ عَنْ جَسَدِهِ. تَطْهِيرَ هَذِهِ الْجَوَارِحَ الْأَرْبَعِ: فَرَضَ اللَّهُ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ

الرَّأْسِ الشَّجَرَةَ؛ وَ أَمَرَهُ بِغَسْلِ الْيَدَيْنِ إِلَى الْمُرْفَقَيْنِ، لَمَّا تَنَاوَلَ يَدَيْهَا؛ وَ أَمَرَ بِمَسْحِ قَامَرِ اللَّهِ عَزَّ وَ جَلَّ بِغَسْلِ الْوُجْهِ، لَمَّا نَظَرَ إِلَى الْخَطِيئَةِ لَمَّا وَضَعَ يَدَهُ عَلَى أُمِّ رَأْسِهِ؛ وَ أَمَرَهُ بِمَسْحِ الْقَدَمَيْنِ، لَمَّا مَشَى بِهِمَا إِلَى

In 'Ilal ash-Shara'i' it is narrated: "A group of Jews came to the Messenger of God ﷺ and asked him questions. Among their questions, they asked: "Tell us, O Muḥammad, why are these four organs given the Wudu', while they are the cleanest parts of the body?" The Messenger of God ﷺ said: "When Shaytan whispered to Adam ﷺ and he came near the 'tree' and looked at it, he lost face (and credibility). He stood up and walked towards it; this was the first step taken towards attention to the dunya.

<sup>32</sup> Al-Kafi, vol. 3, 482.

He took some of what was on it and ate it with his hand. Off his body flew what was on him of adornments and clothing. He put his hand on the top of his head and wept. God accepted his repentance but made it incumbent upon him and his offspring to purify those four organs.

So, God ordered the face to be washed because he looked towards the 'tree.' He ordered the hands to be washed to the elbows because he took them with them (the fruit of the tree). He ordered the head to be wiped (with the hand wet with water) as he put his hand on the top of his head to weep, and He ordered the feet to be wiped because, with them, he walked towards the mistake."<sup>33</sup>

## The Duas of Wudhu

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ قَاسِمِ الْخَزَّازِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَاعِدٌ وَمَعَهُ ابْنُهُ مُحَمَّدٌ إِذْ قَالَ يَا مُحَمَّدُ إِنِّي يَأْنَاءُ مِنْ مَاءٍ فَأَتَاهُ بِهِ فَصَبَّهُ بِيَدِهِ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْمَاءَ طَهُورًا وَلَمْ يَجْعَلْهُ نَجَسًا...

ثُمَّ اسْتَنْشَقَ فَقَالَ اللَّهُمَّ لَا تُحَرِّمْ عَلَيَّ رِيحَ الْجَنَّةِ وَاجْعَلْنِي مِمَّنْ يَشْمُ رِيحَهَا وَطِيبَهَا وَرِيحَانَهَا

ثُمَّ تَمَضَّمَصَ فَقَالَ اللَّهُمَّ أَنْطِقْ لِسَانِي بِذِكْرِكَ وَاجْعَلْنِي مِمَّنْ تَرْضَى عَنْهُ

ثُمَّ غَسَلَ وَجْهَهُ فَقَالَ اللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُ فِيهِ الْوُجُوهُ وَ لَا تُسْوَدْ وَجْهِي يَوْمَ تَبْيِضُ فِيهِ الْوُجُوهُ

ثُمَّ غَسَلَ يَمِينَهُ فَقَالَ اللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَ الْخُلْدَ بِيَسَارِي ثُمَّ غَسَلَ شِمَالَهُ

فَقَالَ اللَّهُمَّ لَا تُعْطِنِي كِتَابِي بِشِمَالِي وَ لَا تَجْعَلَهَا مَغْلُولَةً إِلَى عُنْتِي وَ أَعُوذُ بِكَ مِنْ مُقَطَّعَاتِ التَّيْرَانِ

ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ اللَّهُمَّ عَشِّنِي بِرَحْمَتِكَ وَ بَرَكَاتِكَ وَ عَفْوِكَ

ثُمَّ مَسَحَ عَلَى رِجْلَيْهِ فَقَالَ اللَّهُمَّ ثَبِّتْ قَدَمَيَّ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ وَ اجْعَلْ سَعْيِي فِيمَا يَرْضِيكَ عَنِّي

ثُمَّ انْتَفَتَ إِلَى مُحَمَّدٍ فَقَالَ يَا مُحَمَّدُ مَنْ تَوَضَّأَ بِمِثْلِ مَا تَوَضَّأْتُ وَ قَالَ مِثْلَ مَا قُلْتُ خَلَقَ اللَّهُ لَهُ مِنْ كُلِّ قَطْرَةٍ مَلَكًا يَقْدِسُهُ وَ يُسَبِّحُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ وَ يَكْتُبُ لَهُ ثَوَابَ ذَلِكَ

"One day, Imām Ali was with his son when he turned to his son and said: 'Bring me a pitch of water.' When his son brought it to him, he began to wash his hands and said, 'I begin my ablution in the Name of

<sup>33</sup> Ilal al-Sharayi', vol. 1, 280.

God. All praise is due to God, who made water purifying, and not najis.' Then he began to rinse his mouth and said: 'O Lord! Dictate the principles of faith on the Day I meet You, and make my tongue fluent with Your remembrance. Then he washed his nose and said: 'O Lord! Do not deprive me of the fragrance of Paradise, and make me of those who smell its fragrance and perfume.'

He said:

'O God! Make my face bright on the Day when the faces will turn dark. Do not darken my face on the Day when the faces are bright

O God! Give my book of deeds in my right hand and a permanent stay in Paradise on my left, and make my reckoning easy.

O God! Do not give my book of deeds in my left hand or behind my back, nor chain it to my neck. I seek refuge in You from the Hellfire.

O God! Cover me with Your Mercy, Blessings, and Forgiveness.

O God! Keep me firm on the Bridge (to Paradise) on the Day when the feet will slip, and help me in my efforts to do things which will please You, O' Glorious and Mighty!

He then said: 'O Muḥammad, whoever does his wudhu in this manner and says these duas, God will create for him from every drop an angle that does tasbih and takbir and tahlil and is given the reward of all of them!'"<sup>34</sup>

## The Purpose of the Clothing of Prayer

### Covering the Awrah

*"In short, when the salik finds himself, in all aspects being the very Presence [hudur], he covers all his internal and external kinds of nakedness [awrat] to observe the Presence and the discipline of Presence. He realizes that the exposure of the internal nakedness in the Presence of God is much more hideous and disgracing than the exposure of the external nakedness..."*

---

<sup>34</sup> Wasai'l, 1, 401.

وَقَالَ: إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً أَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يَسْتُرَ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ فَقُلْتُ وَكَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُنْسِي مَلَكِيهِ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ وَيُوحِي إِلَى جَوَارِحِهِ أَنْ أَكْثِبِي عَلَيْهِ ذُنُوبَهُ وَيُوحِي إِلَى بَقَاعِ الْأَرْضِ أَنْ أَكْثِبِي عَلَيْهِ مَا كَانَ يَفْعَلُ عَلَيْكَ مِنَ الذُّنُوبِ فَيُلْقِي اللَّهُ حِينَ يَلْقَاهُ وَلَيْسَ عَلَيْهِ شَيْءٌ مِنَ الذُّنُوبِ .

Summary: When a servant performs tawbah, God likes him and conceals for him in this world and the hereafter. I asked: 'How does he do so?' He said: 'He will make the two angels forget to write his sins and command his organs to conceal what he has committed and command the earth to hide the sin he committed on it. Then, he meets God, and he carries no sins with him.'<sup>35</sup>

## The Purpose of the Place of Prayer

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ : إِذَا بَلَغْتَ بَابَ الْمَسْجِدِ فَاعْلَمْ أَنَّكَ قَصَدْتَ بَابَ نَيْبِ مَلِكٍ عَظِيمٍ - لَا يَطَأُ بِسَاطَهُ إِلَّا الْمُطَهَّرُونَ وَ لَا يُؤْذَنُ بِمَجَالَسَةِ مَجْلِسِهِ إِلَّا الصَّادِقُونَ وَ هَبِ الْقُدُومَ إِلَى بِسَاطِ خِدْمَةِ الْمَلِكِ فَإِنَّكَ عَلَى خَطَرٍ عَظِيمٍ إِنْ غَفَلْتَ هَيْبَةَ الْمَلِكِ

وَ اعْلَمْ أَنَّهُ قَادِرٌ عَلَى مَا يَشَاءُ مِنَ الْعَدْلِ وَالْفَضْلِ مَعَكَ وَ بِكَ فَإِنْ عَطَفَ عَلَيْكَ بِرَحْمَتِهِ وَ فَضَّلَهُ قَبْلَ مِنْكَ يَسِيرَ الطَّاعَةِ وَ آجَرَكَ عَلَيْهَا ثَوَاباً كَثِيراً وَ إِنْ طَالَكَ بِاسْتِخْقَافِهِ الصَّدَقَ وَ الْإِخْلَاصَ عَدَلاً بِكَ حَبَبَكَ وَ رَدَّ طَاعَتَكَ وَ إِنْ كَثُرَتْ وَ هُوَ فَعَالٌ لِمَا يُرِيدُ وَ اعْتَرَفَ بِعَجْزِكَ وَ تَقْصِيرِكَ وَ فَتَرَكَ بَيْنَ يَدَيْهِ فَإِنَّكَ قَدْ تَوَجَّهْتَ لِلْعِبَادَةِ لَهُ وَ الْمُؤَانَسَةِ

وَ اعْرِضْ أَسْرَارَكَ عَلَيْهِ وَ لَتَعْلَمَ أَنَّهُ لَا تَخْفَى عَلَيْهِ أَسْرَارُ الْخَلَائِقِ أَجْمَعِينَ وَ غَلَانِيَّتُهُمْ وَ كُنْ كَأَقْفَرِ عِبَادِهِ بَيْنَ يَدَيْهِ وَ أَخْلِ قَلْبَكَ عَنْ كُلِّ شَاغِلٍ يَجْجُبُكَ عَنْ رَبِّكَ فَإِنَّهُ لَا يَقْبَلُ إِلَّا الْأَطْهَرَ وَ الْأَخْلَصَ

وَ أَنْظِرْ مِنْ أَيْ دِيْوَانٍ يُخْرِجُ اسْمَكَ فَإِنْ دُفَّتْ مِنْ حَلَاوَةِ مُنَاجَاتِهِ وَ لَذِيذِ مُحَاطَبَاتِهِ وَ شَرِيبَتِ بَكَائِسِ رَحْمَتِهِ وَ كَرَامَاتِهِ مِنْ حُسْنِ إِفْبَالِهِ عَلَيْكَ وَ إِجَابَتِهِ فَقَدْ صَلَحَتْ لِيَخْدُمَتِهِ فَادْخُلْ فَلَاكُ الْأَمْنُ وَ الْأَمَانُ وَ إِلَّا فَقِفْ وَ قُوفْ مُضْطَرّاً قَدْ انْقَطَعَ عَنْهُ الْحَيْلُ وَ قَصَرَ عَنْهُ الْأَمَلُ وَ قَصَى عَلَيْهِ الْأَجَلُ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَ جَلَّ مِنْ قَلْبِكَ صِدْقَ الْإِلْتِجَاءِ إِلَيْهِ نَظَرَ إِلَيْكَ بِعَيْنِ الرَّحْمَةِ وَ الرَّأْفَةِ وَ الْعُطْفِ وَ وَفَّقَكَ لِمَا يُحِبُّ وَ يَرْضَى فَإِنَّهُ كَرِيمٌ يُحِبُّ الْكِرَامَةَ لِعِبَادِهِ الْمُضْطَرِّينَ إِلَيْهِ الْمُحْتَزِّينَ عَلَى بَابِهِ لَطَلَبِ مَرْضَاتِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ: أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ..

It is stated in Misbah ash-Shari'ah that Imām al-Şādiq عليه السلام said: "When you arrive at the door of the mosque, know that you have come to the door of a great King. No one may walk into His courtyard except the

<sup>35</sup> Miskhat al-Anwar, vol. 1, 11.

purified, and no one is admitted to His company but the truthful. So, attach importance to your coming to serve the King, as you would be exposed to significant danger if you were negligent.

Know that He can do what He likes, justice, and grace with you. So, if He were kind to you with His mercy and favor, He would accept from you little worship and give you much reward for it. But if He demanded from you full truth and sincerity, dealing with you with his justice and not his mercy, He would block you and reject your worship, even if it is much. He is the doer of what He wants...

Find out in which category your name is recorded. (First Category:) If you tasted the sweetness of supplication and the delight of addressing Him..then you are suitable for His service. So, enter, as you will have permission and protection...

Otherwise, stop, like the one whose rope has been cut off, whose hope has come short (and acknowledge the lack of sweetness in your heart)... So, if God finds in your heart true neediness to Him, He will look at you with the eye of kindness, mercy, and leniency (and you will then be worthy of his presence)... God, the highest, says: "Who answers the distressed one, when he calls upon Him and removes the evil...?"<sup>36</sup>

## The Time of Prayer

وَفِي حَدِيثِ عَائِشَةَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ يُحَدِّثُنَا وَنُحَدِّثُهُ فَإِذَا حَضَرَتِ الصَّلَاةُ فَكَأَنَّهُ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْهُ شُغْلًا  
بِاللَّهِ عَنْ كُلِّ شَيْءٍ

Ayishah says: "The Messenger of God ﷺ used to talk to us, and we used to talk to him. But when the time for the ṣalāt arrived, he appeared as if he did not know us and we did not know him, as his attention was completely directed to God."<sup>37</sup>

### Praying on Time in Ḥadīths

وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ

And true believers are those who are watchful of their prayers (Mu'minun, 9)

فَظِلُّ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ كَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا

<sup>36</sup> Bihar al-Anwar, vol. 80, 373.

<sup>37</sup> Awali al-La'ali, vol. 1, 324.

The greatness of praying at the beginning of the time of prayer as opposed to later is like the greatness of the hereafter compared to this world.<sup>38</sup>

اُمْتَحِنُوا شَيْعَتَنَا عِنْدَ مَوَاقِيتِ الصَّلَوَاتِ كَيْفَ مُحَافَظَتُهُمْ عَلَيْهَا

Test our Shi'a at the times of prayer; how they pray on time.<sup>39</sup>

مَلَكُ الْمَوْتِ يَدْفَعُ الشَّيْطَانَ عَنِ الْمُحَافِظِ عَلَى الصَّلَاةِ وَيَلْقِيهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فِي تِلْكَ الْحَالَةِ الْعَظِيمَةِ

The angel of death pushes shaytan away (and stops him from deceiving) the one who used to pray on time during the critical moments of death.<sup>40</sup>

## The Purpose of Facing the Qiblah

One of the reasons why the land of Mecca is unique is because God started to bring out the earth's lands from the water from that land. This was done on the day known as the Day of dahw al-ardh.

قَالَ الصَّادِقُ ع: إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ فَأَيِسْ مِنَ الدُّنْيَا وَمَا فِيهَا وَالْخُلُقِ وَمَا هُمْ فِيهِ وَفَرِّغْ قَلْبَكَ عَنْ كُلِّ شَاغِلٍ يَشْغَلُكَ عَنِ اللَّهِ تَعَالَى وَعَيْنُ بَسِيرِكَ عَظَمَةُ اللَّهِ عَزَّ وَجَلَّ وَادْكُرْ وَفُوقَكَ يَبْنَ يَدِيهِ قَالَ اللَّهُ تَعَالَى هُنَالِكَ تَبَلَّوْا كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَرُدُّوا إِلَى اللَّهِ مَوْلَاهُمْ الْحَقَّ وَقَفْ عَلَى قَدَمِ الْخَوْفِ وَالرَّجَاءِ

Imām al-Şādiq عليه السلام says: "When you face the qiblah, despair of the world and of what is in it, and of the creatures and of what they are busy with. Empty your heart of whatever takes your attention from God, the exalted. Witness with your heart the greatness of God, the glorified. Remember your standing before Him on the day when 'Every soul shall become acquainted with what it sent before...'"<sup>41</sup>

<sup>38</sup> Al-Kafi, vol. 3, 274.

<sup>39</sup> Bihar, vol. 80, 23.

<sup>40</sup> Al-Wafi, vol. 24, 258.

<sup>41</sup> Misbah al-Shari'ah, vol. 1, 87.

# Adhan and Iqamah

Question: What is the philosophy behind adhan and iqamah? Why do iqamah after adhan?

*"One may only enter the sacred presence if they prepare the means for the occasion. Thus, the adhan's general purpose is to announce to the inner and outer faculties, organs, and divine armies (beings) to attend the meeting. Its etiquette is to be aware of the greatness of the position, its significance, and the majesty of the presence and the present."*

*"On the other hand, the iqamah is to set up the visible and invisible faculties in the presence and make them present in the meeting... The salik during all the chapters of the adhan and the iqamah, is to inform the heart about the greatness of the Meeting continually."*

## Importance of Adhan and Iqamah

عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي وَصِيَّتِهِ لَهُ قَالَ: يَا أَبَا ذَرٍّ إِنَّ رَبَّكَ لَيَبْأُهِ الْمَلَائِكَةَ بِثَلَاثَةِ نَفَرٍ رَجُلٍ يُصْبِحُ فِي أَرْضٍ  
فَقَرَأَ فَيُؤَذِّنُ ثُمَّ يَقِيمُ ثُمَّ يُصَلِّي فَيَقُولُ رَبُّكَ لِلْمَلَائِكَةِ انْظُرُوا إِلَى عَبْدِي يُصَلِّي وَلَا يَرَاهُ أَحَدٌ غَيْرِي فَيَنْزِلُ سَبْعُونَ أَلْفَ مَلَكٍ يُصَلُّونَ  
وَرَاءَهُ وَيَسْتَغْفِرُونَ لَهُ إِلَى الْغَدِ مِنْ ذَلِكَ الْيَوْمِ

إِلَى أَنْ قَالَ: يَا أَبَا ذَرٍّ إِذَا كَانَ الْعَبْدُ فِي أَرْضٍ قِيَّ يَغْنِي فَقَرَأَ فَتَوَضَّأَ أَوْ تَيَمَّمَ ثُمَّ أَدَّنَ وَ أَقَامَ وَ صَلَّى أَمَرَ اللَّهُ الْمَلَائِكَةَ فَصَفُّوا خَلْفَهُ  
صَفًّا لَا يَرَى طَرَفَاهُ يَرْكَعُونَ لِرُكُوعِهِ وَ يَسْجُدُونَ بِسُجُودِهِ وَ يُؤْمِنُونَ عَلَى دُعَائِهِ يَا أَبَا ذَرٍّ مَنْ أَقَامَ وَ لَمْ يُؤَذِّنْ لَمْ يُصَلِّ مَعَهُ إِلَّا مَلَكَاهُ  
الَّذَانِ مَعَهُ.

Abudhar narrates that the Prophet has said in his will to him: "O Abudhar, your lord takes pride in three people... one of them is a servant who is in a barren land and he performs adhan and iqamah and then prays. He tells his angels: 'Look at my servant; he prays while no one else can see him.' He then sends seventy thousand angels to pray behind him and ask for his forgiveness until the next day... When the angels line up behind him, the two sides of the line cannot be seen; they do ruku' and sujud with him and tl Ameen when he prays.

O Abudhar, the one who prays and only does iqamah and not adhan, only the two angels with him pray with him."<sup>42</sup>

<sup>42</sup> Wasa'il al-Shi'a, vol. 5, 383.

عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ: مَنْ صَلَّى بِأَذَانٍ وَإِقَامَةٍ صَلَاةٍ [صَلَّى] خَلْفَهُ صَفَّانِ مِنَ الْمَلَائِكَةِ وَمَنْ صَلَّى بِإِقَامَةٍ بَغَيْرِ أَذَانٍ صَلَّى خَلْفَهُ صَفٌّ وَاحِدٌ قُلْتُ لَهُ وَكَمْ مَقْدَارُ كُلِّ صَفٍّ فَقَالَ أَقْلُهُ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَأَكْثَرُهُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

Another ḥadīth says that when Imām al-Ṣādiq عليه السلام was asked about the length of each row, he said: “The length of the shortest row is as long as the distance between the east and the west, and the length of the longest row is as long as the distance between the heaven and the earth.”<sup>43</sup>

Question: Why do the narrations mention different rewards for the same act?

Answer:

Where did we get the Adhan and Iqamah from?

عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ قَالَ: مَا تَرَوِي هَذِهِ النَّاصِبَةَ فَقُلْتُ جُعِلْتُ فِدَاكَ فِيمَاذَا فَقَالَ فِي أَذَانِهِمْ وَرُكُوعِهِمْ وَسُجُودِهِمْ فَقُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ أُبَيَّ بْنَ كَعْبٍ رَأَاهُ فِي النَّوْمِ فَقَالَ كَذَبُوا فَإِنَّ دِينَ اللَّهِ عَزَّ وَجَلَّ أَعَزُّ مِنْ أَنْ يَرَى فِي النَّوْمِ

I said (regarding the adhan and iqamah), ‘They say, “Ubay ibn Ka’b has seen them in a dream.”’ The Imām said, ‘They have spoken a false statement. The religion of God, the Most Majestic, the Most Glorious, is by far more holy than being seen in a dream.’

قَالَ فَقَالَ لَهُ سَدِيرُ الصَّيْرِ فِي جُعِلْتُ فِدَاكَ فَأَحْدِثْ لَنَا مِنْ ذَلِكَ ذِكْرًا فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا عَرَجَ بِنَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ إِلَى سَمَواتِهِ السَّبْعِ أَمَّا أُولَاهُنَّ فَبَارَكَ عَلَيْهِ وَالثَّانِيَةَ عَلَّمَهُ فَرَضَهُ

I said, ‘Please enlighten us about it.’ Abu Abd God then said, ‘When God, the Most Majestic, the most Glorious, took His Prophet for a journey to His seven heavens, in the first heaven He granted him blessings and in the second heaven He taught him his obligations (ṣalāt, adhan, iqamah, etc.....)...’<sup>44</sup>

Takbiraat in Adhan

Ḥadīth of Mi’raaj

ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ فَتَفَرَّتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَخَرَّتْ سُجَّدًا وَقَالَتْ سُبُّوحٌ قُدُّوسٌ مَا أَشَبَهُ هَذَا النُّورِ بِنُورِ رَبِّنَا فَقَالَ جِبْرِيلُ عَلَيْهِ السَّلَامُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَاجْتَمَعَتِ الْمَلَائِكَةُ فَسَلَّمَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ

<sup>43</sup> Thawab al-A’maal, vol. 1, 33.

<sup>44</sup> Al-Kafi, vol. 3, 482.

إِلَهُ أَفْوَاجًا وَ قَالَتْ يَا مُحَمَّدُ كَيْفَ أَخُوكَ إِذَا نَزَلَتْ فَأَقْرَبُهُ السَّلَامَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ  
وَ قَدْ أَخَذَ مِيثَاقَكَ وَ مِيثَاقَهُ مِنَّا وَ مِيثَاقُ شَيْعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَفَّحُ وَجْوهَ شَيْعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ حَمْسًا يَعْنُونَ  
فِي كُلِّ وَ قَتٍ صَلَاةٍ وَ إِنَّا لَنُصَلِّيُ عَلَيْكَ وَ عَلَيْهِ قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشْبِهُ النُّورَ الْأَوَّلَ وَ زَادَنِي حَلَقًا وَ  
سَلَاسِلَ وَ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ

After that, He took him up in heaven. The angels moved in all directions of the heaven and fell in prostration, saying, "He is free of all defects and Most Holy. How similar is this light to the light of our Lord!" Jibril (Gabriel) said, 'God is greater than can be described, God is greater than can be described.' Then the doors of heaven opened, and the angels gathered and saluted to the Holy Prophet in large groups, saying, "O Muḥammad, how is your brother? When you go back to earth, tell that we salute him." The Holy Prophet asked them, "Do you know him?" They replied, "How can we forget him? We were made (by God) to establish a covenant and commitment to (follow and) support him; support you and his followers until the Day of Judgment. We look at the faces of his followers five times every day – meaning during the five times ṣalāt (prayer). We say, 'Allahumma Salli' Ala Muḥammad was Ali Muḥammad (O God grant Muḥammad and his family a compensation worthy of their serving Your cause)."

After that, the Messenger of God said, "Then my Lord granted me forty kinds of light of which no one resembled the ones given to me before. He gave me more rings and chains and took me to the second heaven.

#### Meaning of the Takbiraat in Adhan

*So, at first, the servant introduces the said Greatness and Majesty to his existence's invisible and visible faculties.*

*Then, secondly, to the angels of God in charge of the invisible powers spread in the Kingdom of the soul.*

*Thirdly, to the beings of the invisible and visible worlds.*

*Fourthly, to the angels of God in charge of the Kingdom of the heavens and the earth.*

*So, through these four takbirs, he announces the majesty of the Grand Name to all the dwellers of the invisible and visible worlds of the inward and outward kingdoms.*

#### Bearing Witness to God's Oneness

When I arrived near the second heaven's door, the angels moved to all directions of the heaven and fell in prostration, saying, 'Free of all defects and Most Holy is the Lord of the angels and the spirit. How similar is this light to the light of our Lord!' Jibril said, 'I testify that no one, other than God, deserves to be

worshipped.' The angels gathered, asking, 'O Jibril, who is this with you?' He replied, 'This is Muḥammad.' They then asked, 'Is he already commissioned to serve as the Messenger of God?' He replied, 'Yes, he is commissioned.'" The Holy Prophet said they came to me, welcoming me with salutations and saying, "Tell your brother we salute him."

*"These ḥadīths denote that testifying to God's divinity opens the doors of heaven, penetrates the barriers, and causes the angels of God to gather. Using this testimony, the angels of heaven came out of the veil of diversity and returned from fleeing away and dispersing to familiarity and gathering. Then, the doors of heaven opened to them. So, the salik must also penetrate through this veil of his darkness by way of this testimony, open the doors of heaven to himself, and step out of the heavy veil of the independence so that the way of ascension to the mi'raj of His proximity becomes closer."*

### Bearing Witness to the Prophethood

Then He took me up to the third heaven. The angels moved to all directions in the heaven and fell in prostration, saying, 'Free of all defects and Most Holy is the Lord of the angels and the spirit. What is this light that is so similar to the light of our Lord?' Jibril said twice, 'I testify that Muḥammad is the Messenger of God.' The angels gathered and said, 'Welcome, we greet you, O the first. Welcome, O the last, welcome, O the one who brings about resurrection, and welcome the one who brings about distribution (distributor of heavens and hell (one of the titles of Imām Ali)). Muḥammad is the best of the prophets, and Ali is the best of the executors of the wills of the prophets of God.'"

"The Holy Prophet has said, "They then saluted me and asked about my brother, and I said, 'He is on earth. Do you know him?' They replied, 'How can we forget him? Every year, we perform the Hajj of Bayt al-Ma'mur, where there is a whiteboard on which there are the names of Muḥammad, Ali, al-Hassan, al-Husayn, all A'immah, and their followers till the Day of Jud. We congratulate them every day and night five times' – meaning thereby the five times ṣalāt (prayer) – ..." The Holy Prophet has said, "My Lord then increased the number of the kinds of lights for me by another forty types of light of which no one resembled the ones given to me before."

*"From what has so far been stated, the reason for testifying to the Messengership in the adhan, the iqamah, and the ṣalāt has become clear, for the traveler on this spiritual road needs adhering to that sacred being, so that he may accompany him and have his guidance in performing this spiritual ascension.*

*Another aspect of this testimony is the announcement that the ṣalāt, which is the reality of the ascension [mi'raj] of the believers, is the result of the complete revelation [kashf] of Muḥammad ﷺ. This is a souvenir, a gift he brought from his moral and spiritual journey for his ummah, and by that, he favored them and overwhelmed them with blessings.*

### Bearing Witness to the Wilayah of Imām Ali ؑ

عَنِ الْقَاسِمِ بْنِ مُعَاوِيَةَ قَالَ: قُلْتُ لِأَيِّ عَبْدٍ اللَّهِ عَلَيْهِ السَّلَامُ هَؤُلَاءِ يَزُودُونَ حَدِيثًا فِي مَغْرَاجِهِمْ أَنَّهُ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ رَأَى عَلَى الْعَرْشِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَبُو بَكْرٍ الصِّدِّيقُ فَقَالَ سُبْحَانَ اللَّهِ غَيَّرُوا كُلَّ شَيْءٍ حَتَّى هَذَا قُلْتُ نَعَمْ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا خَلَقَ الْعَرْشَ كَتَبَ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ ثُمَّ ذَكَرَ عَلَيْهِ السَّلَامُ كِتَابَتَهُ ذَلِكَ عَلَى الْمَاءِ وَالْكُرْسِيِّ وَاللُّوحِ وَجَبَّةِ إِسْرَافِيلَ وَجَنَاحِي جَبْرَائِيلَ وَ أَكْنَافِ السَّمَاوَاتِ وَالْأَرْضِينَ وَ رُءُوسِ الْجِبَالِ وَ الشَّمْسِ وَالْقَمَرِ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ فَإِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَلْيَقُلْ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ .

Qasim ibn Mu'awiyah said: "I said to Imām al-Ṣādiq that other schools relate a ḥadīth about the Mi'raj, that when the Messenger of God was taken on the Mi'raj, he saw written upon the throne: "There is no god but God, Muḥammad is the Messenger of God, and Abu Bakr is as-Siddiq." He said: "Glory be to God! They changed everything, even this?" I said: "Yes".

Then he continued: "When God, the Exalted, created the throne, He wrote upon it: "There is no god but God, Muḥammad is the Messenger of God, and 'Ali is the commander (leader) of the faithful. He ordered these to be written on the water, on the Chair (Throne), on the Tablet, on Israfil's forehead, on the two wings of Gabriel, on the sides of the heavens and the earth, on the top of the mountains, on the sun and the moon." Then the Imām عليه السلام added: "When any of you says: "There is no god but God, Muḥammad is the Messenger of God," let him say: " 'Ali is the Commander (Leader) of the Faithful."<sup>45</sup>

Is this shahadah part of adhan?

*"In some unreliable narrations, it is stated that after testifying to the Messengership in the adhan, one is to say: "I testify that 'Ali is waliyullah (God's friend)" twice. In other narratives, one is to say: "I testify that 'Ali is truly Amir al-Mu'minin' twice. In others, one is to say: "Muḥammad and his progeny are the best of people." Ash-Shaykh as-Saduq (may God have mercy upon him) took these narratives to be invented and denied them.*

*It is well known among the 'ulama' (may God be pleased with them) that these narratives are unreliable... Nevertheless, as the notable 'ulama' have denied those narratives, one may pronounce it by precaution and with the general intention of proximity (to God), not as a feature of the adhan."*

### The Opinion of Contemporary Scholars

The overwhelming majority of current scholars of the Shi'a school of thought do not consider this line to be part of the adhan, even though they recommend it to be pronounced after the shahadat to the prophethood.

<sup>45</sup> Al-Ihtijaj vol. 1, 230.

Ruling 905. The sentence: “أَشْهَدُ أَنْ عَلِيًّا وَلِيُّ اللَّهِ” is not a part of adhan and iqamah. Still, it is good to say it after the sentence 'ashhadu anna muḥammadar rasulul lah' to attain proximity to God.

<https://www.sistani.org/english/book/48/2217/>

فصول الأذان ثمانية عشر : (الله أكبر ) أربع مرّات، ثُمَّ (أشهد أن لا إله إلا الله)، ثُمَّ (أشهد أن محمداً رسول الله)، ثُمَّ (حيّ على الصلاة)، ثُمَّ (حيّ على الفلاح)، ثُمَّ (حيّ على خير العمل)، ثُمَّ (الله أكبر )، ثُمَّ (لا إله إلا الله)، كلّ فصل مرّتان، وكذلك الإقامة، إلا أن فصولها أجمع مثنى مثنى، إلا التهليل في آخرها فمرة، ويزاد فيها بعد (الحيعلات) قبل التكبير (قد قامت الصلاة) مرّتين، فتكون فصولها سبعة عشر، والشهادة لعلّي (عليه السلام) بالولاية وإمرة المؤمنين مكّلة للشهادة بالرسالة ومستحبة في نفسها وإن لم تكن جزءاً من الأذان ولا الإقامة، وكذا الصلاة على محمد وآل محمد عند ذكر اسمه الشريف

Q 454: What is your esteemed opinion on the third testimony for the master of believers, Imām Ali (a.), as the commander and the leader in the adhan and iqamah of obligatory prayers?

A: Saying “Ashhadu anna ‘Aliyyan Waliyyullah” in adhan and iqamah to be a symbol for the Shi’ah school of thought is excellent and essential, and it should be said only for the sake of nearness to God, but it is not a part of adhan and iqamah.

<https://www.leader.ir/en/book/32/Practical-Laws-of-Islam>

Why do Sunnis add “Prayer is better than sleep.” to the adhan?

It is part of the Sunnah, but it is not fardh. There is dispute whether it is added because there is a ḥadīth that Bilal said once and the Prophet endorsed this addition, or was added during the time of the second caliph.

## Hurry towards Prayer, Salvation, and the Best of Deeds

Hurry towards prayer, and the prayer has commenced.

*“In this stage, the discipline of the salik is to tell his heart and powers, even the innermost of the heart, that the time of presence is near to prepare himself for that, fully observing the formal and the spiritual disciplines. Then he is to announce the general secret and result of the ṣalāt by the calling: "Hayya 'ala 'l-falah" and "Hayya' ala khayr 'il-'amal" (come to the best of deeds) to wake up the fitrat (disposition = nature), because prosperity and salvation are absolute happiness, and all the human beings love total happiness by nature.*

*When the salik reaches this stage, he announces his presence by saying: “qad qamati’s-ṣalāt” (The ṣalāt has just started).”*

## End of Iqamah and Adhan

*“Having ascribed all effects to God, and closed the eye of desire from all beings, the salik becomes worthy of attending the sacred presence, or rather his heart becomes, attentive to that Presence. Its repetition at the end may be to confirm them, and that is why it is not mentioned there with the very words: “I testify.””*

## Qiyam

What does qiyam symbolize?

*“Know that the people of knowledge regard the qiyam as a sign of Unity of Actions. Similarly, they see that the ruku' (bowing in the ṣalāt) refers to the Unity of Attributes, and the sujud (prostration) refers to the Unity of Essence. These will be explained in their proper places. But qiyam's reference to the Unity of Action is in the very standing position and in the words recited while standing.”*

Amongst the other concepts mentioned that qiyam symbolizes are:

1. Persevering in the path of God
2. Remembering the Day of Judgment
3. Etiquette of Qiyam

*“The heart of the gnostic will notice some of the secrets of the ṣalāt, such as looking at the place of prostration, which is of dust, the principal origin (of man), or subjugating the neck and declining the head, implying humility and destitution.”*

The Calmness of the Body

رُوي أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: رَأَى رَجُلًا يَغْبُثُ بِلِحْيَتِهِ فِي صَلَاتِهِ فَقَالَ: أَمَا إِنَّهُ لَوْ خَسَعَ قَلْبُهُ لَخَسَعَتْ جَوَارِحُهُ.

The Prophet saw a person playing with his beard during his prayer. He said: “Certainly if his heart were humble, his organs would have been humble too.”<sup>46</sup>

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: كَانَ أَبِي يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِمَا السَّلَامُ إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ سَائٍ شَجَرَةً لَا يَتَحَرَّكُ مِنْهُ شَيْءٌ إِلَّا مَا حَرَّكَتِ الرِّيحُ مِنْهُ

<sup>46</sup> Tafsir Nur al-Thaqalayn, vol. 3, 528.

The sixth imam says: “My father used to say, when ‘Ali ibn al-Husayn عليه السلام used to stand for the ṣalāt, he looked like a trunk of a tree, nothing of which would move unless the wind would move it.”<sup>47</sup>

Further Reading:

In these lines, you find khawf and raja’ at the same time in the lives of the imams. On the one hand, we have ḥadīths that explain how our imams were significantly impacted and moved by the fact that it was time for prayer, and at the same time, it seems like they were looking forward to it, like the famous line of the Prophet saying: “Relieve us, Bilal!”

١- عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ عِنْدَ عَائِشَةَ لَيْلَتَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ لِمَ تُتْعِبُ نَفْسَكَ وَ قَدْ عَفَرَ اللَّهُ لَكَ مَا تَقْدَمُ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَقَالَ يَا عَائِشَةُ أَلَا أَكُونُ عَبْدًا شَكُورًا قَالَ وَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ يَقُومُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ تَعَالَى: «طه» مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

The fifth imam says: “The Prophet was with A’ishah one night. She said: ‘O Prophet of God, why do you tire yourself, as God has removed all consequences from your previous and future actions.’ He said: ‘A’ishah, should I not be a thankful servant?’ And the Prophet would stand on the tip of his feet, and God revealed: ‘We did not send down to you the Qur’an that you should be miserable.’”<sup>48</sup>

## Number of Prayers and Number of Raka’aat

Question: How many prayers were legislated for the Prophet’s ummah in mi’raaj? Why wouldn’t he reject God’s command himself? Why does it seem like there was a negotiation happening?

Answer:

عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: كَانَ الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنَ الصَّلَاةِ عَشْرَ رَكَعَاتٍ وَ فِيهِنَّ الْقِرَاءَةُ وَ لَيْسَ فِيهِنَّ وَهُمْ يَغْنِي سَهْوًا فَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَبْعًا وَ فِيهِنَّ الْوُحْمُ وَ لَيْسَ فِيهِنَّ قِرَاءَةٌ

Zurarah says that the sixth imam said: “Originally God had made prayer wajib as ten rak’ats that have qira’at and have no shortcomings in them. So, the Prophet added seven to them, taking shortcomings into consideration and there is no qira’at in them.”<sup>49</sup>

<sup>47</sup> Bihar, vol 81, 248.

<sup>48</sup> Al-Kafi, vol 2, 95.

<sup>49</sup> Al-Kafi, vol. 3, 272.

## The Secrets of Takbirat al-Ihram

عن أبي عبد الله: فَإِذَا كَبَّرْتَ فَاسْتَصْغُرْ مَا بَيْنَ السَّمَاوَاتِ أَلْعُلَى وَ الْأَرْضِ دُونَ كِبَرِيَّائِهِ فَإِنَّ اللَّهَ تَعَالَى إِذَا اطَّلَعَ عَلَى قَلْبِ الْعَبْدِ وَ هُوَ يَكْبُرُ وَ فِي قَلْبِهِ عَارِضٌ عَنْ حَقِيقَةِ تَكْبِيرِهِ قَالَ يَا كَاذِبُ أَ تَخْدَعُنِي وَ عِزِّي وَ جَلَالِي لِأَحْرِمَتِكَ حَلَاوَةَ ذِكْرِي وَ لِأَحْجُبَتِكَ عَنْ قُرْبِي وَ الْمُسَارَةَ بِمُنَاجَاتِي وَ إَعْلَمُ أَنَّهُ غَيْرُ مُحْتَاجٍ إِلَى خِدْمَتِكَ وَ هُوَ غَنِيٌّ عَنْ عِبَادَتِكَ وَ دُعَائِكَ وَ إِنَّمَا دَعَاكَ بِفَضْلِهِ لِيَرْحَمَكَ وَ يُبْعِدَكَ مِنْ عُقُوبَتِهِ وَ يَنْشُرَ عَلَيْكَ مِنْ بَرَكَاتِ حَنَانِيَّتِهِ وَ يَهْدِيكَ إِلَى سَبِيلِ رِضَاهُ وَ يَفْتَحَ عَلَيْكَ بَابَ مَغْفِرَتِهِ فَلَوْ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ عَلَى ضَعْفِ مَا خَلَقَ مِنَ الْعَوَالِمِ أَضْعَافًا مُضَاعَفَةً عَلَى سَرْمَدٍ الْأَبَدِ لَكَانَ عِنْدَهُ سَوَاءٌ كَفَرُوا بِأَجْمَعِهِمْ بِهِ أَوْ وَحَدُوهُ فَلَيْسَ لَهُ مِنْ عِبَادَةِ الْخَلْقِ إِلَّا إِظْهَارُ الْكَرَمِ وَ الْقُدْرَةِ...

al-Şādiq عليه السلام is quoted to have said: “When you say: Allahu akbar, slight whatever is there between the high (heaven) and the earth, regarding it below His Majesty, because if God looked into the heart of the servant while telling the takbir, and saw therein something contradicting his takbir, He would say: “O the untruthful one! By My Might and My Majesty, I will deprive you of (tasting) the sweetness of remembering Me, and I will exclude you from My proximity and from getting pleasure through your supplication.

And know that he does not need your worship and is needless towards it and your supplication, and he has only called because of his mercy to distance you from his punishment and to bless you with his blessings. If God were to create thousands of worlds besides what he has created, it would be the same for him if they all believed in him or disbelieved. He gets nothing out of a servant's worship except showing his kindness and power...”<sup>50</sup>

Further Reading:

قَالَ رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: كُنْتُ مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَرَأَى رَجُلًا قَائِمًا يُصَلِّي فَقَالَ لَهُ يَا هَذَا أَ تَعْرِفُ تَأْوِيلَ الصَّلَاةِ فَقَالَ يَا مَوْلَايَ وَ هَلْ لِلصَّلَاةِ تَأْوِيلٌ غَيْرُ الْعِبَادَةِ فَقَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا بِالنَّبُوءَةِ وَ مَا بَعَثَ اللَّهُ نَبِيَّهُ بِأَمْرِ مِنَ الْأُمُورِ إِلَّا وَ لَهُ تَشَابُهُ وَ تَأْوِيلٌ وَ تَنْزِيلٌ وَ كُلُّ ذَلِكَ يَدُلُّ عَلَى التَّعَبُّدِ

Jabir ibn Abdullah al-Ansari says I was with our master Amir al-Mu'mineen, and he saw a person praying. He told him: “Do you know the interpretation of prayer?” He said: “My master, is there an interpretation to it other than it being an act of worship?” He said: “Yes, I swear by the one who sent Muḥammad with prophethood that everything that the Prophet brought to us has a hidden reality...”

<sup>50</sup> Bihar, vol. 81, 230.

فَقَالَ لَهُ عَلَّمَنِي مَا هُوَ يَا مَوْلَايَ فَقَالَ عَلَيْهِ السَّلَامُ تَأْوِيلُ تَكْبِيرَتِكَ الْأُولَى إِلَى إِحْرَامِكَ أَنْ تُخْطِرَ فِي نَفْسِكَ إِذَا قُلْتَ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ بِقِيَامٍ أَوْ قُعُودٍ وَ فِي الثَّانِيَةِ أَنْ يُوصَفَ بِحَرَكَةٍ أَوْ جُمُودٍ وَ فِي الثَّلَاثَةِ أَنْ يُوصَفَ بِجِسْمٍ أَوْ يُشَبَّهَ بِشَيْءٍ أَوْ يُقَاسَ بِقِيَاسٍ وَ تُخْطِرُ فِي الرَّابِعَةِ أَنْ تَحُلَّهُ الْأَعْرَاضُ أَوْ تُؤْلِمَهُ الْأَمْرَاضُ وَ تُخْطِرُ فِي الْخَامِسَةِ أَنْ يُوصَفَ بِجَوْهَرٍ أَوْ بِعَرَضٍ أَوْ يُحَلَّ شَيْئًا أَوْ يُحَلَّ فِيهِ شَيْءٌ وَ تُخْطِرُ فِي السَّادِسَةِ أَنْ يَجُوزَ عَلَيْهِ مَا يَجُوزُ عَلَى الْمُحْدَثِينَ مِنَ الزَّوَالِ وَ الْإِنْتِقَالِ وَ التَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ تُخْطِرُ فِي السَّابِعَةِ أَنْ تَحُلَّهُ الْحَوَاسُ الْخَمْسُ...

The man asked that he be taught about it. He said: “The meaning of your first takbir is to remind yourself that he is greater than to be described by standing or sitting, and the second takbir means is greater than to be described by movement or stillness, and the third greater than an object, or shadow or to be compared to anything, and the fourth that things would happen to him or sickness would apply to him, and the fifth that he would have a jawhar or attribute, to enter something or something enter him, and the sixth that the things that apply other creatures apply to him from perishing, change from one status to another and the seventh that the five senses could sense him...”

Question: What is the purpose of all other takbirs in prayer? And why do we throw our hands behind our heads each time?

Answer:

## Tafsir of Surah Hamd

### Isti'adhah

*“Among the important disciplines of recitation, especially the recitation in the ṣalāt, which is a spiritual journey to God, is the isti'adhah, seeking refuge in God, from the outcast Satan. And one of the etiquette of isti'adhah is “reliance” [tawakkul] on God”*

### Tasmiyah (Saying Bismillah)

وِإِسْنَادِهِ إِلَى الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلَامُ عَنْ بِسْمِ اللَّهِ قَالَ: مَعْنَى قَوْلِ الْقَائِلِ بِسْمِ اللَّهِ أَيْ أَسِئِمُ عَلَى نَفْسِي بِسِمَةِ مَنْ سَمَاتِ اللَّهُ عَزَّ وَ جَلَّ، وَ هِيَ الْعِبَادَةُ قَالَ فَقُلْتُ لَهُ: مَا السِّمَةُ؟ قَالَ الْعَلَامَةُ

In At-Tawhid, quoting Imām ar-Rida عليه السلام, it is stated that when he was asked to explain the bismillah, he said: “When one says “bismillah” (in the name of God), he means: I put on myself a simah (mark) of God's signs and marks, which is worship.”<sup>51</sup>

<sup>51</sup> Tafsir Nur al-Thaqalayn, vol. 1, 11.

Question: Why are only Rahman and Rahim mentioned in Bismillah?

Answer:

## Al-Hamdulillah

*“When He says: “Alhamdu lillah” (All praise is for God), it means that all forms of praise are exclusively for the Divine Sacred Essence.”*

## The Meaning of Hamd

Hamd is not the same as thanking God. Praise is done over a voluntary, beautiful act.

Every Praise Belongs to Him

Why is it that our hands will never be complete?

Aḥadīth about Tahmid being Full Praise

Further Reading:

وَقَالَ جَعْفَرٌ: فَقَدْ أُبِي بَغْلَةً لَهُ فَقَالَ لَيْنَ رَدَّهَا اللَّهُ تَعَالَى لِأَحْمَدَتِهِ بِمَحَامِدِ يَرْضَاهَا فَمَا لَيْتَ أَنْ أُتِيَ بِهَا بِسَرِّحَهَا وَ لِجَاهِهَا فَلَمَّا اسْتَوَى عَلَيْهَا وَ ضَمَّ إِلَيْهِ ثِيَابَهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ الْحَمْدُ لِلَّهِ فَلَمْ يَزِدْ ثُمَّ قَالَ مَا تَرَكَتُ وَ لَا بَقِيْتُ شَيْئاً جَعَلْتُ كُلَّ أَنْوَاعِ الْمَحَامِدِ لِلَّهِ عَزَّ وَ جَلَّ فَمَا مِنْ حَمْدٍ إِلَّا وَ هُوَ دَاخِلٌ فِيهَا فُلْتُ

It is narrated that Imām al-Baqir عليه السلام once came out of a house and found that his mount had gone. He said: "If I find the mount, I will praise God as praising deserves." When his mount was found, he mounted, tidied his clothes, and said: "All praise is for God."<sup>52</sup>

The Messenger of God ﷺ is quoted to have said: “There is no god but God” is half of a scale and ‘All praise is for God’ fills the other half of the scale.”<sup>53</sup>

## Rabbul Alameen

The word Rabb refers to the concept of nurturing something. There is debate about the meaning of the word alameen. Some say it refers only to intellectual beings, such as human beings, while others say it is the word's plural.

<sup>52</sup> Kashful Ghumma, vol. 2, 118.

<sup>53</sup> Bihar, vol. 90, 18.

## Maliki Yawm al-Din

### Why Owner of the Day of Judgment?

*"Maybe it is because of the appearance of the Ownership and Omnipotence of God, Glorified be His Majesty, on the "Day of Gathering," The Names Connecting with the Angel."*

Question: How is the ownership of God different from ours?

Answer:

### The Four Names of God

*"Do know that in the noble surah of al-Hamd (the Opening), after the name "God" that refers to His Essence, the four noble names, ar-Rabb, ar-Rahman, ar-Rahim, and Malik, are particularly mentioned, maybe because these four noble names are the carriers of the 'Arsh of His Unity [wahdaniyyat] in respect of the inside, while their outer appearances are God's four favorite angels.*

*So, the blessed name of ar-Rabb is the inside [batin] of Mika'eel, who, as ar-Rabb's manifestation, is in charge of the provisions, sustenance, and education in the world of existence.*

*The noble name of ar-Rahman is the inside [batin] of Esrafil, who is the caretaker [munshi] of the spirits, the blower of the Trumpet and the spreader [basit] of the spirits and the faces of people, as the spread [bast] of general existence is also in the name of ar-Rahman.*

*The noble name of ar-Rahim is the inside of Gabriel, who is in charge of teaching and perfecting the beings [with extra guidance].*

*The noble name of Malik is the inside of Izrael, who is in charge of taking [qabd] the spirits and images and of returning the outside [zahir] to the inside [batin]."*

### The Wayfaring of the human being in surah hamd

*"Perhaps giving priority to ar-Rabb before stating ar-Rahman and ar-Rahim and then Malik at the end is a delicate reference to the way of man's journey [suluk] from the material mundane creation up to the destruction,*

*So, as the salik is still at the beginning of the journey, he is gradually being brought up by Rabb al-'Alamin (the Lord of the worlds), for he is of the material world and his conduct [suluk] is under the control of time and graduation.*

*After leaving the transitory world of nature by the steps of his wayfaring, the stage of the inclusive names, which do not relate only to the material world, is established in his heart. And then comes ar-Rahim, which is nearer to the horizon of the interiority and more exclusive.*

*Hence, in the gnostic conduct, the external names appear first, then after that, the internal names, because salik's march is from multiplicity [kathrat] to singleness [wahdat] until he ends up in the purely internal names, including the name of Malik. Thus, with the manifestation of Ownership, the diversity of the invisible and visible worlds will vanish, and the destruction and absolute presence will occur.*

## Only you We Worship

*"Do know, dear, that when the servant, the salik on the road of knowledge, understood that all thanks and praises exclusively belong to God's Sacred Essence, and attributed to Him contraction [qabd] and expansion [bast] of the existence, and regarded the reigns of the affairs to be in the grasp of His Ownership, he would exclusively confine worship and seeking help to God."*

## Why the verse goes from the third person to the second person

*"As the servant goes through the wayfaring in surah Hamd, he goes from being in the presence of the world to being in the presence of God. Therefore, when he realizes God has authority over everything, he refers to him with second person pronoun, whereas before, he referred to him with third person noun."*

## Why do the verses use plural pronouns?

*They say that a lawful trick has occurred to the worshipper to have his worship accepted by God by using a plural pronoun. He places his worship among the worshipping of other creatures, among whom, of course, are the perfect ones of God's friends whose worship is accepted by God since it is not of the custom of the generous to discriminate in a deal.*

*They also say that the ṣalāt was imposed first in the congregation, so the pronoun is plural.*

*The third reason is that he includes his visible and invisible faculties and everything in the heavens and earth. As is stated in the Glorious Qur'an: "...and there is not a single thing but glorifies Him, but you do not understand their glorification." (Al-Isra', 44)*

**"Guide us to the straight path."**

*"In other words, during the journey to God, he used to see God in the veil of creation, and after returning from the state of complete annihilation, which takes place in the "Owner of the Day of Judgment," he sees the*

*creation in the light of God, and thus, he says: "You do we worship" giving priority to the object, the addressee, over himself and his worship. And, as in this position there may be no stability, and slipping can be imagined, he demands his stability and firmness from God, the Exalted, and says: "Guide us," which means: make us firm, as was explained."*

## The Path of Those that You Have Blessed

### Hadīths about Surah Fatihah

#### Further Reading

1- The Messenger of God ﷺ has been quoted to have said to Jabir ibn' Abdullah al-Ansari: "O Jabir, don't you want me to teach you the most merited surah revealed by God in His Book?" Jabir said: "O yes, may my father and mother be your ransom, Messenger of God, teach me." He, thus, taught him [surah] "al-Hamd," the Mother of the Book. Then he said: "O Jabir, don't you want me to tell you about it?" "Yes, may my father and mother be your ransom, Messenger of God, tell me," said Jabir. "It is a cure for every ailment except death," he said.<sup>54</sup>

2- Ibn Abbas related that the Messenger ﷺ once said: "For everything, there is a foundation. The foundation of the Qur'an is 'the Opening' [surah], and the foundation of the 'Opening' is bismillah 'ir-Rahman 'ir-Rahim (In the Name of God, the Beneficent, the Merciful).<sup>10255</sup>

## Purpose of Tasbihaat al-Arba'ah

The four dhikrs in tasbihaat symbolize the four sides of the throne of God, and one of these dhikrs is mentioned on each side. This is also why the ka'bah has four sides similar to the Al-bayt al-ma'moor in the fourth sky.

﴿وَالطُّور﴾

﴿وَكِتَابٍ مَّسْطُورٍ﴾

﴿فِي رَقٍّ مَّنْشُورٍ﴾

﴿وَالْبَيْتِ الْمَعْمُورِ﴾

<sup>54</sup> Tafsir al-Ayyashi, vol. 1, 20.

<sup>55</sup> Majma' al-Bayan, vol. 1, 17.

*﴿By the Mount [Sinai], by the Book inscribed on an unrolled parchment; by the House greatly frequented; by the vault raised high, by the surging sea﴾<sup>56</sup>*

(The Holy Ka'bah, or its counterpart, is frequented by the angels in the fourth (or the seventh) heaven.)

## The Purpose of Qunut

The purpose of qunut is to make clear that the servant's hands are empty and in need of the grace of God.

He has also said: "The one who purposefully leaves out qunut has not prayed at all."<sup>57</sup>

The following two duas are highly recommended to be recited in qunut:

لا اله الا الله الحليم الكريم، الا اله الا الله العلى العظيم، سبحان الله رب السموات السبع و رب العرش العظيم، الحمد لله رب العالمين.

None has the right to be worshipped but God, the Forbearing, the Most Generous; glory is to God, the Lord of the Mighty Throne; glory is to God, the Lord of the seven heavens and the Lord of the Magnificent Throne.

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجَرِيرَةِ وَ لَمْ يَنْتِكِ السِّتْرَ يَا عَظِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الرَّجَاءِ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّنَا وَ سَيِّدَنَا وَ مَوْلَانَا يَا غَايَةَ رَغْبَتِنَا أَسْأَلُكَ اللَّهُمَّ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O God, who reveals the beauty and conceals the ugly! O You who does not take a wrongdoer to task nor expose the faults! O You who is Great forever! O You who is excellent in Forbearance! O You who pardons in abundance! O You who is open-handed in Mercy! O the One who Hears whisperings of the supplicants! O You to whom complaints are always made! O, the generous one, the one who others have hope in. O, the one who gave blessings before creation, deserved it.

<sup>56</sup> Sūrat al-Ṭūr, Verses 1-6.

<sup>57</sup> Jami' Aḥādīth al-Shia, vol. 5, 302.

O our nurturer and master and our final desire and yearning, we ask you to bless Muḥammad and Ale Muḥammad.

## The Purpose of Ruku'

*“So, when the salik servant wants to enter the grave stage of ruku', he has to prepare himself for that stage, throwing behind, with his hand, his describing, glorifying, worshipping of God. He then has to raise his hands beside his ears, facing his empty palms towards the qiblah, and, empty-handed, with a heart full of fear and hope.*

*Takbir denotes glorifying God beyond the descriptions done in the stage of qiyam. As ruku', to the people of knowledge, is the stage of the Unity of Attributes.”*

### What the Ruku' Stands For

ثُمَّ تَأْوِيلُ مَدِّ عُنُقِكَ فِي الرُّكُوعِ تُخْطِرُ فِي نَفْسِكَ آمْنُكَ بِكَ وَ لَوْ ضَرَبْتَ عُنُقِي

And the interpretation of ruku' and putting your neck out is to remind yourself, that I believe in you, even if you take my life.<sup>58</sup>

### How to Perfect Ruku'

قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ : لَا يَرْكَعُ عَبْدُ اللَّهِ رُكُوعًا عَلَى الْحَقِيقَةِ إِلَّا زَيَّنَهُ اللَّهُ بِنُورٍ بَهَائِهِ وَأَظْلَهُ فِي ظِلَالِ كِبَرِيَّائِهِ وَكَسَاهُ كِسْوَةَ أَصْفِيَائِهِ وَ الرُّكُوعُ أَوَّلُ وَ السُّجُودُ ثَانِي [ثَانٍ] فَمَنْ أَتَى بِمَعْنَى الْأَوَّلِ صَلَاحَ لِلثَّانِي وَ فِي الرُّكُوعِ أَدَبٌ وَ فِي السُّجُودِ قُرْبٌ وَ مَنْ لَا يُحْسِنُ الْأَدَبَ لَا يَصْلُحُ لِلْقُرْبِ فَارْكَعْ رُكُوعَ خَاشِعٍ لِلَّهِ بِقَلْبِهِ مُتَذَلِّلٍ وَجِلٍ دَخَلَ تَحْتَ سُلْطَانِهِ خَافِضٍ لَهُ بِجَوَارِحِهِ خَفِضَ خَائِفٍ حَزِينٍ عَلَى مَا يَفُوتُهُ مِنْ فَائِدَةِ الرَّاكِعِينَ...

It is stated in Misbah ash-Shari'ah that al-Ṣādiq عليه السلام said: “No servant bows in the ruku' for God, in a true way, unless God adorns him with the light of His Brilliance, and shades him with the shade of His Majesty, and clothes him with the gown of His chosen friends. The ruku' is first, and the sujud is second. The one who performed the first is fit for the second. The ruku' displays politeness, and the sujud is proximity and closeness. So, the one who is not well-mannered is unfit for proximity.

Therefore, perform the ruku' like the one submitting to God with his heart, humble and afraid under His Sovereignty, submitting to Him his limbs...

<sup>58</sup> Bihar, vol. 81, 253.

وِاسْتَوْفِ رُكُوعَكَ بِاسْتِوَاءِ ظَهْرِكَ وَانْحَطَّ عَنْ هِمَّتِكَ فِي الْقِيَامِ بِخِدْمَتِهِ إِلَّا بِعَوْنِهِ

Complete your ruku' by leveling your back, and rebuke yourself for worshipping Him except with His help.<sup>59</sup>

## The Purpose of Sujud

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ أُسْجُدَ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ سَاجِدًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قُلْ  
 سُبْحَانَ رَبِّيَ الْأَعْلَى فَفَعَلَ ذَلِكَ ثَلَاثًا ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ اسْتَوِ جَالِسًا يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَاسْتَوَى جَالِسًا  
 نَظَرَ إِلَى عَظَمَتِهِ تَجَلَّتْ لَهُ فَخَرَّ سَاجِدًا مِنْ تِلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمِيرٍ بِهِ فَسَبَّحَ أَيْضًا ثَلَاثًا فَأَوْحَى اللَّهُ إِلَيْهِ انْصَبْ قَائِمًا فَفَعَلَ فَلَمْ يَرِ  
 مَا كَانَ رَأَى مِنَ الْعَظَمَةِ فَمِنْ أَجْلِ ذَلِكَ صَارَتِ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ

God, the Most Majestic, the Most Glorious, sent waḥy, “Bow down in prostration for the sake of your Lord, O Muḥammad.” The Messenger of God bowed down in prostration, then God, the Most Majestic, the Most Glorious, sent waḥy, say, “My Lord, the most High, is free of all defects.” He said it three times. Then God sent waḥy, “Sit upright, O Muḥammad.” He did as he was told. When he sat upright, he looked at (signs of) His greatness that appeared to him; then, on his own, he bowed down in prostration without anyone's command. He said three times, “God is free of all defects.” God then sent waḥy, “Stand up straight.” He obeyed, but he did not see (of the signs) of greatness that he had seen before, and for this reason, in ṣalāt (prayer), every rak‘at has one ruku‘ and two sajdahs.

Placing the Head on Dirt

*“In putting the head on the dust, there is a hint of seeing the Beauty of the Beautiful in the inner heart of the dust and the origin of the world of nature. Its hearty disciplines are to find one's reality and the original root of one's existence and to place the head, which is the center of the soul's sovereignty and the 'Arsh of the spirit, at the lowest threshold of the State of Holiness.”*

Question: Why can we not perform sajdah on anything wearable or edible?

Answer:

<sup>59</sup> Bihar, vol. 82, 108.

## What Sajdah Symbolizes

وَتَأْوِيلُ السَّجْدَةِ الْأُولَى أَنْ تُحْطَرُ فِي نَفْسِكَ وَأَنْتَ سَاجِدٌ مِنْهَا خَلَقْتَنِي وَرَفَعَ رَأْسُكَ تَأْوِيلُهُ وَمِنْهَا أَخْرَجْتَنِي وَالسَّجْدَةُ الثَّانِيَةُ وَفِيهَا تُعِيدُنِي وَرَفَعَ رَأْسُكَ تُحْطَرُ بِقَلْبِكَ وَمِنْهَا تُخْرِجُنِي تَارَةً أُخْرَى

The interpretation of the first sajdah is a reminder that he created you from dirt, and you're raising your head that he brought you out from it, and returning to it is a reminder of death, and lifting your head again is a reminder of your resurrection.

### Sajdah: A Moment of Proximity and Privacy

قَالَ الصَّادِقُ ع : مَا خَسِرَ وَاللَّهِ تَعَالَى قَطُّ مَنْ أَتَى بِحَقِيقَةِ السُّجُودِ وَلَوْ كَانَ فِي عُمُرِهِ مَرَّةً وَاحِدَةً وَ مَا أَفْلَحَ مَنْ خَلَا بِرَبِّهِ فِي مِثْلِ ذَلِكَ الْحَالِ شَيْئاً بِمُخَادَعِ نَفْسِهِ عَافِلاً لَاهِياً عَمَّا أَعَدَّ اللَّهُ تَعَالَى لِلْسَّاجِدِينَ مِنَ الْبَشَرِ الْعَاجِلِ وَ رَاحَةِ الْآجِلِ وَ لَا بَعْدَ عَنِ اللَّهِ تَعَالَى أَبَداً مَنْ أَحْسَنَ تَقَرُّبُهُ فِي السُّجُودِ

It is stated in Misbah ash-Shari'ah that Imām al-Şādiq عليه السلام said: "By God, he will not be a loser, the one who performs the sujud as it really should be, even if for a single time in his life. No one will be successful if he takes to privacy with his Lord while deceiving himself, unaware of and neglecting what God has arranged for the sajdin (the prostrate worshippers) of immediate intimacy and adjourned comfort.

وَ لَا قَرَبَ إِلَيْهِ أَبَداً مَنْ أَسَاءَ أَدَبَهُ وَ ضَيَّعَ حُرْمَتَهُ بِتَغْلِيْقِ قَلْبِهِ بِسِوَاهُ فِي حَالِ السُّجُودِ فَاسْجُدْ سُجُودَ مُتَوَاضِعٍ لِلَّهِ ذَلِيلٍ عَلِمَ أَنَّهُ خُلِقَ مِنْ تَرَابٍ يَطْوُهُ الْخَلْقُ وَ أَنَّهُ رُكْبٌ مِنْ نُطْفَةٍ يَسْتَفْذِرُهَا كُلُّ أَحَدٍ وَ كَوْنٌ وَ لَمْ يَكُنْ

The one who performs properly the sujud will never be far from Him, whereas the one who observes it without its etiquette, by longing and wishing for anyone other than God, can never be near Him.

So, let yours be the sujud of a submissive and humble person to God, knowing that you have been created from the dust which is trodden upon by the creatures and that He has made you of a nutfah (a drop of fluid) which is regarded filthy by everybody, and was brought into existence though not existing before.

وَ لَقَدْ جَعَلَ اللَّهُ مَعْنَى السُّجُودِ سَبَبَ التَّقَرُّبِ إِلَيْهِ بِالْقَلْبِ وَ السِّرِّ وَ الرُّوحِ فَمَنْ قَرَّبَ مِنْهُ بَعْدَ عَنْ غَيْرِهِ أ لَا تَرَى فِي الظَّاهِرِ أَنَّهُ لَا يَسْتَوِي حَالُ السُّجُودِ إِلَّا بِالتَّوَارِي عَنْ جَمِيعِ الْأَشْيَاءِ وَ الْإِحْجَابِ عَنْ كُلِّ مَا تَرَاهُ الْعُيُونُ كَذَلِكَ أَرَادَ اللَّهُ تَعَالَى أَمْرَ الْبَاطِنِ فَمَنْ كَانَ قَلْبُهُ مُتَعَلِّقاً فِي صَلَاتِهِ بِشَيْءٍ دُونَ اللَّهِ تَعَالَى فَهُوَ قَرِيبٌ مِنْ ذَلِكَ الشَّيْءِ بَعِيدٌ عَنْ حَقِيقَةِ مَا أَرَادَ اللَّهُ تَعَالَى مِنْهُ فِي صَلَاتِهِ قَالَ اللَّهُ تَعَالَى - مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ...

God has made the sajdah the means of proximity to him with one's heart and soul. Whoever comes closer to him moves further from other things. Don't you see that physically you cannot perform sajdah without turning your eyesight away from all other things...<sup>60</sup>

## The Significance of Sajdah

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ: مَرَّ بِالنَّبِيِّ رَجُلٌ وَهُوَ يُعَالِجُ فِي بَعْضِ حُجَرَاتِهِ فَقَالَ يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ أَلَا أَكْفِيكَ قَالَ شَأْنُكَ فَلَمَّا فَرَغَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ مَا حَاجُّكَ قَالَ أَلَجْتُهُ فَأَطْرَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ثُمَّ قَالَ نَعَمْ فَلَمَّا وَلَّى قَالَ لَهُ يَا عَبْدَ اللَّهِ أَعِنَّا بِطَوِيلِ السُّجُودِ .

Abdullah ibn Sanana narrates from the sixth imam that he said: "A man passed by the Prophet while he was fixing one of his tents. He said: 'O Prophet of God, should I help you.' The Prophet accepted. When he was done, the Prophet said: 'What do you need?' He said: 'Heaven.' So, the Prophet stood silent momentarily and then responded in the affirmative. When the man turned to walk away, the Prophet said: 'Help us by making your sajdah long.'"<sup>61</sup>

Sajdah is such an essential part of prayer that many times when God wants to speak of worship, he refers to it by saying of doing sajdah.

. ان الارض التي يسجد عليها المومن يضيء نورها الى السماء

The land on which a mu'min prostrates will illuminate light towards the skies.<sup>62</sup>

عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قَالَ سَمِعْتُهُ يَقُولُ:.... ثُمَّ يَنْتَحَى حَيْثُ لَا يَرَاهُ أَيْبَسُ فَيَنْشَرُفُ عَلَيْهِ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ إِنَّ الْعَبْدَ إِذَا سَجَدَ فَأَطَالَ السُّجُودَ نَادَى إِبْلِيسُ يَا وَيْلَاهُ أَطَاعَ وَعَصَيْتُ وَسَجَدَ وَابْتَيْتُ .

The sixth imam is narrated to have said: "How great is it when a servant performs wudhu and then goes to an area where no one can see him? God looks upon him while he is in ruku' and sujud. When a servant goes to sajdah and makes it long, Iblis calls out: 'He obeyed, and I disobeyed... He prostrated, and I refrained from doing so!'"<sup>63</sup>

<sup>60</sup> Misbah al-Shari'ah, vol. 1, 91.

<sup>61</sup> Al-Kafi, vol. 3, 266.

<sup>62</sup> Mustadrak al-Wasa'il, vol. 4, 485.

<sup>63</sup> Al-Kafi, vol. 3, 264.

## The Purpose of Tashahud

The purpose of tashahud is to symbolize life after being resurrected from the second sajdah and to pronounce the realities one will experience in the hereafter.

ثُمَّ أَوْحَىٰ اللَّهُ إِلَيْهِ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ ثَبَّتَكَ رَبُّكَ فَلَمَّا ذَهَبَ لِيَقُومَ قِيلَ يَا مُحَمَّدُ اجْلِسْ فَجَلَسَ فَأَوْحَىٰ اللَّهُ إِلَيْهِ يَا مُحَمَّدُ إِذَا مَا أَنْعَمْتُ عَلَيْكَ فَسَمِّ بِاسْمِي فَأَلْهِمُوا أَنْ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ صَلِّ عَلَى نَفْسِكَ وَ عَلَى أَهْلِ بَيْتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي

God said, "Raise your head, O Muḥammad, your Lord has made you steadfast." When he wanted to stand up, he was told, "Sit down in your place, O Muḥammad." He then sat down. God said, "O Muḥammad, when I grant you a favor, you should call Me by My name." He was inspired to say, "In the name of God, with (the help of) God, no one, other than God, deserves to be worshipped, and all beautiful names belong to God." Then God sent wahy, "O Muḥammad, ask compensation for yourself and say, 'Allahumma Salli' Ala Muḥammad wa' Ali Muḥammad'" he did as he was told.

We have multiple ḥadīth about how the prayer of one who doesn't recite ṣalawāt on the prophet and his family is incomplete.

## The Purpose of Salām

Question: What is the purpose of salām?

*"Know that when the salik comes out of the state of sujud, whose secret is "annihilation," and comes to himself, and into a state of wakefulness and attentiveness, returning from the state of being absent from the world to the state of being present, he offers his salam (peace) to the beings the salam of the one who has come back from a journey, from an occultation. So, as he returns, he sends peace upon the noble Prophet because after returning from unity [wahdat] to multiplicity [kathrat], the first manifestation will be that of the truth of guardianship: "We are the first preceding ones."*

*After that, he will pay attention to the essences [a'yan] of other beings, distinctly and collectively.*

*If one had not ascended, giving salām would have no meaning for him since he never left."*

Further Reading

مِصْبَاحُ الشَّرِيعَةِ ، قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ : مَعْنَى السَّلَامِ فِي دُبْرِ كُلِّ صَلَاةٍ الْأَمَانُ أَيُّ مَنْ أَدَّى أَمْرَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ خَالِصاً لِلَّهِ خَاشِعاً فِيهِ فَلَهُ الْأَمَانُ مِنْ بَلَاءِ الدُّنْيَا وَ بَرَاءَةِ مَنْ عَذَابِ الْآخِرَةِ وَ السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى أَوْدَعَهُ خَلْقُهُ لِيَسْتَغْمِلُوا مَعْنَاهُ فِي الْمَعَامَلَاتِ وَ الْأَمَانَاتِ وَ الْإِنْصَافَاتِ وَ تَصَدِيقِ مُصَاحِبَتِهِمْ فِيمَا بَيْنَهُمْ وَ صِحَّةِ مُعَاشَرَتِهِمْ

It is stated in Misbah ash-Shari'ah that Imām al-Şādiq عليه السلام said: "The meaning of the salam at the end of each ṣalāt is 'security,' that is, whoever obeys the command of God and the tradition of His Prophet ﷺ, with a submissive heart, will be secured from the trials of this world and exempted from the tortures of the Hereafter. 'Salam' is one of the names of God, the Exalted. He trusted it to His creatures so that they may use its concept in their transactions, trusts, and annexations, exemplifying reciprocal companionship among themselves and the correctness of their association.

فَإِنْ أَرَدْتَ أَنْ تَضَعَ السَّلَامَ مُوَضِعَهُ وَ تُؤَدِّيَ مَعْنَاهُ فَاتَّقِ اللَّهَ وَ لَيْسَلَمْ مِنْكَ دِينُكَ وَ قَلْبُكَ وَ عَقْلُكَ وَ لَا تُدَسِّسْهَا بِظُلْمَةِ الْمَعَاصِي وَ لَنْسَلَمْ حَقْطَتِكَ أَلَّا تُبْرِمَهُمْ وَ تُبْلَهُمْ وَ تُوحِشَهُمْ مِنْكَ بِسُوءِ مُعَامَلَتِكَ مَعَهُمْ ثُمَّ صَدِيقُكَ ثُمَّ عَدُوُّكَ فَإِنَّ مَنْ لَمْ يَسَلَمْ مِنْهُ مَنْ هُوَ أَقْرَبُ إِلَيْهِ فَالْأَبْعَدُ أَوَّلَى وَ مَنْ لَمْ يَضَعْ السَّلَامَ مُوَاضِعَهُ هَذِهِ فَلَا سَلَامَ وَ لَا سَلَامَ وَ كَانَ كَاذِباً فِي سَلَامِهِ وَ إِنْ أَفْشَاهُ فِي الْخَلْقِ ...

If you wish to use the salam [peace and security] in its proper place and according to its meaning, you must fear God, and your religion, heart, and mind should be secure from your harm. So, do not make them filthy by the darkness of sin, and do not cause your protectors (angels) to be vexed, tired, and disgusted with your maltreatment. Both your friend and your enemy should feel secure from your harm, as the ones whose close friends are not safe from him, the strangers, are certainly more expected not to be so. And whoever does manifest salam in those places, his will be no salam and no Muslim, and his salam will be a false one, even if he presents it to people.<sup>64</sup>

وَ تَأْوِيلُ قَوْلِكَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ تَرْحُمَ عَنِ اللَّهِ سُبْحَانَهُ فَمَعْنَاهَا هَذِهِ أَمَانٌ لَكُمْ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَنْ لَمْ يَعْلَمْ تَأْوِيلَ صَلَاتِهِ هَكَذَا فَهِيَ خَدَاجٌ أَيُّ نَاقِصَةٌ .

And the interpretation of your saying, peace, blessings, and mercy of God be upon you, is a manifestation of God's mercy. It means that this [prayer] is an immunity for you from the punishment of the Day of Judgment. And then Imām Ali عليه السلام said: "And whoever does not know the interpretation of his prayer in this manner, his prayer is incomplete."

<sup>64</sup> Bihar, vol. 82, 307.

# The Purpose of Ta'qibaat

## The Mindset during Ta'qibaat

*"The salik servant should, in the after-the-ṣalāt invocation, think about his shortcomings, incomplete worship, and negligences during the state of presence. He is to think about his being deprived of his share of the Holy Presence of God, the Exalted, so that he may, in the after-the-ṣalāt recitations, which open a new door leading to the mercy of God, compensate as much as possible."*

*"It is one of the confirmed mustahabs (supererogatories), and to neglect it is abominable. It is most recommended after the ṣalāts in the morning and the afternoon. The after-the-ṣalāt invocations are so many, including the final three takbirs."*

## Tasbihaat of Lady Fatimah

Of the other noble after-the-ṣalāt du'a's are the tasbihat of the Pure Siddiqah (Fatimah) عليها السلام, the daughter of the Prophet ﷺ, which was taught to her by the Messenger of God ﷺ. It is the best of the after-the-ṣalāt du'a's. It is in the ḥadīth that had there been a better one, the Messenger of God ﷺ would have taught it to Fatimah عليها السلام.

Imām al-Ṣādiq عليه السلام is quoted to have said that these tasbihs every day after every ṣalāt are more loved by me than a thousand rak'ats of the ṣalāt every day.

رُوي عن النبي صلى الله عليه وآله أنه قال: إذا فرغ العبد من الصلاة ولم يسأل الله تعالى حاجته يقول الله تعالى لملائكته أنظروا إلى عبدي فقد أدى فريضتي ولم يسأل حاجته مني كأنه قد استغنى عني خذوا صلاته فاضربوها وجهه.

It is narrated from the Prophet that he said: "When a servant finishes his prayer and does not ask him for his need, God tells his angels: 'Look at my servant, he carried out his duty towards me, but did not ask me for his need. As if he is needless to me! Take his ṣalāt and throw it at him.'"<sup>65</sup>

Multiple ḥadīths mention that a servant who says his request after prayer will have it fulfilled.

Some of the Other Ta'qibaat:

- 1- Reciting Ayat al-Kursi
- 2- Performing sajdah of shukr

<sup>65</sup> Mustadrak, vol. 5, 29.

3- Reciting the following dua which the prophet used to recite after the prayer:

اللهم انى اعوذبك من علم لا ينفع، و قلب لا يخشع، و نفس لا تشيع، و دعاء لا يسمع، اللهم انى اعوذبك من هولاء الأربع

4- Placing one's cheeks on the turbah and wiping his face after wiping the turbah. It is mentioned in ḥadīth that Prophet Musa was chosen for this reason.

5- It is also mentioned in the ḥadīths that the Prophet would attend to the needs of the people every morning after fajr prayer until sunrise, while Imām Ali would welcome them towards the Prophet.

## Final Words from A Mentor

*"My dear, acquiring perfection and the provision for the Hereafter requires determination and seriousness, and the greater the issue, the more it deserves attention. Indeed, with such a state of weakness, laxity, and carelessness, one cannot ascend to the divine proximity and be in a place neighboring the Lord.*

*One must set forth on this path to reach what he wants. You find no comparison between that world and this world, whether regarding their happiness and pleasures or its sufferings and calamities, as that world is eternal, with no death and perishing. In that world, the righteous live in comfort, dignity, and everlasting bliss, a comfort which has no like in this world, a divine glory and sovereignty, the like of which cannot be found in this life, a bliss which never crosses anyone's imagination. Similarly, regarding the sufferings of that world, its pains, torments, and punishments can have no match in this world.*

*You also know that the way to happiness runs through obeying God. None of the acts of worship and obedience can be on the same level as ṣalāt, a comprehensive [jami'] divine mixture [ma'jun] that delivers the salvation of the human being...*

*Therefore, you are to exert utmost seriousness in obtaining it, never to feel tired in the quest, and to bear whatever hardship there may be, though there will be none. If you continued your efforts for a while and your heart became familiar with the essence of worship, you would feel, in this very world, so much pleasure out of your talk with God, a joy which cannot be compared with anyone of this world's pleasures as the lives of the close servants of God has shown us."*