



ODATTOL DAEE

(The Asset of Supplicant)

How to be the servant of
ALLAH and to praise HIM

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In this book, the etiquette of Dua (Supplication) in terms of time, place and the supplicant have been discussed and the main question as to why our prayers are not answered despite the fact that God has promised to answer our prayers has been sufficiently dealt with

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(the original book contains Arabic Text which has not been included here, the * * signs within the text denotes arabic, We shall Inshallah try and add it soon)

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The Publisher's note

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

Mr. Aghili, the university teacher and English translator of the valuable book, Odatool-Daee has requested me to write a few words as publisher's note. In compliance with his request, I should quote the Holy Quran as saying "It is He who has raised up from among the common people a Messenger from among them, to recite His signs to them and to purify them and to teach them the Book and the Wisdom." and the Holy Prophet of Islam (SAW) as saying: "Surely I was delegated to perfect moral virtues". Strangely enough, purification of self-precedes wisdom. Hence purification enjoys a sublime position. Yet the question is how we can possibly purify ourselves and attain moral virtues. Our Imams believe that Dua is the essence of prayer and a weapon for believers. There are hundreds of sayings like This which recommends Dua with the view to attaining prosperity and perfection. In this line, Ansarian Publications has decided to have books translated and to publish books the first of which you dear readers have in hand.

It is well to mention that the section on "The Attributes of Allah" has been taken from the book "Allah (The Concept of God in Islam)" by the honourable scholar, Yasin T. al-Jibouri who had already elaborated "The Best Names of God". I would like to express my thanks to him and wish him further success.

Your scholarly comments on the book is most welcome.

Ansarian Publications

The Translator's note

All Praise is due to Allah, the Lord of the Worlds. May the peace and blessings of Allah be upon Muhammad and his pure progeny.

I had the pleasure of getting familiar with the honourable manager of Ansarian Publications whom I greatly admire for his services to Islam, in the Holy City of Qum where I have the honor of teaching at Azad University. It was Mr. Ansarian who encouraged me to translate

into English the Persian version of Allameh Helli's Odatto-Daee, a book which greatly appealed to me due to its spiritual content. This is my first experience of the kind. Therefore, I hope the spirituality of the book will make up for the poor translation. Hence, experts' comments are welcome by the translator so as to be considered in the future editions. The translation of this book is dedicated to the pure souls of my parents, may their souls rest in peace for ever. Towards the end, I would like to express my thanks to my dear friend, Mr. Ali Karami for his excellent typing of the book and his admirable patience.

Aghili Ashtiani

Biography of the Author

Ahmad Ibne Mohammad Ibne Fahd Assadi Heli was born in the city of Helleh, Iraq in the year 757 A.H. After acquiring higher knowledge of Islam in the same city, he came a religious authority establishing "Zeinabieh Helli" Theological School where he served as a teacher and from whose source of knowledge students benefitted a lot. In addition to teaching, he authored 47 books and treatises on such topics as Jurisprudence, ethics, discourse and history. It is said that once in his dream, Ibne Fahd saw Imam Ali (A.S.) and Seyyed Mortadha Alamolhoda dressed in green silk walking in the holy shrine of Najaf with the hand of Seyyed in the hand of the Imam. Ibne Fahad went forth and greeted them. The Imam and Seyyed too greeted him. Then Seyyed Mortadha turned to him, saying: "Bravo to you for helping the Ahlol-Bayt (the Household of the Holy Prophet of Islam)." Then he asked about Fahd's books and when Ibne Fahad gave the names, Seyyed said to him:

* *

"Write a book to ease the paths leading to Allah and begin it with the following sentences: In the name of Allah, the Most Compassionate, the Most Merciful. Praise is due to Allah, the Holy One who is Absolute and Independent from similar creatures." When he woke up from sleep he started writing the book "Tahrir" with the sentences of Seyyed in its preface.

Ibne Fahd and the book Oddatol Daee (The Asset of Supplicant) and Nejahol-Sa-ee (provision of striver)

In this book, the etiquette of Dua (Supplication) in terms of time, place and the supplicant have been discussed and the main question as to why our prayers are not answered despite the fact that God has promised to answer our prayers has been sufficiently dealt with. Furthermore, such topics as rules governing charity, the virtue of acquiring knowledge, the duty of Islamic scholars and researchers, the parents-children mutual duties, the etiquettes of business, as well as the duty of wife towards her husband have been mentioned. To sum it up, the honorable reader will finally judge that the book is somehow unrivaled. This book has a preface, six chapters, some guidelines and an epilogue as follows:

Introduction: Definition of Dua (Supplication)

Chapter one: How to invite others to Du

Chapter two: How prayers are answered?

Chapter three: Who is a supplicant?

Chapter four: How to supplicate

Chapter five: Zekr (Remembrance of Allah)

Chapter six: Recitation of the Holy Quran

Guidelines: The importance of piety and keeping away from sin

Epilogue: Allah's Attributes (Best Names)

The author completed this book in the year 801 A.H. at the age of 44. It is noteworthy that he has summarized the book under the title "The Assets of Supplicant".

Allameh Hilli passed away in the year 841 A.H. at the age of 84 and was buried near the holy shrine of his master, Imam Hossein (A.S.) in Karbala and his tomb recently repaired in a street named after him is visited by his devotees.

Laudation in Praise of the Lord

All the praise be to Allah who hears all calls, repels afflictions, removes darkness and bestows light, gives hope to hearts and makes His blessing perfect. His Generosity is Great and the sustenance He gives is infinite.

He raised the heavens and prepared everything for human beings.

Greetings to the last of the prophets, Mohammad (SAW) whom God has chosen from among Prophets and made him His proof among those living in the heavens and the earth. Also greetings to his household who were born of pure parents and people have been commissioned to follow them. Greetings to them as long as the heavens and the earth stand till the Day of Judgment.

Beyond all doubt, one of the greatest blessings and graces of God is that He not only has taught us how to pray and to speak to Him but He has invited and encouraged us to do so. He placed in human heart the inner desire and attraction for supplication. In addition, He has also placed in invocations and Duas the key to His Blessings in begging Him the means of keeping away from the inner and outer Satan.

God has set such ways and means as special supplications, qualifications of supplicants, conditions of Dua, as well as its time and place in order for the prayers to be answered. This book consists of an introduction and six chapters with the title "Odattol Daee va Nejaholsaee", literally meaning "The Asset of supplicant and the prosperity of striver"

INTRODUCTION

Definition of Dua (Supplication) and its exhortation

Dua in Arabic means "To call", and "To invoke" and in the Islamic terminology, it means a humble prayer by a modest person to a superior.

Since the purpose of the present book is to exhort dear readers to Dua (supplication) and to become familiar with the creator and His Blessings, we have to mention certain Hadiths.

Sheikh Sadoogh has quoted the pure Imam (A.S.) as saying:

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1. "If someone hears that doing a certain deed is praiseworthy and he does it, God will give him the same reward even if it is not so."

Safwan too has quoted Imam Sadeq (A.S.) as saying:

* *

2. "If someone hears that a certain deed is praiseworthy, and he does it, the Providence will give him the same reward even if the Holy Prophet of Islam (SAW) has not confirmed it". Sheikh Kolehini has quoted Imam Sadeq (A.S.) as saying:

* *

3. "If someone hears that doing a deed is praiseworthy and he does it, he will have the reward even if that news is not authentic."

Quoting Jaber Ibne Abdullah Ansari, the Sunnis too have quoted the Holy Prophet of Islam (SAW) as saying:

* *

4. If a person is told that a certain deed is praiseworthy with god Almighty and he does it to receive the reward, God will give him the same reward, even if it is not authentic. Thus both Shi-ites and Sunnis have consensus on this matter.

CHAPTER ONE: HOW TO URGE OTHERS TO DUA?

DUA AS RECOMMENDED BY INTELLECT

DUA AS RECOMMENDED BY QURANIC VERSES AND HADITHS

- Why our Duas are not answered
- Advantages of Dua
- Caution
- Admonition in case Duas are not answered

Dua as recommended by Intellect

Every sane person's intellect requires that man should keep away from losses as much as possible. Yet we know that living in this world is not devoid of afflictions or anxiety, for he may be afflicted with:

- Disease from within
- Tyranny from without
- Difficulty with job or business
- Annoyance by a neighbor

Even if none of these afflictions occurs, he may face them in future. How can afflictions not occur while the world is replete with them, when it is a state of change, and no one is safe from hardships and afflictions. Yet the difference is that these hardships have afflicted certain people and will afflict others in future. Nevertheless human intellect accepts the existence and the necessity of removing both kinds of afflictions. In this connection, Dua is something by which afflictions can be removed. Therefore, it is wise to resort to Dua for removing our afflictions.

The same meaning can be comprehended from the saying of Amir al-Moamenin (A.S.) when the Imam says:

* *

5. "A person who is not afflicted and is living a happy life but is not "safe from afflictions in the future should not have this impression that the afflicted person is more in need of Dua than he himself."

We can infer from this Hadith that every individual is in need of "Dua", whether he is

happy or afflicted. The difference is that the former is in need of "Dua" for removing the affliction which has befallen him and the latter for keeping off the descent of it.

In addition to this, "Dua" will serve to earn further benefits and to perpetuate the existing blessings too, for the Infallibles (A.S.) consider "Dua" as both a "weapon" and a "shield". The Holy Prophet of Islam (SAW) has said:

* *

6. "Shall I introduce to you a weapon which will protect you both from the evils of enemies and increase your sustenance? They said: Yes, O Messenger of Allah. He said: Call your Lord day and night, for "Dua" is the weapon of a believer."

Imam Ali (A.S.) says:

* *

7. "Dua" is the shield of a believer. If you keep on knocking the door of Divine Mercy, it will be opened to you."

Imam Sadeq (A.S.) has said:

* *

8. "Dua is more forceful than a sword."

Imam Musa (A.S.) has said:

* *

9. "Dua reverts both what has been destined and what has not been destined."

The Imam also says:

* *

10. "Recite "Dua", for "Dua" and begging from god Almighty repels afflictions even if it has been destined. If you ask God to revert it, He will certainly revert it."

Zarareh has quoted Imam Baqer (A.S.) as saying:

* *

11. "Shall I introduce to you something about which the Holy Prophet of Islam did not say Enshaallah (God willing)? I said: Yes. Then the Imam said it is "Dua" which reverts the divine destiny even if it is certain to happen."

Imam Zeinolabedin (A.S.) says:

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12. "Dua" and afflictions challenge each other until the day of Judgment, yet "Dua" comes out victoriously even if the afflictions are certain to happen."

Imam Zainolabedin (A.S.) also says:

* *

13. "Dua" removes both the present affliction and that which will come down later."

In view of these Hadiths and those which are not mentioned here due to the space of the book, we infer that afflictions can be repelled by "Dua" as recommended by the Infallibles (A.S.).

Dua as Recommended by Quranic Verses & Hadiths

Verses

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"Say: my Lord would not care for you were it not for your prayer" Furqan, verse 77

* *

"And your Lord says: call upon Me, I will answer you; surely those are too proud for My service shall soon enter hell abased." Moamin, verse 56

In this Holy verse, God considers "Dua" as prayers, that is to say, if someone speaks to his Lord, he has performed prayer and those who do not pray are considered as unbelievers.

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"And call on Him fearing and hoping" Araf, verse 56

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"And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the supplicant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way." Baqarah, verse 186

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"Never get tired of "Dua", for god has attached much value to it."

Answering Bareed Ibne Moavieh's question as to which was better, "Dua" or recitation of the Holy Quran? The Imam said:

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14. "Dua" is better, for God says: O Prophet, say: My Lord would not care for you were it not for your prayer."

Imam Sadeq (A.S.) interpreting a Quranic verse has said

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15. "Let My servants know that I have the power to grant My servants' wishes."

Imam Sadeq (A.S.) also says:

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16. "If a person desires something which pleases God too, it will be granted during his lifetime."

The Holy Prophet of Islam (SAW) has said:

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17. "Whenever you recite "Dua", have this impression that what you is at the door."

*** Why "Duas" are not answered?**

You may ask why the "Dua" of many people are not answered, something which is apparently inconsistent with the above-mentioned verses. The Answer is that "Duas" are not answered when requirements of Dua have not been fulfilled. Othman Ibne Saeed says a man came to Imam Sadeq (A.S.) saying: There are two Quranic verses which I have not comprehended properly. Imam Sadeq (A.S.) said: What are those verses? He said: them first one is this:

* *

"Call Me, I will answer you", for although we offer our Duas but there is no answer. Imam Sadeq said: Do you think God breaks His promise? He said: No. Imam Sadeq (A.S.) said: So why are our Duas not answered? He said: I do not know. Imam Sadeq said: But I will tell you why.

* *

18. "Whoever obeys God's order and offers his "Dua" properly, they will be answered. I said: How should I pray? The Imam said: First praise God Almighty, then remember Him and thank Him for His blessings. After that, send greetings to the Holy Prophet and his progeny, then confess your sins and ask forgiveness for them. That is the right way for "Dua".

Then, Imam Sadeq (A.S.) was asked about the second verse which the man had not comprehended:

* *

"And whatever thing you spend, He exceedeth it in reward, and He is the best of sustainers." Saba, verse 39

Imam Sadeq (A.S.) said: Do you think God breaks His promise? I said: No. The Imam

said: Why does He not give reward then? I said: I do not know. The Imam said: if a person gains something lawfully, and he spends it in the right way, he will certainly receive its reward even if he spends a Dirham.

It is impossible that a person begs something from God, which is advisable and God does not grant it. Therefore a supplicant should always pray in this way: O Lord, fulfill my desire if it is in my interest. If delay in fulfilling a wish is advisable, then God will delay it. God Himself says:

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“And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them.” Yunus, 11

In the supplications of the Imam (A.S.) we read:

* *

19. “O One whose will nothing can change.”

At times we desire something from whose evil we seek refuge with God later on and at other times we escape from something but later on we go after it. In this connection, Imam Ali (A.S.) says:

* *

20. “On many occasions man desires something but when his desire is fulfilled he wishes his desire had never been fulfilled.”

The gist of this matter has been expressed in the following Quranic verse:

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“It may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah knows, while you do not know.”

Baqarah, verse 216

The main objective of Dua and its reward lies in its being a Divine Mercy and the fact that God’s Mercy precedes His wrath. Therefore a Dua in which there is no good for the supplicant should not be answered.

Wrong articulation of Dua Imam Javad (A.S.) has said:

* *

21. If two persons are of equal status in terms of piety and nobility, the one who is superior in good manners is more honorable to God. The narrator says: I said: May my soul be sacrificed for you! The superiority of a person with good manners is known to people but how is it to God? The Imam (A.S.) said the virtue is that he recites the Holy Quran as it has been revealed and avoids wrong articulation of Dua, for a Dua which is not articulated properly does not ascend towards God.

In this relation, Imam Sadeq (A.S.) too says:

* *

22. We are a people of eloquence. Therefore, whenever you quotes us, do it properly.”

The question raised here is this: There are many persons whose Duas are not articulated properly yet they are answered, why is it so? The answer is that God Almighty rewards the supplicant to the extent of his intention and not in accordance with the wrong articulation of Dua.

This claim is supported by Sheikh Kolehini in whose book “Kafi” polyquotes Imam Sadeq and the Holy Prophet of Islam (SAW) as saying:

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23. “If a non-Arab muslim recites the Holy Quran in his own language, angels will take it up in its correct Arabic version.”

A Hadith on the authority of the Holy Prophet of Islam (SAW) says:

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24. “Our deeds depend on our intention.” or

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25. "A believer's intention is better than his deed." or

* *

26. "God takes Bilal's "seen" as "sheen" (the Holy prophet's Muezzin, Bilal could not pronounce sheen (sh) he would say seen (s) instead).

A man came to Imam Ali (A.S.) saying: O Ameeralmoamenin, a person is talking to Bilal but since Bilal can not pronounce the words properly, he is ridiculing Bilal. The Imam (A.S.) said:

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27. "O servant of Allah! the proper articulation of Dua is meant to purify our deeds. Therefore, the beautiful words of one whose deeds is bad, will not avail him. Hence, Bilal's wrong articulation will not affect his praiseworthy deeds."

From this Hadith, we infer that in the same way that words can be mispronounced, "deeds" too can be wrong and it is the wrong deeds which have bad effects and not the mispronunciation of words. This was a Hadith related by Imam Javad (A.S.). But the second Hadith is by Imam Sadeq (A.S.) who quotes the Holy Prophet of Islam (SAW) as saying:

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28. "May God bless one who hears my words, learns them and quotes them as he has heard, for someone may be charged with knowledge but does not understand it deeply."

With mispronunciation God's commandments may be misinterpreted.

For example, the Holy Prophet (SAW) was asked: suppose we sacrifice a camel, cow, or a sheep, then we find out that there is a young in the womb of the animal, can we eat from it. The Prophet (SAW) said:

* *

29. "Eat if you wish, for the slaughtering of the mother is the same as the slaughtering of the young."

However a different reading would be "Eat if you wish for the slaughtering of young would be the same as the slaughtering of the mother."

That is to say if the young dies after the slaughtering of its mother and before it being slaughtered it is pure according to the first reading but impure according to the second reading.

*** Advantages of Dua**

Dua has many advantages including:

a) What is deemed advisable and God wishes to fulfill, will be fulfilled only after Dua. Imam Sadeq's advice to Meisar Ibne Abdulaziz refers to the same meaning when the Imam says:

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30. "O Meisar! call upon God and not say to yourself that the die is cast, for there is a rank with God man can not attain without asking for it. If God's servant closes his mouth and does not ask anything from Him, nothing will be given to him. Therefore ask God for what you need so that He will give it to you. O Meisar, whoever knock on a door and persists will be allowed in."

Amrobn Jamia too, has quoted the Imam as saying:

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31. "Whoever does not ask for God's special grace, will remain destitute."

Imam Ali (A.S.) too has said:

* *

32. "Never have this impression that God Almighty has opened the door of Dua but has closed the door of answering Dua."

Imam Ali (A.S.) also says:

33. "If God gives someone the blessing of Dua, He will not deprive him of answer."

Dua is the same as worshipping God. Therefore God likes His servants to express their humility and need through it. God Himself says:

* *

"And I have not created the Jinn and the men except that they should serve Me."

Zariat, verse 56

Etymologically, Ebadat (worshipping) means humility which is the best manifestation of servitude before God. The Holy Prophet of Islam (SAW) says:

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"Dua is the gist of worshipping."

One of the exhortation of God to Jesus Christ (A.S.) is:

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"O Jesus! humble your heart before Me and remember Me in private and let it be known to you that I become happy when you come towards Me with hope and fear. Don't you ever do it with a dead heart rather do it with a living heart."

There is a Hadith which says:

* *

34. "A believer's Dua will increase his good deeds and rewards him in the Hereafter as his other good deeds are rewarded."

If a Dua is sensible and it is advisable to be answered quickly, it will be answered. But if it's delay is advisable, then the answer will be delayed. In this case the advantage of Dua is that the answer will be delayed. In this case the advantage of Dua is that a person's Dua is answered and he is rewarded for his patience. If Dua is not sensible, rather it has evil consequence, the very Dua has a reward and it may keep off afflictions. A Hadith by Abu Saeed Khedri quoting the Holy Prophet of Islam (SAW) supports it:

* *

35. "If a believer calls upon God and does not ask Him for cutting of family relations or a sinful deed, god Almighty will give him one of the three following virtues:

-Answers his Dua quickly

-Delays answering his Dua

-Repels from him an evil equal to what he has begged.

The companions said: O Messenger of Allah, therefore, we should increase our Duas. The Holy Prophet (SAW) said: God answers the Duas most frequently. In a Hadith by Malik Ibne Anas, it has been mentioned that the Holy prophet for three times said: God answers our Duas most of the time.

In this connection Imam Ali says:

36. "Sometimes God Almighty delays answering the Dua so as to give both a greater reward and a further blessing.

Sometimes delay in answering the Dua is due to the servant's lofty position with God Almighty, for He likes to hear the voice of His servant. In this connection Jaber Ibne Abdullah Ansari quotes the Holy Prophet of Islam (SAW) as saying:

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37. "If a servant who is favored by God supplicates, God says to Gabriel: grant his request but delay it, for I like to hear his voice more and more but if someone, in

disfavor with God, supplicates, God says to Gabriel: O Gabriel! Grant the request of My servant with haste, for I don't like to hear his voice."

*** Advice**

You should know that If you request something from God and supplicate, you may or may not see the signs of answering. If your request is granted do not ever think that you are pious, hence do not become proud, for you may be one of those whom God does not like and wishes to say to you on the day of Resurrection: **"Were you not among those who turned their back on Me but I granted your request?"**

Therefore your duty is: to thank God for all the divine blessings and Grace and secondly to add your to good deeds and ask Him to make this haste in answering your Dua a source of His Blessings and Grace and to help you thank a blessing you did not deserve.

Therefore you have two tasks before you. First you should praise God, for granting your request might be the result of His favor, and secondly you should ask for forgiveness, for it might be the result of His wrath.

Even if your Dua is not answered, do not ever become disappointed, rather you should hope for more Grace, for it God does not answer your Dua, He probably likes to hear your voice. Therefore your duty here is to persists in Dua, for it is through persistence that you are entitled to the reward of the Dua of the Innocent which reads:

* *

38. "May God bless a man who requests something from god and persists in it."

Secondly you will be among God's friends, for He Himself has suggested that He likes your voice therefore never stop calling upon Him. Thirdly repetition of Dua may help it to be answered. Nevertheless you must have fear from God and say to yourself: perhaps the reason my Dua is not answered is because of my sins, denying of people's rights, negligence, hardheartedness, or because of lack of good intention towards God which do not allow my deeds to ascend to heavens.

If this occurs, you will reach the position of "fear from God" and you have noticed that you are the blame, that you are a humble servant whose sins have kept him away from his Lord, whose lusts have deprived him of divine Mercy and have prevented him from joining followers of truth.

Nevertheless you should know that if you sit idle in this position of being aloof from your Lord and do not say anything, Satan will look for a chance to entrap you as a result of which you will be doomed to a chastisement. Therefore, supplicate with a language of humility and say:

My God! My Master! My Guardian! If my request is not in the interest of my faith and my life, make me pleased with Your decree.

O God! You do not need me but I do need You.

O God! I am Your servant and a servant should make request from his Lord. Now that You do not receive me, to whom should I turn and to whom should I seek refuge.

It would not be out of place to think of supplication of Imam Sajjad (A.S.) and to ponder it, since it strengthens hope in human beings:

* *

39. MY God! By Your Glory, even if You put a chain round my neck, deprive me of Your pardon, disclose my disgrace before people, give order to put me into Fire, and make a separation between the righteous and me I will never lose my hope in You, nor will I expel from my heart the desire of seeking Your pardon and forgiveness, or expel from my heart Your Love. I will never forget Your kindness

and Your concealing of my defects."

With such supplication, increase your hope lest your fear overcomes it and leads you to despair, for only the erring ones despair of the Mercy of their Lord.

In the meantime do not allow your hope to increase in a way that it leads to pride, for the Holy Prophet of Islam (SAW) has said:

* *

40. "An intelligent person is one who abjects his carnal desires and endeavors for the Hereafter but a fool person is one who follows his carnal desires and at the same time asks forgiveness from God.

The Infallibles (A.S.) say:

41. "A believer has two wings, namely the wing of hope and the wing of fear."

Luqman in giving advice to his Son Naman says:

* *

"My dear son, if the breast of a believer is opened, you will see two illuminated strings in it, and if you pull them, none of them is even a bit longer than the other, they are the strings of hope and fear."

It goes without saying that in the agony of death hope should overcome fear as recommended by the Infallibles (A.S.).

***What should be done when Dua are not answered**

If our Duas are not answered quickly, we should be pleased with God's decree and consider it as a blessing. In this connection, the Holy Prophet of Islam (SAW) has said:

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43. "Do not abhor God's blessings nor ask for any things without giving it a thought. If affliction befalls sustenance and life of any one of you, do not ever ask for a change, since a change might lead to death or destruction. You should rather say: O God, by the position of Mohammad (SAW) and his household, if there is a blessing in what has befallen me, make me patient and give me not only the power of forbearance, but make me pleased with it too. Yet if there is blessing in something else, give that something to me. At any rate, make me pleased with Your Decree, for praise is due only to You."

The same meaning is conveyed by Imam Sadeq (A.S.) who says God Almighty gave the following revelation to prophet Moses (A.S.)

* *

44. O Musa! I have not created anyone more beloved than My believing servant. Even when I afflict him or remove that affliction, it is certainly in his best interest, for I know his interest better. Therefore, he should be patient during affliction and thankful during blessing so that I will rank him among the righteous ones and this is when he acts for My pleasure and obeys My decree.

It has been reported on the authority of Imam Ali that God says:

* *

45. "O My servants! Obey My orders. Do not ever wish to tell Me what your interest are, for I am not a miser and I know them better than you do."

Then Holy Prophet of Islam (SAW) has said:

* *

46. "O servants of God, you are as the sick and the Lord of the worlds as the Healer. The interests of a sick person are in what the Healer prescribes and what is expedient for him and not in his desire or his improper requests. Therefore submit to God's decree that you may be successful.

Imam Sadeq (A.S.) too says:

* *

47. "I am surprised by the state of a muslim man, for any of God's decrees about him is a blessing. Whether he is torn into pieces with scissors or he is the master of east and west, it would be a blessing for him."

It has been related on the authority of Imam Sadeq (A.S.) that God says:

* *

48. "A servant of Mine who thinks I delay his subsistence (daily food) must beware My Wrath, for I may not open any door in this world for him."

One of the revelations sent to Prophet David (A.S.) is as follows:

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49. "Whoever turns to Me and stops having hope in anyone but Me, I will be sufficient for him. I will give to anyone who requests and answer anyone who calls upon Me."

*** Hadiths on Dua**

There are many hadiths which recommend Dua but here we bring only a few examples: Hanan Ibne Sodair says: I asked Imam Baqer (A.S.) which prayer is more virtuous? The Imam said:

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50. "Nothing is more praiseworthy to God than a servant's requests and no one is more detested than one who refrains from obeying God and asking something from Him."

Zerareh quotes Imam Baqeer (A.S.) as saying:

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51. "God says: those who refrain from worshipping Me will enter the Hell with disgrace. Prayer, here, means Dua which is the best form of prayer."

Zerareh says I asked Imam Baqer about the meaning of the Quranic verse:

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"Surely Ibrahim was very tender-hearted, forbearing." The imam said tender hearted, here means one who frequently recites Dua.

Ibne Ghaddah quotes Imam Sadeq (A.S.) as saying:

* *

52. "Imam Ali says: The most praiseworthy deed on the earth to God is Dua, the best form of prayer is chastity. Then Imam Sadeq said Imam Ali was a man of abundant Dua."

Quoting his father, Obeid Ibne Zarareh narrates that Imam Sadeq (A.S.) said:

* *

53. "Dua is the same prayer that has been mentioned in the Quranic verse those who refrain from obeying Me.... call upon God and do not say the die is cast."

Abdullah Ibne Meymoon Ghaddah quotes Imam Sadeq (A.S.) as saying:

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54. "Dua brings answer with it in the same way that cloud brings rain."

Hesham Ibne Salem quoting Imam Sadeq (A.S.) says:

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55. "Can you distinguish between long-term and short-term affliction? They said no. He said whenever one of you were inspired with Dua, know that the affliction will not last long."

Abu Valad has quoted Imam Musa (A.S.) as saying:

* *

56. "The affliction of a believer who succeeds in Dua will be soon removed whereas the affliction of a believer who stops Dua will last long. Therefore whenever an affliction befalls you, supplicate to God."

The Holy Prophet of Islam (SAW) has been quoted as saying:

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57. "Seek help from God when in need, seek refuge with Him during afflictions, supplicate, and call upon Him, for Dua is the gist of prayer. No believer calls upon God unless his call is answered in the following ways:

-Either his request is granted in this world

-Or he will receive it in the Hereafter

-Or his sins will be concealed to the extent of his Dua, providing that he has not asked for a sinful act."

The Holy Prophet of Islam (SAW) also says:

* *

58. "The weakest person is one who forgets Dua and the most mean person is one who is miser in greeting others."

* *

59. "Shall I introduce to you the most miser, the most sluggish, the most stealing person, the most oppressing and the most weak person? They said: Yea, O Messenger of Allah. He said: The most miser person is one who visits a muslim but does not say Salam to him. The most sluggish person is one who is in good health but does not praise God with his lips and tongue during leisure times. The most stealing person is one who does not perform his prayer perfectly. Such prayer is twisted and thrown at his face like an old piece of cloth. The most wrong doing person is one before whom my name is said, but he does not send Allah's greeting to me. The weakest person is one who has forgotten Dua."

The Holy Prophet (SAW) of God has been quoted as saying:

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60. "The best prayer is Dua. When God inspires someone with Dua, He opens the door of Mercy to him. A man of Dua will never become wretched."

Moavieh Ibne Ammar says: I said to Imam Sadeq (A.S.): Two worshippers begin their prayer at the same time. One of them recites more verses from the Holy Quran and the other has more Dua. They complete their prayer at the same time. Which one is more virtuous?

The Imam (A.S.) said:

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61. "Both are good and virtuous."

I said I know both are good but I would like to know which one is better? He said:

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"Dua is better. Have you not heard God saying: Call upon Me; I will answer you. I will make enter into the Hell with disgrace those who refrain from worshipping Me.

By God, Dua is as prayer. By God Dua is as the most profound prayer."

Yaghoob Ibne Shuaib says I heard Imam Sadeq (A.S.) saying:

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62. "God inspired Adam saying: I have collected everything for you in four words. He said: My Lord! What are those four words? God said: The first is due to Me, the second is due to you, the third is between you and Me, and the fourth is between you and people.

Adam (A.S.) said: My Lord, Make them clear for me. God said: What is due to Me, is your being a servant of Me and not associate anything with Me.

What is due to you is that I will reward your deeds with what you badly need. And what concerns you and Me is that you recite Dua and I will answer you. As for

what concerns you and people, wish for others what you wish for yourself.

Mohammad Ibne Hassan saffar in his book of supplications quotes the Holy Prophet of Islam (SAW) as saying:

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63. "Two persons whose deeds were the same entered paradise. But one of the two sees the other superior. Hence, he says: My Lord! we have done the same deeds. What is his superior position for? God said: He requested from Me but you did not. Then the Holy Prophet of Islam (SAW) said: Request from God as much as you can, for your request is not great for God."

In the same book, the Holy Prophet of Islam (SAW) has been quoted as saying:

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64. "Request from God so that He will grant it. God bestowes blessings upon a group of His servants in return for their deeds and to another group in return for their sincere Dua. Then He will gather both groups in paradise. The first group will say: Our Lord! We were men of good deeds and You granted our requests but how about these people? God will say: These are My servants. I gave you your rewards fully. These people too requested from Me and I gave them a share of My abundant Grace and Mercy. I will give to anyone I wish."

CHAPTER TWO: HOW DUAS ARE ANSWERED?

- TIME OF DUA
- PLACE OF DUA
- DUAS WHICH ARE ANSWERED
- THE IMPORTANCE OF THE TIME OF DUA
- THE IMPORTANCE OF THE PLACE OF DUA
- THE RELATION OF GOOD DEEDS WITH DUA
- DUA UNDER SPECIAL CIRCUMSTANCE

Time of Dua

a - Friday and Friday night

Imam Sadeq (A.S.) has said

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65. The Sun has not risen on a day better than Friday. When the birds of sky meet one another on this day, they greet one another saying: What a good day!

66. It is related that the Holy Prophet of Islam (SAW) chose Thursday to leave his room for outside fresh air in the beginning of summer and chose Friday to his return to room in the beginning of winter."

It is related that Imam Baqer (A.S.) has said:

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"If you decide to give charity, delay it until Friday."

Imam Baqer (A.S.) has also said:

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67. "Throughout Friday night God calls:

-Isn't there any believing servant who calls upon Me until before dawn so that I will grant his worldly and spiritual request?

-Isn't there any believing servant who repents his sins before dawn so that I will forgive him?

-Isn't there any believing servant whose sustenance is meager and asks Me to increase it before dawn so that I will increase his sustenance?

-Isn't there any ailing and believing servant who asks Me to heal him before dawn so that I will heal him?

-Isn't there any imprisoned servant who asks Me to free him from prison so that I will free him from prison?

-Isn't there any oppressed believing servant who asks Me to take his right from the oppressor before dawn so that I will help him and restore his right?

Imam Baqer or Imam Sadeq (A.S.) has said:

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68. "The believing servant makes a request to God and God too delays it until Friday."

The Holy Prophet of Islam (SAW) has said:

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69. "Surely Friday is the master of days and the most glorious day of God. Rather it is superior to Eidolfetr and Eidolazha. Friday has five advantages:

-God created Adam (AS) on this day.

-God sent down Adam (AS) from paradise to earth on the same day.

-God took the life of Adam on such a day.

-There are hours in Friday when every one who requests something from God, it will be granted provided that it is lawful.

-Archangels, the heavens, the earth, winds, mountains, and trees fear that the Last Day occurs on such a day."

The children of Jacob asked their father to request god to forgive them. Jacob said;

* *

"I will ask for you forgiveness from, my Lord" (Yunus, verse 98)

Interpreting this verse, Imam Sadeq (AS) has said:

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70. "Jacob delayed asking forgiveness until dawn of Friday night."

There are two hours on Friday when Duas are answered: one is when Friday leader has completed the sermon and the worshippers are prepared for Friday prayer.

The other is the last moments of Friday that is:

71. "When half face of the sun is hidden."

Imam Baqer (AS) has said:

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72. "On Friday one must keep a time from the beginning of moon until an hour, for the Holy Prophet of Islam (SAW) has said during this hour no servant requests anything from God unless his request is granted.

b. On Wednesday between noon and afternoon:

Jaber Ibne Abdullah Ansari has thus narrated:

During Ahzab Battle, the Holy Prophet (SAW) prayed on Monday and Tuesday against atheists and his request was granted between noon and afternoon of Wednesday as the result of which happiness appeared on his face. I too prayed at the same time and whenever I faced a problem, my Dua was answered.

c. Time of night prayer

The Holy Prophet (SAW) has said:

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73. "Anyone of you who has a need, should request it during night prayer, for it is especially for you and it has not been granted to former nations (ummahs)."

d. The first one sixth of midnight.

First, there are Hadiths indicating the virtues of the recommended prayer after midnight

while people are asleep.

Secondly, there are Hadiths indicating the virtues of remembrance of God among those heedless of Him.

Thirdly, Omar Ibne Ozaineh has quoted Imam Sadeq (AS) as saying:

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74. "There is an hour in night which if a believing servant appreciates by performing prayer and calling upon God, his request will be certainly granted. I said: My God bless you, which is that hour? He said: After midnight, the first one sixth of its second half.

e. One third of the last hours of night

There are many Hadiths in this relation

The Holy Prophet (SAW) said:

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75. "In the last hours of every night, God says:

-Is there anyone who calls upon Me so that I will answer him?

-Is there anyone who request so that I will grant it?

-Is there anyone asking forgiveness so that I will forgive him?

-Is there anyone repenting so that I will accept his repentance?

Ibrahim Ibne Abi Mahmood says I said to Imam Reza (AS): people say: The Holy Prophet (SAW) has said: God comes to the sky of the world every night. What is your opinion of it? He said:

* *

76. "May God curse those who distort the words of others. By God! The Holy Prophet (SAW) did not say it, rather he said: In the last third of every night and on Friday night, from its beginning, God sends an angel to the sky of this world calling:

-Is there anyone who calls upon Me so that I will grant his request?

-Is there anyone who repents so that I will accept his repentance?

-Is there anyone asking forgiveness so that I will forgive him?

-O seeker of good! come to Me and O seeker of evil! stop it. God keeps on calling until dawn. At this time that angel returns to his place in the heavens. This was polyquoted by my father, his father and the Holy Prophet (SAW)."

Advice

One who truly acknowledges the Holy Prophet of Islam (SAW) and his cleansed and pure children (AS) and knows that whatever these honorable ones have brought from God, is true, should present his needs to God during these hours and should not leave His call unresponded. Otherwise he will be among those about Whom God has said:

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"Surely those who are too proud for My service shall soon enter hell abased."

Hence he will be among those deprived of God's Mercy and the heavy load of sins will rest on his shoulders as mentioned in the following Hadith:

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77. "Whoever abandons request from God, will become destitute."

About recommended prayer after midnight, Imam Sadeq (AS) says:

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78. "Don't let your eyes fully enjoy sleep, for eyes are the least thankful to God."

In this connection, the Holy Prophet of Islam has said:

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79. "When a true believer rises up to please God with the recommended prayer after midnight, while slumber has overpowered his eyes, God speaks proudly to

His angels saying: Do you see this servant of mine who has risen up to perform the prayer which is not obligatory! Therefore I take you as witness that I have forgiven his sins."

Advantage

Each day is divided into twelve hours and each hour is associated with one of the twelve Imams (AS) and it is proper to seek the mediation of that Imam in that hour. There are special Duas for those hours in the book "Mesbah". Seyed Ibne Tavoos too says the days of week are associated with the Imams (AS) and each day we are their guests. Hence Ziyarat (visitation) of the Imam or Imams would be proper on that day as follows:

Saturday is associated with the Holy Prophet (SAW)

Sunday is associated with Imam Ali (AS)

Monday is associated with Imam Hassan and Imam Hussein (AS)

Tuesday is associated with Imam Zainol Abedeen, Imam Baqeer and Imam Sadeq (AS)

Wednesday is associated with Imam Kazem, Imam Reza, Imam Javad and Imam Hadi (AS)

Thursday is associated with Imam Hassan Asgari

Friday is associated with Imam Mehdi (AS)

f. Grand Night (Leylatolghadr)

Grand night is in the holy month of Ramadhan but it is not clear which night it is. It may be 19th, 21st or 23rd night is the most likely.

g. Ahya Nights (spending night awake)

There are four nights during which keeping vigil is recommended. These nights are:

1. The first night of **Rajab**
2. The night of fifteenth of **Sha-baan**.
3. The night of **E'edul Fitr**
4. The night of **E'edul D'uh'aa**

It is related that:

80. "It was surprising for Imam Ali to be idle on such nights and not to pray."

h. Araf day

It is a day for prayer (Dua) and asking one's need. Hence although observing fast is highly recommended if one becomes too ill to pray, it is better to pray and not fast.

i. When wind is blowing

j. When call to prayer is made

k. When it is raining

l. When the first drop of a martyr's blood is dripped.

Zeid shahham has quoted Imam Sadeq (AS) as saying:

* *

81. "Pray on four occasions: When the wind is blowing, at noon, when rain is falling, and when the first drop of a believer's blood drips, for at such times the gates of heavens are opened."

Imam Sadeq (AS) also has said:

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82. "When noon arrives, the gates of heavens will be opened and great desires will be fulfilled."

The Imam was asked how long? The Imam said:

* *

"During a time one can perform a four-rakat prayer with tranquility."

m. From dawn to sunrise

Abol Sabak Kanani quotes Imam Baqer (AS) as saying:

* *

83. "God answers the call of those servants of His who often pray (Dua). Therefore, pray at dawns until sunrise, for the gates of paradise are opened at this time. Daily food is distributed at this time and great needs are met."

Place of Dua

a - Arafat land

It has been related that:

* *

84. "On that Day of A'rafah, God says to His angels: O My angels! Don't you see My servants who have come from various countries with their hair disshevelled and dust on their faces? Do you know what they want? The angels say: O Lord, They are asking You to forgive their sins. A this time God says: I take you as witness that I have forgiven their sins."

It has also been related that:

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85. "Some of the sins are forgiven only these occasions: Arafat and Masharolharam about which God said: When you leave Arafat, remember God in Masharolharam, and one of the nights of Ahya."

b. The two Sanctuaries (in Mecca)

Imam Reza (AS) has said:

* *

86. "No one has ever had a stop on these mountains unless his prayer was answered. If he is a believer, he will have a spiritual reward and if he is an unbeliever, he will have a worldly reward."

c. Mosque

Since mosque is God's house, anyone going there wishes to visit God. A sacred Hadith says:

* *

87. "Know that mosque are My houses on the earth, therefore happy is a servant who performs ablution in his own house and visits Me in My house."

God is too generous to leave His pilgrims desperate and deprived.

Saeed Ibne Mosleum has quoted Moavieh Ibne Ammar that whenever Imam Sadeq (AS) had a need, he request it at noon, that is to say, he first gave alms, sniffed something with good smell. then went to mosque and request his need from God. It goes without saying that what he did suggests four things:

First, noon is the time of requesting your need.

Second, it is recommended to give alms.

Third, it is good to sniff something with good smell.

Fourth, mosque is a good place for requesting one's needs.

d. Near the Holy shrine of Imam Hussein

The Holy shrine of Imam Hussein is more sacred and honorable than other places. A Hadith says:

* *

88. "God has compensated Imam Hussein's martyrdom with four rewards:

-He has placed healing in his tomb

-He has placed fulfilment of legitimate desires under his dome

-The following Imams are his offsprings

-The time pilgrims spend for his visitation is not considered as part of their life."

It has been related that once Imam Sadeq (AS) was ill. The Imam ordered someone to be hired to go to the tomb of Imam Hussein and to pray for him. The hired man expressed surprise, for to him there was no difference between the two Imams. Therefore he asked for the reason. Imam Sadeq (AS) said:

* *

89. "This man is right but he does not know that God has specified lands where Duas are answered and the Holy shrine of Imam Hussein is one of them."

Duas which are answered

a - A Dua containing the Chief Name of God whether specified or unspecified.

No one but the prophets and Imams know what the Chief Name of God is. Ibne Abbas quoting the Holy Prophet of Islam (SAW) has said:

90. "The Chief Name of God is in the last verses of the Quranic Chapter Hashr (The Banishment)."

91. "The chief Name of God is in the Throne verse and in the beginning of Alay Imran (The Family of Imran) hence the Everliving, the Self-subsisting (Alhayyolghayoom) are said to be surely the Chief Names of God, for it is only these two attributes that are both in the Throne verse and in the beginning of Alay Imran."

The Holy Prophet (SAW) has said:

* *

92. "In the Name of Allah, the Beneficent, the Merciful is closer to the Chief Name of God than the black of eye to its white."

It is said that the Chief Name of God is either * *
"the Everliving or the Self-subsisting" or
(Ya Zaljalal val Ekram) * *

93. "The Lord of Majesty and honor"

(Ya hova ya man lahova ella hoo) * *

94. "It is Allah" * *

Which is the most known Attribute of God. It has the most superior position among words for remembering God. It is the Imam of other Names. In the monotheistic words (Laelahaellallah) only this Allah has been mentioned. If someone wishes to assert his being a muslim, he has to say it.

1- The hypothesis that Allah is the chief Name of God is extremely likely.

2- This Holy name has special advantages as compared to other Attributes as follows:

First it is proper name especially for God, for no one else can be called Allah.

It is for this reason that God in verse 65 of the Quranic Chapter, Mariam, says:

* *

"Do you know anyone equal to Him?"

* *

96. "Whoever says: Allah for ten times, it is said to him: Here am I , O My servant, say what you need so that it will be granted."

It has been related that:

* *

97. "Whoever says: O Lord for ten times" he will hear the same call. And so is O Lord, O Lord, O Master.

(Ya'rab, ya'rab ya'sayyeda'h) * *

It has also been related that:

* *

98. "Whoever says O Allah, O Lord, O Master" three times in his prostration" (YA Allah, ya rabbah, ya seyyeda) he will hear the same call.

Samaeh has quoted Imam Kazem (AS) as saying:

* *

99. O Samaeh, whenever you desire something say: O God! By Mohammad and Ali who are honorable to You, fulfill my desire which is such and such, for on the Day of Judgment, there is no archangel, nor any messenger or a believing servant whose heart has been tested for his belief save he needs these two honorable persons."

d. Ibne Abi Amir has quoted Moavieh Ibne Ammer as saying:

* *

100. "Every person who after obligatory prayer says for three times: O You who will do anything You wish and none save You can do whatever he wishes, and requests something from God, his desire will be fulfilled."

e. It has also related that if a person wishes to repay his debt, he should recite the following on Friday or any other day:

* *

101. "O Allah! Make me independent of others with Your giving and lawful sustenance."

f. And for the increase in sustenance, he should recite the following after morning prayer:

* *

"Glory be to Allah, and praise is due to Him. I am seeking forgiveness from Allah, and asking for His Grace."

g. And after night prayer he should say:

* *

102. "O God! I do not know where my sustenance is to be found but I am seeking it in cities on the basis of conjectures which occur to my heart. I wonder where my sustenance is. Is it to be found in the pastures, mountains, the earth or the heavens? Is it in the land or seas? In whose hands or by whom is it to be found? But I know that only You know both its place and its ways and means and that you divide it according to Your Grace and Mercy.

O God! Send greetings upon Mohammad and his household and increase my sustenance, make it easy to obtain, and its place near. And do not put me into trouble for that which is not destined for me. Surely You are free from my torment but I am in need of Your Mercy. Therefore, send greetings upon Mohammad and forgive Your servant, for You are of bounty abounding."

h. For keeping away fear of a tyrant and going to a tyrant ruler, one should recite the Dua which Imam Sadeq (AS) recited when he went to Mansoor:

* *

103. "O my asset during afflictions! O my Helper during hardships! protect me with Your eye to which sleep does not find its way, and protect me with Your pillar which does not break."

i- For repaying one's debt, one should recite what is related by Maaz Ibne Jabal who said: I failed to attend Friday prayer so the Holy Prophet (SAW) said:

* *

104. "O Maaz! What kept you from attending Friday prayer?"

I said O Messenger of Allah, I owe John, the Jew about seven Mesghal (35 grams) of gold and he is keeping watch at my door. I was afraid of being caught by him. The Holy Prophet (SAW) said:

* *

"Would you like God to repay your debt?" I said: Yes O Messenger of Allah! The Holy Prophet said: recite:

* *

"O Allah, Master of the kingdom! You give the kingdom to whomsoever You please and take away the kingdom from whomsoever You please, and You exalt whom you please and abase whom You please; in Your hand is the good; surely, you have power over all things. You make the night to pass into the day and You make the day pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living. and You give sustenance to whom You please without measure, O Merciful in the world and Hereafter. You bestow these two Mercies upon whomever You wish and withhold it from whomsoever you wish, O God send greetings upon Mohammad and his household and have my debt repaid, O Generous One."

Then the Holy Prophet (SAW) said:

* *

"If your debt in gold is as much as the whole earth, God will repay it on your behalf."

j- For developing a flawless memory, the following Dua was taught by the Holy Prophet (SAW) to Imam Ali (AS):

* *

105. "O Ali! If you wish to memorize whatever you hear, recite the following after every obligatory prayer: Glory be to Him who does not treat the citizen of His kingdom unjustly and harshly, glory be to Him who does not let torment and pain come suddenly upon mankind, glory be to the Compassionate, the Merciful. O Allah fill my heart and mind with true enlightenment, discerning intelligence, quick understanding and knowledge, verily You are able to do all these things."

k- For repelling neighbour's nuisance

A man went to Imam Hassan (AS) complaining of his neighbor's nuisance. The Imam said:

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106. "Perform a two-Rakat salaah after evening prayer and then say: O Mighty in prowess, O Mighty, O You whose plan is strong, O You who have abased all creatures before Your Might! Save me from the evil of such a person as You will."

The man acted according to Imam Hassan's order. At midnight a wailing was heard and he was informed that his neighbor had died.

Importance of Time of Dua

a- Dua-us simmat

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107. "O Allah! I beseech You through the honor of this prayer (Dua) and through the honor of the names not mentioned therein, and through the interpretation of those names which no one save You knows, fulfill my desires of.."

b. Imam Baqer (AS) has been related as saying: Open the Holy Quran on the second quarter of the holy month of Ramadhan and say:

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108. "O God! I beseech You through the Holy Quran and through what is therein and through Your Chief Name, the Great, and Your Beautiful Names and verses causing fear and hope, place me among those who are free from the Fire of Hell."

Then ask your desire.

c. Reciting "Suratolghadr" (The Majesty) in the last third part of Friday night.

109. The virtue of reciting of "Suratolghadr" in the last third part of Friday night has been mentioned in a Hadith. Reciting any Dua after it has been recommended.

The Importance of place of Dua

a. Special Dua near the grave of Imam Hussein (AS). Imam Sadeq (AS) has been quoted as saying:

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110. "If a person has desire, he should go to top of the grave of Imam Hussein saying: O Aba Abdullah! I bear witness that you witness my status, that you hear my words, that you are alive, and enjoy special sustenance. Therefore beseech God to fulfill my desires.

b. Special Dua near the grave of Imam Hadi (AS)

It has been related that a person used to receive annuity from caliph but it had been cut by him for a few years. This person went to Imam Hadi (AS) and told him story asking him to intercede for him with the caliph. At night the emissary of caliph came to him to say that he had been called to the court. When he reached the court, he said to the doorman: Has Ali Ibne Mohammad Hadi (AS) been here? He said: No. Finally he arrived in court and the caliph warmly received him, placed him near himself and ordered to give to him what had been withheld during those few years. The man left the court for home. The doorman whose name was "Fatah" said him: Tell Imam Hadi to teach me the same Dua he has taught you.

The man then went to Imam Hadi and when the Imam saw his cheerful face said: You look happy, it seems that you are pleased. He said: Yes, but they say you have not gone to caliph. He said:

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111. "God has made us to promise that we should resort only to Him in important affairs, and request from Him alone. I feared that if I break the promise, He will break it too."

The man said: Fatah says: Kindly teach me the same Dua. The Imam said:

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"Fatah loves us only on the surface and not in his heart. Dua has a requisite and that is love of we Ahlulbeit (household of the Holy Prophet). As for Dua, I should say it is the one I recite invoking God to fulfill my desire. I asked God to fulfill the desire of whoever comes to my grave and recite the Dua! The Dua is as follows":

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"O the asset of my old age! O my Hope and Trust! O my Heaven and Support! O the Unique One, say he, Allah is one. O God! Through that group of creatures the like of which You have not created (Mohammad and his household) send greetings upon them and fulfill my desire of...."

Note: As Imam Hadi (AS) said: Dua is fulfilled only if there is a love of ahlulbeit. Furthermore, it is a requisite for all the obligatory and recommended deeds to be accepted by God. Mohammad Ibne Moslem has quoted Imam Mohammad Baqer or Imam Ja-fat Sadeq (AS) as saying:

112. "O Aba Mohammad! The parable of we, the household of the Prophet is the parable of the household in Bani Israel. Whenever one of them strove in the way of God for forty days and recited Dua, it was fulfilled. Yet the Dua of one of them, after devotion of forty nights, was not fulfilled. So he went to Prophet Jesus (AS)

complaining of the situation and asked him to recite Dua for him. Having purified himself, Jesus performed prayer and then recited a Dua. Revelation came to him saying: O Jesus! My servant did not come through the right way. He supplicated while there was doubt in his heart about your prophethood. Hence his Dua was not fulfilled.

Jesus (AS) said to the man: Do you call on God while you have doubt about His messenger? The man said; O spirit of God! What you say is right. Call on God to remove this doubt from me. Here, Jesus (AS) recited Dua for him. God too made a favor and the man returned home while becoming a true believer.

We, the household of the prophet are the same. God does not accept the deeds of a servant who has doubt about us."

Relation of Good Deeds with Dua

a- After salat (prayer)

Imam Ali (AS) has quoted the Holy Prophet (SAW) as saying:

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113. "Whoever performs an obligatory prayer and recites a Dua, it will be fulfilled."

Ibne Faham says he had seen Imam Ali in his dream asking him about the veracity of this Hadith. The Imam said: It is true. Whenever you perform an obligatory prayer, perform prostration while saying:

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"O God I beseech You through the person who related this Hadith (Ali) and through the person from whom it has been related (the Holy Prophet) to send greetings upon them and fulfill my desire..."

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114. "God has made prayer obligatory to you at hours which are the most favored with Him. Therefore, request your desire after performing prayer."

Imam Ali (AS) has been quoted as saying:

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115. "No one of God's servants completes his prayers unless he wishes for paradise, seeks refuge with Him from the Fire of Hell and asks Him to give him a Houri as a wife."

Abi Hamzeh says; I heard Aba Ja'far Imam :Mohammad Baqer saying:

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116. "When a believer rises up to perform prayer, God makes Houri to attend to him. And if the believer rises up after prayer and does not desire Houri, those Houri will be scattered with surprise."

Fazl Baqbaaq has quoted Imam Sadeq (AS) as saying:

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117. "Dua will be fulfilled in four situations: in odd prayer, after dawn, afternoon, and after evening."

In a Hadith, it has been related: prostrate after evening and recite a Dua.

b. The Dua of a needy person

When something is given to a needy person, the Dua of that needy person will be fulfilled. If he recites Dua for himself, it will not be fulfilled.

Imam Zeinal Abedeen (AS) used to say to his servant who had the duty to give alms to the poor:

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118. "Make a pause before the needy person so that he will recite a Dua."

He also said:

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119. "A needy person's Du is not rejected."

It has also been said that the Imam used to say to his servant to tell the needy person to recite Dua.

Imam Mohammad Baqer (AS) has been quoted as Saying:

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120. "When you give something to needy persons, ask them to recite Du, for their Du for you will be fulfilled but not for themselves."

How to Give Alms

Whenever Imam Zeinol Abedeen gave alms, he would kiss his own hands. When They asked him the reason, he said:

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121. "Before alms is put in the hand of needy man, it is placed in God's hand."

Imam Ali (AS) has said:

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122. "When you give alms to a needy man, the alms giver should kiss his hand, for God receives the alms before it is put in the hand of the needy man, since God is the Receiver of the alms."

The Holy Prophet (SAW) has said:

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123. "Alms given by a believer is put in the hand of God before it is put in the needy man's hand."

Then the Holy Prophet recited verse 104 of the Quranic chapter Tawbeh (Repentance):

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"Do they not know that Allah accepts repentance from His servants and takes the alms and that Allah is the Oft-returning (to mercy), the Merciful?"

Imam Sadeq (AS) has been quoted as saying:

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124. "God says: For every good deed I have appointed a deputy to receive it save alms which I Myself receive immediately. A man or a woman may give one or half date as alms but I will make it big as a colt grows into a horse and young camel grows into a camel so as to meet Me on the Day of Judgment while one or half date has become as big as Ohood Mountain."

Imam Sadeq (AS) has said:

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125. "Increase your sustenance through alms-giving."

One day Imam Sadeq said to his son "Mohammad":

126. My son, how much of allowance is left with you?

-Forty Dinars

-Take it out and give alms in the way of God.

-We have nothing other than this.

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"Give it out in the way of God so that He will reward it to us. Don't you know that everything has a key and the key to sustenance is alms? Therefore give alms."

The son of the Imam did so. Ten days had hardly passed when forty thousand Dinars were sent for the Imam by someone.

The Imam also said:

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127. "Alms-giving in the way of God will help repay debts and leave blessings behind."

The Imam further said:

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128. "Whenever you become destitute, do business with God through alms-giving."

Imam Baqer (AS) has said:

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129. "Surely alms-giving repels seventy afflictions of the world including a bad death. Surely an alms-giver never dies a bad death."

It is related that one day Jesus (AS) and his disciples were sitting together when a man passed by them. Jesus (AS) said to his disciples:

130. "This man will die soon. After the passage of some time, they noticed that the man passed by them while he was carrying a load of wood. The disciples asked: O spirit of God! you said he would die soon where as he is still living. Jesus said to that man: Put down your load of wood. He did so and opened it. They immediately saw that a big black snake with a stone in its mouth was among the wood. Jesus said to that man: What have you done today? He said: O spirit of Allah, I had two loaves of bread. I met a beggar. I gave one of them to him (wee it not for his charity, that black snake would bite and kill the man).

Imam Sadeq (AS) said:

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131. "Every person who gives alms, God will give a better recompense to his children after his death."

On verse 36 of the Quranic Chapter Hajj "...and feed the poor man who is contented and beggar..."

Imam Sadeq (AS) has been quoted as saying:

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132. "The poor man who is contented is one who asks for something and beggar is your friend."

133. Imam Sadeq (AS) was in Mena where a poor man came to him. The Imam ordered a bunch of grapes to be given to him. The poor man said: I do not need it. I need money. The Imam said: My God increase your sustenance? That man went on his way empty-handed. Then another poor man came along and the Imam gave him three single grapes. The poor man took those three single grapes saying:

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"praise is due to the Lord of the worlds" who gave my sustenance. The Imam who saw this scene said to him: Wait. The Imam said to his servant: how many Dirhams are on you? He said: About twenty Dirhams. The Imam said: Give all Dirhams to him. The poor man took all Dirhams and said: praise is due to Allah the Lord of the worlds. O God! This bounty comes from you. You are One and have no partner. The Imam further said: Wait.

Then he took off the shirt he was wearing and said: Put it on. That man put on the shirt and said; Praise is due to Allah, that gave a shirt and made me happy. O servant of God! May God reward you. With these words he said good bye and went away.

The narrator says: we were saying to ourselves: Had he not said good bye, the Imam would have kept on giving away, for every time the poor man said praise is due to Allah, the Imam would give him something.

Imam Sadeq (AS) said:

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134. "If a person gives alms and receives his reward, he should not ever make a

business with it or spend it, for the charity belongs to God and no one should share it with God, for this wealth is like a slave who has been set free and enslaving him again is not lawful."

About a person who intended to give alms but the poor man had gone away, it is related by Imam Sadeq (AS)

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135. "He should give it away and not return it to his own wealth."

Kinds of charity

Charity is classified into five categories:

1- Charity on wealth which was discussed.

2- Charity on position is when a man of position intercedes for saving believers.

The Holy Prophet (SAW) has said:

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136. "The best charity is the charity of tongue. It was said: O Messenger of Allah, what is the charity of tongue? The Holy Prophet said: It is intercession through which you can set a captive free, prevent bloodshed, help your believing brother, and expel evil from him."

If you treat believing brother fairly with regard to wealth and honor, these two will be safeguarded.

3- Charity on wisdom is counsellorship. In this relation, the holy Prophet said:

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137. "Show the right way to your believing brother with your knowledge and protect him with your advice, for both are charity."

4- The charity on tongue is when one can put out the fire of differences and make peace among them. in verse 114 of the Quranic Chapter, the women (Nessa), God says:

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"There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people....."

5- The charity on knowledge is through is dissemination among those who are entitle to it. In this relation, the Holy Prophet (SAW) has said:

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138. "One kind of charity is that one should learn and then teach to people what he has learnt."

The Holy Prophet (SAW) also said:

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139. "The charity on knowledge is to teach it to one who does not know it."

It has been reported on the authority of Imam Sadeq (AS):

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140. "Every thing is subject to charity and the charity on knowledge is to one who is entitled to it."

The Virtue of Knowledge and the Duty of Scholars

The author of the book "Montaholyawaqit" has polyquoted Imam Reza, Imam Ali (A.S.) and the Holy Prophet (SAW) as saying:

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141. "Pursuit of knowledge is an obligation on every muslim, man or woman."

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"Therefore seek knowledge from its source and learn it from those entitled to it."

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"Learning for the sake of God is good and rewarding and seeking knowledge is as worship of God, debate on scientific issues is as the glorification of God and acting to it is as Jihad."

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"Teaching knowledge to those who lack it, is a kind of charity and giving to those entitled to it, leads to nearness to God."

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"Since lawful and unlawful can be distinguished through knowledge, it enlightens the path to paradise, a help at the time of fear and a companion in loneliness, a company in private, a guide in happiness and sorrows, a weapon against enemy and an ornament on friends."

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"God makes some nations superior through knowledge and promotes them to the extent that He makes them leader so that others will follow them, set their deeds as examples for them, and seek their advice."

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"Angels wish to make friends with them, rub their wings on them and send greetings to them in their prayer."

* *

"All creatures on the earth and in the seas seek forgiveness for them, even fishes, beasts and quadrapeds."

* *

"Knowledge enlivens hearts from the death of ignorance, it is the light of eyes in darkness and strengthens bodies against weakness."

* *

"Knowledge makes man to be ranked among the best in the assembly of the righteous and promotes his rank in the world and the Hereafter."

* *

"Occupying one's thought with knowledge is as keeping fast, and discussion of knowledge is as keeping vigil in prayer."

"Ties among kinfolk and distinction of God's lawful and unlawful through knowledge is servitude to God."

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"Knowledge is as a leader and practice is its subject."

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"God inspire knowledge to the fortunate and deprives the wretched from it."

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"Therefore happy is the person whom God has not deprived from the blessing of knowledge."

Warning: Coordination Between Knowledge and practice.

Dear reader! May God bless you. Think of the saying of the Holy Prophet that "Action is subject to knowledge" and that these two go together and that none of them has any benefit without the other. Therefore a scholar has to act according to what he knows. He should know that knowledge by itself can not lead to success. The same idea is expressed in the saying of the Holy Prophet (SAW):

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142. "One whose knowledge increases but his conduct is not improved, does not

gain any benefit from it other than keeping away from God."

Practice without knowledge does not have any benefit as acknowledge by the Holy Prophet (SAW):

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143. "One who acts without discernment, is as one who chooses a by-way instead of the main path. The greater pace he takes the farther he will be from the main path."

Therefore knowledge and practice go together. None of them can stand on its foot without the other. Every book written and every speech made revolve round the axis of these two precious elements. Heavenly books as well as prophets were sent for the same purpose. Even heavens and the earth as well as the Verse 12 of the Quranic Chapter, Talaq, reads:

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"Allah is He who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge."

This single verse is sufficient to prove the importance of knowledge of monotheism. Verse 56 of the Quranic Chapter, Zariat reads:

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"And I have not created the Jiin and the men except that they should serve Me."

This verse too is sufficient to prove the importance of prayer and devotion. Therefore man should engage in nothing other than these two, labor for nothing other than them and be attached to nothing else. Everything is futile except them.

Now let it be known to you that between these two gems, "the gem of knowledge" is superior to "the gem of prayer" for the Holy Prophet (SAW) has said:

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144. "The virtue of knowledge to God is higher than the virtue of prayer."

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145. "The superior of a scholar to a pious man is as the superior of moonlight to stars in a full-mooned night."

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146. "O Ali, the sleep of a scholar (learned man) is better than the prayer of pious man. O Ali! Two rak'at prayer performed by a learned man is better than seventy-rak'at prayer performed by a pious man."

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147. "O Ali! When a learned man leans on his bedclothes pondering over his knowledge, it is better than seventy years of prayer."

Visiting the face of a learned man or the doorway of his house is the same as prayer.

It has been reported on the authority of Imam Ali (AS):

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148. "Spending one hour with the learned men to God is better than one thousand years of prayer. Visiting a learned man to God is better than seventy circumambulations of Ka'ba and better than seventy accepted majjor and minor Hajj. God promotes the learned man as much as seventy degrees and sends down Mercy upon him while angels testify that paradise is his due."

Nevertheless, a learned man should not ever be content with his knowledge nor should he ever fail to worship God, for in that case, his knowledge will go into waste since knowledge is as a tree and prayer as its fruit. The value of a tree lies in its fruit or it is good for firewood to be burnt. Therefore a believing man must have both of them. Nevertheless, knowledge is superior, for it is both the basis of action and as the Quranic verse said, knowledge leads practice (deed) and practice is subject to knowledge. This leading role of knowledge puts two duties on your shoulder.

Firstly- You have to recognize God and the One whom you worship, for one can not

worship an unknown God and obey Him. Logical reasons support this principle.

Secondly-You have to know what your duty is towards God and obey how you have to obey and worship Him so that you will not do as an act of obedience what He does not like.

A learned man was asked which was better: knowledge or practice? He said: knowledge is better for an ignorant person and practice for learned man. In addition, you know that knowledge without practice will not only not have any benefit in the Day of Judgment but it will be a source of trouble for the learned man.

Have you not heard the Holy Prophet of Islam saying:

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149. "The inhabitants of Hell are annoyed by the bad smell of a learned man who did not practice what he had learnt. The utmost regret among the inhabitants of Hell belong to a person who invited someone to the way of God and that person accepted it and God made him enter paradise but he himself entered the Hell since he abandoned what he had learnt and followed his carnal desire."

Saeed Ibne Hesham has reported on the authority of Imam Sadeq (AS) as saying about verse 94 of the Quranic Chapter, the Shuara:

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"So they shall be thrown down into it, they and the erring ones"

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150. "The erring ones are those who recognized the truth but acted against it."

The Imam has also said:

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151. "The most severe punishment is for a learned man who does not benefit from his knowledge."

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152. "Learn whatever you wish but God will give you reward for your deeds not for your knowledge, for the learned men endeavor to utilize what they have learnt but the unwise attempt to collect words and quote them."

In relation to the virtue of knowledge and learned men, there are many verses and Hadith including verse 18 of the Quranic Chapter, Alay Imran:

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"Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge."

And verse 9 of the Quranic chapter, Zumar:

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"Are those who know and those who do not know alike."

Imam Sadeq (AS) Says:

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153. "When the Day of Judgment comes, all people are gathered in a land; scales are put for measuring their deeds. Then they will measure the blood of martyrs with the pen of the learned men. In this measuring, the ink of the learned men's pen is heavier than the martyr's blood."

In his interpretation of the aforementioned Hadith, a scholar says: The secret behind that superiority is that the martyr's blood does not benefit others after his death but the ink of the learned man's pen will benefit others after his death.

Imam Sadeq (AS) has also said:

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154. "If a believer leaves behind a sheet of paper on which some knowledge is written, this very sheet of paper will serve as a wall between him and the Hell and against each letter written on it, God will give him a city in paradise seven times this world."

One must note that by knowledge we do not mean scientific issues either kept in mind or debated, rather we mean a kind of knowledge which increases man's fear of God and

creates joy in the deeds which will give us benefit in the Hereafter and will increase piety.
Imam Moosa (AS) has said:

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155. "The best knowledge (science) which you should seek is the one without which your deed will become corrupt and the most worthy knowledge is the one about whose practice you will be questioned on the Day of Judgment. The most required knowledge is the one which shows you what is good or bad for you. The best knowledge is one which will increase your good deeds. Therefore, do not ever spend your life on learning something which, if you don't know, is not important. Do not ever remain unaware of the knowledge the abandonment of which will increase your ignorance."

If we look at the Holy Quran we will see that this character-building book describes the learned men as such in verse 28 of the Quranic Chapter, Fater:

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"Those of His servants only who are possessed of knowledge fear Allah...."

In this verse, God describes learned men as those who fear Allah. Therefore one who does not fear Allah is not learned. Verse 9 of the Quranic Chapter, Zomar, says:

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"What ! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and those who do not know alike?"

In this verse, learned men have been described with:

- Keeping vigil in prayer
- Performing recommended prayer after mid-night
- Prostrating and bowing
- Having fear and hope

Verse 83 of the Quranic Chapter, the Foods (Maidah) reads:

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"....this is because there are priests and monks among them and because they do not behave proudly."

Imam Sadeq (AS) has said:

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156. "Fear of God is the heritage of knowledge and knowledge is the light of wisdom and the spirit of faith. One who does not fear God, is not learned even if he splits an atom, for God has said: "Those of His servants only who are possessed of knowledge fear Allah...."

The Holy Prophet (SAW) says:

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157. "Do not ever sit with any one who calls you to his meeting, for he might change your faith into doubt, your devotion into hypocrisy, take away humility from you and make you proud, remove advisability and benevolence, sow the seeds of enmity in your heart, and finally change your piety into worldly love, rather go to a learned man who wishes to change your arrogance into humility, your hypocrisy into devotion, your doubt into faith and your worldly love to piety, and enmity into benevolence and advisability."

Jesus (AS) has said:

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158. "The most wretched person is one who is known for his knowledge and unknown for his deed."

Jesus has also said:

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159. "I visited a tablet with the inscription: Turn me over. When I turned it over, there was another inscription: One who does not practice what he has learnt, his knowledge will be to his loss and all he knows will be used against him."

God sent the following revelation to prophet David (AS)

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160. "If a learned man does not practice his knowledge, I will afflict him with seventy inner punishments and torments the minimum of which is that I will take My sweet remembrance from his heart."

It has been reported on the authority of the Holy Prophet (SAW):

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161. "A knowledge not put into practice is as a treasure not used, that is his possessor has put himself into trouble in gathering it but he has not gained any benefit from it."

It has been reported on the authority of Imam Ali (AS):

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162. "Knowledge is accompanied with practice, anyone who has knowledge puts it into practice, and anyone who practices has knowledge. Knowledge invites its possessor to action with a loud voice. If he accepts this call, his knowledge will survive but if he rejects this call, his knowledge will depart."

In the interpretation of the Quranic verse

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"Those of His servants only who are possessed of knowledge fear Allah....", Imam Sadeq (AS) says:

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163. "A learned man is one whose deeds confirm his speech and one whose speech is not confirmed by his deeds is not a learned man."

It has been reported on the authority of the Holy prophet (SAW) that:

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164. "God sent the following revelation to one of the prophets: Tell those who utilize knowledge in a way other than religion, and those who learn not for practice but seek the world instead of the Hereafter, are wolves in sheep's clothing, their tongue is sweeter than honey and their deeds are more bitter than Sabr (a bitter plant): Are you playing trick with Me or mocking Me? I will afflict you with a calamity the learned men will be surprised at."

The Holy Prophet (SAW) has also said:

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165. "One who has knowledge but does not put his knowledge into practice, is as a touch giving light to others but exposing himself to fire."

A Disciple's Duties Towards His Teacher

So far a learned man's duties towards God were discussed. Now a learned man's duties towards his teacher are discussed. Abdullah Ibne Hussain quotes his grandfather (AS) as saying:

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166. "Some of the teacher's rights against his disciple are as follows:

-The disciple should not ask his teacher too many questions.

-When someone asks his teacher a question, he (disciple) should not answer it before the teacher.

-When the teacher rejects something, he should not insist.

-When the teacher is not in a good mood, he should not appeal to him for help.

- He should not indicate his teacher with finger.
 - He should not look at his teacher from the corner of his eyes.
 - He should not speak or consult with others in the presence of his teacher.
 - He should not say to his teacher: Someone has said the opposite of what you say.
 - He should not disclose his teacher's secret.
 - He should not backbite in his teacher's presence.
 - He should support his teacher both in his presence or absence.
 - He should warmly greet his teacher.
 - He should sit politely in front of his teacher.
 - He should take lead in meeting the requirements of his teacher.
 - He should not be annoyed by his teacher's long lecture, for teacher is as a palm tree and one should wait for it to give its fruit.
 - The learned man is as one who keeps fast, keeps vigil in prayer and fights in the way of God. When a learned man passes away, a gap will be created in Islam which will not be filled until the Day of judgment. The seeker of knowledge will be accompanied by seventy thousand angels."
- Ibne Abbas has been quoted as saying: "Tolerate the humility of seeking knowledge so that you will become honorable later and others will respect you."
- A sage has said: "One who does not tolerate apprenticeship during childhood, will remain in his ignorance for ever." The Holy Prophet (SAW) has said:

167. "Flattery is not the quality of a believer save in seeking knowledge."

Kinds of knowledge (Science)

Imam Sadeq (AS) has said:

- 168. "I found out all human knowledge having four qualities:**
- First-Knowing God.**
 - Second-Knowing what He has done with you.**
 - Third-Knowing what He expects you.**
 - Fourth-Knowing what keeps you away from your religion.**

Imam Sadeq (AS) has also said:

169. "God did not send any messenger save taking from him three pledges: Confession to obedience, renouncing polytheism, and admitting that everything is in the Hand of God, thus He will perish or preserve whatever He wills."

The Etiquette of Business

Having comprehended the value of "knowledge and practice", we should know that there is no benefit in any other than these two precious gems, for the rest are either necessities of life or something extra. We have to discuss these two in order to make them clear.

First-Necessities of life

Seeking necessities of life is not a sin rather it is considered as a prayer, the Holy Prophet of Islam has said:

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170. "One who labors for the livelihood of his family is as a fighter in the way of God."

Imam Ali (AS) has said:

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171. "Do deal-May God give you blessings-for I have heard from the Holy Prophet (SAW) as saying: sustenance has ten parts, nine of it is deal and one part is in other things."

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172. "The biggest sin of a man is to let his family's right go to waste."

The Holy Prophet (SAW) has said:

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173. "Accursed is one who lets his family's rights go to waste."

One should note that certain rules must be observed:

First, one should go after Halal (lawful) and shun Haram (unlawful) and doubtful business, for engaging in a business which is neither Halal nor Haram will make man to engage in Haram.

The Holy Prophet (SAW) has said:

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174. "One who does not care how he earns his livelihood, God does not care from which way he will be thrown into Hell either."

Secondly, one should be content with what he earns. For instance, if he can work all day long for one Dinar, but he knows that his expense is one third of Dinar, he should work a third of the day and spend the rest in prayer. Saving expenses for a year is permissible but more than that is not good.

Sheikh Sadooq has reported on the authority of the Holy Prophet (SAW):

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175. "One who is in good health, is secure and has the expenses of a day and night, has the whole world with him: O son of Ja-sham, the expenses necessary are first: the food which removes your hunger, and secondly the clothes which cover your body. If you possess a house it is good and if a riding vehicle is added to them, that would be excellent. But if they are not available, a simple food is sufficient, for if it is more than that, you are either answerable for it or exposed to punishment."

Thirdly, he should renounce avarice which is blameworthy, for it leads to the commitment of erroneous deeds and sometimes unlawful ones. One must know that the subsistence of God's servant has been divided. Hence neither avarice increases it nor contentment decreases it.

It has been reported on the authority of the Infallibles (AS):

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176. "Useless effort and avarice will not increase lawful sustenance and God's grant."

The Holy Prophet (SAW) in the farewell Hajj said:

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177. "O people! I informed you about what brings you to paradise and keeps you away from Hell, and encouraged you about those deeds. I also bewared you of what brings you to Hell and keeps you away from paradise. Know that Gabriel inspired into my heart that: No one dies but he has fully received his sustenance. Therefore avoid being worldly. Do not ever seek your sustenance through unlawful way if it is delayed. Surely God has divided lawful and not unlawful sustenance among people. One Who has forbearance and observes piety, will receive lawful sustenance. And one who is impudent, hasty and earns his livelihood in an unlawful way, will have sustenance decreased to the same extent and he will be questioned too on the Day of Judgment."

One day the Holy Prophet (SAW) said to one of his companions:

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178. "How do you feel if you live long enough to see a nation who saves the expenses of one year but their belief in God and Ressurrection is weak? Do not ever grief in the morning for night nor grief in night for the morning when you don't know whether you will be alive or dead tomorrow?"

So far we have discussed livelihood. As for expenses, we should say that you have to observe moderation as well as economization in relation to what you earn. DO not ever be extravagant, for God in verse 27 of the Quranic chapter, the Israelites (Bani Israel), says:

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"Surely the squanderers are the fellows of the shaitans."

The Holy Prophet (SAW) says:

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179. "One who is extravagant will be made destitute by God."

The Holy Prophet (SAW) also says:

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180. "One who is moderate will never become destitute."

One has the following duties against one's dependents:

1- Against oneself

One must avoid overeating, for the Holy Prophet (SAW) has said:

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181. "For the children of Adam, a few morsels which can keep him alive are sufficient. So when he needs food, let him devote one third of his stomach to food, one third to drinks and the last third to breathing."

The Holy Prophet (SAW) has said:

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182. "In the Day of Judgment only those people starve who are the most gluttonous in this world."

Gluttony has the following pests:

- It will cause hard-heartedness.
- It keeps body from worship.
- It keeps man from keeping vigil in prayer.
- It keeps man from recommended prayer after midnight.

Those who are gluttonous are found in dirty places but those with a light stomach are found in mosques.

2- Against family

One must observe moderation and not be strict to them, rather he should be lenient to them and whenever he gives a promise, he has to keep it to make his family happy.

It has been reported on the authority of Imam Moosa (AS):

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183. "Whenever you give a promise to children, keep it, for they think you are the giver of sustenance and God does not become so wrathful against men as he does because of unfair treatment of women and children."

A praiseworthy tradition is that man should buy fruits for his family especially on Friday about which Imam Ali (AS) has said:

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184. "Come home to your family members with fruits every Friday night so that they will become happy about Friday."

3- Against parents

Respecting parents especially mothers is recommended. In this relation Imam Sadeq (AS) has said:

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185. "The best deeds are: Prayer in its proper time, respecting one's parents and fighting in the way of God."

A Hadith says:

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186. "When prophet Moses (AS) was invoking God, he saw a man praying under the Throne of God. Moses (AS) envied him saying: O God! How have you promoted this man to such position? God said: This man had two virtues, first he did good to his parents and secondly he was not a talebearer."

A man came to the Holy Prophet (SAW) saying: Is there any way for me to repent, the Holy Prophet said:

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187. "Is one of your parents still living?"

He said: Yes, my father.

The Holy Prophet said: * *

"Go and do good to him."

When the man returned, the Holy Prophet said: * *

"Had he a mother, it would be better."

The Holy Prophet has also said:

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188. "One who wishes to have a long life and have his sustenance increased, must do good to his parents, for taking care of them is considered as a prayer."

A man said to Imam Sadeq (AS): I have an old father whom I carry whenever he wants to relieve himself. The Holy Prophet (SAW) said:

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189. "Keep on doing it, for this deed of yours will serve as a shield against fire of Hell."

Imam Sadeq (AS) also said:

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190. "What keeps you from doing good to your living or dead parents? Perform prayer, keep fast, and give charity on their behalf, for it will benefit both you and them. God too will reward you for your good deeds."

Parents-Children Rights Against Each Other

Now that we have come to this topic, it would be proper to discuss some of the children-parents duties against each other as well as the quality of their relations.

A child should never call his parents by their first names. He should not walk ahead of them or sit before they do. A person went to the Holy Prophet (SAW) and said: What is the right of my child? The Holy Prophet (SAW) said:

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191. "Choose a good name for him. Teach him good manners, and prepare him for a bright future."

The Holy Prophet (SAW) said:

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192. "A good child is a source of happiness for man."

The Holy Prophet (SAW) also said:

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193. "A child for his father is as a flower sent by God, with good smell. Surely Hassan and Hussein are my flower whom I have named after two tribes of Bani

Israel, Shabr and Shubair."

Fazl Ibne abi Qareh ha reported on the authority of Imam Sadeq (AS) :

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194. "The Holy Prophet (SAW) has said: Once Jesus (AS) passed by the grave of a man who was in torment. The following year when Jesus passed by the same grave, he noticed that the torment had been removed. He said: O Lord! last year when I was passing by the grave of this man, he was in torment but he is not now! God said: A good child has been left of him who guides people and gives refuge to orphans. For this reason, I have forgiven him his sins."

Then the Holy Prophet (SAW) said: **"The heritage a believing man leaves for God is a child who worships God after him."**

Imam Sadeq (AS) quoting Prophet Zakaria in verses 4-6 of the Quranic Chapter, Mary says:

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".....Therefore grant me from thyself an heir, who should inherit me and inherit from the children of Yaqoub, and make him, my Lord, one in whom thou art well pleased."

It has been reported on the authority of Holy Prophet (SAW)

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195. "Whoever has four sons but does not name one of them after me has treated me unkindly."

Suleiman Ja-afari says: I heard Imam Kazem (AS) saying:

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196. "Destitution never enters a house in which there are the names of Mohammad, Ahmad, Ali, Hassan, Hussein, Taleb, Abdullah, or Fatima (among women)."

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197. "Whenever Satan hears someone calling Mohammad or Ali, he will be melted as lead."

Imam Reza (AS) says:

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198. "Whenever a son is born into our family, we name him "Mohammad" for a week. After that, we can change the name or keep it."

Imam Reza (AS) has also said:

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199. "Choose good names for your children, for on the Day of Judgment, you will be called with the same names, saying: O such and such person rise up to your light! O such and such person, rise up! You have no light."

Mohammad Ibne Yaghoob reports on the authority of Imam Sadeq (AS):

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200. "When your wife has gone pregnant for four months, place her in the direction of Qiblah, give a gentle blow to her side and say: O God! I have named him Mohammad. In that case God will make him a son. If you keep this name, God will give him blessing and if he changes the name, God may take or leave him."

The Holy Prophet (SAW) has said:

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201. "Should anyone having a baby on the way intends to name him Mohammad or Ali, God will give him a baby boy."

Whenever Imam Zainal Abedeen (AS) was informed that a child had been born to him, he did not ask whether it was a boy or a girl, rather he would say: Is the infant healthy and without any deformity? If the answer was positive, he would say;

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202. "Praise is due to Allah who did not given me a deformed child."

Imam Moosa Kazeem (AS) has said:

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203. "A man who sees his successive child before his death, is lucky. Then he said: God has shown to me my successor. The Imam was referring to his son. Imam Reza."

Imam Sadeq (AS) has said:

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204. "God will send blessing upon a father who has a great love of his children."

A man said to Imam Sadeq (AS): To whom should I do good?

205. "To your parents." He said: They have passed away. The Imam said: *

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"Treat your children fairly."

Imam Sadeq (AS) has also said:

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206. "Love the children and have mercy on them and whenever you give them promise, keep it, for they consider you as provider of food."

Imam Sadeq (AS) has also said:

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207. "Whoever kisses his child, it will be a virtue for him. Whoever makes his child happy, God will make him happy on the Day of Judgment. And whoever teaches his son the Holy Quran, parents are called to give them two garments from whose light, the face of the inhabitants of paradise will become bright."

A man came to the Holy Prophet (SAW) and said: I have never kissed a child. When the man went away, the Holy Prophet (SAW) said:

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208. "This man, in our opinion, is an inhabitant of Fire."

One day the Holy Prophet saw a man from ansar (Helpers) kissing one child and leaving the other, so he said:

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209. "Why don't you observe equity between them?"

A man said: I went to Imam Moosa Kazeem complaining of my child. The Imam said:

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210. "Don't beat him rather don't speak to him for some time but let it not be too long."

The Holy Prophet (SAW) drew his hand on the head of his children and his grandchildren every morning. One day when he was praying with people, he shortened the last two Rakat and when the prayer was completed some one said to the Holy Prophet: O Messenger of Allah! You shortened the prayer, have you received my revelation? The Holy Prophet (SAW) said:

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211. "What is wrong with it?"

They said: You shortened the last two Rakat. The Holy Prophet said:

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"Didn't you hear the moaning of the child?"

In another Hadith, the Holy Prophet has been quoted as saying:

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"I feared that the child's father might be preoccupied with him."

The Blessings of Having Daughters

Imam Sadeq (AS) has said:

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212. "Surely Prophet Ibrahim (AS) called on God to give him a daughter to weep after his death."

The Holy Prophet (SAW) has said:

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213. "What good offsprings are the girls! For they are kind, obedient, sympathetic and having blessing with them."

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215. "Whoever curses his child, God will afflict him with poverty."

Imam sadeq (AS) has also said:

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216. "Girls are as benefaction but boys are as riches. On the Day of Judgment, there will be reward for the benefaction but riches will be questioned of."

The holy Prophet (SAW) has said:

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217. "Whoever has three daughters or three sons, paradise is his due."

It was asked: O Messenger of Allah, how about two? The Holy Prophet (SAW) said:

"The same is true with two." It was asked: O Messenger of Allah, how about one? The Holy Prophet said:

"The same is true with one."

The Holy Prophet (SAW) has also said:

218. "Whoever has three daughters or sisters and is patient in taking care of them until they get married or die he and me are as these two fingers on paradise - at this time, the Holy Prophet referred to his index and middle fingers."

It was asked: O Messenger of Allah, what happens if they are two? The Holy Prophet (SAW) said:

"The same is true with two." It was asked, how about one?

The Holy Prophet said: **"The same is true with one."**

A man to whom a baby girl was born and seeing he was angry, Imam Sadeq (AS) said:

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219. "What will you do if God says to you: Shall I choose. The Imam said:

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"Now God has chosen a girl for you."

About the boy whom Khidr killed as mentioned in verse 81 of the Quranic Chapter, the Cave:

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"So we desired that their Lord might give them in his place one better than him in purity and nearer to having compassion."

Imam Sadeq (AS) said instead of that son God gave them a daughter from whose generation, seventy prophets came.

4- Kinsfolk

The Holy Prophet (SAW) has said:

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220. "I recommend ties of kinship to those who are present or absent and every one of my Ummah being in the loins of men and wombs of women till the Day of Judgment even if there is a gap as long as a year between them, for ties of kinship is part of religion."

The Holy Prophet (SAW) has also said:

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221. "One side of Sarat (bridge which the righteous only can cross on the road to paradise) on the Day of Judgment is trustworthiness and the other is ties of kinsfolk. One who has been trustworthy and has observed ties of kinsfolk, crosses the bridge and goes to paradise, however, one who breaches the trust and is heedless of relatives can not cross the bridge, for his other deeds will not avail him and Sarat will throw him into fire."

Rights of wife

The Holy Prophet (SAW) has said:

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222. "Gabriel perpetually recommended about women's rights so much so that I thought divorcing them was not permissible in cases they commit a flagrant indecency."

The Holy Prophet (SAW) also has said:

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223. "Fear Allah in relation to two weak groups: Women and orphans."

The Holy Prophet (SAW) has further said:

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224. "Wife's rights against her husband is that he should provide her with food and clothes and not find fault with her. When he discharges these duties, I swear by God, he has paid her due."

So far we have discussed the etiquette of business as well as expenditure the gist of which was economization and moderation. This is a general principle as recommended by Islam. Omar Ibne Aziz quoting Imam Sadeq (AS) says:

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225. "When I invoke God for something, I ask Him to give me the power of working and earning lawful income. God in verse 10 of the Quranic Chapter, the Jumma says":

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"But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace."

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"If a person enters a room, closes up the door with mud and then says: My sustenance will come, he is among three groups whose Du will not be fulfilled."

The narrator says: I asked Imam Sadeq (AS): Who are those three groups? The Imam (AS) said:

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"A man who has a wife but curses her. This curse will not be actualized, for he has option to divorce her. Also a man who has a claim against someone but he has not taken anyone as witness and the debtor denies it too. If the creditor invokes God to curse the debtor, his Du will not be fulfilled, for God has ordered to take witness when you lend money whereas he has not taken heed of God's order. And finally, a person who has a wealth but sits at home doing nothing until he spends all his

wealth and then invokes God to give him sustenance. This Dua will not be fulfilled either."

What we have discussed is the duty of common people but god's special servants are classified into two groups: The first group are those who are bound with business and the second group are those who rely on God. To distinguish between these two groups, we will discuss reliance on and remembrance of God as well as those who truly rely on Him.

The Virtue of Relying on God

Relying on God is the state of the righteous ones, that is those who have ridded themselves of bonds. In that case the clouds of sorrows will give their place to those of security. They feast themselves with contentment and drink from the springs of tranquility. In verse 3 of the Quranic Chapter the Talaq, God says:

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"...and whoever trust in Allah, He is sufficient for him."

Also in verse 173-174 of the Quranic chapter, Alay Imran, God says:

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"Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the protector.

So they returned with favor from Allah and (His) grace; no evil touched them..."

In the Old Testament, we read:

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226. "O son of Adam! Is it difficult for Me who created you first from dust and then from sperm to give you a loaf of bread?"

God sent the following revelation to Jesus (AS):

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227. "My attention to you is as much as your endeavor. Remember Me for the Returning Day. Come near to Me with recommended prayers and praiseworthy acts. Put your trust in Me so that I will suffice you. Do not ever put your trust in anyone other than Me, for you will be taken to task. O Jesus! Be patient in afflictions and content with God's will. Try to make Me happy, for My happiness is in obedience and abandonment of sins. O Jesus! Revive My remembrance with your tongue and keep My love in your heart."

Imam Sadeq (AS) has said:

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228. "Whoever is worried about sustenance, a sin will be written for him."

A Hadith says:

229. Prophet Daniel (AS) was living at the time of an oppressing king who arrested and threw him into a well. The king threw some fierce animals into the well too but the animals did not approach Daniel nor did they hurt him. At this time, God revealed to another prophet to take food for Daniel. That prophet asked: O God! where is Daniel then? God said: Leave this place. A hyena will come to you. Follow it and it will take you to him. That prophet did so and reached the well. He sent down the food. When Daniel saw the food before him, he said:

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Praise is due to Allah who does not forget one who remembers Him. Praise is due to Allah who does not disappoint the supplicant. Praise is due to Allah who is sufficient for one who trusts in Him. Praise is due to Allah and whoever relies on

Him, needs no other reliance. Praise is due to Allah who rewards good with good, forgives sins and rewards patience with deliverance.

Imam Sadeq (AS) has said:

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230. "God gives the pious men sustenance from a place they do not think of and He does not accept the presence of His favorite servants in tyrant's ruling apparatus."

One of the revelations sent to prophet David(AS) was the following:

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"Whoever stops having hope in anyone but Me, I will be sufficient for him."

It has been reported on the authority of Imam Sadeq (AS):

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231. "Gabriel came to the Holy Prophet (SAW) and said: O Messenger of Allah! God has sent you a gift which He has not given to anyone before. The Holy Prophet said: What is that gift? Gabriel said: It is patience.

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"But there is a virtue better than patience. The Holy Prophet said: What is it? Gabriel said: It is contentment.

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"There is still a virtue better than contentment. The Holy Prophet said: what is it? Gabriel said: It is pleasure of God.

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"But there is a virtue better than that. The Holy Prophet said: What is it? Gabriel said: It is piety."

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"Yet there is a virtue better than that. The Holy Prophet said: What is it? Gabriel said: It is devotion."

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"But there is a virtue better than that. The Holy Prophet said: What is it? Gabriel said: Sure knowledge."

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"Yet there is a virtue better than that. The Holy Prophet said: What is it? Gabriel said: The way to attain all of them is to put trust in God.

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"I said O Gabriel! What is the meaning of putting trust in God? Gabriel said: Knowing that His creatures neither harm nor benefit anyone. They neither give nor withhold anything. One must stop having hope in creatures. When a man reaches this position, he will not do anything save for Him, his heart does not go astray, he fears no one save Him and he does not set his hope on anyone but Him. This is the meaning of putting trust in God.

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"The Holy Prophet said: O Gabriel! What is the meaning of patience? Gabriel said: Man must have forbearance and patience in afflictions as in joys. He should never complain of His Creator to the people.

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I said: What is the meaning of contentment? Gabriel said: To be content with whatever in this world and to thank God for the small things he has."

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"The Holy Prophet said: what is the meaning of God's pleasure? Gabriel said: To be pleased with God but not to be pleased with one's own deeds.

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"The Holy Prophet said: O Gabriel! What is the meaning of piety. Gabriel said: A pious ;man loves whatever His creator loves and hates whatever He hates. He is

careful about what is lawful and leaves of what is unlawful, for what is lawful is counted and what is unlawful will entail punishment. He has mercy on every muslim as he has on himself. He shuns useless words as he shuns what is unlawful. He abstains from overeating as he keeps away from a corpse with bad smell. He keeps away from the embellishments of world as he keeps away from Fire. His desires are not far-fetched and death is present before his eyes."

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"The Holy Prophet said: O Gabriel! What is the meaning of Devotion? Gabriel said: A devoted person is one who does not ask for anything from people until he obtains it and whenever he obtained it, he is pleased with it. Also if he has something extra, he will give it away for the sake of God. The fact that he does not ask for something from others is admittance of his being a servant of God. He is pleased with God and God is pleased with him. He gives away when he needs it more than others."

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"The Holy Prophet (SAW) said: What is sure knowledge? Gabriel said: A man of sure knowledge acts in a way as if he sees God. Even if he does not reach the degree of seeing God, he knows that God sees him and is sure that what he has and what he has not is what God wills. These were some of signs of putting trust in God and having piety."

A Hadith says when Imam Sadeq (AS) who had come to Kufah for some time was leaving that city, a group of people who had left the city to see off the Imam in a certain point, saw a lion on their way. Ibrahim Adham who was among them said: Wait for the Imam to come. They did so. When the Imam reached them, they told him about the lion. The Imam approached the lion so much so that he took the lion by ear and drove it off the road and said:

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232. "Should people worship God as He deserves, they can carry loads on lion."

Jovayrieh Ibne Moshar has reported: Imam Ali (AS) and I were going towards Kufah with no one else with us. On our way, we reached a salt marsh where we came across a male lion sitting on the ground. The female lion and the cubs were behind him. I pulled the reins of my horse to withdraw. At this moment the Imam said:

233. "O Jovayrieh! Go ahead, this animal is a dog to God, as other animals whose control is in the hands of God. No one but He can ward off the evil of this animal."

I saw that lion, wagging his tail, came to Imam Ali (AS). The Imam rubbed his foot against the lion's face. At this point, God with His Omnipotence made the lion speak, saying: Peace be upon you O Amir al-Moamenin and the successor of the Holy Prophet!

The Imam said: Peace be upon you lion too! How do you praise God?

The lion said: Glory be to My Lord! He is free from all defects. Glory be to the One who has placed my awe in the hearts of His servants! Glory be to Him! Glory be to Him!

Imam Ali (AS) passed by that place while I was accompanying him. The salt marsh was vast hence the afternoon prayer was being missed. I was worried about the afternoon prayer, saying to myself:

Woe to you O Jovayrieh! Are you interested in prayer more than Amir al-Moamenin when you saw the adventure of lion with your own eyes?

We rode on together until the salt marsh was behind us. The Imam descended from the horse. then he recited Adhan and Eqamah, whispered something and made an indication with his hand. At this time, with God's absolute power, the sun returned to its former position in afternoon. We performed the afternoon prayer together. After prayer, I raised my head and saw that the sun had returned to its former position all at once, and the stars had appeared. Imam Ali once again recited Adhan and Eqamah, performed the evening prayer, mounted the horse, turned to me and said:

-O Jovayrieh! Do you think I am an enchanter? Do you say I have never seen this sunrise

and sunset? Is it magic or visual error? Soon I will drive Satan's temptations from your heart. Don't you know that in verse 180 of the Quranic Chapter, the Araf, God says:

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-And Allah's are the best names, therefore call on Him thereby."

-O Jovayrieh! One day when the Holy Prophet was receiving revelation and his head rested on my lap, the sun set while I had not performed the afternoon prayer. The Holy Prophet asked me: Have you performed the afternoon prayer. The Holy Prophet said: No. The Holy Prophet said: O God, Ali was in a stage of worship, meeting the need of Your Messenger. Then the Holy Prophet called God by His Chief Name. All of a sudden the sun returned from its position and I performed my prayer with tranquillity. The sun set after sometime. Then the Holy Prophet - may my parents be sacrificed for him - taught me that name. I too recited the Du with the same name.

O Jovayrieh! Truth in the hearts of believers is more clear than Satan's suggestions. I called on God to remove those suggestions from your heart. What do you see now? I said: My master! Those suggestions are removed from my heart.

On the Censure of Asking Something from Others

Imam Sadeq (AS) has said:

"If a man does not ask anything from others, his devotion to God will be proved."

This suggests the weak belief of a man who asks something from others and the strong belief of a man who has set his hope on God, for when he gives up reliance on anyone but God he no longer sets his hope on them. As the result, his belief in God and his servitude will become pure and perfect. In this relation, verse 106, of the Quranic Chapter, Yusuf, says:

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- "And most of them do not believe in Allah without associating others (with Him)."

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234. "This associating others with God is the words of people who say: If it was not for the sake of such and such person, I would be miserable. Or if it was not the help of such and such person, I would not have this position or my family would be afflicted. Don't you see that such people have associated others with God in His rule and that those associates give sustenance to these people and expel the loss from them. The narrator relates: I said: How about saying: If God had not made me indebted through such and such a person, I would have been afflicted? The Imam said: Yes, there is no harm in these kinds of words."

Imam Sadeq (AS) has also said:

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235. "Our followers are those who do not ask anything from others though they are starving."

It is for this reason that the testimony of a beggar is not accepted.

The Holy Prophet (SAW) has said:

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236. "The testimony of one who begs is not accepted."

It is related that Imam Zeinal Aabedeem (AS) saw people on the day of Arafah expressing need before people. The Imam said:

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237. "These are the worst people, for all people appeal to God but these people appeal to people."

Imam Sadeq (AS) has said:

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238. "If a beggar knows what heavy burden his request has, no one will ever ask anything from others. And if the person from whom something is asked knows what heavy burden the act of withholding has, he will never reject any beggar's request."

Imam Sadeq (AS) has also said:

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239. "one who begs something but is not needy, is eating fire."

Imam Baqer (AS) has said:

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240. "By God, it is true that anyone who opens the door of begging to himself, God will open the door of poverty to him."

Imam Zeinal Aabedeen (AS) has said:

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241. "I stand guarantor on behalf of God for one who begs others only in the days of bad need."

One day the Holy Prophet (SAW) said to his companions:

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242. "Do you pledge allegiance with me?"

They said: O Messenger of Allah! We pledge allegiance with you. The Holy Prophet said:

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"Pledge allegiance with me that you will not ask anything from people."

After that day, whenever a person dropped something he himself would bend and take it up and did not ask anyone to give it to him.

The Holy Prophet (SAW) also said:

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243. "If any one of you takes a rope carrying fire wood with it to earn his livelihood, it would be better than asking for something from others."

Imam Sadeq (AS) has said:

244. One of the companions of the Holy Prophet became destitute. His wife said: Go to the Prophet and ask him to help. The man came to the Holy Prophet (SAW) who said:

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"Whoever asks for something from us, we will meet his needs but who does not express his need, God will meet his need."

That man said to himself: I am sure the Holy Prophet (SAW) meant me. Then he went back to his wife and told her everything. The man's wife said: The Messenger of Allah is a human being like others. Go and tell him about your plight. The man came to the Holy Prophet once again. When the Holy Prophet (SAW) saw him, he said the same to the man.

This was repeated for three times and the man who heard these words from the Holy Prophet went away and borrowed an axe and set out for the mountain. He went up the mountain gathering some firewood. He brought the firewood to the city and bartered it for some flour.

The next day, the man went to mountain. But this time he brought more firewood and sold them. He did so for several days till he bought an axe. After sometime, he bought two camels and a slave and he was well off. Then he came to the Holy Prophet and told the prophet about everything.

The Holy Prophet said: I told you that whoever asks something from us, we will meet his need but one who does not express his need, God will meet his need.

Imam Baqer (AS) said:

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245. "Expressing one's needs to people will destroy one's honor and losing hope in what is in the hands of people will create dignity for believers. Avarice is the same as destitution."

It has been reported on the authority of the Holy Prophet (SAW):

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246. "One who does not express his needs, will be made rich by God and whoever

seeks chastity, God will make him chaste. Whoever invokes God for something, God will give it to him. Whoever opens the door of begging, God will open seventy doors of poverty which nothing can close."

It is related that a beggar asked for something from the Holy Prophet through God. The Holy Prophet ordered to give him five lashes, saying:

247. "Make people swear by your mean face not by the face of God."

One the Censure of Rejecting the Beggar

The Holy Prophet(SAW) has said:

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248. "Do not reject the request of the beggar, for were it not for the beggar's lying, the rejectors would become miserable."

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249. "Either give small thing to the beggar or make him go away with mercy and soft words, for, on many occasions, one who is neither human nor jinn will come to you to see what you do with God's blessings."

A person reports: I was sitting at the door of Imam Sadeq's house when a beggar came by and asked for something. But relatives rejected him. Imam Sadeq (AS) reproached them much, saying:

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250. "Did you reject the first beggar who came to us? Give food to as many as three beggars and then you have the option of giving food or more than three, for you have performed your duty."

Imam Sadeq (AS) has also said:

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251. "Give something to the first, second and third beggar. You have the option if it is more."

It has been reported on the authority of the Holy Prophet (SAW):

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252. "Whenever a beggar knocks at the door at night and asks for something, do not ever reject him."

253. "We will give away even to those who are not entitled to help lest we will reject those entitled to it."

Some of the Etiquettes of Charity

Imam Ali Ibne Hussein (AS) has said:

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254. "Charity during night extinguishes God's wrath."

The Imam said to Abi Hamzah:

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255. "If you wish God to make you die cleansed, and to forgive you your sins when meeting Him, do good, give charity secretly and observe ties of kinship, for, these three acts, make you live long, remove poverty, and ward off seventy kinds of bad deaths."

The Holy Prophet (SAW) was asked: which charity is the best?

The Holy Prophet (SAW) said:

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256. "Charity to kinsfolk who hide their enmity from you."

Imam Sadeq (AS) was asked: To whom should we give charity, to the beggar or needy

relatives? The Imam said:

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257. "Give charity to relatives, for it has greater reward."

It has been reported on the authority of Imam Baqer (AS):

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258. "If you wish to give charity one day before Friday, leave it off for Friday."

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259. "Whoever quenches the thirst of another man, God will quench his thirst from intact wine."

Imam Sadeq (AS) has said:

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260. "The best kind of charity is to quench thirst. Whoever quenches the thirst of others whether human or quadruped, on the Day of Judgment when there is no shades save His shade He will set a shade for him."

Extras of life

This extra is a heavy burden on the shoulder of man, for what is unlawful in this world will entail punishment and what is lawful is being reckoned. Abdul Ibne Omar says: I heard the Holy Prophet (SAW) saying:

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261. "My ummah are classified into three groups":

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"The first group are those who do not like to amass wealth; they do not attempt to gain much wealth nor hoard it; they are content with what keeps them alive and what covers their nakedness. Whatever ensures their Hereafter is sufficient for them. This group are secure and there is no fear for them."

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"The second group are those who wish to obtain wealth in a legal way so as to look into the affairs of their relative; do good to their brethren, and help the poor. For them, it is easier to eat stone than to gain a Dirham illegally or not to give it to someone who is entitled to it until the day of death and save it. If any argument is made against them on the Day of Judgment, they will be punished, and if forgiven, they will be secure."

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"The third group like to amass wealth; lawful and unlawful wealth are indifferent to them; they abandon what is obligatory and are extravagant; even when they do not spend, it is out of envy and hoarding; these are people the reins of whose hearts are in the hands of the world so as to enter Hell as a result of their sins."

The Holy Prophet (SAW) has said:

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262. "No one is allowed to gain wealth illegally and to give it as charity and to be rewarded. If he spends of that wealth, it has no blessings for him and if the wealth survives him, it will put him in Fire."

Imam Ali (AS) being asked about the worst kind of wretchedness, said:

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263. "Whoever abandons the world for the sake of world, he has lost both the world and is a loser in the Hereafter. Whoever performs prayer and keeps fast in order to be seen by people he is deprived of world and only labor is left for him, but if he had devotion in it, he was entitled to reward. Such a person enters the scene of the Day of Judgment while he thinks he has with deeds which add to his good deeds whereas he finds it gone with the wind."

Imam Ali (AS) being asked to whom belongs the utmost degree of regret, said:

"One who sees his wealth in the scales of others while he enters Hell because of

unlawful wealth and his heirs will enter paradise because of the charity they have given."

Asked how is this possible, Imam Ali (AS) said:

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"A brother told me the following story: I went to see a man who was giving up the ghost. He said to me: I have a hundred thousand Dirhams in this coffer the alms of which I have not given. What shall I do with it? I said: What have you amassed it for? He said to pay the tax levied by king, to puff before relatives, for fear of poverty and for a rainy day. The Imam said: The man had hardly left the house when he died."

Then the Imam (AS) said:

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"Praise is due to Allah who took him from this world with reproach while he amassed the wealth illegally and had withheld the right of one who was entitled to it, he had tied up the purse too, the wealth for the amassing of which he had traversed deserts, cities and seas. O you who dwell in this world! do not ever be deceived as that man was deceived yesterday. Surely the worst regret on the Day of Judgment belongs to one who sees that his wealth is in the scales of other. they have gone to paradise but he himself will go to Hell for the sake of his wealth."

Imam Sadeq (AS) has said:

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264. "More regretful than that man is one who has amassed a huge wealth with labor but he has ruined it with alms and charitable deeds, has spent his youth and power in prayers but has considered no right for Ali Ibne Abitaleb (AS), has not deemed a position for him in Islam and has considered as superior those who were inferior to him in rank, who never ponder on the Imams and whenever they reasoned with the Quranic Verses or Hadiths, he would not accept, because he had gone astray. This person has the maximum regret. He enters the scene of the Day of Judgment while his charitable deeds have taken the shape of vipers biting him, and his prayers taking the shape of the angels, of Hell driving him to Hell."

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"He will say: Woe to me, was I not among the worshippers? Was I not among alms-givers? Was I not one who had no covetous eye on the wealth of people and their women? Why then I have been so much afflicted?"

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"He is said: O wretched one! Your deed will not benefit you, for you have ruined the greatest divine doctrine after belief in god and prophethood. You have not recognized the friend of Allah, Ali Ibne Abi Taleb (AS) as he deserved and you have given in to the enemy of God instead.

If you had prayed from the beginning of the world to the end of it, if you had spent all the wealth of the world instead of these deeds, you would not have gained anything save becoming more aloof from God and getting nearer to His wrath."

It has been reported on the authority of the Holy Prophet (SAW):

265. Avoid too much wealth, for in the past a man had amassed a great fortune for his children. When the angel of death appeared at his house disguised as a poor man and knocking at the door, the doormen opened the door. The angel of death said: Tell your master to come out, I have some business with them. They said: Shall our master come to a person like you? With this answer they kept the man from the door.

The angel of death came with the same appearance once again saying: Tell your master to come out and inform him that I am death angel. Hearing this, the master of the house was overwhelmed with fear. At this time he sat down and said to his doormen: Speak to him softly and say; May God bless you, perhaps you are looking for someone else. The angel of

death said: No and entering the house, he said to the master of house: make your will, for I have to take your life soon.

At this moment, the family members started weeping. The man rose up and had all the coffers of gold and silver opened and listed and then turned to the coffers swearing at them saying; May God curse you! It was you who made me forget God. You made me to be negligent of the Hereafter until they have given the news of my death.

At this time God made his wealth speak saying: Why do you swear at me? You are to blame! You were mean in the eyes of people! It was me who raised your position. Was it not you who were present at royal courts and although there were qualified person there but they would let you in before others?

Was it not you who proposed the girls of wealthy people along with pious men but they would accept only you?

Had you spent me on charitable deeds, could I have prevented you?

Had you spent me for the cause of Allah, you would never had your wealth decreased. Now that you are in such a state you are swearing at me while you yourself are to blame! We both have been created from dust. I returned to that dust but you go to the sins you have committed through me.

Then the angel of death said: Wealth speaks to its master in this way!

The Sinister Result of Amassing Wealth

You should know that one who attempts to amass wealth is loser and unwise. This can be proved with the following reasons:

1- He has wronged himself for spending all his life seeking it, for if such a man is among people, he is preoccupied by his wealth and if he is alone, he cannot have a comfortable sleep for the fear of thief.

A learned man used to say: The poor have three characteristics: They have sure knowledge about God being the only provider of food, they have peace of mind, and their deeds are easily reckoned on the Day of Judgment.

The wealthy too have three characteristics: The labor they have tolerated in seeking wealth, their mind being preoccupied with wealth, and a hard reckoning.

2- They have this preoccupation as to what they should do with their wealth and how to have it increased, how to keep it from thieves and how to use them?

This group are in such a state until their death comes up all of a sudden ruining their dreams and leaving the heavy burden of wealth on their shoulders.

Prophet Jesus (AS) has said:

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266. "Woe to the worldly man! The way he dies and leaves the world, he thought he was safe but the world deluded him. He trusted the world but the world abased him."

3- Amassing wealth generates far-fetched desires, darkens heart and drives the sweetness of prayer out of heart which is the worst kind of wretchedness in human being. Prophet Jesus (AS) says:

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267. "I truly say to you: As a sick person has a desire for food but because of his being sick does not enjoy it, the worldly man will not enjoy his prayer as long as the world tastes sweet to him, hence he cannot benefit from the sweetness of prayer."

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"And I truly say to you, in the same way that if you do not get on a horse for

sometime and leave it for itself, it will be difficult to ride on it afterwards, for the animal has become weak, if human hearts are not soften by remembering death and prayer, they will become hard."

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"And I truly say to you if waterskin is not torn, it might be used as honey container. In the same way, if human hearts are not torn by lusts or polluted by avarice, or they are not hardened by too many blessings, they can become good receivers of wisdom."

4- One who amasses wealth, not only will not attain his aim but he will attain the opposite, for the aim of endeavor is peace of mind but amassing of wealth generates sorrows and troubles so much so that he will escape from wealth as one escapes from snakes and fierce dogs.

A learned man says: A poor man lives in ease for three things but the wealthy man is afflicted with them. They said: what are those three things. He said; The rulers' tyranny, neighbours' envy, and brothers' flattery. Commenting on this topic, Amirmomenin (AS) says:

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268. "Destitution is better than neighbours' envy, rulers' tyranny and relatives' flattery."

A poet says: One who amasses wealth in the world and treasures it but is not fearful of its fate is as a silkworm which thinks its cocoon will help it but the same will cause its death.

5- One who amasses wealth, has purchased the world for his life whereas life is the most precious asset both for the world and the Hereafter, for if a wise man is asked to sell his life for the world, he will certainly not accept, rather he is ready to give all his wealth for an additional day in his life when meeting the angel of death.

Some of Heavenly Blessings

Have you not heard the Holy Prophet (SAW) as saying:

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269. "Whoever says: "sobhanallah" (Glory be to God), God will plant ten trees for him in paradise having all kinds of fruit."

These fruits taste pleasant and are of various kinds. It has been related that when one eats fill of date, it will turn into grape, and when one eats fill of grape, it will turn into fig and pomegranate, that is to say, the fruits of these trees change with the choice of man.

The Holy Prophet (SAW) says:

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270. "If a garment of those inhabiting paradise is sent for the people in world, their eyes have not the power of looking at it and they will die out of the pleasure of looking at it.."

When the description of garment is such, imagine the state of one who wears it. Imam Ali (AS) conveys the same meaning when he says:

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271. "If the eyes of your heart see the heavenly blessings described, you will rush to join the deceased, that too with eagerness."

When attention to the description of heavenly blessings is so beneficial, how good will be to see those blessings themselves.

It has been reported on the authority of the Infallibles (AS):

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272. "Whatever is in this world is better to hear of than to see and whatever is in the Hereafter is better to see than to hear of."

In verse 20 of the Quranic chapter, the Man (Insan), God says:

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"And when you see that good site, you shall see blessings and a great kingdom."

In the Old Testament, it has been pointed out:

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273. "I have prepared for My servants what no eyes have seen, no ears have heard and no hearts have felt."

Dear readers if you are interested in these blessings, you must renounce the world, for renouncing the world is a provision for the Hereafter. The world and the Hereafter are as two rival wives. The more you make one of them content, the more the other one becomes discontent. Or they are as east and west. The more you approach one, the farther you will be from the other. In this relation Imam Sadeq (AS) has said:

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274. "We human beings love the world. But it is better the world is not given to us, for nothing was ever given to the sons of Adam unless something was not reduced from the benefit of hereafter."

One must note that what is meant by "we human beings love the world" refers to humanbeings love the world" refers to humankind and not the Holy Prophet and his pure children(AS), for their dignity is above these descriptions. How is it possible when Gabriel come to the Holy Prophet three times offering the key to paradise to him and saying:

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275. "These are the keys to the world treasures. If you accept them, your position with your Lord will not be diminished even a bit."

Yet the Holy Prophet (SAW) refused to take them and he did not overvalue what God had undervalued.

The world you purchase for this great blessing is not but a moment, for, you can neither find its former pleasures nor its agonies and hardships. The failure has not come either. Therefore the world and its pleasures are only a moment. It is for this reason that addressing Salman, the persian, Imam Ali (AS) has said:

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276. Let not this world be your ambition, for it will be certainly separated from you."

In addition, we realize that no one has sold the Hereafter for this world unless he has lost both. Addressing the world, God says:

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277. "Serve one who serves Me and trouble one who is your servant."

If you are busy with something, take the opportunity to remember God and fill your book of deeds with virtues.

It is reported that whenever our Master, Ameer al Moamenin (AS) was free from war, he was engaged in teaching people, judging among them and when he was free from them, he started working in his own garden while remembering God.

Hakam Ibne Marwan reports on the authority of Jobair Ibne Habib that a problem had come up for Omar who could not solve. He turned to Mohajereen saying: What is your opinion?

They said: O Ameer al Moamenin! You are the authority! Are you asking us?

Omar was embarrassed and said:

"O you who believe! Be careful of Allah and speak the right word."

By God both you and I know who can solve this problem.

They said: You mean Ali Ibne Abi Talib?

He said: Why didn't people refer to him for solving their problem and came to me? Has any woman ever given birth to a son like him?

They said: Send for him.

Omar sighed and said: He is a great man of Bani Hashem tribe, a close associate of the Holy Prophet (SAW) and the extension of his knowledge. Go and bring him here. People rushed to the imam and found him busy hoeing in a garden while reciting verses 36-38 of the Quranic Chapter, the Resurrection,:

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"Does man think that he is to be left to wander without an aim? Was he not a small seed in the seminal elements, then he was a clot of blood, so He created (him) then made (him) perfect."

The Imam was reciting those verses while tears were running from his eyes. Seeing this, people started to weep too. When they calmed down, Omar asked his question and the Imam answered it. Then Omar twisted his hands and said: God has chosen you but what shall I do that these people did not accept you. The Imam said:

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278. "O Omar, lower your voice", then recited verse 17 of the Quranic Chapter, the Great Event,:

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"Surely the day of decision is a day appointed."

Omar returned while his face had become dark like night.

A poet says: "The world offered a high price of the world and whatever it has. Nevertheless, the world purchased my life free. May perdition overtake the two hands of a dealer the selling partner of which suffered loss."

It has been reported on the authority of the Holy Prophet (SAW):

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279. "On the Day of Resurrection, twenty four treasures, that is, as many as the hours of day and night are opened to the servants of God against every day of life. They open a treasure and he will find it replete with light and joy for its owner. seeing it, he will feel so happy that if they divide that happiness among the inhabitants of Hell, they will be amazed and will not feel the agony of the Fire. These treasures are those hours he has worshipped God."

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"Then they will open another treasure. He finds it dark, rotten, and horrifying. Seeing it, he will cry so much that if the fear is divided among the inhabitants of paradise, its blessings will become unpleasant for them. This treasure is the hours in which he has committed sins."

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"Then they open the third treasure. He will find it empty. It will make him neither sad nor happy. This is the hours in which he has slept or been engaged in permissible acts. Here he will regret as to why he lost such moments while he could replete it with good deeds beyond imagination."

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"Verse 9 of the Quranic chapter, Loss and Gain (Taghabun), conveys same meaning: "That is the day of loss."

The Positive Result of Poverty (contentment)

Do not ever let Satan's temptation affect you and say through your tongue; I will benefit from what is permissible and Godly blessings, perform what is obligatory, discharge what is right, and as God says, in verse 32 of the Quranic chapter, the Elevated places (Araf):

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"Say: Who has prohibited the embellishment of Allah which He has brought forth His servants and the good provisions?"

Therefore I will benefit from delicious food, elegant clothes, luxurious cars and houses, for these can not prevent me from entering paradise. However, you should know that this is the argument of unwise and arrogant people for the following reasons:

1- One who goes after luxury and is absorbed in it, can not keep away from the

blameworthy vice of avarice and will be certainly led into error which will certainly ruin him.

2- Given that he is safe from avarice, how can he escape from hard heartedness and arrogance while in verse 6-7 of the Quranic Chapter, the Clot (Alaq), God says:

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"Nay! man is most surely inordinate, because he sees himself free from want."

The Holy Prophet (SAW) has said:

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280. "Keep you away from extra food, for it will leave the stain of hardheartedness on your heart."

Hessan Ibne Yahya reports on the authority of Imam Sadeq (AS)

281. "A poor man came to the Holy Prophet (SAW) near whom a wealthy man was sitting. As soon as the poor man entered, the wealthy man shrank from him. The Holy Prophet (SAW) said to him: What happened that you moved back from this man? Did you fear that his poverty might get to you or your wealth to get to him,

The wealthy man said; Now that you said so, I will give half of my wealth to this man. The Holy Prophet turned to the poor man and said: Do you accept it from him? He said: No! The Holy Prophet said: Why? The Poor man said: I am afraid of becoming like him."

The Holy Prophet has also said:

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282. "In the Gospel we read: Prophet Jesus (AS) said to God: O God! give me loaf of oat bread in morning and one in the evening. Do not give me more for it might make me disobey You."

3- The sweetness of prayer and Du go out of his heart.

4- On departing from the world, a wealthy man regrets. But on the contrary, a poor man becomes happy. It has been reported on the authority of Imam Sadeq (AS):

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283. "The more a person is engaged in world, the more he will regret at the time of death."

5- The poor will enter paradise sooner than others while the wealthy have to wait on the scene of Judgment Day for reckoning.

Imam Ali (AS) has said:

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284. "Make your burden light to join the convoy, for the dead are awaiting the living ones."

It is reported that Salman, the Persian was expressing regret at that time of death. They said to him: O Aba Abdullah! What are you regretting at? He said: I do not regret at world. My regret is because the Holy Prophet took a pledge from us and said:

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285. "Let your simple way of living be as light as the load of an animal."

I fear to have transgressed the order of the Holy Prophet while all this wealth is at my side. At this time Salman referred to a pillow, a sword and a bowl which were all his wealth.

Aboozar said to the Holy Prophet (SAW): O Messenger of Allah, will those who fear God, are humble and remember God frequently, go to paradise before others? The Holy Prophet (SAW) said:

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286. "No, rather the poor believers put their feet on the necks of people on the necks of people on the Day of Judgment. At this time, the guards of paradise say to them: Stand where you are so that your deeds will be reckoned. They say: What for? By God, we had nothing for which to be unjust. God did not give us anything to give away or not to give away. We kept on serving God until our death

came."

Imam Sadeq (AS) has said:

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287. "The poor believers enter paradise forty autumns before the wealthy ones do."

Then the Imam (AS) said:

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"I tell a parable for you: It is the parable of two ships which an inspector visits. One is empty and when the inspector visits it, he says: Let it go but inspecting the other, he finds it full. Here he will say: Stop this one."

I has been reported on the authority of Imam Sadeq (AS):

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288. "On the Day of Judgment, two believers who are entitled to paradise, are brought for reckoning. One is poor and the other is wealthy. The poor believer says: O God! Why should I stop here? By Your Glory! You know well that You did not give me authority to be just. You did not give me wealth to give alms. My sustenance, according to Your will, was sufficient, God says; My servant is right, open the way for him to enter paradise.

But He keeps the other one waiting until sweat shed by him can quench the thirst of forty camels. It is only then that he will enter paradise. There, the poor believer says to him;

What kept you behind? He will say: Reckoning was long. A question was being raised and God would forgive it. Then other questions were asked and God would forgive it. Then other questions were asked and God extended His Mercy to me and made me join those who repent. But now tell me and made me join those who repent. But now tell me who you are? The other one says; I am the poor believer who was with you before. Then the wealthy believer says: The heavenly blessings have completely changed you."

6- The needy believer is respected and favored by God on the Day of Judgment. In this relation Imam Sadeq (AS) says:

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289. "In the same way that a brother makes an apology to a brother, God too, on the Day of Judgment, makes apology to a needy believer and will say: By My Glory! I did not make you poor to abase you. Remove the curtain and see what I have given you in exchange? This believer looks at what God has given him instead and will say: O God! I have not lost anything in this deal."

7- Poverty is the ornament of prophets and the motto of the righteous ones. God sent the following revelation to prophet Moses (AS):

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290. "Whenever you see poverty is coming to you, say: Bravo to the motto of the righteous ones. And when you see wealth is coming to you, say: It is a sin whose punishment has been hastened."

The Lifestyle of Prophets and Imams (AS)

A glance at the lifestyle of prophets and Imams will give us extremely beneficial lessons to follow.

1. Prophet Moses (AS)

One whom God chose to speak to from among His servants, was so thin that sign of eating herbs was manifest from the skin of his abdomen. When he was leaving Madyan for Egypt, after eating herbs for a long time he asked for bread. Quoting him, the Holy Quran, inverse 24 of the Chapter, Qasas, says:

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"My Lord! Surely I stand in need of whatever good Thou mayest send down to me."

A Hadith says:

291. "One day Prophet Moses said: O God! I am hungry. God said: I know you are hungry. Moses said: O God! Send me a food. God said: I will whenever I wish."

One of the revelations made to prophet Moses (AS) was the following :

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292. "O Moses! Poor is one who has no guardian like Me. Sick is one who has no healer like Me. Lonely is one who has no friend like Me. O Moses, be content with a piece of bread which removes your hunger and a cloak by which you cover yourself. Be patient in afflictions. When you see a fortune is coming to you, say: Surely we are of God and unto Him do we return, this is the punishment reaching us in the world in advance. And if you see the world has turned its back to you, say: Bravo to the motto of the righteous.

O Moses! Don't be surprised at what has been given to Pharoah. The blessing he enjoys are all the beauty of worldly life."

2. Prophet Jesus (AS)

The everlasting saying of the spirit of God (Jesus) was:

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293. "My two hands are my servant, my two feet are horse, the earth is my carpet, the stone is my pillow. What gives me warmth in the winter is the lands on which the sun has shone. Moonlight is my lantern at night. Hunger is the main course of my food. Fear of God is my garment, and those herbs growing on the earth for quadrupeds and wild animals are my fruits and basil.

Days become night and nights become days while I do not own anything. Nevertheless, there is no one more wealthy than I am."

3. Prophet Noah (AS)

Noah was the most aged prophet. He lived as long as 2500 years. Nevertheless he did not build himself a house in world. When dawn would come, he would say:

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294. "I will not survive the morning."

Of course, the Holy Prophet (SAW) was such too, that is to say, he did not put a brick on a brick. Seeing one of his companions build a house with gatch and brick, the Holy Prophet said to him:

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295. Death will come before this house is ruined."

4. Prophet Ibrahim (AS)

Prophet Ibrahim, the father of all prophets wore woolen clothes and ate oat as food.

5. Prophet Yahya (John), son of Zakaria (AS)

The clothes of Prophet Yahya (AS) was made of date fibre while leaves of tree were his food.

6. Prophet Solomon (AS)

Although prophet Solomon had an extraordinary power and rule, his garments were made of wool. He would fasten his hands to his neck at night and kept on standing on his feet while shedding tear till dawn for fear of God. He earned his living by weaving basket with his own hands.

7. The Holy Prophet (SAW)

Every one knows what the Holy Prophet ate and wore. It is reported that one day when he felt very hungry, he put a piece of stone on his stomach, and said:

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296. "There are many persons who respect themselves but have actually offended themselves and there are persons who have offended themselves but have actually respected themselves."

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"There are many people who fully enjoy God's blessings with His Messenger but there will be no benefit for them in the Hereafter."

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"Be aware that the deeds of inhabitants of paradise are firm as mountains but the deeds of the inhabitants of Hell are as soft as soil."

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"Most often short-lived lusts cause long sorrows on the Day of Judgment."

8. Imam Ali (AS)

Imam Ali 's (AS) lifestyle is too clear to be discussed here.

Sovaid Ibne Ghofleh says: When people pledged allegiance with Imam Ali to become a caliph, I went to the Imam who was sitting on a small mat while there was nothing else in his room. I said: O Amirmomenin! Now the public fund is in your hand and you have nothing at home, why don't you meet your needs by withdrawing from public fund? The Imam said:

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297. "O son of Ghofleh! A wise man never fills with many fitting a house from which he must depart. For us, there is a haven to which we have sent the best goods and we will soon go there."

Whenever Imam Ali (AS) wished to buy clothes, he went to bazaar and bought two shirts. He would give the better one to "Ghanbar" (his servant) and wore the other one himself. Then he would go to someone saying:

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298. "Cut off one of the sleeves to be used for some other purpose."

Leaving the other sleeve, the Imam would say:

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"In this sleeve, I will carry something for Hassan and Hussein from bazaar."

Every wise man realize that if there were any benefit in the world not lose it, rather, by keeping away from it, they wished to come closer to God so much so that Amirmomenin (AS) addressing the world has said:

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"I have divorced you three times so that there will be no recourse."

The Holy Prophet (SAW) has said:

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299. "Nothing will serve God better than piety in this world."

Prophet Jesus (AS) has said to his disciples:

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300. "Be content with small portion of the world together with your safe faith in the same way that the worldly people are content with a small portion of faith and a safe world. Make friendly relations with God by keeping away from the worldly people and seeking divine pleasure by making them displeased." They said: O Spirit of Allah! With whom should we associate? Jesus (AS) said:

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"One whose meeting reminds you of God, whose speech increases your knowledge and whose deeds make you interested in the Hereafter."

Considering what we have just discussed, how can a wise man possibly not love poverty while we realize that all prophets and the Imams possess such quality? We also realize that from the creation of Adam (AS) up to the time of the Holy Prophet of Islam (SAW), the heavy burden of serving God, obeying prophet's commandments, reviving god's religion, helping the prophets, and disseminating their faith have been shouldered only by the poor.

According to the Quranic stories, the deniers of God and His religions were normally the wealthy ones.

The wealthy and the arrogant at the time of Noah said to him:

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"Shall we believe in you while the meanest follow you?" (Verse 111 of the Quranic Chapter, Shuara)

They also said:

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"We do not see any have followed you but these who are the meanest of us...."

The same group of people said to prophet Shuaib (AS):

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"Surely we see you to be weak among us, and were it not for your family we would surely stone you, and you are not mighty against us."

At the time of prophet Salih (AS) the arrogant said to the oppressed believers:

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"Do you know that Salih is sent by his Lord? They said: Surely we are believers in what he has been sent with. Those who were haughty said: Surely we are deniers of what you believe in."

(Verses 75-76 of the Quranic Chapter, Araf)

The children of prophet Jacob (Yaghoob) said:

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".....and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable." (Verse 88 of the Quranic Chapter, Yusuf)

While finding fault with prophet Moses (AS) and priding himself, Pharaoh said:

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"But why have not brace of Gold been put upon him?" (Verse 53 of the Quranic Chapter, Zukhruf)

Addressing the Holy Prophet (SAW) the polytheists used to say:

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"Why has not a treasure been sent down upon him or an angel come with him?"

(Verse 12 of the Quranic Chapter, Hud)

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"Or (why is not) a treasure sent down to him, or he is made to have a garden from which he should eat." (Verse 8 of the Quranic chapter, the Criterion)

* *

"Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out." (Verse 91 of the Quranic Chapter, the Israa'elites)

* *

"Why was not this Quran revealed to a man of importance in the two towns."

(Verse 31 of the Quranic Chapter, Zokhrof)

The two Towns are Mecca and Taif and men of importance of these two towns were either Moghaireh of Walid Ibne Habib Ibne Amre Saghafi from Taif. These two men were chiefs of their tribes and had a lot of wealth in Mecca and Taif.

The aforementioned verses in favor of those lacking wealth are sufficient. How are these verses not sufficient when addressing Jesus (AS) God says:

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301. "O Jesus, I have given to you as a gift the love of the poor, the destitute, and mercy on them. You love them and they love you. They are content with your leadership and you are content with helping them and their following you. If a person meets Me with these two virtues, he has met me with the most pure and praiseworthy deeds."

The Holy Prophet (SAW) has said:

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302. "Being in need of God is a source of pride for me and I take pride in it."

It is reported on the authority of prophet Jesus (AS):

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303. "I truly say to you that heavens are devoid of the wealthy. It is easier for a camel to enter the eye of a needle than a wealthy man to enter paradise."

It is reported on the authority of the Holy Prophet (SAW):

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304. I was informed in paradise that most of its inhabitants are the needy, a few of the wealthy people and some women."

It is reported that Imam Ali (AS) had an orchard the trees of which had been planted by the Holy Prophet (SAW) and Imam Ali (AS) had irrigated it with his own hands. Imam Ali (AS) sold this orchard for twelve thousand Dirhams while giving all the money as alms in the way of Allah and returned home. At this time, his honorable wife, Hazrate Fatimeh (AS) said to him:

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305. "Do you know that I have not had any food for several days and I am hungry. I know that you yourself are hungry too. So why you have not left anything from all that money?"

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306. "I had pity on those who might fall into humiliation as a result of begging, hence, I did not bring home anything."

It has to be noted that Dua is answered following certain deeds as follow:

1. After recitation of the Holy Quran.

2. Between Azan and Eqamah.

3. When heart is broken.

4. When tears are running.

Abu Basir has reported on the authority of Imam Sadeq (AS):

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307. "Recite Dua when your heart is broken, for no heart is ever broken unless it has already been purified."

Dua under Special circumstances

a- During war

b- During Major Hajj pilgrimage

c- During Minor Hajj pilgrimage

d- During illness

Isa Ibne Abdullah reports on the authority of Imam Sadeq (AS)

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308. "Three persons' Dua is answered: First: One who performs major and minor Hajj. Second: One who fights in the way of Allah. Third: An ill person. Do not ever challenge him nor make him feel sad."

e- An ill persons' Dua for visitor.

Ranks and Reward of an Ill Person

It has been reported on the authority of the Holy Prophet (SAW):

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309. "An ill person has four characteristics:

1- Sin is not written for him.

2- God orders the angel to write for him the best of deeds he would do when he was in good health.

3- Every sin he has committed with body organs will be forgiven.

4- He will be forgiven whether he dies or survives.

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"When a muslim becomes ill, God will write for him the best deeds he would do when he was in good health and his sins would fall off like the leaves of a tree."

* *

"Whoever visits an ill person, should the ill person recite a Du for him, it will be fulfilled."

* *

"God will send the following revelation to the angel on the left side: Do not write anything for my servant as long as he is under My shelter. God will say to the angel on the right side:

Write a virtue for the moaning of My servant."

* *

"Illness cleanses body from sins in the same way that a black smiths' bellows removes dust from iron."

* *

"A child getting sick is atonement for his parents' sins."

It is reported on the authority of Imam Sadeq (AS):

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310. "The Messenger of Allah said: Fever is a sign of death and God's prison on the earth. Its warmth is form the Hell and this much of warmth is a believer's share of Fire."

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"What a good pain is fever, for it gives a share of affliction to every body organ and one who is not afflicted with tribulation has not any share."

* *

"When a believer is suddenly affected with fever, his sins fall off like the leaves of a tree. If he laments in his bed, his lamentations are as Sobhanallah (Glory be to Allah) and his cry is laelahaellallah (There is no God but Allah), his moving in bed is as if he is fighting for the cause of Allah. If he lives on and serves God, he will be forgiven. Happy is such a person!"

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"One-day fever is atonement for one year of sin and its agony will body for the same period. This agony is atonement for the past and future."

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"One who laments for a night but does not complain or rather thanks God for it,

the same will serve as atonement for two years; one year for accepting the pain and one year for forbearing it."

* *

"Illness for a believer is as purification and mercy but for the unbeliever it is punishment and curse."

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"Illness persists in believer till his sins cleansed. A headache of one night will remove all sins except the cardinal ones."

It has been reported on the authority of Imam Baqer (AS)

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311. "If a believer knows what great reward afflictions have, he wishes to be cut into pieces with scissors."

It has been reported on the authority of the Holy Prophet (SAW):

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312. "Should a believer walk in the straight path and become ill, go on a trip or is not able to perform his duties as he used to, God will write for him the same virtue for the deeds of normal days."

Then the Holy Prophet (SAW) recited the following verse:

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"So they shall have a reward never to be cut off." (Verse 6 of the Quranic Chapter, Teen)

It has been reported on the authority of Imam Sadeq (AS):

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313. "When a believer dies, the two guardian angels will ascend to heavens saying: O God! You took the life of such and such person. God will say: Go down and perform prayer at his graveside and say Laelahaellallah. Then write these deeds for him."

Jaber reports that a man who was both dumb and deaf came to the Holy Prophet (SAW) making gesture with his hand. The Holy Prophet (SAW) said:

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314. "Give him a piece of paper to write what he wants."

The man took the paper and wrote on it:

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"I bear witness that there is no god but Allah and I bear witness that Mohammad (SAW) is the Messenger of Allah."

At this point, the Holy Prophet (SAW) said:

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"Write for him something and give him the good tidings of paradise, for, whenever a muslim loses his tongue, his ears, his arms or legs but he is thankful for that affliction and invokes God to give him reward, God will save him from Fire and make him enter paradise."

Then the Holy Prophet (SAW) said:

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"People of afflictions have ranks in the world and positions in the Hereafter which no one can attain with righteous deeds so much so that he wishes his body would be cut into pieces with scissors. This desire arises when these people watch the reward given to the afflicted believers by God on the Day of Judgment, for God does not accept any deed without man's submission to Him."

f- During Fast

Imam Sadeq (AS) says:

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315. "The sleep of one who fasts is as prayer, his silence is as glorification of God, his deeds are accepted and his Dua is answered."

The Holy Prophet (SAW) has said:

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316. "The Dua of one who fasts is not rejected."

Imam Baqer (AS) has said:

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317. "One who performs major and minor Hajj as well as one who keeps fast are God's vicegerents. If they invoke God, they will be given, if they recite a Du, it will be fulfilled, if they intercede for others, their intercession will be accepted by God. If they keep silent, God will speak to them, and will give them a million Dirhams for one Dirham given for the cause of God."

g- Whoever recites Dua for forty brothers in faith, and name them.

h- Whoever is wearing a ring with turquoise or agate on it.

It has been reported on the authority of Imam Sadeq (AS):

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318. "The Messenger of Allah said: God says: a servant who raises his hands towards Me while wearing a ring with turquoise, I will be ashamed of returning him disappointed."

Imam Sadeq (AS) has said:

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319. "There is no hand more beloved than one wearing a ring with agate raised towards God."

What Kind of Ring To Wear

It has been reported on the authority of Imam Reza (AS):

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320. "Whoever wears a ring with an agate on it, firstly he will not become needy and secondly, what God has destined for him, will be good."

One day one of the associates of Imam Reza (AS) along with a slave of governor passed by him. Imam Reza (AS) said:

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321. "Give him a ring with agate." The associates did so. They realized that man was never harmed in his life. Imam Reza (AS) said:

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322. "Having agate with you in trip, will safeguard you."

It has also been related on the authority of Imam Reza (AS)

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323. "Whoever wears a ring with agate in his right hand, if he reverts the agate toward the palm of his hand in the morning before any one sees him, and recites the Quranic Chapter, Qadr and then say: I believe in Allah who has no partner, and deny other god, but I believe in what is hidden from and manifest to the progeny of Mohammad (SAW) and I believe in their leadership, God will keep him safe on that day from the earthly and heavenly evils and keep him under His own protection and keep him under His own protection till night."

Amiralmomenin (AS) says:

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324. "Wear a ring with agate so that God will give you blessings and you will be safe from evils."

A man came to the Holy Prophet (SAW) complaining of highwaymen. The Holy Prophet

(SAW) said:

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325. "Why weren't you wearing a ring with agate? This ring will safeguard man from all evil. Whoever wears a ring with agate will end up in god as long as he is wearing that ring and God will protect him forever. Whoever makes a ring with agate and the inscription: Mohammad, Messenger of Allah and Ali, friend of Allah, God will keep him from bad death and he will die a believer. No hand raised towards Allah is more beloved than a hand wearing a ring of agate. Should a man wearing a ring of agate draw lots, he will have a lion's share."

God created agate following prophet Moses' invocations in Mount Sinai and said:

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326. "By Myself, I will not punish with Fire a hand wearing a ring of agate provided he believes in the leadership of Ali."

God has said:

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327. "Performing two Rak'at of prayer with a ring of agate is equal to a thousand Rak'at without it."

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328. "It is good to look at a ring with turquoise on which there is inscription, Allah is the King. Turquoise originally comes from paradise and Gabriel brought it for the Messenger of Allah as a gift and the Holy Prophet too gave it to Amirmomenin as a gift. In Arabic it is called Zofr."

Amirmomenin (AS) said:

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329. "Wear a ring of black and white, for, it reverts Satan's tricks."

Imam Ali (AS) also said:

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330. "Wearing a ring set with emerald will ease affairs and entails no hardship. A ring set with agate remove poverty."

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331. "A ring set with crystal is good."

CHAPTER THREE: WHO IS A SUPPLICANT?

THOSE WHOSE DUAS ARE ANSWERED

- Caution
- Admonition

THOSE WHOSE DUAS ARE NOT ANSWERED

Those whose Duas are answered

Those whose Duas are answered

- a- One who keeps fast
- b- One who performs major Hajj
- c- One who performs minor Hajj
- d- One who fights in the way of Allah
- e- Imam and a just leader
- f- The wronged
- g- One who recites Dua for his brothers in faith
- h- A righteous son who recites Dua for his parents
- i- Righteous parents' Dua for their children

Abdullah Ibne Sanan reports on the authority of Imam Sadeq (AS):

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332. "There are five Duas which are answered by God:

-Dua recited by a just leader and Imam

-Dua recited by one who has been wronged about whom God says:

I will take your revenge even after the passage of time.

-Dua recited by a righteous son for his parents.

-Dua recited by righteous parents for their children.

-Dua recited by a believer for his brother in faith, for God says: It will be as effective for you as for him."

it has been reported:

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333. "God said to prophet Moses (AS): Call upon Me with a tongue you have not sinned. Moses said: How can I? God said: Call upon Me with the tongue of others."

j- One who recited Dua for all.

k- One who has recited Dua before afflictions come.

Haroon Ibne Kharejeh has reported: on the authority of Imam Sadeq (AS):

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335. "My grand father used to say: recite Dua before everything, for, if a man recites Dua and afterwards an affliction comes about an he recites Dua after that affliction, it is said: this is a familiar voice but if a person has not recited Dua when an affliction comes, it is said: Where have you been so far?"

It has also been reported on the authority of Imam Sadeq (AS):

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336. "Whoever is afraid of an affliction, if he recites Dua beforehand, God will never afflict him with that tribulation."

It has been reported on the authority of the Holy Prophet (SAW):

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337. "O Abazar! shall I teach you words which will benefit you? Abazar said; Yes, O Messenger of Allah! The Holy Prophet said: You preserve God so that He will preserve you. Should you preserve God, you will find Him in front of you. Be familiar to God during the days of ease and comfort so that He will know you in need. If you desire anything, invoke God and if you are seeking help, ask it from Him. Everything is destined by God. should all the people try to give any benefit to you, they will never be able to do so if God has not desined it for you."

Sokooni has reported on the authority of Imam Sadeq (AS):

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338. "The Messenger of Allah has said: Keep yourself from the wronged one's curse, for his Dua will go further than the clouds so much so that God will look at it saying: bring it up so that I will fulfill it for him. Also keep yourselves from the parents' curse, for it is extremely effective."

It has been reported on the authority of Imam Sadeq (AS):

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339. "There are three Duas which are not hidden from God:

- 1- The Dua of parents for their child when the latter does good to them and their curse when he disrespects them.**
- 2- A wronged one's curse against the oppressor and his Dua for one who has helped him against the oppressor.**
- 3- The Dua of a believer for his brother in faith who has helped him in our way and his curse against him when he has denied help to him when he had the power and his brother in faith needed it."**

In another Hadith, we read:

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340. "Keep yourselves from the parents' curse, for this curse goes up beyond the clouds; keep yourselves from parents' curse, for this curse is extremely effective."

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341. "When a child becomes sick, his mother should go to the rooftop, take off her scarf so as her hair is exposed to sky and say:

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-O God! You gave this child to me as a gift. O God! Renew Your gift today, for You are the Powerful One.

* *

"Then she should go into Sajdeh (prostration) from which she will not raise her head unless her child has been recovered."

1- One who does not rely on any one but God for his needs. In verse 3 of the Quranic Chapter, talaq, God says:

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".....Whoever trusts Allah, He is sufficient for him; surely Allah attains his purpose; Allah indeed has appointed a measure for everything."

Hafs Ibne Ghiass has reported on the authority of Imam Sadeq (AS):

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342. "If one of you wishes to be such that whenever he desires something from God, He will fulfill, he should stop setting his hope on people and instead sets his hope only on God. When God finds such state in someone's heart, He will fulfill whatever he desires."

One of God's admonitions to prophet Jesus (AS) is as follows:

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343. "O Jesus! Call upon Me as a depressed man who is being drowned and has no helper. O Jesus! Ask none but Me so that you will recite good Dua and I will fulfill it. Recite Dua only in supplication and do your best in this regard, for should you call upon Me in this way, I will grant your desire."

Caution

A believing servant should always resort to God for his needs, whether small or big and not be ashamed of asking for small things, for, such a state is a sign of utmost degree of trust in God. In a sacred Hadith, we read:

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344. "O Moses! Call upon Me, for whatever you need even grass for your sheep and salt for your food."

It has been reported on authority of Imam Sadeq (AS):

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345. "Dua is your task, for nothing brings you closer to God than Dua. Do not ever abandon Dua in small affairs by saying: This is not important, for one in whose hand lie small affairs, has big affairs in His hand too."

Admonition

When you realize that deliverance and salvation hinge on putting trust in God, you will know that turning from him to others is accompanied by misfortune, disgrace and deprivation from God's Mercy. Haven't you heard the story of Mohammad Ibne Ajlan who was in straits as a result of problems in his life. Here is the story in his own version:

I was living in severe destitution. I had no one to help me either. I had heavy debt and the creditor insisted on him claims. I decided to go to Hassan Ibne Zeid who was the Emir of Medina and knew me very well. On the way, my cousin, Mohammad Ibne Abdullah, the grandchild of Imam Ali Ibne Hussein (AS) saw me. He took my hand saying: I know what you are going to do. Tell me to whom are you going for help?

I said: Hassan Ibne Zeid. He said: If you go to him, your needs will not be met. You should rather go to One who has the power to do it, and He is the God who is the Most Generous. Then set your hope on Him, for, I heard from my cousin, Imam Ja-far Sadeq (AS) and he from his grandfathers and the Holy Prophet (SAW) as saying:

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346. "One of the revelations God sent to one of His Messengers was the following: By My Glory! Whoever sets his hope on anyone but Me. I will turn his hope into despair and I will cover him with garment of disgrace and deprive him of My grace and generosity."

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"Has My servant set his hope on others in hardships? Has he set his hope on others while tribulations are in My hand and I am the Independent One in whose hand lies keys to all doors and the door of My house is open to whoever calls upon Me."

* *

"Don't you know that if a tribulation afflicts a person, no one but Me can remove it? So why should I see him turning away from Me. Due to My Generosity, I gave him things he had not even asked for. Nevertheless, he turned to others in hardships, asking other for help and turned away from Me!"

* *

"I am Allah who gave to people before being asked. How shall I not give when I am asked. Nay, is generosity not especially for Me? Aren't the world and the Hereafter in My hand? If all the inhabitants of the earth and seven heavens ask Me and I fulfill all their desires, nothing will be reduced from My kingdom, for I am its Guardian."

* *

"Therefore woe to one who rebels against Me and does not preserve Me."

I told Mohammad Ibne Abdullah to repeat this Hadith three times and he did so. Then I said: No, by God! From now on I will never ask anyone for help. Soon God increased my sustenance from His hidden treasure.

it has been reported on the authority of the Holy Prophet (SAW):

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347. "God says: Whenever My creature, instead of putting his trust in Me, appeals to other creatures, I will close to him all the earthly and heavenly gates. Then if he asks Me for anything, I will not fulfill his desire and if he calls upon Me, I will not answer him. However, if a man, instead of turning to others, puts his trust in Me, I will guarantee his daily food to be given by the earth and heavens. Should such a person recites Dua, I will fulfill it, should he ask Me for anything. I will give it to him and should he seek forgiveness, I will forgive him."

It has been reported on the authority of Imam Hassan Askari (AS):

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348. "Do not ask for anything as much as you can, for there is a new sustenance for each day and know that insistence on asking removes man's value and will

leave suffering behind. Therefore, be patient so that God will open a door to you which is easy to enter. How near is benefaction to the depressed wronged man and safety to a horrified person. On many occasions, changes from wealth to poverty and health to illness is a kind of divine punishment."

* *

"Sustenance has ranks. Therefore, do not rush to a benefit you have no share of, you will attain it at its proper time. Let it be known to you that the One who is your Manager knows better when it is most suitable for you. Therefore put your trust in Him in relation to His choice in all your affairs so that your situation will be improved. Do not hurry in your needs before they are fulfilled, for in that case, your heart will be darkened, your chest straightened, and despair will overwhelm you."

* *

"Let it be known to you that there is a limit for modesty the excess of which is lavishness. There is also a limit for prudence the excess of which will ruin everything. Let not the cunning people do any harm to you. If the worldly people were wise enough, they would not attach so much importance to this world."

Those whose Duas are not answered

a- b- c- d- Ja-'afar Ibne Ibrahim has reported on the authority of Imam Sadeq (AS):

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349. "There are four persons whose Duas are not answered:

1- One who sits idle at home and says: O God! Give my daily food. He is told: Have I not ordered you to go after your daily food?

2- A man who has an indecent wife and curses her. To such a man, it is said: Don't you have the option to keep or divorce her?

3- A man who has possessed a wealth but he has ruined it and keeps on saying: O God! increase my sustenance. It is said to him: didn't I order you to be moderate in life?"

Then Imam Sadeq (AS) recited verse 67 of the Quranic Chapter, Forqan:

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"And they who when they spend, are neither extravagant nor parsimonious, and (keep) between the just mean."

* *

4- "One who has lent his money to someone but has not taken witnesses for it and the debtor too is denying it. To such a person it is said: Didn't I advise you to take witness for lending money?"

e- The fifth person has been mentioned in a Hadith related by Walid Ibne Sabih:

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5- "A man who curses his neighbor, while God has given him the option of selling his house and departing from there."

Yunus Ibne Ammar has reported on the authority of Imam Sadeq (AS):

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351. "A man raises his hands towards God and calls upon Him and seeks wealth from His bounty. God too gives him the wealth but the man does not expend it in a way there is good in it. The man calls on God again but God says to him: Didn't I give you wealth but you did such and such act."

f- One who calls upon God with hardheartedness and negligence:

"Solyman Ibne Amr says: I heard Imam Ja-afar Ibne Mohammad Sadeq (AS) saying:
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352. "God does not fulfill the Dua of one with no presence of heart. Therefore, whenever you wish to recite Dua, turn to God with all your heart. Then be sure your Dua will be answered."

g- One who has not recited Dua before the descent of tribulation:

Saif Ibne Omaireh has reported on the authority of Imam Sadeq (AS):
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353. "God does not fulfill the Dua of a hardhearted man. The Dua of one who has not recited Dua before the descent of tribulation will not be heard either."

Hesham Ibne Salem too has reported on the authority of Imam Sadeq (AS)
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354. "If a man recites Dua before the descent of tribulation, his Dua will be fulfilled during its descent and it is said: It is a familiar voice which is not hidden from heavens. But one who has not recited Dua before, his Dua during the descent of tribulation will not be fulfilled, for the angels will say: We do not recognize this voice."

h- One who recites Dua while persisting in sin:
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355. "One who merely recites Dua without doing good deed is as an archer who wishes to shoot his arrow but he has no bow."

It has been reported on the authority of Imam Sadeq (AS):
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356. "A man of Bani Israel recited Dua for three years invoking God to give him a son. But when he realized that his Dua was not answered, said: O God! Am I far from You? Don't You hear my voice or You hear it but do not answer?"

In his dream, he saw a man saying: You have been calling upon God with a polluted tongue and heart and false intention for three years. You have to cleanse your tongue and heart with piety and correct your intention. The man did so for a year and then God gave him a son."

This hadith has four prerequisites as follow:

- 1- Renouncing bad language
 - 2- Not having hard heart
 - 3- Having good intention
 - 4- Repenting from sin
- i- The Dua of one who eats unlawful things (usurer):

In a sacred Hadith, we read:
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357. "You have to recite Dua and I have to fulfill it, for no Dua is hidden from Me but that of one who eats unlawful things."

It has been reported on the authority of the Holy Prophet (SAW):
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358. "Whoever wishes to have his Dua answered, must purify his daily food and business."

To someone who wished his Dua to be answered, the Holy Prophet (SAW) said:
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359. "Cleanse the source of your daily food and do not eat unlawful things."

Ali Ibne Asbat has reported on the authority of Imam Sadeq (AS):
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360. "Whoever becomes happy with the fulfillment of his Dua, has to cleanse his business."

Imam Sadeq (AS) has also said:
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361. "Returning one sixth of an unlawful morsel of food to God is more beloved than a thousand Rak-at of recommended prayer?"

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362. "Returning one sixth of an illegally gained Dirham to its owner is equal to seventy Hajj pilgrimages performed with devotion."

j- One on whose shoulder the rights of God's servants rest:

It has been reported on the authority of the Infallibles (AS):

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363. "One of the revelations made to prophet Jesus (AS) was: O Jesus! Say to the oppressors of Bani Israel: You have washed your faces but you have polluted your hearts. Are you trying to deceive Me or to show Me your courage? You have adorned yourselves with perfume for the people of the world but your heart is like a stinking corpse to Me. You are as dead people."

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"O Jesus! Say to them: Take your claws off unlawful business and cover your ears from hearing evil words, turn to Me with your hearts, for I do not want your faces."

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"O Jesus! Say to the oppressors of Bani Israel: Do not call upon Me while you are ignoring decrees on unlawful business and keeping idols at home, for I have taken an oath to answer anyone who calls upon Me and My answer to them is to curse them so that their band will be dispersed."

It has been reported on the authority of the Holy Prophet of Islam (SAW):

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364. "God sent a revelation to me saying: O brother of Messengers and admonishers! Admonish your people against entering one of My houses while the rights of one of My servants rests upon them, for as long as this person performs prayer before Me, I will curse him unless he returns that right. Should he do it. I will become his ears by which he hears; I will become his eyes by which he sees; and he will become one of My friends and will be My neighbor in paradise among the prophet, the righteous and martyrs."

It has been reported on the authority of Amir al-Momenin:

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365. "God revealed to prophet Jesus to say to Bani Israel: Do not enter any one of My houses unless you have modest eyes, pure heart and innocent hands. Also give them this information that I will not answer the dua of anyone of them while the right of one of my servants rests upon them."

CHAPTER FOUR: THE MANNER OF DUA

- THINGS TO DO BEFORE DUA
- THINGS TO DO ALONG WITH DUA
- THINGS TO DO AFTER DUA
- MUTUAL CURSING (MUBAHELAH)
- EPILOG

Things To Do Before Dua

- a- Purification
- b- Application of perfume
- c- Being in the direction of Qiblah
- d- Giving alms

God Almighty says:

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-"...Offer something in charity before your consultation." (Verse 12 of the Quranic Chapter, the Pleading One)

e- Belief in God's power to fulfill his desire as verse 186 of the Quranic Chapter, the Cow, says:

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"and believe in Me."

It has been reported on the authority of the Holy Prophet (SAW):

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366. "Whoever asks something from Me and is sure that gain and loss are in My hand, I will fulfill his desire."

f- Having good opinion of God that He will answer his call.

Hope in God's Mercy

God says:

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"...call on Him fearing and hoping...." (Verse 56 of the Quranic Chapter, The Elevated Places)

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367. "My opinion of My servant is his opinion of Me. Therefore, he should have good opinion of Me."

The Holy Prophet (SAW) has said:

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368. "Call on God when you are sure of fulfillment of Dua."

One of the revelations of God to prophet Moses (AS) was:

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369. "O Moses! Should you call on Me hoping, I will soon forgive you."

Soleyman Ibne Farrah has reported on the authority of Imam Sadeq (AS):

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"Whenever you recite Dua, be sure that what you need is at the door."

In another Hadith, we read:

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370. "Turn to Him wholeheartedly and be sure that what you need is at the door."

Why shouldn't man have good opinion of God when it is He is the Most Generous One and the Most Merciful and it is He whose Mercy precedes His wrath.

It has been reported that:

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371. "When God blew in a man from His own spirit and man became human, he sat and sneezed. He was inspired to say: Praise is due to the Lord of the worlds. In response, God said: May God have mercy on you O Adam!"

Therefore, the first words of God to Adam was with mercy. It has been related in a Hadith:

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372. "When God sent prophet Moses (AS) to Pharaoh, He said to Moses: Tell him that I am more speedy in Mercy and forgiveness than wrath and punishment."

In another Hadith, we read:

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373. "When Pharaoh was being drowned, instead of invoking God, he invoke Moses (AS). God inspired him: O Moses! You did not help him since you had not created him but if he had asked Me for help, I would have helped him."

Mohammad Ibne Khaled has reported in his book on the authority of the Holy Prophet (SAW):

374. "When prophet Jonah (Yunus) reached the sea where Korah (Qarun) was, Korah said to his guardian angel: What is this sound and fear I hear? The angel said: This is Jonah whom God has imprisoned in the stomach of fish and made him go round the seven seas and end up in here. this sound and fear is for his sake.

Korah said: do you permit me to speak to him? The angel said: Yes.

Then Korah (Qarun) said to Jonah (AS): Why don't you repent to your Lord?

Jonah said: Why didn't you yourself repent to your Lord? Korah said: I repented to Moses (AS) but he did not accept it. However, if you repent to God, you will receive His Mercy in the first step you take. Don't you see how kindly He treats His servants and how He showers them with His mercy?"

One of the signs of God's mercy is that He has encouraged believers to recite Dua for their brothers in faith saying: Call upon Me with a tongue you have not committed sin and that is the tongue of others."

One of the other signs of God's mercy are those Hadiths which encourage believers to offer the reward of prayers for the deceased. God has sent manifold reward for it in a way that it has been reported on the authority of the Holy Prophet (SAW):

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375. "Whoever enters a cemetery and recites the Quranic Chapter, Yaseen, God will reduce punishment on the deceased buried in that cemetery on that day and good deeds will be written for this person, as many as the number of the deceased."

Imam Sadeq (AS) has said:

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376. "The reward of prayer, fast, Hajj, alms, Dua, and charity after the death of a person goes to him and its reward is written both for those who perform these deeds and for the dead person."

Imam Sadeq (AS) has also said:

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377. "Every muslim who does a good deed on behalf of a dead person, God will give him a double reward and benefit the dead person."

The third sign of God's bountiful mercy is His decree to the Holy Prophet of Islam (SAW) when He said:

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- "So know that there is no god but Allah, and, ask forgiveness for your fault and for the believing men and the believing women." (Verse 19 of the Quranic Chapter, Muhammad)

Dear reader ponder on this Quranic verse and see how God has put the decree of seeking forgiveness alongside monotheism which is the basis of Islam and divine commandments revolve round this axis. Is this anything but His bountiful mercy? God was not content with it either, for somewhere else He says:

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"I am to be found wherever My servant thinks I am."

Another proof testify to God's bountiful grace and kindness towards one who has good opinion of Him is verse 23 of the Quranic Chapter, Maidah, which recommends reliance on God:

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"....and on Allah should you rely if you are believers."

Then God gives us the good tidings of a good reward for it:

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"....and they said: Allah is sufficient for us and most excellent is the protector. So they returned with favor from Allah and (His) grace; no evil touched them and they followed the pleasure of Allah....." (Verse 173-174 of the Quranic Chapter, The Family of Imran)

In addition, God has given the good tidings:

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"Surely Allah loves those who rely on Him." (Verse 159 of the Quranic Chapter, The Family of Imran)

Imam Sadeq (AS) was asked about the degree of trust. The Imam (AS) said:

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378. "When he is with God, he no longer fears anything."

Therefore, the main axis of trust in God is good opinion of Him, for, only one who has good opinion of God fear none but Him.

It has been reported on the authority of Imam Kazeem (AS):

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379. "By God, the reward of this world and Hereafter was not given to any believer save for:

-His good opinion of God and his hope in Him

-His good Temper

-Not backbiting the believers

God will punish a man after repentance and forgiveness save for:

-Having suspicion and lacking hope in God

-Bad temper

-Backbiting the believers

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-"A believer never has good opinion of God unless God treats him on the basis of that good opinion, for, God is Generous and is ashamed of opposing His servant's opinion and hope. Therefore, improve your opinion of God and show eagerness towards Him, for God Himself in verse of the Quranic Chapter, Fatah, says:

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"....the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah's wrath is with them:"

It has been related in a Hadith:

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380. "When God has reckoned the deeds of people, there remains one person whose evil deeds surpass his good deeds. Angels take him to throw into Fire. While he is looking behind him, God tells the angels to send him back saying: Why were you looking behind you? Evidently God knows the reason. The man says: O God! My good opinion of you was different from this. At this time, God says: My angels, by My Glory! This man had no good opinion of Me even for a single day. Nevertheless take him to paradise, for he claims he has good opinion of Me."

Ata Ibne Yassar reports on the authority of Amiral-momenin (AS):

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381. "On the Day of Judgement, a man is held before God. Then it is said to angels: Compare My blessings with his deeds. But the blessings surpass the deeds, and overwhelm them. Here God says: I granted all My blessings to him. Compare his good and evil deeds. At this time if they are equal, God removes evil deeds for the sake of good deeds and make him enter paradise. If his good deeds are greater, God forgives him but if his evil deeds are more but he had been pious and had not set a partner for God, He will forgive the man and make him one of those entitled to forgiveness and should He will, He will make him enter paradise due to His forgiveness."

A Hadith says:

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382. "God gathers all people on the Day of Judgment while some of them have rights on others and God has rights on them too. At this time God says: O my servants! I remit My own rights. You too remit your rights against one another and enter paradise all through My mercy."

It has been reported on the authority of the Holy Prophet (SAW):

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383. "On the Day of Judgment, there is a call from God's Throne saying; O nation of Muhammad! I remit all the rights I had against you. There remains your own rights. Therefore, remit one another's right and enter paradise through My mercy."

Mohammad Ibne Khaled Barghi has reported on the authority of Imam Sadeq (AS):

384. "There was a pious man among Bani Israel. God inspired prophet David (AS) that the pious man was hypocritical. After sometime the man passed away. Prophet David did not attend his funeral service but forty men of Bani Israel did so and said:

O God! We know nothing but good about him. Yet You are the All-knowing. Forgive him his sins. After bathing the corpse, forty others rose up saying: O God! We know nothing but good about him. Yet You are the All-knowing. Forgive him his sins. After having buried him, forty others came and said:

O God! We know nothing but good about him. Yet You are the All-knowing. Forgive him his sins.

At this time God said to David: Why didn't you pray for him? David said: You Yourself said he is hypocritical. God said: Since a group of people testified that he was good, I accepted their testimony, hence I forgave him for what I knew but they did not know."

Fear of God

Hope should always be accompanied with fear. In this relation Amirmomenin (AS) has said:

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385. "Try to have good opinion of God and fear Him at the same time, for everyone's good opinion of God is to the extent of his fear of Him. Therefore Those who have a better opinion of Allah, have more fear of Him."

Hassan Ibne Abi Sarah has reported on the authority of Imam Sadeq (AS):

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386. "A servant of Allah does not attain the position of belief unless he is both hopeful and fearful. Nor will he become hopeful and fearful unless he acts according to his fear and hope."

Ali Ibne Mohammad had reported on the authority of one of the companions of the Holy Prophet (SAW): I said to Imam Sadeq (AS): Some of your followers commit wrong doings and say we are hopeful of God's mercy. Imam Sadeq (AS) said:

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387. "They are lying. They are never our friends. These are persons whose desires have defeated them, for one who is hopeful of something, will try to attain it and one who fears something escapes from it."

Examples of the prophets and Imams' fear

1- In a Hadith, we read:

388. The supplication of prophet Ibrahim could be heard from a mile so much so that God described Ibrahim as follows:

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"Most surely Ibrahim was forbearing, tender-hearted, Oft-returning (to Allah)."

(Verse 75 of the Quranic Chapter, Hud)

2- The same was true with the Holy Prophet of Islam (SAW).

3- When Amiralmomenin began to perform ablution, he would look pale out of fear of God.

4- Hazrate Fatimah used to be excited while praying out of fear of Allah.

Asked for reason, the Imam said:

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389. "One who wishes to attend the presence of the Lord of the Throne, should lose color."

6- The same has been reported about Imam Zeinulabedin.

7- Mafzal Ibne Omar has reported on the authority of Imam Sadeq (AS):

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390. "Quoting his father, my father has said: Imam Hassan Ibne Ali (AS) was the most pious, the most devoted and the most learned man of his time. Whenever he went on Hajj, he would go on foot and on many occasions bare-footed.

Whenever he remembered death, he would start crying. When he remembered resurrection, he would start weeping. Whenever he remembered Saraat, he would bitterly weep and when he remembered offering his deeds to God, he would weep loudly and keep silent. When he stood for praying before God, his two sides started trembling and whenever he remembered paradise and Hell, he would become excited as a man bitten by snake. He wished for paradise and sought refuge with Him from Hell."

8- Ayesheh has reported:

The Holy Prophet (SAW) used to speak to us and we spoke to him but when it was prayer time, it was as if neither he knew us nor did we know him.

When those who are close to God as well as His Messengers and the Imams are overwhelmed with such a fear, what should we who are drowned in wrongdoings do?

g- One should not ask God for something which is unlawful or severing the ties of kinship.

h- One should not ask for something which leads to indecency or impudence.

The commentators in their interpretation of Verse 55 of the Quranic Chapter, Araf,

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"Call on your Lord humbly and secretly; surely He does not love those who exceed limits." have said: Humbly and secretly means invoke God humbly. Those who exceed the limits are persons who, for instance, ask for the position of prophets.

Amiralmomenin (AS) has said:

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391. "O you who often recite Dua, never ask anything which is either impossible or unlawful."

The Imam has also said:

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392. "Whoever asks for something which is beyond his capacity deserves to be deprived of it."

i- Purification of stomach through fasting and repentance again.

It has been reported on the authority of the Holy Prophet (SAW):

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393. "Whoever eats lawful things for forty days, God will illuminate his heart."

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394. "God has an angel who every night calls on Beitolmoghaddass: Whoever eats unlawful things, neither obligatory nor recommended deeds are accepted from him."

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395. "Should you perform prayer so much so that you will become like the rim of a bow and fast as much as you will become like a bow, God will not accept it unless you abstain from unlawful things."

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396. "Praying while eating unlawful things is as building a house on sands or on water."

* *

397. "Dua needed for deeds is the same amount of salt needed for food."

Things To Do Along with Dua

a- Make pause while reciting Dua:

In the Old Testament, it has been pointed out:

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398. "Don't get bored by reciting Dua, for I will never get bored by answering."

Abdulaziz Ibne Taweel has reported on the authority of Imam Sadeq (AS):

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399. "Should a man who is reciting Dua not haste, God will fulfill his desire."

Imam Sadeq (AS) has also said:

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400. If a man makes haste in reciting Dua and rises up, God will say: Doesn't My servant know that it is Me, Allah who fulfills the desires?

In another Hadith, we read:

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401. "Whenever a man performs his prayer hastily, God will say: My servant made haste in his prayer, does he think that his needs are in the hands of anyone but Me?"

It has been reported on the authority of Imam Baqer (AS):

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402. "O seeker of knowledge! Perform prayer before you have no power to perform prayer day or night. The likeness of a worshipper is as a person who goes to a king's court and the king listens to him as long as he is speaking about his demands. A muslim is like him too. As long as he is in prayer, God will listen to him till he completes it."

Imam Sadeq (AS) has said:

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403. "Whenever you perform an obligatory prayer, do it as a person who is performing his last prayer before his death. Then direct your eyes to your prostration site. If you know that persons on your right and left side watch you, you will perform a better prayer. Yet know that you are in the presence of One Who sees you but you don't see Him."

The Holy Prophet of Islam (SAW) has said:

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404. "O Abazar! As long as you are in prayer, you are knocking at the door of the king of the world and whoever knocks at the door of such king, the door will be opened to him. O Abazar! Whenever a believer stands in prayer, he will be showered with good as much as his distance to God's throne, and God will assign him an angel saying: O son of Adam! Should you know what lies in your prayer and whom you are invoking, you will never get tired nor will you turn to anything else."

In a revelation made to the son of Imran, God says:

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405. "O Moses! Choose repentance and renounce sin. When you are standing in

prayer in My presence, be careful. Don't be fond of anyone but Me. Take Me as a shield of ease against hardships and a fort against the army of events."

b- Persistence in Dua

The Holy Prophet (SAW) has said:

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406. "God loves one who calls upon Him persistently."

Walid Ibne Aqabeh Hejri has reported on the authority of Imam Baqer (AS):

407. "By God! No believer has ever persisted in expressing his needs which God has not fulfilled."

Abossabah has reported on the authority of Imam Sadeq (AS):

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408. God does not love people to persist in asking something from one another but loves it about Himself. God loves people to ask for what He has with Him."

c- Name your desires

Ibne Abdullah Farra has reported on the authority of Imam Sadeq (AS):

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409. "God does know what His servant desires in his Dua but loves him to say them before Him."

Ka'abolahbar has reported on the authority of the Old Testament:

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"O Moses! Whoever loves Me, will not forget Me and whoever hopes in My virtues, persist in his invocation. O Moses! I am not ignorant of My creatures but I love My angels to hear the supplication of My servants and My attendants to see how the children of Adam seek nearness to Me for the things the means and power of which are in My hand."

d- Hide your Dua

Firstly this kind of Dua is far from the pest of hypocrisy and secondly it has been recommended by God:

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"Call on your Lord humbly and secretly." (Verse 55 of the Quranic Chapter, Araf)

And thirdly there are many Hadiths in this connection:

Ismaeel Ibne Homam has reported on the authority of Imam Reza (AS):

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410. "A secret Dua of God's servant is equal to seventy open Dua."

In another Hadith, we read:

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411. "A Dua kept secret is better than seventy Dua made public."

It has been reported on the authority of the Holy Prophet (SAW):

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412. "God is proud of three persons before angels:

1- One who is in a desert; recites Adhan and Eqameh and performs his prayer. Here, God says to angels: Look at My servant, he is worshipping Me while no one but Me sees him. At this time, seventy thousand angels descend from heaven, pray behind him and ask forgiveness for him till the following day.

2- One who rises up to perform prayer by himself goes into prostration and is overtaken by sleep. Here God says: Look at My servant. His spirit is with Me, but his body is in prostration before Me.

3- One who is at war; his friends escape but he is steadfast, and fights on till he is killed."

e- Include others in your Dua

It has been reported on the authority of Imam Sadeq (AS):

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413. "The Holy Prophet (SAW) has said: Whenever you recite Dua, include others in your Dua, for it is highly recommended."

f- Gather together for Dua

In verse 28 of the Quranic Chapter, Kahf, God says:

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-"And withhold yourself with those who call on their Lord."

In addition, for Mubahaleh (invoking curse of Allah upon those who lie) an assembly has been ordered. Abu Khaled has reported on the authority of Imam Sadeq (AS):

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414. "It has never happened that forty people assemble in a place and invoke God for something whose call has not been answered by God. If they are not forty, let four people assemble and call on God ten times so that their call will be answered, and if they are not four, even a single person may call on God forty times, and recite Dua so that God will answer."

Abdul Alaa has reported on the authority of Imam Sadeq (AS):

415. "It has never happened that four persons assemble for invoking God, who have not been disperse with their desires fulfilled."

Saying Amen in Dua

One who says "ameen" shares the Dua. In verse 89 of the Quranic Chapter, Yunus, addressing Moses and Haroon, God says:

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"The prayer of you both has indeed been accepted."

Infact, Moses had recited Dua and Haroon had said: "ameen" but God attributes it to both.

Ali Ibne Aqabah has reported on the authority of Imam Sadeq (AS):

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416. "Whenever my father was sad about something, he would gather women and children for reciting Dua and they would say: "ameen".

Sokooni has reported on the authority of Imam Sadeq (AS):

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417. "One who recites Dua and one who says ameen shares the Dua."

g- Be humble

In verse 55 of the Quranic Chapter, Araf, God says:

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"Call on you Lord humbly and secretly."

In the Dua of the Infallible, it has been pointed out:

418. "Only revelations made to Moses is as follows:

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"O Moses! When you are calling on Me, be humble, broken-hearted, and fearful. Rub your face against earth, and prostrate before Me with your best body members. Raise your hands in begging before Me in Qunut (communion with God) and invoke Me fearfully in your supplications."

One of the revelations made to Jesus (AS) is as follows:

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419. "O Jesus! Call on Me as a person who is being drowned and oppressed man who has no helper. O Jesus! Humble your heart before Me and remember Me

privately most of the time. Know that My happiness is when you come to Me with fear and hope. Don't ever come to Me with a dead heart but with a living and happy heart. Let Me hear a sad voice."

It has been related in a Hadith:

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420. "When God sent Moses and Haroon to Pharaoh, He said to them: Let not their elegant garments frighten you, for his reins of affairs are in My hand. Do not ever be surprised by his enjoying of the worldly wealth and its ornaments, for if I wished, I could give you such ornaments that whenever Pharaoh sees you, he would find himself incapable before it."

* *

- "But I prefer you two to him. Therefore I alienated the world from you, for this is the way I treat My friends. I will give them that amount of worldly blessings which a shepherd gives to his sheep from the herbs of destruction. I keep My friends from compromise with world in the same way that a kind camel driver keeps his camels from precipices. Therefore, keeping My friends from the world is not because they have no value for Me but it is because I wish to give them a perfect share of safety and honor."

* *

- "The ornaments of My friends before Me are humility, modesty and the fear that have dwelt in their hearts and are manifest in their bodies such a state is their inner and outer form and will lead to their prosperity so that they will attain the positions they desire. Their victory lies in the same humility upon which they pride themselves. This is the feature by which they are known."

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"O Moses! Whenever you meet them, lower your wing for them, treat them softly and humble your heart and tongue for them and know that whoever frightens My friends, has risen to fight Me and I will be wrathful to him on the Day of Judgment."

h- Praise God before Dua

Hareth Ibne Moghayreh has reported on the authority of Imam Sadeq (AS):

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422. "A person entered a mosque, performed two Rak'at of prayer and asked something from God. The Holy Prophet (SAW) said: This man has been in a hurry in the presence of God. Another man came, performed a two-Rak'at prayer, then praised God and sent greetings to the Messenger of God. The Holy Prophet (SAW) said: Express your desire and it will be fulfilled."

Muhammad Ibne Moslem has reported on the authority of Imam Sadeq (AS):

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423. "In the book of Amiral Momenin, it has been pointed out: The place of expressing is after praising God. Therefore, whenever you wish to recite Dua, first praise God."

The narrator says: I asked the Imam how should we praise Him? The Imam said: Say:

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"O the One who are nearer to me than my Jugular vein! O the One who go between man and his heart! O the One who are superior in the eyes! O the One who have no likeness!"

Moavieh Ibne Ammar has reported on the authority of Imam Sadeq (AS):

424. "Praise God first, then confess your wrongdoings, then express your desire. By God! No one's sin is forgiven except through confession."

Issa Ibne Abilghassem has reported on the authority of Imam Sadeq (AS):

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425. "Whenever one of you wishes to express his desires to God, he should first

praise God, for when a person wishes to ask something from a king, he will use good words as much as possible. Therefore, when you need something first praise God in this way."

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"O you who are the Most Generous among the generous ones! O You who are the Best one whom one can beg! O You who are the Most Merciful among the merciful ones! O the One! O the Unique! O You on whom all depend! O You who beget not nor are You begotten! O You the like of whom does not exist. O You who have not chosen any wife nor child! O You who will do whatever you wish! O You who will decree whatever You will! O you who will destine (determine) whatever you wish! O You who go between man and his heart! O You who are supreme in outlook! O You who are like nothing! O the All-hearing, O the All-seeing...."

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"Pronounce the Attributes of Allah as much as you can, for He has many attributes and then send greetings to Mohammad and his progeny and then say:"

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"O God! Extend Your lawful sustenance to me; the amount by which I can save face; pay my debts; observe the ties of kinship; and let it be an assistance by which I can perform major and minor hajj."

i- Recite salawat (greeting) to the Holy Prophet and his progeny (AS)

Abu Basir has reported on the authority of Imam Sadeq (AS):

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426. "The Holy Prophet said: Whoever forgets to recite salawat when my name is mentioned before him, God will lead him to a wrong path through paradise."

Ibnolghaddah has reported on the authority of Imam Sadeq (AS):

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427. ""My father heard from a man who had hung himself to Kaba saying: O God send greetings upon Muhammad. He said to him: Don't shorten that formula of blessing nor be unjust to us, rather say: O God! Send Your greetings upon Mohammad and his household."

Abdullah Ibne Naeem relates the following Hadith: I said to Imam Sadeq (AS): I entered the House of God while I could not remember any Dua except Salawat. The Imam said:

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428. "No one has done better than what you did."

Jaber has reported on the authority of Imam Baqer (AS):

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429. "A man being in the Fire of Hell was calling a hundred and forty Kharif, every Kharif having a hundred and forty years. Then he invoke God through Mohammad and his household saying: Have mercy on me. Here God inspired Gabriel with a revelation saying: Descend towards my servant, bring him to Me from Hell. Gabriel said: O Lord! How can I go into Fire? Gabriel said: O Lord! How can I go into Fire? God said: I ordered the Fire to become cold and safe for you. Gabriel said: O Lord! I do not know where he is. God said: He is imprisoned in ditch. Going to him and seeing that man's feet were tied and hung by face, Gabriel said to him: How long have you been in Fire? He said: I do not know how long I have been left here? Gabriel took him to God. Then God said to him:

O my servant! How long have you been calling on Me in Fire?

He said: I do not know My Lord! God said: By My Glory! If you had not uttered these words, I would have kept you in Hell, for I have made it My duty to forgive any man who invokes Me through Muhammad and his household. It is for this reason that I have forgive you to day."

Salman, the Persian has reported on the authority of the Holy Prophet (SAW):

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430. "God says: O My servant! Has it not happened that someone asks a big thing from you but you are not willing to fulfill it unless he brings the most believed person to persuade you to fulfill those desires for the sake of that intercessor? Let it be known to you that the most honorable and supreme creature with Me is Muhammad and his brother Ali and the Imams who are the medium of nearness to Me. Be aware that whoever has a great desire and wishes for a benefit or removal of a harm, if he calls on Me through Muhammad and his pure progeny, I will fulfill his desires far better than fulfilling the desire of one who has taken the most believed creature of God as an intercessor."

While Salman was reporting this, some of the polytheists and hypocrites who were ridiculing him said: O Salman! Why don't you invoke God through these people to make you the most wealthy man in Medina?

Salman said: I called on God and requested Him to give me something which is superior to and more profitable than ruling over the whole world. I invoked God through these honorable persons to give me a tongue which praises God, a heart which thanks His blessing, a body which can forbear all hardships. God too fulfilled all my desires. What I asked God is a thousand times better than ruling over the whole world.

Muhammad Ibne Ali Babvieh has reported on the authority of Imam Sadeq (AS):

431. "Zoleikha said: Praise is due to God who makes kings slave because of their sins and kings slaves as a result of their devotion.

Yusuf (AS) said: O Zoleikha! What prompted you to do so? Zoleikha said: The beauty of your face, O Yusuf!

Yusuf said: So what will you do if you see the last prophet, whose name is Muhammad (SAW) and he is more beautiful, more good tempered and more generous than I am?

Zoleikha said: You are right, Yusuf said: how do you know that I am telling the truth?

Zoleikha said: As soon as you mentioned his name, his love was placed in my heart. Here God inspired Yusuf that Zoleikha tells the truth and since he loves Muhammad I love her too. Then God ordered Yusuf to marry Zoleikha.

Jaber has reported on the authority of Imam Sadeq (AS):

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432. "One of angels asked God to give him the power of hearing God's servant. God too fulfilled his desire, hence whenever a believer recites Salawat, the angel will firstly say peace be upon you and secondly he will say to the Holy Prophet (SAW): O Messenger of Allah! Such and such a person sends greetings upon you and the Holy Prophet too will say: Peace be upon him."

Amiralmomenin (AS) has said:

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433. "Four persons were given special hearing power: The Holy Prophet (SAW), paradise, Hell and Houri (nymph of paradise). Whenever a servant of God, completes his prayer, he should recite Salawaat, long for paradise, take refuge to Him from Hell and wish to marry a Houri, for whoever recites Salawaat for the Holy Prophet (SAW), his Dua will go up to heavens. Whoever asks God for paradise, paradise will say: O God! Give your servant whatever he wishes. O whoever seek refuge to God from Hell, the Hell will say: O God! Give refuge to Your servant from what he has sought refuge. And whoever desires Houri, the Houri will say: O God! Grant the desire of Your servant."

Muhammad Ibne Moslem has reported on the authority of Imam Baqer or Imam Sadeq (AS):

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434. "There is nothing more heavy in the scales of deeds than Salawaat. On the Day of Judgement, a man's deeds are brought and put in the scales. They see they

are light but the Holy Prophet (SAW) brings Salwaats and put them in the scales making them heavy."

Hesham Ibne Saalem has reported on the authority of Imam Sadeq (AS):

435. "Dua is hidden from God (not answered) unless the supplicant recites Salawaat."

Imam Sadeq (AS) has also said:

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436. "Whoever recites Dua without mentioning the name of the Holy Prophet (SAW), that Dua will hover above him till he mentions the Holy Prophet's name in which case his Dua will go up to heavens."

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437. "Whoever has a desire, should recite Salawaat first, then he should ask for his desire and bring his Dua to an end with Salawaat, for God is too generous to answer two sides of Dua but abandon the middle of it since Salawaat is not hidden to Him."

j- Weep while you are reciting Dua

Weeping is the sign of humility and supreme position for the following reasons:

Firstly- Weeping suggests tender-heartedness and tender-heartedness suggests devotion and devotion entails fulfillment of Dua. Imam Sadeq (AS) has said:

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438. "Whenever you trembled to the skin, your eyes were replete with tears, and your heart became apprehensive, keep that state well, for you have attained your objective."

On the contrary, dry eyes and no tears are the sign of hardheartedness which indicate:

1- Being away from God. Addressing Moses (AS) God said:

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"O Moses! Let not your desires be too far, for it hardens your heart and a hard heart is distant from Me."

2- The Dua recited by such a person is not answered, for Imam Sadeq (AS) has said:

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"God does not accept any Dua from a hard heart."

Secondly- Weeping suggests man's cutting off of hope with all but God and a sign of being humble, about which the Holy Prophet (SAW) has said:

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439. "Whenever God loves a servant, He will place a hue of sorrow in his heart, for He loves grief-stricken heart. One who is weeping out of fear for God, will not enter Hell so long as milk does not return to a mother's breast. One who endeavors in the way of God, will never go to Hell. Whenever God hates a man, He will place in his heart a hymn of laugh which will make his heart wither. God does not love those who indulge in merrymaking."

Thirdly- Weeping is concordant with God's decree to His Messengers including to prophet Jesus (AS):

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440. "O Jesus! Bring to me as gift the tears of your eyes and the tear of your heart. Stand on the graveside of the deceased and call them loudly so that they will hear your sermon say to yourself: I too will join them. Shed tears for My sake and humble your heart to Me. O Jesus! Seek help from Me in hardships, for I will help the grief-stricken ones and answer the depressed ones, since I am the Most Merciful of the merciful ones."

And in His revelation to Moses (AS) God says:

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441. "O Moses! When you are calling upon Me, you should be fearful, sympathetic

and broken-hearted. Rub your face against the earth, and prostrate before Me with your best body parts. When you are standing before Me, raise your hands for begging in Qunut and invoke Me fearfully in supplication. During your lifetime, you must enliven My Torah, teach My virtues to the ignorant and remind them of My blessings and say to them: Do not ever keep on staying in bewilderment, for My chastisement will be painful.

O Moses! Let not your desires be too far in the world, for it will make you hardhearted and the hardhearted are distant from Me. Let your heart wither from fear of Me, let your garment be old and torn but your heart new. Be unknown for the inhabitants of the earth and familiar for the inhabitants of heavens. Dwell at home and keep awake praying at night, be obedient to Me as the patient ones, cry out towards Me because of too many sins, cry out as a man who is escaping from the enemy and seek My assistance, for I am the Best Helper."

God has also said:

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442. "O Moses! Make Me your shield and leave to Me your treasure which is your good deeds."

Fourthly-There are virtues in shedding tears which are not found in other prayers. In a Hadith, we read:

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443. "Between paradise and Hell, there is a defile which no one can pass but those who shed tears out of fear of God."

It has been reported on the authority of the Holy Prophet (SAW):

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444. "God blessed Me and said: By My Glory! What those who shed tears receive from Me can never be received by the worshippers. I will build palaces for them in lofty places, and others will not share it with them."

God inspired prophet Moses in this way:

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445. "Cry for yourself as long as you are in this world, fear those things which make you entitled to Fire and annihilation. Don't be deceived by ornaments and beauty of the worldly life."

God inspired prophet Jesus in this way:

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446. "O Issa, son of Maryam! Cry for yourself as a person who is saying farewell to his family, leaving the world for those who love it and is fond of things he has with God."

It has been reported on the authority of Amiralmomenin (AS):

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447. "When God was speaking to Moses (AS), Allah's interlocutor said: O God! What is the reward of one who sheds tears out of fear of You? God said: O Moses! I will protect his face from the Fire of Hell and I will spare him on a Day when there is loud cries."

Imam Sadeq (AS) has said:

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448. "All eyes are weeping on the Day of Judgment except three eyes: Those eyes which do not see unlawful things, those eyes which pass the night in prayer and those eyes which shed tear out of fear of God."

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449. "Every thing has a weight and a measure save tear a drop of which can extinguish seas of fire. When eyes are replete with tears, that face will experience neither hardship nor disgrace on the Day of Judgment. When tears run from eyes, God will make that face Haram (forbidden) for the Fire. If someone cries for an

Ummah, God will make all of them entitled to His mercy."

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450. "On the Day of Judgement there are no eyes which are not weeping save those eyes which had wept out of fear of God. No eyes were replete with tears out of fear of God unless God made other parts of his body haraam to the Fire. No tearful eyes have ever experienced hardship and humiliation.

Everything has a weight and measure save tears with a small amount of which God will extinguish seas of fire. If a man weeps for an ummah, God will make that ummah entitled to His mercy as a result of the weeping of the same servant."

Moavieh Ibne Ammar has reported on the authority of Imam Sadeq (AS):

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451. "In the last will of the Holy Prophet (SAW) to Imam Ali (AS) it has been pointed out: O Ali! I recommend you to observe some virtues. Then the Holy Prophet said: O God! Help Ali to observe them. Then he enumerated those virtues until he said: The fourth one is weeping much out of fear of God against every drop of which, a thousand dwellings will be built in paradise

Abu Hamzeh has reported on the authority of Imam Baqer (AS):

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452. "Nothing is more beloved to God than a drop of tear shed in the dark of night for the fear of Allah."

Ka'abolahbar says: By the One in whose hand my life is! If I weep out of fear of God and tears run on my face, it is better for me than a mountain of gold given as alms in the way of God.

Ibne Abi Amir has reported on the authority of Imam Sadeq (AS):

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453. "Grand inspired prophet Moses (AS): My servants did not gain favor through anything more beloved than three virtues. Moses said: O God! What are those virtues? God said: O Moses! Those virtues are piety in this world, keeping away from sin, and weeping out of fear of Me."

Moses said: O God! What is reward for one who has such qualities? God said: O Moses! The pious of this world will dwell in paradise. Those who weep out of fear of Me have a superior position which no one will share, and as for those who have abandoned sins, on the Day of Judgment, I will question all but I will not question them."

In the farewell sermon of the Holy Prophet, it has been pointed out:

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454. "One who sheds tear out of fear of God, against every drop of those tears, his deeds and rewards will be as big as Mt. Ohod recorded for him and against each drop of those tears, a spring, there will be cities and castles no eyes have seen, no ears have heard of, and no mind has imagined."

It has been reported on the authority of Imam Baqer (AS):

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455. "Prophet Ibrahim (AS) said: O God! What is the reward of a face wet with tears shed out of fear of You? God said: The reward is forgiveness, and the position will be My pleasure on the Day of Judgement."

Ishaq Ibne Ammar reports: I said to Imam Sadeq (AS): I recite Dua and I wish I could weep, but tears do not come to my eyes. However when I remember a relative who has died, my heart is broken and my tear starts running. Is it something permissible? Imam Sadeq (AS) said:

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456. "Yes, it is: Remember the deceased and when your heart is broken weep for God's sake."

Tabaaki (Pose for weeping)

Even if you don't feel like weeping, pose for it so that tears will come to your eyes. In connection with Tabaaki, Imam Sadeq (AS) has said:

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457. "Even if you are not weeping, pose as someone who is weeping."

Saeed Ibne Yassaar reports: I said to Imam Sadeq (AS): If tears do not come to my eyes while I am reciting Dua, can I pose as someone who is weeping? The Imam said:

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458. "Yes even if it is the size of a head of a fly."

Abi Hamzeh has reported on the authority of Imam Sadeq (AS):

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459. "When you fear something happen, or desire something, first praise God and glorify Him as He deserves, then recite Salawaat and then shed tears even if it is the size of a head of a fly, for my father said: The nearest state of God's servant to Him is to go into prostration and weep in that state."

Imam Sadeq (AS) has also said:

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460. "If weeping does not give you a positive response, and tears do not come to your eyes, pose as one who is weeping even if it is the size of the head of a fly, for blessed will be your state."

Admonition

While reciting Dua, you can subdue your eyes so as to shed tears:

-Remember your cardinal sins and disgrace on the Day of Judgment when all creatures fear God who is the Ruler on that day and knows everything.

-Picture the scene of the Day of Judgment before your eyes when tongues will become dumb and eloquent speaker will become silent, but body organs will have coarse voices and sweat will cover people in a way that it drops down from their ear lobes. A Day when hidden secrets are disclosed and man's heart and mind become evident; evils are uncovered and no one will take notice of another.

It has been reported on the authority of the Holy Prophet of Islam (SAW):

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461. "On the Day of Judgement, people gather together barefooted and empty-handed while they are sweating all over."

Hearing this, Soodeh, the wife of the Holy Prophet (SAW) said: Woe to me! Will people see one another? The Holy Prophet said:

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"Everyone is busy and no one will take notice of others."

The Holy Prophet (SAW) then invoked verse 37 of the Quranic Chapter, Abassa:

"Every man of them shall on that day have an affair which will occupy him."

And said:

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"How can they look at one another while they are pulling some people on their faces, some people on their ballies and crucifying others near the Fire till people get through with reckoning. They hang snakes round the necks of some people to bite them, while others are being crushed by quadrupeds and the animals which have horns strike others with their horns and crush them under their feet."

Caution

Know that weeping to God and invocation with the aim to be redeemed from sins is a

virtue but as long as there is no separation from sin, it will be useless. in this connection, Imam Zeinol Abedeen (AS) has said:

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462. "Fear of God does not mean weeping or shedding tears, for as long as there is no piety which keeps him from sins, the fear is false."

It has been reported on the authority of the Holy Prophet (SAW):

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463. "One day Prophet Moses (AS) saw a friend in prostration on his way. Moses passed by him and upon returning found him still in prostration. Moses said: If your desire were in my hand, I would fulfill it. God inspired him: O Moses! I will not answer him unless he stops his indecent deeds and turn to what I love."

In another Hadith, we read:

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464. "One day prophet Moses on his way saw a man who was weeping. He went his way but when he passed by him again, found the man still weeping. Moses said: O God! Your servant is weeping out of fear of You. God said: O Moses! Even if this man weeps to death, I will not forgive him as long as he loves the world."

In a revelation to Moses, we read:

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465. "O Moses! Call upon Me with an innocent heart and a truthful tongue."

It has been reported on the authority of Amiral-momenin (AS):

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466. "Dua is key to prosperity and deliverance. The best Dua is one which comes out of a cleansed breast and a pious heart. Invocation leads to deliverance and devotion leads to relief. Therefore, whenever hardships increase, you have to supplicate to God."

k- Confess your sins before Dua

Firstly- Confession shows that man has stopped hoping in anyone but God.

Secondly- Confession is the sign of being humble and anyone who is humble is highly promoted by God. In a Hadith, we read:

467. "A pious man served God for seventy years. He used to fast all days and engage in prayer all nights. He invoked God for something but was not answered. He turned to himself saying: There must be something wrong with yourself, for if there were any good in you, your desire would be fulfilled. At this time, God sent him an angel saying: O son of Adam! This very moment you made yourself humble is better than all your prayers in the past."

It has been reported on the authority of Imam Baqer (AS):

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468. "God sent revelation to Moses saying: Do you know why I chose you to speak to and not others? Moses said: No, my Lord! God said: O Moses! I searched among My servants every where but I did not find any one more humble than you, for whenever you perform prayer, you place your face on the earth."

In another Hadith, we read:

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469. "I searched among My servants everywhere but I did not find any one more humble than you. For this reason I wish to make your position superior among My creatures."

In a Hadith, we read:

470. "God sent revelation to Moses (AS) saying: Go up a mountain and invoke Me. There were several mountain which made itself humble saying to itself: I am too small for invocation by a messenger of the Lord of the worlds. At this time, God inspired Moses to go up the same mountain, for that mountain had made itself humble."

it has been reported on the authority of the Holy Prophet of Islam (SAW):

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471. "There are things for which God will not give but good: Humility for which God will promote man's position, modesty for which God will give self-respect and renouncing what is forbidden for which God will give wealth, and freedom from want."

The Holy Prophet (SAW) has also said:

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472. "God pleasure lies in humility and making the self humble."

In God's revelation to prophet David, we read:

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473. "O David: I have placed five things but people are looking for them in five other things and do not find them."

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"I have placed knowledge in a thirst for it and endeavor but people look for it in surfeit and comfort and do not find it."

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"I have placed honor in obedience to Myself but people seek it in serving the kings and do not find it."

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"I have placed freedom from want in contentment but people seek it in too much wealth and do not find it."

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"I have placed My pleasure, in the discontentment of self but people look for it in the contentment of self but do not find it."

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Thirdly- One of the other advantages of confessing the sins, is fear of God and tender heartedness about which Imam Sadeq (AS) has said:

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"Whenever the heart of one of you is broken, he should recite Dua, for man's heart is not broken unless it has been refined."

Fourthly- On many occasions when the heart is broken, it will lead to the shedding of tears which is a constituent part of Dua.

Fifthly- Imam Sadeq (AS) has said:

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- "First praise God, then confess your sins, and finally invoke God, for no one has ever renounced sin save through confessing it."

Therefore confessing the sins has five advantages:

- 1-** Cause you to return to God
- 2-** Cause your heart to be broken
- 3-** Cause you to be tender-hearted, a sign of devotion, hence fulfillment of Dua.
- 4-** Cause you to weep and weeping is the best way to approach God
- 5-** Complying with the decree of Imam Sadeq (AS) with all your heart
- I-** Return to God with all your heart.

Evidently when you know that some one who is speaking to you is heedless of what he says, you too will not pay attention to what he is saying. In this connection, Imam Sadeq (AS) says:

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474. "Some one who wishes to know what his rank with God is, should see what God's rank with him is, for God gives His servant the rank he gives to God."

Amir al-mominin (AS) said:

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475. "God will not accept a Dua recited without the presence of heart."

Seif Ibne Omeireh has reported on the authority of Imam Sadeq (AS):

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476. "Whenever you call on God, turn to him with all your heart."

One of the revelations of God to prophet Jesus (AS) is:

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-"do not recite Dua without supplication hence devote yourself with al your heart, for if you call on Me in this way, I will answer you."

It has been reported on the authority of the Infallibles (AS):

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477. "Two Rak-at of prayer with meditation is better than prayer performed throughout the night while one's heart is preoccupied with anyone but God."

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478. "Only that part of prayer in which you have presence of heart will benefit you."

It has been reported on the authority of prophet (Enoch) Edris (AS):

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479. "Whenever you perform prayer, turn your memories and thought from other things. Call on the God while you are pure and happy and beseech Him your interests and what is advisable to you humbly, modestly and obediently."

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450. "Whenever you fast, purify yourselves from all uncleanness and impurity. Fast for God with pure and refined hearts. Purify yourselves even from thinking about sins, for God considers as impure the polluted hearts and impure intentions."

m- Recite Dua even when you don't desire anything.

The Holy Prophet of Islam (SAW) said to Abazar:

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"O Abazar! Shall I teach you words which will benefit you?"

Abazar said: Yes, O Messenger of Allah. The Holy Prophet said: You preserve God so that He will preserve you. If you preserve Him, you will find Him in front of you. In the days of ease and comfort, be familiar with God so that He will know you in the days of need and hardships. If you have any desire invoke God and if you seek help, seek only from Him. Whatever exists in the world is destined by His pen till the Day of Judgment. If all people try to do everything possible to benefit you but God has not written it for you, they will never be able to do so."

Haroon Ibne Kharejah has reported on the authority of Imam Sadeq (AS):

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-"Dua in the time of ease and comfort is good for the days of affliction."

Imam Sadeq (AS) has also said:

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- "Should anyone who is afraid of tribulation, recite Dua beforehand, God will never show him that tribulation."

Imam Zaynol Abideen (AS) has said:

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481. "Reciting Dua after the descent of tribulation has no benefit."

n- Recite Dua for your brothers in faith and ask them to recite Dua for you:

Ibne Abi Omayar has reported on the authority of Imam Sadeq (AS):

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482. "Whoever recites Dua for forty believers and then for himself, his Dua will be fulfilled."

And he is advised to say the following after recommended midnight prayer in prostration:

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483. "O Lord of dawn and the ten nights, and the even and the odd and the night

when it departs and the Lord and God of everything, send greetings to Muhammad and his progeny and give me and to such and such a person what suits You and do not give us what we deserve, O the Preserver and Forgiver!"

It has been reported on the authority of the Holy Prophet (SAW):

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484. "Nothing is more swiftly answered than a Dua recited for others."

Fazl Ibne Yassar has reported on the authority of Imam Baqer (AS):

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485. "The most swiftly answered Dua is that of a believer for his brother in faith in his absence."

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486. "The Dua recited by a mother for his believing brother in his absence is answered more swiftly than other Duas. When he recites this Dua, an angel is missioned to say: Ameen and the like of it for you."

Abdullah Ibne Sanan has reported on the authority of Imam Sadeq (AS):

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487. "A man's Dua in his believing brother's absence will have his sustenance increased and the evils removed."

Imam Sadeq (AS) has also said:

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488. "The Messenger of Allah said: Whenever a believer recites Dua for other believers, God will return the same Dua to him as many as the number of every believing man and woman existing from the beginning of creation to the Day of Judgment. On such a day, a servant is brought and a decree says: Throw him into Fire. The angels drag him towards Fire. At this time the believing men and women say: O God! This is the same man who has recited Dua for us. It is here that they intercede for this man. God too will accept their intercession and he will be delivered."

Ali Ibne Ibrahim has reported on the authority of his father: I saw Abdullah Ibne Jandab in Arafaat raising his hands towards heaven and tears running from his eyes. When all the people had left I said to him: O Aba Muhammad! I saw no one so much absorbed in Dua as you were. He said: By God! I did not recite Dua save for my brothers in faith, for Imam Kazem (AS) had said to me:

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489. "Whoever recites Dua in the absence of his brother in faith, there is a call from Divine throne saying: Let a hundred thousand times more than it be for you."

I thought it was not advisable to leave a hundred thousand Duas which was certainly answered for one Dua for myself, which might or might not be answered.

Ibne Abi Omayreh has reported on the authority of Zeid Nerssi: Moavieh Ibne Wahab and I were in Arafaat. He was reciting Dua which his eyes were full of tears. Listening carefully to him, I found out that he was not reciting a single Dua for himself, rather he was reciting Dua for people from here and there in world mentioning their names and their fathers names. When people left Arafaat, I said to him: O uncle! I saw something strange about you. He said: What was strange? I said: In this holy place, you considered your brethren prior to yourself and recited Dua for others! He said: O my nephew! Don't be surprised at this, for I heard from my master of former and future generations after his innocent fathers (AS), (If I lie, let my ears become deaf, my eyes blind and deprived from the Holy Prophet's intercession) as saying:

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490. "Whoever recites Dua in the absence of his brother in faith, an angel from heaven will call him saying: O servant of an angel from thousand times more than it be for you. And an angel for the second heaven will call: O servant of God! Let two hundred thousand times more than that Dua be for you and angel from the

third heaven will call: O servant of God! Let three hundred thousand times more than it be for you. And an angel from the fifth heaven will call: O servant of God! Let five hundred thousand times more than it be for you. And an angel from the sixth heaven will call: O servant of God! Let six hundred thousand times more than it be for you. And an angel from the seventh heaven will call: O servant of God! Let seven hundred thousand times more than it be for you. Then, God will say: I am the dependent One who will never become poor. O servant of God! Let a million times more than it be for you."

O my nephew! which one is great: What I did or what you are saying?

The Necessity of Affection among Brethren

When reciting Dua for a brother in faith, you should love him from the bottom of your heart and your Dua must be whole-hearted wishing that God will answer it. It is in this case that both your Dua for him will be fulfilled and manifold rewards will be given to him, for your love of him is a virtue and reciting Dua for him is another virtue. Therefore your Dua has three virtues, that is, love, benevolence and Dua.

If you ask God anything for him, invoke it from the bottom of your heart and intercede for him in your Dua with the God who is the Most Generous among the generous ones, for beyond a doubt, God is more Generous, more powerful and Praiseworthy than you in giving a benefit to His servant.

In interpreting verse 26 of the Quranic Chapter, Shura:

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"And He answers those who believe and do good deeds, and gives them more out of His grace."

Jaber has reported on the authority of Imam Baqer (AS):

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491. "This verse is aimed at a believer who recites Dua for his brother in faith in his absence. It is here that an angel will say: You will be given what you have wished for him due to your love of him."

It is related that a righteous man used to recite Dua for his brethren after performing his prayer in mosque. One day when he was leaving the mosque, it was said to him that his father had died. When he was through with the funeral service, he started dividing what his father had left among the same brethren for whom he had recited Dua they said to him: What is it you are doing? He said: I wished paradise for them in the House of God so why should I be stingy about the wealth which is doomed to perish.

Dear reader! Ponder on the words of Imam Sadeq (AS) who has said:

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492. "Whenever two believers shake hand, a hundred mercies are divided between them the ninety nine of which is for one who loves his friend more."

It has been reported on the authority of the Infallibles (AS):

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493. "No man's faith is perfect unless he loves his brother in faith."

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494. "Our followers are those who love one another and are forgiving for our sake."

Abdolmomen Ansari reports: One day I went to Imam Moosa. Muhammad Ibne Abdullah Ja-afari too was there. As soon as I gave him a smile, the Imam said:

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495. "Do you love him?" I said: Yes. I love him only for your sake. The Imam said:

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-"He is your brother in faith. A believer is both paternal and maternal brother of another believer. Cursed and cursed is one who accuses his brother in faith. Cursed and cursed is one who deceives his brother in faith. Cursed and cursed is one who does not wish good for his brother in faith. Cursed and cursed is one who consider himself prior to his brother in faith. Cursed and cursed is one who hides himself from his brother in faith. Cursed and cursed is one who backbites his brother."

Imam Moosa (AS) has also said:

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496. "The strongest rope (covenant) is faith, friendship and enmity in the way of God."

Imam Sadeq (AS) has said:

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497. "Everything reposes on another thing. A believer too reposes alongside his brother in faith as a bird reposes near another bird. Have you not experienced it?"

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498. "A believer is the brother of another believer, his eyes, his mirror and his guide. He does not betray him, deceives or oppresses nor lies to him or backbites him."

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499. "Whenever two or three believers gather round another brother in faith from whose evil they are immune and hope in what he has, should they invoke God, their Dua will be answered. If they have any desire, it will be fulfilled. If they desire anything, it will be given and if they keep silent, God Himself will fulfill their desires."

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500. "Whoever goes to visit his brother only for the sake of God and not for other things, and hopes to attain rewards promised by God, God will assign seventy thousand angels to say to him: Stay happy for paradise will be pleasant for you."

* *

501. "The Holy Prophet of Islam (SAW): Whoever trades with people but is fair to them, speaks to people but does not lie, makes promise but does not breach it, will be among those whose backbite is forbidden whose fairness is perfect, whose justice is open and brotherhood with whom is incumbent."

Imam Baqer (AS) has said:

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502. "To God belongs a paradise to which only three persons are entitled to enter: One who passes a fair judgment even against himself, one who visits his brother in faith to please God, and one who is self-sacrificial and considers his brother in faith prior to himself."

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503. "Whenever two believers visit each other and shake hands, God will place His hand between their hands and shakes the hand of one who loves his friend more."

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504. The Holy Prophet (SAW) has said: "Whenever you meet greet each other with salaam (peace) and shake hands and whenever you part, do so while seeking forgiveness for each other."

Amiralmomenin (AS) has reported on the authority of the Holy Prophet (SAW):

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505. An angel saw a man standing at the door of a house whose master was not

at home. The angel said to him: Why have you come here? The man said: I have a brother in faith whom I wish to see. The angel said: Has any kind of relationship or need brought you here? The man said: There is no closer relationship between us than Islam. In the meantime I do not want anything from him but I wish to visit him for the pleasure of God. The angel said: I am the messenger of God to you bringing the good tidings that God has sent His greetings to you and says: Is this visit for My sake? Are you expecting a reward from Me with your deed? I entitle you to paradise, keeping you away from My wrath and delivered you from the Fire of Hell."

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506. "Visiting a learned man is as prayer. Visiting a just leader is as prayer. Giving a kind look at parents is as prayer and visiting a brother in faith for the sake of God is also prayer."

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507. "God has not established brotherhood between two believers to whom he has not given a rank."

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508. "Whoever considers someone as a brother in the way of God, he has taken an abode in paradise."

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509. "Whoever respects his brother in faith, has respected God. What do you think God will do to one who has respected God?"

Omar Ibne Harith has reported on the authority of Jaber and he has reported on the authority of Imam Baqer (AS):

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510. "Two believers who have become brothers in the way of God, when one of them attains a rank superior to another in paradise, will say: O God! He was my brother and friend who enjoined me to obey You, deterred me from wrong doings and encouraged me about your rewards -these words are uttered by one who stands at a higher rank - O God! Place him alongside me. God too will accept his request placing them in the same position. As for two hypocrites, when one of them in an inferior position, will say: O God! such a person encouraged me to wrong doing, deterred me from obeying You, discouraged me about Your rewards and never made me to fear You. Therefore, place him and me together in this inferior rank. God too will place these two in the same place."

The Imam Baqer (AS) recited verse 67 of the Quranic Chapter, Zukhruf, as follow:

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"The friends shall on the day be enemies one to another, except those who guard against evil."

Fulfilling a believer's desire

Eban Ibne Taghalab has reported on the authority of Imam Sadeq (AS):

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511. "Whenever a believer requests something from his brother in faith and he rejects it while he has the power to fulfill it, God will make a snake dominate him in his grave so as to bite his fingers."

Ismaeel Ibne Ammar reports: I said to Imam Sadeq (AS): Is believer a blessing? The Imam said:

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512. "Yes, a believer turning to his brother in faith to fulfill his desire is a blessing God has sent for him. God has made it a means of nearness to Him. Hence if he fulfills that need, he has the power to fulfill it, he has rejected God's blessing. In this case, that mercy is reserved for the person whose desire has not been accepted."

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"Whoever acts to fulfill the desire of his brother in faith but does not endeavor as he should, he has betrayed God, the Messenger and believers."

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"Whenever a believer goes to his brother in faith to beg something but his brother in faith fails to help him despite having the means, God will make him fulfill the desires of our enemies so as to chastise him through this deed."

* *

"Whoever humiliates an indigent believer for destitution, God will humiliate him before people and is His enemy till the Day of Resurrection."

* *

"One in whose presence they backbite his brother in faith, should he help him, God will help him in the world and the Hereafter and if he does not help him despite his capability, God will humiliate him both in the world and in the Hereafter."

Hussein Ibne Abilalaa reports: I was in the company of twenty odd persons of Mecca. I used to sacrifice a lamb at every halting place. When I went to Imam Sadeq (AS), the Imam said:

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513. "Woe to Hussein! Are you humiliating all believers?" I said: I seek refuge with Allah from what you say. The Imam (AS) said:

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"They have informed me that you are sacrificing a lamb for your company at every halting place."

I said: My master! By God I only mean to please God. The Imam said:

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"Don't you see that there may be among them a person who wishes to act as you but has no means, hence he is humiliated?" I said: "O son of the Messenger of Allah! I seek forgiveness from God and I will not do it again."

The Imam (AS) said:

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"My ummah will be on the good path as long as they love each other, return the trust to its owner and give alms, for if they will come to my ummah a time when their heart will become evil and their appearance good because of avarice in world, their deed is hypocrisy and they do not fear that God will send a severe tribulation in which people call on Him as one who is being drowned but God will not answer them."

Ibrahim Taimi reports: While learning against me in the sacred Mosque in Mecca Imam Sadeq (AS) said to me:

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514. "Won't you like to tell you about the rewards which are in your circumambulation?"

I said: Yes, may I be sacrificed for you! The Imam said:

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- Whoever comes to this House and knows his right, he must perform circumambulation seven times, perform two Rak-at of prayer in the position of Ibrahim (AS), God will have ten thousand virtues written for him and will promote

him ten thousand times."

Then the Imam (AS) said:

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"Won't you like me to tell you something better?"

I said: Yes, may I be sacrificed for you! The Imam said:

* *

"Whoever fulfills the desire of his brother in faith, is a man who has performed circumambulation and then said: Whenever a believer asks something from his brother in faith and the latter fails to fulfill it despite his capability, God will make a snake dominate him in his grave so as to bite his fingers."

Ibne Abbas reports: I was in the company of Imam Hassan in the sacred Mosque in Mecca. The Imam was in seclusion for Allah's worship and performed circumambulation round Ka-ba. At this time, a follower of him approached him saying: O son of the Messenger of Allah, I owe someone, pay the debt on my behalf if you can.

The Imam said:

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515. "By the Lord of this House, I do not have anything on me today."

The man said: Take a respite for me if you can, for he has threatened to send me to jail. Ibne Abbas says: I saw that the Imam abandoned seclusion and went along with that man. I said: O son of the Messenger of Allah, were you not in seclusion? The Imam said:

* *

"Yes, but I heard from my father who quoted the messenger of Allah as saying: Whoever fulfills the desire of his brother in faith, is as a man who has worshipped God nine thousand years, keeping fast the days and performing prayers all nights."

Make Your Brother in Faith Happy

Now that it has become clear to you as to how much God pays attention to love and affection among brothers in faith, let it be known to you that the best deed to God is to make them happy.

Hussein Ibne Yaghteen has reported on the authority of his father and he too on the authority of his grand father: I was in Ahwas where one of the scribes of "Yahya Ibne Khaled" became the governor of our city. I owed some tax and if I paid it, I would lose everything including my own house. I was told that he was one of the followers of the Household of the Holy Prophet but I feared to go to him. The only option was to seek help from God. Hence I went to Imam Sadeq (AS) seeking help from him. The Imam wrote the following on a piece of paper:

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516. "In the Name of Allah, the Most Compassionate, the Most Merciful, there is for God a shade under the Throne in which only one abides who removes sorrows from his brother in faith, or helps him wholeheartedly even if it is as small as half a date. The one who carries this letter is your brother in faith, peace be to you."

The Imam sealed the letter, handed it to me and said to give it to him. When I returned to my home town, I went to see him by night. Asking permission to enter I said: The emissary of Imam Sadeq (AS) is at the door. I found out that he came to me bare-footed from inside the house. Seeing me, he greeted and kissed me between the eyes. Then he said: O my brother! Are you the emissary of my master? I said: Yes. He said: If it is true, you have saved me from Fire. Then taking my hand he led me into the house and gave a special seat to me and sat in front of me, saying: O my brother! How was my master feeling when you left him? I said: He was well. He said: Really? I said: Really! Then I took out the handwriting of the Imam. Reading it, he kissed and put it on his eyes saying: Dear

brother! What do you want? I said: In the letter you had written to me, you had levied a thousand Dirhams the payment of which is the same as my annihilation. He took the letter from me and annulled the content exempting me from paying it. He, then ordered to bring the coffers for him and divided equally what was in it between me and himself. He then ordered to bring the quadrupeds and gave half of them to me. Then it was the turn of slaves. He took one slave for himself and gave me one. Then he ordered to bring his garments which he divided equally between me and himself. Then he said: Did I make you happy? I said: By God, I am more than happy.

This continued till it was Hajj days. I said to myself: By God! This happiness can not be compensated by anything unless I go on Hajj pilgrimage, recite Dua for this man, go to my master, Imam Sadeq (AS) and appreciate Dua for this man. So I left that place for Mecca and chose a path to see my master. When the Imam received me I could see happiness on his face. The Imam (AS) said:

* *

"What do you know about that man's business?"

I told him the story and noticed that the Imam's face was very happy. I said: My master! Are you pleased with his behavior towards me? May God make him happy in all his affairs. The Imam (AS) said:

* *

"Yes, by God! He made me and my fathers happy. By God! He made Amirmomenin happy. By God! He made the Messenger of Allah happy. By God! He made God happy in His heavens."

Dear reader, see how this believer treated the emissary of his Imam and how he observed utmost courtesy in his behavior and greeting. Also see how he was not pleased with a mere good behavior, rather he made him share all his wealth. From the Imam's words that this man is your brother in faith, he also understood that two brethren have equal rights in wealth. This Hadith suggests several points:

- 1- The happiness of a believer is the same as the happiness of God the Messenger of God and the Imams.
- 2- A believer should help his brother in faith as much as he can when the help is needed.
- 3- Man should appeal to God and the household of the Holy Prophet (SAW) in relation to important deeds.
- 4- This deed will lead to success and prosperity.

God sent the following revelation to prophet David (AS):

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517 "One of My servants does a good deed for which I make My paradise permissible for him. Prophet David said: O God! What is that good deed? God said: He will make My believing servant happy even by giving him a date. Prophet David said: Any one knowing You should never give up his hopes in You."

It has been reported on the authority of the Holy Prophet (SAW):

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518. "Every believer who visits a patient, will enter the ocean of God's Mercy. Should he sit by the side of that patient, he will remain in Mercy. If he visits the patient in the morning, seventy thousand angels will send greetings to him till night and if he visits the patient in the evening, seventy thousand angel will send

greetings to him till mooring."

It has been reported on the authority of Imam Sadeq (AS):

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519. "Quoting God, the Holy Prophet (SAW) has said: Whoever hurts My believing servant has declared war against Me and whoever honors My believing servant, he is certainly safe from My wrath. Among all the creatures I have in the east and the west, if there is a single believer who is with an Imam and a just leader with their servitude, I will independent of all creatures that I have on the earth, for the seven earths and seven heavens depend on those two. I will create a kind of fondness between them out of their belief that, they will not need the fondness of others."

o- Raising two hands during Dua

It is reported that the Holy Prophet used to raise his hands during Dua and supplication in the same way that a destitute raises his hands in asking for food.

God sent the following revelation to prophet Moses (AS):

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520. "Raise the palm of your hands humbly before Me as a slave who cries out and seeks help from his master. Should you do so, you will be entitled to My Mercy, for I am the Most Generous and the Most Powerful. O Moses! Seek My Grace and Mercy, for these two are only in My hands and others do not have them. Whenever you ask something from Me, see how willing you are to what is with Me. Every one will receive reward according to his deed and many an ungrateful man too will receive reward for his endeavor."

To a question asked by Abu Baseer about Dua and raising one's hands, Imam Sadeq (AS) said:

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521. "It has five characteristics:

- 1- To seek refuge with God, you should put the palm of both hands towards Qiblah.**
- 2- To have your sustenance increased, open your hands and put the palm of both hands towards the sky.**
- 3- To give up hope in anyone but God, point with the index finger.**
- 4- To supplicate, raise your hands above your head.**
- 5- To supplicate move your index finger against your face, for it is the Dua of fear."**

Muhammad Ibne Moslem has reported on the authority of Imam Sadeq (AS):

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522. "While I had raised my left hand in my prayer a man passed by me and said: O servant of God! Recite Dua with your right hand raised. I said: O servant of God! God has the same right on this hand as He has on the other."

The Imam also said:

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523. "Inclination is when you expose both hands to reveal what is inside. Fear is when you open both hands to reveal their backs. Supplication is when you move the index finger of the right hand to the right and the left. Giving up hope in anyone but God is when you gently raise and lower the index finger of the left hand.

Weeping is when you open both hands and forearms towards the sky."

Sadeeq Ibne Yassar has reported on the authority of Imam Sadeq (AS):

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524. "Inclination is as such: The Imam had exposed the palm of his hands to sky. Fears is as such: The Imam had put the back of his hands towards the sky.

Supplication is as such: The Imam was moving his fingers to right left. Weeping

state is as such: **The Imam was taking his fingers up and down. Weeping state is such: Drawing his hand against his face, the Imam said: Weeping state is not actualized unless you see tears."**

In another Hadith, we read:

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525. "Humility to Dua is to put both hands on shoulders."

Caution

In Inclination when the palm of hands are exposed to sky, man hopes to have his desires fulfilled. Hence he is opening his hands to receive God's beneficence. In Fear when the back of hands are exposed to sky, man wishes to say to God who is Aware of all the secrets of the world with a language of humility: O God! I dare not open my hands before you, rather I have put it towards the earth out of shame and humility. In supplication in which man moves his fingers to right and left, perhaps man wishes to pose himself as a bereaved person who, in afflictions, moves his hands to right and left while reciting elegy. In weeping state, in which he brings his fingers up and down, man wishes to tell God: I have given up having hope in any one but You. As for putting his hands on the shoulder, it is like a criminal person who is taken to his master while his carnal desires have tied him up but his heart says: O God! I have put fetters on my hands for doing injustice to You.

Note

An Islamic scholar says: While the supplicant praise God, he should mention those Attributes of god which are related to his desire. For instance, if he is seeking sustenance, he should utter such Attributes of God as Provider of food, or the Most Generous, if he is asking for forgiveness, he should utter such Attributes of God as Oft-returning to Mercy and the Most Merciful, if he is desiring revenge on enemy, he should utter such Attributes of God as Almighty, the Revenger, and if he is seeking knowledge, he should utter such Attributes of God as the Opender, the Guide and Promoter.

Acts to Follow Dua

a- To recite Dua Frequently whether it is answered or not

-In case it is answered:

Abandoning Dua in this state is unjust. Rather, we should keep on praising God for answering our Dua. God blames those who act against this verse 8 of the Quranic Chapter, Zumar:

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"And when distress afflicts a man he calls upon his Lord, turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before."

And verse 12 of the Quranic Chapter Yunus:

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"And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant."

It has been reported on the authority of Imam Baqer (AS):

526. "A believer should recite Dua in the time of case and comfort as in the time

of hardships. A believer should neither become infirm nor tired of Dua when his desire has been fulfilled, for Dua has a dignity with God."

-In case the Dua is not answered:

On many occasions a delay in answering the Dua is because God loves the supplication of His servant and wishes him to be engaged in Dua furthermore. In this case, he should not abandon what God loves. Haven't you heard Ahmad Ibne Muhammad Ibne Abi Nasr as saying: I said to Imam Reza (AS) may my soul be sacrificed for you! I have had a desire for many years but it has not been fulfilled. Hence, there is a worry in my heart. The Imam (AS) said:

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527. "O Ahmad! Keep away from Satan. Do not ever allow him to find a way to you making you disappointed, for Imam Baqer (AS) has said:

A believer may have a desire but its fulfillment might be delayed, for God loves his supplication. Then the Imam said: By God! Delay by God in what believers desire in this world is better than its hasty fulfillment."

It has been reported on the authority of Imam Sadeq (AS):

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528. "A man who loves God recites Dua in affliction too and God will say to an angel appointed for it: Fulfill the desire of My servant but do not make haste, for I love to hear his voice. But when a man who is the enemy of God recites Dua in affliction man quickly, for I do not love to hear his voice. The Imam said: But people say: This man whose desire has been granted is certainly honorable with God and the one whose desire has not been granted is an abject person."

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529. "A believer is always on the path of good and hopes in God's Mercy as long as he does not make haste in having his desire fulfilled as a result of which he is disappointed and abandons Dua. The narrator says: I said: What is meant by making hasten? The Imam said: When he says I have been calling upon God for a long time but my desire has not been fulfilled."

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530. "The believer calls upon God for his desire and God will say: Let there be a delay in the fulfillment of his desire, for I love his voice and Dua. On the Day of Judgment He will say: My servant! You called upon Me but I made a delay in fulfilling your desire. Your reward is such and such. You called upon Me on such and such affair too and I made a delay in fulfilling your desire too your reward is such and such. Then the Imam said: By observing the great divine reward, the believer wishes non of his desires in world has been fulfilled."

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531. "The Messenger of God said: May God bless a servant of His who desires something and insist on it whether it is fulfilled or not."

Then the Imam recited verse 48 of the Quranic Chapter, Marium as follows:

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".....and I will call upon my Lord; may be I shall not remain unblessed in calling upon my Lord."

It has been reported on the authority of the Holy Prophet (SAW):

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"God loves one who calls on Him persistently."

Kabolahbar says in the Torah, it has been pointed out:

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532. "O Moses! Whoever loves Me, will not forget Me and whoever hopes in My virtues, persists in his invocation. O Moses! I am not ignorant of My creatures but I love My angels to hear the supplication of My servants and My attendants to see how the children of Adam seek nearness to Me for the things the means and power

of which are in My hand. O Moses! Say to Bani Israel, do not ever let blessings push you to rebellion, for in that case, they will be taken from you will fall into abjectness. Persist in Dua so that with My positive response you will be entitled to My Mercy and enjoy prosperity."

It has been reported on the authority of Imam Baqer (AS):

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"By God! No believer has ever persisted in expressing his needs which God has not fulfilled."

It has been reported on the authority of Mansoor Seighal:

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533. "I said to Imam Sadeq (AS): Can a person recite Dua and his Dua is answered but there is a delay in it for sometime? The Imam said: Yes. I said: Why? Does he have to recite more Dua? The Imam said: Yes."

It has been reported on the authority of Ishaq Ibne Ammar:

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534. "I said to Imam Sadeq (AS): Can the Dua recited by a person be fulfilled but with a delay? The Imam said: Yes, even as long as twenty years."

Hesham Ibne Saalem has reported on the authority of Imam Sadeq (AS):

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535. "From the time God said to Moses and Haroon: "Your call was answered" to the descent of torment on Pharaoh it was forty years."

Abi Baseer has reported on the authority of Imam Sadeq (AS):

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536. "The believer recites Dua but its fulfillment is delayed till Friday."

It has been reported on the authority of the Holy Prophet (SAW):

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537. "A servant of God says: O God! Forgive me. But God turns away from him. Again he will say: O God! Forgive me. God turns away from him for the second time. The man says again: O God! Forgive me. Here God says to the angels: Don't you see My servant? He asked Me for forgiveness while I was turning away from him. He asked for forgiveness for the second time. I turned away from him again. He asked for forgiveness for the third time. My servant realized that no one but Me forgives the sins. I take you as witness that I have forgive him."

The Holy Prophet (SAW) has said:

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538. "God loves mostly those of His servant who often recite Dua."

It has been reported on the authority of Imam Sadeq (AS):

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"Amiralmomenin was a man engaged in Dua most of the time."

The Holy Prophet (SAW) has described Dua as a weapon:

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"Shall I introduce to you a weapon which will both keep you safe from the evils of your enemies and have your sustenance increased? They said: Yes, O Messenger of Allah! The Holy Prophet said: Call upon your Lord day and night with Dua, for Dua is the weapon of the believer."

O follower of truth! Let it be known to you that there are four enemies against you: Carnal desire, the world, Satan and concupiscence which have been mentioned in the Dua of the Infallibles as follow:

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539 "O God! Help me, assist me, against the carnal desire dominating me, against the world which has adorned itself for me, and against the concupiscence which calls me to vices all the time unless You have Mercy on me."

It has been reported on the authority of the Holy Prophet (SAW):

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540. "There is a Satan sitting on every heart but when God is remembered, Satan will leave the heart and disappear. If God's remembrance is abandoned, man as a morsel is devoured and absorbed by Satan. As the result, Satan will deceive him and make him to err and rebel."

It has been reported on the authority of the Holy Prophet (SAW):

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541. "Good deed is a matter of habit."

Imam Sadeq (AS) was asked: Why those who keep vigil in prayer are more beautiful than others? The Imam said:

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542. "Since they have private meeting with God and God too illuminates them with His light."

It has been reported on the authority of Imam Baqer and Imam Sadeq (AS) :

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543. "One of the revelations made to Moses was this: One who believes he loves Me but goes to sleep when night comes must be lying. O Son of Imran! How good it was if you could see those rising for prayer in darkness. While I am showing them My image. Though My position is the Most High, they address Me as if I am in their presence. O son of Imran! Give me tears of your eyes, humility of your heart, and modesty of your body. Then call on Me in the darkness of night to find Me as One who answers soon."

Ali Ibne Mohammad Nofli reports on the authority of Imam Sadeq (AS):

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544. "A servant of God rises up at night for prayer but slumber takes him over from right and left so much so that his chin falls on his chest. At this time, God orders the gates of heaven to be opened saying to angels: Look at My servant and see what sufferings he has for what I have not made obligatory to him? He has three desires: To forgive his sins, to renew his repentance, and to increase his sustenance. O My angels! Be witness that I have granted the three desires."

One day Imam Sadeq (AS) said to Mofazzel Ibne Saleh:

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545. "O Moafazzel! God has servants who trade with Him with devotion. He too trades with them what His purest virtues. They are the persons whose book of deeds is clean on the Day of Judgment and when they stand before God, they fill those books with the secrets they had with Him. Mofazzel says: I said: O my master! Why is it so? The Imam said: God considers them too great to disclose the secrets between Him and them to the angels."

Dear follower of Truth! Do not ever be heedless of the holy position which is above that of paradise, for devotion leads man to paradise and what is above paradise which is God's pleasure. In verse 119 of the Quranic Chapter, Maidah, we read:

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"Allah is well pleased with them and they are well pleased with Allah."

And in verse 72 of the Quranic Chapter, Tobah, we read:

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"....and best of all is Allah's goodly pleasure that is the grand achievement."

In a sacred Hadith, it has been pointed out:

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546. "My truthful servants! Enjoy the blessing of worship Me in this world, for it is the same blessing you will enjoy in paradise."

Amiralmomenin (AS) has said:

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547. "Sitting in a congregation mosque to me is better than sitting in paradise, for

when I am sitting in paradise I am well pleased but when I sit in mosque, my Lord is well pleased."

They asked a monk: **"How do you tolerate solitude? He said: I am not alone, rather I am in God's company. whenever I wish Him to speak to me I read His book, and whether I wish to speak to Him, I will perform prayer."**

It is reported on the authority of Imam Hassan (AS):

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548. "whoever becomes fond of God, is estranged from people. The sign of being fond of Him is to fear people."

One day Moavieh, may God curse him told Zerar Ibne Zamrah Leissi to describe Ali (AS) for him. Zerar said: Exempt me from this task. Moavieh said: You are not exempted. Zerar said: By God! He was strong and farsighted. His speech settled differences and hostilities and his judgment was the spirit of justice. Knowledge and wisdom were pouring down from him. He feared the world and its ornaments. By God, he meditated, supplicated and wept a lot. He wore coarse clothes and loved simple food.

When among us, he was one of us and when he received us, he was very close to us and when we asked something from him, he would fulfill our desire. Although he was very sincere, and we felt that sincerity, we did not dare to speak in front of him due to his awe nor did we dare to raise our look towards him due to his dignity. When smiling, it was such that only his front teeth which were like pearls showed themselves. He honored the faithful ones and loved the destitutes. Neither the powerful ones could allure him into injustice nor the oppressed were desperate about his justice. I take God as witness that I saw him in the altar lamenting and weeping in the middle of the night when darkness had spread everywhere and stars were hidden, crying out:

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549. "O world, o world, are you offering yourself to a person like me or expressing love to me? How far! Time is not proper for you. Deceive anyone but me. I do not need you, for I have divorced you three times, an irrevocable divorce. Your life is short, your position worthless and setting hope on you is the same as abjectness.

Woe to little provision, long journey, horrible path and the magnitude of what will befall us."

When Zerar came to this point, tears started running on the face of Moavieh, which he wiped with his sleeve. Those around him started weeping too. Then Moavieh said: By God! Abol Hassan was exactly as you described. Now tell me how much do you love him? Zerar said: As Moses' mother loved him. Yet he deserves more. Hence I apologize to God. Moavieh said: As a mother the head of whose child is cut on her breast, whose tears will never dry up and she will not calm down. At this time, Zerar rose up and left the meeting while weeping. Moavieh said to those around him: When I die, there will be no one among you to eulogize me as such. One of those present in the meeting said: The dignity of every person is the same as that of his company.

b- To draw hands on the face

Ibne Ghaddah has reported on the authority of Imam Sadeq (AS):

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550. "No man raised his hand towards God unless God is ashamed of returning it empty. Therefore, anyone of you who recites Dua should not pull it back without drawing it on his face."

It has been reported on the authority of Imam Baqer (AS):

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551. "No man extends his hand towards God unless God is ashamed of returning it empty and puts some of His bounty and mercy -that amount which He wills -in it. Therefore, when one of you recite Dua do not pull back your hand without having drawn it on your face."

In another Hadith, we read: **"You should draw it on your face and chest."**

In the Dua recited by the Infallibles, we read:

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552. "The hand of no seeker returned empty of Your bounty and grace."

c- To end the Dua with Salawaat

In this connection, Imam Sadeq (AS) has said:

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"Whoever has desire should first recite Salawaat, then recite Dua for the fulfillment of his desire and finally end the Dua with Salawaat, for God is too Generous to fulfill two sides of Dua and abandons its middle since Salwaat is accepted by Him."

d- To recite what has been reported on the authority of Imam Sadeq (AS):

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553. "Whenever a person recites Dua and then says: Whatever God wills, for there is no power but through God, the Most High, the Great, God will say: My servant has given up hope in people and has submitted to My order. Fulfill his desire."

It has been reported on the authority of Imam Ali (AS):

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554. "Whoever wishes to have his desire fulfilled, should say after the Dua: Whatever God wills for, we will be submissive to it; whatever God wills, we will give earnest heed; whatever God wills will come to pass, for there is no might or strength save with God, the Exalted, the Great."

e- To improve one's state after Dua

Sins committed after Dua on many occasions hold back Dua. In the Dua recited by the Infallibles (AS) we read:

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555. "I seek refuge to You from the sins which rejected supplication and I seek to You from the sins which hold back the oath."

Ibne Massood has reported on the authority of the Holy Prophet (SAW):

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556. "Avoid sins, for they will undo good deeds. Man commits sins as a result of which he will be hindered from midnight prayer. Man commits sin as a result of which he is deprived of the sustenance he can be easily given. Then, the Holy Prophet (SAW) recited verse 17 through 20 of the Quranic Chapter, the Qalam as follows: "Surely We will try them as We tried the owners of the garden, when they swore that would certainly cut off the produce in the morning. And were not willing to set aside a portion for the poor. Then there encompassed it a visitation from your Lord while they were sleeping. So it became as black, barren land....."

It has been reported that God has said in the Psalms of David (AS):

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557. "O son of Adam! You invoke Me to give you what I know will benefit you and insist on it too. I too give it to you but you make use of it in committing sin. I too tear the veil and expose your sin. You recite Dua and I cover up your sins. How fairly I treat you and how unfairly you treat Me! Soon I will be so wrathful to you that I will never be pleased with you again."

In what has been revealed to Jesus Christ (AS) it has been pointed out:

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558. "Do not ever allow to deceive you one who rebels against Me with sin and rebellion and enjoys the sustenance I give him but he is the servant of others. Nevertheless whenever he calls upon Me in hardships, I will fulfill his desire. Yet he returns to his former rebelling against Me or provoking My wrath? By Myself! I will take him in such a way that there will be no escape for him and he will have

no shelter but Me. Where will he escape? From My earth and heavens?"

It has been reported on the authority of Imam Baqer (AS):

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559. "A man asks his worldly desire from God and He too, due to His grandeur, fulfills that desire soon or late but that man commits sin afterward. Here God says to the angel appointed to fulfill that desire: Do not fulfill his desire, for he has provoked My wrath and should be deprived of My favor."

Consequences of Sins

The Infallibles (AS) in their Duas seek refuge with God from sins yet their interpretation have been mentioned in a Hadith by Imam Zeinol Abedeen as such:

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560. "Those sins which alter blessings such as oppressing people, abandoning good deeds as a habit and ingratitude of blessing. In this connection, in verse 11 of the Quranic Chapter, Rad, we read:

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".....Allah does not change the condition of a people until they change their own condition."

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"Those sins which leave regret behind are: To kill someone illegally. About Cain who killed his brother and did not know what to do with his brother's dead body, God says: "So he became of those who regret."

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"Also to abandon ties of kinship when he is capable of observing it, to delay performing his prayer, to abandon what has been recommended, not to help the oppressed, not to give alms till the coming of his death and his becoming tongue-tied."

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"And those sins which destroy blessings are: Sins committed by a man who knows God, rebellion against people, and ridiculing them."

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"Those sins which repels man's enjoyment of God's blessings are: To express one's destitution, so sleep at the time of morning and night prayer, to underestimate God's blessings and to complain of God."

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"Those sins which tears the veil of innocence are: To drink wine, to gamble, to do something to make people laugh, idle talk, to joke, to find faults with people, and to associate with those whose ideas and deeds are dubious."

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"Those sins which draw down tribulations are: Not to help someone who asks for help, not to help the wronged one, to misuse enjoining the good and forbidding the bad."

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- "Those sins which make the enemy victorious are: To oppress people openly, to commit sin openly, to consider something unlawful as lawful, to rebel against the righteous, and to obey the wicked."

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- "Those sins which cause despair are: To despair of God's Grace, to get

disappointed of God's Mercy, to rely on others instead of God, and to consider God's promise as false."

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- "Those sins which make the sky dark are: Sorcery, fortune telling to believe in the effects of stars on man's fate, to consider God's will as false, and to be disowned by one's parents."

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- "Those sins which tear the veil (cause disgrace) are; To borrow but not to pay it back, to be extravagant, to be stingy in meeting the needs of the family, to be bad-tempered, to be impatient, to be lazy, and to contempt religious people."

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- "Those sins which reverts Dua are: To have bad intention, to be evil in heart, to be hypocrite towards brothers in faith, not to confirm brothers in faith by abandoning a positive response, and to delay the obligatory prayers."

Mubahila (Mutual Cursing)

There are two questions in the connection:

Firstly- It should take place at the time related in Hadith.

Abu Hamza Thamalee has reported on the authority of Imam Baqer (AS):

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561. "The time of Mubahila is between dawn and the sunrise."

Secondly- How to do it: Muhammad Ibne Abi Amir has reported on the authority of Mohammad Ibne Hakim and Abi Massroogh: I said to Imam Sadeq (AS): When discussing your leadership (Imamat) with your opponents, we recite verse 59 of the Quranic Chapter, Nessa:

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- **"O you who believe! Obey Allah and obey the Apostle and those in authority from among you."**

They say this Quranic verse is about obedience to the commanders of army the Messenger of God sent to battles and is not related to Imamat. As a proof we recite verse 55 of the Quranic Chapter, Maidah:

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"Only Allah is your Vali and His Apostle and those who believe, those who keep up prayers."

They say: In this verse God has ordered obedience to believers in general not obedience to special persons as you say. And whenever we invoke verse 23 of the Quranic chapter, Shura,

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"Say: I do not ask of you any reward for it but love for my near relatives." they say: This verse is about those near to muslims not those close to the Holy Prophet.

Abu Massroogh says: I mentioned every reason which I had in mind but the Imam said:

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562. "Whenever such a thing happens, invite them to Mubahila."

I said: What should I do? The Imam said:

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"Purify yourself for three days. I think he said: Keep fast, take bath (religious Ghusl), go to open space, then put the fingers of your right hand on the

fingers of his hand. Starting with yourself, say:

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"O God who are the Lord of seven heavens and seven earths, O God who know both seen and unseen! O the Most Compassionate, the Most Merciful! If Abu Massroogh denies the truth and advocates an unjust statement, send down a tribulation or painful chastisement on him from heaven."

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"Then revert the Dua to him and say:

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"If such a person denies the truth and advocates something false, send down a tribulation or painful chastisement on him from heavens."

Then the Imam said:

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"If you do so, a torment will soon come down on him. By God, I have not found anyone to give positive response to my invitation to Mubahila."

Conclusion

So far, we have discussed the manner before, with and after Dua one of which was to conceal it, a condition which preserves the Dua from its enemy which is hypocrisy. Another pest of Dua is self-conceit or self-admiration which will nullify the deed and brings about God's wrath. Hence we will elaborate on these two pests.

Hypocrisy

The meaning of hypocrisy which is the same as hidden polytheism is that a man does what seems to be obedience to God but the aim is not to seek nearness to God but to create honor for him in the eyes of people in order to meet his demands. In this connection, the Holy Prophet (SAW) has said:

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563. "Whoever performs prayer in order to see by men has become a polytheist."

Then the Holy Prophet recited verse 110 of the Quranic Chapter, Kahf, as follows:

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"Say I am only a mortal like you, it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord."

It has been reported on the authority of the Holy Prophet (SAW) that God says:

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564. "I am the best partner and if anyone chooses a partner other than Me in his deed, I will not accept it and transfer it to My partner, for I will only accept those deeds which are devoted to Me."

In another Hadith, we read:

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565. "I am the Most rich partner. Therefore whoever does a deed and takes a partner for Me in that deed I free Myself from obligation and transfer it to My partner."

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566. "Everything rightful has a truth in it and no man will reach the truth of devotion unless he does not wish to be praise for what he has done for the sake of

God."

You should recite Dua in secret and always seek a private place, for retirement repels hypocrisy. Nevertheless, if you are among people, you have to preserve your devotion which can not be attained except by getting to know:

- 1- God and the fact that everything is in His hand.
- 2- People and the fact that nothing is in their hand.
- 3- Human dignity, honor and endeavor.

It is in this case that people will not be important to you. The Holy Prophet (SAW) refers to the same matter when he says:

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567. "O Abazar! No one will ever become a jurisprudent that too, a supreme one unless he will not fear people can change him."

The rest of this Hadith indicates modesty, for the Holy Prophet further says:

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"Then he should look at himself and consider it as the most humble one."

Similarly there is a Hadith by one of our companions:

568. "God inspired Moses (AS): whenever you come to Me supplicating, bring with you one from whom you are better. Moses (AS) did not dare to say he was better than others. Therefore he stopped finding such a person among human beings and began to search among animals till he came across a mangy dog. He said to himself: I will take it with me. He put a rope round its neck and pulled it behind him. On the way he untied the rope and set the dog free. When Moses (AS) reached the supplication site, God said to him: O Moses! Where is man We had ordered you to bring? Moses (AS) said: O God! I could not find it. God said: By My glory, even if you had brought one person, I would have erased your name from the book of prophets."

The consequences of Hypocrisy

Hypocrisy may occur in the following cases:

- 1- when a person does something mainly to be seen by men and there is no Godly motivation in his deed. This kind of hypocrisy must be abandoned, for it is a sin and is not considered as obedience to God. About this, the Holy Prophet (SAW) has said:

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569. "Hypocrisy is a hidden polytheism."

- 2- When a person intends to recite Dua for God but hypocrisy afflicts him in the beginning of it, he should not abandon Dua, for his self on the other.

- 3- When a person has devotion in his heart but in the middle of the way hypocrisy afflicts him, here he should keep on repelling it and should not abandon Dua.

Hence once who recites Dua in secret is among those who are unknown among people but known in heavens as described by the Holy Prophet (SAW):

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570. "The most believed servants of God are the most pious ones who worship God in secret, those who, if their names are mentioned, no one knows them."

How do you know? Perhaps among people there is a person who wishes to act as you, that is obstruct the way to Satan and worship God openly as the Infallibles (AS) have said:

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571. "A wise man is one who neither does anything good out of hypocrisy nor abandons it due to modesty."

Can you possibly worship God without being recognized? God Himself has said:

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"It is incumbent on you to hide your deed and Dua but I have to make it manifest."

You should further preserve yourself from the love of revealing your devotion and not care

about whether you are praised or blamed by people. In this relation the Holy Prophet (SAW) has said:

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"No man ever attains true devotion unless he does not love to be praised for a deed done for God."

The exegetists of the Holy Quran have reported on the authority of Saeed Ibne Jabir: A man came to the Holy Prophet (SAW) and said: I give alms in the way of Allah, observe love of kindship and I do it only to please God. Nevertheless when I am praised by people I will become happy and feel pleased with myself. Hearing this, the Holy Prophet (SAW) kept silent and said nothing till verse 110 of the Quranic Chapter, the Cave was revealed to him:

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"Say: I am only a mortal like you; it is revealed to me that your god is one God, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord."

It means that being pleased that people know one's good deeds is both praiseworthy and blameworthy; praiseworthy when:

1- A person's aim is to hide his devotion but when people know about his deeds and devotion he understands that it is God who has made them known so as people to honor His servant and to do him a favor, for it is one of God's attributes as mentioned in the following Hadith:

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"O You who reveal what is beautiful and conceal what is ugly."

God has also said:

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572. "It is incumbent on you to hide your good deed but incumbent on Me to make it manifest."

Here he concludes how fairly God has treated and favored him, for man both hides his devotion and his sin but God, due to His being Generous, covers up sins and reveals devotion and there is nothing more graceful than covering up someone's sins and revealing good deeds. Hence his happiness is due to God's treatment of him not because of people praising him or finding a place in their heart.

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"Say: In the grace of Allah and in His mercy -in that they should rejoice; it is better than that which they gather." (Verse 58 of the Quranic Chapter, Yunus.)

2- From revelation of what is beautiful and concealment of what is ugly, he will conclude that God will treat him in the same manner in the Hereafter too, for the Holy Prophet (SAW) has said:

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573. "God does not cover up anything for His servant which He does not cover up in the Hereafter."

3- He will become happy that people praise men of devotion against those who are hostile to them, envy and ridicule them and eventually accuse them of pretension. Such state of happiness is not blameworthy.

As for blameworthy happiness: If a person's happiness is due to his having a position with people so that he will be praised, his needs to be met, and to be honored by all, then this kind of happiness is sheer hypocrisy and not only ruins the good deeds but turn them into bad ones and will take him down to hell instead of paradise.

The Root of and Motivation behind Hypocrisy

The root cause of hypocrisy is love of world, negligence of the Hereafter, lack of sufficient belief in God, thinking not about the pests of the world and the blessings of the Hereafter. Love of world and lust is the root cause of all wrong doings. God has made His servants

duty bound according to their capacity but to stop Satan from tempting him is beyond according to their capacity. It is for this reason that the Holy Prophet (SAW) gave the servants of God the good tidings of forgiveness by God so that they will not become desperate and be in restrictions, but to come close to God and hope in His bounteous mercy and has said:

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574. "God forgives temptations which are in the heart of my Ummah as long as they do not speak of it or do it."

The reason behind it is that the movement of tongue and body members are controlled by man and this is contrary to temptations of heart.

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How to cure hypocrisy

Devotion is attained when appearance and heart become identical. A person was told: Do everything openly. He said: How? they said to him: Do everything in a way that if people know it, you are not ashamed of it."

In this connection, Imam Ali (AS) has said:

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575. "Never do anything for which you have to apologize, for good deeds require no apology. Do not do in secret anything which if made open, you are ashamed of it. Also avoid deeds which if reminded, its doer denies it."

The Holy Prophet (SAW) has said:

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576. "The highest degree of faith is one which if a person attains, becomes successful and is delivered, that is, his secret deeds should be so worthy that he will not have fear when made public nor is afraid of their consequences in case they are in secret."

The Holy Prophet (SAW) was asked: What is salvation? The Holy Prophet said:

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577. "Man should not do any deed the appearance of which is obedience to God but is meant to please people."

It has also been reported on the authority of the Holy Prophet (SAW):

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578. "God does not accept a deed in which there is an atom of hypocrisy."

About three groups of people namely:

- 1- One who was slain in the way of God
- 2- One who gave away his wealth in the way of God
- 3- One who recited the Holy Quranic (but his deeds were not for God)

The Holy Prophet (SAW) has said:

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579. "God says to these three people: You are lying, for you wished they would say he was "generous", he was "brave" and "reciter" of the Holy Quran."

The Holy Prophet (SAW) said the above-mentioned persons will not receive any reward for their deeds. The Holy Prophet further said:

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580. "The most horrible thing I fear about you is minor blasphemy."

They said: "What is minor blasphemy?" The Holy Prophet said:

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"It is hypocrisy, for on the Day of Judgment when God gives His servants rewards for their deeds, will say: Go to those for the sake of whom you acted hypocritically in the world. Will they give any reward for your deeds?"

In a Hadith, it has been pointed out:

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581. "On the Day of Judgment, there is an order to take some people toward Fire. God will say to the master of Fire: O master! Say to the Fire: Do not burn their feet for they used to go to mosque with those feet. Say to the Fire: Do not burn their face, for they use to perform ablution. Say to the Fire: Do not burn their hands for they raised them towards Me for Dua. Say to the Fire: Do not burn their tongue, for they used to recite the Holy Quran. Here, the master of the Fire will say to them: O miserable ones! What were you doing in the world? they say: We were doing for others and not God. The master of the Fire will say: Receive your rewards from those for whom you did your deeds."

In a Hadith, it has been pointed out:

582. A man of Bani Israel (Israelite) said to himself: I should perform my prayer in a manner that I will become famous among people. Sometime passed and he did perform a lot of prayer but as soon as he appeared before people, they said: He is dissimulating, he is hypocrite."

If a man is blameworthy to God, people's praise will not benefit him at all whereas if he is praiseworthy to God, people's blame will not do any harm to him. How can people's blame do any harm to him while the Holy Prophet (SAW) has said:

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583. "Whoever seeks God's praise instead of people's praise, God Himself will protect him against people and fulfill his desires."

The Holy Prophet (SAW) has also said:

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584. "Whoever rectifies his Hereafter affairs, God will rectify his worldly affairs and whoever rectifies what is between him and God, God will rectify what is between him and people."

In the interpretation of verse 61 of the Quranic Chapter, Zumar, and

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"And Allah shall deliver those who guard (against evil) with their achievement" we read:

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585. "In the fear and horror of the Day of Judgment, a righteous deed will say to its doer, mount me for I was mounting you in the world for a long time. Here the doer of a righteous deed mounts it and the righteous deed too takes him through the hardships of the Day of Judgment."

Dawood Ibne Farghad has reported on the authority of Imam Sadeq (AS):

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586. "A righteous deed paves the way for its doer in the same way that a man sends his servant ahead of himself to prepare everything for him."

Then Imam Sadeq (AS) recited verse 44 of the Quranic Chapter, Rum:

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"....and whoever does good, they prepared (good) for their own souls."

To sum it up, whoever does good deeds without dissimulation, he will be showered with the rain of mercy and his tongue will utter words of wisdom. In this connection, it has been reported on the authority of the Holy Prophet (SAW):

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587. "Whoever devotes himself solely to God for forty days, fountains of wisdom shall pour forth from his heart upon his tongue."

Obeid Ibne Zarareh has reported on the authority of Imam Sadeq (AS):

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588. "There is no believer unless God has made out of his faith a kind of friendship and company by which he will keep calm in a way that even if he is on the peak of a mountain, he will not have any fear."

Halabi has reported on the authority of Imam Sadeq (AS):

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589. "Associate with people so as to test them and when you have tested them, you will find out that they are not your friends."

It has been reported on the authority of Imam Hassan Asgari (AS):

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590. "The more you understand people, the more you will fear them."

Ka-abolahbar has reported that God has said to the Holy Prophet (SAW):

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591. "Should you wish to meet Me in paradise on the Day of Judgment, you must be stranger, lonely, melancholic, fear-stricken as a lonely bird flying over empty lands and eating fruits from the top of trees and when night falls, takes abode in its nest, for this bird is familiar only with Me and fears people."

It has been reported on the authority of the honorable daughter of the Holy Prophet and the mother of the holy Imams (AS):

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592. "Whoever sends up his devoted prayer, God will send him His best means."

It has been reported on the authority of Imam Baqer (AS):

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593. "A man will never become a truly devoted servant of God unless he gives up hope in any one but God. In this case, God will say: This devotion is only for Me, hence, He will accept it due to His generosity and kindness."

It has been reported on the authority of Imam Sadeq (AS):

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594. "God has not given His servant a greater blessing than when there is no one but God in his heart."

Imam Baqer (AS) said to Hesham Ibne Hakam:

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595. "O Hesham! Forbearing loneliness is a sign of wisdom. Whoever appreciated divine knowledge, he will keep aloof from the worldly people and tends towards what is with God. In fear, such a person is familiar with God and in loneliness, God is his company and in destitution, God will make him rich and will make him mighty in helplessness. O Hesham! A little action with knowledge is acceptable whereas a lot of actions with ignorance is rejected."

It has been reported on the authority of Imam Javad (AS):

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596. "The best prayer is devotion."

It has been reported on the authority of Imam Hadi (AS):

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597. "If all people go to one side, I will go towards person who is only the servant of God out of devotion."

It has been reported on the authority of Imam Hassan Asgari (AS):

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598. "If the whole world turns into a morsel and I will give that morsel to a devoted servant of God, I have neglected his right and if I stop an unbeliever from dying hungry and thirsty and then give him a drop of water I have been extravagant."

How to cure hypocrisy practically

Make yourself accustomed to keeping your prayer secret and perform it behind the closed the doors.

Prophet Jesus (AS) said to disciples:

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599. "When you go without food, put oil on your head and olive oil on your lips so people will not know you go without food. When you give money, let not your right hand see what your left hand does. When you make your prayer, go into your private room and shut the door, for the same God who divides sustenance, divides praise."

The Holy Prophet (SAW) has said:

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600. "On a day when there is no shade but His, God will put three groups under the shade of His Throne: Two persons who make friend for the consent of God and are separated for the same purpose. A person who gives money with his right hand while hiding it from his left hand and a man whom a beautiful woman calls to herself but he will say to her: I fear God, the Lord of the two worlds."

Hafas Ibne Bakhtari has reported on the authority of Imam Sadeq (AS):

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601. "My father has narrated from Amirmomenin (AS) as saying to Kumeil Ibne Ziad Nakhaee: Give away but remain unknown. Hide your good deeds so they are not remembered. Learn knowledge and practice what you have learnt. Keep quiet so as to remain sound. Make the good people happy and the wrongdoers angry. When God made His religion known to you, it is immaterial whether people are not known to you or you are not known to them."

Note

When you have done a good deed and realized that you did it only for God sake, do not ever disclose it saying to yourself: My deed was out of devotion and it was recorded in the book of my good deeds.

It has been reported on the authority of the Infallibles:

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602. "A good deed done in secret is seventy times better than one which is done openly."

It has been reported on the authority of Imam Sadeq (AS):

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603. "Whoever does a good deed in secret, it is recorded in the book of his deeds as a secret deed. If he speaks about it to others, the word "secret" is erased and is recorded as open deed. If he speaks about it for the second time, it is erased and hypocrisy is recorded instead."

Nevertheless if a person intends to benefit his brother in faith or make him happy by speaking of his good deed, then he can do it as permitted by the Infallibles (AS).

Self-Admiration

Self-admiration will ruin man as the Holy Prophet (SAW) has said:

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604. "Three things ruin human beings: The stinginess which is obeyed, the desire which is followed and man's self-admiration which will ruin good deeds and incur God's wrath."

The Holy Prophet (SAW) has also said:

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605. "Were a believer's wrongdoing not better than his self-admiration, God would never make him free in committing wrongdoing."

Amiralmomenin (AS) has said:

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606. "An act of disobedience making you worried is better than a good deed which makes you proud."

The Imam (AS) also said:

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607. "Nothing is better than humbleness and no loneliness is more horrible than self-admiration."

Imam Sadeq (AS) has reported on the authority of the Holy Prophet (SAW):

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608. "God sent a revelation to prophet David saying: O Dawood! Give good tidings to wrongdoers and admonish the pious. David said: How shall I give good tidings to the wrongdoers and admonish the pious? God said: Give good tidings to the wrongdoers that I will accept repentance and forgive their sins but admonish the pious lest they will become proud of their deeds for never were a man proud of his good deeds unless he was ruined."

In another Hadith, it has been pointed out:

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"Never did a man make an end account of his good deeds unless he was obliterated."

Imam Baqer (AS) has reported on the authority of the Holy Prophet (SAW):

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609. "I know the interests of My servants better than themselves, for sometimes one of My believing servants does his best to perform his prayer, he wakes up from his pleasant sleep over him for a couple of nights. This is due to My favor with him so as to make him steadfast. Hence, he keeps on sleeping and when he wakes up, he will get angry with himself. If I leave him free in performing prayer, he would be overwhelmed by self-admiration which would ruin him, for he would feel superior to servants and had the impression that he had not failed in worshipping Me. To sum it up he would keep aloof from Me whereas in his opinion, he was near to Me."

It has been reported on the authority of Imam Baqer (AS):

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610. "God says: Some of My believing servants invoke the grace of some prayers but I take away the grace of the deed lest they will become proud of it."

Prophet Jesus (AS) has said:

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611. "O assembly of disciples! There are many lamps which are extinguished by winds and many pious men who are obliterated by self-admiration."

What is self-admiration?

Self-admiration is when man overestimates his good deeds and is happy with them.

Saad Ibne Abi Khalaf has reported on the authority of Imam Sadeq (AS):

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612. "Do your best all the time and think of your shortcomings, for you can not worship God as He really deserves."

Nevertheless, happiness accompanied by humility for God as well as giving thanks to God for granting such a grace is praiseworthy. In this connection Amiralmomenin (AS) has said:

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613. "One who is made happy by a good deed and sad by a bad deed is a true believer."

The Imam has also said:

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614. "He does not belong to us one who does not call himself to account, that is, if he has done a good deed he should praise God and wish for further good deeds and if he has done something wrong he should ask for forgiveness."

The Imam also said

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615. "Let it be known to you O servant of God!

That a believer never ends his day but reproaches himself and wishes for further good deeds. Therefore, be as those who lived and passed away before you. As a traveler, pick up the pitch of tent of the world and wrap it up so as to go through other stations.

How to cure self-admiration?

Self-admiration incurs God's wrath and obliteration of good deeds. One should note that all signs and body members by which we perform prayer belong to God. Are our sustenance and health not His? Is our success in performing prayer not a blessing for which we should be thankful to God? Hence we should fear failing to perform them and being taken to task.

God in a revelation to Prophet David (AS) has said:

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616. "O Dawood! Thank Me. David said: O Lord! How can I thank you while thanks giving itself is one of Your blessings which needs thanks? He said: O Dawood! I am pleased to take this confession of yours as thanksgiving."

It is said that one day an orator came to Haroun Alrashid. He asked the orator to give him a piece of advice. The orator said: O caliph! How much would you give for a drop of water when you are extremely thirsty? Haroun said: Half of my kingdom. The orator said: And if you can not pass off that water, how much would you give to remove the obstacle? Haroun said: The other half of my kingdom. The orator said: Therefore, let not the kingdom which is worth a drop of water deceive you.

All men receive wage or salary for the work they do but if we do a deed for the sake of God, for instance, if we fast one day, God says:

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617. "Fasting is for My sake and I Myself will give its reward."

God has also said:

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"I have prepared for My servants things no eyes have seen, no ears have heard and no mind imagined."

About rising a single night for prayer God says in verse 17 of the Quranic Chapter, the Adoration:

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"So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did."

If you go into prostration and sleep overtakes you, God will be proud of you before angels. If you devote a time for God and perform a two Rakat prayer or say: There is no god but Allah in your mind, God will say:

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"And whoever does good, whether male or female and he is a believer, these shall enter the garden in which they shall be given sustenance without measure."

(Verse 40 of the Quranic Chapter, Moamin)

It has been reported on the authority of the Holy Prophet (SAW):

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"Whoever says Sobhanallah (glory be to God) God, will plant a tree for him in paradise."

The Holy Prophet (SAW) has also said:

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618. "Whoever takes his 'self' as enemy instead of people, God will keep him safe from the fright of the Day of Judgment."

In a Hadith, we read:

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619. "Anyone of you who during the night repents his wrongdoing and blames his 'self' is better for him than beginning the day while he is happy with his deed."

Sheikh Abu Jafar Mohammad Ibne Ahmad Ibne Ali Ghomi reports: I said to Ma-aaz: Tell me a Hadith you have heard from the Holy Prophet (SAW) and you have it in your memory. Ma-aaz said: All right and his tears started running. He then said: By my parents! While I was walking with the Holy Prophet (SAW) he raised his eyes towards the sky and said:

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620. "Praise is due to Allah who judges among people on whatever he wishes. Then he said: O Ma-aaz! I said: Yes, O Messenger of Allah and Master of the believers."

The Holy Prophet (SAW) said:

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"O Ma-aaz! I said: Yes O Messenger of Allah! O leader of the good and prophet of mercy!"

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"I will give you a piece of news no prophet has given to his nation. If you memorize it, it will benefit you in your life and if you hear but do not memorize it, you will not have any excuse before God."

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"Then he said: Before creation of heavens, God created seven angels appointing each of them in a heaven and made that heaven splendid with that glory. Then God appointed an angel as gate keeper to each of the gates of heavens.

The guardian angels record man's deeds day and night and send them up while it is as bright as the sun. When they reach the sky of the world, they purify the deed and add to it but out of sudden the angel will say: Wait! Throw this deed to the face of its doer. I am the angel recording the act of backbiting. I will not let the deed of a backbiter pass on to a heaven. This is the order of My Lord."

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"He said: Then the next day while carrying good deeds the angels return and pass by the former angel, purify the deed and add to it till they reach the second heaven where the angel of that heaven will say: Stop here. Throw this deed to the face of its doer, for with this deed, he was following mean objectives in world. I am the angel of worldly affairs and will not let the deed of this person pass on to others from here."

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"He said, The next stage angels, take up the deed of God's servant from whose charity and prayer they are happy. But when they reach the third heaven, the angel will say: Throw this deed to the face of its doer. I am the angel recording arrogance. This person had good deeds but was arrogant to people. My Lord has ordered me to let his deed pass on to others from here."

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"Then he said: The guardian angels took up the deed of God's servant while it was shining like a star and his voice was up with glorification of God, fast, and Hajj pilgrimage. They were taking it up to the fourth heaven when an angel said: Stop here. Throw it to the face and belly of its doer. I am the angel recording

self-admiration. He was self-conceited. He had good deeds but he was complacent. My Lord has ordered to stop his deed to pass on to others from here."

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"Then he said: The next stage, the guardian angels take up man's deed which like a bride is ready for wedding. When they reach the fifth heaven, the good deed is accompanied by Jihad, prayer and a sad voice like the moaning, of a camel and the light of the sun. But the angel will say: Stop here! I am the angel recording jealousy. Throw it to the face of its doer and put it on his shoulder. He was jealous of seekers of knowledge and the obedient to God. Whenever he saw someone was superior in devotion, he was jealous of him and he started doing it. Here that man's deed is put on his shoulder while the deed curses him."

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"Then he said: Once again the guardian angels take up man's deeds such as prayer, alms, and Hajj to the sixth heaven but the angel will say: Stop here, I am the angel recording mercy. Throw this deed to the face of its doer and make him blind, for he had no mercy on any one. If anyone committed a wrongdoing or suffered a loss he would blame him. My Lord ordered to stop his deed from passing on from here."

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He said: The guardian angels take up to heaven man's deed which is accompanied by understanding, endeavor and piety while it has a sound like that of thunder and lightning. In addition, three thousand angels will accompany it. When they reach the angel in the seventh heaven he will say: Stop here. Throw this deed to the face of its doer. I am the angel in charge of veiling. I will conceal from Him any deed which is not for His sake. This person meant to obtain a high position with the chiefs and have reputation. My Lord has ordered me to stop him from passing on to others as long as his deed has not been refined for God."

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"Then he said: This time, the guardian angels will take up man's deeds for which man is happy. Deeds like prayer, alms, fast, Hajj, good temper, silence, and remembrance of God which are accompanied by the heavenly angels as well as the seven angels reap all the veils till they stand before God and they testify for him in practice and with Dua. But God will say: You are the guardians of the deeds of My servants but I am the guardian of what passes in his heart. He did not mean Me with his deeds. My curse be upon him."

At this time, Ma-aaz started weeping and said: What shall I do to have devotion in my deed? The Holy Prophet (SAW) said:

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"Follow your prophet in being certain about the unity of God."

Ma-aaz says: I said: You are the Messenger of Allah and I am Ma-aaz. The Holy Prophet (SAW) said:

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"O Ma-aaz! If you have any shortcoming in your deed, stop talking about your brother in faith and carriers of the Holy Quran. Blame yourself for your wrongdoing not your brethren. Do not ever justify yourself by reproaching your brothers in faith. Do not overestimate yourself at the price of humiliating your brothers. Do not dissimulate. Let not your worldly desires interfere your affairs in the Hereafter. Watch your language when associating with people so as people will not keep aloof from you. Do not whisper in an assembly. Do not magnify yourself, for you will be deprived of the blessings. Do not reproach people, for the dogs of Hell will reproach you. God says: "By Nashetaat!"

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"Do you know who "Nashetaat" are? They are the dogs of Hell who bite flesh and bone."

I said: Who can forbear this description? The Holy Prophet (SAW) said:

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"O Ma-aaz! This will be easy to one for whom God has made it easy."

The reporter says: Ma-aaz did not recite the Holy Quran so much as he related this Hadith.

CHAPTER FIVE: ZEKR (Remembering God)

- ENCOURAGE OTHERS TO REMEMBER GOD
- ZEKR IS PRAISEWORTHY AT ANY TIME
- ZEKR IS PRAISEWORTHY AT ANY PLACE
- ZEKR IS PRAISEWORTHY AMONG THE NEGLECTFUL ONE
- THE BEST TIME FOR ZEKR
- KEEP ZEKR IN SECRET
- TYPES OF ZEKR
- THE BEST TIME FOR ZEKR
- SPECIAL DUA FOR SPECIAL DAYS
- HEALING THROUGH DUA AND WRITING THE DUA

Zekr

Since the objective behind writing this book was to know the virtue of Dua and the duties of reciter of Dua and this was discussed sufficiently, it would be proper to refer to "Zekr" which is as virtuous as Dua and is equally recommended. Zekr has all the advantages of Dua, that is, it fulfills man's desires and also repels tribulations.

Encourage others to "Zekr"

We have already said that Dua keeps away tribulations. Zekr has the same advantages too. Therefore both reason and the Holy Quran encourage us to remember God.

As for reason

Reason requires that every man who enjoys a blessing must thank God. Being thankful is a type of Zekr. Zekr repels probable harms. to repel harms through Zekr can be inferred from the following Hadiths:

Hussein Ibne Zeid has reported on the authority of Imam Sadeq (AS):

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621. "The Holy Prophet has said: No people gathered in an assembly in which they neither remembered God nor sent greetings to their prophet unless they regretted it on the Day of Judgment."

It has been reported on the authority of Imam Sadeq (AS):

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"No people gathered in an assembly in which they, neither remembered God nor us (the household of the Holy Prophet) unless they regretted it on the Day of Judgment."

Imam Sadeq (AS) has also said:

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622. "A believer may die under any condition save by lightning which will not strike him when he is remembering God."

As for the Holy Quran

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"Say: Allah; then leave them sporting in their vain discourse." (The Quranic Chapter, Anam, verse 91)

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"And remembering your Lord within yourself humbly and fearing." (The Quranic Chapter, Araf, verse 205)

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"Therefore remember Me, I will remember you." (The Quranic Chapter, the Cow, verse 152)

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"O you who believe! Remember Allah, remembering frequently and glorify Him morning and evening." (The Quranic Chapter, Ahzab, verse 41-42)

As for Traditions

In this relation, there are many Hadiths but due to short space, we will suffice to mention a few of them:

1- Mohammad Ibne Abi Amir has polyquoted the Hesham Ibne Salem and Imam Sadeq (AS):

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623. "God says: If a person instead of invoking Me, is engaged in remembering Me, I will give him the best thing I give to a supplicant."

2- Haroun Ibne Kharejah has reported on the authority of Imam Sadeq (AS):

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624. "Sometimes, a man invokes God for the fulfillment of his desire and starts praising God and sending greetings to Muhammad and his progeny to the extent that he forgets the desire itself. Here God fulfills man's desire without asking any desire."

3- It has been reported on the authority of the Holy Prophet (SAW):

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625. "One whose prayer keeps him from invoking God, God will give him the best thing given to a suppliant."

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626. "Should anyone among men remember Me, I will remember him among the assembly of angels."

5- Ibnolghaddah has reported on the authority of Imam Sadeq (AS):

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627. "Everything has a limit to which it is bound except "Zekr" for which there is no limit. God ordained obligatory prayers and whoever performs them he has observed the limit. If man observes fast during the holy month of Ramadhan, he has observed the limit. If a man has performed Hajj pilgrimage, he has observed his limit but "zekr" is not as such. God is not content with little "Zekr", for He has not set a limit for it."

Then the Holy Prophet (SAW) recited verses 41-42 of the Quranic Chapter, Ahzab:

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"O you who believe! Remember Allah, remembering frequently. And glorify Him morning and evening."

Therefore God has not set a limit for "Zekr". Then the Imam said:

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"My father was a man of many "Zekr". When I was walking with him, when I was having meal with him, and when he was speaking with people, he never forget "Zekr". I personally realized that he was saying "there is no god save Allah" without being heard. He advised us to recite "Zekr" till dawn. He would tell us to recite the Holy Quran if we could and if not to recite "Zekr".

"A house in which the Holy Quran is recited and God is remembered, has no blessings, angels leave it and satans are present therein."

The Imam also said:

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"A man came to the Holy Prophet (SAW) asking: Who is the best among those praying in mosque? The Holy Prophet said: One who recites more "Zekr".

6- Abu Baseer has reported on the authority of Imam Sadeq (AS):

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629. "Our followers are those who remember God frequently in private."

7- It has been reported on the authority of the Holy Prophet (SAW):

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630. "God said to Moses (AS): Remember Me frequently and when doing so be humble."

8- The Holy Prophet (SAW) has also said:

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631. "God says: O children of Adam! Remember Me in an assembly so that I will remember you among an assembly of better ones."

9- It has been reported on the authority of the Holy Prophet (SAW):

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632. "There are four things not attained by anyone save a believer. Silence being a prelude to prayer, humility before God, remembering God under every condition, and having a little asset."

10- It has been reported on the authority of Imam Sadeq (AS):

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633. "A man might die any kind of death: Being drowned in water fall off from somewhere, being devoured by fierce animals, and stricken by thunder, but none of these befalls a man who remembers God frequently."

11- In a sacred Hadith, we read:

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634. "When I find out that a man remembers Me frequently in his heart, I will dispose his affairs, become his company, speak with him and become his intimate friend."

12- It has been reported on the authority of the Holy Prophet (SAW):

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635. "God said: Whenever I know My servant is frequently engaged in remembering Me, I will make him invoke Me. When My servant became as such, I will prevent him from committing any wrongdoing when he desires so. They are truly My friends and they are courageous ones. Whenever I intend to destroy the earth and punish men, I will forgo destruction and punishment for the sake of them."

13- The Holy Prophet (SAW) has said:

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636. "In the Torah which has not been distorted, it has been pointed out: Moses

(AS) asked God: O Lord! Are You close to me so that I will whisper to you or You are at a distance so that I will call upon You. Revelation came to him saying: O Moses! I am the company of one who remembers Me. Moses (AS) said: On a day when there is no shelter but Yours, whom do you give shelter? God said: Those who remember Me and I too will remember them; those who love one another for My sake and I love them too. If I intend to harm those living on the earth, these are the people for whose sake I remove that wickedness from those living on the earth."

14- Shoaib Ansari and Haroun Ibne Kharejah have reported on the authority of Imam Sadeq (AS):

637. "Prophet Moses (AS) used to watch the deeds of men. Once he came to a man of devotion. When night fell, the man shook a tree near him. He found that there were two pomegranades on it so he said to Moses (AS): O servant of God! Who are you? You must be pious man, for I have been here for some time and saw no more than one pomegranade on this tree. Were you not a pious man, I could not find these two pomegranades. Moses (AS) said: I am a man of the territory of Moussa Ibne Imran. When morning came, Moses (AS) asked that man: Do you know anyone more pious than yourself? He said: Yes. Such and such person. Moses (AS) set out to see that man. When he found the man, he realized that he was more pious than the former one. When night fell, two loaves of bread and water were bought for him. The man said: O servant of God! Who are you? You must be a pious servant, for I have been here for some time but they did not bring me but a loaf of bread. Were you not a pious man, they would not bring two loaves of bread for me. Who are you? Moses (AS) said: I am a man of territory of Moussa Ibne Imran. Then Moses (AS) asked the man: Do you know anyone more pious than yourself? He said: Yes, such and such person. Moses (AS) found that man but he was not a man of much devotion, rather he was a reciter of "Zekr". He performed his supply of grain and realized that it had become double. The man said: O servant of God! Who are you? You must be a pious man, for I have been here for sometime and my supply of grain was a certain amount but it has been doubled to-night. Who are you? Moses (AS) said: I am a man of the territory of Moussa Ibne Imran. That man gave away one third of that grain as alms, gave another third to his master, and bought with the last third of it food which he shared with Moses. Seeing this, Moses smiled. The man said: What is your smiling for? Moses said: The prophet of Bani Israel sent me to such and such person. I found him as the most devoted one. He sent me to another person. I found him as the most devoted one. He sent me to another person. I found that he was more devoted than the former one. The second one sent me to you thinking that you are more devoted than him but I don't see any similarity between you and them. The man said: I am a slave but I remember God frequently. Don't you see that I perform my prayer at its proper time? If I linger my prayer I will do harm to both my master and my work. Are you returning to your homeland? Moses said: Yes. At this time a piece of cloud passed over them. The doorkeeper said: O cloud! Come down here. The cloud came down. He said: Where are you going? It said: To such and such territory. He said: Go away. Then another piece of cloud appeared. He said to it: O cloud! Come down. The cloud came down. He said: Where are you going? The cloud said: To such and such territory. He said: Go away. Then another piece of cloud appeared. He said: O cloud! Come down. The cloud came down. He said: O cloud! Where are you going? It said: To the territory of Moussa Ibne Imran. He said: Take this man gently and put him down in homeland, he said: O Lord! What has this man done that he has reached such a position? God said: This servant of Mine was patient in tribulations, was content with My will, and thanked for the blessings I have given him."

15- Hassan Ibne Abi Alhassan Deilami in his book "Vahab be Mambah" has reported:

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638. "God sent the revelation to the prophet David (AS): O Dawood! One who loves his friend confirms his words. One who is pleased with his friends, is

pleased with what he does. One who trusts his friend, takes him into his confidence. One who is fond of a friend, does everything for him. Dawood! I remember only those who remember Me. My paradise is for the obedient ones and I am devoted to My lovers."

God has also said:

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639. "Those who obey Me are guests in My banquet. Those who thank Me, have their blessing increased. Those who remember Me frequently are in My bliss. Those who commit sins, will be deprived of My mercy. But if they repent, I will love them and should they invoke Me, I will fulfill their desire. Should they become ill, I will attend to them, heal everything through hardships and affliction and purify them from sins."

16- It has been reported on the authority of the Holy Prophet (SAW):

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640. Never a group of people gathered for remembering God unless a voice from heaven called out: Rise up, for your sins have turned into virtues and you are all forgiven. Never a group of people gathered for remembering God unless a group of angels were sitting with them."

17- It has been reported that the Holy Prophet (SAW) leaving home to see his companions, said:

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641. "Stroll in the gardens of paradise."

The companions said: O Messenger of Allah! What are gardens of paradise? The Holy Prophet (SAW) said:

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"Gardens of paradise are assemblies where God is remembered. Remember God morning and evening. One who wishes to know what his position is with God, must see what position God has with him, for God will give him a position equal to His position with man."

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"know that the best deeds and their most refined sublime ones and the best thing the sun shone on them, is remembrance of God who has said: I am the company of one who remembers Me. God has also said: Therefore remember Me, I will remember you with blessing. Remember Me with obedience and worship so that I will remember you with blessings, benevolence, mercy, and satisfaction."

18- It has been reported on the authority of the Infallibles (AS):

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642. "There are lands in paradise and whenever a man starts remembering God (Zekr), angels start planting trees therein. Sometimes, an angel stops planting trees and when it is said: Why have you stopped, he will say: My company stopped his "Zekr".

Zekr is praiseworthy at Anytime

Zekr is praiseworthy at anytime and it is not blameworthy under any circumstances. Halabi has reported on the authority of Imam Sadeq (AS):

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643. "There is no blame in remembering God even if you are easing nature, for "Zekr" is praiseworthy under any condition. Do not ever get bored of God's

remembrance."

Imam Sadeq (AS) has also said:

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644. "In what was revealed to Moses (AS), it has been pointed out: Do not rejoice over much wealth nor abandon My remembrance under any condition, for much wealth will make you forget sins and abandonment of "Zekr" will make you hard-hearted."

Abi Hamzeh has reported on the authority of Imam Baqer (AS):

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645. "In the Torah which has not been distorted, it has been pointed out: O Lord! You are too Great and Mighty to be remembered in the assemblies I attend. God said: O Moses! My remembrance is praiseworthy under any condition."

On many occasions, God afflicts man with a tribulation so that he will remember God and invoke Him. Abol Sabah says: I said to Imam Sadeq (AS): Is a believer's tribulation because of his sin? The Imam said:

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646. "No, it is because God wishes to hear his supplication and Dua so as to write virtues for him and remove his sins."

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"God does not love any people whom He has not afflicted with tribulation."

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"Great reward is always with great tribulation."

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"God says: Some of My servant's faith will not remain strong if they are not healthy and wealthy. I too test them in this way. In return, some of My servant's faith will not remain strong if they are not poor and ill. I will test them too in this way. Hence their faith will remain strong for them."

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"Whenever God loves a man, He will plunge him into tribulations in a way that when he supplicates God will say: Yes, My servant! I can fulfill your desire but what I have in store for you is better."

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"The disciples of Jesus (AS) were complaining to him about harassments by people. Jesus (AS) said: Believe in world are always grief-stricken."

It has been reported on the authority of the Holy Prophet (SAW):

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647. "In paradise there are mansions which are attached to nothing from above nor has it any column beneath and God's servants will not reach them by their deeds. It was asked: O Messenger of God! Who are the inmates of those mansions? The Holy Prophet said: Those afflicted with tribulations and hardships."

Zekr is praiseworthy in Every Place

No human gathering should ever be devoid of God's remembrance or man leave the gathering without it. Abu Baseer has reported on the authority of Imam Sadeq (AS):

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648. "Never gathered together a people who neither remembered God nor the household of the Holy Prophet unless that gathering was a source of regret for them on the Day of Judgment. Then he said: Imam Baqer (AS) said: Remembering

us is as remembering God and remembering our enemies is as remembering Satan."

The Imam has also said:

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The Imam has also said:

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649. "Whoever wishes to make the scales of his deeds heavy, should say when rising up: Glory be to the Lord of might, who is beyond description and peace be to His messengers, and praise is due to the Lord of two worlds."

Hassan Ibne Abilhassan Deilami has reported on the authority of the Holy Prophet (SAW):

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650. "Passing over gatherings where God is remembered, angels stop, weep together with them and say amen to their Dua. When they ascend the heavens, God says: O My angels! Where have you been? Though He knows better. They say: We attended a gathering of "Zekr" and saw men who were praising and glorifying You and feared Your Fire. Here God says: O My angels! Keep the Fire away from them. I take you witness that I have forgiven them and keep them safe from what they feared. The angels say: O Lord! Among them there was one who did not remember You. God says: I forgave him too, for he was present in the gathering. Never will become wretched, a man who sits with those who remember God."

Zekr Is Praiseworthy among the Neglectful Ones

"Zekr" among the neglectful ones has been recommended for two reasons:

Firstly: They will remain safe from a tribulation which might befall them. They may also be delivered thanks to one who remembers God.

Secondly: There are Hadiths in this relation. Imam Sadeq (AS) has said:

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651. "One who remembers God among the neglectful ones is as one who fights for the sake of God instead of escaping from war."

It has been reported on the authority of Imam Sadeq (AS):

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652. "The Holy Prophet (SAW) has said: One who remembers God among the neglectful ones is as one who instead of escaping from war fights on for the sake of God and paradise is for him."

The Holy Prophet (SAW) has also said:

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653. "Whoever remembers God devotedly in market where people are engaged in business and are neglectful, God will have a thousand virtues written for him and on the Day of Judgment he will receive a pardon which has not occurred to any human mind."

The Best time for "Zekr"

The best time for "Zekr" is dawn, evening, forenoon and afternoon.
The Holy Prophet (SAW) has said:

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654. "God has said: O children of Adam! Remember Me moments after dawn and moments before evening. I too will assume your important affairs."

Imam Baqer (AS) has said:

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655. "Iblis, upon him be God's curses, disperses his army of night at sunset and sunrise. Therefore, remember God frequently at these times and seek refuge to Him from the evil of Iblis and his army. Also take care of your children during these hours, for these two hours are time of negligence."

In the interpretation of the Quranic verse

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".....and their shadows too at morn and eve." Imam Sadeq (AS) has said:

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656. "It is Dua before sunrise and sunset which is answered."

It is Praiseworthy To Remember God in Secret

It is praiseworthy to remember God in secret, for it is closer to devotion and far off from hypocrisy. In this connection, the Holy Prophet (SAW) said to Abuzar:

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657. "O Abazar! Remember God in the form of "Khamel". Abazar says: I said: What is "Khamel"? The Holy Prophet (SAW) said: It means in secret."

Amiralmoamenin (AS) has said:

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658. "Whoever remembers God in secret, his remembrance of God will be taken into account. But hypocrites remember God openly and not in secret about which God says: "They do it only to be seen of men and do not remember Allah save a little"."

Imam Sadeq (AS) has said:

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659. "God has said: Whoever remembers Me in secret, I will remember him openly."

Zararah has reported on the authority of Imam Sadeq (AS):

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660. "Angels do no write anything unless they hear it. God has said: And remember your Lord within yourself humbly and fearing." Therefore no one but God knows the reward of this heart-felt. "Zekr" due to its importance."

In a Hadith, we read that in a battle, as soon as the army of the Messenger of Allah reached a land, they started reciting loudly: **"There is no god save Allah, and God is the Greatest."** The Holy Prophet (SAW) said:

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661. "O people, wait! Know that you are not calling upon one who is deaf or absent, rather you are calling upon the All-hearing who is close to you."

Classification of "Zekr"

"Zekr" is classified into several kinds:

1- "Tashmeed" (Saying praise is due to Allah)

Saeed Chamat has reported on the authority of Fazl: I said to Imam Sadeq (AS): May I be sacrificed for you! Teach me a comprehensive Dua. The Imam said:

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662. "Praise God, for in this case, every worshipper will recite Dua for you and will say: God hears one who praise Him."

It has been reported on the authority of the Holy Prophet (SAW):

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663. "Any speech which does not begin with the praise of God, it is not perfect."

Abu Massood has reported on the authority of Imam Sadeq (AS):

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664. "Whoever says: Praise is due to the Lord of the worlds at dawn four times, has thanked God for that day and whoever repeats the same in the evening, has thanked God for the night."

Imam Sadeq (AS) has reported on the authority of the Holy Prophet (SAW):

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665. "Whoever says: Praise is due to God as He deserves it, has stopped heavenly scribes (angels) from writing. They will say: O God! We do not know the unseen. God will say: Write as My servant says. I will reward him for it."

2- "Tamjeed" (Saying God is Almighty) (commendation)

Ali Ibne Hesson has reported on the authority of a friend and he on the authority of Imam Sadeq (AS):

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666. "Every Dua which is not preceded by "Tamjeed" is not perfect; first "Tamjeed" and then eulogy. The reporter says: I said. What is the least which will suffice as Tamjeed (commendation)? The Imam said: Say:

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"You are the First before whom there is nothing. You are the Last after whom there is nothing. You are the Manifest above whom there is nothing. You are the Hidden beneath whom there is nothing. And You are Almighty, the All-wise."

The reporter says: I asked Imam Sadeq (AS): What is the least which will suffice as Tamjeed? The Imam said:

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667. "Praise is due to God who dominates everything. Praise is due to God who is aware of the hidden. Praise is due to God who brings the dead back to life and He has power over all things."

3- "Tahleel" (Saying there is no god but Allah) and Takbeer (Saying God is the Greatest)

Rabee Azfazeel has reported on the authority of Imam Sadeq (AS):

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668. "Recite "Tahleel" and "Takbeer" frequently, for there is nothing more favored by God than "Takbeer" and "Tahleel"."

It has been reported on the authority of the Holy Prophet (SAW):

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669. "The best prayer is to say: There is no god but Allah."

4- "Tasbeeh" (Saying glory be to God)

Yunus Ibne Yaghoob says:

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670. "I said to Imam Sadeq (AS): Will anyone saying "Sobhanallah" a hundred times be among those who has remembered God frequently? The Imam said: Yes."

In a Hadith, we read:

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671. Prophet Soleiman's camp covered an area of a hundred Farsang by a hundred Farsang twenty five Farsang of which was devoted to the Jinns, twenty five Farsang to human beings, twenty five Farsang to birds and twenty five Farsang to other animals. Prophet Soleiman had a thousand houses made of glass built on wood. In these houses lived three hundred women and seven hundred slave girls. Jinns had woven for him a carpet of gold and silk in the middle of which lay a golden pulpit. Prophet Soleiman took his seat on the pulpit and there were six hundred thousand chairs of gold and silver. Prophets sat on the gold chair and scholars on silver ones surrounded by people and people surrounded by Jinns and satans. Birds would spread their wing to stop the harm of the sun. Zephyr carried all the equipment in a single day.

It is said that wind was under Soleiman's command at God's will and no word was spoken which the wind did not carry to Soleiman. One day Soleiman passed by a farmer who said to himself: The son of David has a glorious rule. The wind carried it to Soleiman who was between heaven and the earth. Soleiman landed, went to the farmer and said: I have come to tell you not to wish anything over which you have no control. Then he said: One "Tasbeeh" of yours which is accepted by God is better than what He has given to the family of David. In another Hadith, we read: The reward of "Tasbeeh" will last for ever but the rule of Soleiman is doomed to perish."

5- "Tasbeeh" and "Tahmeed"

It has been reported on the authority of Imam Sadeq (AS):

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672. "Amirolmomenin (AS) has said: Sobhannallah fills half the scales, Alhamdolellah fills it completely and Laelahaellallah and Allahoakbar fills what is between heavens and the earth."

6- The following Zekr

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673. "I testify there is no god but Allah. He is one, has no partner, the one God, unique, and One upon whom all depend, who has no wife or son."

Imam Sadeq (AS) has said:

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"Whoever recites the above-mentioned Dua for forty five times, God will have forty five thousand virtues written for him, will remove forty five thousand bad deeds from him and will promote him forty five thousand degrees. He will be as a person who has recited the Holy Quran twelve thousand times a day and finally God will make him a house in paradise."

7- Fivefold Words

The Holy Prophet (SAW) has said:

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647. "Shall I teach you five words which are light on tongue and heavy on the scales, words which will please God and drive away the Satan, words which are among treasures of heaven, words coming from beneath the Throne and among

the righteous deeds? They said: Yes, O Messenger of Allah! The Holy Prophet said: Say: Glory be to Allah, and praise is due to Allah, there is no god but Allah and God is the Greatest, there is neither might nor power but with Allah, the Great, the Exalted. Then he said five times: Excellent are these words which make your scales of good deeds heavy."

8- Four "Tasbeeh"

It has been reported on the authority of Imam Baqer (AS):

675. "The Messenger of God was passing by a man who was planting trees in his orchard. The Holy Prophet stopped and said: Shall I introduce to you a tree whose roots are stronger, gives fruits earlier, and has purer and more lasting fruits than this? The man said: Yes, show it to me O Messenger of Allah! The Holy Prophet said: At dawn and in the evening say: Subhaanallahi walhamdulillaahi wala ilaa ha illallahu wallaahuakbar. If you recite this Dua there will be ten trees of every fruit for each Tasbeeh in paradise. This is an example of the righteous deed. The man said: O Messenger of Allah! I take you witness and give this orchard to you as a charity for muslim, that is, for the alms givers. Here God revealed verses 5-7 of the Quranic Chapter, Leil: "Then as for he who gives away and guards against evil and accepts the best, We will facilitate for him the easy end."

Mohammad Ibne Khaled Barghi has reported on the authority of Imam Sadeq (AS):

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676. "The Holy Prophet (SAW) has said: Whoever says: sobhanallah (glory be to Allah) God will plant a tree for him in paradise. Whoever says Alhamdulellah (praise is due to Allah) God will plant a tree for him in paradise instead. Whoever says Laailahaillallah (there is no god but Allah) God will plant a tree for him in paradise instead. Whoever says Allahuakbar (God is the Greatest) God will plant a tree for him instead. Here a man of Qureish said: Therefore, we will have many trees in paradise, the Messenger of Allah (SAW) said: Yes, but do not ever set fire to those trees, for God has said: O believers! Obey Allah and His Messenger and do not make your deeds void."

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677. "One day the Holy Prophet (SAW) said to his companions: If you heap up all your clothes, buildings and the living goods, do you think they will reach the sky? They said: No, O Messenger of Allah! The Holy Prophet said: Shall I introduce to you something whose root is in the earth and its branches in heavens? They said: Yes. The Holy Prophet said: Whenever you complete your prayer say thirty times: Subhanallahi wal hamdulellahi walailahaillallah walaahuakbar the roots of which are in the earth and its branches are in heavens. It is these words that removes from man sorrows, collapsing of wall, fire, being drown in water, falling into well, being attacked by fierce animals, bad death, and tribulation which descend from heavens on the day. Those words are truly righteous deeds."

Hamaad Ibne Osman has polyquoted Imam Sadeq (AS) Imam Ali (AS):

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678. "The Messenger of Allah said: When I was taken to heavens, I saw paradise in which there was a land with edifice of musk. I saw paradise in which there was a land with edifice of musk. I saw angels who were putting bricks of gold and silver one on the other and sometimes stopped doing so. I said: Why are you putting them one on the other and why do you stop from time to time? They said: We are waiting for material. I said: What is your material? They said: The Zekr of believer which is subhanallahi walhamdulellahi walailahaillallah wallaahuakbar. Whenever he recites them, we build the edifice and whenever he keeps silent, we will stop too."

9- Seeking Forgiveness from Allah

Sokooni has reported on the authority of Imam Sadeq (AS):

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679. "The Holy Prophet (SAW) said: The best Dua is to ask forgiveness from God."

The Holy Prophet (SAW) also said:

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680. "Hearts have a kind of rust as the acetate of copper which must be polished by asking forgiveness from God."

The Holy Prophet (SAW) said:

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681. "Whoever asks forgiveness frequently, God will comfort his sorrows, remove obstacles on his way and give him sustenance from a source he can not imagine."

Zararah has reported on the authority of Imam Sadeq (AS):

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682. "Whenever a man asks forgiveness frequently, the book of his deeds will ascend illuminated."

It has been reported on the authority of Imam Reza (AS):

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683. "After forgiveness from God is like shaking a tree to make its leaves fall off. But one who commits a sin and asks forgiveness at the same time, is a person who is mocking his Lord."

Imam Reza (AS) has also said:

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684. "The Holy Prophet (SAW) did not rise up to leave a gathering unless he asked forgiveness forty times."

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685. "The Messenger of God used to ask forgiveness and repented seventy times each morning. The reporter says: I said: How? He said: Astaghfirullaaha rabbee wa atoobuilayh? (O God! Forgive me and accept my repentance). The Holy Prophet recited Astaghfirullahi seventy times and wa atubaelallahe seventy times."

The Holy Prophet (SAW) also said:

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686. "Asking forgiveness and the formula, there is no god but Allah is the best prayer. God Almighty, the Omnipotent has said: "So know that there is no god but Allah, and, ask forgiveness for your fault."

The Best time for "Zekr"

The best time for "Zekr" is dawn, forenoon an afternoon. It has been reported on the authority of Imam Baqer and Imam Sadeq (AS):

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687. "Make the beginning and end of book of your deeds heavy with good deeds so that what lies between them will be forgiven."

Haroon Ibne Moussa Talakabri has reported on the authority of Imam Sadeq (AS):

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688. "The Holy Prophet (SAW) said: Whoever recites: "I seek forgiveness from Allah there is no god but He, the Ever living, the Self-subsisting, Lord of Majesty, Lord of honor. I ask Him to accept my repentance, for I am an abject, humble and destitute servant in whose hand is neither his benefit nor his loss, neither life nor

death, or gathering on the Day of Judgment. Once every afternoon, God orders two angels to set fire to whatever is in the book of his deeds."

It has been reported on the authority of the Infallibles (AS):

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689. "Lo, greetings of Allah be upon those who rise up at dawn and seek forgiveness."

It is said that one day Abu Ghamgham, a misfortunate person came to Moussa Ibne Ja-far (AS) complaining that he failed in every job he chose. The Imam said: After dawn recite the following ten times:

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690. "Glory be to Allah, the Great, Praise is due to Him. I seek Allah's forgiveness and invoke His Grace."

Abu Ghamgham says: I did so. By God! Soon some people came from desert telling me that a relative of mine was dead and he had no heir but me. I received my heirloom and became as rich as Croesus (Korah).

Special Duas for Special Occasions

1- Amiral momenin (AS) when beginning the day used to say:

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691. "Glory be to Allah, the king, the Holy."

Then the Imam said:

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"O God! I seek refuge to You from a decline in Your blessings and a change in what You have destined, from a sudden punishment and reaching adversity, from a bad fate, and from the evil of what has been written for me. O God! I invoke You through the glory of Your kingdom and strong power and Your great force, and power over Your creatures."

Then ask your desire.

2- When Imam Ali (AS) began his day, he said:

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692. "Hail to you guardian angels! God willing, I will dictate to you what you will save for me."

Then until the sunrise, the Imam recited Tasbeeh and Tahleel and he recited the same before evening.

3- It has been reported on the authority of Imam Baqer (AS):

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693. "The Holy Prophet (SAW) said: Whoever wishes to meet Allah on the Day of Judgment, to have in the book of his deeds the testimonies of la Ilahailallah and Muhammadar Rasulullah and all the eight gates of heaven to be opened to him saying to him: O friend of God! Enter paradise from every gate you wish, should say the following when beginning the day and night:

O you two angels write: In the name of Allah, the Compassionate, the Merciful. I clearly observe and bear witness that there is no god but Allah. I bear witness that Muhammad is a servant and Messenger of God. I bear witness that the day of Judgment is certain to come and God will make everyone I grave rise up. I live, die and come back to life again with this belief, God willing. Send greetings to Muhammad (SAW) on my behalf. Praise is due to Allah who took the dark night with His power and brought the bright day with His Mercy, a new creation. Hail to

the two guardian angels -here he turns to the right. May you two angels live long here he turns to the left."

4- Hamaad Ibne Ossman has reported on the authority of Imam Sadeq (AS):

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694. Whoever recites: My Lord! Send greetings on Muhammad and his household before anything else after morning prayer, God will keep his face from the flames of Fire."

It has been reported on the authority of Imam Reza (AS):

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695. "Whoever recites the following after morning prayer, he will not desire anything unless it is made easy to fulfill and God will assume his important affairs: In the name of Allah and greetings be on Muhammad and his progeny. I entrust my affair to God. He Sees the servants. So Allah protected him from the evil of what they planned. There is no god but Thou, glory be to evil of what they planned. There is no god but Thou, glory be to Thee; surely I am of those who make themselves to suffer loss. So We responded to him and delivered him from the grief, and thus do We deliver the believers. Allah is sufficient for us and most excellent is the Protector. So they returned with favor from Allah and His grace, no evil touched them. Whatever God wills, not what pleases people. What God wills though the people may not like it. The God who is Nourisher is sufficient for me and I am in no need of those who are nourished. The God who is the Creator is sufficient for me and I am in no need of those who are created. The God who is Provider of food is sufficient for me. Sufficient for me is One who protects me. Sufficient for me is the God who "there is no god but He". I rely on Him, for He is the Lord of the Highest Heaven."

6- The most virtuous Dua of afternoon is:

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696. "Allahoma innaka lasta beelahestahasnaka...."

(The full text of Dua is to be found in Baharolanwar, volume 40, p.59 published in Beirut) and the best Dua to be recited on Friday is Dua us Simaat.

7- It has been reported on the authority of Imam Bazer (AS):

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697. "When the sun became red on the mountain peak, tears started running from the eyes of the Holy Prophet. Then he said: My suffering of loss ends when I seek refuge in Your pardon, my sins end when I seek refuge in Your Forgiveness, my fear ends when I seek refuge in Your Amnesty, my abjectness ends when I seek refuge in Your Glory, my destitution ends when I seek refuge in Your being Rich, my decrepit and perishable face improves when I seek refuge in Your permanent and ever-lasting face. O God! Bestow upon me Your blessing and bless me with Your mercy, give me honor and protect me from Your creatures, jinn and men, O Allah, O the Compassionate, O the Merciful."

8- Soleiman Ja-fari has reported on the authority of Imam Kazem (AS):

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698. "In the evening when you see the sun is setting, say: In the name of Allah and with His help, praise is due to Allah who takes neither wife nor child. He has neither partner in His rule, nor He has taken a friend out of weakness and glorify Him with glorification. Praise is due to Allah who describe others but He Himself can not be described. Praise is due to Allah who knows everything but He is unknown. He knows treacherous looks and hidden secrets in hearts. I seek refuge in His glorious face and in His Great Name from the evil of what is under earth, from the evil of what is open and secret, from the evil of what I have said and not said. Praise is due to Allah, the Lord of all beings."

Then the Imam said:

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"This is safety against every fierce animal and the outcast Satan and his offspring and from the evil of everything which bites or stings. Whoever recites it fears neither thief nor jinn or Satan."

The reporter says: I said: I hunt fierce animals and sleep in ruined places. Hence I live in fear. The Imam said:

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"Whenever you enter the place put your right foot first and say: In the name of Allah and with help of Allah and when you leave the place, recite God's name and put your left foot first and nothing harmful will happen to you."

9- Sadooq has polyquoted Abdullah Ansari, Khalif Bakri, a friend, and Ali Ibne Abitaleb (AS) as saying the following words every day during ten days of D'il Hijjah:

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699. "Lailaha ill Allah as many as the numbers of days and nights. Lailah illAllah as many as the waves of seas. Laillaha illAllah while His Mercy is better than what the others amass. Lailaha illAllah as many as thorns and trees. Lailaha illAllah as many as drops of rain. Lailaha illAllah as many as rock and clouds. Lailaha ill Allah as many as winks. Lailaha ill Allah at night when it passes by and in the morning when it shines and gives light. Lailaha ill Allah as many as the number of winds in deserts and on rocks. Lailaha ill Allah from today till it is blown into the trumpet."

Then the Imam said:

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"Whoever recites this ten times each day during ten days of D'il Hijjah, God will give him a place in a paradise of pearl and ruby against each Tahleel. The distance between every two places is the distance covered by a fast-going rider for a hundred years. In every place there is a city having a castle of jewels. In every city there are castles, chambers, carpets, espouses, thrones, Houris, pillows, tables, servants, rivers, trees, ornaments and garments no one can describe. When such a person comes out of his grave, the hair of his body gives a light and seventy thousand angels move on his right and left side to lead him to paradise. In paradise, he will enter a city the outer face of which is red ruby and the inner face is green topaz. Whatever God has created exists in this city. When he enters the city it is said to him: O friend of God! Do you know what is this city and what is therein? He says: No, who are you? They say: We are angels who witnessed you in world where you recited Tahleel. This city is your reward. We will give you good tidings about a better reward that is what God has prepared for you in Darosalaam (house of peace), a divine grant with no end."

10- One day it was said to Ibne Darba: Your house has caught fire. He said: I do not believe it. Another passer-by said the same thing. Ibne Darda said: I do not believe. A third person said the same thing and heard the same answer. Later it became clear that everything around Ibne Darda's house had caught fire save his house. They asked him: How did you know that? He said: I heard from the Holy Prophet (SAW) as saying:

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700. "Whoever recites the following every morning, he will not experience any harm on that day. And whoever recites it in the evening, he will not experience any harm on that night. I too recites the words: O God! You are my Lord! There is no good but You. rely on You while You are the Lord of the heavens. There is neither might nor power but with Allah, the Great, the Exalted. Whatever He wills, will be done and nothing will be done if He does not will. I know that God has power over everything and He encompasses everything. O God! I seek refuge in You from the evil of myself, from the evil of a bad destiny, from the evil of one

who has evil, from jinn and men, from the evil of every beast the control of which is in Your hand. Surely my Lord is on a straight path."

Healing Through Dua and Its Inscription

Seeking healing through Dua is of several kinds:

1- Repelling diseases through certain Duas:

a- Aboo Najran and Ibne Fazaal have reported on the authority of Imam Sadeq (AS) that the Imam would recite the following when he was ill:

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701. "O God! You have afflicted nations with diseases and hardships saying to them: "Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor its transference." So O You no one but You can remove distress and transfer it! Send greetings on Muhammad and his progeny and remove my distress and transfer it to one who associates another god with You, there is no god but You."

b- Yunus Ibne Abdullaharrahman has reported on the authority of Dawood Ibne Zeid: IN Medina, I was afflicted with a severe disease. Knowing about it, Imam Sadeq (AS) wrote to me:

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702. "I was informed on your disease. Purchase three kilos of wheat, lie on your back and spread the wheat on your chest, then say: O God! I invoke You through your name by which if a distressed man calls upon you, You will remove the loss from him, give him a suitable place on the earth making him Your vicegerent on the earth! Send greetings on Muhammad and his progeny and heal me of my disease. Then sit down, gather the wheat from around you and recite the same, then divide it into several 750 gram sections, give them to the poor and recite the same Dua."

Dawood says: I recited this Dua and got rid of my disease. The others too recited and benefited from it.

c- Recite the following Dua:

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703. "In the name of Allah, the Compassionate, the Merciful. Praise is due to Allah. The Lord of all beings. Allah is sufficient for us and He is the best protector. Blessed is Allah, the best of creators. There is neither might nor power but with Allah, the Great, the Exalted."

He should recite this Dua forty times after mooring prayer and draw it on the site of pain. Whatever pain it is especially fissure or split will be improved with the permission of Allah. This was done and the result was positive.

d- Yunus Ibne Ammar says: I said to Imam Sadeq (AS): May I become sacrificed for You! People think that God does not afflict a man who is in need of Him with the freckle which has appeared on my face. The Imam said:

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704. "And from the remote part of the city there came a man running: he said: "O my people! Follow the messengers." (Verse 20 of the Quranic Chapter Yaseen)

Then the Imam said:

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"In the beginning of one third of night, perform ablution and rise up for prayer. In the last prostration of the first two-rak'at prayer say: O the Most High, the

Great, O the Compassionate, the Merciful! O Hearer of Dua and O the Bestower of whatever is good! Send greetings on Muhammad and his progeny and grant us from the good of the world and the Hereafter what You deserve and keep away from me whatever is evil in this world and the Hereafter which You do not deserve. Remove from me this pain which has angered me. You should be serious in your Dua."

Yunus Ibne Ammar says: No sooner had I arrived in Medina than God removed the freckles from my face.

e- Dawood Ibne Zarbi has reported on the authority of Imam Sadeq (AS):

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705. "Put your hand on the spot of pain and recite three times: Allah, Allah Allah, my true Lord! I do not associate anything with Him. O God! You are my shelter for this and every important thing. Therefore, remove it from me."

f- Mafzal has reported on the authority of Imam Sadeq (AS):

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706. "In relation to pains, the Imam says: In the name of Allah and with the help of Allah. There are many a blessing in the static and dynamic veins of the grateful and ungrateful man! After obligatory prayer, take hold of your beard with your right hand and recite three times: O God! Remove from me my grief and hasten to restore my health, remove my suffering. Recite the Dua by weeping and tears."

g- Aboo Hamzeh says: I had pain with my knee and said about it to Imam Baqer (AS). The Imam said:

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707. "Whenever you completed your prayer say: O the Most Generous! O the Best One upon whom one can call! O the Most Merciful from whom one asks mercy! Have mercy on my weakness and destitution and relieve my pain."

Aboo Hamzeh say: I recited this Dua and was relieved of my pain.

h- Imam Baqer (AS) has said:

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708. "Ali (AS) became ill. The Holy Prophet (SAW) came to him and said: Say: O God! Either hasten Your healing or make me patient in forbearing Your tribulation or draw out my soul to Your Mercy."

i- Ibrahim Ibne Abdulhamid has quoted a man as saying: I went to Imam Sadeq (AS) complaining of the pain I had. The Imam said:

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709. "Say: In the name of Allah! Then draw your hand on it and recite seven times: I seek refuge in the power of God! I seek refuge in the Mercy of God! I seek refuge in the glory of God! I seek refuge in the greatness of God! I seek refuge in the assembly of God! I seek refuge in the Holy Prophet (SAW)! I seek refuge in the Attributes of God from the evil of what I shun and from the evil of what I am fearful for myself."

That man says: I did so and my pain was relieved.

j- Ibrahim Ibne Israel has reported on the authority of Imam Reza:

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710. "A tumor appeared in the neck of one of our slave girls. An invisible speaker said to me: O Ali! Say to the slave girl to recite: O Merciful! O my Lord! O my Master! The slave girl recited the same and God too removed it from her. Then the Imam said: this is the same Dua by which Ja-afar Ibne Soleiman called upon God!"

2- Duas by which Sorrows and Hardships Are Repelled:

a- Ibne Maskaana has polyquoted Abi Hamza and Imam Baqer (AS) as saying:

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711. "O Aba Hamza! What happens that whenever something horrible occurs to you, you don't go to a corner of the room -while facing Qiblah- to perform a two-

Rak'at prayer and recite seventy times: O the Most-seeing of seers, O the Most-Hearing of the hearers! O the Most swift Reckoner, O the Most-Merciful of the merciful! Whenever you recite this Dua, name your desire."

b- It has been reported on the authority of Imam Baqer (AS):

712. A man known as Chabih Hazli went to Holy Prophet (SAW) saying: O Messenger of Allah! I am an old man having no power of work. I am use to prayer, fast, Hajj and Jihad. Teach me a word whereby God gives me a benefit and it is easy to do too O Messenger of Allah! The Holy Prophet (SAW) said: Say it again. That man repeated it three times. The Holy Prophet (SAW) said: There is no tree or rock around you unless they have wept for you out of mercy. Whenever you have completed the morning prayer, say: **Glory be to Allah, the Great, and praise is due to Him, there is neither might or power save with God, the Exalted, the Great**, whereby God will protect you against blindness, insanity, leprosy, destitution and weakness.

That man said: O Messenger of Allah! This is good for the world. What is good for the Hereafter? The Holy Prophet said: After every prayer, say:

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"O God! Guide me on Your side and bestow upon me Your special Grace and spread Your Mercy over me and send down Your blessings on me."

That man received the order and kept on reciting it. A man said to Aboo Abbass: How seriously your friend recited the Dua. The Holy Prophet (SAW) said: If this man can bring this act with him on the Day of Judgment, and does not abandon it intentionally, eight gates of paradise will be opened to him and from every gate he can enter it."

c- Sheikh Koleini has reported on the authority of Imam Sadeq (AS):

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713. "When a mishap occurred, my father used to recite: O God! Send greetings to Muhammad and his progeny and forgive me and have mercy on me. Make my knowledge pure and make my return easy, guide my heart, and turn my fear into safety, make me healthy in my life and make my belief firm, obliterate my wrongdoings, make my face white on the Day of Judgment, protect me in my religion and ease my affair, expand my sustenance, for I am weak and forgo my shortcomings with Your kindness, send no tribulation either on me or my family.

O my Lord! Look at me with favor whereby to remove tribulation from me and urge me towards the best habits. My strength has run weak and I have no option. I have stopped setting hope on people. My Lord! I rely and have hope only on You and Your power so as to have Mercy on me and forgive me as you have power to afflict me with tribulation and chastisement. O Lord! Remembering Your kindness drives me near to you and hope in Your blessings strengthens me, for I have never been deprived of Your blessings since my creation. You are my Lord! My Master! My Helper, my Shelter, my Guardian! My Defender! O Merciful to me! And Giver of my sustenance. What You have destined for me comes from Your will. Therefore, O my Master and Lord! Hasten to relieve me of my plight and change my fate for better for I have no one but You. I do not trust anyone but You, O Lord of Majesty and Honor! Treat me in the light of my hope and good opinion and have mercy on my being confined to the ground and deplorable condition and thereby make me and those who call upon You indebted, O the Most Merciful of the merciful! The greetings of God on Muhammad and all his progeny."

d- Aassem Ibne Hamid has reported on the authority of Asmaa who said: The Holy Prophet (SAW) said:

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714. "Whoever is afflicted with sorrow, hardship or tribulation should recite: Allah is my Lord. I don't associate anything with Him. I rely on the living One who never dies."

e- Hesham Ibne Saalem has reported on the authority of Imam Sadeq (AS):

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715. "Whenever a man is afflicted with a tribulation, sorrow or hardship, he should sit down on his legs, bare his arms and place his chest and arms on the floor, go into prostration and asks his desire."

f- For increase in sustenance, it has been reported on the authority of Imam Sadeq (AS) that he should say:

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716. "O Allah, O Allah, O Allah! I ask You through the person who has a right with You to send greetings on Muhammad and his progeny and make an occupation a means of my sustenance based on knowing Your right which You taught me- and expand for me the sustenance You withheld."

g- Saeed Ibne zeid has reported on the authority of Imam Kazem (AS):

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717. "When you completed evening prayer, do not stretch your legs and do not speak with anyone before reciting a hundred times: In the name of Allah, the Compassionate, the Merciful, there is neither might or strength save with God, the Exalted the Great. Whoever recites this a hundred times in the evening and morning, a hundred tribulations will be removed from him the least of which is leprosy, Satan and a tyrant ruler."

h- To repel the result of undesirable dreams, when you wake up, go into prostration immediately and praise God as much as you can. Then send greetings on Muhammad and his progeny and supplicate to God and ask Him to repel it and keep you safe from its result, for thanks to God's Grace, there will be no bad result for it.

i- Aboo Ghatadeh Harath Ibne Rabee has reported on the authority of the Holy Prophet (SAW):

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718. "Good dreams belong to God. Therefore, whoever has a good dream, should not tell anyone about it except the good people. However, if he has a bad dream, he should spit on his left side and seek refuge with God from the evil of Satan and the bad dream. He should not tell anyone about it for it will not do any harm to him."

The Holy Prophet (SAW) has also said:

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720. "Good dream of a righteous man is one constituent of forty six constituents of Prophethood."

j- It has been reported on the authority of the household of the Holy Prophet (SAW):

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721. "Whenever one of you has an unpleasant dream, he should turn from the side on which he is sleeping and say: "Secret counsels are only the work of the Satan that he may cause to grieve those who believe, and he can not hurt them in the least except with Allah's permission." I seek refuge with God as the except with Allah's permission." I seek refuge with God as the archangels, prophets and messengers and the rightly-guided Imams sought refuge with Him, from what I saw and dreamt which can hurt my world or my religion and from the evil of Satan the outcast."

k- Ali Ibne Mahziah says: Muhammad Ibne Hamzah Alavi told me to write a letter to Imam Baqer to ask for a Dua for easement of affairs. I did so and the Imam in response wrote:

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722. "As for the Dua which Muhammad Ibne Hamzah Alavi had asked for easement of affairs, tell him to keep on reciting the following Dua: O You who will suffice everything of us but nothing will suffice You. Therefore assume my important affair and suffice it. I hope God will remove his sorrow, God willing."

l- Sheikh Sadooq says: My father has reported on the authority of his father and

Amiralmomenin (AS):

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723. "On the eve of Badr Battle, I dreamt of Prophet Khadir. I said to him: Teach me something by which I can overcome my enemies. He said: Ya hova Ya manlahova illahova. When morning came, I recited it for the Holy Prophet who said: O Ali! You have learnt the chief Name of God! Therefore, this "Zekr" was on my tongue on the Day of Badr."

It has been reported that whenever Imam Ali (AS) completed reciting (say: He, Allah is One) he would recite:

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724. "O our true Desire! O You besides whom there is no Desire, forgive me and help me against unbelievers."

Imam Ali (AS) recited the same in Saffein battle and broke the rank of the enemy.

3- Seeking refuge with God

a- Abdullah Ibne Yahya Kaheli reports on the authority of Imam Sadeq (AS):

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725. "Whenever you see a fierce animal, recite the Throne Verse (Ayatolkorsi) and say: I curse you with the curse of God and that the Muhammad (SAW) and the curse of Soleiman Ibne Dawood and the curse of Amiralmomenin and the Imams after him. God willing that animals will not attack you."

Kaheli says: I went out and saw a fierce animal on my way. I cursed it lest it obstruct its head placing it between its two feet, turned it back and changed its course.

Abdullah Ibne Sanan has reported on the authority of Imam Sadeq (AS):

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726. "Amiralmomenin (AS) said: Whenever you see a fierce animal, say: I seek refuge with the God of Daniel and well from the evil of every fierce lion."

b- Imam Sadeq (AS) has said:

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727. "Shall I teach you words for a time when you fall into an abyss from which there is no rescue? Therefore say: In the name of Allah, the Compassionate, the Merciful. There is neither might nor power save with God, the Exalted, the Great whereby God will remove from you every tribulation He wishes."

c- Sheikh Koleini says: In a battle, muslims complained to the Holy Prophet of fleas hurting them. The Holy Prophet (SAW) said to them:

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728. "Whenever one of your wishes to go to bed, he should say: O black insect which take heed of neither lock nor door! I curse you through the Mother of Book (unmolketaab) not to hurt me or friend or my friends till the night passes into morning."

The reporter says: But we know that instead of "till night passes into morning" it is "till morning brings whatever it brings."

d- Sheikh Koleini says: Muhammad Ibne Haroon wrote to Imam Baqer (AS) to teach him Dua for flatulence which afflicts children. The Imam wrote the following Dua in his own handwriting:

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729. "Allah is the Greatest. I clearly bear witness and testify that Muhammad is Messenger of Allah. Allah is the Greatest. There is no god but Allah. I have no Lord but Allah. Kingdom belongs to Him and praise is due to Him. He has no partner. Glory be to Allah. Whatever Allah wishes will be done and whatever He does not wish will not be done.

O God! Lord of glory and honor! Lord of Moses, Jesus and Ibrahim who kept his promise! The Lord of Ibrahim, Samuel, Isaac, Jacob, and his grand children! There is no god but You. Glory be to You as many as Your signs. By Your Greatness! By

what the prophets call upon You and by You, the Lord of people. You existed before everything and will exist after everything. By the words You held the heavens above the earth -except with Your permission- and by the words You bring the dead back to life, I ask You to save..... from the evil of what descends from heaven and what ascends to heaven as well as from the evil of what comes out of earth and goes into it. Peace be upon the messengers and praise is due to the Lord of the beings."

e- We have the following Dua in the Imam's handwriting:

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730. "In the name of Allah and with the help of Allah and towards Allah and what He wishes, by the glory of Allah, and omnipotence of Allah, the power of Allah, the kingdom of Allah! O God! Set this writing a healing for..... whose father is Your servant, his mother Your servant and he himself Your servant. Greetings of Allah be on the Messenger of Allah."

f- Amiral Momenin has said:

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731. "The Holy Prophet (SAW) prayed for Hassan and Hussein saying: I place you under the protection of Allah's absolute words and His best Names from the evil of what has poison and venomous animals and insects, from the evil eye and from the evil of the envious when he envies. Then turning to us, the Holy Prophet said: This was how Ibrahim prayed for Isaac and Samuel to protect them."

g- It has been reported on the authority of Imam Baqer (AS):

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732. "Whoever recites there is neither might or strength save with God, the Exalted, the Great, God will remove from him seventy kinds of tribulations the most simple of which is insanity. Whoever leaves home and says: In the name of Allah, the Compassionate, the Merciful, two angels will say to him: You have been guided. And whenever he recites: There is neither might or strength save with God, the Exalted, the Great, it is said to him: You have been guided. And whenever he recites: I rely on God, it is said to him: That will suffice you. Here Satan says: What shall I do with one who has been guided, protected, and sufficed."

h- Aboo Hamzah says: I asked permission to visit Imam Baqer (AS). The Imam came towards me while his lips were moving. I said: What were you saying? The Imam said: Did you notice it O Thamali? I said: May I be sacrificed for you! Yes. The Imam said:

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733. "I recited a Dua which no one has ever recited it unless God assumed his important affair, both in the world and the Hereafter."

I said: Give it to me. The Imam said:

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"Whoever leaves home saying: In the name of Allah, God will suffice me. I rely on Allah, O God! I ask you all that is good and seek refuge with You from abjectness of world and chastisement of the Hereafter, God will assume the important affairs of such a person both in this world and the Hereafter."

* *

734. Whenever one of you wished to go to bed, let he not lie unless he recites: I entrust myself, my religion, my family, my children, the result of my deeds and the sustenance God has given me and what He has bestowed on me to the glory of God, greatness of God, omnipotence of God, the rule of God, the mercy of God, the compassion of God, the forgiveness of God, the power of God, the grandeur of God, the workmanship of God, dignity of God, and the assembly of God, and the messenger of God, and His power from the devil of venomous animals, jinn and men, from the evil of whatever moves on the earth and whatever comes out of it

and from the evil of what descends from heaven and what ascends to it and from the evil of whatever living creatures controlled by Him, for my Lord is on the straight path and has power over everything and there is neither might nor strength save with God, the Exalted, the Great. Thus the Holy Prophet (SAW) prayed for Hassan and Hussein and thus he has ordered the same."

j- It has been reported on the authority of Amiralmomenin:

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735. "Whenever one of you wished to go to bed, let him place his right arm under his right cheek and recite: In the name of God! I put my side on the floor for God after the faith of Ibrahim and religion of Muhammad (SAW) and vicegerency of one whose obedience was made a duty by God. Whatever He wishes will be done, and whatever he does not wish, will not be done. Whoever recites this Dua before going to sleep, will be safe from theft, looting and collapse of building, and angels will ask forgiveness for him."

k- Aboo Baser has reported on the authority of Imam Baqer (AS):

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736. "Whoever leaves home and recites: I seek refuge with whom the angels seek refuge from the evil of the new day which will no longer return when its sun disappears and from the evil of myself and from the evil of others, from the evil of Satan, from the evil of those who are the enemies of God's friends, from the evil of jinns and men and from the evil of fierce and venomous animals and from the evil of all risks. I seek refuge with God from all evil things, God will forgive such a person and returns His mercy on him, assumes his important affairs and protects him against evil."

CHAPTER SIX: RECITATION OF THE HOLY QURAN

ENCOURAGING OTHERS TO RECITE THE HOLY QURAN

SECTION 1- RECITING THE HOLY QURAN BEFORE GOING TO BED

SECTION 2- HAVING THE HOLY QURAN AT HOME AND RECITING IT

SECTION 3- CONTINUED MEMORIZATION OF THE HOLY QURAN

SECTION 4- SOME OF THE BENEFITS OF THE HOLY QURAN

SECTION 5- VARIOUS PROPERTIES OF THE HOLY QURAN

Encouraging others to recite the Holy Quran

The Holy Quran itself is a kind of "Zekr" hence it can share every benefit which Dua and "Zekr" have. Furthermore the Holy Quran has an advantage over the two for the following reasons:

1- The Holy Quran is the word of God.

2- God's chief Name is in the Holy Quran.

3- The Holy Quran is the dynamic source of knowledge.

Hafass Ibne Ghiass has reported on the authority of Zahri and Imam Zeinalabedin (AS):

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737. "The Quranic verses are treasures of Knowledge and whenever a treasure is opened, you have to see what lies therein."

4- Recitation of the Holy Quran is the same as diffusion of the miracle of the Holy Prophet

(SAW) and its preservation by successive hearsay.

5- Recitation of the Holy Quran, even each letter as it will proved, has rewards:

a- It has been reported on the authority of the Holy Prophet (SAW):

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738. "God has said: One whose recitation of the Holy Quran keeps him from Dua and invocation, I will grant him the best reward I give to the grateful ones."

b- Sheikh Koleini reported on the authority of the Holy Prophet (SAW):

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739. "One to whom God has given the Holy Quran, if he thinks others have something better than it, has truly underestimated something great and overestimated something small."

c- The Holy Prophet (SAW) has also said:

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740. "Whenever the affairs become dubious as a dark night for you, resort to the Help Quran for it is an intercessor whose intercession is accepted and it is a witness which has been acknowledged. Whoever takes it as a guide, it will lead him to paradise and anyone turning his back on it, it will lead him to the Fire. The Holy Quran is the most clear guide towards the best ways. Whoever speaks on the basis of the Holy Quran, people will acknowledge him and he will succeed. And whoever judges or rules on the basis of the Holy Quran, he has ruled on the basis of justice and whoever acted on the basis of the Holy Quran, he will be rewarded."

d- Leith Ibne Saleem has reported on the authority of the Holy Prophet (SAW):

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741. "Make your houses illuminated by reciting the Holy Quran and not leave them as graves in the same way that the Jews and Christians did, that is, they prayed in temples and synagogues and did not pray at home, for if the Holy Quran is recited frequently in every house, it has virtues which the family will enjoy and it will give light to those in heaven as the stars of heaven give light to those on the earth."

e- It has been reported on the authority of Imam Sadeq (AS):

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742. Whenever a muslim recites the Holy Quran at home, those in heaven see that house in the same way that those on the earth see shining stars in heaven."

f- Imam Reza has reported on the authority of the Holy Prophet (SAW):

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743. "Allocate a share of the Holy Quran for your houses, for should the Holy Quran be recited in the house, the affairs are made easy, its welfare increased and those living in it will have abundance. If, on the contrary, the Holy Quran is not recited in a house, those living in it become destitute, have shortages and little welfare."

g- Imam Sadeq (AS) has said:

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744. "A believer should learn to recite the Holy Quran or he willing to learn it before his death comes."

h- Hassan Ibne Abelhassan Deilami has reported on the authority of Imam Sadeq (AS):

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745. "Reciting the Holy Quran is better than "Zekr" and "Zekr" better than charity, charity better than fast, and fast, a shield against the Fire."

The Imam has also said:

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746. "For the person who recites the Holy Quran in standing position, there will be a hundred virtues against every letter which he utters, fifty virtues in sitting position, twenty five virtues if he recites the Holy Quran with ablution not in

prayer, ten virtues without ablution. Note that I do not say Aliflammimra is a letter, rather ten virtues for Alif, ten for lam, ten for mim and ten for raa."

i- Bashr Ibne Ghaleb Assadi has reported on the authority of Imam Sadeq (AS):

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747. "Whoever recites a verse of the Holy Quran while standing in prayer, God will write a hundred virtues against every letter of it and if he recites it elsewhere, God will write ten virtues for him against each letter. If he listens to the recitation of the Holy Quran, he will have a virtue against each letter. If he recites the Holy Quran completely during the night, angels will send greetings to him till morning and if he does so during the day, his guardian angels will send greetings to him till night. The Dua of such a person is answered and the best things between heavens and the earth will be for him."

The reporter says: I said: This is about one who recites the Holy Quran, but what about one who does not recite the Holy Quran? The Imam said:

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"O brother of Bani Assad! God is Generous, Praiser, and Magnanimous. If he recites whatever he listens to, God will give him the same reward."

j- Abdullah Ibne Soleiman has reported on the authority of Imam Baqer (AS):

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748. "Whoever recites the Holy Quran while standing in prayer, God will write a hundred virtues for him against each letter of it and whoever recites the Holy Quran while sitting in prayer, God will write fifty virtues for him against each letter and whoever recites it but not in prayer, God will write ten virtues for him against each letter."

k- It has been reported on the authority of Imam Sadeq (AS):

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749. "Whoever recites one letter from the Holy Quran while sitting in prayer, God will write for him fifty virtues, removes fifty sins and makes the reward fifty fold. And whoever recites a letter from the Holy Quran while standing in prayer, God will write for him a hundred virtues, removes a hundred sins and makes the reward a hundred fold. And whoever recites the Holy Quran completely, one Dua of his will be answered either immediately or with a delay. The reporter says: May I be sacrificed for you! To recite the Holy Quran completely? The Imam said: Yes, to recite the Holy Quran completely."

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750. "I heard my father say: The Holy Prophet (SAW) said: One must recite the Holy Quran as much as one's knowledge permits."

l- It has been reported on the authority of Imam Sadeq (AS):

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751. "Whoever listens to a letter from the Book of Allah even without reciting it, God will give him a virtue (reward), removes a sin of his and promotes him a rank."

m- Khaled Ibne Maared Flancy has polyquoted Abi Hamzeh and Imam Baqer (AS) as saying:

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752. "Whoever in Mecca recites the Holy Quran completely from one Friday to the next Friday, or recites a little more or less, but completes it on Friday, God will write virtues for him from the first Friday he was in the world to the last Friday he will be in the world. If he does so in other days, the same will be true."

n- Sa-ad Ibne Tarif has reported on the authority of Imam Baqer (AS):

753. "Whoever recites ten Quranic verses each night, his name will not be among the negligent ones and whoever recites fifty verses, he will be among the praisers of God, whoever recites a hundred verses, he will be among the obedient servant

of God, whoever recites two hundred verses, he will be among the humble ones, whoever recites three hundred verse, he will be among prosperous ones (those who are delivered), whoever recites five hundred verses, he will be among the jurisprudents, whoever recites a thousand verses, a quintal of good deeds will be written for him."

Reciting the Holy Quran before Going to Bed

Section One:

One should not go to bed before reciting some verses of the Holy Quran, Fozail Ibne Yassaar has reported on the authority of Imam Sadeq (AS):

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754. "What keeps your tradesman in bazaar from reciting a Chapter from the Holy Quran before going to bed when he returns home in which ten virtues will be written for him against each verse he recites and ten bad deeds will be written off."

Having the Holy Quran at Home and Reciting it

Section Two:

It is praiseworthy to have a copy of the Holy Quran at home. In this connection, Imam Sadeq (AS) has said:

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755. "I would like to have a copy of the Holy Quran at home thereby God repels satans."

It is also praiseworthy to look at the lines when reciting the Holy Quran though one is a good reciter and memorizer of the Holy Quran to avoid any mispronunciation. Imam Sadeq (AS) has said:

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756. "There are three groups complaining to God: A deserted mosque in which believers do not perform prayer, a scholar among the ignorant ones, and a copy of the Holy Quran which has been left aside with dust on it & no one reciting it"

Ishaq Ibne Ammar says: I said to Imam Sadeq (AS): May I be sacrificed for you I know the Holy Quran by heart. Shall I recite it by heart or recite from the text? The Imam (AS) said:

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757. "Reciting it from the text and look at the lines, for it is better. Don't you know that looking at the lines of the Holy Quran is as prayer."

Imam Sadeq has also said:

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758. "Whoever reads from the text of the Holy Quran, his eye vision will be strengthened and his parents' sins will be forgiven even if they are unbelievers."

Imam Sadeq (AS) has reported on the authority of the Holy Prophet (SAW):

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759. "Nothing is more painful for Satan than seeing the Holy Quran is read while the text is being looked at. The Holy Quran in every house repels the Satan."

Continued Memorization of the Holy Quran

Section Three:

One who has learnt the Holy Quran by heart, should keep on reciting it so that he will not forget it and it will be a regret for him on the Day of Judgment.

Abdullah Ibne Maskaan has reported on the authority of Yaghoob Ahmar: I said to Imam Sadeq (AS): May I be sacrificed for you! Certain sufferings and calamities befall me causing me to forget many of the good things even some of the Quranic verses. The reporter says: When I mentioned the Holy Quran, the Imam was worried and said:

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760. "When a man forgets a Quranic verse, on the Day of Resurrection, the same verse will appear to him saying: Peace be to you! And he will say: Peace be to you too, who are you? It will say: I am such an such verse of the Holy Quran which you abandoned. If you had kept me in heart I would have promoted you to a high rank. Raising his finger, the Imam said: It is incumbent on you to learn the Holy Quran, for some people learn it so that the people will say: He is reciter of the Holy Quran, others learn it so that people will say. He has a good voice. There is no benefit in those cases. But some people learn the Holy Quran and keep on reciting it day and night and it is immaterial for them whether anyone knows it or not."

Imam Sadeq (AS) has also said:

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761. "Whoever forgets Quranic verse, that same verse will appear to him as a beautiful face and a high rank in Paradise. Seeing it, he will say: Who are you? How gracious! I wish you were mine! It says: Don't you know me? I am such and such Quranic Chapter. Had you not forgotten me, I would have promoted you up to here."

Imam Sadeq (AS) has said:

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762. "The Holy Quran is Allah's covenant with people. Therefore, it is incumbent on a muslim to look at his covenant and recites fifty verses each day."

Heitham Ibne Obeid has reported:

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763. "I asked Imam Sadeq (AS) about a man who had learnt the Holy Quran but had forgotten it and then remembered what he had forgotten. Is it blameworthy? The Imam said: No."

Some of the Benefits of the Holy Quran

Section Four:

Know that the greatest cure, gems, wonderful properties as well as strange miracles can be found in the Holy Quran. The Holy Quran can not be even likened to high mountains, for

it is more sublime nor likened to oceans, for it is more profound.

Should you look at the sermons and admonitions therein, you will see that the eloquent orators have benefited from the Holy Quran. Should you look at its injunctions on what is lawful and unlawful, you will see that the truthful Mufti and expert jurisprudents have benefited from the ocean of this Book. Should you look at its eloquence, you will see the eloquent ones have benefited from the source of this Book. Men of letters take pride in interpreting the Holy Quran and getting to know its fundamentals. After reading:

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"What announcement would they then believe in after this?" (Verse 38, Anam)

No one can possibly say a better word. If you are looking for cure, you can find it therein and it is the same Book which shows you how to become rich. The Holy Quran is also an instrument for your Dua to be answered. This Dua is presented in three sections:

1- Healing

a- Imam Sadeq (AS) has reported on the authority of his fathers and the Holy Prophet (SAW):

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764. "A man was complaining of pain in his breast to the Holy Prophet (SAW). The Holy Prophet (SAW) said: Seek healing from the Holy Quran, for God says: "A healing for what is in the breasts." (Verse 75, Yunus)

b- Sheikh Sadooq has reported on the authority of the Holy Prophet (SAW):

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765. "The healing of my ummah lies in three things: A verse of the Book of Allah, eating honey, a copper's lancet."

c- Imam Baqer (AS) has said:

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766. "Whoever can not be cured by the Quranic Chapter, the opening (Fateha) he can not be cured by anything else."

d- It has been reported on the authority of Imam Kazem (AS):

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767. "Whoever recites the Throne Verse (Ayatolkorsi) before going to bed, he will be afflicted with paralysis and whoever recites it after each prayer will not be hurt by any animals having sting."

e- Asbaq Ibne Nabateh in a long Hadith says: A man came to Amiralmoamenin saying: There is yellow water in my abdomen. Is it curable? The Imam said:

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768. "Yes, write the Throne Verse on your abdomen without paying any Dirham or Dinar. Also drink a mixture of water and the inscription of the Throne Verse, you will be cured with the permission of God."

2- Seeking sufficiency

a- Hussein Ibne Ahmad Manghari says: I heard Imam Kazem (AS) saying:

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769. "One who has certitude, only one verse of the Holy Quran will make him independent of east and west."

b- Mofazzal Ibne Amr has reported on the authority of Imam Kazem (AS):

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770. "O Mofazzel! Cover yourself from all people with the help of in the name of Allah, the Most Compassionate, the Most Merciful. Recite it on your right, left, front, and back side as well as over and under you. Whenever you go to a tyrant ruler, as soon as you see him, recite it three times and tie your left hand and do not untie till you leave him."

c- To be safe from thieves, recite the following verse before going to bed:

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"Say: Call upon Allah or call upon, the Beneficent God; whichever you call upon, He has the Best Names; and do not utter your prayer with very raised voice not be silent with regard to it, and seek a way between these. And say: Praise is due to Allah, who has not taken a son and Who has not a partner in the Kingdom, and Who has not a helper to save Him from disgrace; and proclaim His greatness magnifying (Him)" (Verse 110-111, Bani Israel)

In this relation, it has been reported on the authority of Amirmomenin (AS):

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771. "Whoever recites the above-mentioned verses before going to bed, will be safe under God's protection from the evil of any rebellious, spiteful, obstinate Satan."

d- It has been reported on the authority of the Imam (AS):

772. "Reciting * *

"Surely We have revealed it on the grand night" will help safeguard what is hidden."

e- To be safe from Satan, recite the following before going to bed:

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"Surely your Lord is Allah, Who created the heavens and the earth in six periods of time, and He is firm in power; He throws the veil of night over the day, which it pursues incessantly; and He created the sun and the moon and the stars, made subservient by His command; surely His is the creation and the command; blessed is Allah, the Lord of the worlds."

It is related that man learnt this from Imam Ali (AS) and then went to a ruined place. When he went to sleep there, he forgot to recite the above-mentioned verse, hence satans surrounded him in a way that Satan took him by the beard. Satan's friend said to him: Give him a respite. The man woke up and recited the verse. Here Satan said to his friend: God has defeated you, hence you must guard him till morning. The man went to Amirmomenin (AS) and informed him of the story, saying: I saw healing in your words. Then he went to the same place after sunrise and saw Satan's hair were scattered there.

f- It has been reported on the authority of the Holy Prophet (SAW):

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774. "Whoever recites the first four verses of the Quranic Chapter the Cow, the Throne verse, two following verses, and the last three verses of the same Chapter, will not experience anything unpleasant, Satan will not approach him, and he will not forget the Holy Quran."

g- It has been reported on the authority of Imam Sadeq (AS):

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775. "Whoever goes to a king whom he fears, when standing before him, should recite: Kaf Ha Ya Ain Suad (verse 1. Mary) bend one finger of his right hand when reciting each letter, the recite: Ha Mim Ain Qaf (verse 1-2, The Counsel) and bend fingers of his left hand reciting: And the face shall be humbled before the Living, the Self-subsistent God, and he who hears iniquity is indeed a failure (verse III, Ta Ha) and then opens his hands before his face. This will repel the evil of that king."

h- It has been reported on the authority of Imam Kazem (AS):

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776. Whenever you fear anything, recite a hundred verses from any Quranic Chapter and say: O God! Repel tribulation from me three times."

i- It has been reported on the authority of Imam Reza (AS):

777. "Abolmonzer Hesham Saeb Kalbi went to Imam Sadeq (AS). The Imam said: Are you the same person who interpretes the Holy Quran? He said: Yes. The Imam said: In the interpretation of verse 45 of the Quranic Chapter, the Isrealite where God says:

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"And when you recite the Quran, We place between you and those who do not believe in the hereafter a hidden barrier" which verses the Holy Prophet (SAW) recited that he remained hidden from unbelievers? He said: I do not know. The Imam said: Then how do you claim to be an interpreter of the Holy Quran? He said: O son of the Holy Prophet! Kindly teach me if you deem it advisable. The Imam said: One verse is in the Quranic Chapter, the kneeling (Jasiah), one is in the Bee (Nahl) and one is in the Cave (Kahf) respectively as follow:

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"Have you then considered him who takes his low desire for his god, and Allah has made him err having knowledge and has set a seal upon his ear and his heart and put a covering upon his eye. Who can then guide him after Allah? Will you not then be mindful?"

* *

"These are they whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones."

* *

"And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his two hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case."

j- To untie a man who has been tied up, write the following verse on a piece of paper and hang it on him:

* *

"Surely We have given you a clear victory, that Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way." (Verse 1-2, Fatah)

Then write the Quranic Chapter, the Help (Nasr) and the following verses:

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"And one of His signs is that He created mates for you from yourselves that you may rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect." (Verse 21, Rum)

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"When you have entered it you shall surely be victorious." (Verse 23, Maidah)

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"So We opened the gates of the cloud with water pouring down and We made water to flow forth in the land in springs, so the water gathered together according to a measure already ordained." (Verse 11-12, Qamar)

* *

"He said: O my Lord! Expand my breast for me, and make my affair easy to me and loose the knot from my tongue that they may understand my word." (Verse 25-28, Ta Ha)

* *

"And on that day We will leave a part of them in conflict with another part, and the trumpet will be blown, so We will gather them all together." (Verse 99, Kahf)

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"Thus I set free such and such person, the son of such and such woman, the daughter of such and such woman."

* *

"Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers he is compassionate, merciful. But if they turn back, say: Allah is sufficient for me,

there is no god but He; on Him do I rely, and He is the Lord of mighty power."

3- Verse related to fulfillment of Dua

Reciting any Quranic Verse that has the quality of fulfilling your desire. Nevertheless, some of the Quranic verses have been emphasized.

a- Imam Sadeq (AS) has reported on the authority of his father and the Holy Prophet (SAW):

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778. "When God willed to descend the Quranic verse, the Opening, the Throne verse, as well as verse 18 of the Family of Imran "Allah bears witness that there is no go but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with Justice; there is no god but He, the Mighty, the Wise" and verses 26-27 of the Family of Imran "Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest and abasest whom Thou pleasest; in Thine hand is the good; surely, Thou has power over all things. Thou makest the night, and Thou bringest forth the living from the dead and thou bringest forth the dead from the living and Thou givest sustenance to whom Thou pleasest without measure", They became pendulous in heaven while there was no veil between them and God. They said: O God! Are You sending us down to the land of sins towards those who commit sins while we belong to the domain of purity and holiness. God said: By My glory! None of My servants did ever recite you unless I make him dwell in paradise with whatever exists therein, I look at him dwell in paradise with whatever exists therein, I look at him favourably seventy times a day, I fulfill seventy desires of his every day the least of which is forgiveness, I give him shelter against any enemy and help him and nothing prevents him from entering paradise but death."

b- In a Hadith, we read:

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779. "Dua is answered after reciting the Quranic Chapter, the Unbelievers (Kafirun) ten times at dawn of Friday."

c- It has been reported on the authority of Amiralmomenin (AS):

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780. "Whoever recites a hundred verses from any Quranic Chapter and then says: O Allah! Seven times, his Dua is answered and God will make rocks clave for him."

Various Properties of the Holy Quran

Section 5:

a- Dorost has reported on the authority of Imam Sadeq (AS):

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781. "The Holy Prophet (SAW) has said: Whoever recites the Quranic Chapter, the Multiplication of Wealth and Children (Takasur), before going to bed, he will be safe from the torment of grave."

b- It has been reported on the authority of Imam Sadeq (AS):

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782. "A manuscript had fallen into sea. When they took it they found out that whatever written on it had been erased save the verse: 'Now surely to Allah do al affairs eventually come" (Verses 53, Shura)

c- Imam Sadeq (AS) was asked: Are the Quran and Furqan different or the same? The Imam said:

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783. "The Quran is the whole Book but Furqan is the explicit verses the implementation of which is obligatory."

d- The first verse revealed was:

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"In the name of Allah, the Most Compassionate, the Most Merciful, read in the name of your Lord." (Verse 1, Alaq)

And the last verse revealed was:

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"When there comes the help of Allah and the victory" (Verse 1, Nasr)

e- Amirmomenin (AS) has said:

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784. "Whoever recites the Quranic Chapter, The Unity (Ikhlas), three times before going to bed, God will appoint fifty thousand angels on him to guard him that night."

Sheikh Sadooq, in the book "Towhid" has reported:

* *

785. "This will be atonement for fifty years."

f- Abou Bakr Khazrami has reported on the authority of Imam Sadeq (AS):

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786. "Whoever believes in God and the Day of Judgment, should not forget to recite the Unity (Ikhlas) after daily prayer, for every one who recite it, God will give him all the good of this world and the hereafter and will forgive himself, his parents and his children."

g- Hamaad Ibne Issa has reported on the authority of Amirmomenin (AS):

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787. "The Holy Prophet (SAW) said: Shall I teach you a Dua you will not forget the Holy Quran? Say: O God! Have mercy on me to abandon sins as long as I live, and have mercy on me for the trouble which has no benefit for me. Give me a share of what makes You pleased with me. Make my heart firm with memorizing Your Book as You taught me in a way You are pleased with me. Give my daily food. O God! Make my eyes illuminated with Your Book, my breast expanded my tongue expressive and my body active. Strengthen and help me, for there is no helper but You and there is no but You."

h- It has been reported on the authority of Imam Sadeq (AS):

* *

788. "One who ends a day but does not perform prayer in which he recites: Say: He, Allah is One, it is said to him on the Day of Judgment: O servant of Allah! You are not from among worshippers."

i- Imam Sadeq (AS) has also said:

* *

789. "Whoever ends a week but has not performed a prayer in which he has not recited: He, Allah is One, should he die, he has died with the religion of Abu Lahab."

j- Imam Sadeq (AS) has further said:

* *

790. "Whoever is afflicted with a disease or hardship, if he dies in it without having recited, say: He, Allah is One, he will be inhabitant of the Fire."

k- Abolghassem Ibne Soleiman has reported on the authority of Imam Sadeq (AS):

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791. "My father said: No one has ever disputed the authenticity of the Quran"

unless he was an unbeliever."

I- Amer Ibne Abdullah Ibne Khazaeh has reported on the authority of Imam Sadeq (AS):

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792. "No man has ever recited that last verse of the Quranic Chapter, the Cave (Kahf), unless he wakes up at any hour he wishes."

m- Zahri reports: I said to Imam Sajjad (AS):

* *

793. "What is the best deed? The Imam said: What comes and departs. I said: What is it that comes and departs? The Imam said: Opening the Holy Quran and reciting it thoroughly in a way that it begins with the first chapter and ends in the last one."

n- It has been reported on the authority of Imam Baqer (AS):

* *

794. "Whoever recites the Quranic Chapter, the Israelites (Bani Israel), every Friday night before seeing Imam Mahdi, may God hasten his reappearance, he will not die unless he will see the Imam and will be with him and whoever recites the Quranic Chapter, the Cave every Friday night, he will not die but as martyr and God will raise him to life with the martyrs."

o- Imam Baqer (AS) has said:

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795. "Whoever recites the Quranic Chapter, The Dawn (Falaq) and the Men (Nas), and say: He, Allah is one in his odd prayer, it is said to him: O servant of God! I give you the good tidings that your odd prayer was accepted."

p- Amr Ibne Zeid reports on the authority of Imam Sadeq (AS);

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796. "Whoever recites: Say: He, Allah is One ten times when leaving home, he will be protected by God till he returns home."

q- To get rid of a worm which eats melons and farming products, write the following on four reeds or pieces of paper and place them on four corners of the farm:

* *

"O animal! O toxic beasts! Leave this farm and land for ruined places as the son of Mathew (Jonah) left the abdomen of fish, for if you do not, I will send you:

* *

"The flames of fire and smoke..... then you will not be able to defend yourselves." (Verse 35, Rahman)

* *

"Have you not considered those who went forth from their homes for fear of death, and they were thousands, then Allah said to them, Die and they died."

(Verse 243, Baqarah)

* *

"Get out of it, for surely you are driven away." (Verse 34, Hijr)

* *

"So he went forth therefrom, fearing, awaiting." (Verse 21, Qassas)

* *

"Glory be to Him who made His servant to go on a night from the sacred Mosque to the remote mosque." (Verse 1, Bani Israel)

* *

"On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it." (Verse 46, Naziat)

* *

"So We turned out of gardens and springs." (Verse 57, Shuara)

* *

"And cornfields and noble places! And goodly things wherein they rejoiced."

(Verse 26-27, Dukhan)

* *

"So the heaven and the earth did not weep for them, nor were they respited."

(Verse 29, Dukhan)

* *

"Get out of it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones." (Verse 13, Araf)

* *

"Get out of this, despised, driven." (Verse 18, Araf)

* *

"So we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement and they shall be in a state of ignominy." (Verse 37, Naml)

r- Samava Ibne Jandab has reported on the authority of the Holy Prophet (SAW):

797. Whoever performs ablution, sets out for mosque and recites the followings when leaving home:

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"In the name of Allah who created me and then guided me."

God will guide him to a true faith. And then say:

* *

"Who gives me food and gives me water."

God will make him enjoy the food and drinks of paradise. And if he says:

* *

"He will heal me when I get sick."

God will accept it as atonement for his sins. And if he says:

* *

"Who makes me die and brings me back to life."

God will make him die as a martyr, and will bring him back to life as prosperous ones. And if he says:

* *

"Who, I expect, will forgive my wrongdoings on the Day of Judgment."

God will forgive all his wrongdoings even if they are as much as the sea foam. And if he says:

* *

"O God! give me wisdom and a place among the righteous ones."

God will give him wisdom and a place among the righteous ones. And if he says:

* *

"Give me a truthful language among the future nations."

God will write his name among the truthful ones. And if he says:

* *

"Make me an heir of the blissful paradise."

God will give him mansions in paradise. And if he says:

* *

"Forgive my father, for surely he is of those who have gone astray."

God will forgive his parents.

s- It has been reported on the authority of the Holy Prophet (SAW):

* *

798. "Whoever recites verse 110 of the Quranic Chapter, Kahf, before going to bed a light will shine from him to the sacred Mosque in Mecca on the border of which, angels will ask forgiveness for him till dawn."

GUIDANCE: THE IMPORTANCE OF PIETY AND RENOUNCING SINS

- GUIDANCE
 - THE BEST KIND OF "ZEKR"
 - PIETY AND ITS RESULTS
 - THE IMPORTANCE OF RENOUNCING SINS
 - JIHAD AGAINST "SELF"
-

Guidance

The virtue of Dua and Zekr have been already discussed and it has become clear that among Duas and "Zekr" those which are recited in secret are more virtuous than those recited openly. As Imam Ali (AS) has said: No one but God knows the reward of this kind of "Zekr" for its magnitude. Nevertheless, there are another kind of "Zekr" which is superior to the former ones and that is what lies in the heart of man and no one but God is aware of it.

The Best kind of "Zekr"

Furthermore, there is a fourth kind of Zekr which is the best and that one is to remember God in relation to His commands and what He has forbidden due to fear of God and being careful of Him.

Abou Obeidah Khazaei has reported on the authority of Imam Sadeq (AS):

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799. "Shall I inform you of the most emphatic rules God has made obligatory on men?"

He said: Yes. The Imam said:

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"The most emphatic rules which God has made obligatory on men are: Treat people fairly, give an equal share of your wealth to your brother in faith, and remember God frequently. Be aware that I do not mean to recite: Sobhanallaha Walhamdo lelaha Walaelahaellallaho wallahoakbar, though this is a "Zekr", rather I mean to remember God in relation to what is considered as obedience to God and renounce what is considered as sin."

The Holy Prophet (SAW) has a similar saying:

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800. "Whoever obeys God, has surely remembered God frequently though his prayer, his fast and his recitation of the Holy Quran is a little."

A similar Hadith says:

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801. "God says: I do not accept every word of a wise man, rather, what I accept is his endeavor. If his heartfelt desire is what I love and pleases Me, I take his silence as My praise and a sign of dignity and greatness."

Therefore, good deed accompanied with a little Dua is recommended, for frequent Dua without renouncing what is unlawful is useless in the same way that in a Hadith we read:

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"One who recites Dua without doing good is as one who wishes to shoot an arrow

without a bow."

This is similar to the saying of the Holy Prophet (SAW):

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802. "Dua with bribery and doing what is unlawful is like building a house on water."

In the Old Testament, we read:

* *

803. "Deeds with bribery is like sieving water."

The Holy Prophet (SAW) has said:

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804. "Know that if you perform prayer so much so that you are bent as a bow and observe fast so that you are thin as a rake, it will not avail you unless you are pious and keep away from what is unlawful."

The Holy Prophet (SAW) has also said:

* *

805. "The foundation of religion is to renounce what is unlawful. Renounce what is forbidden in order to become the most devoted. Attach greater importance to good deeds with piety than to good deeds without piety. for deeds with piety are not small. How can they be considered small when God accepts them."

In the Holy QURAN we read:

"Allah only accepts from those who guard (against evil)" (Verse 27, Maidah)

Therefore, piety is a criterion for acceptance of deeds.

Piety and its Results

Imam Sadeq (AS) was asked to give his opinion of piety. The Imam said:

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806. "Piety means to attend a place where God has ordered and to be absent from where God has forbidden."

Piety is praised by every one, for it brings honor and dignity to human beings. It has been highly praised in the Holy QURAN too:

* *

"And certainly We enjoined those who were given the Book before you and We enjoin you too that you should be careful of your duty to Allah."

The Holy QURAN is replete with praise of piety and it has enumerated certain qualities for it as follow:

1- Eulogy of piety:

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"And if you are patient and guard against evil, surely this is one of the affairs which should be determined upon." (Verse 186, Alay Imran)

2- Protection against enemies:

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"And if you are patient and guard yourselves their scheme will not injure you in anyway." (Verse 120, Alay Imran)

3- Support and assistance:

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".....Allah is with those who guard against evil." (Verse 194, Baqarah)

4- Right state of deeds:

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"O you who believe! be careful of your duty to Allah and speak the right word. He will put your deeds into a right state." (Verse 70-71, Ahzab)

5- Forgiveness of sins (faults):

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".... forgive you your faults" (Verse 71, Ahzab)

6- God's love:

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"Surely Allah loves those who are careful on their duty." (Verse 4, Tobah)

7- Acceptance of deeds:

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"Allah only accepts from those who guard against evil." (Verse 27, Maidah)

8- Honor and nobleness:

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"Surely the most honorable of you with Allah is the one among you most careful of his duty." (Verse 13, Hujurat)

9- Good tidings upon death:

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"Now surely the friends of Allah, they shall have no fear nor shall they grieve. Those who believe and guard against evil." (Verse 63-64, Yunus)

10- Deliverance from Fire:

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"And We will deliver those who guarded against evil." (Verse 72, Marium)

11- Abiding in Paradise:

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"It is prepared for those who guard against evil." (Verse 133, Alay Imran)

12. Easing of reckoning:

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"And nought of the reckoning of their deeds shall be against those who guard against evil." (Verse 69, Anam)

13- Deliverance from hardships and lawful daily food:

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"And whoever is careful of his duty to Allah, He will make for him an outlet. And give him sustenance from whence he thinks not; and whoever trusts in Allah, He is sufficient for him, surely Allah attains His purpose; Allah indeed has appointed a measure for everything." (Verse 2-3, Talaq)

Considering all these Quranic verses, we come to the conclusion that:

1- Piety (Guarding against evil) is a strong fortification and an ensured shelter, since God Himself says: "He will make for one who guards against evil an outlet." This is similar to what the Holy Prophet has said:

* *

807. "If heavens and earth are sewn as a curtain before a believer but he guards against evil, God will make for him an outlet between them."

2- Piety is a sufficient treasure, for God has said: **"He give him sustenance from whence he thinks not."**

3- Piety suggests reliance too, for God says: **"He is sufficient for him"** and:

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"Who is truer of word than Allah" (Verse 122, the Women)

Hence the Holy Prophet (SAW) has said:

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808. "Should men be committed to this verse, He is sufficient for him."

4- God has the power of doing whatever He wills, for He has said: **"Surely Allah attains His purpose"**, so as people are sure about His promises in relation to piety like His being sufficient and His protection and mercy.

Being asked about reliance, Imam Sadeq (AS) said:

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809. "Not to fear anything if he has God with him."

Ahmad Ibne Hussein Meissami has reported on the authority of one of his companions that Imam Sadeq (AS) in response to one of his companions had written:

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810. "After praising God and greetings on the Holy Prophet and his household, I recommend you to piety (guarding against evil), for God has ensured He will improve the state of a pious man from what he considers blameworthy and give him sustenance from where he does not think. God does not deceive anyone and what is with Him is not attained save through obedience to Him."

Imam Baqer (AS) has reported on the authority of the Holy Prophet (SAW):

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811. "By My glory, grandeur, greatness, light, highness, and My sublime position! No man ever made his desire prior to My will but I made his heart preoccupied with it, and did not have his sustenance increased. By My glory, grandeur, greatness, light, highness and My sublime position! No man ever made My will prior to his desire but I appointed angels to protect him and made heavens and the earth to give his sustenance, and consider his interests in every dealing. Fortune comes to him and shows inclination towards him."

Aboo Saeed Khedri reports: I heard the Holy Prophet (SAW) who had returned from the Battle of Badr, with people around him and learning against a tree as saying:

* *

812. "O people! Try to ameliorate the Hereafter which is your duty and shun the world which has been ensured for you. Do not ever use body members which are nourished by God's blessing in committing sins and incurring God's wrath. Keep on asking His forgiveness and do your best to come near to His obedience. Whoever is after shares of world from the very beginning, he will have shares of Hereafter too in the world but he will not attain what he wishes. However, one who is after Hereafter shares from the very beginning, he will attain shares both in the world and whatever he wishes in the Hereafter."

Abdullah Ibne Sanaan has reported on the authority of Imam Sadeq (AS):

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813. "Every believer who turns to whatever God loves, God too will turn to whatever he loves, and whoever seeks shelter with God with piety, God will give him shelter. One to whom God turns, and gives shelter, will not have fear if heavens and the earth fall. Should any tribulation fall on the people of the earth, and overwhems all, he will be under the protection of God due to his piety. Has God not said: "Surely those who guard against evil are in a secure place?"

In a sacred Hadith, we read:

* *

815. "O son of Adam! I am Rich and have no need of anyone. Obey Me in what I have commanded so as to make you rich in a way you will not need anyone. O son of Adam! I am the Living One who does not die. Obey Me in what I have commanded to make you a living one who does not die. O son of Adam! I will say to anything to "be", it will "be". Obey Me in whatever I have commanded, to promote you to position wherein you say "be" to anything, it will "be"."

Aboo Hamzeh has reported that the following revelation was sent to Prophet (SAW) David (AS):

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816. "O Dawood! No servant of Mine who has obeyed My commandments has ever called upon Me unless I have fulfilled his desire before hand."

It has been reported on the authority of Imam Baqer (AS):

* *

817. "God sent the following revelation to convey to his people: There has been no servant of Mine whom I have ordered to obey Me and he too has obeyed Me unless I too should obey him and help him obey Me. Should he have any desire I will fulfill it and should he recite any Dua I will answer him. Should he seek shelter with Me, I will give him, should he seek help, I will help him, should he rely on Me, I will keep his secrets and wrongdoings and should all the people deceive him, I will protect him."

The Importance of Renouncing Sin

Piety (Guarding against evil) has two phases, namely "acquisition" and "shunning". Acquisition is obedience of God and shunning is to renounce what is unlawful. Nevertheless, the second one is more advisable, for shunning the vice is beneficial and performing religious duties even if they are a few, will bear fruit should they be alongside shunning of the vice.

If the unlawful deeds are not renounced performing the lawful deeds will not be beneficial much. According to Hadith 676, when we glorify God, He will plant tree for us in paradise. With regard to this a man of Quresh said to the Holy Prophet (SAW): Then we have many trees in paradise? The Holy Prophet (SAW) said: Yes, but be careful not to set them on fire by committing sins, the Holy Prophet has also said:

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819. "Jealousy will eat up the virtues as fire eats up wood."

It has been reported on the authority of the Infallibles (AS):

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820. "Make every endeavor that if you are not doing a praiseworthy deed, at least do not commit sin, for one who makes a building but does not demolish it, it will go up however one who makes a building but demolishes it, the building will never go up."

It has been reported on the authority of the Holy Prophet of Islam (SAW):

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821. "Avoid overeating, for it will make you harsh, will make your body members weak in obeying God, and will make you deaf in listening to advice. Avoid looks that sow the seeds of carnal desires and produce neglect. Avoid avarice, for it

pollutes your heart with greed and seals your heart with love of world, a key to every sin, the cause of any wrongdoing and remover of any virtue."

Jihad against "Self"

One will never attain piety without fighting concupiscence which is a harmful, destructive and lustful enemy. In this relation, God says:

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"then as for him who is inordinate. And prefers the life of this world. Then surely the hell, that is the abode. And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires. Then surely the garden -That is the abode." (Verse 37-41, Naziat)

The Holy Prophet (SAW) has said:

* *

825. "Your most hostile enemy is your "self" within you."

Call on God to help you fight the "self" as Joseph has said in: verse 53 of the Quranic Chapter, Joseph:

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"Surely man's self is wont to command him to do evil, except such as my Lord has had mercy on."

EPILOGUE: THE BEST NAMES OF GOD

- WHY MENTIONING ALLAH'S BEST NAMES
- ELABORATING ALLAH'S BEST NAMES
- WHY OTHER NAMES OF ALLAH ARE NOT MENTIONED HERE
- UNITY OF DIVINE ESSENCE
- THE VIRTUE OF THE DUA "YA MAN AZHARAL JAMIL..."

Why Mentioning Allah's Best Names

I would like to bring this book to an end with Allah's Best Names for the following reasons:

1- The purpose behind writing this book is to inform the readers of what will lead to the fulfillment of Dua. God Himself says:

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"And Allah's are the Best Names, therefore call on Him." (Verse 180, The Elevated places)

Sheikh Sadooq has polyquoted Abdussalam Ibne Heravi, Imam Reza, and Imam Ali (AS) as saying:

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826. "There are ninety names for God and whoever calls Him by those names, his Dua will be answered and whoever counts and memorizes them, will enter

paradise."

2- It is honor for this book to come to an end with Allah's Best Names.

Sheikh Sadooq has polyquoted Imam Sadeq, Imam Baqer, Imam Sajjad, Imam Hussein and Imam Ali (AS) as saying:

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827. "The Holy Prophet (SAW) has said: There are 99 names of Allah, a hundred but one. Whoever counts and memorizes them, will enter paradise. Here are the Names:

The Attributes of Allah

Now let us discuss His Attributes in detail:

1- "Allah"

The proper noun "*Allah*" solely belongs to The Almighty God, the Truth. Anything succeeding it is regarded as an adjective describing it, while it remains a noun indicative of the True God. It combines all His Attributes, and it needs no introduction from others, whereas the other Attributes attain recognition when added thereto. "*Allah*" is not given to anyone other than Him, nor should it ever be used for anyone besides Him.

"Allah" is the ever-Existent, the One Who causes existence, Who maintains existence, Who creates everything that exists. Whatever He creates shall perish; He never will: "...say: 'Allah!' then leave them sporting in their vain discourses" (Quran, 6:91).

2- "Al-Rahman"

Allah has said, "All those in the heavens and the earth will come to the Beneficent God obediently" (QURAN, 19:93)

"Al-Rahman al-Rahim" are two of the Attributes of Allah which remind people of His mercy, of the fact that His act of affecting goodness and rewards reach whomsoever He pleases, this warding off evil from them. "Al-Rahman" and "Al-Rahim" are two concurrent Attributes of His each conveying more meaning of mercy than the other.

"*Al-Rahman*" is an Attribute specially relevant of Allah; none besides Him can be called or referred to as such, whereas "Al-Rahim" can be applied to people: One may be described as "Rahim", merciful or kind, but a human cannot be "Rahman".

Beneficent, the Most Merciful" (QURAN, 1:1); "The beneficent God is firm in power" (QURAN, 20:5). It is an Attribute demonstrating that mercy can be possible only through Him. It means "the One Who grants mercy beyond which there is no other mercy at all and the like of which does not at all exist."

Though derived from mercy, "Al-Rahman" is both a noun and an adjective. Neither contradicts the other.

It is commonly known that mercy means: one's desire or power of will to bring goodness to one who is much less than him in status.

3- "Al-Rahim"

Allah, Praise and Glory to Him, has said, "Inform My servants that I am the Forgiving, the Merciful" (QURAN, 15:49).

"*Al-Rahim*" is derived from "*rahman*", mercy or compassion. "*Rahmah*" implies the salvation of those who receive it from harm and loss, and their being blessed with guidance, forgiveness and sound conviction. Al-Rahim, i.e. the One Who grants rahmah, is a superlative. It is the highest derivative form of rahmah. Allah has said, "He it is Who sends His blessings on you, and (so do) His angels, so that He may bring you out of utter darkness into the light, and He is Merciful to the believers" (QURAN, 33:43).

Al-Rahim is the One Who bestows countless blessings. Some say that this word is derived from "Rahim", that is favors from Allah and blessings; surely His blessings cannot be counted, nor can they ever be exhausted.

The Messenger of Allah has said, "One who has no compassion towards people is deprived from Allah's Compassion." He has also said, "One who does not respect the seniors among us, nor shows compassion towards our young, nor safeguards the rights of the scholars among us, is surely none of us." Compassion among the servants of Allah is a sure path to achieving the mercy of Allah. The Messenger of Allah has said, "Be merciful unto those on the earth so that those in the heavens may be merciful unto you."

4- "Al-Malik"

God has said, "So exalted be Allah, the True King" (QURAN, 23:116).

"Al-Malik" conveys the meaning of "One Who is free, by virtue of His Own merits and characteristics, from depending on anything in existence, while everything in existence depends on Him." Nothing in existence can do without Him, whereas everything that exists derives its existence from Him or because of Him. Everything/everyone is His.

Al-Malik occurs in: "Master of the Day of Judgment" (QURAN, 1:4). Another method of recitation: Melik, King of the Day of Judgment, Al-Maleek exists in this verse: "In the seat of honour with a most "Powerful King" (QURAN, 54:55). "Malikul-Mulk" exists in: "O Allah, Master of the Kingdom!" (QURAN, 3: 26). "Al-Malakoot" exists in: "Therefore glory to the One in Whose hand is the kingdom of all things" (QURAN, 36:83).

The Almighty has described Himself as being "Malikul-Mulk", the Owner of everything, of the whole domain, saying: "Say, O Allah, Master of the Kingdom!" (QURAN, 3:26), and "Master of the Day of Judgment" (QURAN: 1:4), which is one of the first verses of the Holy QURAN.

A land's owner is its "malik", one legally bound to obey the king, the "malik", with regard to land-related laws issued by the latter, whereas the opposite is not possible.

Among the Attributes of Allah Almighty, the word "al-Malik" has occurred independently, whereas the word "Malik" is always added to something else, such as "Maliki yawmid-Deen," Master of the Day of Judgment; therefore, the first Attribute has to be more revered.

5- Al-Quddos"

Allah has said, "Whatever in the heavens and in the earth declares the glory of Allah, the King, the Holy" (QURAN, 62:1).

"Al-Quddos" means: the, One Whose characteristics cannot be conceived by the senses, nor can He be conceived by imagination, nor can He be realized by any mind or reason or judged by any intellect. Linguistically, it is derived from "quds," purity or cleanliness. "Al-bayt al-muqaddas" means the Purified House, the one in which people purify themselves from the filth of sins. Paradise is also called the place of quds because it is free from the ills of the life of this world. Arch-angel Gabriel is called in Islam "al-ruh al-quds," the Holy Spirit, because he is free from any fault in delivering divine inspiration to the messengers of Allah. Allah has described Himself as ".... the King, the Holy" (QURAN, 59:23), and He has also said, "Whatever in the heavens and in the earth declares the glory of Allah, the King, the heavens and in the earth declares the glory of Allah, the King, the Holy" (QURAN, 62:1).

Al- Quddus is the One Who is above need and Whose Attributes are above being deficient. He is the One Who purifies the souls against sinning, Who takes the wicked by their forelocks, Who is above being limited to space or time.

The Messenger of Allah once sent one of his companions to teach Islam to a group of new converts to lead them in congregational prayers. That companion used not to recite any chapter of the Holy QURAN (besides, of course, the Fatiha) other than Surat al-Tawhid (or al-Ikhlâs), so those believers went back once to the Prophet and told him about it. The Prophet said to them, "Go back and ask him why he does so. Upon asking him, the companion answered them by saying, "....because it contains the Attribute of al-Rahman, and this is why I love to recite it so often!" When they told the Prophet this answer, he said

to them, "Go back and tell him that the Praised and Glorified One loves him too."

Ibn 'Abbas spent a night once with his cousin the Messenger of Allah. When the Messenger of Allah woke up and stood up on his bed, he raised his head towards the heavens and thrice repeated the following statement: "Subhanal Melik al-Quddus!" (Glory to the King, the Holy!) Then he recited the last verses of Surat Ali-Imran starting with the verse: "Surely in the creation of the heavens and the earth...."

6- "Al-Salam"

Allah Almighty has said that He is ".... the King, the Holy" (QURAN, 59:23).

"Al-Salam" means: the One Who is free from defect and shortcoming, Whose qualities are above deficiency, Whose deeds are free from evil. Since He is as such, there can be neither peace nor security in existence without Him.

"Salam" means peace. Allah Almighty has said, ".... and Allah invites to the abode of peace" (QURAN, 10:25), meaning Paradise: anyone who abides therein will have been saved from agony and perdition. Allah has said, "And if he is one of those on the right hand, then peace to you from those on the right hand" (QURAN, 56:90-91), that is, rest assured that they are enjoying peace and tranquility. "Salam!" is a greeting; if a Muslim tells another Muslim "As-Salamu Alaikum!" he will have assured him of safety and security, granting him immunity against his evil or ill intentions. Allah Almighty praises Yahya, John the Baptist, by saying, "And peace be on the day he was born...." (QURAN, 19:15).

The most precarious situations to which human beings are exposed are three: The time of birth, the time of death, and the time of resurrection. So Allah honoured Yahya in all these three situations, granting him peace, safety and security against their woes. He saved him from the perils of all these three situations and granted him security against fear.

Muslims are repeatedly enjoined by the Holy QURAN to disseminate peace and to be receptive to those who offer it:

-O you who believe! Enter into peace one and all.... (2:208)

-And if they incline to peace, do incline it too and trust in Allah. (8:61)

-And the servants of al-Rahman are the ones who walk on earth humility, and when the ignorant ones address them, they say: Salam (Peace)! (25:63)

-And when those who believe in Our Signs come to you, say: Peace be on you! Your Lord has ordained mercy on Himself.... (6:54)

-So turn away from them and say, Peace! For they shall soon come to know. (43:89)

Allah's Salam is His speech. Likewise, the Messenger of Islam used to quite often enjoin the believers to disseminate the greeting of peace among them. There are numerous traditions testifying to this fact; among them are the following:

-Assalamu minal Islam: The greeting of peace is an integral part of the creed of Islam.

-Afshu al Salama taslamu: Disseminate the greeting of peace among you so you may achieve peace and security.

-Whoever upholds three things will have combined in him the meaning of conviction: 1) fairness to his own self, 2) disseminating of the greeting of peace to everyone, and 3) spending wisely out of what he saves.

-Afshu al Salama baynakum: Disseminate the greeting of peace among you.

In one of his supplications, the Messenger of Allah used to say, "Lord! Make us harbingers of peace to Your friends!" The Holy QURAN tells us that the name of Paradise is "Dar al Salam," the abode of peace; He, Glory and Exaltation to Him, says, "They shall have the abode of peace with their Lord, and He is their guardian because of what they did" (QURAN, 6:127). Allah will make the greeting of the believers, when they meet Him, "Peace! He says, "Their salutation on the Day they meet Him shall be: Salaam! (Peace!)" (QURAN, 33:44). Referring to the believers, He says the following in Surat al-Ra'd, "..... the gardens of perpetual abode which they will enter along with those who do good deeds from among their parents and spouses and offspring, and the angels will enter upon them from every gate (saying): Peace be on you because you were content! How excellent, then, is the issue of the abode!" (Quran, 13:23-24).

Thawban servant of the Messenger of Allah, has said, "Whenever the Messenger of Allah finished his prayers, he would seek forgiveness of Allah thrice, saying, "Lord! You are the Peace; from You is the Peace; Glory to You! Greatness and honour are in You!"

7- "Al-Mu'min"

Allah has described himself as "al-Mu'min" "...the one who gives peace, who grants security" (Quran, 59:23)

"*Al-Mu'min*" means: the one to whom peace & security are rendered: He provides the means of their attainment, blocking all the avenues of fear. There is no peace nor security in this life against the causes of disease and perdition, nor in the life hereafter against the torment & the wrath, except that He provides the means to attain it.

"*Iman*," linguistically speaking, is an infinitive (to believe) derived from two verbs: *tasdeeq*, testimony for the truth of something or someone, as in 12:17: "...and you will not believe us though we are truthful" (Quran, 12:17), and *aman* asylum or a peaceful haven as in 106:4 "...and gave them security against fear" (Quran, 106:4). Some linguists are of the view that the derivation of *iman* is from this second verb.

If we say that the Almighty grants His servants security against anything they dread, we must be understood in the light of the circumstance of the life in this world and in the hereafter. As regarding the life in this world, the removal of the cause of fear is not reasonably accepted except when a precarious situation has actually taken place. Fear cannot be removed when the possibility of loss of life is present, and nobody can remove such a possibility except Allah. Nobody can bring about peace and security other than He. A blind person is apprehensive of perishing on account of his inability to see the area from which death may overtake him. Sound vision grants him security against being annihilated. One whose arm is amputated fears the situation when he cannot defend himself except through the use of his arm. His healthy arm, then, is the cause of his feeling of security. The same can be said about all our senses and bodily parts. The one who has created all these parts is the same One who has removed from man the cause of fear by granting him such parts. The One who has created delicious food for man as well as good medicines and taught him how to make useful tools, thus sparing himself a lot of trouble, is surely the same One who grant him security against all such dangers.

The Messenger of Allah has said, "Anyone who believes in Allah and the last Day should bring security to his neighbor against his own misdeeds."

8- "Al-Muhaimin"

In 59:23, we read: "He is Allah besides Whom there no other god, the King, the Holy the One Who grants peace, the One Who grants security, the Guardian over all, the Mighty, the Supreme, the One who possesses greatness, Glory to Allah from whatever they set up (with Him)."

When applied to the Almighty, *al-Muhaimin* means that He is the One Who oversees His servants' actions, Who provides them with sustenance, and decrees their life-spans. He does so through His knowledge, control, and protection. Anyone who oversees something is its guardian; so he has full power over it. These Attributes can never be present in their absolute meaning except in Allah.

This Attributes describes in 10:61 the One who testifies for or against His servants who enter into mutual transaction: "... We are witnesses over you when you enter into it." Allah is Al-Muhaimin, the One who witnesses all what his servants do, be it a speech or an action. The meaning of this verse incorporates the meaning of the word "muhaimin" thus: the One who knows everything and from Whose knowledge nothing at all can escape, not even the weight of an atom in the earth or in the heavens.

Al-Khalil ibn Ahmed al-Farahidi says that "al-Mumin means: the One who ever watches, Who ever protects. It is common in Arabic to describe someone as muhaimin if he protects someone else or is his guardian.

Al-Mibrad explains its meaning as: the One who is most kind and compassionate. Arabs

describe the bird that stretches its wings to protect its young as being muhaimin over them.

Al-Hassan al-Basri says it means the Guardian who testifies to one's truth. Applied to the Almighty, it may carry one of two meanings: His testimony by word, hence His Testimony informing us about His messengers being truthful, and His empowering those messengers to produce miracles, thus testifying to their truthfulness.

Al-Muhaimin is the One Who encompasses in His knowledge the management of the affairs of all His creation from the smallest atom to the largest planet in the cosmos.

9- "Al-Aziz"

The Almighty has said: "O Moses! Surely I am Allah, the Omnipotent, the Wise" (QURAN, 27:9).

The root word of this Attribute is 'izz, might, power, strength, victory, elevation, non-submission. Its verb means: to strengthen or to support as in: "We sent them two [messengers] but they called them liars, so We strengthened them with a third," (QURAN, 36:14) that is, supported them and their argument with a third messenger. Linguistically, its verb means: to overcome, to gain the upper hand, to subdue...

Al-Aziz is the One Who Alone has all honour; He is never humiliated, nor is He ever wronged; neither imagination nor intellect can ever conceive Him. He is the One Who cannot be overcome or in any way harmed, the One Who has no peer nor a similitude, Who is very much needed, Who is victorious and is vanquished, the Mighty, the Omnipotent Who can never be reached.

The Almighty has described Himself as al-Aziz, narrating in His Book, the Holy QURAN, an anecdote Jesus pleading to Him thus: "...if You forgive them, surely You are the Mighty, the Wise" (QURAN, 45:37). He has proven that He has in Him all the Attributes of Greatness, saying: "To Allah belongs the might, and to His Prophet, and to the believers" (QURAN, 63:8), and also, "Glory to your Lord, the Lord of Honour, above what they describe" (QURAN, 37:180). While discussing Iblis, He quotes him saying, "..... by Your Might I will surely make them live an evil life, all of them" (QURAN, 38:82).

The Messenger of Allah used to say, "I seek refuge with Your Honour, for You are the One Who is the One and Only God Who never dies, while the jinns and men die."

10. "Al-Jabbar"

Allah has said: "He is Allah besides Whom there is no other god, the Sovereign, the Holy, the Source of peace (and perfection), the Guardian of Faith, the Preserver of safety, the One Exalted in Might, the Irresistible, the Supreme; Glory to Allah! (High is He) above the partners they attribute to (Him)" (QURAN, 59:23).

Linguistically, "*al-Jabbar*" is derived from *jabr*, the opposite of breaking. It suggests the forceful mending of something broken, fractured, shattered, crushed..., etc.. It is also said that the adjective *jabbar* means great, huge, inaccessible. Linguists say that *al-Jabbar* is the Most Great. It is a superlative adjective derived from *jabr*, He is the One Who not only mends what is broken but also enriches the one who is incapacitated by poverty and want. In short, He is the One Who repairs everything broken or impaired.

Abdullah ibn Abbas says that *al-Jabbar* is the Great King, while Ibn al-Anbari says that "*al-Jabbar*" means the One Who cannot be harmed by any mighty oppressor, and nobody can dispute with Him about anything. It is said that "*al-Jabbar*" conveys the same meaning conveyed by the Attribute "*al-Mutakabbir*", the Proud or the Supreme One. Pride and Supremacy are commendable Attributes only when applied to Allah. If applied to anyone else, on the other hand, they become abominable qualities. It is also said that the meaning of "*al-Jabbar*" connotes: the One Who forces His will on others. Nothing can happen in His domain except whatever He pleases, whether His beings like it or not. Or it may mean the One Who repairs, improves, or reforms, as is the analogy with one who mends, say, a broken limb.

One of its derivatives is *jabaroot*, supremacy or greatness. According to one tradition, the Messenger of Allah has supplicated thus, "Glory to the One Who has all the *jabaroot* and all

the domain." In one of his statements, Imam Ali ibn Abu Talib has said, "He is the One Whose will has manifested itself on the nature of hearts," that is, He firmed the hearts according to the way He created them and according to their level of knowing Him; those who know Him are the happy ones, while those who do not are the wretches.

"Al-Jabbar" connotes forcefulness and forcibleness. We can find out that all parts of the body have been driven to perform their functions without any will of their own. Cast a look at the sun as it moves in its orbit without deviating from it as little as an inch, whether it likes it or not. Man has no control over the time when Allah chooses his life to begin, or how he is born, or when he dies, or the family in which he is to be born. All these are predestined for him, and he has no control over them. So is the case with all other beings on the face of earth. They all have been created with the ability to adapt to life on earth, and nobody has any choice in this matter: "It is He Who has spread out the earth for (His) creatures; therein are fruits and date-palms, producing spathes (containing dates)" (Quran, 55:10-11). All of these things are created without the choice of any human being.

11- "Al-Mutakabbir"

Allah has said, "He is Allah besides Whom there is no other god, the Sovereign, the Holy, the Source of peace (and perfection), the Guardian of the Faith, the Preserver of safety, the One Exalted in Might, the Irresistible, the Supreme; Glory to Allah! (High is He) above the partners they attribute to (Him)" (QURAN, 59:23).

Understanding "*al-Mutakabbir*" requires a good deal of reasoning and insight. Its root word "*kibriya*" means greatness and sovereignty, and it incorporates the meanings of the perfection of one's self and existence; nobody can be described as such except Allah. Greatness, as far as Allah Almighty is concerned, is the loftiness of status: "By His command does He send the spirit (of inspiration) to any of His servants He pleases so that it may warn (men) of the Day of mutual meaning" (QURAN, 40:15). Al-Mutakabbir is the One Who possesses all greatness, Who is above having any of the qualities of His creatures, Whose greatness and pride are the super-most. He is too great to be deficient in anything or in need for anyone or anything, the One Who is above having any of the characteristics and attributes of His creatures, the One Who Alone has all greatness and pride. None beside Him is justified to conceive himself as great, or as mighty, or as the sovereign. He is the One Who is too Holy to be afflicted by any calamity; so, no greatness is justified for anyone besides Him; He is the One Who has all might and kingdom. This Attribute means: the One Who has combined in Him, and Who rightly deserves so, all the attributes of greatness perfection, pride and glory, all at the same time.

He is too Great to submit to others; rather, submission is due to Him, and only to Him. The Holy QURAN bestows the Attribute of greatness upon the Almighty in Surat al-Jathiya: "To Him be Glory throughout the heavens and the earth, and He is Exalted in Power, full in Wisdom" (QURAN, 45:37). Pride due to the sense of being great is one of two kinds:

One is when actions of such a person are indeed great and better than those of anyone else's; He is ".... the Source of peace (and perfection), the Guardian of Faith, the Preserver of security, the One Exalted in Might, the Irresistible, the Supreme" (QURAN, 59:23).

The other is that one conceives himself artificially to be as such, and this applies to most people:

-Thus does Allah set a seal over the heart of everyone who is proud, haughty. (40:35)

-Surely evil is the dwelling place of those who are proud. (16:29)

-Isn't there in hell an abode for those who are proud? (39:60)

Quoting the Lord of Greatness, the Almighty God, the Messenger of Allah has said, "Pride is My cloak; Greatness is My garment; whoever disputes with Me regarding either, I shall surely hurl him into the fire." Here the Almighty informs and admonishes us that greatness, might and pride are all His prerogatives, that none among His servants is worthy of claiming any of them for himself.

In one of his supplications, the Messenger of Allah says, "I seek refuge with You, Lord,

against the evil of pride. "He is also quoted as saying that pride is an indication of ingratitude towards the Truth." Imam Ali has said, "The son of Adam is truly amazing! A wound can end his life, a bug can cause him a pain, his sweat can make him stink, so how can he ever feel proud?"

The Messenger of Allah has warned us against pride and of being proud of ourselves, saying, "Nobody will enter Paradise if he has even the weight of a mustard seed of pride, and nobody will enter the fire if there is a likewise weight of conviction in his heart. "As the lucky* ones enter Paradise, their hearts will be purged of any pride and jealousy: "And we will root out whatever rancor there is in their hearts" (QURAN, 15:47)

The Attribute "al-Mutakabbir" is mentioned only once in the text of the Holy QURAN in 59:23, and Allah knows best.

12- "Al-Khaliq"

Allah has said, "He is Allah the Creator...." (QURAN, 59:24).

"Al-Khaliq" is derived from khalq, creating. Allah, al-Khaliq, the Creator, is the One Who brings things into existence after their non-existence, Who invents and innovates without a prior model. Some scholars say that al-Khaliq is the One who creates things out of naught then bestows upon them their characteristics of movement and other qualities. Others say that He is the One Who invents whatever the eyes can see, Who determined the measure of all things when they were enshrouded by void, perfecting them by His bounties and goodness, bringing them into existence according to His will, desire and wisdom. Anyone who thinks that there is anyone else besides Him who creates is indeed one who commits kufr, apostasy, disbelief. Allah* The word "lucky" is used here only because the Holy QURAN states in 41:35 that the residents of Paradise will surely be the very lucky ones. The Almighty's use of this word is quite different from that of humans. It is human' use of this word that we reject.* Almighty has said the following:

.... the Creator of everything: therefore, worship Him. (6:102)

.... is there any creator besides Allah...? (35:3)

Yea, indeed! For He is the Supreme Creator, of (infinite) skill and knowledge. (36:81)

... so blessed is Allah, the best of creators. (23:14)

Is it not to create and to govern? Blessed is Allah, the Cherisher and Sustainer of the worlds. (7:54)

Ibn Abbas is reported as saying that whenever the Messenger of Allah looked in the mirror, he would say, "Praise to Allah Who has made both my creation and my manners good, Who beautified in me what He has not done in others." According to a narration by our master Imam Ali ibn Abu Talib, the Messenger of Allah used to say the following whenever he looked in the mirror, "Praise is due to Allah! Lord! Just as You have made my form good, I implore You to make my manners, too good."

13- "Al-Bari"

Allah has said, "He is Allah the Creator, the Evolver, the One Who bestows forms (or colors) upon what He creates. To Him belong the Attributes" (Quran, 59:24).

There are viewpoints regarding the explanation of "*al-Bari*": One says it refers to the One Who brings about something out of nothing, the One Who creates something which was never there before. It is said that Allah is al-Bari of creation, the One Who brought all things into existence out of non-existence.

The other meaning conveys the cutting off or severing of something. The root verb of this word means cutting and shaping something such as a twig or a pencil. One may say that illness has parted from him, or that he is free of a claim put forth by another. It can also be applied metaphorically such as one person severing his partnership with another, or a woman separating from her husband.

Allah has *bara's*, created or initiated, the creation without a model; bariyyah means thoes whom He has created. Another meaning is curing or healing. A wise saying states that one who is cured should express gratitude to the One who cured him.

Jafer ibn Sulayman is quoted as having said that he passed once by a blind women grieving over herself and wailing, so he asked her, "What does it take to sustain you?" She answered him saying, "Stop sticking your nose where it does not belong; I have reached this stage of life without needing you or others." Then she added, "Have you not heard the statement made by the Friend of Allah who said, "[Allah] Who created me then showed me the way, and He provides me with food to eat and with water to drink, and when I am sick, He restores my health to me." (26: 78-80)?"

One who knows the real meaning of "al-Bari", therefore, is one whose heart is not affected by events, nor can momentous events overtake him by surprise. It is also said that anyone who comes to know Who al-Bari really is will dissociate himself from claiming to have anything to do with his own form or shape, fearing his creator's Might, knowing that he is the One who has dissociated Himself from everyone else, the One who is never surprised by whatever events take place. It is also said that anyone who recognizes Him as al-Bari will dissociate himself from committing anything prohibitive, seeking refuge with the King, the most Forgiving One.

14. "Al-Musawwir"

Allah has said, "He is Allah the creator, the Evolver, the Bestower of forms (or colors). To Him belong the Attributes" (Quran, 59:24).

Al-Musawwir is the One who fashions, Who gives something its distinctive form and shape. The general human form is distinguished from that of non-humans. Allah says, "... and He formed you and made your form good" (Quran, 40:64), "Into whatever form He pleased He shaped you" (Quran, 82:8), and "He it is Who shapes you in the wombs as He pleases (3:6)."

"*Al-Musawwir*" means: the One Who invents the forms and shapes of whatever He creates, Who beautifies them according to His wisdom, giving everything its own distinctive shape and form. He creates humans in different forms and shapes, making some of them different from others in physique, size, complexion, etc. This may be the meaning of the verse saying, "And among His signs in the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for those who have knowledge" (Quran 30:22). "He it is Who shapes you in the wombs as He pleases; there is no God but He, the Mighty, the Wise" (Quran, 3:6); "And certainly We created man of an extract of clay, then We made the seed a clot, then We made the clot a lump of flesh, then We made in the lump of flesh bones, then We clothed the bones with flesh, then We caused it to grow into another creation; so, blessed be Allah, the best creators" (Quran, 23:12-14).

Whenever the Messenger of Allah prostrated, he used to say, "Lord! To You have I prostrated, in You have I believed, and to You have I submitted! My countenance has prostrated to the One Who created it and shaped it, Who created hearing and vision for it; so, blessed is Allah, the best of creators!"

Among the supplications of the Messenger of Allah when he prostrated is this one: "My face has submitted to the One who created and formed it and Who made its form good". The Holy Quran has informed us a good deal about Al-Musawwir, Allah. In Surat al-Araf, for example, we read the following: "And certainly We created you then fashioned you" (Quran, 7:11). In Surat al-Taghabun, we read, "He has created the heavens and the earth in just proportions and He has given you shapes & made your shapes beautiful, and to Him is the final resort" (Quran, 64:3). In Surat Ghafir, we read, "Allah is He Who made the earth a resting-place for you and the heavens a canopy, and He formed you and then made your forms good, and He provided you with good things; that is Allah, your Lord; blessed then is Allah, the Lord of the worlds" (Quran, 40:64). In Surat Ali-Imran, we read, He it is who shapes you in the wombs as He pleases; there is no god but He, the Mighty, the Wise" (Quran 3:6). In Surat al-Infitar, we read, "O man! What has beguiled you from your Lord, the Gracious One Who created you then made you complete, then He made you symmetrical? Into whatever form He pleased He constitutes you" (Quran, 82:6-8). And in Surat al-Hashr we read, "He is Allah the creator, the Evolver, the Bestower of forms (or

colors). To Him belong the Attributes; all those in the heavens and on earth declare His praises and glory, and He is Exalted in Might, Wise (Quran, 59:24).

Allah Almighty has said, "And He created pairs, the male and the female, from the small seed when it is adapted, and upon Him is its bringing forth a second time" (Quran, 53:45-47).

15- "Al-Ghaffar"

Allah has said, "Surely I am most Forgiving to whoever repents and believes and does good deeds" (QURAN, 20:82).

Al-Ghaffar is one of Allah's Attributes derived from *ghufr* and *ghufrān*, both nouns which convey the meaning of: veiling, hiding, concealing. Allah's *maḥifra*, forgiveness, is His veiling of one's sins, and His forgiveness by granting him His favor and mercy. Al-Ghaffar is the One Who has manifested what is beautiful and veiled what is ugly in the life of this world and Who does not inflict His penalty on him in the life hereafter. He is the One Who forgives sins, veils the shortcomings, wipes out the sins by accepting one's repentance. He accepts His servants' repentance and is pleased thereby, and the One Who forgives the sins and turns them into good deeds by His great favor. He is the One Who forgives the sins though they may be great, and He veils them though they may be numerous.

The words derived from forgiveness have mostly been associated with Allah. One of them is al-Ghafir as in this verse: "The One Who forgives the sins" (QURAN, 40:3). The second is al-Ghafur, He has said, "... then [if he] asks forgiveness of Allah, he shall find Allah Forgiving, Merciful" (QURAN, 4:110). A third is al-Ghaffar, "And surely I am most Forgiving to one who repents and believes and does good deeds" (QURAN, 20:82), "... seek forgiveness of your Lord; surely He is the most Forgiver" (QURAN, 39:5). It is proven, by making a reference to the Holy QURAN, that all these Attributes, which are derived from forgiveness, are applied only to Allah, the Most Exalted One.

Having killed a Copt, Moses implored his Lord thus: "Lord! Surely I have harmed my own self; so, forgive me" (QURAN, 28:16). He first admitted his sin then sought His forgiveness. Allah also revealed the fault of David then said, "So We forgave him this (lapse)" (QURAN, 38:25). He addressed Muhammed saying, "So that Allah may forgive your past and future faults" (QURAN, 48:2). Has He not in these examples exposed a sin then forgive it? In one of his supplications, Prophet Muhammed says, "Lord! I implore You to forgive me an apparent forgiveness and a concealed one, and to forgive open and secret sins."

The meanings of *maghfira*, the root word of al-Ghaffar, al-Ghaafir, and al-Ghafur are clear in the verse saying: "The One Who forgives the sins and accepts the repentance, the One Who is severe in punishment, the Lord of bounty; there is no god but He; to Him is the eventual return" (QURAN, 40:3).

Al-Ghaffar is the One Who very often veils [the sins and faults of His servants], so much so that He does not propagate one's silent supplication?" He answered by saying that he had heard the Messenger of Allah say, "Allah, the most Honoured, the Most Great, will touch His servant who believes in Him with His mercy by veiling his sin from the public in the life of this world, and in the life hereafter He will ask him about each and every sin and fault he had committed. Once he admits all of them and realizes that he is going to perish on their account, the Almighty will say, 'I have veiled your sins in the past short life, and in this one I am going to forgive them.' Then he will be handled the book of his good deeds." All this happens to those who believe in Him; as regarding those who do not, and the hypocrites, He will deal with them quite differently.

16- "Al-Qahhar"

Allah has said, "Say: Allah is the Creator of all things, and He is the One, the Supreme" (QURAN, 13:16).

Linguistically, "al-Qahhar" is derived from *qahr*, conquest, subduing, vanquishing, winning a victory. It means the overtaking of something or someone with the intention to humiliate him. One who takes another by way of *qahr* is one who takes him against his will. "Al-

Qahhar" is a superlative of "al-Qahir", the Victor or Subduer. Allah, indeed, is the One Who, by His Might, has subdued everything He created to His Authority and Power, using His creatures as He pleases, whether they like it or not. Al-Qahir is the One Who has the upper hand over all creation; " and Allah is the master of His affair" (QURAN, 12:21).

Al-Qahhar is the One Whose vengeance nobody can withstand. He humiliates oppressors, splits the spine of kings and emperors. He is the One besides Whose Might all creation is powerless, without Whose Power all beings are helpless. If we submit to Him, He will satisfy our needs, but if we do not, He will make us suffer as we try to achieve our objectives. He is the One Who splits the spine of the tyrants and oppressors from among His foes, subduing them by taking their lives away, and by humiliating them, while there is nothing in existence that can escape His Might and Power everyone and everything is helpless in His grip.

Al-Qahhar effects His will with regard to His creatures, whether they like it or not, whether they are willing or unwilling. He has subdued the souls of the worshippers by instilling in the hearts the fear of His retribution, and the hearts of those who are endowed with knowledge with the Might of nearness to Him, and the souls of those who love Him by unveiling the truth about Him to them. He has subdued all beings by death, so none is safe from Him, not even an angel who enjoys a special status with Him, nor a prophet, nor a messenger. Allah will make even the angel of death, Israel, taste of death; so, when his soul is taken out, the angel of death will say, "By Your Honour do I swear that had I known the taste of death to be like this, I would never have taken away anyone's soul at all!" It is to such a meaning that the word qahr, upon the taking of the souls of all beings, conveys as implied in the verse saying, "To whom does the kingdom belong this day? To Allah, the One, the Subduer (of all)" (QURAN, 40:16).

If one who believes in Allah desires to personify within him the meanings embedded in this Attribute, he has to subdue his own self, his nafs, and control his evil desires, by not plotting in cooperation with Satan, and by returning to Allah, submitting to His will in all matters. The path whereby man derives light from the Attribute "al-Qahhar" is that one should view his nafs, which is ever present within him, as the worst of his enemies, so he subdues it and strangles it, doing exactly the opposite of what it tells him to do, so much so that it will have no choice except to submit to divine commandments. Then he will have to subdue his stubborn opponent, i.e. Satan, staying on his guard against his evil suggestions, blocking his avenues. Then he will have to subdue his carnal desires and insinuations by not following what they inspire him to do.

17- "Al-Wahhab"

Allah, the Most Exalted, the Most High, has said, "Lord! Do not let our hearts deviate after having guided us, but grant us mercy from Your own Presence, for You are the Grantor of bounties without measure" (QURAN, 3:8)

"Al-Wahhab" is derived from the proper noun *hibah* the verb of which, *yahib*, means: to make someone else the owner of what the giver, the first party (the doer), rightfully owns without asking the second party for any compensation in return. It is the gift which is free from any recompense or gain for the giver. If someone gives out such gifts quite often, he will earn the titles of *jawad* and *wahhab*, the generous one, the oft-giving, respectively. Allah Almighty is described as the Most Generous, the Most Giving, i.e. al-Wahhab, simply Attributes are al-Wahhab and al-Wahib. The latter Attribute means: the giver, whereas the first is a superlative of the latter. One who is *wahub* is one who grants many gifts.

Al-Wahab is the One Who gives away without a compensation; He bestows His favors upon His servants without a selfish end; He grants even without being asked; He is the One Who initiates giving, and He is the oft-Giver. Allah is surely al-Wahhab because He is the Most Munificent, the Most Giving, the One Who ever tries to get closer to His servants, Who graciously bestows His favors upon them, Who gives them even before they ask Him, the ever-Giver Who gives everyone what he needs. Al-Wahhab bestows His blessings upon His servants, and this indicates His inclusion of everyone as He continuously gives. He does not

give painstakingly, nor does He seek a benefit, or an advantage, for Himself by doing so. Al-Wahhab showers you with His blessings without having to have a reason or a means to do so. Al-Wahhab gives away without being compensated for what He gives, and He causes all beings to die without a particular purpose He seeks to achieve for Himself. According to Surat al-Shura, "He bestows (children), male or female, according to His Will (and Plan)" (QURAN, 42: 49).

Whenever the Messenger of Allah used to wake up during the night, he would supplicate thus: "Lord! There is no god but You! Glory to You! Lord! seek Your forgiveness for my sins, and I plead to You, by Your mercy, O Lord, to increase my share of knowledge, not to permit my heart to deviate after having guided it, and to grant me, from You, a mercy, for surely You are al-Wahhab...."

18- "Al-Razzaq"

"Al-Razaq" is derived from *rizq*, sustenance, or anything of any benefit to man, animals, plants, etc., whereby the latter are sustained or are helped in their growth. Rain is also called *rizq*; it helps sustain every living being on our planet. In 51:58, we read: "Surely Allah is the One Who bestows sustenance, the Lord of Power, the Strong One." Another verse referring to our sustenance is this: "And in the heavens is your sustenance and what you are threatened with" (QURAN, 51:22). "In the heavens is your sustenance" may be a reference to the rain that descends from the heavens, the sky.* As to the phrase "and what you are threatened with," this may be a clue that the end of life on this earth will be terminated by a collision of an asteroid or a larger size cosmic debris with the earth, but this is not the place to discuss such interpretations or speculations. If Allah so wills, I intend to write a complete tafsir, an exegesis of the Holy QURAN that will contain such interpretations and speculations the like of which has never been written in English before. If the reader wishes to see such a book published, he is requested to pray the Almighty to make it happen. Prayers go a long way, had people only know. Allah listen to each and every supplication no matter who the supplicant is so long as the latter is a true believer in Him.

*Notice that the word "heavens" is used throughout this book as singular due to its reference to one: the sky. If it is at all used in the plural, it will then be referring to the seven layers or spheres of the sky. As for the word "heaven", it is often used by non-Muslims to refer to Paradise. Non-Muslims' concept of Paradise is certainly different from that of Muslims.

The word *rizq* may be used for means of income, livelihood, sustenance, money, wealth...., or for the earning of something good, be it during the life of this world or in the life to come, or it may be applied to one's lot or fortune, or even to anything eaten. "Al-Razzaq is a superlative of "al-Raziq", the One Who provides *rizq*. Al-Razaq is applied to none other than Allah. There are two types of *rizq*: one sustains the body, such as food and drink, while the other sustains the soul, which is knowledge and true inspiration. The latter is the best type of sustenance simply because what sustains the soul lasts forever, while what sustains the body has a temporary duration.

Al-Razzaq is the One Who creates all types of sustenance, Who extends His favor to cover making such sustenance attainable to His creatures, Who provides means for getting them to attain their sustenance. He sustains all His creation by whatever means needed to keep them alive. He sustains the minds with knowledge, the hearts with understanding, the souls with manifestations, the bodies with food, and so on. Only He can do so. Anyone who realizes this fact will recognize the fact that his own sustenance, and that of everyone and everything else, is controlled by none other than Allah.

References to *rizq* have been made in several Quranic verses such as these:

..... Allah provides means of subsistence to whomsoever He pleases without a measure. (2:212)

Allah is Benignant to His servants; He gives sustenance to whomsoever He pleases, and He is the Strong, the Might One. (42:19)

... and whoever fears Allah, He will make an outlet for him and give him sustenance from

whence he does not expect. (65: 2-3)

..... these are the believers truly; they shall have forgiveness and an honorable provision. (8:74)

.... and the sustenance (provided) by your Lord is better and more abiding. (20:131)

Most surely this is Our sustenance: it shall never deplete. (38:54)

Say: The (blessing) from the presence of Allah cannot sustain you. (29:17)

There is no creature moving on earth except that its sustenance depends on Allah. (11:6)

One of the Islamic manners inspired by the Attribute "al-Razzaq" is that a servant of Allah becomes convinced that there is no partner with his Lord in providing sustenance, just as He has no partner in creating everything. He, therefore, pleads to Him for anything small or big. He also feels satisfied with what al-Razzaq has allotted for him, just as He has said, "And they are the ones who, when spending, are neither extravagant nor parsimonious but keep the just means between these [extremes]" (QURAN, 25:67), and also, Those who, when spending, are neither extravagant nor niggardly but hold a just (balance) between these (extremes)" (QURAN, 17:29).

The abundance of Allah's sustenance is without a limit. He is the One Who says the following in Surat Hud: "There is no creature moving on earth except that its sustenance depends on Allah: He knows the time and place of its definite abode and its temporary deposit: all is in a clear record" (QURAN, 11:6).

19- "Al-Fattah"

The Almighty has said, "Say: Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice, and He is the One to decide, the One Who knows everything" (QURAN, 34:26).

In Arabic, fataha, the verb, means "opened," and muftah means key, whereas fath means victory or conquest. Fath also means flowing opponents. "Istiftah" means: seeking help or achieving victory. Both al-Fatih and al-Fattah are among the Attributes of Allah. They exist within the text of the Holy QURAN. "Al-Fattah" is a superlative of al-fath. To say that Allah is al-Fattah is to say that He is the One Who judges between those whom He creates, His servants, the obedient ones and the rebellious. It is derived from fath which means, in such usage, arbitration or decision-making. It exists in this meaning in the verse saying, "Lord! Decide between us and our people with truth, and You are the best of those who decide" (QURAN, 7:89). It also means: the One Who grants victory as in this verse of Surat al-Anfal: "If you pray for victory, then indeed victory has come to you" (QURAN, 8:19).

Al-Fattah is the One Who opens deadlocked matters and issues, Who reveals the truth, Who simplifies whatever seems to be complicated, Who controls the affairs of the heavens and the earth: "And with Him are the keys of the unseen treasures: none knows them but He, and He knows what is in the land and in the sea" (QURAN, 6:59). So He is the One Who opens what is closed and Who has the keys to everything, Who widely pens the gates of sustenance and bring down rain whereby He brings life back to dead lands, Who grants victory and support for His prophets whom He send to various lands so that the light of the truth may shine therein, and so that He may purge their souls from evil intentions. He opens the closed hearts and fills them with His light, so they become tranquil, and they enjoy the feeling of success.

The Attribute "al-Fattah" inspires good manners which ought to be followed by anyone who correctly grasps the meaning it implies, who deeply contemplates upon it, who sincerely desires to be blessed by it. Among such manners is that one should maintain an attitude of beautiful anticipation of the Grace of Allah, continuously expecting to receive His favours, always looking forward to earning His blessings. He abandons haste, feels satisfied with his lot and with whatever his Lord has decreed for him. "Contentment is a treasure that ever depletes," says an Arabic axiom. How true!

20. "Al-Aleem"

Allah has said, "...and trust in Allah; surely He is the Hearing, the knowing" (Quran, 8:61).

"*Al-Aleem*" is derived from "*ilm*, knowledge, which results from comprehending the truth about something and from the sure conviction which agrees with reality. "*Al-Aleem*," when applied to Almighty, is the One who is most knowing; surely His knowledge encompasses everything in existence even before anything begins to exist. Nothing at all can escape His knowledge. He is the One whose magnanimous. He knows its beginning and its end, what is above or underneath it, and what results there from.

Al-Aleem is also the One Who knows what has happened and what will. The knowledge of the unknown is with Him, and so is the knowledge of the hour; He knows what the wombs bear, when the rain falls, what every should earns, what evil intentions one harbors, what worldly desires he/she conceals, when and where anyone will die. Al-Aleem is the One who knows the details of all things, the particulars of things, what one's conscience and soul hide. Nothing at all, not even the weight of an atom in the earth or in the heavens, can ever escape His knowledge. From the word "*ilm*" have many other words been derived. Al-Alim is one. It occurs in Surat al-Maida in this verse: "...surely You are the great One who knows the unseen" (Quran, 5:109). Another is al-Alam which occurs in Surat al-Anam: "Allah best knows where He places His message" (Quran, 6:124). Al-Aleem is a superlative of al-Alim.

The Holy Quran contains the following verses which demonstrate the various meanings and types of knowledge:

-He knows that there is weakness in you (8:66)

-He knows that there will be sick ones among you (73:20)

-And surely We know that your breast straitens at what they say (15:97)

-Allah knows what every females bears. (13:8)

"Al-Aleem, one of the ninety-nine Attributes of Allah, occurs in many Quranic verses such as:

..that is the ordinance of the Mighty, the Knowing (36:38)

The revelation of the Book is from Allah, the Mighty, the knowing.. (40:2)

..surely He knows what is in the breasts (11:5)

..We have no knowledge except what You have taught us; surely You are the knowing, the Wise. (2:32)

And the sun runs (its course) to a term appointed for it; that is the ordinance of the Mighty, the Knowing. (36:38)

This word is coined as a superlative derived from a verb meaning: "to know or to be familiar with."

The Messenger of Allah is quoted saying that one who supplicates in the morning by thrice repeating, "In the Name of Allah with Whose Name nothing at all, be it in the earth or in the heavens, can ever harm, and He is the Hearing, the knowing." will not be afflicted by any sudden calamity till evening time, and if he says so in the evening, he will not be afflicted by any sudden calamity will day break.

21. "Al-Qabid"

Allah has said the following in the Holy Quran: "...and Allah straitens and amplifies.." (Quran, 2:245).

Linguistically, *qabd*, root verb of *al-Qabid*," means: to take, hold, seize, grip, catch, handle, and the like. It is the holding of something with the hand such as a sword's handle, etc. It is meant as a way to forcefully take control of something or someone. Allah Almighty has said the following in this sense: "...and Allah straitens and amplifies.." (Quran, 2:245), meaning He straitens, withholds, His sustenance of some while amplifying it for others.

"Al-Qabid" means: "the One who takes hold of the souls by subduing them, the spirits by effecting justice in their regard, the means of sustenance by His wisdom, and the hearts by making them fear His glory." Al-Qabid is the One Who causes the souls to be taken away from their bodies, their temporary homes, at the time of death. The angel who takes the soul away (i.e. the qabid) is called in Islam "Israel". Al-Qabid is the One who takes hold of the hearts, Who controls them, Who isolates them through their lack of knowledge, through

their own oversights. He takes hold of some hearts, so He unveils to them His Greatness and Glory. He pleases other Hearts through the means whereby He gets closer to them out of His own kindness, Munificence, and Beauty. Al-Qabid is the One Who unveils His Glory to you, so He protects you; He is the One Who makes you dread being distanced from Him.

Al-Qabid is the One Who controls the entire cosmos; in the following verse, He makes reference to His control over the earth: "...and the whole earth shall be in His grip on the Day of Resurrection and the heavens rolled up in His right hand" (Quran, 39:67). The Almighty has neither a right nor a left hand; He has no hands at all; this is only a figure of speech denoting His total control over the heavens and the earth and everything in them. The expansion of the earth is done by Him during the life of this world; says He, "Have We not made the earth an even expanse?" (Quran, 78:6) meaning spread like a carpet. On the Day of Judgment, the earth shall also be there, but it will look quite different from its present appearance...; everything about how it will look and what will happen above and underneath it is detailed in books of hadith, in traditions that will, God willing, see the light for the first time in English... but let us not digress here by borrowing from another book of mine soon, Insha-Allah, to be written!

Al-Qabid receives the knowledge of and appreciated acts of charity: to be a true servant of His, a blesses one. He says, "...Allah accepts repentance from His servants and takes the alms" (Quran, 9:104). e straitens the hearts, that is, places heavy burdens on them, burdens of woes and worries, of fear or of aspiration, and He also eases them.

22- "Al-Basit"

Linguistically, "*al-Bair*" means: one who stretches his hand, be it as a gesture of good will (in order to shake hands with someone else), or otherwise (to harm someone else, be it by inflicting a physical harm on it, or by causing damage to his property or his own self). It may be applied literally or metaphorically. The Almighty, for example, has quoted Cain son of Adam saying the following to his brother Able: "If you stretch forth your hand towards me to slay me..., etc.," (QURAN, 5:28). It also means: to please. According to one tradition, the Messenger of Allah has said, "Fatimah is part of me; whatever pleases her pleases me, and whatever displeases her displeases me, too." Literally, it means: to relax the facial muscles in order to express pleasure and happiness, elation or excitement; all other meanings branch out of that. In bisat, its noun, means, among other things, abandoning modesty. "Al-baseeta" is the outstretched tract of land, and "bast" is: expansion or propagation.

Al-Basit is the One Who pleases the souls by making them happy and delighted. He is the One Who plants the seeds of life in the bodies to signal the beginning of life therein. He, at the advent of resurrection, brings life back to them in order to show people, in the life hereafter, what they used to do during their temporary life in this world.

The Attribute "*al-Basu*" does not exist in the text of the Holy QURAN, yet its derivatives certainly do; these are examples where such derivatives exist:

Nay! His hands are spread out; He expends as He pleases. (5:64)

Allah has made for you the earth a wide expanse. (71:19)

Allah is the One Who sends forth the winds, so they raise a cloud, then He spreads it forth in the sky as He pleases, and He breaks it up, so you see rain coming forth from it; when He causes it to pour upon whomsoever He pleases of His servants, to, they rejoice! (30:48)

The Holy QURAN speaks of decorating the bodies with strength: "... and increased you in excellence in respect of physique" (QURAN, 7:69). And it speaks of pleasing through both knowledge and excellence of physique when it says, "..... and He has increased him abundantly in knowledge and in physique" (QURAN, 2:247).

We have to point out here that we ought to mention both divine Attributes of al-Qabid and al-Basit together in order to convey the meanings of al-Qabid and al-Basit together in order to convey the meanings of might and wisdom. The Almighty is al-Qabid just as He is al-Basit.

23- "Al-Khafid"

Some scholars say that both Attributes al-Khafid and al-Rafi ought to be used simultaneously. If applied to our Islamic creed, both Attributes connote misguidance and guidance respectively. If applied to knowledge or obedience to Allah, they imply the highest and the lowest of ranks respectively; it is in this sense that they occur in this verse: "Abasing (one party), exalting (the other)" (QURAN, 56:3), meaning abasing the unbelievers who occupy the lowest ranks of hell while exalting the believers to the highest ranks of Paradise.

Allah has said, "And be kind to him who follows you from among the believers" (QURAN, 26:215). *Khafid* is the opposite of *raf*: the first implies vanquishing, lowering the status of, abasing, insulting, humiliating. The Hour is sometimes described as such in 56:3: "Abasing (one party), exalting (the other)" (QURAN, 56:3), meaning abasing some people because of their transgression, hurling them into the pit of hellfire. In Surat al-Hijr, we read more about the *kafid*: "... be kind to the believers" (QURAN, 15:88), and in Surat al-Isra we read: "Be submissively gentle to them, compassionate" (QURAN, 17:24).

Al-Khafid is the One Who humiliates the oppressors and tyrants, lowering their ranks and insulting them. He abases at will. *Al-Khafid* is the One Who lowers, through humiliation, all those who think of themselves as being great, the arrogant and the conceited. He lowers entire nations. He lowers falsehood, *Al-Khafid* is the One Who lowers the rank of all those who disobey Him, Who humiliates those upon whom His wrath descends, Who lowers the ranks of those who deserve to be treated as such. He humiliates those upon whom His wrath descends, Who lowers the ranks of those who deserve to be treated as such. He humiliates the unbelievers by exposing them to misery, His foes by distancing them from Him, and by exposing them to perdition. *Al-Khafid* is the One Who has lowered the status of those who do not believe in Him, of those who are arrogant, of the liars, and of those who swerve away from His Path, the Path of Islam, His final Word of truth.

24- "Al-Rafi"

The Holy QURAN states the following: "Allah will exalt those of you who believe, and those who are granted knowledge, to high degrees" (QURAN, 58:11).

Al-Rafi is one of the Attributes of Allah whose root word is *raf*, lifting, raising, exalting, elevating, and the like. It can be used for objects as in 2:63: "... and lifted the mountain over you," and in 13:2: "Allah is the One Who raised the heavens without any pillars so that you may see [His might] and He is firm in power." It can also be used for raising the structure of a building as is the case in the verse saying, "And when Abraham and Ishmael raised the foundations of the House..." (QURAN, 2:127). It is also used for exalting or revering someone's status as in this verse: "... and exalted your esteem" (QURAN, 94:4). It is also used to exalt the status or degree of someone honored as in the verse saying, "... and We have exalted some of them above others in degrees" (QURAN, 43:32), and also, "... and exalted thrones..." (QURAN, 56:34), that is, thrones the status of which is exalted by nearness to Him.

Al-Rafi is Allah Who exalts the status of His friends, granting them victory over their foes and His, and that of the righteous, to the highest degrees. He exalts the truth; He exalts the believers by granting them happiness; He exalts His friends from among the believers by getting closer to them; He exalts the status of His friends by granting them the upper hand, and He exalts the status of those who befriend Him in truth and in equity. *Al-Rafi* raised the heavens without pillars, raised the clouds over the winds, raised the birds in the air: "Have they not seen the birds above them expanding (their wings) and contracting (them)? Who withholds them save the Beneficent God? Surely He sees everything," (QURAN, 67:19).

Al-Rafi has raised the status of His friends in the life of this world by making the believers humble themselves before them, and by making people pay homage and respect to them even if they do not wield any power, even if they have no wealth at all: "Now surely the

friends of Allah shall have no fear, nor shall they grieve. Those who believed and guarded (themselves against evil) shall have glad tidings in the life of this world as well as in the mighty achievement" (10:62-65). Al-Rafi exalts the reputation of those who are regarded as weaklings among their own people, supporting the wronged against those who wrong them.

In Surat al-Baqarah, the Almighty says, "We have made some prophets excel over others; among them are those to whom Allah spoke, and some of them He exalted by (many degrees of) rank" argument which We gave to Abraham against his people; We exalt in dignity whomsoever We please; surely your Lord is Wise, Knowing" (QURAN, 2:253). In Surat al-Anam, He says, "And this was Our argument which We gave to Abraham against his people; We exalt in dignity whomsoever We please; surely your Lord is Wise, Knowing" (QURAN, 6:83). In the same chapter, the Almighty tells us that "He it is Who has made you successors in the land and raised some of you above others by (various) degrees so that He may try you by what He gives you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful" (QURAN, 6:165). Other references occurs in the following verses:

Allah said: O Jesus! I am going to terminate the period of your stay (on earth) and cause you to ascend to Me, to purify you from those who disbelieve, and to make those who follow you above those who disbelieve till the Day of Resurrection; then to Me shall be your return, so I will decide among you concerning that in which you differed. (3:55)

And mention Idris (Enoch) in the Book; surely he was a truthful man, a prophet, and We raised him high in heaven. (19:56-57)

And the heavens He raised and established the balance. (55:7)

One who is granted a blessing through the inspiration of this Attribute of Allah is one who rises above his abominable desires and inclinations; such a person will be exalted by Allah to a status as high as that enjoyed by the angels with Him or even higher....

25- "Al-Muizz"

Allah has said, Whoever desires honour, to Allah belongs the honour all of it. To Him do the good words ascend, and the good deeds He raises; (as for) those who plan an evil plan, they shall have a severe chastisement, (as for) their plan, it shall surely perish. (35:10)

He has also said in Surat Ali-Imran:

Say: O Allah, Master of the kingdom! You bestow the kingdom upon whomsoever You please and take the kingdom away from whomsoever You please, and You please and abase whomsoever You please; in Your hand is the good (all of it); surely You have power over all things. (3:26)

Allah has said: "Those who take the unbelievers for guardians rather than the believers: do they seek honour from them? Surely all honour is Allah's" (Quran, 4:139)

AL-Muizz conveys the meaning of: the One who honors whomsoever He pleases from among His servants. Linguistically, *ma'azza*, the noun derived from the verb *yuizz*, means power, strength, might. Allah is surely *al-Aziz*, the Mighty One who subdues and is never subdued, Who strengthens His friends by His favour, protecting them against sinning, forgiving their faults, permitting them to reside in Paradise, the abode of His Munificence. Then He honours them by permitting them to witness His manifestation and see His signs. He is the One Who empowers His prophets by protecting them against erring, granting them victory, protecting them, raising their status among their people. He honours one who obeys Him even if poverty is his lot, and He raises the status of a pious servant of His even if he were an Abyssinian slave. Allah, God, The Truth, Praised and Glorified is His Name, is referred to as such in various verses of His Book, the Holy Quran. Among such references are the following:

Do not let their speech grieve you: surely might is wholly Allah's; He is the Hearing, the Knowing. (10:65)

Glory to your Lord, the Lord of Honour, above what they describe (37:180)

To Allah belongs the might, and to His Prophet, and the believers, but the hypocrites do not know. (63:8)

Imam Ali ibn al-Hussain Zayn al-Abidin is quoted saying, "If one desires to be honoured even though his tribe is not distinguished, or to be held in high esteem even though he has no authority, or to be a man whose wealth does not diminish, he should get out of the humiliation of disobedience and enter into the honour of obeying his Lord".

Essentially, the way how God honours His servants is by making them feel satisfied, contented, for humiliation lies in one being greedy. Had it not been for false hopes, no free man would have ever been enslaved by anything which, in all truth, is insignificant. The Almighty places one who persists in praising His Name in the center of honour, instilling love and respect for him in people's hearts. A servant of Allah who aspires to earn a good share of personifying this Glorified Names has to honour the Messenger of Allah and those who are knowledge among his own contemporaries, showing respect and humility to them.

(this Section is incomplete - UNDER CONSTRUCTION)

Unity of Divine Essence

The multiplicity which is indicated by these names is related to attributes and not to the Being or Essence of God, for He is unique in every respect. God's Attributes are of two kinds: True and additional.

True attributes are those applied to Him if we consider the very essence of God as the Living, the Eternal, and the Everlasting.

However, additional attributes are those applied to God if we take others into consideration as the Creator Which is against the created and Merciful which is against one who receives mercy. Therefore the multiplicity of God's names is not related to His Essence or Being but related to the affairs outside it.

Ali Ibne Ra-ab has reported on the authority of Imam Sadeq (AS):

* *

834- "Whoever worships God in his own illusion is an unbeliever. Whoever worships name without meaning, he is an unbeliever too. Whoever worships both the name and the meaning, he is polytheist. Whoever worships the meaning and the applies names to it, that too, through attributes by which God has described Himself, ties his heart to it and makes his tongue expressive of it in secret and public, such men are the companions of Amiralmomenin (AS)."

In a Hadith, we read that they are true believers.

In another Hadith, the Imam said to Hesham Ibne Hakam:

* *

835- "There are 99 names for God. If the name is the same as meaning, then every name is a god but to say it correctly Allah is a unique meaning and these names are its attributes."

The virtue of the Dua "Ya man Azhar al-Jamil..."

Amr Ibne shoaib has polyquoted his father and the Holy Prophet of Islam (SAW) as saying:

* *

836- "While being happy and having a smile on his lips, Gabriel come down from heaven to the Holy Prophet (SAW) bringing the following Dua saying: God has sent a gift for you. The Holy Prophet said: What is the gift O Gabriel! Gabriel said: Words along with treasures of heaven by which God has honoured you. The Holy Prophet said: What are those words O Gabriel?! Gabriel said: Say:

* *

"O You who reveal beauty and conceal ugly things! O You who do not take a wrongdoer to task and not tear the veil! O You who are Great Forever! O You who have the great forbearance! O You who have pardon abounding! O You who have opened Your hands for mercy! O Hearer of all whisperings! O You to whom all complaints are made! O Noble face! O Possessor of great favor! O You who give blessings to Your servants when they do not deserve it! O our Master! O our Lord! O our Guardian! O the Goal of our desires! I beseech You O God! not to make my being ugly with Fire."

* *

"Here the Holy Prophet (SAW) said to Gabriel: What is the virtue of these words? Gabriel said: Far away! Far away! It is something impossible, for if the angels of seven heavens and seven earths gather to describe its virtues till the Day of Judgment, they are not able to describe a single part of it."

* *

"Therefore when a man says: O You who reveal the beauty and conceal the ugly, God covers up his defects and has mercy on him and makes him look beautiful on the Day of Judgment and covers his defects with a thousand veils in the world and the hereafter."

* *

"And when he says: O You who do not take the wrongdoer to task and do not tear the veil, God will not take him to task on the Day of Judgment and on the day all veils are torn, God will not tear his veil."

* *

"And when he says: O You who are Great Forgiver, God will forgive his sins even if they are as much as the sea foam."

* *

"And when he says: O You are of great forbearance, God will forgive him such sins as theft, drinking wine, and other sins."

* *

"And when he says: O You who have pardon abounding, God will open seventy gates of Mercy to him in a way that he will be overwhelmed by God's Mercy till he dies."

* *

"And when he says: O You who have opened Your hands for mercy, God opens His hands of Mercy to him."

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"And when he says: O Hearer of all whisperings, O You to whom all complaints are made, God will give him rewards as many as given to every afflicted and unaffiliated, every losing and sick as well as destitute and every one affected by calamity till the Day of Judgment."

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"And when he says: O Possessor of great favor, God will make him noble as prophets."

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"And when he says: O You who give blessings to Your servants when they do not deserve it, God will grant him rewards as many as the number of those who have thanked His blessings."

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"And when he says: O our Master, O our Lord, God will say: My angels! Be witness that I forgave him and I will give him rewards as many as those being in paradise and Hell, the seven heavens and the earths, the sun, the moon, the stars, drops of rain, sands mountains, dews and throne."

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"And when he says: O our Guardian, God will make his heart replete with faith."

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"And when he says: O the Goal of our desires, God will give him the love of all creatures on the Day of Judgment."

* *

"And when he says: I beseech You O God not to make my being ugly with Fire, God will say: My servant has asked Me to free him from Fire. O My angels! Be witness that I set him, his parents, his brothers, his household, his children and his neighbors free from the Fire and accepted his intercession for a thousand others who deserved the punishment by fire and saved them from it."

* *

_ "O Muhammad! Teach this Dua only to men of piety. Do not even teach it to hypocrites, for it is a Dua which God will answer. This is the Dua recited by the men of Beite Ma'moor (an edifice in the fourth or seventh heaven as sacred as Ka'aba) when they circumambulate it."

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CONCLUSION

This treatise comes to an end with this Hadith. We beseech God to Place us among the first persons who benefit from and follow it by being qualified as the ones described in it, to make us a partner of every brother in faith who has knowledge of it, has found his way, is walking on the path of the righteous ones, and has added to his worthy provision, to place it as an asset and weapon to attain our goal and to save us from any hardship, for He is the cause of every benevolence and every thing becomes perfect only with His blessing.

Greetings of Allah be on Muhammad who is the noblest of pure souls and his household who are benefactors and of noble birth until day and night, dark and light follow each other. Praise is due to the Lord of the worlds and greetings to our master, Muhammad and his pure household!

This dissertation was completed by Ahmad Ibne Fahd, the one who is needy of Allah, the Most High on Monday night, the 16th of Jamadiul Awwal of the year 801 AH.

**Praise is due to Allah,
the One and His greetings
and peace on Muhammad
and his progeny.**