

The Path of True Happiness -

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**Commentary Of The Daily Prayers
(Du'as) Of The Month Of Ramadhan -
Seyyed Javad Ahmadi**

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This text explains the daily supplications of the holy month of Ramadhan and their role in guiding believers towards closeness to Allah (SWT). It presents each du'a as more than a prayer for daily needs, showing how it teaches faith, sincerity, patience, gratitude, and reliance on Allah.

Drawing on verses from the Qur'an and narrations from the Prophet (S) and the Ahl al-Bayt ('a), the commentary highlights the spiritual meanings behind every supplication and the proper manners of making du'a. The book also discusses the importance of prayer in Islamic teachings and the qualities that help a believer develop a sincere relationship with Allah. It offers a practical guide for reflecting on the daily du'as of the holy month of Ramadhan and applying their lessons throughout life.

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Dedication

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In The Name Of Allah, The All-Beneficent, The All-Merciful

This book is a present from the author to:

The best creation of the world, Prophet Muhammad (S)

which showed the path of true happiness and the straight

path to humans and human society and saved them

from the humiliation of servitude to other than

Allah (SwT) and brought them to the dignity

and honor of servitude to Allah (SwT).

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Introduction

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the All-Beneficent, the All-Merciful

One of the things that humans need very much and that plays an important role in the worldly and hereafter happiness of humans is prayer (Du'a). Prayer is a means of communication between the absolute poor, i.e. man, and the absolute rich, i.e. Allah (SwT), which causes man, by communicating with the absolute rich and humbly asking Allah (SwT), to bring himself closer to Allah (SwT), recharged, and his needs are met and...

Prayer is a means to achieve true happiness, and it paves the way to true happiness and brings man to true happiness, which is closeness to Allah (SwT).

Just as a drop gets strong when it is connected to the sea and becomes part of a huge ocean, so prayer connects a person to the endless ocean of Allah (SwT) and gives him extraordinary power.

Human being is weak and needy and he has to beg to meet his needs and his needs cannot be met

without begging. Man's needs can only be solved by begging from Allah (SwT) because everyone is beggar and poor except Allah (SwT) and they themselves need Allah (SwT). Unlike begging from humans, which causes humiliation, begging from Allah (SwT) causes honor and dignity, and if a person wants to find true dignity, he must beg from Allah (SwT), and the only means of begging from Allah (SwT) is prayer.

Therefore, no human being is without need of prayer and supplications to Allah (SwT) and all humans are in need of prayer. Prayer fulfills man needs and brings him to the heights of happiness and perfection and brings him closer to Allah (SwT) and...

The daily prayers of the holy month of Ramadhan, like other prayers received from the Prophet (S) and the infallible Imams (S), contain very valuable themes and contents and contain very high values and teachings.

Familiarity with them deepens human knowledge and understanding of divine and religious values and opens the doors of knowledge to man.

In this book, useful and valuable contents have been mentioned in the form of description of the daily prayers of the holy month of Ramadhan, which contains many Islamic knowledge and values.

This book has four chapters, in the first chapter, the important contents about prayer are mentioned, and the second chapter describes the prayers of the first decade of the holy month of Ramadhan, and the third chapter is dedicated to the description of the prayers of the second decade of the holy month of Ramadhan. In the fourth chapter, the description of the prayers of the third decade of Ramadhan is mentioned.

Sayyed Javad Ahmadi

Iran, Qom city

2024

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Chapter 1: The Important Contents About Prayer

The Importance Of Prayer

Prayer has a great position and importance, and in the religious texts of Islam, a lot of emphasis has been placed on prayer and establishing a humble relationship with Allah (SwT). Here, using verses and hadiths, I mention some contents in this regard.

Prayer The Most Beloved Act To Allah (SwT)

In the religious texts of Islam, there is a lot of emphasis on prayer and, so that in some hadiths, prayer is considered the best and most beloved act of worship with Allah (SwT).

Prophet Muhammad (S) says:

إِنَّ اللَّهَ أَحَبُّ شَيْئًا لِنَفْسِهِ وَأَبْغَضُهُ لَخَلْقِهِ أَبْغَضَ لَخَلْقِهِ الْمَسْأَلَةَ وَأَحَبُّ لِنَفْسِهِ أَنْ يُسْأَلَ وَلَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلَ فَلَا يَسْتَحْيِي أَحَدُكُمْ أَنْ يَسْأَلَ اللَّهَ مِنْ فَضْلِهِ وَلَوْ شِيعَ نَعْلٍ.

“Indeed, Allah loves something for Himself and He hates it for His creatures. Allah hates His servants to ask and beg of others, and He loves for His creatures to ask Him. And there is nothing dearer to Allah Almighty than to be questioned and asked, so no one should be ashamed of (praying and) asking Allah for His grace and mercy, even for a shoelace.” [1](#)

It is understood from the above hadith that request and begging are of two types:

- 1– Humiliating request and begging, which is: Asking and begging from other than Allah (SwT), which causes human humiliation.
- 2– Honorable request and begging, which is: Prayer and request and begging from Allah (SwT), which causes man to be honorable and not need others. The first type of begging, that is, begging from others, is condemned, but praying and begging from Allah (SwT) is the most beloved act with Allah (SwT). It is also understood from the above hadith that man should pray even for small things and ask Allah (SwT) for them, because this begging is in fact a kind of acknowledgment of his smallness and greatness of Allah (SwT).

Imam ‘Ali (‘a) has also considered prayer as the most beloved act of Allah (SwT) and says:

أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ فِي الْأَرْضِ الدُّعَاءُ.

“The most beloved deeds in the sight of Allah Almighty on earth is prayer.” [2](#)

Allah (SwT) loves His servants to communicate with Him through prayer and to admit their weakness

and insignificance and to ask for Allah (SwT)'s grace and mercy.

If a big person like the president gives his number to someone and tells him that he can call him whenever he wants, then that person will be very happy. He always tries to call the president and talk to him about his problems. Allah (SwT), the Creator and Owner of the universe, has announced to all His servants that you can communicate with Him whenever you want and talk to Him and mention your problems to Him.

Allah (SwT) says:

قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ.

“Your Lord has said, Call Me, and I will hear you!” (Qur’an, 40:60).

Allah (SwT) is waiting for the prayers of His servants and loves His servants to communicate with Him through prayers and to share their requests and problems with Allah (SwT).

Prayer The Best Worship

Prayer is a sign of serving Allah (SwT) and a means of establishing a loving and humble relationship with Allah (SwT), which has great importance, as in some hadiths, prayer is considered the highest and best worship.

Prophet Muhammad (S) says in this regard:

أَفْضَلُ الْعِبَادَةِ الدُّعَاءُ وَإِذَا أَدْنَى اللَّهُ لِعَبْدٍ فِي الدُّعَاءِ فَتَحَ لَهُ أَبْوَابَ الرَّحْمَةِ إِنَّهُ لَنْ يَهْلِكَ مَعَ الدُّعَاءِ أَحَدٌ.

“The highest and best worship is prayer, and when Allah (SwT) has given permission to His servant to pray, in fact, He has opened the doors of mercy for him.” [3](#)

It is understood from the above hadith that the fact that Allah (SwT) has invited His servants to pray and allowed them to pray and beg from Allah (SwT) has in fact opened the doors of His mercy to His servants. Through prayer, man connects himself to the endless ocean of divine mercy and is given special attention by Allah (SwT).

In another hadith, it is stated that Hanan Ibn Sadir asked Imam Muhammad Baqir (‘a) Which worship is superior?

Imam (‘a) said:

مَا مِنْ شَيْءٍ أَفْضَلَ عِنْدَ اللَّهِ عَزَّ وَجَلَّ مِنْ أَنْ يُسْأَلَ وَيُطْلَبَ مِمَّا عِنْدَهُ وَ مَا أَحَدٌ أَبْغَضَ إِلَى اللَّهِ عَزَّ وَجَلَّ مِمَّنْ

يَسْتَكْبِرُ عَنْ عِبَادَتِهِ وَلَا يَسْأَلُ مَا عِنْدَهُ.

“There is nothing better in the sight of Allah Almighty than to ask Allah (SwT) for what is with Him and nothing is hated by Allah (SwT) as one who is arrogant in worshiping Allah (SwT) and does not ask Allah (SwT) for anything.” [4](#)

It is understood from the above hadith that, firstly, prayer is the best act of worship in the sight of Allah (SwT), and secondly, one who does not pray is the most hated person in the sight of Allah (SwT) because he is in fact arrogant and considers himself rich and needless of Allah (SwT) and deprives himself of the vast divine mercy by abandoning prayer.

Therefore, prayer is the highest act of worship and the most beloved act in the sight of Allah (SwT), and abandoning prayer is one of the most hated and unpleasant deeds in the sight of Allah (SwT).

Perhaps one of the reasons for the superiority and virtue of prayer over other acts of worship is that prayer is in fact a kind of begging from Allah (SwT) that causes the destruction of human ego and human pride and arrogance and man should consider himself low and insignificant before Allah (SwT) and consider Allah (SwT) greatest.

Ayatollah Misbah al-Yazdi says in this regard:

“We all believe in an independent personality and identity, and in other words, "selfishness" and "egoism" for ourselves. This is our biggest problem and defect! This form reaches its peak when we feel "selfishness" in front of Allah Almighty. "Egoism" in front of Allah (SwT) means this state: "Allah (SwT), you are one, I am one!" This state becomes the source of human misguidances, deviations and corruptions. When a person makes the motive of his actions the desire of his soul, he no longer sees Allah (SwT); Everything he sees is "self" and his carnal desire.” [5](#)

Therefore, prayer and begging from Allah (SwT) cause man's egoism and pride to disappear and man to be considered small and insignificant before Allah (SwT), and as a result, man sees himself less, but sees the greatness of Allah (SwT) and sees others, and so on. This causes human growth and development.

Prayer The Weapon Of The Believer

A person who wants to enter the battlefield must be armed in order to be able to defend himself and others well, and if someone enters the battlefield without a weapon, he will get into trouble or be killed.

All of us human beings in this world face problems, troubles, calamities, etc., and we must be armed in order to be able to fight and overcome problems and calamities. Prayer is the best weapon in fighting problems and troubles and so on.

That is why in some hadiths, prayer is considered the best weapon of the true believers to fight problems and troubles, and so on.

Prophet Muhammad (S) says:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ وَ عَمُودُ الدِّينِ وَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ.

“Prayer is the weapon of the believer and the pillar of religion and the light of the heavens and the earth.” [6](#)

It is understood from the above hadith that prayer is very important and is the weapon of the believer and is the pillar of religion that faith is meaningless without prayer. Prayer is also the light of the heavens and the earth, and if one wants to benefit from the divine light, the light of spirituality and the light of guidance, and his life to be enlightened and to be saved from darkness, he must always pray.

In another hadith, it is stated that Prophet Muhammad (S) asked his companions and said:

أَلَا أَدُلُّكُمْ عَلَى سِلَاحٍ يُنَجِّبُكُمْ مِنْ أَعْدَائِكُمْ وَ يُدِيرُ أَرْزَاقَكُمْ قَالُوا بَلَى قَالَ تَدْعُونَ رَبَّكُمْ بِاللَّيْلِ وَ النَّهَارِ فَإِنَّ سِلَاحَ الْمُؤْمِنِ الدُّعَاءُ.

“Do you want me to show you a weapon that both protects and saves you from the enemy and increases your sustenance? The companions of the Prophet (S) said: Yes. The Prophet (S) said: Call on your Lord, day and night (and pray) because prayer is the weapon of the believer.” [7](#)

The above hadith states that prayer is the best weapon of the believer, which leads to the victory of the believer against problems, troubles and enemies, and saves him from troubles..., and also increases his sustenance.

Imam al-Ridha' ('a) considered prayer as the weapon of the divine prophets and said to his companions:

عَلَيْكُمْ بِسِلَاحِ الْأَنْبِيَاءِ فَقِيلَ وَ مَا سِلَاحُ الْأَنْبِيَاءِ قَالَ الدُّعَاءُ.

“Use the weapons of the prophets. It was said that what is the weapon of the prophets? Imam ('a) said: It is prayer.” [8](#)

From the above hadith, it is understood that the divine prophets, who were the supreme human beings, went to fight against problems and troubles with the weapon of prayer, so we should follow their example and always be familiar with prayer and like the prophets, we should always have the weapon of prayer with us so that nothing and no one can harm us, and we will not be disappointed and defeated in the

face of problems, etc., and we will fight them with strength. He who carries the weapon of prayer does not fear anyone or anything but Allah (SwT), and by connecting himself to the infinite power of Allah (SwT) through prayer, he will have the best support and refuge, and he will never suffer from despair and hopelessness.

Of course, it should be noted that this does not mean that no work should be done during problems and troubles, etc., and only prayer should be done, but it means that while trying, prayer should also be given serious attention. Prayer is the best support for human beings, which forces them to work tirelessly to fight problems and so on.

A fighter who is on the battlefield, if he has strong support, fights in high spirits and will never retreat. Prayer is the greatest support for the believer that connects him to Allah (SwT), and therefore man moves powerfully towards his goals and fights with difficulties and obstacles, and never loses his hope.

The Methods Of Prayer

Performing any worship has methods. Prayer, which is one of the best acts of worship, also has certain methods that it is better to pray with methods so that it will be answered and be effective.

The methods of prayer are divided into two types, which are the outward methods and the inward methods.

The Outward Methods Of Prayer

Some of the most important outward methods of prayer are:

1- Beginning the prayer with Bismillah

Bismillah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ), In the Name of Allah, the All-beneficent, the All-merciful) should be said before prayer. Anything that begins and starts with the name of Allah (SwT) and seeking help from Allah (SwT) will have good consequences and Allah (SwT) will bless it. It is good for a believer to begin and start all his works and deeds, including his prayers, with Bismillah. The prayer that begins with Bismillah will be answered by Allah (SwT).

Prophet Muhammad (S) said:

لَا يُرَدُّ دُعَاءٌ أَوَّلُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

“A prayer that begins with " Bismillah..." will never be rejected.”⁹

2- Praise of Allah (SwT) before prayer

Another method of prayer is to say the praise of Allah (SwT) before praying. Imam al-Sadiq ('a) said:

إِذَا أَرَدْتَ أَنْ تَدْعُوَ فَمَجِّدِ اللَّهَ عَزَّ وَجَلَّ وَاحْمَدْهُ وَسَبِّحْهُ وَهَلِّلْهُ وَأَثْنِ عَلَيْهِ وَصَلِّ عَلَى النَّبِيِّ وَآلِهِ ثُمَّ سَلْ تُعْطَهُ.

“Whenever you want to pray, praise Allah Almighty, glorify Allah (SwT) and say Tahlil (saying: لا إِلَهَ إِلَّا اللَّهُ, There is no god except Allah and send blessings (Salawat) on the Prophet (S) and his family then ask Allah (SwT) for your needs (and pray).” [10](#)

3- Sending blessings to Muhammad and his family

Another method of prayer is to send blessings (Salawat) to Muhammad and the family of Muhammad before praying, as the above hadith has mentioned. Salawat on Muhammad and the family of Muhammad has many effects and blessings, one of which is that if it is said before the prayer, it will lead to the answer and acceptance of the prayer.

Imam al-Sadiq ('a) says in this regard:

إِيَّاكُمْ أَنْ يَسْأَلَ أَحَدٌ مِنْكُمْ رَبَّهُ شَيْئاً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ حَتَّى يَبْدَأَ بِالتَّنَازُّلِ عَلَى اللَّهِ تَعَالَى وَ الْمِدْحَةِ لَهُ وَ الصَّلَاةِ عَلَى النَّبِيِّ وَ آلِهِ ثُمَّ الْإِعْتِرَافِ بِالذَّنْبِ ثُمَّ الْمَسْأَلَةَ.

“Avoid asking one of you from his Lord for something of world and the hereafter, unless he first praises Allah (SwT) and sends blessings on the Prophet (S) and his family. Then confess his sins and then pray.” [11](#)

Imam al-Sadiq ('a) said in another hadith:

لَا يَزَالُ الدُّعَاءُ مَحْجُوباً عَنِ السَّمَاءِ حَتَّى يُصَلَّى عَلَى النَّبِيِّ وَ آلِهِ.

“Prayer is always in hijab and hidden (it is not answered) until blessings (Salawat) is sent to Muhammad and Muhammad's family.” [12](#)

From the above hadiths, it is understood that saying Bismillah, praise and glorification of Allah (SwT), and sending blessings on Muhammad and the family of Muhammad provides the ground for accepting and answering prayers, and saying them before praying is very effective in answering prayers.

4- Raising hands to the sky

One of the methods of prayer is that man raises his hand to the sky while praying.

It is stated in the hadith that Imam Husayn ('a) said:

كَانَ رَسُولُ اللَّهِ ص يَرْفَعُ يَدَيْهِ إِذَا ابْتَهَلَ وَ دَعَا كَمَا يَسْتَطْعِمُ الْمِسْكِينُ.

“The Messenger of Allah (S) raises his hands while praying like a poor person who asks for food.” [13](#)

Raising the hands while praying is in fact an expression of poverty and need for Allah (SwT) and great divine mercy, and by doing so, the praying person declares that I am extremely poor and needy and have nothing of my own, I have come to Allah (SwT) to beg. This expression of humiliation and begging from Allah (SwT) makes man dear to Allah (SwT) and leads to the answer of prayer.

Also, since divine sustenance descends from heaven for human beings, it is better to raise our hands to heaven, otherwise Allah (SwT) is everywhere.

Imam 'Ali ('a) says in this regard:

إِذَا فَرَغَ أَحَدُكُمْ مِنَ الصَّلَاةِ فَلْيَرْفَعْ يَدَيْهِ إِلَى السَّمَاءِ وَ لِيُنْصَبْ فِي الدُّعَاءِ فَقَالَ عَبْدُ اللَّهِ بْنُ سَبَّأٍ يَا أَمِيرَ الْمُؤْمِنِينَ أَلَيْسَ اللَّهُ فِي كُلِّ مَكَانٍ قَالَ بَلَى قَالَ فَلِمَ يَرْفَعُ الْعَبْدُ يَدَيْهِ إِلَى السَّمَاءِ قَالَ أَمَا تَقْرَأُ وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعِدُونَ فَمَنْ أَيْنَ يُطَلَّبُ الرِّزْقُ إِلَّا مِنْ مَوْضِعِهِ وَ مَوْضِعُ الرِّزْقِ وَ مَا وَعَدَ اللَّهُ عَزَّ وَ جَلَّ السَّمَاءَ.

“When one of you completes the prayer (salat), then raise your hands to the sky and start praying. Abdullah Ibn Saba asked, "O Commander of the Faithful, is not Allah (SwT) everywhere?" Imam ('a) said: He is everywhere. He asked, "Then why should the hands be raised to the sky?" Imam ('a) said: Did you not recite the verse "Your sustenance is in the sky"? So, where did man seek sustenance except from its position, and the position of sustenance and what Allah Almighty has promised is heaven.” [14](#)

The above hadith states that one of the reasons of raising the hand to the sky while praying is that Allah (SwT) has placed the sustenance of human beings in the sky and therefore man asks Allah (SwT) to send down his sustenance and mercy.

5-The universality of prayer

One of the methods of prayer is that prayer should be general and a person should pray for himself and for others, and that he should share his prayers with others. When a person shares his prayer with others, his prayer gets closer to being answered.

Prophet Muhammad (S) said:

إِذَا دَعَا أَحَدُكُمْ فَلْيَعْمَمْ فَإِنَّهُ أُوجِبَ لِلدُّعَاءِ.

“When someone prays, he should make it public (and pray for others as well) because it causes the prayer to be answered.” [15](#)

Praying for others is a kind of doing good to others, which is strongly recommended by the religious texts of Islam and brings man closer to Allah (SwT), and therefore man's prayer is closer to being answered.

Imam al-Sadiq (‘a) says:

دُعَاءُ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ - يَسُوقُ إِلَى الدَّاعِي الرِّزْقَ - وَ يَصْرِفُ عَنْهُ الْبَلَاءَ - وَ يَقُولُ لَهُ الْمَلَائِكَةُ لَكَ مِثْلُهُ.

“A Muslim praying for his brother in his absence causes a decrease in sustenance for the one who prays and removes calamity from the one who prays, and the angels constantly tell him that Allah (SwT) has given you twice as much as you prayed for another.” [16](#)

Imam al-Kadhim (‘a) says:

إِنَّ مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ نُودِيَ مِنَ الْعَرْشِ وَ لَكَ مِائَةُ أَلْفٍ ضِعْفٍ.

“The one who prays for his brother in his absence, it is called from the Divine Throne that for you it is one hundred thousand times what you prayed for another.” [17](#)

It is understood from the above hadiths that praying for others has many effects and blessings and causes Allah (SwT) to pay special attention to man and answer his prayers and give him more than he has prayed for another.

6- Praying secretly

Another method of prayer is to pray secretly and to pray in places where no one can see us, or if others see us, to pray in such a way that others do not hear our voice so that the prayer can be performed more sincerely.

Allah (SwT) says in this regard:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَ خُفْيَةً.

“Call on your Lord humbly and secretly.” (Qur’an, 7:55).

From the above verse, it is understood that it is better to pray secretly so that it is accompanied by more humility, submission and sincerity. The fact that the above verse emphasizes supplication and secret prayer and the two are mentioned together indicates that one of the reasons of secret prayer is that

secret prayer is more humbly and humility and sincerity is more in such prayers and that is why secret prayer is closer to being answered.

In another verse, Allah (SwT) has considered one of the characteristics of the prayer of Hazrat Zakaria (‘a) that was answered, as the secrecy of that prayer and says:

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا.

“When he (Zakariya) called out to his Lord with a secret cry.” (Qur’an, 19:3).

The above verse also indicates that it is better to pray secretly, just as Hazrat Zakaria (‘a) prayed secretly and Allah (SwT) answered his prayer. The prophets are the best role models for the rest of the believers, and when the divine prophets prayed secretly, it is better for us to pray secretly so that our prayer will be answered.

Imam al-Ridha’ (‘a) has considered the virtue of secret prayer seventy times as much as overt prayer and says:

دَعْوَةُ الْعَبْدِ سِرًّا دَعْوَةٌ وَاحِدَةٌ تَعْدِلُ سَبْعِينَ دَعْوَةً عَلَانِيَةً.

“One secret prayer of man is equal to seventy prayers that are overt.” [18](#)

From the above hadith, it is understood that secret prayer is much better and more virtuous than overt prayer, and this superiority is both in terms of reward and in terms of being closer to answering.

7- Naming needs and requests

One of the methods of prayer is that man mentions his needs and requests while praying. Although Allah (SwT) is aware of all our needs, but Allah (SwT) wants us to express and name each of our needs and requests while praying.

Imam al-Sadiq (‘a) says in this regard:

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَعْلَمُ مَا يُرِيدُ الْعَبْدُ إِذَا دَعَاهُ وَلَكِنَّهُ يُحِبُّ أَنْ تُبَيَّنَ إِلَيْهِ الْحَوَائِجُ فَإِذَا دَعَوْتَ فَسَمِّ حَاجَتَكَ.

“Indeed Allah Almighty knows what the servant wants when praying, but Allah (SwT) wants the needs to be mentioned, so when you pray, then name your needs.” [19](#)

Prayer is begging from Allah (SwT), but it is honorable begging. In begging of humans, it is better for others to meet the needs of the needy before expressing the needs of the needy, so that the needy are

not humiliated by others. But in begging from Allah (SwT), it is on the contrary and Allah (SwT) wants His servants to humble themselves more before Allah (SwT) and to mention their needs and express their needs. This expression of need means that man confesses his humiliation, poverty, and extreme need for Allah (SwT) and this confession and humiliation is very valuable and makes man honorable before Allah (SwT). In Kumayl Du'a we say to Allah (SwT):

أَنَا عَبْدُكَ الضَّعِيفُ الذَّلِيلُ الْحَقِيرُ الْمُسْكِينُ.

“O Allah, I am an utterly weak, humble, small, helpless servant.” [20](#)

Therefore, man has no right to humiliate himself in front of others, but before Allah (SwT), the more humiliated man becomes, the more honorable he becomes, because in this case, man's relationship with Allah (SwT) becomes deeper and humbler and his sense of need for Allah (SwT) increases.

The source of many human sins is that some people consider themselves needless of Allah (SwT) and therefore forget Allah (SwT) and if a person realizes his pure poverty and extreme need for Allah (SwT), then he will surrender to Allah (SwT) and will not rebel.

This is why Allah (SwT) has mentioned in some verses that all human beings need Allah (SwT) and Allah (SwT) is needless so that human beings realize their poverty and submit to Allah (SwT).

Allah (SwT) says:

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ.

“O mankind! You are the ones who stand in need of Allah (SwT), and Allah (SwT) He is the All-sufficient, the All-laudable.” (Qur'an, 35: 15).

The Inward Methods Of Prayer

In addition to the outward methods that were mentioned, prayer has inner and inward methods that are related to the inner states of the supplicant and praying man during prayer. Some of the most important inward methods of prayer are:

1- The presence of the heart during prayer

One of the inward methods of prayer is that the prayer should be accompanied by the attention and presence of the heart, and when praying, man should be careful about who he speaks to, from whom he asks for his needs, and what requests he has from Allah (SwT) and...

If the prayer is not accompanied by the attention and presence of the heart, and when praying man

neglects Allah (SwT), then his prayer will not be answered.

Imam al-Sadiq ('a) says in this regard:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْتَجِيبُ دُعَاءَ بَظْهَرِ قَلْبٍ سَاهٍ فَإِذَا دَعَوْتَ فَأَقْبِلْ بِقَلْبِكَ ثُمَّ اسْتَيْقِنْ بِالْإِجَابَةِ.

“Allah Almighty does not answer the prayers of the unaware heart, so when praying, turn to Allah (SwT) with all your being, then be sure that it will be answered.” [21](#)

Imam al-Sadiq ('a) says in another hadith:

قَالَ أَمِيرُ الْمُؤْمِنِينَ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ دُعَاءَ قَلْبٍ لَاهٍ وَ كَانَ عَلِيٌّ ع يَقُولُ إِذَا دَعَا أَحَدُكُمْ لِلْمَيِّتِ فَلَا يَدْعُو لَهُ وَ قَلْبُهُ لَاهٍ عَنْهُ وَ لَكِنْ لِيَجْتَهِدَ لَهُ فِي الدُّعَاءِ.

“The Commander of the Faithful ('a) has said: Allah Almighty does not accept the prayers of the heedless and amused heart. ‘Ali ('a) always said: Whenever one of you prays for a dead person, he should not pray while his heart is unaware of him, but should try to pray for him (that is, he should pray from the heart).” [22](#)

The above hadiths indicate that the condition for answering a prayer is the attention and presence of the heart during prayer, and a prayer that is accompanied by negligence and lack of attention will have no effect and will not be answered.

When someone is in front of a big person, he tries to pay all his attention to him, and if someone is inattentive when meeting a big person and, in his presence, and his attention is elsewhere, he cannot establish a good relationship with him, and therefore he will not benefit from his presence. He who stands before the Almighty Allah (SwT), the Creator and Owner of the universe, will not benefit if he prays with carelessness and negligence. In fact, prayer with negligence means that Allah (SwT) is not very important to him and he has not understood the greatness of Allah (SwT), and therefore Allah (SwT) will not pay attention to him and will not answer his prayer.

Allah (SwT) pays attention to someone and takes special care of him if he also pays attention to Allah (SwT) and remembers Him.

Allah (SwT) says:

فَاذْكُرُونِي أَذْكُرْكُمْ.

“Remember me so that I may remember you.” (Qur’an, 2: 152).

It is understood from the above verse that if someone wants his prayer to be answered and Allah (SwT) to pay attention to him, he must also remember Allah (SwT) and pay full attention to Allah (SwT) and have the presence of heart when praying, otherwise, he will not be given special attention by Allah (SwT) and his prayers will not be answered.

2- Having fear and hope

One of the methods of prayer is that the praying person should have fear and hope while praying. That is, when praying, man should be afraid of both his responsibilities and the divine punishment, as well as hope for divine grace and mercy. Allah (SwT) says in this regard:

وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ.

“Supplicate Him (Allah) with fear and hope: indeed, Allah’s mercy is close to the virtuous.”
(Qur’an, 7:56).

From the above verse, it is understood that the praying person must be afraid of the consequences of his ugly deeds, of the divine punishment for the sinners, and of his responsibilities, whether he has performed his duties of servitude properly or not.

This fear causes a person not to be proud of his good deeds, even if they are many, and always thinks that he may be punished by Allah (SwT) for failing in some of his duties or for some of his ugly behaviors, and so on.

On the other hand, the praying person should hope for divine grace and mercy and hope that Allah (SwT) will have mercy on him and accept his repentance and forgive his sins. If he hopes for divine mercy, he will never despair and will always move hopefully in the divine path.

Fear and hope must both exist in moderation in human beings, and if one of them does not exist in human beings or goes beyond moderation, human beings will suffer. For example, if a person hopes only for Allah (SwT)'s mercy or his hope for divine mercy is too much and he is not afraid of divine punishment, he will not be afraid of the consequences of his sins and ugly deeds and he can easily commit any sin. Also, if one fears Allah (SwT) too much, he will experience despair and hopelessness, and despair and hopelessness may pave the way for him to deviate from the right path.

That is why in the religious texts of Islam, having fear and hope in moderation is emphasized.

Imam al-Sadiq (‘a) says:

وَأَرْجُ اللَّهَ رَجَاءً لَا يُجَرِّبُكَ عَلَى مَعْصِيَتِهِ وَخَفَهُ خَوْفًا لَا يُؤْيِسُكَ مِنْ رَحْمَتِهِ.

“Hope in Allah (SwT), hope that does not make you rude to sin and fear Him, fear not to despair of His mercy.” [23](#)

3- Having a good suspicion about Allah (SwT)

One of the methods of prayer is that the one who prays should have a good idea about Allah (SwT) and when praying, be sure that Allah (SwT) will answer his prayer if He deems it expedient. If a person has doubts about the answer to a prayer and does not hope for the answer the prayer by Allah (SwT), such a person actually thinks badly of Allah (SwT) and have a bad suspicion of Allah (SwT), and therefore his prayer may not be answered.

It is stated in a hadith al-Qudsi that Allah (SwT) has said:

أَنَا عِنْدَ ظَنِّ عَبْدِي بِي فَلَا يَظُنُّ عَبْدِي بِي إِلَّا خَيْرًا.

“I am with my servant's suspicion about me, so my servant should only have a good suspicion about me.” [24](#)

It is understood from the above hadith that Allah (SwT) acts with His servants on the basis of their suspicion of Allah (SwT), and if they have a good idea about Allah (SwT), Allah (SwT) acts on the basis of their good suspicion, and if they have a bad suspicion on Allah (SwT), Allah (SwT) acts on the basis of their bad suspicion.

Therefore, if the one who prays has a good idea about Allah (SwT) and is sure that Allah (SwT) will answer his prayer, then his prayer will be answered, and if he has a bad suspicion of Allah (SwT), then his prayer will not be answered.

Prophet Muhammad (S) says:

ادْعُوا اللَّهَ وَأَنْتُمْ مُوقِنُونَ بِالْإِجَابَةِ.

“Call on Allah (SwT) while you are sure that your prayers will be answered.” [25](#)

The above hadith indicates that the supplicant should have a good idea about Allah (SwT) when praying and be sure that Allah (SwT) will answer his prayer.

In another hadith, it is stated that Allah (SwT) revealed to Prophet Moses (‘a) and said:

يَا مُوسَى مَا دَعَوْتَنِي وَرَجَوْتَنِي فَأَنِّي سَأَغْفِرُ لَكَ.

“O Moses, (for) what you called me and hoped to be answered, so I forgive you.” [26](#)

It is understood from the above hadith that if the prayer is accompanied by hope for divine grace and mercy and good idea about Allah (SwT), it will be answered.

Imam al-Sadiq (‘a) also emphasizes on having good suspicion about Allah (SwT) when praying and says:

إِذَا دَعَوْتَ فَظَنَّ حَاجَتَكَ بِالْبَابِ.

“When you pray, then think that your need is at the door (of the house) (that is, to think that the prayer is answered).” [27](#)

Therefore, the one who prays should hope for divine mercy while praying, and should have good idea about Allah (SwT), and should never be disappointed, and if someone prays in this state and other conditions for answering the prayer are observed, Allah (SwT) will answer his prayer.

4- Insist on prayer

One of the methods of prayer is that the one who prays does not get tired of praying and continues his prayer and asks Allah (SwT) for his request repeatedly and insists on his request.

A person who has a request from another, if he says it once, his request may not be granted, but if he insists on his request and repeats his request several times, his request will usually be granted.

A person who asks Allah (SwT) for a need, if he insists on his request, his need will be met. Allah (SwT) wants us to communicate more with Him and to humiliate ourselves more with Him so that we can be honored with Him and our needs are met. The more one insists on his request and supplicates before Allah (SwT), the more one humiliates oneself before Allah (SwT), and the more one humiliates himself before Allah (SwT), the more one is honored and his prayers will be answered.

Imam al-Baqir (‘a) says:

وَاللَّهِ لَا يُلِحُّ عَبْدٌ مُؤْمِنٌ عَلَى اللَّهِ عَزَّ وَجَلَّ فِي حَاجَتِهِ إِلَّا قَضَاهَا لَهُ.

“I swear by Allah (SwT) that a believing servant does not insist on his need before Allah Almighty unless Allah (SwT) meets his need.” [28](#)

The above hadith indicates that insisting on one's request and need and repeatedly requesting one's need from Allah (SwT) will lead to the fulfillment of his need. Imam al-Sadiq (‘a) also says:

إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِهَ إِلْحَاحَ النَّاسِ بَعْضِهِمْ عَلَى بَعْضٍ فِي الْمَسْأَلَةِ وَأَحَبَّ ذَلِكَ لِنَفْسِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ أَنْ يُسْأَلَ وَ يُطْلَبَ مَا عِنْدَهُ.

“Allah Almighty hates that some people insist on asking for something from another and Allah loves to insist on asking from Him. Indeed, Allah loves to be asked of what He has.” [29](#)

It is understood from the above hadith that a person should not insist when asking something from others because it causes him to be humiliated with others. But when asking Allah (SwT), he should insist, because the more a person humiliates himself before Allah (SwT), the greater his honor will be, and the sooner his prayer will be answered.

5- Humility during prayer

One of the methods of prayer is that prayer should be accompanied with humility, humiliation and supplication, and man should be humble before Allah (SwT) when praying, and there should be a state of humiliation and begging in him and confess to Allah (SwT) with all his being his poverty and need.

Allah (SwT) says in this regard:

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَ خُفْيَةً.

“Supplicate your Lord, beseechingly and secretly.” (Qur’an, 7:55).

The above verse indicates that prayer should be accompanied by supplication, humility and humiliation, and man should humbly ask Allah (SwT) for his needs. Since man can be better in humility and supplication in secret, so in the above verse, Allah (SwT) has mentioned that prayer should be in secret so that the humility and presence of the heart in prayer is more.

As I have mentioned before, prayer is a kind of begging from Allah (SwT), and the more humiliation and humility a person has in his begging from Allah (SwT), the more beloved and honored he becomes with Allah (SwT), and his prayer will be closer to being answered.

Imam al-Sadiq (‘a) said:

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى مُوسَى إِذَا وَقَفْتَ بَيْنَ يَدَيَّ فَفِفْ وَقِفَ الذَّلِيلِ الْفَقِيرِ.

“Allah Almighty revealed to Moses: O Moses, when you are in front of me, be like a humble and poor servant.” [30](#)

The more a person knows about Allah (SwT) and his greatness, the more he will be humiliated and

humbled before Allah (SwT). For this reason, the closest people to Allah (SwT), such as the prophets and imams, are humbler before Allah (SwT) than others.

Ayatollah Misbah Yazdi says in this regard:

“The more man understands the greatness of Allah (SwT), the more he feels inferiority and humiliation in the presence of Allah (SwT); Hence, those who have reached the highest level of knowledge about the absolute rich and the Lord of the universe (Allah (SwT)); Their humility, submission and feeling of inferiority before Allah (SwT) are incomprehensible to us³¹”.

6- Weeping during prayer

One of the methods of prayer that causes the prayer to be answered sooner is weeping and shedding tears. Weeping and shedding tears during worship and prayer is very valuable and increases the value of prayer and worship and brings people closer to Allah (SwT) and causes prayers to be answered.

Weeping and shedding tears during worship and prayer have been emphasized in Islamic religious texts.

Allah Almighty has considered one of the important characteristics of divine prophets to be weeping and shedding tears out of fear of Allah (SwT), and in this regard, after mentioning some of the great divine prophets such as Hazrat Moses, Hazrat Ismail and Hazrat Idris, Allah (SwT) says:

أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَ مِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَ مِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَ إِسْرَائِيلَ وَ مِمَّنْ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا.

“They are the ones whom Allah has blessed from among the prophets of Adam's progeny, and from (the progeny of) those We carried with Noah, and from among the progeny of Abraham and Israel, and from among those We guided and chose. When the signs of the All-beneficent were recited to them, they would fall down weeping in prostration.” (Qur'an, 19:58).

The value of weeping in worship and prayer is so great that it cannot be measured with any scales, and one drop of it can extinguish seas of fire and cause the forgiveness of man's great sins.

Imam al-Sadiq (‘a) says in this regard:

مَا مِنْ شَيْءٍ إِلَّا وَ لَهُ كَيْلٌ وَ وَزْنٌ إِلَّا الدُّمُوعُ فَإِنَّ الْقَطْرَةَ مِنْهَا تُطْفِئُ بَحَاراً مِنَ النَّارِ.

“Everything has a measure and a weight except tears. Because a drop of it extinguishes seas of fire.” ³²

Imam al-Baqir (‘a) also considered weeping during prayer and worship to be the cause of forgiveness of sins, and in this regard, he says:

أَنَّ إِبْرَاهِيمَ النَّبِيَّ ع قَالَ إِلَهِي مَا لِعَبْدٍ بَلَّ وَجْهُهُ بِالدُّمُوعِ مِنْ مَخَافَتِكَ قَالَ اللَّهُ تَعَالَى جَزَاؤُهُ مَغْفِرَتِي وَ رِضْوَانِي يَوْمَ الْقِيَامَةِ.

“Prophet Ibrahim (‘a) said to Allah (SwT): O My Lord, what is the reward of a servant whose face becomes wet from tears because of fear of you? Almighty Allah (SwT) said: His reward is forgiveness and my satisfaction on the Day of Resurrection.” [33](#)

The above hadiths indicate that crying and shedding tears during worship and prayer causes a person to receive Allah (SwT)'s mercy and forgiveness, and his prayers are answered, his sins are forgiven, and Allah (SwT)'s pleasure, which is the highest blessing, is granted to him. Imam al-Sadiq (‘a) considered the closest state of a servant to Allah (SwT) to be the state of prostration accompanied by weeping, and in this regard, he says:

[إِنْ] أَقْرَبَ مَا يَكُونُ الْعَبْدُ مِنَ الرَّبِّ وَ هُوَ سَاجِدٌ يَبْكِي.

“The closest state of a servant to the Lord is when the servant is prostrating and weeping³⁴”.

From the above hadith, it is understood that weeping during worship, prayer and prostration makes human worship very valuable and man gets closer to Allah (SwT) than at any other time and in any other situation. It is natural that a person who comes close to Allah (SwT) and is considered one of those who are closed to Allah (SwT), his prayer will be answered.

In some other hadiths, it is stated that if someone cannot weep, he should put himself in the position of a weeping person, and in this case, if even the size of a fly's head of tears flow from his eye, the prayer will be answered. A person named Saeed Ibn Yasar says: I asked Imam al-Sadiq (‘a): Can I make myself pretend to weep if I can not weep in prayer? Imam al-Sadiq (‘a) said:

نَعَمْ وَ لَوْ مِثْلَ رَأْسِ الذُّبَابِ.

“Yes, even if tears flow the size of a fly's head (the prayer will be answered).” [35](#)

The mentioned items are some of the most important outward and inward methods of prayer, that act upon them plays an important role in answering the prayer and makes the prayer closer to being answered.

The Role Of Time In Answering Prayers

One of the factors that play a role in answering prayers is the time of prayer.

Although prayer is good at all times, but sometimes have special characteristics that make prayer closer

to being answered. Imam 'Ali ('a) says in this regard:

اعْلَمُوا أَنَّ لِلَّهِ سُبْحَانَهُ سَاعَةً مَبَارَكَةً لَا يَسْأَلُ اللَّهُ فِيهَا عَبْدٌ مُؤْمِنٌ إِلَّا أَعْطَاهُ.

“Know that there are blessed hours and times for Allah Almighty, in which no servant requests anything from Allah unless Allah answers his request.” [36](#)

The above hadith shows that sometimes play an important role in the answer to prayer and prayer is closer to answer in those times.

The most important times that have special importance and in which prayer is emphasized and prayer is closer to being answered are:

1-Prayer in the holy month of Ramadhan

Prophet Muhammad (S) said:

دُعَاؤُكُمْ فِيهِ مُسْتَجَابٌ.

“Your prayers are answered in the month of Ramadhan.” [37](#)

2- Prayer on Friday

Imam 'Ali ('a) said:

وَ أَكْثَرُوا فِيهِ مِنَ التَّضَرُّعِ إِلَى اللَّهِ سُبْحَانَهُ وَ الدُّعَاءِ وَ مَسْأَلَةِ الرَّحْمَةِ وَ الْغُفْرَانِ فَإِنَّ اللَّهَ تَعَالَى يَسْتَجِيبُ فِيهِ لِكُلِّ مُؤْمِنٍ دُعَاهُ.

“On Friday, supplicate and pray to Allah a lot and ask Allah for forgiveness and mercy. Because, Allah answers the prayers of every believer on this day.” [38](#)

3- Praying on Friday between the time of the Imam's sermon and starting the Friday prayer and praying before the sunset of the sun on Friday

Imam al-Sadiq ('a) was asked about the times in which prayers are answered on Friday. He said:

مَا بَيْنَ فَرَاغِ الْإِمَامِ مِنَ الْخُطْبَةِ إِلَى أَنْ تَسْتَوِيَ الصُّفُوفُ وَ سَاعَةً أُخْرَى مِنْ آخِرِ النَّهَارِ إِلَى غُرُوبِ الشَّمْسِ.

“Between the time of the Imam's sermon and the start of the Friday prayer (the prayer is answered). And

the other hour (the answer to prayer on Friday) is the last moments of Friday until the sunset of the sun”.

[39](#)

4- Du'a between Azan and Iqamah

Prophet Muhammad (S) said:

الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ لَا يُرَدُّ.

“Prayer is not skipped between Azan and Iqamah[40](#)”.

5- Prayer on the day of Eid Ghadir Khumm

Imam al-Ridha' (‘a) said:

“Allah forgives every believing man and woman on this day (the day of Eid al-Ghadir) the sin of sixty years, and on this day he frees them from the fire of hell twice as much as he freed them in the month of Ramadhan and the night of Qadr and the night of Eid al-Fitr[41](#)”.

6- Prayer on the day of Eid al-Fitr

Imam ‘Ali (‘a) says:

إِنَّ هَذَا الْيَوْمَ يَوْمٌ جَعَلَهُ اللَّهُ لَكُمْ عِيداً وَجَعَلَكُمْ لَهُ أَهْلاً فَادْكُرُوا اللَّهَ يَذْكُرْكُمْ وَادْعُوهُ يَسْتَجِبْ لَكُمْ.

“Indeed, today (the day of Eid al-Fitr) is a day that Allah has made an Eid for you and has made you worthy of this day. So remember Allah so that Allah will remember you and call upon Him so that He will answer you.” [42](#)

7- Prayer on the day of Eid al-Adha

Prophet Muhammad (S) said:

فَعِجُّوا إِلَى اللَّهِ عَزَّ وَجَلَّ فَوَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَنْصَرِفُ مِنْ هَذَا الْمَوْضِعِ أَحَدٌ إِلَّا مَغْفُوراً لَهُ.

“So ask Allah (on the day of Eid al-Adha). By the one in whose hand is the life of Muhammad, no one will leave this place unless his sins are forgiven[43](#)”.

8- Prayer when the winds blow

9- Prayer at noon

10- Prayer when it rains

11- Prayer during martyrdom of a believer

Imam al-Sadiq ('a) said:

اطْلُبُوا الدُّعَاءَ فِي أَرْبَعِ سَاعَاتٍ عِنْدَ هُبُوبِ الرِّيحِ وَ زَوَالِ الْأَفْيَاءِ وَ نُزُولِ الْقَطْرِ وَ أَوَّلِ قَطْرَةٍ مِنْ دَمِ الْقَتِيلِ الْمُؤْمِنِ فَإِنَّ أَبْوَابَ السَّمَاءِ تَفْتَحُ عِنْدَ هَذِهِ الْأَشْيَاءِ.

“Pray in four times: 1- When the winds are blowing. 2- At noon. 3-When it rains. 4- When shedding the first drop of a believer's blood in the way of Allah (during Jihad), because it is in these things that the doors of heaven are opened⁴⁴”.

12- Prayer during Witr prayer

13- Prayer after Fajr

14- Prayer at Afternoon prayer (salat)

15- Prayer after Maghrib prayer

Imam al-Sadiq ('a) says:

يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوُتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرِبِ.

“Prayer is answered in four places: in the Witr prayer, after Fajr, in the afternoon, and after Maghrib⁴⁵”.

16- Prayer while reciting the Holy Qur'an

17- Prayer during the call to prayer (Azan)

18- Prayer when the two lines of truth and falsehood meet on the battlefield

Imam 'Ali ('a) said:

اغْتَنِمُوا الدُّعَاءَ عِنْدَ أَرْبَعٍ عِنْدَ قِرَاءَةِ الْقُرْآنِ وَ عِنْدَ الْأَذَانِ وَ عِنْدَ نُزُولِ الْغَيْثِ وَ عِنْدَ التَّقَاءِ الصِّقَيْنِ لِلشَّهَادَةِ.

“Pay attention to praying in four times: when reciting the Qur'an, when saying the call to prayer (Azan), when the rain falls, and when the two lines of truth and falsehood meet on the battlefield⁴⁶”.

19- Prayer at the sunset

Imam Muhammad al-Baqir (‘a) said:

كَانَ أَبِي إِذَا كَانَتْ لَهُ إِلَى اللَّهِ حَاجَةٌ طَلَبَهَا فِي هَذِهِ السَّاعَةِ يَعْنِي زَوَالَ الشَّمْسِ.

“My father's method was that when he asked Allah for something, he asked for it at this hour, that is, at the Sunset.” [47](#)

20- One of the times when prayer is closer to being answered is when the human heart is soft and thin

Imam al-Sadiq (‘a) says in this regard:

إِذَا رَقَّ أَحَدُكُمْ فَلْيَدْعُ فَإِنَّ الْقَلْبَ لَا يَرِقُّ حَتَّى يَخْلُصَ.

“When the heart of one of you became thin and soft, one must pray. Because the heart should not be pitied until it is purified.” [48](#)

21- Prayer at dawn (Sahar) is emphasized and Du'a is answered at this time

Prophet Muhammad (S) says:

خَيْرُ وَقْتٍ دَعَوْتُمْ اللَّهَ عَزَّ وَجَلَّ فِيهِ الْأَسْحَارُ وَتَلَا هَذِهِ الْآيَةَ فِي قَوْلِ يَعْقُوبَ ع - سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي وَقَالَ آخِرُهُمْ إِلَى السَّحَرِ.

“The best time to pray to Allah Almighty is at dawn. Then he read this verse (Surah Yusuf): ***"He (Yaquub) said, 'I shall plead with my Lord to forgive you; indeed He is the All-forgiving, the All-merciful'" (12:98)***. And he said: (Hazrat Yaquub) delayed the prayer until dawn[49](#)”.

22- One of the times when prayer is closer to being answered is when a person's body trembles from the fear of Allah (SwT) and his eyes shed tears

Imam al-Sadiq (‘a) says:

إِذَا افْتَشَعَرَّ جِلْدُكَ وَدَمَعَتْ عَيْنَاكَ فَدُونَكَ دُونَكَ فَقَدْ قَصِدَ قَصْدُكَ.

“Whenever your body trembles (from the fear of Allah) and your eyes shed tears and your heart starts beating, consider that moment important [to pray] that your requests will be answered at that time.” [50](#)

23- Prayer on the day of Arafah

Imam al-Sajjad ('a) says:

إِذَا كَانَ عَشِيَّةُ عَرَفَةَ يَنْزِلُ اللَّهُ فِي مَلَائِكَةٍ إِلَى سَمَاءِ الدُّنْيَا ثُمَّ يَقُولُ انظُرُوا إِلَى عِبَادِي أَتَوْنِي شُعْنًا غُبْرًا أَرْسَلْتُ إِلَيْهِمْ رَسُولًا مِنْ وَرَاءٍ وَرَاءَ فَسَأَلُونِي وَدَعَوْنِي أَشْهَدُكُمْ أَنَّهُ حَقٌّ عَلَيَّ أَنْ أُجِيبَهُمْ الْيَوْمَ.

“In the evening of Arafah, Allah sends the angels down to the sky of the world and says to them: Look at my servants who have come to me with difficulty and toil, and I have sent them a message to call me and ask me. I take you angels as witnesses that I will answer their prayers today⁵¹”.

24- Prayer in the middle of Sha'ban night

Imam al-Sadiq ('a) said:

هِيَ أَفْضَلُ لَيْلَةٍ بَعْدَ لَيْلَةِ الْقَدْرِ فِيهَا يَمْنَحُ اللَّهُ تَعَالَى الْعِبَادَ فَضْلَهُ وَ يَغْفِرُ لَهُمْ بِمَنْتِهِ فَاجْتَهِدُوا فِي الْقُرْبَةِ إِلَى اللَّهِ فِيهَا فَإِنَّهَا لَيْلَةٌ إِلَى اللَّهِ تَعَالَى عَلَى نَفْسِهِ أَنْ لَا يَرُدَّ سَائِلًا لَهُ فِيهَا مَا لَمْ يَسْأَلْ مَعْصِيَةً.

“My father said that this night (mid-Sha'ban night) is the best night of the year after the night of Qadr. On this night, Allah looks at people with grace and mercy and forgives His servants, so try hard to reach Allah on this night. It is a night that Allah has assumed upon Himself that He will not make a supplicant despair as long as he does not ask for sin⁵²”.

Obstacles To Prayer Being Answered

In order for a person's prayer to be answered, on the one hand, the conditions for answering the prayer must be provided, and on the other hand, there must be no obstacles for the prayer to be answered. Sometimes prayer is done with conditions, but some obstacles cause human prayers not to be answered.

1- Incompatibility of prayer with divine traditions (Sunnat)

One of the obstacles to prayer being answered and the factors that cause prayers not to be answered is that the answer to prayer is not compatible with Allah (SwT)'s definite traditions. Allah (SwT) has a series of definite and inviolable traditions and precedents that will definitely happen and nothing can change these traditions.

Allah (SwT) says:

فَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَنْ تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا.

“Yet you will never find any change in Allah's precedent, and you will never find any revision in Allah's precedent” (Qur'an, 35:43).

Therefore, if a person requests something from Allah (SwT) that is against divine traditions, his prayer will not be answered. For example, one of the divine traditions is that when the time of the final death comes, it will never be delayed. In this case, no matter how much a person prays that the patient will be cured and not die, his prayer will not be answered because it is against the divine tradition. Allah (SwT) says in this regard:

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجْلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ.

“But Allah shall never respite a soul when its time has come, and Allah is well aware of what you do” (Qur'an, 63: 11).

It is understood from the above verse that when the final term of a human being arrives, nothing can delay it, and the prayer in such cases will not be answered, but the afterlife reward of the prayer will be given to the supplicant.

2- Hope in other than Allah (SwT)

One of the things that prevents prayer from being answered is that when a person prays, he hopes in something or someone other than Allah (SwT). It means that he believes that someone other than Allah (SwT) may also solve his problem, and while hoping for someone other than Allah (SwT), he also seeks help from Allah (SwT) and prays. Such people's prayers are usually not answered.

Prayer is answered when a person has only hope in Allah (SwT) and only considers Allah (SwT) as his support and only focuses on Him and believes that Allah (SwT) is omnipotent and all matters are in His hands and He is the only one who solves problems and...

Imam al-Sadiq (‘a) says:

إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبَّهُ شَيْئًا إِلَّا أَعْطَاهُ فَلْيَيَّأَسْ مِنَ النَّاسِ كُلِّهِمْ وَلَا يَكُنْ لَهُ رَجَاءٌ إِلَّا عِنْدَ اللَّهِ فَإِذَا عَلِمَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلِ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ.

“If one of you wants Allah to give him whatever he asks, he should give up hope in all people and hope only in Allah. So, when Allah Almighty knows that he is truly like this, He will grant him whatever he wants from Allah (and is in his favor).” [53](#)

According to the above hadith, if someone gives up hope of others while praying and only hopes in Allah (SwT), then if the conditions for the answer of the prayer are met, his prayer will be answered. Allah

(SwT) has mentioned in the Holy Qur'an that the prayers of distressed people and those who have despaired of others and seek refuge only in Allah (SwT) will be answered.

Allah (SwT) says in this regard:

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ.

“Or, Who answers the distressed one when he calls upon Him and removes the evil” (Qur'an, 27:62).

The above verse indicates that a distressed person who has lost hope in others and only hopes in Allah (SwT) will have his prayers answered.

Many people hope in others when they pray, so their prayers are not answered or are answered late. A beggar usually does not ask for anything from a person who is poor and begs because he knows that he has nothing to give him. If a beggar begs something from another beggar, people will consider him foolish.

If man understands that all creatures are poor and all need Allah (SwT), then his hope will be cut off from others and he will only hope in Allah (SwT) who is absolutely rich and does not need anyone and He is capable of everything.

Therefore, a person who has hope in others has not understood the greatness of Allah (SwT) and has not known Allah (SwT), and his faith in Allah (SwT) is weak, otherwise, despite the existence of the absolute rich, he did not have hope for the absolute poor.

Allah (SwT) has condemned such a person and mentioned that He disappoints his hopes for other and does not fulfill his wishes so that he will be warned and realize the absolute rich.

Imam al-Sadiq ('a) says: Allah (SwT) has said:

أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ مَجْدِي وَ ارْتِفَاعِي عَلَى عَرْشِي لَأَقْطَعَنَّ أَمَلَ كُلِّ مُؤْمِلٍ [مِنَ النَّاسِ] غَيْرِي بِالْيَأْسِ وَ لَأَكْشُوْنَهُ تَوْبَ الْمَذَلَّةِ عِنْدَ النَّاسِ وَ لَأُنْجِيَنَّهُ مِنْ قُرْبِي وَ لَأُبْعِدَنَّهُ مِنْ فَضْلِي أَوْ يُؤْمِلُ غَيْرِي فِي الشَّدَائِدِ وَ الشَّدَائِدُ بِيَدِي وَ يَرْجُو غَيْرِي وَ يَفْرَعُ بِالْفِكْرِ بَابَ غَيْرِي وَ بِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَ هِيَ مُغْلَقَةٌ وَ بَابِي مَفْتُوحٌ لِمَنْ دَعَانِي فَمَنْ ذَا الَّذِي أَمْلَنِي لِنَوَائِبِهِ فَقَطَعْتُهُ دُونَهَا وَ مَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةٍ فَقَطَعْتُ رَجَاءَهُ مِنِّي.

“I swear by the honor, glory, magnificence and the high position of My throne, I will certainly disappoint the hope of anyone who hopes in other than Me, and the clothes of humiliation I will cover him in the eyes of the people and I will keep him away from Me!

Does he wish other than Me in hardships and while all the hardships are in My hands and there is hope

in no one but Me and knocks on the door of someone else's house with a ring of thought?

And while that the key to the closed doors is in My hand and the door of My house is open to anyone who calls Me, and who is it that wished Me in his calamities and I cut the string connecting him with Me in that calamity? And who is the one who put his hope in Me and I cut off his hope⁵⁴”?

From the above hadith, it can be understood that the person who hopes for something and someone other than Allah (SwT) does not have any knowledge of Allah (SwT), and therefore his prayers are not answered.

3- sins

One of the obstacles to prayer being answered and the factors that cause prayer not to be answered is sin. Sins prevent prayers from being answered and cause man to move away from Allah (SwT) and as a result his prayers are not answered.

A person who works for a boss, if he commits a mistake and does not immediately apologize for his wrongdoing, he will fall out of the boss's eyes, and his boss will not pay attention to his demands, and if he asks something from the boss, his requests will not be answered.

The merciful Allah (SwT) is the lord and master of all creations, and if a person moves in His path and follows the divine commands, he will receive Allah (SwT)'s special attention and his prayers will be answered. But if he commits sins and does not repent of his sins, he will be subject to Allah (SwT)'s anger and therefore his prayer will not be answered. Imam al-Baqir (‘a) says:

إِنَّ الْعَبْدَ لَيَسْأَلُ اللَّهَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا فَيَكُونُ مِنْ شَأْنِ اللَّهِ تَعَالَى قَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ بَاطِلٍ فَيُذْنِبُ الْعَبْدُ عِنْدَ ذَلِكَ الْوَقْتِ ذَنْبًا فَيَقُولُ لِلْمَلِكِ الْمُوَكَّلِ بِحَاجَتِهِ لَا تُنْجِزْهَا لَهُ فَإِنَّهُ قَدْ تَعَرَّضَ لِسَخَطِي اسْتَوْجَبَ الْحُرْمَانَ مِنِّي.

“Indeed, a servant asks Allah for a need, and Allah wants to fulfill that need in the near future or with a delay, but the servant commits a sin, so Allah, says to the angel: Do not fulfill his need and deprive him of it; Because he exposed himself to my anger and was subject to deprivation from me⁵⁵”.

The above hadith indicates that committing sins causes Allah (SwT)'s anger and distance from Him, and therefore the sinner's prayer will not be answered unless he truly repents of his sins. Therefore, a sinner should not be surprised if his prayers are not answered, because he has closed the way for his prayers to be answered with his sins.

Imam ‘Ali (‘a) says:

الْعَجَبُ مِمَّنْ يَدْعُو وَ يَسْتَبْطِئُ الْإِجَابَةَ وَ قَدْ سَدَّ طَرِيقَهَا بِالْمَعَاصِي.

“It is surprising from a person who prays and thinks that the answer is slow, while he has closed the answer with sins⁵⁶”.

Although all sins may play a role in not answering prayers, but some prayers have a more important role in not answering prayers. It is for this reason that Imam ‘Ali (‘a) says in Du’a Kumayl:

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ.

“O Allah, forgive those sins that hinder the acceptance of my prayers⁵⁷”.

From the above sentence, it is understood that some sins play a stronger role in not answering prayers.

In a hadith, Imam al-Sajjad (‘a) mentions some of the sins that play a greater role in not answering prayers and says:

وَالذُّنُوبُ الَّتِي تَرُدُّ الدُّعَاءَ سُوءُ النِّيَّةِ وَخُبْتُ السَّرِيرَةَ وَالنِّفَاقُ مَعَ الْإِخْوَانِ وَتَرَكْتُ التَّصَدِيقَ بِالْإِجَابَةِ وَتَأْخِيرُ الصَّلَوَاتِ الْمَفْرُوضَاتِ حَتَّى تَذْهَبَ أَوْقَاتُهَا وَتَرَكْتُ التَّقَرُّبَ إِلَى اللَّهِ عَزَّ وَجَلَّ بِالْبِرِّ وَالصَّدَقَةِ وَاسْتِعْمَالُ الْبِدَآءِ وَالْفُحْشِ فِي الْقَوْلِ.

“The sins that prevent prayer from being answered are: 1. Having bad intentions, 2. Inner filth, 3. hypocrisy with religious brothers (and others) 4. Not trusting in [Allah (SwT) in] answering prayers, 5. Delaying obligatory prayers until time passes, 6. Abandoning getting close to Allah through goodness and charity, 7. Swearing and saying obscene words⁵⁸”.

Also, in some hadiths, sins such as oppressing others, eating forbidden things, etc., are considered to prevent prayer from being answered.

Prophet Muhammad (S) says:

مَنْ أَحَبَّ أَنْ يُسْتَجَابَ دُعَاؤُهُ فَلْيُطَيِّبْ مَطْعَمَهُ وَكَسْبَهُ.

“If someone wants his prayers to be answered, he should purify his income and sustenance (that is, he should not eat forbidden property or other people's property)⁵⁹”.

The mentioned cases in the above hadiths are some of the sins that play a more important role in the unanswered prayers and cause the human prayers not to be answered.

4- Abandoning the bidding what is good and forbidding what is evil

One of the things that prevent prayer from being answered is abandoning the bidding what is good and

forbidding what is evil. Bidding what is good and forbidding what is evil is one of the important religious orders that if people follow this divine and important order, many sins and corruptions will be prevented. But if this important obligation is abandoned, many problems will be created for members of the society, and the society will be on the path of deviance, and sins will increase in the society, and...

Bidding what is good and forbidding what is evil means that we should invite others to do good deeds and encourage them to do good deeds and do divine commands and prevent them from doing bad deeds and let's try not to let them harm themselves and others with their sins and ugly deeds. One of the consequences of abandoning bidding what is good and forbidding what is evil is that if this important duty is abandoned and believers neglect or pay little attention to this important order, people's prayers will not be answered.

Prophet Muhammad (S) says:

لَتَأْمُرَنَّ بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ أَوْ يُسَلِّطَنَّ اللَّهُ شِرَارَكُمْ عَلَى خَيْرِكُمْ فَيَدْعُو خَيْرَكُمْ فَلَا يُسْتَجَابُ لَهُمْ.

“(Either) bid what is good and forbid what is evil, or (if you leave it, wait for) Allah to dominate the worst of you over the best of you, and the best of you pray, but it is not answered⁶⁰”.

From the above hadith, it is understood that abandoning bidding what is good and forbidding what is evil causes sin to spread in the society, and evil and bad people dominate the society and good people, and the control of affairs falls into the hands of bad people and as a result, the prayers of the believer are not answered. Imam Muhammad Baqir (‘a) has considered abandoning bidding what is good and forbidding what is evil as a cause of distance from Allah (SwT) and humiliation, and he says in this regard:

الْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ خَلْقَانِ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ نَصَرَهُمَا أَعَزَّهُ اللَّهُ وَ مَنْ خَذَلَهُمَا خَذَلَهُ اللَّهُ عَزَّ وَجَلَّ.

“Bidding what is good and forbidding what is evil are two creations of Allah Almighty. Whoever helps them (and fulfills them), may Allah honor him, and whoever leaves them alone, may Allah Almighty leave him alone (and not pay attention to him)⁶¹”.

The above hadith indicates that bidding what is good and forbidding what is evil brings honor to people and society and brings one closer to Allah (SwT), but abandoning them causes a person to move away from Allah (SwT) and may Allah (SwT) leave him alone and not answer his prayers.

Therefore, if we want our prayers to be answered, we must fulfill our religious duties and divine orders, including the important order of what is good and forbidding what is bad, and we should encourage others to do good deeds and prevent them from committing sins and avoid sin, so that we will be blessed by Allah (SwT) and our prayers will be answered.

5- Disobeying parents and harassing them

One of the things that prevent prayer from being answered is the harassment and disobedience of parents. The disobedience of parents, their harassment, and not paying attention to them cause that human prayers are not answered.

In this regard, Imam al-Sadiq (‘a) says:

الدُّنُوبُ الَّتِي تَرُدُّ الدُّعَاءَ وَتُظْلِمُ الْهَوَاءَ عُقُوقُ الْوَالِدَيْنِ.

“The sins that reject prayer (and cause the prayer not to be answered) and make the space dark are disobedience to parents and annoying them⁶²”.

Being kind to parents and obeying them has been emphasized a lot in Islamic religious texts and has many worldly and otherworldly effects and blessings. Being kind to parents and treating them well is so important that after monotheism, which is the most important principles of religion and the highest religious values, Allah (SwT) has mentioned the order to be kind to parents. Allah (SwT) says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا.

“Your Lord has decreed that you shall not worship anyone except Him, and (He has enjoined) kindness to parents. Should they reach old age at your side one of them or both do not say to them, "Fie!" And do not chide them, but speak to them noble words” (Qur’an, 17:23).

From the above verse, it is understood that a person should not show the slightest disrespect to his parents and he has no right to even the slightest annoyance towards them, but he must treat them with goodness and kindness. If someone does good to his parents and his parents are satisfied with him, he will be given special attention by Allah (SwT) and his prayers will be answered.

6- Not for the benefit of man

One of the obstacles to answering a prayer is that answering the prayer is not for the good of a person and if the prayer is answered, the supplicant will suffer worldly or otherworldly harm, and therefore Allah (SwT) does not answer the prayer.

In this regard, Imam al-Sadiq (‘a) says:

إِنْ لَمْ يَكُنِ الْأَمْرُ الَّذِي سَأَلَ الْعَبْدُ خَيْرًا لَهُ إِنْ أُعْطِيَ أَمْسَكَ عَنْهُ.

“Whenever something that the servants ask for is not in their interest, Allah refuses to answer it⁶³”.

Sometimes we humans have a request from Allah (SwT) and we always pray that Allah (SwT) answers our prayer and fulfills our request, but we do not know that the answering the prayer is to our detriment, and if the prayer is answered, we will definitely feel regret. Therefore, we should always ask Allah (SwT) to fulfill whatever is in our interests and if we pray according to manners and conditions and our prayer is not answered, we should not be sad because it may be expedient to not answer the prayer and Allah (SwT) knows better than us about what is good for us. Allah (SwT) says:

عَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ.

“Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allah knows and you do not know” (Qur’an, 2:216).

It is understood from the above verse that sometimes we want our need to be fulfilled, while its fulfillment is to our detriment and we do not know, but Allah (SwT) is aware of it. So let's trust Allah (SwT)'s choice and know that if our prayers are not answered, it is for our benefit.

The late Ayatollah Behjat said: “Our teacher, the late Sayyed ‘Ali Qazi, said: Forty years after prayer, I was praying for a need, then I realized that it was not for my benefit.” ⁶⁴

7- Allah (SwT)'s love for His servant

Sometimes human prayers are answered late because Allah (SwT) loves to hear the voice of his servant's prayers and supplications. Just as in worldly love, the lover wants to be more in relationship with his beloved and to hear the voice of his beloved, in true love, also Allah (SwT) wants to hear the voice of the servants whom He loves and to have more communication with them. Therefore, if such servants have a request from Allah (SwT), Allah (SwT) sometimes answers their prayers late so that they pray more and Allah (SwT) hears their voices more.

Prophet Muhammad (S) says in this regard:

إِنَّ الْعَبْدَ لَيَدْعُو اللَّهَ وَهُوَ يُحِبُّهُ فَيَقُولُ يَا جِبْرِيلُ اقْضِ لِعَبْدِي هَذَا حَاجَتَهُ وَآخِرَهَا فَإِنِّي أُحِبُّ أَنْ لَا أَزَالَ أَسْمَعُ صَوْتَهُ.

“(Sometimes) the servant calls on Allah (pray) while Allah loves him, so Allah says: O Gabriel, fulfill this need of my servant and delay it because I love to hear his voice constantly⁶⁵”.

Imam al-Sadiq (‘a) also says in this regard:

إِنَّ الْعَبْدَ لَيَدْعُو فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ قَدْ اسْتَجَبْتُ لَهُ وَلَكِنْ أَحْبَبْتُ أَنْ أَسْمَعَ صَوْتَهُ وَ
إِنَّ الْعَبْدَ لَيَدْعُو فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى عَجِّلُوا لَهُ حَاجَتَهُ فَإِنِّي أَبْغِضُ صَوْتَهُ.

“Indeed (sometimes) a servant prays and Allah Almighty says to two angels: I answered his prayer, but keep his need (delay it); Because I love to hear his voice and (another) servant prays, and Allah Almighty says: fulfill his request quickly, because I don't like to hear his voice⁶⁶”.

The above hadiths show that sometimes Allah (SwT) answers the prayers of his beloved and special servants late so that He can hear their voices more. Therefore, people who pray according to conditions, and there are no obstacles to answering their prayers, should not be upset or disappointed when their prayers are not answered, because Allah (SwT) loves them and wants to have more contact with them.

The highest honor for a servant is that Allah (SwT) fall in love with him, and if Allah (SwT) falls in love with a servant, he will definitely have the best position with Allah (SwT). Allah (SwT) loves the servants who move on the divine path and lovingly follow the divine commands and do good deeds.

8- The desirability of prayer itself

Sometimes a person thinks that his prayer has not been answered, but in fact his prayer has been answered and he is unaware of it and does not pay attention to it. In other words, sometimes praying and communicating with Allah (SwT) is more important than the demands that man has from Allah (SwT). The fact that a person prays and supplicates to Allah (SwT) and communicates with Allah (SwT) is a great success that is more important than the answer to a request, and this itself is a kind of true answer to prayer.

Rumi narrates a story in this regard, and says that there was a man who always worshiped and prayed and said "Allah (SwT), Allah (SwT)". Once the Satan appeared to him and tempted him and caused this man to become silent and cut off his connection with Allah (SwT).

Satan said to him: O man! All the time you say "Allah (SwT), Allah (SwT)" and worship Him submissively day and night, did you finally hear an answer? If you had gone to the door of any house and shouted so much, at least once they would have answered you.

This man thought that this was reasonable. So his mouth was closed and he stopped saying "Allah (SwT), Allah (SwT)" and cut off his connection with Allah (SwT). In the dreams, a caller said to him: Why did you leave the prayers and worship? He said: I see that I have been praying all this time and despite all the pain and burning I have, I have not been answered even once. The caller said to him: But I am commissioned by Allah (SwT) to tell you the answer: Your prayer and worship is Allah (SwT)'s answer. You don't know that the success of prayer and supplication to Allah (SwT) is the answer to prayer. ⁶⁷

Therefore, if our prayers are not answered, we should not be sad and upset and know that the success of praying and supplicating to Allah (SwT) means that our prayers are answered and this is much more

valuable than the fulfillment of our wishes and needs.

9- Great reward in the hereafter

Sometimes a person prays but his prayer is not answered because Allah (SwT) wants to give him a great reward in the hereafter instead of answering his prayer.

Imam al-Sadiq ('a) says:

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُولُ اللَّهُ عَبْدِي دَعَوْتَنِي فِي كَذَا فَأَخَّرْتُ إِيَّابَتَكَ فِي تَوَابِكَ كَذَا وَدَعَوْتَنِي فِي كَذَا فَأَخَّرْتُ
إِيَّابَتَكَ فِي تَوَابِكَ قَالَ فَيَتَمَنَّى الْمُؤْمِنُ أَنَّهُ لَمْ يُسْتَجَبْ لَهُ دَعْوَةٌ فِي الدُّنْيَا لِمَا يَرَى مِنْ حُسْنِ تَوَابِهِ.

“When the Day of Resurrection arrives, Allah will say: My servant, you asked me about such and such a need, so I delayed the answer to your prayer in order to give you such and such a reward and you called me for some need, so I delayed the answer to your prayer for your hereafter reward. He said: So the believer will wish that none of his prayers would be answered in this world because of the great reward he will see in the hereafter⁶⁸”.

If someone is told that instead of a cash dollar, you will be given a million dollars after a while, then he will never accept a cash dollar and wait for a huge profit. If someone believes in the great reward of the hereafter that Allah (SwT) gives to man for not answering his prayers, he will never insist on answering his prayers and he will never be sad because of his prayers are not answered. Imam ‘Ali ('a) says:

رُبَّمَا أَخَّرْتُ عَنْكَ الْإِجَابَةَ لِيَكُونَ ذَلِكَ أَعْظَمَ لِأَجْرِ السَّائِلِ وَأَجْزَلَ لِعَطَاءِ الْآمِلِ وَرُبَّمَا سَأَلْتَ الشَّيْءَ فَلَا تُؤْتَاهُ وَ أُوتِيتَ
خَيْرًا مِنْهُ عَاجِلًا أَوْ آجِلًا.

“It is possible that the answer to your wishes will be delayed, so that this delay itself will cause a great reward for the requester and an increase in the gift and forgiveness of the hopeful person and it is possible that you ask for something and that thing is not given to you, but better than it, is given to you in this fleeting life or in the eternal world⁶⁹”.

Therefore, if we pray according to the manners and conditions and there are no obstacles for the prayer to be answered, and the prayer is not answered, we should not be upset and sad, because Allah (SwT) wants to give us a great reward in the afterlife instead of answering the prayer.

10- Praying only during trouble and problems

One of the things that prevent prayer from being answered is that a person remembers Allah (SwT) and prays only when he has a need or problem, but at other times he is oblivious to Allah (SwT)'s remembrance and prayers.

If a poor person goes to a rich person in need and the rich person solves his problem, but when the poor person's problem is solved, he ignores the rich person and makes friends with his enemies, then the rich person will be upset with him and he will not forget his ungratefulness. If he goes to that rich person next time to meet his needs, the rich person will not help him.

Allah Almighty also does not like people who only remember Allah (SwT) and pray when they are in trouble, but the rest of the time they are oblivious to the remembrance of Allah (SwT) and walk in the path of Satan, and He will not answer their prayers.

Imam al-Sadiq ('a) says:

مَنْ سَرَّهُ أَنْ يُسْتَجَابَ لَهُ فِي الشَّدَّةِ فَلْيُكْثِرِ الدُّعَاءَ فِي الرَّخَاءِ.

“Anyone who wants his prayers to be answered in hardships should pray abundantly in comfort⁷⁰”.

Some people, when they have a need or a problem, pray with supplication and humbleness and with sincerity, but as soon as Allah (SwT) answers their prayer and solves their problem, they forget Allah (SwT) and their prayers stop. Allah (SwT) has condemned such people in some verses. Allah (SwT) says:

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّ كَأَنْ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زَيْنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ.

“When distress befalls man, he supplicates Us, (lying) on his side, sitting, or standing; but when We remove his distress, he passes on as if he had never supplicated Us concerning the distress that had befallen him. To the profligate is thus presented as decorous what they have been doing” (Qur’an, 10: 12).

In another verse, Allah (SwT) says:

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ.

“When distress befalls people, they supplicate their Lord, turning to Him in penitence. Then, when He lets them taste His mercy, behold, a part of them ascribe partners to their Lord” (Qur’an, 30:33).

Therefore, such people who only remember Allah (SwT) and pray when they are in need and when there is a problem, but the rest of the times are oblivious to the remembrance of Allah (SwT) and do not walk on the divine path, their prayers will not be answered.

If we want our prayers to be answered, we must always remember Allah (SwT) and always pray even when we have no problem or need and communicate with Allah (SwT) so that when we face problems, Allah (SwT) will answer our prayers.

The mentioned items are the most important obstacles to the answering of prayers and the fulfillment of needs, and they cause that human prayers are not answered and Allah (SwT) does not fulfill human desires and needs. Among the mentioned obstacles, some obstacles prevent prayer from being answered, and some of them prevent prayer from being answered quickly and cause the prayer to be answered late.

For example, Allah (SwT)'s love for His servant causes a delay in answering prayers. Some of the other obstacles mentioned prevent the fulfillment of needs, not the answer to prayer. For example, Great reward in the hereafter causes Allah (SwT) to give a huge reward to a person instead of fulfilling the needs, which is not comparable to the fulfillment of the intended needs. In such cases, the prayer has actually been answered, but the man's requests have not been fulfilled, but he has been given something better than that.

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 - [2.](#) al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 7, p. 31. 
 - [3.](#) al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 7, p. 31. 
 - [4.](#) al-Kulayni, al-Kafi, vol. 2, p. 466. 
 - [5.](#) Ayatollah Misbah al-Yazdi, The Rite of Flight, p. 225. 
 - [6.](#) al-Kulayni, al-Kafi, vol. 2, p. 468. 
 - [7.](#) al-Kulayni, al-Kafi, vol. 2, p. 468. 
 - [8.](#) al-Kulayni, al-Kafi, vol. 2, p. 468. 
 - [9.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 313. 
 - [10.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 313. 
 - [11.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 312. 
 - [12.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 313. 
 - [13.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 294. 
 - [14.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 308. 
 - [15.](#) al-Kulayni, al-Kafi, vol. 2, 487. 
 - [16.](#) al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 7, p. 112. 
 - [17.](#) al-Hurr al-Amili, Wasa'il al-Shi'a, vol. 7, p. 110. 
 - [18.](#) al-Kulayni, al-Kafi, vol. 2, p. 476. 
 - [19.](#) al-Kulayni, al-Kafi, vol. 2, p. 476. 
 - [20.](#) Mafatih al-Jinan, Du'a Kumayl. 
 - [21.](#) al-Kulayni, Al-Kafi, vol. 2, p. 473. 
 - [22.](#) al-Kulayni, Al-Kafi, vol. 2, p. 473. 
 - [23.](#) Ibn Shuba Harrani, Tuhaf al-Uqool, p. 304. 
 - [24.](#) Ahmad Ibn Fahd al-Hilli, Uddat al-Da'i and Najah al-Sa'i, p. 144. 
 - [25.](#) Ahmad Ibn Fahd al-Hilli, Uddat al-Da'i and Najah al-Sa'i, p. 144. 
 - [26.](#) Ahmad Ibn Fahd al-Hilli, Uddat al-Da'i and Najah al-Sa'i, p. 144. 
 - [27.](#) Ahmad Ibn Fahd al-Hilli, Uddat al-Da'i and Najah al-Sa'i, p. 144. 

- [28.](#) al-Kulayni, al-Kafi, vol. 2, p. 475.  
- [29.](#) al-Kulayni, al-Kafi, vol. 2, p. 475.  
- [30.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 313.  
- [31.](#) Ayatollah Misbah al-Yazdi, Towards You, p. 211.  
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- [33.](#) Ahmad Ibn Fahd al-Hilli, Uddat al-Da'i and Najah al-Sa'i, p. 173.  
- [34.](#) Ahmad Ibn Fahd al-Hilli, Uddat al-Da'i and Najah al-Sa'i, p. 173.  
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- [36.](#) Saeed Qutbuddin Ravandi, Al-Dawat, p. 36.  
- [37.](#) Sha'baniyah sermon.  
- [38.](#) Saeed Qutbuddin Ravandi, Al-Dawat, p. 36.  
- [39.](#) Saeed Qutbuddin Ravandi, Al-Dawat, p. 36.  
- [40.](#) Saeed Qutbuddin Ravandi, Al-Dawat, p. 36.  
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- [43.](#) Husayn Nouri, Mustardak al-Wasa'il and Mustanbat al-Masail, vol. 10, p. 129.  
- [44.](#) al-Kulayni, al-Kafi, vol. 2, p. 477.  
- [45.](#) al-Kulayni, al-Kafi, vol. 2, p. 477.  
- [46.](#) al-Kulayni, al-Kafi, vol. 2, p. 477.  
- [47.](#) al-Kulayni, al-Kafi, vol. 2, p. 477.  
- [48.](#) al-Kulayni, al-Kafi, vol. 2, p. 477.  
- [49.](#) al-Kulayni, al-Kafi, vol. 2, p. 477.  
- [50.](#) al-Kulayni, al-Kafi, vol. 2, p. 478.  
- [51.](#) al-Majlisi, Bihar al-Anwar, vol. 96, p. 254.  
- [52.](#) al-Majlisi, Bihar al-Anwar, vol. 94, p. 85.  
- [53.](#) al-Kulayni, al-Kafi, vol. 2, p. 148.  
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- [55.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 376.  
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- [58.](#) Muhammad Ibn Babawayh, Ma'ani al-Akhbar, p. 271.  
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- [60.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 378.  
- [61.](#) Muhammad Ibn Babawayh, Thawab al-Aamal and Iqab al-Aamal, p. 160.  
- [62.](#) al-Kulayni, al-Kafi, vol. 2, p. 448.  
- [63.](#) Molla Mohsen, Faiz Kashani, Tafsir al-Safi, Vol. 4, p. 347.  
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- [67.](#) Murtadha Mutahhari, collection of works (Majmuah Athar), vol. 23, p. 139.  
- [68.](#) al-Majlisi, Bihar al-Anwar, vol. 90, p. 378.  
- [69.](#) Nahj al-Balagha, letter 31.  
- [70.](#) al-Kulayni, al-Kafi, Vol. 2, 472.  

Chapter 2: Commentary Of The Prayers Of The First Ten Days Of Ramadhan

Commentary Of The Prayer (Du'a) On The First Day

اللَّهُمَّ اجْعَلْ صِيَامِي فِيهِ صِيَامَ الصَّائِمِينَ، وَقِيَامِي فِيهِ قِيَامَ الْقَائِمِينَ، وَتَبَهَّنِي فِيهِ عَنْ نَوْمَةِ الْغَافِلِينَ، وَهَبْ لِي جُرْمِي فِيهِ يَا إِلَهَ الْعَالَمِينَ، وَاعْفُ عَنِّي يَا عَافِيَا عَنِ الْمُجْرِمِينَ.

“O Allah, on this day make my fast the fast of those who fast sincerely, and my standing up in prayers of who stand up in prayer obediently, awaken me in it from the sleep of the heedless, and forgive me my sins, O Allah of the worlds and forgive me, O one who forgives the sinners.”

In this prayer, we ask Allah (SwT) for four things:

1- May Allah (SwT) make our fast on this day, like the fast of the true fasters. That is, may Allah (SwT) grant us the success that our fasting is true fasting. True fasting is a fast in which, firstly, the faster person fasts only for the pleasure of Allah (SwT), secondly, observes all the etiquettes and conditions of fasting, and thirdly, in addition to the abdomen, all organs should be fasting.

For example, the eye should be fasting from looking at forbidden things, and the tongue should be fasting from sin, such as lying, slander, ridicule, etc., and the ear should be fasting from hearing the forbidden things, and so on. It is in this way that true fasting will be realized and this fasting is very valuable and it will bring many material and spiritual effects and will cause us to grow and will bring us closer to Allah (SwT).

For this reason, it is stated in some hadiths that in addition to the fact that the fasting person's stomach is fasting from eating, drinking, etc., all his organs are fasting from the sins, and even his thoughts are also fasting from thoughts of sins.

Imam ‘Ali (‘a) says in this regard:

صوم القلب خير من صيام اللسان و صوم اللسان خير من صيام البطن.

“Fasting the heart (and mind) is better than fasting the tongue, and fasting the tongue is better than fasting the stomach.” [1](#)

From the above hadith, it is understood that true fasting and the highest level of fasting is a fast in which

all organs of a person, including thoughts, are fasted, and a person not only does not sin with his organs, but also does not even think about sin.

2- The second request is that May Allah (SwT) bless us in making our worships true worships. The month of Ramadhan is the month of worship and prayer, and worship must be true, that is, worship must be sincere, humbly, submissive, and with the presence of the heart, and when worshiping, we must only connect to Allah (SwT). The true worshiper must submit to Allah (SwT)'s commands and do all the divine commands well.

In other words, true worship is pure submission to Allah (SwT)'s commands. A true devotee is someone who completely submits to Allah (SwT) and puts His will before everything else.

Ayatollah Misbah al-Yazdi says in this regard:

“The truth of worship is that a person surrenders everything to Allah (SwT).” [2](#)

We have many worshipers, but the real worshipers are few, and if all the believers really worshiped Allah (SwT) and submitted to Allah (SwT), many problems would be solved.

3- The third request is to avoid negligence. The source of many sins and deviations is negligence. Neglecting Allah (SwT)'s presence everywhere and neglecting the purpose of human creation, neglecting the Hereafter, neglecting death, neglecting religious values, neglecting the sworn enemy, Satan, etc., cause man to deviate.

Negligence has been strongly condemned in religious texts.

Allah (SwT) has considered negligence as the cause of man's going astray and entering hell, and in this regard, Allah (SwT) says:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ

“Indeed, those who do not expect to encounter Us and who are pleased with the life of this world and satisfied with it, and those who are oblivious of Our signs” (Qur’an, 10:7).

أُولَٰئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ

“It is they whose refuge shall be the Fire because of what they used to earn” (Qur’an, 10:8).

Imam ‘Ali (‘a) considered neglect to be the cause of irreparable loss and says in this regard:

وَيْحَ النَّائِمِ مَا أَخْسَرَهُ قَصْرَ عَمْرِهِ وَقَلَّ أَجْرُهُ.

“Woe to him who is asleep! What a loser he is! His life is shortened and his reward is small.” [3](#)

4- The fourth request is to ask Allah (SwT) for forgiveness. Ramadhan is the month of forgiveness of sins, and if someone has sinned due to ignorance and negligence and... he should truly repent in this month and ask Allah (SwT) for forgiveness, and Allah (SwT) will surely forgive him. Repentance and seeking Allah (SwT)'s forgiveness is good at all times, but in some times, such as the month of Ramadhan, when Allah (SwT)'s forgiveness is greater in this month than any other time, it is emphasized more.

In the Sha'baniyah sermon, Prophet Muhammad (S) considered being deprived of Allah (SwT)'s forgiveness in the month of Ramadhan as a great loss and said:

“Indeed, the one who is deprived of Allah's forgiveness in this great month is unfortunate and ill-fated.” [4](#)

Commentary Of The Prayer (Du'a) On The Second Day

اللَّهُمَّ قَرِّبْنِي فِيهِ إِلَى مَرْضَاتِكَ وَجَنِّبْنِي فِيهِ مِنْ سَخَطِكَ وَنَقِمَاتِكَ وَوَفِّقْنِي فِيهِ لِقِرَاءَةِ آيَاتِكَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

“O Allah, on this month, take me closer towards Your pleasure, keep me away from Your anger and punishment, grant me to opportunity to recite Your verses of the Qur'an, by your mercy, O the most merciful.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) help us to perform actions and behaviors that are pleasing to Allah (SwT). In all his actions and behaviors, man must consider the pleasure of Allah (SwT), not the pleasure of himself or others, and act in a way that is pleasing to Allah (SwT).

If someone walks in the path of pleasing Allah (SwT), both Allah (SwT) will be pleased with him and Allah (SwT) will please others with him.

Prophet Muhammad (S) said:

مَنْ التَّمَسَّ رِضَى اللَّهِ بِسَخَطِ النَّاسِ رَضِيَ اللَّهُ عَنْهُ وَرَضِيَ النَّاسُ عَنْهُ وَرَضِيَ اللَّهُ عَنْهُ وَرَضِيَ النَّاسُ عَنْهُ وَرَضِيَ اللَّهُ عَنْهُ وَرَضِيَ النَّاسُ عَنْهُ.

“Whoever seeks Allah's pleasure in the wrath of the people, may Allah be pleased with him and make the people happy with him, and whoever seeks the pleasure of the people in the wrath of Allah, may Allah be angry with him and make the people angry with him.” [5](#)

2- The second request is that Allah (SwT) help us to avoid actions and deeds that cause Allah (SwT)'s wrath, that is, may Allah (SwT) help us not to sin. Sin is like a cancerous gland for good deeds and causes the good deeds of man to be destroyed, so it is very important that man avoids sin so that his efforts are not wasted and the human heart is not polluted. That is why the Holy Prophet (S) said the sermon of Sha'baniyah:

أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنْ مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ.

“The best actions in this month are avoiding what Allah has forbidden.” [6](#)

3- The third request is that Allah (SwT) grant us success in this month, that we can deal more with the Qur'an and recite the verses of the Qur'an with reflection. The recitation of the Qur'an in this month is so valuable that reciting one verse of the Qur'an in this month is equivalent to reciting the entire Qur'an in other months, provided that it is carefully considered and we move in the direction of the Qur'an.

Prophet Muhammad (S) said:

مَنْ تَلَا فِيهِ آيَةً مِنَ الْقُرْآنِ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ خَتَمَ الْقُرْآنَ فِي غَيْرِهِ مِنَ الشُّهُورِ.

“Whoever recites a verse of the Qur'an in this month (Ramadhan) has the reward of finishing the Qur'an in other months.” [7](#)

During the month of Ramadhan, one should be more familiar with the Qur'an and this great divine book, and while reciting the numerous verses of the Holy Qur'an, which have many rewards and blessings, one should reflect on these verses and follow its enlightening instructions.

Commentary Of The Prayer (Du'a) On The Third Day

اللَّهُمَّ ارْزُقْنِي فِيهِ الذَّهْنَ وَالتَّنْبِيْهَ وَبَاعِدْنِي فِيهِ مِنَ السَّفَاهَةِ وَالتَّمْوِيهِ وَاجْعَلْ لِي نَصيباً مِنْ كُلِّ خَيْرٍ تُنْزِلُ فِيهِ بِجُودِكَ
يا أَجْوَدَ الْأَجْوَدِينَ.

“O Allah, on this day grant me, wisdom and awareness, keep me away from foolishness and Ignorance, grant me a share me every blessing You send down by You generosity, O the most Generous.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) give us wisdom and awakening. Wisdom is a great divine blessing that if one uses it properly and does things with reason and right thinking, many of his problems

will be solved. That is why in the verses of the Qur'an, thinking and contemplation are constantly emphasized.

In some verses of the Qur'an, one of the purposes of the revelation of the Holy Qur'an has been introduced to make people think and ponder.

Allah (SwT) says:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ.

“We have sent down the reminder to you so that you may clarify for the people that which has been sent down to them, so that they may reflect” (Qur'an, 16:44).

A person whose decisions are really based on reason and wisdom will not do things that cause him material and spiritual harm. Awakening and non-neglect are also very important because enemies, including the devil, usually take advantage of human negligence and lead people astray and deviate.

He who is always awake and watchful of the enemy's conspiracies, the enemy cannot harm him.

This is why Allah (SwT) has warned the believers in several verses that the devil is a dangerous enemy of humans and that this enemy should not be neglected.

Allah (SwT) says:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ.

“Satan is indeed your enemy, so treat him as an enemy. He only invites his confederates so that they may be among the inmates of the Blaze” (Qur'an, 35:6).

The above verse indicates that we should always be awake and alert in front of the enemy and never neglect the enemy even for a moment and never consider the enemy as our friend, which will have very bad consequences and will cause our real destruction and misery.

2- The second request is that Allah (SwT) keep us away from irrationality and Ignorance. Many human problems are caused by misunderstanding and irrationality. Lack of proper reasoning causes man to take the wrong path and expose himself to fall and death. Lack of correct reasoning in worldly and hereafter causes great and irreparable losses and deprives man of true and eternal happiness.

In many cases, the Holy Qur'an has considered those who sell the Hereafter and the Eternal House to the temporary life of the world to be foolish, because one whose decisions are wise does not exchange the unique and permanent blessings of Paradise for the small and temporary blessings of the world.

Allah (SwT) says:

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّكُمْ عُمِّي فَهُمْ لَا يَعْقِلُونَ.

“The parable of the faithless is that of someone who shouts after that which does not hear (anything) except a call and cry: deaf, dumb, and blind, they do not apply reason” (Qur’an, 2: 171).

Ignorance is also the source of many problems. It is for this reason that ignorance has been condemned in the religious texts of Islam, in such a way that in some hadiths, ignorance is considered the greatest afflictions.

Imam ‘Ali (‘a) says:

أَعْظَمُ الْمَصَائِبِ الْجَهْلُ.

“The greatest calamity is ignorance.” [8](#)

In another hadith, Imam ‘Ali (‘a) considered ignorance to be the worst poverty and said:

لَا فَقْرَ أَشَدُّ مِنَ الْجَهْلِ.

“There is no poverty worse than ignorance.” [9](#)

From the above and similar hadiths, it can be understood that ignorance is the source of many problems and troubles and causes many problems and difficulties for a person. Ignorance deprives a person of true divine values, right actions, correct thoughts, etc., and makes a person suffer real poverty.

3– The third request is that Allah (SwT) benefit us from the good things that He reveals to special servants on this day.

Man should always ask Allah (SwT) for good and ask Allah (SwT) for the things that are good for him and not for the things that he likes, but in fact it is to his detriment.

Just as we strive to compete with others in worldly affairs, we must compete in spiritual matters more than in worldly affairs, and we must act in such a way that whatever good, Allah (SwT) gives to His best servants, He will give to us. So that we do not lag the best servants of Allah (SwT).

In other words, in spiritual and otherworldly affairs, let's try to be among the best and not be satisfied with less, but we should ask Allah (SwT) to grant us the best in spiritual and otherworldly affairs and make us among His best servants.

Therefore, in this prayer, we ask Allah (SwT) to give us whatever good is given to others. It is also mentioned in Du'a Kumayl that Allah (SwT) will make us among his best and closest servants.

Imam 'Ali ('a) says in Du'a Kumayl:

وَأَجْعَلْنِي مِنْ أَحْسَنِ عِبِيدِكَ نَصِيْباً عِنْدَكَ، وَأَقْرَبِهِمْ مَنْزِلَةً مِنْكَ، وَأَخْصِهِمْ زُلْفَةً لَدَيْكَ.

“(O Lord,) make me one of your most beneficial servants with you and make me one of your closest servants in terms of dignity and the most special of them in terms of rank.” [10](#)

Commentary Of The Prayer (Du'a) On The Fourth Day

اللَّهُمَّ قَوِّنِي فِيهِ عَلَى إِقَامَةِ أَمْرِكَ وَادْفِنْنِي فِيهِ حَلَاوَةَ ذِكْرِكَ وَأَوْزِعْنِي فِيهِ لِأَدَاءِ شُكْرِكَ بِكَرَمِكَ وَاحْفَظْنِي فِيهِ بِحِفْظِكَ
وَسِتْرِكَ يَا أَبْصَرَ النََّاظِرِينَ.

“O Allah, strengthen me in carrying out your commands, let me test your sweetness of your remembrance, grant me through Your Graciousness, that I give thanks to You, protect me on this day with Your protection and cover, O the most discerning of those who see.”

In this prayer, we ask Allah (SwT) for four things:

1- The first request is that Allah (SwT) grant us strong strength and power so that we may always obey His commands and be diligent in following the path of happiness. Sometimes factors such as bad thoughts, bad friends, misleading words and phrases, doubts, etc. cause us to be lazy in performing our religious duties. Therefore, while fighting against the above issues and trying to eliminate the mentioned factors, we ask Allah (SwT) to make us resistant to the things that cause weakness in religion and shortness in performing religious duties so that we can go on the path and move towards Allah (SwT) and the straight path with more power and perform our religious duties properly.

Endurance on the path of truth and direct path and fulfillment of religious duties may have difficulties, because the above-mentioned factors and others such as evil temptations, etc., can take us away from the path of truth at any moment. The best way to be safe from deviating from the right path, to remember Allah (SwT) and to ask Allah (SwT) for help.

It is for this reason that Allah (SwT) has mentioned in several verses of the Holy Qur'an that believers should always ask Allah (SwT) for patience and perseverance on the path of truth and steadfastness on the divine path. Allah (SwT) says:

قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

“They (Talut and his soldiers) said,” Our Lord, pour patience upon us, make our feet steady, and assist us against the faithless lot” (Qur’an, 2:250).

2– The second request is that Allah (SwT) give us the pleasure and sweetness of worship, prayers, etc., so that we can enjoy our worship and remembrance of Allah (SwT).

The best worship is to be romantic. When our worship becomes romantic, the lover does not get tired of talking and praying with his lover, but enjoys it.

The best worship is to be romantic. When a person's worship becomes romantic, he does not get tired of worship, but enjoys it and becomes thirsty for worship, because a lover does not feel tired of communicating, talking, and... with his beloved, but is always eager for it.

It is for this reason that the Prophet Muhammad (S) considered romantic worship as the best form of worship in a hadith and said in this regard:

أَفْضَلُ النَّاسِ مَنْ عَشِقَ الْعِبَادَةَ فَعَانَقَهَا وَأَحَبَّهَا بِقَلْبِهِ وَبَاشَرَهَا بِجَسَدِهِ وَتَفَرَّغَ لَهَا فَهُوَ لَا يُبَالِي عَلَى مَا أَصْبَحَ مِنَ الدُّنْيَا عَلَى عُسْرِ أَمْ عَلَى يُسْرٍ.

“The best people are those who love worship, so they hang their hands around its necks and love it wholeheartedly and mix with their bodies and dedicate themselves to it and do not fear that their world will be hard to pass or easy.” [11](#)

In a hadith, Imam al-Sadiq (‘a) also has considered romantic worship as the best form of worship, and in this regard, he says:

إِنَّ الْعِبَادَ ثَلَاثَةٌ قَوْمٌ عَبَدُوا اللَّهَ عَزَّ وَجَلَّ خَوْفًا فَتِلْكَ عِبَادَةُ الْعَبِيدِ وَقَوْمٌ عَبَدُوا اللَّهَ تَبَارَكَ وَتَعَالَى طَلَبَ الثَّوَابِ فَتِلْكَ عِبَادَةُ الْأَجْرَاءِ وَقَوْمٌ عَبَدُوا اللَّهَ عَزَّ وَجَلَّ حُبًّا لَهُ فَتِلْكَ عِبَادَةُ الْأَحْرَارِ وَهِيَ أَفْضَلُ الْعِبَادَةِ.

“Indeed, there are three categories of worshipers: one group worships Allah out of fear, which is the worship of slaves; A group worships the Almighty Allah out of greed for reward, which is the worship of mercenaries. And a group worships Allah Almighty out of love and affection for him, which is the worship of the free people and this is the highest worship.” [12](#)

It is understood from the above hadiths that true worship and the most valuable and superior acts of worship are to be performed with love and that a person should be in love with Allah (SwT) during worship and not perform worship out of fear or because of greed, but rather perform worship with love and during worship only see Allah (SwT) and nothing else.

Unfortunately, many worshipers, because they have not fallen in love with Allah (SwT), their worship is

done reluctantly and out of to fulfill their duty, and therefore they do not get any pleasure from their worship and they want the worship to end faster so that they can do other things. In this month, let's ask Allah (SwT) to grant us success in loving worship and enjoying worship and remembrance.

3- The third request is that Allah (SwT) grant us success so that we may always be thankful and grateful for Allah (SwT)'s blessings. The true gratitude of blessings is to use blessings for the sake of our worldly and hereafter happiness, not for sin and transgression.

Unfortunately, most people are not thankful for Allah (SwT)'s blessings and are ungrateful and instead of obeying Allah (SwT)'s orders that are in their favor, they follow the orders of the devil.

Allah (SwT) says:

وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرِينَ

“And few of My servants are grateful” (Qur’an, 34:13).

Gratitude for Allah (SwT)'s blessings has many effects and blessings. One of which is the increase of sustenance and blessings.

Allah (SwT) says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

“If you are grateful, I will surely enhance you (in blessing)” (Qur’an, 14:7).

4- The fourth request is that Allah (SwT) protect us from the evil of the devil, from the evil of bad events and happenings, from the revelation of our faults and the loss of our honor, etc., because Allah (SwT) is the best of preservers.

In many cases, if there is no divine help and care, many harms will be inflicted on us by the soul of Ammara, the devil and deviant humans, etc., and also if there are no divine blessings, many of our faults will be disgraced if others understand and our secrets are revealed. Therefore, connecting with Allah (SwT) and having a deep connection with the Allah (SwT) will protect our lives and our honor, because Allah (SwT) is the best protector, as the Allah (SwT) says:

فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ

“Yet Allah is the best of protectors, and He is the most merciful of merciful ones” (Qur’an, 12:64).

Commentary Of The Prayer (Du'a) On The Fifth Day

اللَّهُمَّ اجْعَلْنِي فِيهِ مِنَ الْمُسْتَغْفِرِينَ وَاجْعَلْنِي فِيهِ مِنْ عِبَادِكَ الصَّالِحِينَ الْقَانِتِينَ وَاجْعَلْنِي فِيهِ مِنْ أَوْلِيَاكَ الْمُقَرَّبِينَ
بِرَأْفَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

“O Allah, on this day place me among those who seek forgiveness, place me among Your righteous and obedient servants, and place me among Your close friends, by Your kindness, O the most Merciful.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) make us among the those who ask forgiveness. Asking for forgiveness from Allah (SwT) is very important and has been emphasized in the religious texts of Islam. Islam considers asking forgiveness as one of the most important characteristics of pious people.

Allah (SwT) says in this regard:

وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

“(Pious people are those who) ask (Allah's) forgiveness at dawns” (Qur'an, 3, 17).

In addition to the great spiritual and otherworldly rewards, asking forgiveness has many worldly effects and blessings, such as: true asking forgiveness eliminates human sins. Allah (SwT) says:

وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا.

“Whoever commits evil or wrongs himself and then pleads to Allah for forgiveness, will find Allah all-forgiving, all-merciful” (Qur'an, 4:110).

Also, asking for forgiveness causes the elimination of calamity and torment, causes the revelation of blessings and the abundance of blessings, and so on.

Of course, it should be noted that asking forgiveness should be accompanied by remorse for past ugly deeds and should be done with sincerity and attention.

2- The second demand is that Allah (SwT) make us among the righteous and obedient servants. Man must strive to be among the righteous and worthy servants of Allah (SwT) in order to attain true happiness and perfection. Being righteous servant is one of the highest and most important positions and honors for human beings. Allah (SwT), in praise of some of the divine prophets, considers them to

be righteous and worthy. Allah (SwT) says:

زَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ كُلٌّ مِّنَ الصَّالِحِينَ.

“Zechariah, John, Jesus and Ilyas, each of them among the righteous” (Qur’an, 6:85).

The Almighty Allah (SwT) introduces only the righteous and the worthy as the true heirs of the earth and says:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ.

“Certainly, We wrote in the Psalms, after the Torah:” Indeed My righteous servants shall inherit the earth” (Qur’an, 21: 105).

Reaching the position of the righteous and the worthy is possible only with the right faith and beliefs and righteous deeds and obedience to Allah (SwT)'s commands, as Allah (SwT) says in this regard:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ.

“Those who have faith and do righteous deeds, We will surely admit them among the righteous” (Qur’an, 29:9).

3– In the third request, the request is more important than the second request and Allah (SwT) is asked to make us his close friends. Believers are not in the same position and rank, but their ranks are different according to their deeds, and some are among the righteous and some are close friends, and... In this request, we ask Allah (SwT) to grant us success with effort to be among the best and closest friends by cultivating the soul and sincere acts of worship. Close friends of Allah (SwT) are those who are pioneers in faith and righteous deeds, and are the role models for others in this regard. Allah (SwT) says:

وَالسَّابِقُونَ السَّابِقُونَ،

“And the Foremost Ones are the foremost ones” (Qur’an, 56: 10).

أُولَئِكَ الْمُقَرَّبُونَ

“They are the ones brought near (to Allah)” (Qur’an, 56: 11).

فِي جَنَّاتِ النَّعِيمِ

“(who will reside) in the gardens of bliss” (Qur’an, 56: 12).

From the above verse, it is understood that a person reaches the high position of being close to Allah (SwT) when they surpass others in the great race of Allah (SwT) to perform good deeds and religious affairs and become among the main winners of the great divine race.

In another verse, Allah (SwT) has considered the great divine prophets to be close to Allah (SwT) and says in this regard:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ.

“When the angels said, “O Mary, Allah gives you the good news of a Word from Him whose name is Messiah, Jesus, son of Mary, distinguished in the world and the Hereafter, and one of those brought near (to Allah)” (Qur’an, 3:45).

In another verse, Allah (SwT) has reserved some special divine blessings only for those who are close to Allah (SwT) and says in this regard:

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ.

“A spring where those brought near (to Allah) drink” (Qur’an, 83:28).

Therefore, *muqarrabin* (those who are close to Allah (SwT)) is a very high position and status that only certain people have and to reach that position requires a lot of efforts in the direction of self-purification and closeness to Allah (SwT).

Ayatollah Javadi Amuli says in this regard:

“The Holy Qur’an has divided the pious and those who are close to Allah (SwT) into "righteous companions", "abrar" and " *muqarrabin*" and considers the status of the *muqarrabin* (close ones) to be superior to others and one of the signs of this superiority is the aware-ness of the *muqarrabin* about the things that have been occurred in Abrar's minds and the awareness of hidden secrets in the letters of their actions, all of these matters regarding the beliefs, morals and actions of Abrar were witnessed by the *muqarrabin*.” [13](#)

In spiritual matters, man's efforts should be high and he should try to be one of the best servants of Allah (SwT) in order to receive the best positions and degrees, and he should also ask Allah (SwT) to succeed

in achieving the best spiritual status and dignity.

Commentary Of The Prayer (Du'a) On The Sixth Day

اللَّهُمَّ لَا تَخْذُلْنِي فِيهِ لِتَعَرُّضِ مَعْصِيَتِكَ وَلَا تَضْرِبْنِي بِسِيَاطِ نَقْمَتِكَ وَزَحْزَحْنِي فِيهِ مِنْ مَوْجِبَاتِ سَخَطِكَ بِمَنْكَ وَأَيَادِكَ
يَا مُنْتَهَى رَغْبَةِ الرَّاعِبِينَ.

“O Allah, on this day Don't let me abase myself by incurring your disobedience and do not strike me with the whip of Your punishment, keep me away from the causes of Your anger by Your kindness and Your power, O The ultimate wish of those who desire.”

In this prayer, we ask Allah (SwT) for three things:

1– The first request is that Allah (SwT) does not humiliate us because of our sins. To be humiliated by Allah (SwT) means that Allah (SwT) takes away His care from us and leaves us to ourselves.

A kind father may forgive some of his child's mistakes if he expresses remorse, but if sinning becomes a habit for his child and he insists on his sins and ignores the father's words and advice, then may be his father leave him alone and treat him as if he had never had such a child.

Allah Almighty, who is thousands of times more merciful than a kind father to his servants and does not want any of his servants to deviate from the path of perfection and happiness, and if someone may commit a sin due to negligence and... then repent, he will be forgiven by Allah (SwT). But if he insists on his sins and does not repent, it is possible that Allah (SwT) will take away His care from him, and if Allah (SwT) removes his care and attention from his servant, he will never be happy, and as a result, every mistake and every sin may be committed by such a person.

We should always ask Allah (SwT) not to leave us alone, as the prophets always asked Allah (SwT) to do not leave them to themselves.

Imam al-Sadiq ('a) said:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ فِي بَيْتٍ أُمِّ سَلَمَةَ فِي لَيْلَتِهَا ، فَفَقَدَتْهُ مِنَ الْفَرَّاشِ ، فَدَخَلَهَا فِي ذَلِكَ مَا يَدْخُلُ
النِّسَاءَ ، فَقَامَتْ تَطْلُبُهُ فِي جَوَانِبِ الْبَيْتِ حَتَّى انْتَهَتْ إِلَيْهِ وَهُوَ فِي جَانِبٍ مِنَ الْبَيْتِ قَائِمٌ رَافِعٌ يَدَيْهِ يَبْكِي وَهُوَ يَقُولُ :
«اللَّهُمَّ لَا تَنْزِعْ مِنِّي صَالِحَ مَا أُعْطَيْتَنِي أَبَدًا... اللَّهُمَّ وَ لَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا»

قَالَ : فَانصَرَفَتْ أُمُّ سَلَمَةَ تَبْكِي حَتَّى انصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ لِبُكَائِهَا ، فَقَالَ لَهَا : مَا يُبْكِيكِ يَا أُمَّ
سَلَمَةَ ؟ فَقَالَتْ : بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ ، وَ لِمَ لَا أَبْكِي وَ أَنْتَ بِالْمَكَانِ الَّذِي أَنْتَ بِهِ مِنَ اللَّهِ ، قَدْ غَفَرَ اللَّهُ لَكَ
مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ... ؟ ! فَقَالَ : يَا أُمُّ سَلَمَةَ ، وَ مَا يُؤْمِنُنِي ؟ وَ إِنَّمَا وَكَّلَ اللَّهُ يُؤْنَسَ بِنِ مَتَى إِلَى نَفْسِهِ طَرْفَةَ

عَيْنٍ وَكَانَ مِنْهُ مَا كَانَ.

“The Messenger of Allah (S) spent one night in the house of his wife Umm Salama. Umm Salama realized that the Prophet (S) was not in bed and because of this, according to the nature of women, she became suspicious and upset. Therefore, he got up and started looking for the Prophet around the house, suddenly he saw that the Prophet was standing in a corner of the room and raised his hands to the sky and was crying and saying: "O Allah! Never take away from me the good things you have given me. O Allah! Never leave me to myself even to the amount the blink of an eye.

Imam al-Sadiq (‘a) said: Umm Salama turned back and started crying until the Messenger of Allah heard her cry and said to her: O Umm Salama! why are you crying? She said: O Messenger of Allah! Why shouldn't I cry, while you with the high position you have before Allah and Allah has forgiven all your sins [cry like this]? The Prophet said: O Umm Salama! What keeps me safe? Allah left Yunus Ibn Matta to himself in the blink of an eye, and as a result, those difficult events happened to him.” [14](#)

2- The second request is that Allah (SwT) does not punish us because of our sins. Sins cause man to deserve Allah (SwT)'s punishment. Allah (SwT)'s punishment is not limited to the world of resurrection, but perpetrator of some ugly deeds and sins, if he does not repent, may be punished in this world as well as in the Hereafter. That is why Allah (SwT) points out in several verses that the evil you encounter in this world is the result of your own evil deeds.

Allah (SwT) says:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ.

“Whatever affliction that may visit you is because of what your hands have earned, and He excuses many (of your sins)” (Qur’an, 42:30).

In another verse also Allah (SwT) says:

مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَ مَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ.

“Whatever good befalls you is from Allah; and whatever ill befalls you is from yourself” (Qur’an, 4:79).

From the above verses, it is understood that many of the problems and sufferings that humans face are the result of their bad deeds and ugly behaviors, and Allah (SwT) will taste the punishment of some sins in this world and He leaves the punishment of many other sins to the hereafter.

"(many of) the sufferings that befall human beings are a kind of divine punishment and warning, and in

this way, one of the causes of painful events and problems in life becomes clear." [15](#)

3- The third request is that Allah (SwT) grant us success in avoiding the things that make Allah (SwT) angry. The believer should try to please Allah (SwT) and avoid things that make Allah (SwT) angry.

It is obvious that obedience to Allah (SwT)'s commands pleases Allah (SwT), and disobeying Allah (SwT)'s commands and following the path of deviation causes Allah (SwT)'s wrath.

Sometimes some of our behaviors causes Allah (SwT)'s wrath and people's satisfaction. For example, if we prevent some sinners from sinning, they may be upset, but Allah (SwT) is pleased with this, and we should prefer Allah (SwT)'s pleasure to the wrath of others, and if anyone prefers the pleasure of others to the wrath of Allah (SwT), Allah (SwT) will leave him to the people, and whoever Allah (SwT) entrusts his affairs to the people, he will never be saved.

Imam Husayn (‘a) says:

مَنْ طَلَبَ رِضَى اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ أُمُورَ النَّاسِ.

“Whoever causes Allah's wrath and anger in order to satisfy the people, Allah will leave him to the people.” [16](#)

Commentary Of The Prayer (Du'a) On The Seventh Day

اَللّٰهُمَّ اَعِنِّيْ فِيْهِ عَلٰى صِيَامِهِ وَقِيَامِهِ وَجَنِّبْنِيْ فِيْهِ مِنْ هَفَوَاتِهِ وَ اِثَامِهِ وَارْزُقْنِيْ فِيْهِ ذِكْرَكَ بِدَوَامِهِ بِتَوْفِيقِكَ يَا هَادِي الْمُضِلِّيْنَ.

“O Allah, on this day help me with its fasts and prayers, and keep me away from mistakes and sins of the day, grant me that I remember You continuously through day by Your assistance, O the guide of those who stray.”

In this prayer, we ask Allah (SwT) for four things:

1- The first request is that Allah (SwT) help us so that we can fast during the holy month of Ramadhan and spend its nights in worship and prayer.

Fasting during Ramadhan, although it may be difficult for us, especially in the hot summer weather, but this fast has many material and spiritual effects and blessings that will be easy to overcome if we consider them.

Regarding the reward of fasting, Prophet Muhammad (S) said:

إِنَّ لِلْجَنَّةِ بَاباً يُدْعَى الرَّيَّانَ لَا يَدْخُلُ مِنْهُ إِلَّا الصَّائِمُونَ.

“For Paradise, there is a door called (Rayyan) from which only the fasting people enter.” [17](#)

In another hadith, Prophet Muhammad (S) says:

كُلُّ أَعْمَالِ ابْنِ آدَمَ بِعَشْرَةِ أَضْعَافٍ إِلَى سَبْعِمِائَةٍ ضِعْفٍ إِلَّا الصَّبْرَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ فَتَوَابُ الصَّبْرِ مَخْزُونٌ فِي عِلْمِ اللَّهِ وَالصَّبْرُ الصَّوْمُ.

“Allah Almighty has said: Every good deed of a human being is rewarded ten times to seven hundred times, except patience and patience is for me and I reward it. Therefore, only Allah knows the reward of patience, and patience is fasting.” [18](#)

He who seeks great rewards must also endure hardships, and the amount of hardship we endure is very small compared to the great rewards that Allah (SwT) gives us. It is a pity that a person loses fasting during this month. Indeed, such people have done a lot of damage and deprived themselves of Allah (SwT)'s great mercy and blessing this month because of their laziness and so on.

2- The second request is that Allah (SwT) help us to benefit from the night worships and Tahajjud in this month. Night worship and Worship at dawn and Tahajjud have special importance at all times of the year, and religious texts place great emphasis on night worship. Allah Almighty says to the Prophet (S):

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَن يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

“And during a part of the night, pray Tahajjud beyond what is incumbent on you: maybe your Lord will raise you to a position of great glory” (Qur’an, 17:79).

The above verse shows that worshipping at dawn brings a person to a high spiritual position and it is not possible to reach a high spiritual position without Tahajjud and worshipping at night. If a person wants to grow spiritually and reach higher spiritual positions and bring himself closer to Allah (SwT), he should achieve this important thing through night worship. Night worship is like a vehicle that brings a person to his spiritual destination and closeness to Allah (SwT).

Imam Hasan al-’Askari (‘a) says in this regard:

إِنَّ الْوُصُولَ إِلَى اللَّهِ عَزَّ وَجَلَّ سَفَرٌ لَا يُدْرَكُ إِلَّا بِامْتِطَاءِ اللَّيْلِ.

“Arriving to Allah Almighty is a journey that cannot be achieved except with the vehicle of night worship.”

Therefore, worshiping at night and praying in the middle of the night is the best means of human ascension to the heights of perfection and closeness to Allah (SwT).

Regarding the importance of night worship and Tahajjud, Prophet Muhammad (S) said:

الرَّكْعَتَانِ فِي جَوْفِ اللَّيْلِ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا.

“Two rak'ats of prayer in the middle of the night are more beloved to me than the world and everything in it.” [20](#)

Night worship and Tahajjud in the month of Ramadhan has a double virtue and reward, because this month is the best month for worship, prayer and supplications, and its days, nights and hours are the best days and nights and hours.

3- The third request is that Allah (SwT) help us not to sin in this month. Sin destroys man's good deeds and deprives man of the success of worship and prayers. At all times, especially in this month, which is the month of self-education, we should try to avoid sin and transgression. Prophet Muhammad (S) said:

أَفْضَلُ الْأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَنْ مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ.

“The best act of worship in this month is to stay away from things that Allah has forbidden (sins).” [21](#)

In fact, the true fast is that in addition to the stomach, the limbs and joints and even the human heart are fasting from sin.

Imam 'Ali ('a) said:

الصَّيَّامُ اجْتِنَابُ الْمَحَارِمِ كَمَا يَمْتَنِعُ الرَّجُلُ مِنَ الطَّعَامِ وَالشَّرَابِ.

“Fasting is to avoid the forbidden, just as a person avoids eating and drinking.” [22](#)

4- The fourth request is that Allah (SwT) grant us that we may always remember Allah (SwT).

Remembrance of Allah (SwT) is extremely important and is emphasized a lot in Islamic religious texts. Remembrance of Allah (SwT) causes the faith and religious beliefs of a person to be updated and the more the remembrance of Allah (SwT) is, the more the faith and religious values will be updated and the person will be vaccinated against deviations.

It is for this reason that it is emphasized in the Holy Qur'an that we should remember Allah (SwT) a lot and always remember Him and consider Him as the watcher of our actions. Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا.

“O you who have faith! Remember Allah with frequent remembrance” (Qur’an, 33:41).

One of the most important wisdoms of some important acts of worship such as prayer, which is very important and must be repeated and performed five times every day, is that a person remembers Allah (SwT) by performing such acts of worship.

Allah (SwT) says in this regard:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي.

“And keep up prayer for My remembrance” (Qur’an, 20: 14).

The remembrance of Allah (SwT) has many material and spiritual effects, such as: it causes the salvation of man, it increases sustenance, it causes the devil to stay away, it causes Allah (SwT)'s special love, it causes peace, it causes that Allah (SwT) remember us and pay attention to us and...

Prophet Muhammad (S) says:

وَأَعْلَمُوا أَنَّ خَيْرَ أَعْمَالِكُمْ وَآزَكَاهَا وَأَرْفَعُهَا فِي دَرَجَاتِكُمْ وَخَيْرَ مَا طَلَعَتْ عَلَيْهِ الشَّمْسُ ذِكْرُ اللَّهِ سُبْحَانَهُ فَإِنَّهُ أَخْبَرَ عَنْ نَفْسِهِ فَقَالَ أَنَا جَلِيسُ مَنْ ذَكَرَنِي.

Know that your best deeds in the sight of Allah, and the purest of them and the highest of them in raising your ranks, and the best thing that the sun shines on, is the remembrance of Allah Almighty. Because Allah announced from His side and said: I am the companion of the one who remembers Me. [23](#)

Of course, it should be noted that the remembrance of Allah (SwT) has different degrees, the lower level of which is remembrance with the tongue, which should be done with attention, and the next level is the remembrance of Allah (SwT) with the heart, and the third time is the remembrance of Allah (SwT) in any case, it means that man should not forget Allah (SwT) even for a moment.

Commentary Of The Prayer (Du'a) On The Eighth Day

اللَّهُمَّ ارْزُقْنِي فِيهِ رَحْمَةَ الْإِيْتَامِ وَإِطْعَامِ الطَّعَامِ وَإِفْشَاءَ السَّلَامِ وَصُحْبَةَ الْكِرَامِ بِطَوْلِكَ يَا مُلْجَأَ الْآمِلِينَ.

“O Allah, on this day, let me have mercy on the orphans and feed the hungry, and spread peace and keep company with the noble-minded, O the shelter of the hopeful.”

In this prayer, we ask Allah (SwT) for four things:

1- The first request is that Allah (SwT) help us to treat orphans with love and kindness. The religion of Islam has paid special attention to the weak and oppressed strata of society, such as orphans, the poor, and so on.

In the religious texts of Islam, great emphasis has been placed on fair and just behavior and kind treatment of orphans, so that the Holy Qur'an has considered unkind treatment of orphans as a sign of disbelief and says:

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ

“Did you see him who denies the Retribution?” (Qur'an, 107:1).

فَذَلِكَ الَّذِي يَدُعُّ الْيَتِيمَ.

“That is the one who drives away the orphan” (Qur'an, 107:2).

Since orphans need love and kindness more than others, in this prayer and in other verses and hadiths, the loving and kind behavior with orphans is emphasized. In another verse, Allah (SwT) considers one of the signs and reasons for the deviation of some rich people from the path of truth as not paying attention to orphans and their lack of honor and says:

كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ.

“No indeed! Rather you do not honour the orphan” (Qur'an, 89:17).

2- The second request is that Allah (SwT) grant us success in feeding others. Feeding and inviting others for food has many material and spiritual blessings, and it is so important that in some hadiths, hospitality is considered one of the signs of a believer.

The Prophet Muhammad (S) said:

لَا يُضَيِّفُ الضَّيْفَ إِلَّا كُلُّ مُؤْمِنٍ.

“No one welcomes a guest except every believer.” [24](#)

Hospitality and reception of guests will raise the status of a person in the world of the hereafter and make a person a member of paradise.

In this regard, Imam 'Ali ('a) says:

مَا مِنْ مُؤْمِنٍ يُحِبُّ الضَّيْفَ إِلَّا وَ يَقُومُ مِنْ قَبْرِهِ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ فَيَنْظُرُ أَهْلُ الْجَمْعِ فَيَقُولُونَ مَا هَذَا إِلَّا نَبِيٌّ مُرْسَلٌ فَيَقُولُ مَلَكٌ هَذَا مُؤْمِنٌ يُحِبُّ الضَّيْفَ وَ يُكْرِمُ الضَّيْفَ وَ لَا سَبِيلَ لَهُ إِلَّا أَنْ يَدْخُلَ الْجَنَّةَ.

“There is no believer who loves a guest unless his face is like the moon on the 14th night (illuminated) when he rises from his grave. So the people look at him and say that this person is the messenger of the Prophet. Then the angel says: This is a believer who always loved and respected the guest, and he will definitely enter heaven.”[25](#)

During Ramadhan, special emphasis is placed on feeding others and breaking the fast.

Prophet Muhammad (S) said:

أَيُّهَا النَّاسُ مَنْ فَطَرَ مِنْكُمْ صَائِماً مُؤْمِناً فِي هَذَا الشَّهْرِ كَانَ لَهُ بِذَلِكَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ عِتْقُ رَقَبَةٍ وَ مَغْفِرَةٌ لِمَا مَضَى مِنْ ذُنُوبِهِ.

“O people! Whoever breaks the fast of a believer during this month, his reward with Allah is the reward of freeing a slave and forgiving his past sins.” [26](#)

Although feeding the poor and non-poor has both rewards, but it is certainly more important to feed the poor, and the Holy Qur'an has rebuked that some people for not encouraging each other to feed the poor, calling it a sign of turning away from divine mercy. Allah (SwT) says:

وَ لَا تَحَاضُّونَ عَلَى طَعَامِ الْمِسْكِينِ.

“And do not urge the feeding of the needy.” (Qur'an, 89: 18).

3- The third request is that Allah (SwT) help us to reveal our Salam and to say Salam to others with a loud voice. Saying Salam to each other has been strongly recommended by the religion of Islam. Salam is a kind of good relationship with each other, and since Islam emphasizes peaceful, fraternal and loving relationship with each other and social cohesion, therefore, on the one hand Islam has recommended that Muslims say Salam to each other when they meet each other.

Prophet Muhammad (S) said:

إِنَّ أَوْلَى النَّاسِ بِاللَّهِ وَ بِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ.

“(Some of) the closest people to Allah and His prophet are those who initiate Salam.” [27](#)

On the other hand, Islam condemns and blames avoiding greeting others and considers it as a clear

example of miserliness.

Prophet Muhammad (S) says in this regard:

أَبْخَلُ النَّاسِ مَنْ بَخِلَ بِالسَّلَامِ.

“The greediest people are those who is the one who is stingy in greeting.” [28](#)

Also, the religion of Islam obliges the greeter to return the greeting (salam) in the best way or similar.

Allah (SwT) says in this regard:

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا.

“When you are greeted with a salute, greet with a better one than it, or return it; indeed Allah takes account of all things” (Qur’an, 4:86).

Also, in this prayer and in other hadiths, it is emphasized to reveal Salam and saying Salam loudly.”

Imam al-Baqir (‘a) says:

إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ إِفْشَاءَ السَّلَامِ.

“Indeed, Allah, ‘azza wa jal, loves to reveal greeting.” [29](#)

In another hadith, Imam al-Sadiq (‘a) emphasizes the importance of revealing the greeting and says:

إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَجْهَرْ بِسَلَامِهِ لَا يَقُولُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ وَ لَعَلَّهُ يَكُونُ قَدْ سَلَّمَ وَ لَمْ يَسْمِعَهُمْ فَإِذَا رَدَّ أَحَدُكُمْ فَلْيَجْهَرْ بِرَدِّهِ وَ لَا يَقُولُ الْمُسْلِمُ سَلَّمْتُ فَلَمْ يَرُدُّوا عَلَيَّ.

“Whenever one of you greets, let him say the greeting openly. He should not say that "I greeted, but they did not answer me", maybe he greeted, but they did not hear! And whenever one of you answers the greeting, say the answer openly and loudly, so that the other Muslim does not say that I greeted, but they did not answer me.” [30](#)

4- The fourth request is that Allah (SwT) grant us friendship and companionship with good people. Friend and companion can have a great impact on human beliefs, thoughts and actions.

As it is mentioned in the hadith that Prophet Muhammad (S) said:

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ.

“A person is according to the religion of his friend, so be aware of whom you make friends with.” [31](#)

The above hadith shows that a friend has a great influence on a person's faith and beliefs, and if a person establishes a friendship with unbelieving or weak faith people, his faith will suffer serious damage and may deviate from the right path.

A good friend is someone who encourages a person to move on the divine path and do good and godly deeds and prevents a person from doing ugly things. But an unfaithful friend is someone who prevents a person from the right path and encourages him to sin.

Imam ‘Ali (‘a) says in this regard:

الصَّدِيقُ مَنْ كَانَ نَاهِيًا عَنِ الظُّلْمِ وَالْعُدْوَانِ مُعِينًا عَلَى الْبِرِّ وَالْإِحْسَانِ.

“A (good) friend is someone who prevents a person from oppression and aggression and helps to do good deeds.” [32](#)

Imam ‘Ali (‘a) says in another hadith:

صَدِيقُكَ مَنْ نَهَاكَ وَ عَدُوُّكَ مَنْ أَغْرَاكَ.

“Your friend is the one who protects you (from evil), and your enemy is the one who encourages you (to evil deeds).” [33](#)

According to the above hadith, a person who encourages or forces a person to do ugly things is not a true friend of a person and is considered an enemy of a person because a friend benefits a person but the enemy harms people, especially great and irreparable harms such as deprivation of eternal happiness, deviating from the path of truth, being caught in divine punishment, etc.

Therefore, we must be careful in choosing a friend, because a bad friend can prevent us from the path of truth and the path of guidance and the way of Allah (SwT), just as a good friend and a believer is a great blessing that can guide human beings and have a positive effect on our thoughts and actions.

There have been and are many people who have been led astray by associating with bad friends.

The Holy Qur'an mentions the very bad state and full of sighs and regrets of some sinners and deviants in the Day of Judgment, who deeply regret because they have neglected the right path due to being friends with deviant people.

Allah (SwT) says in this regard:

يَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

“And the Day (of Judgment) when the wrongdoer will bite his hands, saying, “I wish I had followed the Apostle’s way!” (Qur’an, 25:27).

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

“Woe to me! I wish I had not taken so and so as a friend” (Qur’an, 25:28).

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي

“Certainly, he led me astray from the Reminder after it had come to me” (Qur’an, 25:29).

Commentary Of The Prayer (Du’a) On The Ninth Day

اللَّهُمَّ اجْعَلْ لِي فِيهِ نَصِيبًا مِنْ رَحْمَتِكَ الْوَاسِعَةِ وَاهْدِنِي فِيهِ لِبِرَاهِينِكَ السَّاطِعَةِ وَخُذْ بِنَاصِيَتِي إِلَى مَرْضَاتِكَ الْجَامِعَةِ بِمَحَبَّتِكَ يَا أَمَلَ الْمُشْتَاقِينَ.

“O Allah, on this day, grant me a share from Your mercy which is wide, guide me towards Your shining proofs, lead me to Your all-encompassing pleasure, by Your love, O the hope of the desirous.”

In this prayer, we ask Allah (SwT) for three things:

1– The first request is that Allah (SwT) bless us with His vast mercy in this month. Divine mercy is very vast and its extent is inconceivable to us.

Allah (SwT) says:

رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ.

“My mercy embraces all things. Soon I shall appoint it for those who are Allah wary and give the zakat and those who believe in Our signs” (Qur’an, 7: 156).

It is understood from the above verse that Allah (SwT) has two types of mercy:

1- General mercy that includes all human beings and all creatures.

2- A special mercy that includes only those who have true faith and are pious and walk on the divine path.

Just as Allah (SwT)'s mercy is different for people, and some people only benefit from Allah (SwT)'s general mercy, and others, the true believers, also benefit from Allah (SwT)'s special mercy, Allah (SwT)'s mercy also differs from time to time. Some times are placed in the special mercy of Allah (SwT) because of their characteristics, and the holy month of Ramadhan is one of these times.

The vast tablecloth of divine mercy is wide at all times, but in the holy month of Ramadhan, which is the month of Allah (SwT)'s feast, this tablecloth is more colorful and wider than other times, and the doors of divine mercy to the servants are more open than ever in this month, and all kinds of Great rewards have been placed in this month so that we can take full advantage of this endless divine mercy.

Everyone enjoys the vast divine mercy as much as he can. Those whose capacity is high due to their worship and servitude, will certainly benefit more from divine mercy, and the rest will benefit from this vast mercy as much as their capacity, but in the meantime, there are some human beings who, because of sin and transgression and taking the evil path, they have turned their container upside down, so they have deprived themselves of Allah (SwT)'s vast mercy.

If some people turn to a rich and generous person to bring food for themselves and each of them takes dishes with them, everyone will enjoy the same amount of food as the dish, and it is obvious that someone whose dish is small he gets a little food, and the one who turns the dish upside down doesn't get anything. Therefore, although Allah (SwT)'s mercy is vast, we each use His vast mercy as much as our container and capacity, and blessed is the one who benefits the most from Allah (SwT)'s vast mercy. Let's try to increase our capacity this month.

2- The second request is that Allah (SwT) guide us for his clear and obvious reasons and arguments. Wise people usually do their work on the basis of reason and argument, and if they do something, they must have a reason to do it.

Allah Almighty, who is the creator of all wise and intelligent creatures and the creator of all beings, all his works are based on reason and wisdom, but we humans are not aware of many of their wisdoms and reasons, so we are sometimes surprised and amazed by some divine commands and deeds.

In order to prove and introduce Himself and His prophets, Allah (SwT) has also mentioned evidences and proofs that if someone becomes insightful and increases the good relationship with Allah (SwT), he will realize some of the reasons and proofs of Allah (SwT).

It is stated in Du'a Jawshan al-Kabir:

يَا مَنْ فِي كُلِّ شَيْءٍ دَلِيلُهُ.

“O Allah who there are your reasons and proofs in everything.” [34](#)

In fact, if human beings increase their understanding and comprehension due to piety and divine blessings, they will realize that this world is full of signs and reasons of Allah (SwT) and all beings in the world are divine reasons and proofs.

Allah (SwT) says in this regard:

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ.

“Soon We shall show them Our signs in the horizons and in their own souls until it becomes clear to them that He is the Real” (Qur’an, 41:53).

3- The third request is that Allah (SwT) grant us to move in the direction of His complete and comprehensive satisfaction of Allah (SwT). Man should make every effort to please Allah (SwT) and behave in a way that pleases Allah (SwT).

It is possible for a person to act based on the satisfaction of Allah (SwT) in some behaviors and sometimes, but in some behaviors and sometimes to act based on his carnal desires, in this case, he has not obtained the complete and comprehensive satisfaction of Allah (SwT). A believer should strive to seek Allah (SwT)'s complete satisfaction and put Allah (SwT)'s satisfaction before everything else in all activities and at all times.

The most important sign of divine satisfaction is having the right faith and doing righteous deeds.

Allah (SwT) says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ هُمْ خَيْرُ الْبَرِيَّةِ

“Indeed, those who have faith and do righteous deeds it is they who are the best of creatures” (Qur’an, 98:7).

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

“Their reward, near their Lord, is the Gardens of Eden, with streams running in them, to remain in them forever. Allah is pleased with them, and they are pleased with Him. That is for those who

fear their Lord” (Qur’an, 98:8).

It is understood from the above verses that a person who benefits from true faith and always seeks to do good deeds and gain Allah (SwT)'s pleasure, and when he commits an ugly and sinful act, he fears Allah (SwT) and abandons that ugly and sinful act, he has stepped on the path of Allah (SwT)'s complete satisfaction, and Allah (SwT) is completely pleased with him and will give him a great reward.

Commentary Of The Prayer (Du’a) On The Tenth Day

اللَّهُمَّ اجْعَلْنِي فِيهِ مِنَ الْمُتَوَكِّلِينَ عَلَيْكَ – وَاجْعَلْنِي فِيهِ مِنَ الْفَائِزِينَ لَدَيْكَ – وَاجْعَلْنِي فِيهِ مِنَ الْمُقَرَّبِينَ إِلَيْكَ –
بِإِحْسَانِكَ يَا غَايَةَ الطَّالِبِينَ.

“O Allah on this day make me among those who rely on You from those who You consider successful and place me among those who are near to You by Your favour, O goal of the seekers.”

In this prayer, we ask Allah (SwT) for three things:

1– The first thing that is asked is that Allah (SwT) make us one of those who trust in Allah (SwT). Trust in Allah (SwT) has a very useful, constructive and crucial role in our lives, which is why there is so much emphasis on trusting Allah (SwT) in the religious texts of Islam. In some cases, the Holy Qur'an considers one of the most important characteristics of true believers to be their reliance on Allah (SwT). Allah (SwT) says:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ.

“In Allah let all the faithful put their trust” (Qur’an, 3: 122).

In another verse he says:

إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ.

“If you have faith in Allah, put your trust in Him, if you have submitted (to Him)” (Qur’an, 10:84).

The above verses show that true trust in Allah (SwT) is one of the signs of true faith, and if someone does not have trust in Allah (SwT), he does not have true faith. In other words, there is a close relationship between faith and trust, and the existence of true faith in a person requires his true trust in Allah (SwT). The stronger a person's trust in Allah (SwT) is, the more righteous and stronger a person's faith will be.

In some hadiths, trusting in Allah (SwT) is considered the most virtuous and best act of worship, which shows the great importance of trusting in Allah (SwT).

Imam 'Ali ('a) says in this regard:

أَنَّ النَّبِيَّ ص سَأَلَ رَبَّهُ سُبْحَانَهُ لَيْلَةَ الْمِعْرَاجِ فَقَالَ يَا رَبِّ أَيُّ الْأَعْمَالِ أَفْضَلُ فَقَالَ اللَّهُ تَعَالَى لَيْسَ شَيْءٌ أَفْضَلَ عِنْدِي مِنَ التَّوَكُّلِ عَلَيَّ وَ الرِّضَا بِمَا قَسَمْتُ.

“On the night of Ascension, Prophet Muhammad asks Allah which action is the most virtuous? Allah answers that nothing is superior to me in trusting in me and being satisfied with what I have given.” [35](#)

Trust in Allah (SwT) has many effects and benefits, including: Trust causes patience and perseverance in the face of problems, causes victory over enemies, causes man to be safe from the domination of Satan and his evil, causes that Allah (SwT) increases grace and mercy on man, increase his sustenance, cause man not to be afraid of anything, cause man to be loved by Allah (SwT), and so on.

Of course, it should be noted that true trust is possible when man himself uses all his efforts to do things, but at the same time relies on and trusts Allah (SwT) and leaves the rest to Him. Indeed, many of our problems would be solved if we trusted Allah (SwT) as much as children trust their fathers and mothers.

2- The second request is that Allah (SwT) make us one of those who are blessed and triumphant. The purpose of the creation of humans, the coming of divine prophets and the revelation of divine books is that humans reach the position of true salvation and successful. The way to achieve true happiness and salvation is to have true faith and beliefs, worship Allah (SwT), obey Allah (SwT)'s commands and move on the path of truth and abandon sins.

Allah (SwT) says in this regard:

وَمَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ وَ يَخْشَ اللَّهَ وَ يَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ.

“Whoever obeys Allah and His Apostle, and fears Allah and is wary of Him it is they who will be the triumphant” (Qur’an, 24:52).

Allah (SwT) says elsewhere:

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ

“Those who keep up prayer and pay the poor rate and they are certain of the hereafter” (Qur’an, 31:4).

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ.

“These are on a guidance from their Lord. And these are they who are successful” (Qur’an, 31:5).

Allah (SwT) says also in another verse:

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ.

“As for those who have faith and do righteous deeds, their Lord will admit them into His mercy. That is the manifest success” (Qur’an, 45:30).

From the above verses, it is understood that if someone has true faith, moves in the path of serving Allah (SwT), obeys and follows Allah (SwT)'s commands, and does good deeds, he will achieve true happiness and salvation and on the Day of Resurrection, he will be surrounded by Allah (SwT)'s mercy and will benefit from Allah (SwT)'s unique blessings.

3– The third request is that Allah (SwT) bless us to be close to Allah (SwT) and to have a special closeness and dignity with Allah (SwT). The position of closeness is the highest position and dignity for human beings, and the greatest honor and greatest happiness for human beings is that human beings are considered close to Allah (SwT). True closeness to Allah (SwT) is possible when man is a pioneer in doing good deeds and having good morals and human virtues.

In this world, if someone gets close to one of the country's officials, for example, the minister or the president, etc., and receives special attention from him, in this case, he considers this closeness to be the greatest honor for himself, and he will show it everywhere and he is proud of it. Allah (SwT) is the creator and owner of all creations, and His status and greatness cannot be compared with anyone. If someone brings himself close to Allah (SwT) and becomes one of those who are close to Allah (SwT), it is truly a great honor and happiness.

A person becomes close to Allah (SwT) and reaches true closeness when he surpasses others in the competition of worshiping and serving Allah (SwT), possessing true faith and beliefs, and doing good deeds.

Allah (SwT) says in this regard:

وَالسَّابِقُونَ السَّابِقُونَ،

“And the Foremost Ones are the foremost ones” (Qur’an, 56: 10).

أُولَئِكَ الْمُقَرَّبُونَ

“They are the ones brought near (to Allah)” (Qur’an, 56: 11).

فِي جَنَّاتِ النَّعِيمِ

“(who will reside) in the gardens of bliss” (Qur’an, 56: 12).

The foremost in the above verse mean those who are not only pioneers in faith, but also pioneers in good deeds and human qualities and morals. They are examples for others in the mentioned cases, and for this reason they are close to Allah (SwT). [36](#)

The above verses indicate that those who take the lead in having faith and true beliefs, worshiping and serving Allah (SwT), and doing good deeds, and who are among the winners in the competition of service, are among the closest to Allah (SwT), and Allah (SwT) blesses them with his unique and special blessings.

In another verse, Allah (SwT) has considered one of the best blessings of heaven, which is the best drink of heaven, for those close to Him, and in this regard, Allah (SwT) says:

مَزَاجُهُ مِنْ تَسْنِيمٍ

“Whose seasoning is from Tasnim” (Qur’an, 83:27).

عَيْنًا يَشْرَبُ بِهَا الْمُقَرَّبُونَ

“A spring where those brought near (to Allah (SwT)) drink” (Qur’an, 83:28).

Therefore, the position of closeness to Allah (SwT) is the best position and spiritual dignity, and the one who has this position and dignity will receive special favors from Allah (SwT) and will benefit from the best material and spiritual blessings of Allah (SwT) in the hereafter.

Of course, closeness to Allah (SwT) also has levels, the highest of which is for the prophets and infallible Imams (‘a), but the next levels are possible for everyone, provided that they have piety and do good deeds, and so on.

[1.](#) Abdulwahed Tamimi Amodi, Ghorar al-Hekam wa Dorar al-Kelam, p. 423. [\[1\]](#)

[2.](#) Ayatollah Misbah al-Yazdi, to Him, p. 273. [\[2\]](#)

- [3.](#) ‘Ali Ibn Muhammad Laythi, Uyun Al-Hikam wa Al-Mawadaez, p. 504.  
- [4.](#) Sha’baniyah sermon  
- [5.](#) Abu al-Qassem Payndeh, Nahj al-Fasaha, p. 729.  
- [6.](#) The sermon of Sha’baniyah.  
- [7.](#) Sha’baniyah sermon.  
- [8.](#) ‘Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Tasnif Ghurar Al-Hikam Wa Durar Al-Kalim, p. 73.  
- [9.](#) ‘Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Tasnif Ghurar Al-Hikam Wa Durar Al-Kalim, p. 73.  
- [10.](#) Du’a Kumayl.  
- [11.](#) Muhammad Ibn Yaqub al-Kulayni, al-Kafi, vol.2, p.83.  
- [12.](#) Muhammad Ibn Yaqub al-Kulayni, al-Kafi, vol.2, p.84.  
- [13.](#) Ayatollah Javadi Amuli, Mystical Life of Imam ‘Ali (peace be upon him), p.36.  
- [14.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 16, pp. 217–218.  
- [15.](#) Naser Makarem Shirazi, Tafsir al-Namuna, vol.20, p.440.  
- [16.](#) Muhammad Bin ‘Ali Ibn Babavaih, Al-Amali, Tehran, Kitabchi, 6th edition, 1376 Hijri, p. 201.  
- [17.](#) Muhammad Ibn Hasan al-Hurr al-Amili, Wasa’il al-Shi’ah, vol. 10, p. 404.  
- [18.](#) Muhammad Ibn Hasan al-Hurr al-Amili, Wasa’il al-Shi’ah, vol. 10, p. 405.  
- [19.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 75, p. 380.  
- [20.](#) Muhammad Ibn Hasan al-Hurr al-Amili, Wasa’il al-Shi’ah, vol. 8, p. 156.  
- [21.](#) Muhammad Ibn ‘Ali Ibn Babavaih, Uyun Akhbar al-Ridha’ (‘a), volume 1, pp. 295–297.  
- [22.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 68, p.233  
- [23.](#) Ahmad Ibn Muhammad Ibn Fahd al-Hilli, ‘Uddat al-Da’i and Najah al-Sa’i, p.253.  
- [24.](#) Husayn Noori, Mustardak al-Wasa’il and Mustanbat al-Masail, vol. 16, p. 257.  
- [25.](#) Husayn Noori, Mustardak al-Wasa’il and Mustanbat al-Masail, vol. 16, p. 257.  
- [26.](#) Sha’baniyah sermon.  
- [27.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol.73, p. 12.  
- [28.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol.73, p. 12.  
- [29.](#) Muhammad Ibn Yaqub al-Kulayni, al-Kafi, vol. 2, p. 645.  
- [30.](#) Muhammad Ibn Yaqub al-Kulayni, al-Kafi, vol. 2, p. 645.  
- [31.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol. 71, p. 192.  
- [32.](#) ‘Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Tasnif of Ghurar Al-Hikam Wa Durar Al-Kalim, p. 415.  
- [33.](#) ‘Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Tasnif of Ghurar Al-Hikam Wa Durar Al-Kalim, p. 415.  
- [34.](#) Mafatih al-Jinan, Du’a Jawshan al-Kabir, section 58.  
- [35.](#) Hasan Ibn Muhammad Dilami, Irshad al-Qulub to al-Sawab, vol. 1, p. 199.  
- [36.](#) Nasser Makarem Shirazi, Tafsir Namona, vol. 23, p. 204.  

[1] [1]

SHARES

Chapter 3: Commentary Of The Prayers Of The Second Ten Days Of Ramadhan

Commentary Of The Prayer (Du'a) On The Eleventh Day

اللَّهُمَّ حَبِّبْ إِلَى فِيهِ الْإِحْسَانَ، وَكَرِّهْ إِلَى فِيهِ الْفُسُوقَ وَالْعِصْيَانَ، وَحَرِّمْ عَلَيَّ فِيهِ السَّخَطَ وَالنِّيرَانَ، بِعَوْنِكَ يَا غِيَاثَ الْمُسْتَغِيثِينَ.

“O Allah, on this day, make me love goodness, and dislike corruption and disobedience, bar me from anger and the fire, by Your help, O the helper of those who seek help.”

In this prayer, we ask Allah (SwT) for three things:

1– The first request is that may Allah (SwT) grant us success in doing good deeds with love and passion.

Desire, hatred, love and hate play an important role in human life and behavior. Humans usually act on the basis of desire and hatred, that is, they do what they like and tend to do, and they usually avoid things that they dislike, or they do it reluctantly. This is why Allah (SwT) considers one of the most important characteristics of guided human beings to be the popularity of faith and divine values in their hearts and their feeling of hatred towards disbelief, sin, etc.

Allah (SwT) says:

لَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَئِكَ هُمُ الرَّاشِدُونَ

“But Allah has endeared faith to you and made it appealing in your hearts, and He has made hateful to you faithlessness, transgression and disobedience. It is such who are the right-minded” (Qur’an, 49:7).

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ.

“(This is) a grace and blessing from Allah, and Allah is all-knowing, all-wise” (Qur’an, 49:8).

It is understood from the above verses that love and desire for true values and hatred for anti-values are very important and play a big role in guiding people and therefore, those who have this important quality and feature have been blessed with Allah (SwT)'s special grace and blessing and will be among the truly guided ones.

Since love, hate, desire, and hatred play an important role in guiding or misleading human beings, so the satans of jinn and humans use all their efforts to displace desires and hatred, and to make values, anti-value and anti-value to pretend to be worthwhile and to turn the truth upside down so that we can find

love and desire for ugly deeds.

For example, they try that we should enjoy watching vulgar movies, etc., but we should hate good deeds, devotional affairs, and divine values. When Allah (SwT) removed the devil from being close to Him for disobeying the divine orders, Satan swore that he will lead people astray by popularizing the world's ornaments and making the world's materials look beautiful to them.

Allah (SwT) says in this regard:

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ أَجْمَعِينَ.

“I will surely glamorize (evil) for them on the earth, and I will surely pervert them all” (Qur’an, 15:39).

إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ.

“Except Your exclusive servants among them” (Qur’an, 15:40).

In another verse, Allah (SwT) has considered the reason for the deviation and unguidedness of some people to be the change of their desire and hatred and the adornment of their ugly deeds. Allah (SwT) says:

وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ.

“And Satan has made their deeds seem decorous to them thus he has barred them from the way (of Allah), so they are not guided” (Qur’an, 27:24).

The above verses show that making beautiful the ugly deeds done by Satan and deviant people, plays an important role in changing people's desire and hatred and makes anti-values popular in the eyes of people and as a result people go astray.

2– The second request is that Allah (SwT) help us to hate ugly and sinful deeds and as a result not to sin. As mentioned, desire and hatred play a key role in our actions and behaviors. Satan makes ugly deeds beautiful to us, so that we may love and do ugly deeds and sin, and thus deviate from the path of truth.

Imam ‘Ali (‘a) says in this regard:

الشَّيْطَانُ مُوَكَّلٌ بِهِ يُزَيِّنُ لَهُ الْمَعْصِيَةَ لِيَرْكَبَهَا.

“Satan is always with him (man) and he embellishes sins in order to dominate him.” [1](#)

The above hadith indicates that one of the most important methods of Satan to dominate man and lead him astray is to change man's desire and hatred and make his sins and ugly deeds look beautiful. When ugly things are considered beautiful by humans, then humans do ugly things with desire and love and he never regrets and repents of his sins.

Therefore, we must be careful that the satans do not displace our desires and hatreds, because then the ugliness of sin will be shed and imaginary and evil values will replace the true divine values, as unfortunately today in the West and many countries around the world it has happened.

3– The third request is that Allah (SwT) grant us success in this month, not to be angered by Allah (SwT), and to be freed from the painful torment of hell. That is, may Allah (SwT) help us to refrain from actions that cause us to be deserving of hell and the severe torments of the Hereafter.

If a person is subjected to divine wrath as a result of his actions, he has inflicted irreparable damage and has turned away from divine mercy and has been subjected to severe divine punishment.

Allah (SwT) says in this regard:

لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ.

“Surely evil is what they (Infidels and sinners) have sent ahead for their souls, as Allah is displeased with them and they shall remain in punishment (forever)” (Qur’an, 5:80).

Every day in prayer, we ask Allah (SwT) several times that Allah (SwT) does not make us those who are angry with Him:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ،

“Guide us on the straight path” (Qur’an, 1:6).

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ.

“The path of those whom You have blessed such as have not incurred Your wrath, nor are astray” (Qur’an, 1:7).

In this month, which is the month of practicing self-improvement, try to avoid actions that are not pleasing to Allah (SwT), so that in other months, avoiding sins becomes a habit.

Commentary Of The Prayer (Du'a) On The Twelfth Day

اَللّٰهُمَّ زَيِّنِّيْ فِيْهِ بِالسِّتْرِ وَالْعَفَافِ، وَاسْتُرْنِيْ فِيْهِ بِلِبَاسِ الْقُنُوْعِ وَالْكَفَافِ، وَاحْمِلْنِيْ فِيْهِ عَلَى الْعَدْلِ وَالْإِنصَافِ، وَآمِنِّيْ فِيْهِ مِنْ كُلِّ مَا أَخَافُ، بِعِصْمَتِكَ يَا عِصْمَةَ الْخَائِفِيْنَ.

“O Allah, on this day, beautify me with covering and chastity, cover me with the clothes of contentment and chastity, let me adhere to justice and fairness, and keep me safe from all that I fear, by Your protection, O the protector of the frightened.”

In this prayer, we ask Allah (SwT) for four things:

1- The first thing that is required is that Allah (SwT) grant us success this month that we may be more chaste than ever.

From the point of view of Islam, chastity is extremely important in such a way that in some hadiths the reward of chastity is considered as the reward of martyrdom in the way of Allah (SwT).

In this regard, Imam ‘Ali (‘a) says:

مَا الْمُجَاهِدُ الشَّهِيدُ فِي سَبِيلِ اللَّهِ بِأَعْظَمَ أَجْرًا مِمَّنْ قَدَرَ فَعَفَ لَكَادَ الْعَفِيفُ أَنْ يَكُونَ مَلَكًا مِنَ الْمَلَائِكَةِ.

“The reward of a martyr in the way of Allah (SwT) is not higher than the reward of a chaste person who is able to commit (sexual) sin but does not defile himself. A chaste and pure person is close to becoming an angel among the divine angels.” [2](#)

According to the above hadith, a chaste person is very valuable and is like a person who has fought in the way of Allah (SwT) and has reached the high position of martyrdom, and both of them have great rewards with Allah (SwT). The common point between martyr and chaste is that they both fight against the enemy and martyr fights against the external enemy of Allah (SwT) and sacrifices his life in this way but a chaste person fights against the inner enemy, that is, carnal desires and defeats it and wins over the powerful instinct of lust.

In another hadith, Imam ‘Ali (‘a) considered chastity and chastity to be the source of many good deeds and he said in this regard:

أَلْعَفَّةُ رَأْسُ كُلِّ خَيْرٍ.

“Chastity is the root of all goodness.” [3](#)

It is understood from the above hadith that if someone can maintain his chastity and overcome the powerful instinct of lust, it will be easy for him to do other good deeds, and in doing other good deeds, he will also win over Satan and the carnal desires, because the instinct of lust is the most powerful instinct in humans, and the temptation of the devil and the carnal desires are many in sexual matters. If someone wins over the carnal desires in this field and removes the obstacles of chastity, he will also win over the carnal desires in other good deeds, whose obstacles are relatively weaker.

Also, unchastity is the source of many sins, and if someone is captured by lust, he will suffer from all kinds of great sins and therefore, if someone is chaste, he will be able to avoid many sins and he will be able to do good deeds more than before.

A wise person will never make himself a prisoner of lust, because the consequences of this captivity are very dangerous, therefore, a wise person, by maintaining chastity, takes lust as a prisoner of himself so that he himself can live a pure, healthy and godly life and also don't make others guilty of sins.

It is for this reason that Imam 'Ali ('a) considered chastity as a sign of human intellect in a hadith, and in this regard, he said:

يستدلّ على عقل الرّجل بالعفة و القناعة

“In order for a man to have reason and intellect, his chastity and contentment are argued.” [4](#)

The requirement of chastity for women is to observe the hijab, and the hijab is not only reserved for women's clothing, but the hijab means that women should cover their hairs and bodies from ghayr-mahrams and not show their beauty and ornaments to ghayr-mahram men and in short, a woman should distance herself from ghayr-mahram men in behavior, speech, clothing, adornment, etc.

The requirement of chastity for men is also to avoid gazing and dirty looks at ghayr-mahram women, avoiding unnecessary contact with them and controlling lust and sexual instinct. This is why Allah (SwT) has ordered men in the Holy Qur'an on the one hand to avoid unnecessary and lustful looks at women and lustful behavior and on the other hand, women have been ordered to avoid unnecessary glances at ghayr-mahram men, to maintain their covering and not to expose their ornaments and beauty to ghayr-mahram men and...

Allah (SwT) says:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ.

“Tell the faithful men to cast down their looks and to guard their private parts. That is more decent for them. Allah is indeed well aware of what they do” (Qur'an, 24:30).

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ.

“And tell the faithful women to cast down their looks and to guard their private parts, and not to display their charms, except for what is outward, and let them draw their scarfs over their bosoms, and not display their charms except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their slave girls, or male dependents lacking (sexual) desire, or children uninitiated to women's parts. And let them not thump their feet to make known their hidden ornaments. Rally to Allah in repentance, O faithful, so that you may be felicitous” (Qur'an, 24:31).

It is understood from the above verses that the chastity of women is to observe their hijab and refrain from flirting, appearing with make-up, etc. in the presence of ghayr-mahram men and avoid unnecessary glances at ghayr-mahram men and unnecessary communication with ghayr-mahram men in real and virtual space. The chastity of men is also to avoid looking at ghayr-mahram women, illegitimate relations with them, etc. and to control their lust.

2- The second request is for Allah (SwT) to help us to be satisfied and content in life. Contentment is very important in life, and if one is satisfied and content with life, he feels needless and does not humiliate himself for the sake of worldly possessions. Contentment causes one to not seek unhealthy competition with others and to live a quiet and comfortable life, but on the contrary, a person who is not content will never be satisfied and is willing to humiliate himself for the sake of wealth and worldly possessions and such people will not have peace in life. Imam ‘Ali (‘a) says:

الْقَنَاعَةُ عَزَّ وَ غِنَاءٌ.

“Contentment leads to dignity and lack of need.” [5](#)

Contentment causes a person to always be grateful for Allah (SwT)'s blessings and to thank Allah (SwT) for what he has, but a person who is not content will not be grateful no matter how many blessings are given to him, and his lack of gratitude will definitely cause him to deviate from the right path.

Imam ‘Ali (‘a) says:

أَشْكُرُ النَّاسَ أَفْنَعَهُمْ وَأَكْفَرُهُمُ لِلنِّعَمِ أَجْشَعُهُمْ.

“The most grateful people are the most content of them, and the most ungrateful of them (in relation to) blessings are the greediest of them.” [6](#)

In another hadith, Imam ‘Ali (‘a) considered contentment to be one of the greatest gifts of Allah (SwT), and in this regard, he said:

إذا أراد الله بعبد خيراً ألهمه القناعة فاكتفى بالكفاف.

“Whenever Allah wills good for a servant, He inspires contentment in him, so he is satisfied with enough.” [7](#)

One of the things that causes a person to be satisfied and content is that in worldly affairs, a person compares himself to people who are financially inferior to him and does not compare himself to people who are financially superior to him.

Imam al-Sadiq (‘a) says in this regard:

انظر إلى مَنْ هُوَ دُونَكَ فِي الْمَقْدَرَةِ وَلَا تَنْظُرْ إِلَى مَنْ هُوَ فَوْقَكَ فِي الْمَقْدَرَةِ فَإِنَّ ذَلِكَ أَفْنَعُ لَكَ بِمَا قُسِمَ لَكَ.

“Look at those who are weaker than you in power and ability and do not look at those who are more powerful than you because this makes you more satisfied with what you have.” [8](#)

Of course, it should be noted that contentment does not mean that we do not strive in life, but we are obliged to do our best to provide for the living expenses, but at the same time we are satisfied with everything we achieve and thank Allah (SwT) and don't do anything to collect more wealth.

It is obvious that contentment has been emphasized only in worldly affairs, but contentment in spiritual and otherworldly matters is not only not praised but condemned. Man should not be satisfied with few good deeds, but should do many good deeds and try to reach the highest spiritual positions and compete with others.

This is why the verses of Holy Qur'an and hadiths emphasize on competition and surpassing others in spiritual affairs and good deeds. Allah (SwT) says in this regard:

فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمُ اللَّهُ جَمِيعاً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

“Compete with each other in performing good deeds. Wherever you are, Allah will bring you all together. Allah has power over all things” (Qur'an, 2: 148).

The above verse and similar ones that mentioned repeatedly in the Holy Qur'an indicate that we should

not be satisfied in spiritual and otherworldly affairs and compare ourselves to others, compete with others in this field and try to surpass others and conquer the peaks of perfection, spirituality and closeness to Allah (SwT). In Du'a Kumayl, also Allah (SwT) is asked to make us among the best and closest servants of Allah (SwT):

وَأَجْعَلْنِي مِنْ أَحْسَنِ عِبِيدِكَ نَصِيْبًا عِنْدَكَ، وَأَقْرَبِهِمْ مَنْزِلَةً مِنْكَ، وَأَخْصِهِمْ زُفَّةً لَدَيْكَ.

“And make the best of your servants your portion, and the closest of them a house from you, and the most special of them is yours.”⁹

And bring me to you among the most beneficial of your servants with you, the closest of them in status to you, and the most special of them to you in rank.

Therefore, we should strive to be among the best in spiritual and otherworldly affairs and surpass others in this field and not be satisfied with a few good deeds.

3- The third request is that Allah (SwT) grant us success in treating others fairly and justly.

According to Islam, justice has a very great and high position. Justice is one of the highest values and is more important than many other values. The importance of justice is so great that the Prophet of Islam (S) introduced it as the pillar and axis of existence and said:

بالعدل قامت السموات و الارض.

“The heavens and the earth are based on justice.”¹⁰

This expression is the most expressive and beautiful expression that can be expressed about justice. That is, not only the limited human life on this earth cannot be established without justice, but the entire universe and the heavens and the earth are all established in the light of justice and the balance of forces and placing everything in its proper place and if they deviate from these principles even for a moment, and as much as the head of a needle, they will face nothingness.

According to the above hadith, if there is no justice in the society and the rulers of the society and the people do not implement justice in the society, that society will face many problems and will be destroyed. It is for this reason that the religion of Islam has considered the implementation of justice as one of the main and most important goals of the prophet's mission.

Allah (SwT) says in this regard:

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ.

“Certainly We sent Our apostles with manifest proofs, and We sent down with them the Book and the Balance, so that mankind may maintain justice” (Qur’an, 57:25).

From the point of view of Islam, justice is so valuable that some great people and the best creatures of Allah (SwT), such as the Infallible Imams (‘a), sacrificed their lives in this way and became victims of the way of justice. Imam ‘Ali (‘a), who was the greatest figure in the Islamic world after the Prophet (S), was martyred on the way to the realization and implementation of justice.

Martyr Mutaahhari says in this regard:

“During the four years and nine months of the caliphate of ‘Ali (‘a), due to his emphasis on justice, he was constantly fighting and they did not let him rest. He wanted the government to execute justice, and this intense desire for justice finally led to his martyrdom at the altar.” [11](#)

The root of many problems that exist in human society is oppression and injustice, and if justice is realized in society and the rulers of human society are enforcers of justice and people treat each other fairly, many problems will be solved.

4- The fourth request is that Allah (SwT) help us to be safe from everything we are afraid of in this month. Security is one of the great divine blessings that is very important. The Holy Prophet (S) says:

من أصبح معافى في بدنه آمناً في سربه عنده قوت يومه فكأنما حيرت له الدنيا بحذافيرها.

“Whoever is healthy and is safe in his community and has his daily sustenance, the whole world belongs to him.” [12](#)

Prosperity and comfort depend on security, and if a person or a society is insecure and a person does not feel safe or the society lives in insecurity, such a person and society will stop progressing and will suffer backwardness and people and members of the society will not enjoy their lives. Imam ‘Ali (‘a) says in this regard:

رفاهية العيش في الأمن.

“The comfort of life depends on security.” [13](#)

Humans may be afraid of many things, such as poverty or insecurity and murder by ignorant and corrupt people, or they may be afraid of unforeseen events, etc. But the most important fear is the fear of Allah (SwT) and the fear of Allah (SwT)'s wrath and punishment and the consequences of one's bad deeds.

This is why Allah (SwT) has mentioned in the Holy Qur’an that you should not fear others and fear Allah (SwT) because the true fear is the fear of Allah (SwT) and the fear of divine punishment from which no

one can save a person. Allah (SwT) says:

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي.

“So do not fear them, but fear Me” (Qur’an, 2: 150).

The above and similar verses mentioned several times in the Holy Qur’an show that true fear is fear of Allah (SwT) and man should not fear anyone or anything other than Allah (SwT). Fear of Allah (SwT) protects a person from fear of others, and whoever fears Allah (SwT) and punishment will not fear anything else.

True security is being safe from divine punishment. If someone lives godly and acts in such a way that protect himself from divine punishment, he will no longer be afraid and will reach true security in this world and the hereafter. But if someone infects himself with sin and disobedience and does not move on the divine path and is caught in divine punishment, he will not enjoy security.

Those who are safe from divine punishments who are careful of their actions and behaviors and move in the divine path can be safe. Those who neglect the security of Allah (SwT)'s punishment and do not care about it, suffer great loss.

Allah (SwT) in the Holy Qur’an, pointing out that true peace is only in security from divine punishments, says:

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيَاتًا وَهُمْ نَائِمُونَ

“Do the people of the towns feel secure from Our punishment overtaking them at night while they are asleep?” (Qur’an, 7:97).

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ

“Do the people of the towns feel secure from Our punishment overtaking them at midday while they are playing around? (Qur’an, 7:98).

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْفَوْمُ الْخَاسِرُونَ.

Do they feel secure from Allah's devising? No one feels secure from Allah's devising except the people who are losers” (Qur’an, 7:99).

Therefore, true security is only possible through spiritual connection with Allah (SwT) and the attainment of divine pleasure, and if one distances oneself from Allah (SwT) and moves in an evil direction, true security will not be granted to him, even though he may seem secure.

Commentary Of The Prayer (Du'a) On The Thirteenth Day

اللَّهُمَّ طَهِّرْنِي فِيهِ مِنَ الدَّنَسِ وَالْأَفْذَارِ، وَصَبِّرْنِي فِيهِ عَلَى كَائِنَاتِ الْأَقْدَارِ، وَوَقِّفْنِي فِيهِ لِلتَّقَى وَصُحْبَةِ الْأَبْرَارِ، بِعَوْنِكَ يَا قُرَّةَ عَيْنِ الْمَسَاكِينِ.

“O Allah, on this day, purify me from uncleanness and dirt, make me patient over events that are decreed, grant me the ability to be pious, and keep company with the good, by Your help, O the beloved of the destitute.”

In this prayer, we ask Allah (SwT) for four things:

1– The first request is that Allah (SwT) cleanse us from pollution and impurity in this month. Just as the human body may be contaminated with impurities and impure things and need for purification, so the human soul, the truth of man, and the human interior are polluted and unclean as a result of sins.

We humans are usually intolerable to physical pollution, so we take immediate action to remove and clean it, but most of us humans are oblivious to the pollution of the soul and the interior, which is far worse and more dangerous than physical pollution, because it keeps us away from eternal and true happiness.

Pollution and impurity of the soul is so dangerous and damaging, and on the other hand, the purity of the human soul is so important that Allah (SwT) and the Creator of the universe, whose oaths cannot be compared with the oaths of others, in Surah Shams, He has mentioned eleven oaths about the importance of the purity of the soul and the dangerousness of the impurity of the soul, and after all these oaths, Allah (SwT) has said:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا،

“He will indeed be successful who purifies it” (Qur’an, 91:9).

وَقَدْ خَابَ مَنْ دَسَّاهَا.

“And he will indeed fail who corrupts it” (Qur’an, 91: 10).

The above verses show that pollution of the soul is very dangerous and harmful for humans and plays a

decisive and irreplaceable role in keeping humans away from true happiness and on the contrary, the purity of the soul is also extremely important and guarantees the true happiness of man.

What pollutes the soul, heart, and interior of man is sin and disobedience to Allah (SwT). Sin and disobedience cause the soul and heart of man to be contaminated with impurity, and man is deprived of worshipping and serving Allah (SwT) and attaining true happiness.

Allah (SwT) has considered the reason for some unbelievers not to believe and their struggle with divine values to be the pollution of their hearts and souls due to sin, and in this regard, Allah (SwT) says:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

“No indeed! Rather their hearts have been sullied by what they have been earning” (Qur’an, 83: 14).

The above verse shows that ugly deeds and sins pollute the human heart and soul, and therefore man does not accept the truth and does not believe in Allah (SwT) and true divine values and considers them worthless.

Imam al-Sadiq (‘a) also says in this regard:

إِذَا أَذْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِنْ تَابَ ائْتَمَحَتْ وَ إِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ فَلَا يُفْلِحُ بَعْدَهَا أَبَدًا.

“Whenever someone commits a sin, a black spot is found in his heart, and if he repents, that spot will be erased and cleansed but if he adds to his sin, that spot will become bigger, until it covers his whole heart and he will never be happy after that.” [14](#)

It is understood from the above hadith that sin and transgression blacken and pollute the human heart and the more sins there are, the pollution and blackness of the human heart and soul increases, in such a way that over time, with the accumulation of sins, a person will be drowned in the swamp of pollution and dirt from which it will be impossible to get out.

Physical pollution is usually cleansed with water, etc., but inner pollution and the soul pollution according to the above hadith with true repentance and forgiveness, and relentless efforts to combat vicious traits such as jealousy, arrogance etc., and creating oneself into virtuous traits like courage, humility, generosity, etc., it is purified. Of course, one should seek help from Allah Almighty in this regard, as requested in this prayer.

2- The second request is that Allah (SwT) grant us to be patient and tolerant in the face of difficulties and troubles.

Patience and tolerance in the face of problems and difficulties will lead to overcoming problems and winning over them.

In this regard, Imam ‘Ali (‘a) says:

لَا يَغْدُمُ الصَّبْرُ الظَّفَرَ وَ إِنْ طَالَ بِهِ الزَّمَانُ.

“A patient person does not lose victory, even if it takes a long time.” [15](#)

Patience have been emphasized in Islamic teachings. In many cases, the Holy Qur'an has commanded patience, and announced the victory and success in this world and the great rewards of the Hereafter for patient, and noted that Allah (SwT) loves the patient and Allah (SwT) is always with the patient and He helps them. Allah (SwT) says:

اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

“Be patient; indeed Allah is with the patient” (Qur’an, 8:46).

Allah (SwT) says in another verse:

إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

“Indeed the patient will be paid in full their reward without any reckoning” (Qur’an, 39: 10).

The above verses show that patience is very important and if someone is patient and tolerant in the face of problems, difficulties, etc., he will receive special attention from Allah (SwT) and Allah (SwT) will be with him and He will help him in fighting against problems and achieving success, and He will give him a huge reward in the hereafter for his patience.

There are three types of patience: patience in the face of problems, troubles and calamities, patience in avoiding sins, and patience in obeying Allah (SwT)'s commands.

Imam ‘Ali (‘a) says in this regard:

الصَّبْرُ ثَلَاثَةٌ الصَّبْرُ عَلَى الْمُصِيبَةِ وَ الصَّبْرُ عَلَى الطَّاعَةِ وَ الصَّبْرُ عَنِ الْمَعْصِيَةِ.

“There are three types of patience. Patience in adversity, patience in obeying and serving (Allah), patience in (abandoning) transgression and sin.” [16](#)

All three types of patience are important, but the last two types of patience are more important than the first type, and if someone is patient in these two cases and don't give in to carnal desires and satanic temptations, the causes of many problems, calamities and troubles will also be removed.

3- The third request is that Allah (SwT) grant us the success of piety. Piety and Taqwa means that man obeys Allah (SwT)'s orders and does not oppose Allah (SwT)'s commandments and perform the divine duties and leave the sins and things that Allah (SwT) has prohibited and forbade people from doing them.

Piety is the most important treasure and spiritual capital of man for the hereafter. In the hereafter, man is the guest of his own spiritual capital and wealth, and there only the capital and savings that man has made and saved for the hereafter in this world are useful and effective for man. The best reserve for the hereafter is piety.

Allah (SwT) says in this regard:

تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ.

“Take a provision (With you) and verily, the best Provision is piety, so fear from The disobedience of Me, (your Creator) O, you men of wisdom” (Qur’an, 2: 197).

The above verse shows that piety is the most important reserve and provision for the hereafter and is a sign of man wisdom. A wise man is forward-looking and correctly recognizes his true interests and strives to achieve them. Since true life is realized in the world of the hereafter and happiness in the hereafter depends on the wealth and provision that a person has prepared in this world for the hereafter, and the best wealth and provision is piety. Therefore, a wise man in this world should use all his efforts to acquire and maintain piety.

In another verse, Allah (SwT) has ordered the believers to observe piety and has considered it as one of the best reserves and provision for the Hereafter.

Allah (SwT) says in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.

“O you who have faith! Be wary of Allah, and let every soul consider what it sends ahead for tomorrow (the hereafter), and be wary of Allah. Allah is indeed well aware of what you do” (Qur’an, 59: 18).

In the above verse, Allah (SwT) has ordered twice to observe piety, which shows the great importance of

piety and Allah (SwT) vary. Among these two important orders, He has emphasized on preparing provision for the hereafter to understand that piety is the most important and best provision for the hereafter.

Piety and Taqwa is so important that Allah (SwT) has set it as the criterion of human worth and in this regard, he says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

“O mankind! Indeed, We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed, the noblest of you in the sight of Allah is the most God-wary among you. Indeed, Allah is all-knowing, all-aware” (Qur’an, 49: 13).

In addition to great spiritual and otherworldly effects, piety has many worldly effects, such as: Piety increases sustenance, gives insight, saves people from troubles, makes things easier, etc.

Ramadhan is the month of practicing piety and Taqwa. It is for this reason that one of the important wisdoms of fasting is to attain divine piety.

Allah (SwT) says in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

“O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may Become pious (through self-restraint)” (Qur’an, 2: 183).

The above verse indicates that one of the important wisdoms of obligatory fasting for Muslims is that they attain divine piety by fasting in the month of Ramadhan. The source of many sins that people commit is lack of serious determination to leave sin and weakness of will. Fasting strengthens a person's determination and will and leads him to true piety and worship.

Just as a person can avoid eating and drinking for Allah (SwT)'s sake even when he is hungry and thirsty, he can also avoid sin for Allah (SwT)'s sake. The month of Ramadhan teaches us that with serious will, a person can leave many bad habits and sins and achieve divine piety.

Allamah Tabataba'i says in this regard:

“He who answers Allah (SwT)'s call (in month of Ramadhan) to avoid eating, drinking, and sexual activity which is permissible, is more obedient in responding to Allah (SwT)'s call to avoid sins and disobedience.” [17](#)

4– The fourth request is that Allah (SwT) grant us to be friends with good and pure people. A friend and companion has a significant effect in strengthening or weakening the faith and true beliefs of a person. A faithful and good friend can lead a person to the right path, just as a bad friend can mislead a person from the right path and cause irreparable harm to a person.

Prophet Muhammad (S) says in this regard:

الْمَرْءُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ.

“Man is on the religion and faith of his friend, so each of you should be careful who you make friends with.” [18](#)

The above hadith shows that friends play an important role in guiding or misguiding a person and if someone establishes friendship with a misguided person, there is a high probability that he will go astray. A lot of people got lost as a result of being friends with deviant and misguided people and deviated from the right and straight path.

On the Day of Resurrection, some sinners and unbelievers will consider friendship with deviant people as the cause of their deviance, and they will strongly express regret for being friends with them. Allah (SwT) says in this regard:

يَوْمَ يَعْضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا

“A day (of Judgment) when the wrongdoer will bite his hands, saying: ‘I wish I had followed the Apostle’s way!’” (Qur’an, 25:27).

يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا،

“Woe to me! I wish I had not taken so and so as a friend!” (Qur’an, 25:28).

لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا.

“Certainly he led me astray from the Reminder after it had come to me, and Satan is a deserter of man.” (Qur’an, 25:29).

This is why in the religious texts of Islam it is forbidden to be friends with deviant, sinful, ignorant, miserly, etc. and friendship with good, faithful and pious people has been emphasized. Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ.

“O you who have faith! Be wary of Allah, and be with the Truthful” (Qur’an, 9: 119).

From the above verse, it is understood that a person should establish friendship with good and honest people so that their faith and piety are strengthened and not weakened.

A good friend is someone who reminds a person of Allah (SwT) and encourages him to do good deeds and forbids him from bad deeds. In other words, a good friend is someone who not only does not harm a person's religion and faith and does not cause irreparable harm to him, but also always helps a person to do good deeds and move on the divine path.

Imam ‘Ali (‘a) says in this regard:

من دعاك إلى الدّار الباقيّة و أعانك على العمل لها فهو الصّدّيق الشّفيق.

“He who invites you to the hereafter and the eternal place and helps you to act for it, he is a compassionate and good friend.” [19](#)

Imam ‘Ali (‘a) says in another hadith:

الصّدّيق من كان ناهياً عن الظّلم و العدوان معيناً على البرّ و الإحسان.

“A true friend is someone who forbids a person from wrongdoing and sin and helps him to do good deeds.” [20](#)

The above hadiths indicate that the most important criterion for choosing a good friend is to have true faith and piety, and if someone has this important quality, friendship with him will be useful and profitable, otherwise the friendship relationship with him is very harmful.

Commentary Of The Prayer (Du’a) On The Fourteenth Day

اللَّهُمَّ لَا تُؤَاخِذْنِي فِيهِ بِالْعَثَرَاتِ، وَأَقْلَنْي فِيهِ مِنَ الْخَطَايَا وَالْهَفَوَاتِ، وَلَا تَجْعَلْنِي فِيهِ غَرَضاً لِلْبَلَايَا وَالْآفَاتِ، بِعِزَّتِكَ يَا عِزَّ الْمُسْلِمِينَ.

“O Allah, on this day, do not condemn me for slips, make me decrease mistakes and errors, do not make me a target for afflictions and troubles, by Your honor, O the honor of the Muslims.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) does not punish us for our sins and bad behaviors.

The main punishment for sins, if man does not repent, will be in the Hereafter, but some sins, in addition to the punishment of the Hereafter, also have worldly torment.

It is possible that many bad events such as illness, accident, financial problems, family problems, etc., that happen to humans are due to human's bad behavior and sins.

Allah (SwT) says in this regard:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ.

“Whatever affliction that may visit you is because of what your hands have earned, and He excuses many (an offense)” (Qur’an, 42:30).

The above verse indicates that many of the problems, calamities and troubles that humans face are the result of wrong, unworthy actions and sins of humans. Although the above-mentioned verse is general and includes all calamities, but it has exceptions, that is, some calamities and troubles are not due to human actions, but for testing, etc.

According to the above verse, Allah (SwT) punishes man in this world only for some sins, and forgives the worldly punishment of many sins and leaves their punishment to the world of the hereafter. If Allah (SwT) punishes people for all their sins, they would all be destroyed and no living thing would remain on earth.

Allah (SwT) says in this regard:

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَ لَكِنْ يُؤَخِّرُهُمْ إِلَى أَجَلٍ مُّسَمًّى.

“Were Allah to take mankind to task for their wrongdoing, He would not leave any living being upon it. But He respites them until a specified time” (Qur’an, 16:61).

Imam al-Sadiq (‘a) emphasizes that bad deeds and sins have a great effect on the descent of calamities and troubles, and says:

إِنَّ عَمَلَ السَّيِّئِ أَسْرَعُ فِي صَاحِبِهِ مِنَ السَّكِّينِ فِي اللَّحْمِ.

“The effect of bad deeds on the descent of hardships and calamities is faster and more penetrating than the effect of a knife on meat.” [21](#)

In a hadith, the Prophet Muhammad (S), pointing out that the worldly punishment of some sins is beneficial to people and reduces their punishment in the Hereafter, he says:

ما من خدش عود و لا نكبة قدم إلا بذنب و ما عفا الله عنه في الدنيا فهو أكرم من أن يعود فيه و ما عاقب عليه في الدنيا فهو أعدل من أن يثني على عبده.

“Every scratch that comes from a stick on a person's body, and every slip of the foot, is due to a sin that he has committed, and what Allah forgives in the world, Allah is more honorable than to reconsider it (and punish a person for it in the Hereafter) and what Allah has punished in this world, He is more just than to punish again in the hereafter.” [22](#)

It is understood from the above hadith that many of the calamities that befall a person are the result of his bad deeds and sins, and the sins for which a person receives the full punishment in this world will be removed from the hereafter.

The worldly punishment of some sins is due to the fact that, first of all, a person should be warned and avoid insisting on sin, leave the sins and be on the path of happiness. Secondly, the burden of man's torment in the hereafter will be lightened. The punishment of the hereafter is much more severe than the punishment of this world, so that the punishment of the hereafter cannot be compared to the worldly punishment both in terms of the severity of the punishment and the length of the punishment. Therefore, if a person is punished in this world, it is much better than being severely punished by Allah (SwT) in the hereafter.

Some of the relatively small sins may be removed from the punishment of the hereafter with worldly punishment, but some other big sins such as cruelty to others, bothering parents, ingratitude to the goodness of others, etc. their complete punishment will be realized only in the hereafter, but in this world also, Allah (SwT) punishes their perpetrators, whose worldly punishment is insignificant compared to the severe punishment of the hereafter. In such big sins, worldly punishment may reduce some of their punishment in the hereafter, but it will not remove the punishment in the hereafter.

In a hadith, Prophet Muhammad (S) mentions some major sins that, in addition to the hereafter, have worldly punishment and says:

ثَلَاثَةٌ مِنَ الذُّنُوبِ تُعَجَّلُ عُقُوبَتُهَا وَ لَا تُؤَخَّرُ إِلَى الْآخِرَةِ عُقُوقُ الْوَالِدَيْنِ وَ الْبَغْيُ عَلَى النَّاسِ وَ كُفْرُ الْإِحْسَانِ.

“The punishment for three sins is hastened and their punishment does not (only) left to the Day of Judgment: Harassment of parents, oppression and aggression against people, and ingratitude for the kindness and goodness of others.” [23](#)

2- The second request is that Allah (SwT) forgive our sins and mistakes and forgive us. We humans, if

someone repeats his wrongdoing several times or if his sin is very big, we may not forgive him and forever deprive him of forgiveness and cut off our relationship with him. But the merciful Allah (SwT) has always opened the way for people to repent, and if someone truly repents, Allah (SwT) will forgive all his sins, even if they are very big.

One of the attributes of Allah (SwT) is Tawwab (very accepting of repentance) and this attribute is mentioned five times for Allah (SwT) in the Holy Qur'an. This attribute shows that Allah (SwT) never gets tired of accepting the repentance of sinful servants, and if a person breaks his repentance hundreds of times and does true repentance again, the Merciful Allah (SwT) will accept his repentance. Allah (SwT) says:

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ.

“Then indeed your Lord, to those who commit evil out of ignorance and then repent after that, and reform indeed, after that, your Lord will surely be all-forgiving, all-merciful” (Qur'an, 16: 119).

The above verse indicates that if someone commits sins out of ignorance and under the influence of carnal desires and satanic temptations and then truly repents and corrects his actions and behaviors and compensate his past as much as possible, Allah (SwT) forgives his sins.

True repentance has four conditions, which are:

- 1- Regret for past bad deeds.
- 2- Serious determination to leave sins forever.
- 3- Paying the rights of people as much as it is possible for him.
- 4- As much as possible, fulfill the obligations that he left.

If the four mentioned conditions are fulfilled, the true repentance has been done, but it is better for a person to fulfill two other conditions in addition to the mentioned conditions, which are the conditions for complete repentance, which are:

- 1- The flesh of his body that has grown from haram, he should melt it so that the skin sticks to the bones and new flesh is found in his body.
- 2- He should taste the hardship of worship with his body, as he has tasted the pleasure and sweetness of sin.

In this regard, Imam 'Ali ('a) points out that saying Istighfar is not enough in repentance and says:

وَالِاسْتِغْفَارُ اسْمٌ وَاقِعٌ لِمَعَانٍ سِتٍّ أُولَاهَا النَّدَمُ عَلَى مَا مَضَى وَالثَّانِي الْعَزْمُ عَلَى تَرْكِ الْعَوْدِ أَبَدًا وَالثَّالِثُ أَنْ تُؤَدِّيَ حُقُوقَ الْمَخْلُوقِينَ الَّتِي بَيْنَكَ وَبَيْنَهُمْ وَالرَّابِعُ أَنْ تُؤَدِّيَ حَقَّ اللَّهِ فِي كُلِّ فَرَضٍ وَالخَامِسُ أَنْ تُذِيبَ اللَّحْمَ الَّذِي نَبَتَ عَلَى السُّحْتِ وَالْحَرَامِ حَتَّى يَرْجِعَ الْجِلْدُ إِلَى عَظْمِهِ ثُمَّ تُنْشِئَ فِيمَا بَيْنَهُمَا لَحْمًا جَدِيدًا وَالسَّادِسُ أَنْ تُذِيقَ الْبَدَنَ أَلَمَ الطَّاعَاتِ كَمَا أَذَقْتَهُ لَذَاتِ الْمَعَاصِي.

“Istighfar (ask for forgiveness) is one word, but it has six meanings [and stages], first, it is regret for the past. Second, the decision to leave the sin forever.

And thirdly, that you return the rights that you have lost from the people, so that when you meet the Lord, no one has any rights over you. The fifth is that you melt away the flesh that has grown on your body due to haram, with sorrow for sin, so that nothing remains, and new flesh takes its place. Sixth, taste the pain and suffering of obedience as much as you have tasted the pleasure and sweetness of sin. After completing these steps, say Astaghfiru Allah.” [24](#)

If someone commits a sin that violates the rights of the people and then apologizes to the people, if the people forgive him, then that person may lose his popularity with the people forever, especially if his sin is very big. But if a person truly repents, the merciful Allah (SwT) not only forgives him, but he will also be loved by Allah (SwT).

Allah (SwT) says in this regard:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ.

“Allah loves those who repent” (Qur’an, 2:222).

Repentance of sins should be done immediately and should not be delayed because it is possible that death comes suddenly to man and he never have a chance to repent, and also the accumulation and increase of sins cause the success of repentance from sins to be taken away from him.

3- The third request is that Allah (SwT) keep us away from calamities and harms. All of us humans may be exposed to disasters and calamities.

Calamities and disasters may sometimes be due to human trials. The world is a test place and all human beings are tested by Allah (SwT) according to their capacity. Allah (SwT)'s test is done in different ways and sometimes Allah (SwT) causes people to suffer calamities, diseases, poverty, etc. to test them with such incidents.

If a person is successful in the divine test and is patient in the face of calamities and disasters, and his faith does not weaken, then he will grow and progress spiritually and become closer to Allah (SwT).

Allah (SwT) says:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ.

“We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and fruits; and give good news to the patient.” (Qur’an, 2: 155).

Sometimes calamities and troubles may be due to bad actions, sins and carelessness of humans. As I mentioned before, some of the sins and bad deeds of man have worldly punishment in addition to the hereafter punishment.

Allah (SwT) says in this regard:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ.

“Whatever affliction that may visit you is because of what your hands have earned, and He excuses many (an offense)” (Qur’an, 42:30).

The above verse shows that many troubles and calamities that humans face are the consequences of sins and ugly actions of humans. If someone always remembers Allah (SwT) and moves on the divine path and is obedient to Allah (SwT)'s commands, many troubles and calamities will be removed from him.

Some good deeds, including helping the needy, being kind to others, goodness to parents, peace and good relations with relatives, prayer, etc., cause many troubles and calamities to be avoided.

Imam al-Baqir (‘a) said:

الْبِرُّ وَالصَّدَقَةُ يَنْفِيَانِ الْفَقْرَ وَيَزِيدَانِ فِي الْعُمُرِ وَيُدْفَعَانِ عَنْ صَاحِبِهِمَا سَبْعِينَ مِائَةَ سُوءٍ.

“Good deeds and charity remove poverty, increase life and remove seventy bad deaths from their owner.” [25](#)

Imam al-Sadiq (‘a) says:

دَاوُوا مَرْضَاكُمْ بِالصَّدَقَةِ وَادْفَعُوا الْبَلَاءَ بِالدُّعَاءِ.

“Treat your sick with charity and ward off calamity with prayer.” [26](#)

Commentary Of The Prayer (Du'a) On The Fifteenth Day

اَللّٰهُمَّ ارْزُقْنِيْ فِيْهِ طَاعَةَ الْخَاشِعِيْنَ، وَاَشْرَحْ فِيْهِ صَدْرِيْ بِاِنَابَةِ الْمَخْبِتِيْنَ، بِاَمَانِكَ يَا اَمَانَ الْخَائِفِيْنَ.

“O Allah, on this day, grant me the obedience of the humble and expand my chest through the repentance of the humble, by Your security, O the shelter of the fearful.”

In this prayer, we ask Allah (SwT) for two things:

1- The first request is that Allah (SwT) grants us the obedience of the humble and gives us the success to worship Allah (SwT) and obey His orders humbly.

Humility in worship means that a person should focus only on Allah (SwT) and His greatness during worship, and consider himself and others as insignificant and small in front of Allah (SwT)'s greatness, and avoid paying attention to other than Allah (SwT) and be completely humble before Allah (SwT).

Humility in worship is very important and has been emphasized in Islamic religious texts in such a way that Allah (SwT) has considered humility in worship as the most important characteristic of true believers.

Allah (SwT) has mentioned several characteristics for true believers in Surah al-Mu'minun, and the first characteristic He mentioned is humility in worship, which shows the importance of humility in worship.

Allah (SwT) says:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ،

“Certainly, the faithful have attained salvation” (Qur'an, 23: 1).

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

“Those who are humble in their prayers” (Qur'an, 23:2).

In another verse, also Allah (SwT) emphasized humility in worship and condemned some believers for their lack of humility and says:

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ.

“Is it not time yet for those who have faith that their hearts should be humbled for Allah's

remembrance and to the truth which has come down (to them)” (Qur’an, 57: 16).

From the above verse, it is understood that true believers should be humble in worshiping Allah (SwT), they should also be humble in obeying Allah (SwT)'s commands and submit to Allah Almighty and follow all Allah (SwT)'s commands humbly.

In fact, the truth of worship is humility and submission to Allah (SwT), and worship that is not accompanied by humility is not true worship. It is for this reason that Allah (SwT) has pointed out in the Holy Qur’an that only humble people perform true worship and prayer (Salat), and worship and prayer are difficult for people who are arrogant and lack humility.

Allah (SwT) says in this regard:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ.

“And take recourse in patience and prayer (Salat), and it is indeed hard except for the humble” (Qur’an, 2:45).

It is understood from the above verse that the truth of prayer, which is one of the most important acts of worship, and this act of worship is designed in such a way that the symbols of submission and humility, such as prostration, bowing, etc., are abundantly seen in it, it is not possible without humility.

Therefore, if someone does not have humility, he will never be successful in performing true prayer.

True worship is done when a person has humility in his heart and in his body, and when worshiping, he is immersed in the greatness of Allah (SwT) and does not see himself or others.

It is said in a hadith that Prophet Muhammad (S) saw a man playing with his beard while praying, he said:

!اما انه لو خضع قلبه لخشعت جوارحه

“But if he was humble in his heart, his body parts would also be humble.” [27](#)

The above hadith indicates that the humility of the human body is subject to the humility of the heart, and if the heart and soul of a person has humility during worship and only focuses on Allah (SwT), then the limbs and body will also become humble.

Factors That Cause Or Increase Humility

The most important factors that cause or increase humility in worship are:

1- Reflecting on the verses of the Holy Qur'an

One of the factors that causes a person to become humble or to increase his humility is familiarity with the Holy Qur'an and reflection on its enlightening verses.

In this regard, Allah (SwT) says in the description of the true believers:

إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا

“Indeed those who were given knowledge before it when it is recited to them, fall down in prostration on their faces” (Qur'an, 17: 107).

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

“And say, ‘Immaculate is our Lord! Indeed Our Lord's promise is bound to be fulfilled’” (Qur'an, 17: 108).

وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا.

“Weeping, they fall down on their faces, and it increases them in humility” (Qur'an, 17: 109).

The above verses show that reflection and meditation on the verses of the Qur'an increases the humility of true believers and increases the humility of their hearts and their submission to the true values of Allah (SwT).

2- Paying attention to the greatness of Allah (SwT)

Another factor that causes or increases humility is paying attention to the greatness of Allah (SwT). Humans are usually humble in front of great people and personalities. The greatness of Allah (SwT) is infinite and cannot be compared with anyone or anything. If someone realizes the greatness of Allah (SwT) and pays attention to it, he will certainly be humble before Allah (SwT) and consider himself and others as very insignificant in front of Allah (SwT).

Ayatollah Misbah Yazdi says in this regard:

“In order to be able to pray with humility, one of the ways is to think about the greatness of Allah (SwT) before praying. In order to understand the greatness of Allah (SwT), according to the words of the Holy Prophet (S), we must think about the greatness of Allah (SwT)'s creations; then let's pay attention to this point that the one who created this infinite greatness with only one will, have such indescribable greatness.” [28](#)

3- Fear of Allah (SwT)

One of the factors that increase humility in worship is the fear of Allah (SwT), the fear of the consequences of one's ugly deeds and sins, and the fear of divine punishment. Someone who truly fears Allah (SwT) and the consequences of his sins and knows that all the promises of divine punishment are true and if someone does not repent, he will definitely suffer from it, in this case, if he reflects on his actions and sins before worship and considers their bad consequences, he will humbly and submissively worship Allah (SwT) and ask for His forgiveness.

“Thinking about sins and their punishments and paying attention to the fact that the bigger the character of the person we rebel against, the uglier the sin and the greater the crime, is very effective in creating a state of humility.” [29](#)

4- Loving Allah (SwT)

Another factor that plays an effective role in creating and increasing humility in worship is loving Allah (SwT). A true lover does not see anyone but his or her lover when communicating with his or her beloved, and his or her gaze and attention will be directed only to his or her lover. If someone truly falls in love with Allah (SwT) and loves Allah (SwT), and this love is true love, in this case, he will only pay attention to Allah (SwT) during worship and will worship Allah (SwT) with all humility. Man falls in love with Allah (SwT) when man's knowledge of Allah (SwT) increases and also man pays attention to the countless blessings that Allah (SwT) has bestowed on men. In a hadith from Imam al-Sajjad (‘a) it is said that Allah (SwT) said to Prophet Moses (‘a):

حَبَّبَنِي إِلَى خَلْقِي وَ حَبَّبَ خَلْقِي إِلَيَّ قَالَ يَا رَبِّ كَيْفَ أَفْعَلُ قَالَ ذَكِّرْهُمْ آيَاتِي وَ نِعْمَائِي لِئُحِبُّونِي.

“O Moses! Make me beloved to my creation, and make my creation beloved to me. Moses (‘a) said, Allah! How do I do this? Allah said: Remind them of my blessings so that they will love me.” [30](#)

Therefore, humility and submissiveness in worship is extremely important and the mentioned factors cause the humility and submission of man to increase during worship and man to worship Allah (SwT) humbly. If a person before worship pays attention to the consequences of sins and distance from Allah (SwT), meditates on the divine verses, and pays attention to the greatness of Allah (SwT), and if his worship is romantic, he will definitely be humbled during worship.

2- The second request is that Allah (SwT) grant us success in this month so that our breasts may be opened for the Inaba and turning to Allah (SwT) and we should be of those who turn to Allah (SwT) and, like the humble believers, return to Allah (SwT).

In this part of the prayer, the opening of the breast for Inaba is requested from Allah (SwT). It is appropriate to give a brief explanation about the Sharh Sadr and opening of breast and Inaba so that the

meaning of this part of the prayer becomes clearer.

The opening of the breast means that the human heart and soul have the capacity and clarity to know the truth well and to accept the truth and divine values easily and in moving in the right path, endure any difficulties and problems and be patient.

The words of Allah (SwT) and the contents of the truth and signs of Allah (SwT) create such a transformation in people who have an open breast that is indescribable. Such people easily accept the truth and submit completely to Allah (SwT)'s commands, and they are as firm as a mountain in order to preserve and spread the true values of Allah (SwT), and they are ready to endure any hardship in this way.

In contrast to the openness of the breast and soul, there is the narrowness of the breast and the soul and the hardness of the heart and people who have narrowness of breast and hardness of heart do not accept the truth easily and instead of accepting the truth and true values, they fight them.

In this regard, Allah (SwT) says:

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ فَوَيْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ.

“Is someone whose breast Allah has opened to Islam so that he follows a light from His Lord? So woe to those whose hearts have been hardened to the remembrance of Allah. They are in manifest error” (Qur’an, 39:22).

The above verse shows that the one who has the openness of his breast and soul, his soul and heart are bright and he has full capacity and talent to accept the truth and true values of Allah (SwT). But those who have hardness of heart and narrowness of breast and soul will not accept the truth and will not be guided.

Allah (SwT) says in another verse:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ.

“Whomever Allah desires to guide, He opens his breast to Islam, and whomever He desires to lead astray, He makes his breast narrow and straitened as if he were climbing to a height” (Qur’an, 6: 125).

From the above verse, it is understood that Sharh Sadr and openness of the breast provides the ground for man's guidance and causes him to be guided, but the one who does not have Sharh Sadr will go astray and his breast and soul is so narrow to accept the truth that the path of truth penetration in his

heart and soul is blocked and therefore he will not be guided.

Ayatollah Javadi Amuli says:

“Sharh Sadr is the best blessing for the righteous seeker, because there is no place for narrowness and limitation of doubt in the open breast.” [31](#)

Therefore, Sharh Sadr and openness of the breast is very important and plays an important role in guiding people, and if someone does not have Sharh Sadr, it will be difficult or impossible to guide him. The openness of the breast has levels and it may be more in some people and less in others. As much as the openness of the breast of a person is more, his ability to be guided and his tolerance and patience in the face of hardships and problems will be increased.

Several factors such as continuous religious studies and continuous communication with righteous scholars, purity of soul, avoiding sin and especially forbidden food, and remembering Allah (SwT)... can cause an increase in Sharh Sadr. On the contrary, ignorance, sin, stubbornness, useless debates, companionship with bad people and criminals, love for the world and following the carnal desires cause narrowness of the breast and hardness of the heart.[32](#)

Inaba means returning to Allah (SwT) from other than Allah (SwT) and man should always focus on Allah (SwT) and remember Allah (SwT) and be obedient to Allah (SwT)'s commands. Inaba is higher than repentance, and repentance is returning to Allah (SwT) from sins, but Inaba is returning to Allah (SwT) from other than Allah (SwT), and it may be that this return is from lawful things, not forbidden things and sins.

Mullah Muhammad Mahdi Naraqi writes in this regard:

“Inaba means to turn to Allah (SwT) from everything other than Allah (SwT) and paying attention to Him in secret, word and deed until a person is constantly thinking about Allah (SwT), remembering Him, and obeying Him. Therefore, Inaba is the end of the stages of repentance and its highest stages, because repentance is returning from sin; But Inaba in addition to that, it is also a return from permissible affairs.” [33](#)

Inaba is very important and it has been emphasized in religious texts in such a way that reaching true guidance and real peace is considered dependent on Inaba and returning to Allah (SwT).

Allah (SwT) says in this regard:

وَيَهْدِي إِلَيْهِ مَنْ أَنَابَ...

“And guides to Himself those who turn penitently (to Him)” (Qur’an, 13:27).

الَّذِينَ آمَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ.

“Those who have faith, and whose hearts find rest in the remembrance of Allah’. Look! The hearts find rest in Allah's remembrance” (Qur’an, 13:28).

It is understood from the above verses that enjoying divine guidance and reaching true peace are some of the important effects of Inaba and returning to Allah (SwT).

In another verse, salvation from divine punishment depends on Inaba and returning to Allah (SwT) and in this regard, Allah (SwT) says:

أَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ.

“Turn penitently to Him and submit to Him before the punishment overtakes you, whereupon you will not be helped” (Qur’an, 39:54).

A person who returns to Allah (SwT), fully submits to Allah (SwT)'s orders and puts Allah (SwT)'s orders before any other order and work, and puts Allah (SwT)'s satisfaction before his own and others' satisfaction.

Therefore, it is an important request that Allah (SwT) is asked in this prayer to provide us with openness of the breast for Inaba. If someone's breast and heart open up to return to Allah (SwT), he will always move in the divine path and not only avoid sins, he avoids some halal things that do not have much value and wastes time, and he spends his life's capital only on the path of serving Allah (SwT), not on useless or low-value things.

Commentary Of The Prayer (Du’a) On The Sixteenth Day

اللَّهُمَّ وَفَّقْنِي فِيهِ لِمُوَافَقَةِ الْأَبْرَارِ، وَجَنِّبْنِي فِيهِ مُرَافَقَةَ الْأَشْرَارِ، وَأَوْنِي فِيهِ بِرَحْمَتِكَ إِلَىٰ دَارِ الْقَرَارِ، بِإِلَهَيْتِكَ يَا إِلَهَ الْعَالَمِينَ.

“O Allah, on this day, grant me compatibility with the good, keep me away from patching up with the evil, lead me in it, by Your mercy, to the permanent abode, by Your Godship, O the Allah of the worlds.”

In this prayer, we ask Allah (SwT) for three things:

1– The first request is that Allah (SwT) grant us success in being in harmony and friendship with the good and the virtuous people.

The believer should first try to associate with the believers and people of faith so that his true faith is not harmed. Secondly, the orientation of the believer in different areas of individual and social life should be such that it is in line with the community of true believers.

The believer must deal with individuals or society who walk in the path of Allah (SwT), and also support a community that is on the path to happiness, not a path that leads to evil.

Unfortunately, many Muslims today instead of supporting and accompanying the community of believers and Islamic countries, they align themselves with the infidels, the deviants, and the arrogant.

From the Islamic point of view, the unity of Muslims and the basis of the formation of the Islamic society should be religious values, and Muslims should work to strengthen such alliances and such a faithful society and to be in harmony with it and strongly avoid weakening it.

Allah (SwT) emphasizes the fraternal unity of the believers and the formation of the faithful community and puts it at the center of the unity. Allah (SwT) says:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ.

“The faithful are indeed brothers. Therefore make peace between your brothers” (Qur’an, 49: 10).

The above verse indicates that a believer should be united with his religious brothers and sisters and avoid division with them, and if other believers have quarrels, peace and reconciliation should be established between them in order to maintain the unity of the believers.

In many verses and hadiths, it has been emphasized on the unity, agreement and sympathy of Muslims with each other and their distance from division and disunity, and the companionship and unity of believers with each other has been considered as the reason for their dignity and strength. Allah (SwT) says:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا.

“Hold fast, all together, to Allah's cord, and do not be divided (into sects)” (Qur’an, 3: 103).

2– The second request is that Allah (SwT) grant us to avoid associating with deviant and evil people and befriending them. A bad friend may have very destructive and harmful effects on us and cause serious problems to our true faith and beliefs and our world.

Avoiding friendship with evil and deviant friends has already been discussed.

One of the most important examples of friendship with evil and deviant people is friendship, alignment

and companionship with infidels and infidel countries. Just as Muslims are obliged to have unity with each other and move in the direction of strengthening the believing society, Muslims should also avoid strengthening the enemies of Islam and the countries of disbelief and friendship and companionship with them in non-essential cases. It is for this reason that Allah (SwT) has forbidden Muslims in several verses from being friends with the enemies of Islam and the arrogant.

Allah (SwT) says in this regard:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ.

“O you who have faith! Do not befriend a people at whom Allah is wrathful” (Qur’an, 60: 13).

3- The third request is that Allah (SwT) place us in a safe place and a home of peace. The most important example of a safe place is heaven, where a person lives in complete security and peace, and there will be no insecurity, fear or problems there.

Allah (SwT) says in this regard:

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ.

“For them (the true believers) shall be the abode of peace near their Lord and He will be their guardian because of what they used to do” (Qur’an, 6: 127).

Although the perfect example of a safe place is heaven, there are lower levels of it in this world as well. If a person connects himself to the infinite power of Allah (SwT) and moves on the path of His servitude and always remembers Allah (SwT) and sees himself in His presence and is a true lover of Allah (SwT), then he will be granted true safety and peace. Therefore, real security and peace of the world is not possible with material means and tools such as strong-armed forces, sedatives, etc., but real security and peace is possible only by serving Allah (SwT), loving Him and always remembering Allah (SwT), because It is only in this way that man will not be afraid of anything and will be safe from divine punishment. Allah (SwT) says:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ....

“...Look! The hearts find rest in Allah's remembrance” (Qur’an, 13:28).

In another verse, Allah (SwT) has considered the enjoyment of true security to be dependent on having true faith and divine guidance, and in this regard, He says:

الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَ هُمْ يُهْتَدُونَ.

“Those who have faith and do not taint their faith with wrongdoing for such there shall be safety, and they are the (rightly) guided” (Qur’an, 6:82).

Commentary Of The Prayer (Du’a) On The Seventeenth Day

اَللّٰهُمَّ اهْدِنِيْ فِيْهِ لِصَالِحِ الْاَعْمَالِ، وَاَقْضِ لِيْ فِيْهِ الْحَوَائِجَ وَالْاَمَالَ، يَا مَنْ لَا يَحْتَاجُ اِلَى التَّفْسِيْرِ وَالسُّؤَالِ، يَا عَالِمًا بِمَا فِيْ صُدُوْرِ الْعَالَمِيْنَ، صَلِّ عَلٰى مُحَمَّدٍ وَاٰلِهِ الطَّاهِرِيْنَ.

“O Allah, on this day, guide me towards righteous actions, fulfil my needs and hopes, O One who does not need explanations nor questions, O One who knows what is in the breasts of the (people of the) world.”

Bless Muhammad and his family, the Pure. In this prayer, first two requests from Allah (SwT) are asked and then two of the attributes of Allah (SwT) are mentioned and at the end, Salawat are sent to Muhammad and the family of Muhammad.

One of the requests is for Allah (SwT) to grant us success in doing righteous deeds this month and doing them.

In several verses, Allah Almighty has considered doing righteous deeds along with having true faith and beliefs as the only way to save human beings.

Allah (SwT) says in this regard:

الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ طُوبٰى لَهُمْ وَ حَسَنُ مَاۤبٍ.

“Those who have faith and do righteous deeds happy are they and good is their (ultimate) destination” (Qur’an, 13:29).

In another verse, Allah (SwT) says:

الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ اُولٰٓئِكَ اَصْحَابُ الْجَنَّةِ هُمْ فِيْهَا خَالِدُونَ.

“And those who have faith and do righteous deeds, they shall be the inhabitants of paradise; they shall remain in it (forever)” (Qur’an, 2:82).

Allah (SwT) also says in another verse:

مَنْ عَمِلَ صَالِحًا مِنْ ذَكَرٍ أَوْ أَنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ.

“Whoever acts righteously, (whether) male or female, should he be faithful, We shall revive him with a good life and pay them their reward by the best of what they used to do.” (Qur’an, 16:97).

It is understood from the above verses that possessing true faith and performing righteous deeds make a person attain true and eternal happiness in the world of the hereafter and benefit from the unique blessings of heaven and the great rewards of Allah (SwT).

Therefore, righteous deeds and good deeds play an important role in achieving true happiness and true salvation in such a way that it is not possible to achieve true happiness without doing good deeds.

Doing righteous deeds is so important that in the Holy Qur'an, Allah (SwT) has considered one of the important goals of the creation of man and the heavens and the earth to test man in doing righteous deeds and good deeds, and in this regard, Allah (SwT) says:

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا.

“It is He (Allah) who created the heavens and the earth in six days and His Throne was (then) upon the waters that He may test you (to see) which of you is best in conduct” (Qur’an, 11:7).

In another verse, Allah (SwT) has considered the purpose of the creation of life and death to test man in doing good deeds, and in this regard, Allah (SwT) says:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ.

“He (Allah), who created death and life that He may test you (to see) which of you is best in conduct. And He is the All-mighty, the All-forgiving” (Qur’an, 67:2).

The above verses show that good deeds are extremely important and that Allah (SwT) created the heavens and the earth for man and created man to be tested by Allah (SwT) in this world with his actions. A person who does righteous deeds and good deeds in this world and has true faith will come out of the divine test successful and will reach true salvation. It is obvious that whoever does better and more good deeds in this world, his position will be higher with Allah (SwT) and he will receive a greater reward in the Hereafter. The second request is that Allah (SwT) fulfills our needs in this month. The time and place of prayer has an effective role in the answer of prayer, and some times and places have special characteristics in which the answer of prayer is more than any other time and place.

One of the times that has special features and prayers are close to being answered is the holy month of Ramadhan. Prophet Muhammad (S) says in the Sha'baniyah sermon:

دُعَاؤُكُمْ فِيهِ مُسْتَجَابٌ.

“Your prayers are answered in this month (Ramadhan).” [34](#)

If someone asks Allah (SwT) for his needs from the bottom of his heart in the month of Ramadhan, and the answer to his needs is in his favor, his needs will be fulfilled. Sometimes it is not in our interest to fulfill our needs, and Allah (SwT) knows better than anyone the benefit and goodness of His servants, and therefore prayers are not answered. Sometimes the prayer is answered late and sometimes Allah (SwT) wants not to answer the prayer, but instead to consider huge rewards for it in the world of the hereafter and... Imam al-Sajjad (‘a) says in this regard:

الْمُؤْمِنُ مِنْ دُعَائِهِ عَلَى ثَلَاثٍ إِمَّا أَنْ يُدَخَّرَ لَهُ وَإِمَّا أَنْ يُعَجَّلَ لَهُ وَإِمَّا أَنْ يُدْفَعَ عَنْهُ بَلَاءٌ يُرِيدُ أَنْ يُصِيبَهُ.

“A believer obtains three results from his prayer: either the prayer will be saved for him (and Allah (SwT) will consider a great reward for it in the hereafter) or it will be fulfilled in this world or keep the calamity that is going to befall him away from him.” [35](#)

Therefore, the answering of prayers depends on the removal of the obstacles to the answering and the availability of the conditions for answering, and if someone prays according to the conditions and manners and there are no obstacles to the answering of the prayer, his prayer will be answered.

Then, in the continuation of the prayer, two attributes are mentioned for Allah (SwT), which are:

1– One who does not need explanations nor questions. If someone removes the veils and obstacles created by sin from his heart and soul and his heart is purified, he will understand Allah (SwT) with all his being and realize that there is no existence clearer and more obvious than Allah (SwT), and Allah (SwT)'s existence does not need any reason and the existence of all creatures is the best and most obvious proof of Allah (SwT)'s existence.

In Du’a Jawshan al-Kabir addressed to Allah (SwT), it is said:

يَا نُورَ النُّورِ يَا مُنَوِّرَ النُّورِ يَا خَالِقَ النُّورِ يَا مُدَبِّرَ النُّورِ يَا مُقَدِّرَ النُّورِ يَا نُورَ كُلِّ نُورٍ يَا نُورًا قَبْلَ كُلِّ نُورٍ يَا نُورًا بَعْدَ كُلِّ نُورٍ يَا نُورًا فَوْقَ كُلِّ نُورٍ يَا نُورًا لَيْسَ كَمِثْلِهِ نُورٌ.

“O light of light, o enlightener of light, o creator of light, o manager of light, o measurer of light, o light of all light, o light before all light, o light after all light, o light above all light, o light is not light like Him.” [36](#)

The above sentences show that nothing is brighter and clearer than Allah (SwT), and the clarity and luminosity of everything is from Allah (SwT), and He is the one who gives light and brightness to everything. In other words, it is light that causes clarity and understanding of objects and beings, and

nothing can be understood and identified in absolute darkness.

Since the light of all creations is from Allah (SwT), and He is the one who gives light to all beings so that they can be understood, and He is also a light that no light can reach His brightness, so the existence of Allah (SwT) is the clearest and most obvious existence. If someone denies the existence of Allah (SwT), he has actually denied the existence of all beings, whose existence and their luminosity are from Allah (SwT). Therefore, Allah (SwT)'s existence does not need any proof because there is nothing more clear, obvious and luminous than Allah (SwT) to prove Allah (SwT)'s existence.

In this regard, Imam Husayn ('a) says in the Arafa prayer:

أَيُّ كُنْ لِغَيْرِكَ مِنَ الظُّهُورِ مَا لَيْسَ لَكَ حَتَّى يَكُونَ هُوَ الْمُظْهَرُ لَكَ مَتَى غِبْتَ حَتَّى تَحْتَاجَ إِلَى دَلِيلٍ يَدُلُّ عَلَيْكَ وَ مَتَى
بَعُدْتَ حَتَّى تَكُونَ الْآثَارُ هِيَ الَّتِي تُوصِلُ إِلَيْكَ عَمِيتَ عَيْنٌ لَا تَرَاكَ عَلَيْهَا رَقِيبًا.

“(O Allah) is there an appearance for someone other than you that is not for you in order to reveal you?! When have you been absent to need a reason to prove you? When have you been far away so that works become a means to reach you? The eye that does not see you watching over itself is blind.” [37](#)

From the above sentences, it is understood that the eye that does not see Allah (SwT) watching over itself and does not realize the existence of Allah (SwT) by understanding other beings is actually blind and lacks vision, and the intellect that does not understand the existence of Allah (SwT) is not intellect but madness and ignorance. The heavens, the earth, and the existence of man himself are full of signs of the existence and greatness of Allah (SwT), and if someone denies the existence of Allah (SwT) after seeing so many signs, he is truly blind. Allah (SwT) says in this regard:

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُؤْمِنِينَ

“In the earth are signs for those who have conviction” (Qur’an, 51:20).

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ.

“And in your souls (as well). Will you not then perceive?” (Qur’an, 51:21).

It is understood from the above verses that the one who is unaware of the countless signs of Allah (SwT)'s existence and greatness on earth and in the existence of man himself and who does not realize Allah (SwT)'s existence and greatness by seeing them, is actually blind. Therefore, the existence of Allah (SwT) is the most obvious, clear and luminous existence and does not need any reason, argument and proof, and the universe and all creatures are signs of Allah (SwT)'s existence and greatness.

2– Another attribute that is mentioned for Allah (SwT) in this prayer is: O One who knows what is in the breasts of the (people of the) world. Allah (SwT) is not only aware of all the open and hidden actions and behaviors of all human beings and other beings, but He is also aware of what is going on in their hearts.

Allah (SwT) has pointed out in several verses that He is aware of all the actions and deeds of man and what happens in the hearts of man. Allah (SwT) says:

يَعْلَمُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُسْرُونَ وَ مَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

“He (Allah) knows whatever there is in the heavens and the earth, and He knows whatever you hide and whatever you disclose, and Allah knows best what is in the breasts” (Qur’an, 64:4).

In another verse, Allah (SwT) says:

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

“Indeed Allah is the knower of the Unseen of the heavens and the earth. Indeed He knows well what is in the breasts” (Qur’an, 35:38).

Allah (SwT) is aware of the unseen of the heavens and the earth and He knows what is inside the hearts. In another verse, Allah (SwT) says:

وَأَسْرُوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ.

“Speak secretly, or do so loudly, indeed He knows well what is in the breasts” (Qur’an, 67: 13).

The above verses show that Allah (SwT) is aware of all the thoughts and things that occur in the mind and heart of man in addition to human actions and behaviors. A person's thoughts and intentions play a role in doing good or bad deeds, and bad thoughts may make a person do bad and sinful things, and good thoughts and intentions make a person do good deeds.

In this regard, Imam ‘Ali (‘a) says:

مَا أَضْمَرَ أَحَدٌ شَيْئاً إِلَّا ظَهَرَ فِي فَلَائِتِ لِسَانِهِ وَ صَفَحَاتِ وَجْهِهِ.

“No one hid anything in his heart except that which will be revealed in the slips of his tongue and the color of his face.” [38](#)

A person who sees Allah (SwT) as the watcher of his actions and is sure that Allah (SwT) is aware of his

thoughts and intentions in addition to knowing his actions and behaviors, in this case he will avoid evil, bad and sinful thoughts and not only He will not sin, but he will also avoid the thought of sin.

Commentary Of The Prayer (Du'a) On The Eighteenth Day

اللَّهُمَّ نَبِّهْنِي فِيهِ لِبَرَكَاتِ أَسْحَارِهِ، وَنَوِّرْ فِيهِ قَلْبِي بِضِيَاءِ أَنْوَارِهِ، وَخُذْ بِكُلِّ أَعْضَائِي إِلَى اتِّبَاعِ آثَارِهِ، بِنُورِكَ يَا مُنِيرَ قُلُوبِ الْعَارِفِينَ.

“O Allah, on this day, awaken me with the blessings of its early mornings, illuminate my heart with the brightness of its rays, let every part of my body follow its effects, by Your light, O the illuminator of the hearts of those who know.”

In this prayer, we ask Allah (SwT) for three things:

1– The first request is that Allah (SwT) inform us of the blessings of the dawn of the holy month of Ramadhan. There are many material and spiritual effects of night worships and supplications, and if one is aware of the material and spiritual effects of night and dawn worships, especially night prayers and Tahajjud, he will not change such valuable worships to anything.

In fact, our elders, if they have reached a high spiritual level, have been because of Tahajjud and worship in the middle of the night. In the religious texts of Islam, much emphasis is placed on Tahajjud and night worship, especially night prayer.

Allah (SwT) addresses the Prophet (S) and says:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَّحْمُوداً.

“And during a part of the night, pray Tahajjud beyond what is incumbent on you: maybe your Lord will raise you to a position of great glory” (Qur’an, 17:79).

The above verse shows that Tahajjud and worship at dawn brings closer to Allah (SwT) and makes a person reach high spiritual positions. If a person wants to reach the heights of worship and spirituality and divine knowledge and have the best position with Allah (SwT), he should always perform worship at dawn and at the end of the night.

The late Ayatollah Bahjat, a pious mystic, said in this regard: “The Prophet (S) received the divine knowledge by staying awake at night, waking up at dawn, and making friends with midnight.” [39](#)

In another verse, Allah (SwT) considers night worship and Tahajjud as the main characteristics of Allah (SwT)'s special servants and says:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا.

“(Allah's special servants are) those who spend the night for their Lord, prostrating and standing (in worship)” (Qur'an, 25:64).

It is understood from the above verse that worshipping at dawn places a person among the best servants of Allah (SwT) and causes Allah (SwT) to give special care and attention to him.

In a hadith, Prophet Muhammad (S) considered night worship and feeding others as the two reasons why Abraham (‘a) was beloved by Allah (SwT), and in this regard, he said:

مَا اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا إِلَّا لِإِطْعَامِهِ الطَّعَامَ وَالصَّلَاةِ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

“Allah did not take Abraham as a friend except because of his feeding others and night prayer while people were sleeping.” [40](#)

In another hadith, Prophet Muhammad (S) considered two rakats of prayer at dawn to be more valuable than the whole world, and in this regard, he said:

الرَّكْعَتَانِ فِي جَوْفِ اللَّيْلِ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا.

“Two rak'ats of prayer in the middle of the night are better, in my opinion, than the world and everything in it.” [41](#)

Imam al-Sadiq (‘a) has considered the rewards of night worship to be innumerable and he says in this regard:

مَا مِنْ عَمَلٍ حَسَنٍ يَعْمَلُهُ الْعَبْدُ إِلَّا وَ لَهُ ثَوَابٌ فِي الْقُرْآنِ إِلَّا صَلَاةَ اللَّيْلِ فَإِنَّ اللَّهَ لَمْ يُبَيِّنْ ثَوَابَهَا لِعَظِيمِ خَطَرِهَا عِنْدَهُ.

“Every good deed done by a servant has a reward mentioned in the Qur'an, except for the night prayer, which is very important in the sight of Allah, the reward for it is not known.” [42](#)

From the above hadiths, it is understood that worship at dawn has a very great place and indescribable rewards and has many effects. If someone realizes the great position and unique reward and many worldly and hereafter blessings of night prayer and night worship, he will not neglect Tahajjud and night worship and will strive to do it.

2- The second request is that Allah (SwT) enlighten our hearts in this month. The month of Ramadhan is the month of worship and servitude of Allah (SwT), the month of cleansing from sins and the month of

enlightenment of hearts. If one can make good use of the moments of this month, his heart will be enlightened and the stain of sin will fall from his heart. When man's heart is enlightened, he will only turn to Allah (SwT), and non-Allah (SwT) will come out of his heart, and as a result, his actions and behaviors will be Allah-centered. Having an enlightened heart causes man to avoid sins and transgressions.

Many human problems are caused by blackening and cruelty of the heart and soul. When the heart becomes cloudy or black, there is no hole left in the heart for light to enter, so any sin or transgression from such a person may occur. What makes hearts black is sin.

Imam al-Sadiq ('a) says:

إِذَا أَذْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِنْ تَابَ انْمَحَتْ وَ إِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ فَلَا يُفْلِحُ بَعْدَهَا أَبَدًا.

“When a servant sins, a black spot is found in his heart, and if he repents and stops sinning and seeks forgiveness, his heart will be purified, and if he sins again, blackness will increase until it covers his whole heart, in that case, he will never be saved.” [43](#)

It is understood from the above hadith that sin and disobedience darken the human heart and soul. If the sin increases, the darkness of the heart also increases, and if, due to the accumulation of sins, the darkness covers the whole heart and the human heart and soul become completely dark and black, the divine light will not penetrate it.

So, man will be completely away from the right path and will not be guided. The way to remove the darkness from the heart and soul is true repentance. Repentance causes the blackness of sin and transgression to be cleansed from the human heart and soul, and the human heart turns to divine light and light of guidance. Prophet Muhammad (S) says:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ.

“The one who (truly) repents of sin is like the one who is innocent.” [44](#)

Therefore, if someone commits a sin, he should immediately repent so that the heart does not fall into darkness and the brightness of the heart does not suffer, and as a result, a person remains steadfast on the straight path and does not deviate from the path of true happiness.

3- The third request is that Allah (SwT) help us to use the blessings of this month with all our might and that all our members and organs be used to benefit from the works and blessings of this great month.

Human parts and organs can be the means of progress, growth and true happiness of man, as well as

the means of backwardness, deviation and deprivation of true happiness. If someone uses his limbs and organs, such as hands, feet, tongue, eyes, etc., in the direction of divine goals, the path of righteousness and serving Allah (SwT), then the limbs and organs become very valuable and man's eye becomes Allah (SwT)'s eye, man's ear becomes Allah (SwT)'s ear, man's hand becomes Allah (SwT)'s hand, etc., and bring man to true happiness and closeness to Allah (SwT).

The late Sheikh Rajabali Khayyat, a pious mystic, says in this regard:

“If the eye works for Allah (SwT), it becomes Allah (SwT)'s eye, and if the ear works for Allah (SwT), it becomes Allah (SwT)'s ear, and if the hand works for Allah (SwT), it becomes Allah (SwT)'s hand.” [45](#)

But if someone uses his limbs and organs to follow his carnal desires and obey the devil and in the path of sin, he will distance himself from the path of true happiness and will be caught in divine punishment. Among the members and organs, the human tongue commits the most sin. It is mentioned in the hadith that a person came to Prophet Muhammad (S) and said: Advise me. The Prophet (S) said:

احْفَظْ لِسَانَكَ ثُمَّ قَالَ لَهُ يَا رَسُولَ اللَّهِ أَوْصِنِي قَالَ ص احْفَظْ لِسَانَكَ ثُمَّ قَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ وَيْحَكَ وَ هَلْ يَكُفُّ النَّاسَ عَلَى مَنَاخِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

“Watch your tongue. The second time, the person said, "Give me advice." Again, the Prophet said: Watch your tongue. That person asked the Prophet for advice for the third time. The Prophet said to him: Woe to you! Will anything but the products of the tongue throw people face down into the fire (Hell).” [46](#)

The above hadith indicates that the sins of the tongue are more than the rest of the body's parts, and most people are deprived of true happiness due to the sins of the tongue and deserve the punishment of hell.

In this regard, Mulla Ahmad Naraqi says:

“Many evils and corruptions such as backbiting, slander, lies, cursing, mockery and useful words, etc. are among the corruptions of tongue and the harm of this organ is more than other organs, and the tongue is the best tool of Satan to mislead people, and this is because in the hadiths, a lot of emphasis has been placed on protecting this organ.” [47](#)

Therefore, a human being should take care of his body parts, especially the tongue, so that he does not deviate from the path of truth and be deprived of the path of true happiness due to the sin of his body parts. The month of Ramadhan is the best opportunity to practice taking care of the limbs, and if someone practices taking care of the limbs and protecting them from sins well in this month, it will be easy for him to take care of and protect the limbs in other months.

Commentary Of The Prayer (Du'a) On The Nineteenth Day

اللَّهُمَّ وَفِّرْ فِيهِ حَظِّي مِنْ بَرَكَاتِهِ، وَسَهِّلْ سَبِيلِي إِلَى خَيْرَاتِهِ، وَلَا تَحْرِمْنِي قَبُولَ حَسَنَاتِهِ، يَا هَادِيَا إِلَى الْحَقِّ الْمُبِينِ.

“O Allah, on this day, multiply for me its blessings, and ease my path towards its bounties, do not deprive me of the acceptance of its good deeds, O the Guide towards the clear truth.”

In this prayer, we ask Allah (SwT) for three things:

1– The first thing that has been requested is that Allah (SwT) grants us to fully benefit from the blessings of this great month. The month of Ramadhan is the month of blessing and mercy, and Allah (SwT)'s blessings and mercy are greater in this month than any other time. Prophet Muhammad (S) says in the sermon of Sha'baniyah:

أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَقْبَلَ إِلَيْكُمْ شَهْرُ اللَّهِ بِالْبَرَكَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ، شَهْرٌ هُوَ عِنْدَ اللَّهِ أَفْضَلُ الشُّهُورِ وَأَيَّامُهُ أَفْضَلُ الْأَيَّامِ وَلَيَالِيهِ أَفْضَلُ اللَّيَالِي وَسَاعَاتُهُ أَفْضَلُ السَّاعَاتِ.

“O people! Indeed, the month of Allah has come with blessings, mercy, and forgiveness. It is the month that in the sight of Allah is the best months, its days are the best days, its nights are the best nights, and its hours are the best hours.” [48](#)

The above sentences show that the month of Ramadhan is an exceptional and unique opportunity for worshipping and serving Allah (SwT), and if someone takes full advantage of the moments of this great month, he has benefited a lot, and he has prepared a great wealth for the world of the hereafter and he will reach high spiritual and otherworldly degrees. But if someone neglects this great month and does not make good use of its precious moments, he has done a great loss.

This is why Prophet Muhammad (S) said in the sermon of Sha'baniyah:

فَإِنَّ الشَّقِيَّ مَنْ حُرِمَ غُفْرَانَ اللَّهِ فِي هَذَا الشَّهْرِ الْعَظِيمِ.

“Indeed, the one who is deprived of Allah's forgiveness in this great month is unlucky and has a bad end.” [49](#)

The world is like a market and humans are created to benefit from this market and to provide the expenses of their eternal life in the hereafter through the market of this world.

Imam al-Hadi ('a) says:

الدُّنْيَا سُوقٌ رَيْحَ فِيهَا قَوْمٌ وَ خَسِرَ آخَرُونَ.

“The world is a market in which some groups gain and others lose.” [50](#)

The benefits and losses of the world market cannot be compared with any other market. If someone makes the best use of this market with his good deeds, worshiping and serving Allah (SwT), he will get the best profit and benefit, and his true and eternal happiness will be guaranteed in the hereafter. But if someone makes less profit from this market or does not get any profit and neglects to benefit from the unique benefits of this market, he has caused a huge and irreparable loss that cannot be compared to any loss.

Imam al-Sajjad (‘a) says:

الدُّنْيَا سُوقُ الْآخِرَةِ وَالنَّفْسُ تَاجِرَةٌ وَاللَّيْلُ وَالنَّهَارُ رَأْسُ الْمَالِ وَالْمَكْسَبُ الْجَنَّةُ وَالْخُسْرَانُ النَّارُ هَذَا وَاللَّهُ
التَّجَارَةُ الَّتِي لَا تَبُورُ وَالْبِضَاعَةُ الَّتِي لَا تَخْسَرُ.

“The world is the market of the Hereafter, and the soul (of each person) is its trader, and day and night are the main capital, and profit is heaven, and loss is fire (hell). By Allah, this is the business that does not disappear, and the wealth and possessions that are not lost in its trade.” [51](#)

The holy month of Ramadhan is the peak of profit in the world market and it is a very important opportunity to earn a huge profit and reward. The profits and benefits obtained in the world market during the month of Ramadhan cannot be compared with other months and times and are many times the benefits and rewards of other months.

Therefore, a person should benefit from the moments of the month of Ramadhan and not be satisfied with little worship and good deeds and try to perform the most and most sincere acts of worship in this month of Allah (SwT) and ask Allah Almighty for the success of fully benefiting from the moments and seconds of the holy month of Ramadhan.

2– The second request is that Allah (SwT) paves the way for us to benefit from the blessings of the month of Ramadhan. Sometimes some affairs and things such as a lot of work, illness, travel, unexpected events, bad friends, Satan, etc. cause us to not be able to use the moments of this great month well and do many good deeds and religious works in this month.

One of the important obstacles of not fully benefiting from the month of Ramadhan is Satan, who is the sworn enemy of humans and uses all his efforts to prevent humans from doing good deeds and worshiping and benefiting from the blessings of the precious days of Ramadhan and make them suffer from negligence, sin. When Satan was expelled from Paradise, he addressed Allah (SwT) and said:

لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ،

“I will surely lie in wait for them on our Straight Path” (Qur’an, 7: 16).

ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ.

Then I will come at them from their front and from their rear, and from their right and their left, and You will not find most of them to be grateful” (Qur’an, 7: 17).

The above verses show that the devil tries to prevent people from doing good deeds, worshiping and serving Allah (SwT) in various ways. Since the virtues of Ramadhan are much more than other months, on the eve of Ramadhan and during the holy month of Ramadhan, so the temptations of Satan are greater to deprive people of the benefits and unique blessings of Ramadhan.

Remembrance of Allah (SwT) is the best way to fight Satan's temptations, and if someone remembers Allah (SwT), Satan cannot penetrate him and turn him away from the right path. But if someone neglects the remembrance of Allah (SwT), Satan will definitely come to him and force him to obey him. This is one of the reasons that in the verses of the Holy Qur’an, the emphasis on remembering Allah (SwT) is a lot. Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا.

“O you who have faith! Remember Allah (SwT) with frequent remembrance” (Qur’an, 33:41).

Another factor that prevents doing good deeds and worship at all times, especially in the month of Ramadhan, is sin. Sin causes a person to be deprived of the worship of Allah (SwT) and the success of communication with Allah (SwT) is taken away from him.

It is mentioned in the hadith that a person came to Imam ‘Ali (‘a) and said:

يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَنْتَ رَجُلٌ قَدْ قَيَّدَتْكَ ذُنُوبُكَ.

“O Commander of the Faithful, I have been deprived of the night prayer. Imam (‘a) said: You are a man who your sins have imprisoned you.” [52](#)

The above hadith shows that sin and disobedience deprive a person of the success of worship and doing good deeds. If someone commits a sin due to ignorance, negligence, etc., he should immediately repent so that his sins do not hinder the worship and service of Allah (SwT), especially during very virtuous days like Ramadhan.

One of the other factors that can prevent us from doing good deeds, worshiping Allah (SwT) and benefiting from the month of Ramadhan is friendship with people who are weak in faith, deviants or disbelievers.

Allah (SwT) considers that one of the characteristics of deviant and unbelieving people is that they prevent people from doing good deeds and in this regard, He says:

أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ، مَنَّاعٍ لِلْخَيْرِ.

“Do cast into Hell every ungrateful, rebellious one, Forbidder of good” (Qur’an, 50:24).

In another verse, Allah (SwT) has forbidden people from following those who prevent them from doing good deeds. Allah (SwT) says:

مَنَّاعٍ لِلْخَيْرِ.

“(Don't follow) from those who hinder good deeds” (Qur’an, 68: 12).

In another verse, Allah (SwT) has considered one of the attributes of the oppressors to prevent people from moving people in the path of righteousness and worship and obedience to divine commands, and in this regard, He says:

أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ...

“...Look! The curse of Allah is upon the wrongdoers” (Qur’an, 11: 18).

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ.

“Those who bar (others) from the way of Allah, and seek to make it crooked” (Qur’an, 11: 19).

It is understood from the above verses that a person should avoid friendship and unnecessary companionship with deviant, disbelieving and oppressive people. Because just as they do not worship Allah (SwT) and do not good deeds, they also prohibit others from worshiping and serving Allah (SwT), and they deprive people of the success of worship and good deeds at all times, especially in the month of Ramadhan.

3– The third request is that Allah (SwT) accept our good deeds and worships in this month. Acceptance of good deeds is very important because if our good deeds are not accepted, our efforts will be wasted

and we will be deprived of Allah (SwT)'s blessings.

The acceptance of good deeds depends on several conditions, the most important of which are:

1- Having True Faith And Beliefs

People who do not have true faith and have problems in their basic and fundamental beliefs and beliefs, Allah (SwT) does not accept their good deeds.

In the Holy Qur'an, good deeds are always mentioned next to faith to make it clear that good deeds without faith and true beliefs do not lead to salvation. Allah (SwT) says:

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ.

“Those who have faith and do righteous deeds, they shall be the inhabitants of paradise; they shall remain in it (forever)” (Qur'an, 2:82).

Good deeds without faith and true beliefs are like printing bills without backing, which have no value and are useless.

In the verses of the Qur'an, Allah (SwT) has condemned those who deny the signs of Allah (SwT) and the Day of Judgment, and has considered their good deeds destroyed, and in this regard, He says:

الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ لِقَاءِ الْآخِرَةِ حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ.

“Those who deny Our signs and the encounter of the Hereafter, their works have failed. Shall they be requited except for what they used to do?” (Qur'an, 7: 147).

In another verse, Allah (SwT) says:

مَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ وَ أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ.

“Whoever of you turns away from his religion and dies faithless they are the ones whose works have failed in this world and the Hereafter. They shall be the inmates of the Fire, and they shall remain in it (forever)” (Qur'an, 2:217).

From the above verses, it is understood that true faith plays an important role in accepting good deeds and lack of faith and true beliefs not only invalidates future good deeds but also invalidates past good deeds. In other words, faith and true beliefs must continue until the end of life, and if someone has true

faith for a while and does good deeds, but after a while he loses true faith, the good deeds he did while he had faith will also be invalidated.

2- Piety (God-Wary)

The second condition for acceptance is piety and God-wary. If someone is not pious and commits sins easily and does not repent of his sins, his good deeds will not be accepted.

Allah (SwT) says:

وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ.

“Relate to them truly the account of Adam's two sons. When the two of them offered an offering, it was accepted from one of them and not accepted from the other. (One of them) said, "Surely I will kill you." (The other one) said, "Allah accepts only from the God-wary." (Qur'an, 5:27).

The above verse indicates that a good deed of a person is accepted by Allah (SwT) when a person has piety and avoids sin and transgression.

Imam ‘Ali (‘a) says:

لَا يَقِلُّ عَمَلٌ مَعَ التَّقْوَى وَ كَيْفَ يَقِلُّ مَا يُتَقَبَّلُ.

“No deed is small with piety, and how small is that which is accepted?” [53](#)

It is understood from the above hadith that a little good deeds with piety are better than a lot of good deeds without piety, because if a person is pious, his good deeds, even if they are few, will be accepted by Allah (SwT). But if is not pious, no matter how many good deeds he does, they are useless and will not be accepted by Allah (SwT). Sins that are committed due to the lack of piety cause invalidation of good deeds and non-acceptance of deeds. Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تُبْطِلُوا أَعْمَالَكُمْ.

“O you who have faith! Obey Allah and obey the Apostle, and do not render your works void” (Qur'an, 47:33).

From the above verse, it is understood that ugly deeds and sins cause good deeds not to be accepted, and a person may have true faith, but with ugly deeds, sins, etc., he destroys his good deeds.

One of the important examples of invalidation of good deeds mentioned in the above verse is sin. If sin does not follow repentance, it will cause problems for past good deeds and will cause future good deeds to be rejected.

Prophet Muhammad (S) says:

مَنْ قَالَ سُبْحَانَ اللَّهِ غَرَسَ اللَّهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ وَمَنْ قَالَ الْحَمْدُ لِلَّهِ غَرَسَ اللَّهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ وَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ غَرَسَ اللَّهُ لَهُ بِهَا شَجَرَةً فِي الْجَنَّةِ وَمَنْ قَالَ اللَّهُ أَكْبَرُ غَرَسَ اللَّهُ لَهُ شَجَرَةً فِي الْجَنَّةِ فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ يَا رَسُولَ اللَّهِ إِنَّ شَجَرَتَنَا فِي الْجَنَّةِ لَكَثِيرٌ قَالَ نَعَمْ وَلَكِنْ إِيَّاكُمْ أَنْ تُرْسِلُوا عَلَيْهَا نِيرَانًا فَتَحْرِقُوهَا وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ- يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ لَا تَبْطُلُوا أَعْمَالَكُمْ

“Whoever says "Glory be to Allah", Allah will plant a tree in Paradise for him, and whoever says "Praise be to Allah", Allah will plant a tree in Paradise for him and whoever says "There is no god but Allah" Allah will plant a tree in Paradise for him, and whoever says "Allahu Akbar" Allah will plant a tree in Paradise for him.

A man from Quraish said: O Prophet of Allah! [So] we have many trees in paradise! He said: It is true, but do not send fire to burn them all. Because Allah Almighty says: ***“O you who have faith! Obey Allah and obey the Apostle, and do not render your works void” (47:33)*** [54](#)

The above hadith indicates that sins and ugly deeds cause the rejection of good deeds and worship and the invalidation of past good deeds.

3- Not Insisting On Sins

One of the conditions for accepting good deeds and acts of worship is that a person does not insist on sins, and if he commits a sin due to negligence, ignorance, etc., he must repent immediately.

Imam al-Sadiq (‘a) says:

وَاللَّهُ لَا يَقْبَلُ اللَّهُ شَيْئًا مِنْ طَاعَتِهِ عَلَى الْإِصْرَارِ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ.

“By Allah! Allah does not accept the good deeds and worship of someone who insists on sin.” [55](#)

The above hadith shows that insisting on committing sin causes a person's good deeds to become problematic and not accepted by Allah (SwT).

4- Sincerity

Worship and good deeds should be sincere and done only for Allah (SwT)'s pleasure and not for other purposes. If someone does good deeds for the sake of fame, hypocrisy, etc., or if his good deeds are

associated with harassing others, then his good deeds will not be accepted.

Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ.

“O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in Allah and the Last Day” (Qur’an, 2:264).

It is understood from above verse that having sincerity and true faith is a condition for acceptance of good deeds, and therefore the worship and good deeds of a person who is hypocritical or someone who harasses those for whom he has done a good deed is not accepted, because such actions are not compatible with sincerity.

5- Accepting The Guardianship Of Divine Leaders And Infallible Imams (‘A)

Another condition for the acceptance of good deeds is that the guardianship of Divine Leaders and the true successors of Prophet Muhammad (S) who have been appointed by Allah (SwT) to lead the Islamic and human society after the Prophet (S) is accepted. Imam al-Sadiq (‘a) says in this regard:

فَمَنْ لَمْ يَتَوَلَّنَا لَمْ يَرْفَعْ اللَّهُ لَهُ عَمَلًا.

“Whoever does not accept our guardianship and leadership, Allah will not exalt (accept) his (good) actions.” [56](#)

It is stated in the Ziyarah al-Jami’a al-Kabira:

بِمُؤَايَاتِكُمْ تُقْبَلُ الطَّاعَةُ الْمُفْتَرَضَةُ.

“Due to your wilayat, obligatory obedience is accepted.” [57](#)

It is understood from the above hadiths that anyone who does not accept the guardianship of Divine Leaders and Pure Imams (‘a) will not accept his acts of worship and good deeds.

Not accepting the guardianship of those appointed by Allah (SwT) actually means not accepting Allah (SwT)'s guardianship, and whoever does not accept Allah (SwT)'s guardianship will be in error and darkness, and his worship will not be accepted by Allah (SwT).

It is for this reason that in some hadiths, people who die by being deprived of knowing the Infallible

Imams ('a) and following them, their death is considered the death of ignorance, which indicates that their good deeds and acts of worship are not accepted.

Prophet Muhammad (S) says:

مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيَّةً.

“Whoever dies and does not know the Imam of his time has died the death of ignorance.” [58](#)

The above hadith shows that the one who does not recognize the Imam of the time and the Hujjat of Allah (SwT) and does not accept his guardianship and does not obey him he is like a person who died without faith and none of his good deeds and worship will be accepted by Allah (SwT).

Ayatollah Misbah al-Yazdi says in this regard:

“The importance of knowing the Infallible Imams and the necessity of following and accepting the guardianship and caliphate of those gentlemen is so great that if someone does not benefit from this knowledge, he will die an ignorant death and will not benefit from Islam and faith.” [59](#)

Commentary Of The Prayer (Du'a) On The Twenty Day

اللَّهُمَّ افْتَحْ لِي فِيهِ أَبْوَابَ الْجَنَانِ، وَأَغْلِقْ عَنِّي فِيهِ أَبْوَابَ النَّيِّرَانِ، وَوَقِّفْنِي فِيهِ لِتِلَاوَةِ الْقُرْآنِ، يَا مُنْزِلَ السَّكِينَةِ فِي قُلُوبِ الْمُؤْمِنِينَ.

“O Allah, on this day, open for me the doors of the heavens, and lock the doors of Hell from me, help me to recite the Qur'an, O the One who sends down tranquility into the hearts of believers.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) opens the doors of heaven to us. It means that He grants us to do things that will lead us to paradise. Paradise is one of the best divine blessings that Allah (SwT) has placed as a reward for the good deeds of believers.

The quantity and quality of paradise and its blessings cannot be compared with the world and worldly blessings. If sometimes in some verses of the Qur'an or hadiths, heavenly blessings are likened to some worldly blessings, it is in order to make the afterlife blessings understandable to humans.

Allah (SwT) has considered the expanse of paradise as the size of all the heavens and the earth and says in this regard:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ.

“And hasten towards your Lord's forgiveness and a paradise as vast as the heavens and the earth, prepared for the pious” (Qur'an, 3: 133).

The above verse shows that the vastness and greatness of paradise is unimaginable for humans and its vastness is equal to all the heavens, galaxies, stars, earth, etc. The latest discoveries of scientists until 2023 show that there are more than two trillion galaxies in the sky, and each galaxy is made up of billions of stars, planets, etc.

If someone researches and thinks about each and every galaxy, star, black hole, etc., he will realize that the expanse of paradise, which is the size of all the heavens and the earth, is beyond human imagination, and the earth is nothing compared to it. The blessings of paradise cannot be compared with the blessings of the world in terms of quantity and quality, and pleasure, beauty, variety, durability, etc. blessings of the paradise are indescribable and unique that are unimaginable for humans.

Allah (SwT) says:

فِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنتُمْ فِيهَا خَالِدُونَ.

“Therein will be whatever the souls desire and eyes delight in and you will remain in it (forever)” (Qur'an, 43:71).

In another verse, Allah (SwT) says:

لَكُمْ فِيهَا مَا تَشْتَهِيهِ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ،

“You will have in it whatever your souls desire, and you will have in it whatever you ask for” (Qur'an, 41:31).

نُزُلًا مِّنْ غَفُورٍ رَّحِيمٍ.

“As a hospitality from One all-forgiving, all-merciful” (Qur'an, 41:31).

The above verses indicate that the blessings of paradise cannot be compared with the blessings of the world in terms of variety, abundance and quality, and any blessing that a believer's desires will be available to him without difficulty.

In addition to material blessings, there are unique spiritual blessings in paradise, which are: the

enjoyment of Allah (SwT)'s pleasure and satisfaction, and being in the presence of Allah (SwT)'s mercy, which are the highest heavenly blessing, and the feeling of unparalleled security and peace, and... Allah (SwT) says:

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسَاكِنَ طَيِّبَةً فِي جَنَّاتِ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ.

“Allah has promised the faithful, men and women, gardens with streams running in them, to remain in them (forever), and good dwellings in the Gardens of Eden. Yet Allah's pleasure is greater (than all these); that is the great success” (Qur'an, 9:72).

Allah (SwT) says in another verse:

هُمْ فِي الْغُرُفَاتِ آمِنُونَ.

“They (the true believers) will be secure in lofty abodes” (Qur'an, 34:37).

In some verses, Allah (SwT) has considered worldly life to be a game and entertainment compared to life in the hereafter and paradise, and says:

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ.

“The life of the world is nothing but play and diversion, and the abode of the Hereafter is surely better for those who are God-wary. Do you not apply reason?” (Qur'an, 6:32).

In another verse, Allah (SwT) says:

مَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ.

“The life of this world is nothing but diversion and play, but the abode of the Hereafter is indeed Life, had they known” (Qur'an, 29:64).

It is understood from the above verses that the worldly life and the blessings of this world are very insignificant compared to the life of the hereafter and the blessings of paradise, and in fact it is considered nothing, and the original and true life is realized in the hereafter and the life of the world is like a temporary game and entertainment, not real life. If someone prefers the temporary and insignificant life of this world and worldly blessings over the real and permanent life in the world of the hereafter and the unique blessings of paradise, he is truly an ignorant, stupid and unwise person.

True happiness in the world of the hereafter and the blessings of heaven are formed by the worldly actions of man, and everything that is given to people in the world of the hereafter is the result and reward of the good deeds and servitude of man in this world. In other words, in paradise, the good deeds of man are embodied in the form of unique heavenly blessings.

After reminding some of the blessings of heaven, Allah (SwT) says:

جَزَاءٌ بِمَا كَانُوا يَعْمَلُونَ.

“(Heavenly blessings) are a reward for what they used to do in this world” (Qur’an, 56:24).

Therefore, a person should take advantage of the moments and seconds of life in order to obtain divine satisfaction, worship Allah (SwT) and do good deeds and not waste the great capital of life in other than the divine path in order to have a high position in the world of the hereafter and benefit from Allah (SwT)'s unique blessings in heaven.

2- The second request is that Allah (SwT) closes the doors of hell fire on us on this day. It means that He grants us to do actions and works that will keep us away from the fire of hell and divine punishment in the world of the hereafter. Just as the blessings of paradise are unique in terms of quantity and quality, the torments of hell are also unique in terms of quantity and quality, and they are long-lasting and for some people, eternal, and very painful and terrifying.

Allah (SwT) says:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا.

“Indeed those who defy Our signs, We shall soon make them enter a Fire: as often as their skins become scorched, We shall replace them with other skins, so that they may taste the punishment. Indeed Allah is all-mighty, all-wise” (Qur’an, 4:56).

In another verse, Allah (SwT) says about the fate of infidels and hypocrites in the Hereafter:

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ.

“Allah (SwT) has promised the hypocrites, men and women, and the faithless, the Fire of hell, to remain in it (forever). That suffices them. Allah has cursed them, and there is a lasting punishment for them” (Qur’an, 9:68).

In another verse, He says:

يَوْمَ يَغْشَاهُمْ الْعَذَابُ مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ.

“On the day when the punishment envelopes them, from above them and from under their feet, and He will say, "Taste what you used to do!" (Qur'an, 29:55).

The above verses indicate that a painful punishment awaits infidels, hypocrites and sinners in the world of the hereafter, and the punishment of infidels and hypocrites will be eternal. The duration of the punishment of sinners who died without repentance depends on how much or how little their sins are. If there are many sins, the duration of their stay in hell will also be long, and some of them may suffer eternal punishment due to many sins, just like the disbelievers and hypocrites.

Prophet Muhammad (S) said about the severity of the torment of hell:

لَوْ أَنَّ دَلْوًا صُبَّ مِنْ غَسْلَيْنِ فِي مَطْلَعِ الشَّمْسِ لَغَلَّتْ مِنْهُ جَمَاجِمٌ مَنْ فِي مَغْرِبِهَا.

“If a bucket of pus and blood of the people of hell is poured in the east of the world, the skulls of those in the west of the world will boil as a result.” [60](#)

Unbelievers, hypocrites and sinners will suffer spiritual torments in addition to physical and material torments, and the most important spiritual torment for them is Allah (SwT)'s wrath on them, which is harder and more painful than any punishment. Just as being close to Allah (SwT)'s mercy and enjoying Allah (SwT)'s pleasure is the greatest blessing in the hereafter and heaven, being away from Allah (SwT)'s mercy and being subject to the wrath of Allah (SwT) is the greatest and hardest punishment for man.

Allah (SwT) will be angry with unbelieving and sinful people on the Day of Resurrection and will not speak to them and pay no attention to them, and unbelieving and sinful people will be subject to Allah (SwT)'s wrath and anger on the Day of Judgment.

Allah (SwT) says:

مَنْ شَرَحَ بِالْكَفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَ لَهُمْ عَذَابٌ عَظِيمٌ.

“Those who open up their breasts to unfaith, upon such shall be Allah's wrath, and there is a great punishment for them” (Qur'an, 16: 106).

Allah (SwT) in another verse, pointing out that those who sell their hereafter to the world will be far away

from Allah (SwT)'s mercy on the Day of Judgment, says:

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ.

“Those who sell Allah’s covenant and their oaths for a paltry gain there shall be no share for them in the Hereafter and Allah will not speak to them nor will He [so much as] look at them on the Day of Resurrection, nor will He purify them, and there is a painful punishment for them” (Qur’an, 3:77).

In another verse, Allah (SwT) has mentioned the humiliation of disbelievers and sinners on the Day of Resurrection by Allah (SwT) and the fact that Allah (SwT) does not speak to them and says:

قَالَ اخْسَوْا فِيهَا وَلَا تَكَلِّمُونِ.

“He will say (to the people of hell),” Begone in it, and do not speak to Me” (Qur’an, 23: 108).

It is understood from the above verses that one of the most important spiritual torments of unbelievers and sinners on the Day of Resurrection is Allah (SwT)'s anger and inattention to them, Allah (SwT)'s anger and wrath on them, and their humiliation.

It is understood from the above verses that one of the most important spiritual torments of unbelievers and sinners in the Day of Resurrection is Allah (SwT)'s lack of attention to them, Allah (SwT)'s anger and wrath on them, and their humiliation.

If someone has enough knowledge and understanding about Allah (SwT), he understands that the worst kind of punishment is when a person stands before Allah (SwT) on the Day of Judgment and feels ashamed for his actions. Allah (SwT), who is thousands of times kinder to his servants than a mother is to her child, and has given them many blessings and provided all the means and facilities for them to reach true happiness. But instead of moving in the path of Allah (SwT) and true happiness, man has followed Satan and carnal desires and has turned his back on Allah (SwT) and divine values and...

This feeling of embarrassment and shame is indescribable and is considered the worst type of punishment. This type of punishment in this world may not be understandable for those who do not have sufficient knowledge of Allah (SwT), but in the Hereafter, when all truths will be revealed, this punishment will be the hardest punishment.

It is for this reason that Imam ‘Ali (‘a) in Du’a Kumayl considered being away from Allah (SwT)'s mercy in the next world as the worst kind of punishment and in this regard, he says:

يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَرَبِّي، صَبَرْتُ عَلَى عَذَابِكَ، فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ، وَهَبْنِي صَبْرْتُ عَلَى حَرِّ نَارِكَ ، فَكَيْفَ أَصْبِرُ عَنِ النَّظَرِ إِلَى كَرَامَتِكَ.

“O my Allah, and my Master and my Lord! I will be patient on your torment, but how can I be patient on your separation, and on the assumption that I will endure the burning of your fire, but how can I endure the look at your dignity and honour.” [61](#)

Therefore, the hereafter punishment of Allah (SwT) is severe and if someone does not move in the divine path and the straight path, a very severe and painful material, physical and spiritual punishment will await them.

Allah (SwT) does not want any of his servants to suffer the torment of hell, because as mentioned, Allah (SwT) is a thousand times kinder to his servants than a kind mother but some of the servants, without paying attention to Allah (SwT)'s repeated warnings about the bad consequences of disbelief and committing sins, prepare the ground for their punishment with their ugly deeds. Allah (SwT) says:

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ.

“Today (the Day of Judgment) no soul will be wronged in the least, nor will you be requited except for what you used to do” (Qur'an, 36:54).

The above verse shows that the merciful Allah (SwT) does not oppress anyone and does not want anyone to suffer torment, and the torment of hell is the natural result of human actions and sins, and the sins and ugly actions of man in the world of the hereafter are embodied in the form of the torment of hell.

Ayatollah Misbah Yazdi says in this regard:

“The Almighty Allah (SwT) never wants to take His servant to hell, but some servants with the actions they commit have no choice but to go to hell.” [62](#)

Man should always try to walk on the divine path and avoid sin and sin and be extremely afraid of the consequences of ugly deeds and sins so as not to suffer the torment of hell, because Allah (SwT)'s promises and promises are true and will definitely come true. In this regard, man should seek Allah (SwT)'s help to make him successful in his servitude and avoiding sins.

3- The third request is that Allah (SwT) grants us to recite the verses of the Qur'an in this month more than any other time. The Holy Qur'an is the word of Allah (SwT) and the most important divine miracle, whose greatness cannot be compared with any other book.

Prophet Muhammad (S) says:

فَضْلُ الْقُرْآنِ عَلَى سَائِرِ الْكَلَامِ كَفَضْلِ اللَّهِ عَلَى خَلْقِهِ.

“The virtue of the Qur'an over other words is like the virtue of Allah over creation.” [63](#)

The Qur'an is an endless treasure, the key to solving human problems and a guide to a happy life. The Qur'an is light and it saves man from the darkness of misguidance, deviation, sin and transgression, following carnal desires, following the devil, etc., and guides him to the light of guidance, divine light, and the light of happiness.

In this regard, Allah (SwT) says:

هُوَ الَّذِي يُنَزِّلُ عَلَى عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ.

“It is He (Allah) who sends down manifest signs to His servant that He may bring you out of darkness into light, and indeed Allah is most kind and merciful to you” (Qur'an, 57:9).

Imam al-Sadiq ('a) says:

إِنَّ هَذَا الْقُرْآنَ فِيهِ مَنَارُ الْهُدَى وَ مَصَابِيحُ الدُّجَى فَلْيَجْلُ جَالِ بَصَرَهُ وَ يَفْتَحْ لِلضِّيَاءِ نَظَرَهُ فَإِنَّ التَّفَكُّرَ حَيَاةُ قَلْبِ الْبَصِيرِ كَمَا يَمْشِي الْمُسْتَنِيرُ فِي الظُّلُمَاتِ بِالنُّورِ.

“Indeed, in this Qur'an, there are minarets of guidance and lights of darkness. So the polisher should polish his vision with it and open his eyes for its rays; Because thinking [in the Qur'an] gives life to the heart of a person who sees, just as a person finds his way in the darkness with the help of light.” [64](#)

From the above hadith, it is understood that the Holy Qur'an enlightens man and illuminates the right path for man, and the connection with the Qur'an, thinking on its enlightening verses causes the heart to become enlightened and alive and the Qur'an enlightens the human heart and mind so that it can recognize the facts correctly and follow the truth.

Recitation of the verses of the Holy Qur'an is very important at all times of the year, but in the holy month of Ramadhan, which is the month of the revelation of the Qur'an and the spring of the Qur'an, it is especially important and has a great reward with Allah (SwT).

Prophet Muhammad (S) says in this regard:

مَنْ تَلَا فِيهِ آيَةً مِنَ الْقُرْآنِ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ خَتَمَ الْقُرْآنَ فِي غَيْرِهِ مِنَ الشُّهُورِ.

“Whoever recites one verse of the Qur'an in this month (Ramadhan) he will be given the reward of

someone who has recited the entire Qur'an in other months.” [65](#)

Recitation of the Holy Qur'an has many material and spiritual effects and blessings, such as: it causes the heart to become enlightened, it causes an increase in blessings and sustenance, it causes angels to come in the house and brighten the house, it causes prayer to be answered, it causes the removal of calamities and...

Prophet Muhammad (S) said:

إِنَّ الْبَيْتَ إِذَا كُتِرَ فِيهِ تِلَاوَةُ الْقُرْآنِ كَثُرَ خَيْرُهُ وَاتَّسَعَ أَهْلُهُ وَأَضَاءَ لِلْأَهْلِ السَّمَاءُ كَمَا تُضِيءُ نُجُومُ السَّمَاءِ لِلْأَهْلِ الدُّنْيَا.

“Whenever there is a lot of recitation of the Qur'an in the house, its goodness and blessings will increase and the sustenance of its people will increase, and that house will shine for the people of the sky as the stars of the sky shine for the people of the earth.” [66](#)

Reciting the Qur'an has a great reward when the recitation of the Qur'an is accompanied by reflection and thinking on the verses of the Qur'an and a person acts according to the instructions of the Qur'an otherwise, reciting the Qur'an does not have much effect and benefit.

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- [1.](#) Nahj al-Balagha, sermon 64. [\[1\]](#)
 - [2.](#) Nahj al-Balagha, Wisdom 474. [\[2\]](#)
 - [3.](#) 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 62. [\[3\]](#)
 - [4.](#) 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 799. [\[4\]](#)
 - [5.](#) 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 43. [\[5\]](#)
 - [6.](#) Muhammad Ibn Muhammad Mufid, Al-Irshad fi Marifat Hojaj Allah (SwT) Ala-Ibad, volume 1, p. 304. [\[6\]](#)
 - [7.](#) 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 291. [\[7\]](#)
 - [8.](#) Muhammad Ibn Yaqub al-Kulayni, al-Kafi, vol. 8, p. 244. [\[8\]](#)
 - [9.](#) Mafatih al-Jinan, Du'a Kumayl. [\[9\]](#)
 - [10.](#) Muhammad Ibn 'Ali Ibn Abi Jamhor, Awali al-Laali al-Aziziya fi al-Ahadith al-Dinyiya, vol.4, p. 103. [\[10\]](#)
 - [11.](#) Murtadha Mutahhari, collection of works, vol. 24, p. 229. [\[11\]](#)
 - [12.](#) Abul Qasim Payandeh, Nahj al-Fasaha (a collection of sayings of Prophet Muhammad (S)) p. 733. [\[12\]](#)
 - [13.](#) 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 389. [\[13\]](#)
 - [14.](#) Muhammad Ibn Yaqub al-Kulayni, Al-Kafi, vol. 2, p. 271. [\[14\]](#)
 - [15.](#) Nahj al-Balagha, Wisdom 153. [\[15\]](#)
 - [16.](#) Hasan Ibn Shuba Harani, Tohaf al-Uqool, p. 206. [\[16\]](#)
 - [17.](#) Sayyid Muhammad Husayn Tabataba'i, Al-Mizan fi Tafsir al-Qur'an, vol.2, p.9. [\[17\]](#)
 - [18.](#) Muhammad Ibn Hasan al-Tusi, Al-Amali, p. 518. [\[18\]](#)
 - [19.](#) 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 637. [\[19\]](#)
 - [20.](#) 'Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 117. [\[20\]](#)
 - [21.](#) Ahmad Barqi, Al-Mahasin, vol. 1, p. 115. [\[21\]](#)
 - [22.](#) Fazl Ibn Hasan Tusi, Majma al-Bayan fi Tafsir al-Qur'an, vol. 9, p.47. [\[22\]](#)
 - [23.](#) Muhammad Mufid, Amali, p. 237. [\[23\]](#)
 - [24.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol.6, pp. 27-28. [\[24\]](#)

- [25.](#) Muhammad Ibn Babawayh, Man Layahdaroh al-Faqih, volume 2, p. 66. [1]
- [26.](#) Muhammad Ibn Babawayh, Man Layahdaroh al-Faqih , volume 2, p. 66. [1]
- [27.](#) Tabarsi, Majma al-Bayan fi Tafsir al-Qur'an, vol. 7, p. 157. [1]
- [28.](#) Muhammad Taqi Misbah Yazdi, To Him, pp. 352–351. [1]
- [29.](#) Muhammad Taqi Misbah Yazdi, To Him, p. 362. [1]
- [30.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol.2, p.4. [1]
- [31.](#) Abdullah Javadi Amuli, Tafsir Tasnim, vol. 19, p.402. [1]
- [32.](#) Naser Makarem Shirazi, Tafsir Namuna, vol. 19, p. 427. [1]
- [33.](#) Mulla Muhammad Mehdi Naraq, Jame Al-Saadat, Beirut, Alami Institute, 4th edition, vol.3, p.89. [1]
- [34.](#) Muhammad Ibn 'Ali Ibn Babawayh, Uyun Akhbar al-Ridha', peace be upon him, vol. 1, p. 295. [1]
- [35.](#) Hasan Ibn 'Ali Ibn Shoh'ba Harani, Tohaf al-Uqool, p. 280. [1]
- [36.](#) Du'a Jawshan al-Kabir, No 47. [1]
- [37.](#) Mafatih al-Jinan, 'Arafa prayer. [1]
- [38.](#) Nahj al-Balagha, Wisdom 26. [1]
- [39.](#) Ridha' Baqizadeh, A leaf from the office of the sun, p. 143. [1]
- [40.](#) Muhammad Ibn Hasan Hurr al-Amili, Wasa'il al-Shi'a, vol. 8, p. 156. [1]
- [41.](#) Muhammad Ibn Hasan Hurr al-Amili, Wasa'il al-Shi'a, Qom, vol. 8, p. 156. [1]
- [42.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol.8, p.126. [1]
- [43.](#) Muhammad Yaqub al-Kulayni, al-Kafi, vol. 2, p. 271. [1]
- [44.](#) Muhammad Ibn Babawayh, Uyun Akhbar al-Ridha', peace be upon him, vol. 2, p. 74. [1]
- [45.](#) Muhammad Muhammadi Ray Shahri, Chemistry of Love, p. 26. [1]
- [46.](#) Hasan Ibn Shuba Harrani, Tohaf al-Uqool, p.56. [1]
- [47.](#) Mulla Ahmad Naraq, Meraj Al-Saadah, p. 423. [1]
- [48.](#) The sermon of Sha'baniyah. [1]
- [49.](#) The sermon of Sha'baniyah. [1]
- [50.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, 75, p. 366. [1]
- [51.](#) Hasan Dailami, Irshad al-Qoloub Ila al-Thawab, vol. 1, p. 59. [1]
- [52.](#) al-Kulayni, al-Kafi, vol. 3, p. 450. [1]
- [53.](#) Nahj al-Balagha, Wisdom 95. [1]
- [54.](#) Muhammad Ibn Babavaih, Al-Amali, pp. 607–608. [1]
- [55.](#) Al-Kulayni, al-Kafi, vol. 2, p. 288. [1]
- [56.](#) Al-Kulayni, al-Kafi, vol. 1, p. 430. [1]
- [57.](#) The Ziyarah al-Jami'a al-Kabira. [1]
- [58.](#) Al-Kulayni, al-Kafi, vol. 2, p. 20. [1]
- [59.](#) Muhammad Taqi Misbah al-Yazdi, The Role of Imitation in Human Life, p. 23. [1]
- [60.](#) Muhammad al-Tusi, Al-Amali, p. 533. [1]
- [61.](#) Du'a Kumayl. [1]
- [62.](#) Muhammad Taqi Misbah al-Yazdi, Rastgaran, p. 235. [1]
- [63.](#) Muhammad Baqir al-Majlisi, Bihar al-Anwar, vol.89, p.19. [1]
- [64.](#) Al-Kulayni, al-Kafi, vol. 2, p. 600. [1]
- [65.](#) Sha'banya's sermon. [1]
- [66.](#) al-Kulayni, al-Kafi, vol. 2, p.610. [1]

Chapter 4: Commentary Of The Prayers Of The Third Ten Days Of Ramadhan

Commentary Of The Prayer (Du'a) On The Twenty-First Day

اَللّٰهُمَّ اجْعَلْ لِيْ فِيْهِ اِلَى مَرْضَاتِكَ دَلِيْلًا، وَلَا تَجْعَلْ لِلشَّيْطَانِ فِيْهِ عَلَيَّ سَبِيْلًا، وَاجْعَلْ الْجَنَّةَ لِيْ مَنْزِلًا وَمَقِيْلًا، يَا قَاضِيَ حَوَائِجِ الطَّالِبِيْنَ.

“O Allah, on this day, show me the way to win Your pleasure, do not let Satan have a means over me, make Paradise an abode and a resting place for me, O the One who fulfills the requests of the needy.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) guides us on this day to His pleasure. It means that He grants us to walk in the path of divine satisfaction and to do things that are pleasing to Allah Almighty.

As I mentioned earlier, a true believer should always move in the direction of pleasing Allah (SwT) and put Allah (SwT)'s pleasure before himself and others pleasure, and do things that are pleasing to Allah (SwT) and refrain from doing things that Allah (SwT) is displeased with.

Factors that please Allah (SwT)

Some of the most important factors that cause Allah (SwT) to be pleased with man are:

1. Having True Faith And Righteous Deeds

A person who has true faith in Allah (SwT), the Day of Resurrection, divine prophets, holy books, angels, etc., and follows Allah (SwT)'s commands and is obedient to Allah (SwT)'s commands, Allah (SwT) is definitely pleased with him.

Allah (SwT) says in this regard:

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصَّٰلِحٰتِ اُولٰٓئِكَ هُمُ خَيْرُ الْبَرِيَّةِ،

“Indeed those who have faith and do righteous deeds it is they who are the best of creatures”
(Qur'an, 98:7).

جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ.

“Their reward, near their Lord, is the Gardens of Eden, with streams running in them, to remain in them forever. Allah is pleased with them, and they are pleased with Him. That is for those who fear their Lord” (Qur’an, 98:8).

2. Avoiding Friendship With Allah (SwT)'S Enemies

Another factor that causes Allah (SwT)'s satisfaction is that a person hates the enemies of Allah (SwT) and does not establish friendship with them, even if they are considered close relatives of him.

Allah (SwT) says in this regard:

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ.

“You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. (For) such, He has written faith into their hearts and strengthened them with a spirit from Him. He will admit them into gardens with streams running in them, to remain in them (forever), Allah is pleased with them, and they are pleased with Him. They are Allah's confederates. Look! The confederates of Allah are indeed felicitous!” (Qur’an, 58:22).

3. Supporting The Prophet (S) And True Divine Values

Another factor that causes Allah (SwT)'s satisfaction is that man defends and supports the Prophet (S), the Holy Books and true values with all his might, and makes a covenant of obedience and support the Prophet and his successors and be honest and faithful to their covenant with them.

In this regard, Allah (SwT) says about those who pledged allegiance to the Prophet (S) in the Pledge of Allegiance of Rizwan and declared support for the Prophet (S) against the infidels and polytheists:

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَابَهُمْ فَتْحًا قَرِيبًا.

“Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down composure on them, and requited them with a victory near at hand” (Qur’an, 48: 18).

4. Being A Pioneer In Obeying Divine Commands And Doing Good Deeds

One of the other factors that bring Allah (SwT)'s satisfaction is that man tries to surpass others in obeying and following Allah (SwT)'s orders and doing good deeds. Allah (SwT) says in this regard:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ وَ أَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ.

“The early vanguard of the Emigrants and the Helpers and those who followed them in virtue, Allah is pleased with them and they are pleased with Him, and He has prepared for them gardens with streams running in them, to remain in them forever. That is the great success” (Qur’an, 9: 100).

5. Honesty In Behavior And Speech

Another factor that causes Allah (SwT) to be pleased with man is that man should be honest and truthful in his behavior and speech. Allah (SwT) says in this regard:

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ.

“Allah will say, “This day (the Day of Judgment) truthfulness shall benefit the truthful. For them there will be gardens with streams running in them, to remain in them forever. Allah is pleased with them and they are pleased with Him. That is the great success” (Qur’an, 5: 119).

6. Satisfaction With Divine Decrees And Destinies

Another factor that causes Allah (SwT)'s satisfaction is that man is satisfied with Allah (SwT)'s destiny and does not complain to Allah (SwT). Sometimes, life may not go according to man's wishes, and calamities, problems and troubles may arise for man, and most of these problems and calamities are caused by the behavior of man himself.

In such a situation, a person may feel discomfort and impatience and complain Allah (SwT). A person who is satisfied with Allah (SwT)'s destiny is patient in the face of accidents, problems and calamities and does not complain Allah (SwT) and knows that there is no work of Allah (SwT) without wisdom. Allah (SwT) is pleased with such a person.

Imam ‘Ali (‘a) says:

علامة رضا الله سبحانه عن العبد رضاه بما قضى به سبحانه له و عليه.

“The sign of Allah's satisfaction with his servant is his satisfaction with what Allah has determined for his benefit and loss.” [1](#)

7. Kindness Towards The Poor

One of the other factors that causes Allah (SwT)'s satisfaction is that a person behaves kindly and lovingly towards the poor and the needy and pays special attention to them. Usually, poor people in society receive less attention and love from people, and on the contrary, rich people may receive a lot of attention and respect because of their wealth. If someone pays special attention to the weak sections of the society such as the needy and loves them and helps them, Allah (SwT) will be pleased with him.

It is mentioned in the hadith that one day Prophet Moses (‘a) said: Lord! What is the sign of your satisfaction with the servants? Allah (SwT) revealed to him:

إِذَا رَأَيْتَ نَفْسَكَ تُحِبُّ الْمَسَاكِينَ وَتُبْغِضُ الْجَبَّارِينَ فَذَلِكَ آيَةُ رِضَايَ.

“Whenever you see that your soul loves the needy and hates the oppressors, then this is a sign of my satisfaction.” [2](#)

The mentioned factors are some of the most important factors and signs of gaining Allah (SwT)'s satisfaction. If the above-mentioned factors exist in a person, Allah (SwT) is pleased with him and makes him a subject of His special mercy and care, and determines the best destiny and end for him, and will give him a high position and dignity in the world of the hereafter.

A believer should behave and act in a way that pleases Allah (SwT) and whenever he wants to do or say what he wants, before doing or saying it, he should think and check whether Allah (SwT) is pleased with doing this work or saying this word, etc., and if Allah (SwT) is pleased with it, he can do it and otherwise he should leave it.

2- The second request is that Allah (SwT) grant us success to be safe from the devil and the devil will not dominate us. Satan is a dangerous and obvious enemy of humans who always tries to divert humans from the divine path, the path of truth and the straight path.

Almighty Allah (SwT) has warned about Satan's enmity in several verses and has forbidden obeying and following Satan's orders so that people do not go astray.

Allah (SwT) says:

لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ...

“...Do not follow in Satan's steps. Indeed he is your manifest enemy” (Qur'an, 2: 168).

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ.

“He only prompts you to (commit) evil and indecent acts, and that you attribute to Allah what you do not know” (Qur’an, 2: 169).

It is understood from the above verse that Satan is the manifest enemy of man and does not spare any efforts in his enmity. Secondly, the devil uses all his efforts to infect man with sin and disobedience, to keep him away from the path of true happiness and the straight path, and to deprive him of Allah (SwT)'s vast mercy. Thirdly, since the devil is trying to gain control over man, to take hold of man's reins and drag him to any valley he wants, therefore, he tries to gradually make humans captive and under his control.

If someone does not care about Satan's temptations and discourages him in the first steps and does not follow Satan's orders and always remembers Allah (SwT) and has true trust in Allah (SwT), then he will be safe from Satan's evil and Satan cannot dominate him. But if a person forgets Allah (SwT) and follows Satan's commands and temptations, Satan gains authority over him and prevents him from the right path and causes him to deviate.

Allah (SwT) says in this regard:

إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ،

“Indeed, he does not have any authority over those who have faith and put their trust in their Lord” (Qur’an, 16:99).

إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ.

“His authority is only over those who befriend him and those who make him a partner (of Allah)” (Qur’an, 16: 100).

In another verse, Allah (SwT) addresses Satan and says:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنْ اتَّبَعَكَ مِنَ الْغَاوِينَ.

“Indeed as for My servants you do not have any authority over them, except the perverse who follow you” (Qur’an, 15:42).

From the above verses, it is understood that the devil can gain authority over a human being if he himself provides the ground for his domination and chooses him as his supervisor and commander and

follows his orders.

This is why on the Day of Resurrection, Satan will criticize and rebuke his followers and say that I did not have authority over you in the beginning to force you to commit sins and move on the path of deviance, rather, I only invited you, and instead of responding to Allah (SwT)'s invitation, which was in your favor and guaranteed your true happiness, you accepted my false promise and invitation and prepared the ground for my domination over you, so you are to blame.

Allah (SwT) says in this regard:

قَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلُومُوا أَنْفُسَكُمْ.

“When the matter is all over (on the Day of Judgment), Satan will say, ‘Indeed Allah made you a promise that was true and I (too) made you a promise, but I failed you. I had no authority over you, except that I called you and you responded to me. So do not blame me, but blame yourselves’” (Qur’an, 14:22).

Therefore, a person should always try not to give in to Satan's temptations and not to follow his orders, so that the ground for Satan's dominion and authority over him is not provided, and he should ask Allah (SwT) for help in this regard.

3- The third request is that Allah (SwT) will make us among the people of paradise and our place in the world of the hereafter will be in paradise.

As I mentioned earlier, paradise and its blessings cannot be compared to the world, and every blessing that a person desires is easily available to him in paradise, and there is no suffering, sadness, problems, and troubles there.

A person with true faith, righteous deeds, piety, sincere worship of Allah (SwT) and obedience to Allah (SwT)'s commands can enter paradise and live there forever and enjoy the unique blessings of paradise.

Commentary Of The Prayer (Du’a) On The Twenty-Second Day

اَللّٰهُمَّ افْتَحْ لِيْ فِيْهِ اَبْوَابَ فَضْلِكَ، وَاَنْزِلْ عَلَيَّ فِيْهِ بَرَكَاتِكَ، وَوَقِّفْنِيْ فِيْهِ لِمَوْجِبَاتِ مَرْضَاتِكَ، وَاَسْكِنِّيْ فِيْهِ بُحْبُوحَاتِ جَنَاتِكَ، يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ.

“O Allah, on this day, open for me the doors of Your Grace, send down on me its blessings, help me towards the causes of Your mercy, and give me a place in the comforts of Paradise, O the one who answers the call of the distressed.”

In this prayer, we ask Allah (SwT) for four things:

1- The first request is that Allah (SwT) bestows His grace and mercy on us on this day and this month. In the month of Ramadhan, the doors of Allah (SwT)'s mercy are open to the servants more than ever and believers should take maximum advantage of Allah (SwT)'s vast mercy in the month of Ramadhan and make maximum use of its precious moments for worshiping and serving Allah (SwT). If someone makes less use of this great divine month or neglects it, he has truly caused an irreparable loss.

2- The second request is that Allah (SwT) sends down His blessings on us on this day and makes us subject to His special blessings. Ramadhan is the month of blessing and mercy. Whoever wants worldly and hereafter blessings should take advantage of the precious moments of this month.

Prophet Muhammad (S) says in the sermon of Sha'baniyah:

أَيُّهَا النَّاسُ إِنَّهُ قَدْ أَقْبَلَ إِلَيْكُمْ شَهْرُ اللَّهِ بِالْبَرَكَةِ وَالرَّحْمَةِ وَالْمَغْفِرَةِ.

“O people! The month of Allah has turned to you with blessings, mercy and forgiveness.” 3

3- The third request is that Allah (SwT) gives us the ability to provide the means of Allah (SwT)'s satisfaction and to perform actions and behaviors that bring Allah (SwT)'s satisfaction. Man should always try to move in the path of gaining Allah (SwT)'s pleasure and before every action he does, he should check whether this action is pleasing to Allah (SwT) or not, and if it is in the path of Allah (SwT)'s pleasure, he should do it.

Sometimes there is a difference between the satisfaction of Allah (SwT) and the satisfaction of people. For example, if someone leaves the meeting of sin, Allah (SwT) is pleased with him, but others may be displeased, etc. In such cases, a true believer should prefer the satisfaction of Allah (SwT) over the satisfaction of others. If someone prefers the satisfaction of others over the satisfaction of Allah (SwT) and commits sins for the sake of pleasing people, then Allah (SwT) will be angry with him and make people angry with him too.

Prophet Muhammad (S) says:

من التمس رضی اللہ بسخط الناس رضی اللہ عنه و أرضی عنه الناس و من التمس رضی الناس بسخط اللہ سخط اللہ علیه و أسخط علیه الناس.

“Whoever seeks Allah's pleasure by angering people, Allah will be pleased with him and people will also be pleased with him, and whoever seeks people's pleasure by angering Allah, Allah will be angry with him and make people angry with him.” 4

Prophet Muhammad (S) says in another hadith:

من طلب محامد الناس بمعاصي الله عاد حامده من الناس ذامًا.

“Whoever seeks people's praise by disobeying Allah, his admirings will condemn him.” [5](#)

It is understood from the above hadiths that a person who seeks to please people with sin will not achieve his goal, and both Allah (SwT) will be angry and displeased with him, and people will be angry with him and blame him. But if someone walks on the path of pleasing Allah (SwT), then Allah (SwT) is pleased with him and makes others pleased with him.

In other words, if someone walks on the divine path and lives godly and abandons sin in order to please Allah (SwT), he will be loved by Allah (SwT), and Allah (SwT) will place his love in the hearts of others and make him beloved by them as well.

Allah (SwT) says:

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا.

“Indeed, those who have faith and do righteous deeds the All-beneficent will endear them (to His creation)” (Qur’an, 19:96).

The above verse shows that moving on the divine path makes a person popular with people and causes Allah (SwT), who is the changer of hearts, to place his love in the hearts of others so that even people who do not move on the path of true happiness will love him.

But if someone wants to place his love in the hearts of others and be loved by other people's hearts with wrong, inappropriate and sinful actions, he will never achieve his desire.

4- The fourth request is that Allah (SwT) grants us to live in the best places in heaven and that we are granted the highest degrees of paradise.

Paradise and heavenly blessings are the reward of human's worldly good deeds. As mentioned before, the quantity and quality of paradise and its blessings cannot be compared with the quantity and quality of the world and worldly blessings, and the world is very insignificant compared to paradise and is considered nothing.

Paradise has degrees, and the degrees of paradise are so different from each other that the quality and quantity of the higher degrees of paradise cannot be compared with its lower degrees. That is, just as the world cannot be compared with paradise, the lower degrees of paradise cannot be compared with its higher degrees. Just as paradise is made by our worldly actions, our worldly actions and behaviors also

determine the degrees of paradise. If a person's good deeds are more and sincere, he will get a higher place in paradise, but if his good deeds are less, he will live in the lower degrees of paradise.

Prophet Muhammad (S) says:

الدَّرَجَةُ فِي الْجَنَّةِ فَوْقَ الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ، وَإِنَّ الْعَبْدَ لَيَرْفَعُ بَصَرَهُ فَيَلْمَعُ لَهُ نُورٌ يَكَادُ يَخْطِيفُ بَصَرَهُ، فَيَفْرَحُ فَيَقُولُ: مَا هَذَا فَيُقَالُ: هَذَا نُورُ أَخِيكَ الْمُؤْمِنِ. فَيَقُولُ: هَذَا أَخِي فَلَانٌ، كُنَّا نَعْمَلُ جَمِيعاً فِي الدُّنْيَا، وَ قَدْ فَضِّلَ عَلَيَّ هَكَذَا! فَيُقَالُ: إِنَّهُ كَانَ أَفْضَلَ مِنْكَ عَمَلًا، ثُمَّ يُجْعَلُ فِي قَلْبِهِ الرِّضَا حَتَّى يَرْضَى.

“In paradise, there are degrees upon degrees, as between the earth and the sky, a servant will look up, and a dazzling light will shine on him, so much so that it will almost blind his eyes. He will become happy and will ask what is this, he will be told that this is the light of your faithful brother. He will say he is my brother, so-and-so, we used to work together in the world! And now he has been given superiority over me like this? He will be said: He was superior to you in action. Then the things that make him happy will be provided until finally he will be satisfied.” [6](#)

The above hadith indicates that paradise has different degrees and the upper degrees of paradise cannot be compared with the lower degrees in terms of quality and quantity, and everyone will be placed in a certain degree of paradise depending on their good deeds. Also, according to the mentioned hadith, there is no jealousy in paradise, and those who are in the lower degrees of paradise are not only not upset that their friends or relatives are in higher degrees, but they are happy and do not consider themselves worthy of that position. Like a 5-year-old child who never wishes that his mother's dress is his because he doesn't see himself as worthy of that dress.

Let's try not to be satisfied with little worship and good deeds and perform many good deeds and religious works with attention and sincerity in all days of the year, especially in the holy month of Ramadhan, and be obedient to all divine commands so that we will be granted the highest degrees of paradise.

Commentary Of The Prayer (Du'a) On The Twenty-Third Day

اَللّٰهُمَّ اغْسِلْنِيْ فِيْهِ مِنَ الذُّنُوْبِ، وَطَهِّرْنِيْ فِيْهِ مِنَ الْعُيُوْبِ، وَامْتَحِنْ قَلْبِيْ فِيْهِ بِتَقْوَى الْقُلُوْبِ، يَا مُقْبِلَ عَثَرَاتِ الْمُذْنِبِيْنَ

“O Allah, on this day, wash away my sins, purify me from all flaws, examine my heart with (for) the piety of the hearts, O One who overlooks the shortcomings of the sinners.”

In this prayer, we ask Allah (SwT) for three things:

1– The first request is that Allah (SwT) cleanses us from the pollution of sin on this day and makes us

the subject of his forgiveness. Just as the human body becomes polluted and impure due to touching impurity and contaminated things and needs to wash and bathe.

Human soul and inner is also sometimes polluted, which is much worse and more dangerous than physical pollution, because it creates problems for human's true happiness and wastes human spiritual capitals and wealth.

As mentioned earlier, the pollution of soul is so dangerous that Allah (SwT) says after eleven oaths, which expresses a lot of emphasis:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا،

“He will indeed be successful who purifies it” (Qur’an, 91:9).

وَقَدْ خَابَ مَنْ دَسَّاهَا.

“And he will indeed fail who corrupts it” (Qur’an, 91: 10).

What pollutes the human soul is sin and disobedience to Allah (SwT). Sin and transgression pollute the heart and soul of man and as a result, man is far away from true happiness.

Imam al-Sadiq (‘a) says:

إِذَا أَذْنَبَ الرَّجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِنْ تَابَ انْمَحَتْ وَ إِنْ زَادَ زَادَتْ حَتَّى تَغْلِبَ عَلَى قَلْبِهِ فَلَا يُفْلِحُ بَعْدَهَا أَبَدًا.

“Whenever a person commits a sin, a black spot is found in his heart, if he repents, that spot will be cleansed, but if he adds to his sin, that spot becomes bigger, until it covers his whole heart, and then man never reaches true happiness.” [7](#)

The above hadith indicates that sin makes the human heart and soul black and polluted, and the pollution of the heart and soul causes human misery and distance from true happiness and Allah (SwT)'s wide mercy.

Factors To Cleanse The Soul From Pollution

There are several factors that cause the pollution of the soul and inner to be cleansed, some of the most important of which are:

1- True repentance

True repentance, which is realized by returning to Allah (SwT), repenting of sin and deciding to leave sin, causes inner pollution to be cleansed. True repentance washes a person completely and cleanses him from sin. Prophet Muhammad (S) says:

التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ.

“The one who repents (truly) is like the one who has not sinned.”⁸

Imam ‘Ali (‘a) also says:

أَمَّا الْإِسْتِغْفَارُ فَيَمْحَى ذُنُوبَكُمْ.

“But forgiveness erases sins.”⁹

2- Faith combined with piety

True faith, if it is combined with piety, causes a person to be cleansed from pollution and his sins are forgiven by Allah (SwT).

Allah (SwT) says:

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَ اتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمُ جَنَّاتِ النَّعِيمِ.

“And if the people of the Book had Believed and had acted piously, We Should have indeed blotted out their sins and admitted them to the Gardens of Bliss” (Qur’an, 5:65).

3- Prayer (Salat)

Prayer (Salat) is one of the most important religious orders that has many material and spiritual effects and benefits. One of the effects and benefits of prayer is that it washes and cleanses a person from inner and spiritual pollution.

It is mentioned in the hadith that one day the Prophet Muhammad (S) said to his companions:

لَوْ كَانَ عَلَى بَابِ دَارِ أَحَدِكُمْ نَهْرٌ فَاغْتَسَلَ فِي كُلِّ يَوْمٍ مِنْهُ خَمْسَ مَرَّاتٍ أَوْ كَانَ يَبْقَى فِي جَسَدِهِ مِنَ الدَّرَنِ شَيْءٌ قَالُوا لَا، قَالَ فَإِنَّ مَثَلَ الصَّلَاةِ كَمَثَلِ نَهْرِ الْجَارِي كُلَّمَا صَلَّى صَلَاةً كَفَرَتْ مَا بَيْنَهُمَا مِنَ الذُّنُوبِ.

“If there was a stream of water in front of the door of one of you, and he washed himself in it five times a day, would there be any pus left in his body? They said: No. He said: So indeed, prayer is like the same stream of water that when it is performed, it cleanses the sins between two prayers.” [10](#)

4-Doing good deeds

One of the things that washes and cleanses a person from inner and spiritual pollution is doing good deeds. Good deeds erase the sins and ugly deeds of a person and purify him.

Allah (SwT) says:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ.

“Indeed good deeds efface misdeeds” (Qur’an, 11:114).

In another verse, Allah (SwT) says:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي كَانُوا يَعْمَلُونَ.

“As for those who have faith and do righteous deeds, We will absolve them of their misdeeds and We will surely reward them by the best of what they used to do” (Qur’an, 29:7).

5- Avoiding great sins

Another way to get rid of spiritual pollution is to avoid great sins. If someone avoids great sins, Allah (SwT) will clean the contamination caused by relatively small sins and forgive his sins.

Allah (SwT) says:

: إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا.

“If you avoid the major sins that you are forbidden, We will absolve you of your misdeeds, and admit you to a noble abode” (Qur’an, 4:31).

6- Worship in the month of Ramadhan

Ramadhan is the most important and best month of the year, and worship in it cannot be compared to other months. Whoever fasts in this great month, worships Allah (SwT) and abandons divine prohibitions, Allah Almighty will completely cleanse him of impurities.

Prophet Muhammad (S) said:

مَنْ صَامَ نَهَارَهُ وَقَامَ لَيْلَهُ وَعَفَّ بَطْنَهُ وَفَرَّجَهُ وَكَفَّ لِسَانَهُ خَرَجَ مِنْ ذُنُوبِهِ كَخُرُوجِهِ مِنَ الشَّهْرِ.

“Whoever fasts during those days (Ramadhan) and spends its nights in worship and remembrance of Allah, and keeps his stomach and lust, and is chaste and keeps his tongue as well, he gets out of his sins; Like his departure from this holy month.” [11](#)

7- Recitation of the verses of the Holy Qur'an

One of the factors that causes a person to be cleansed from internal and spiritual pollution is reciting the verses of the Qur'an and meditating on its enlightening verses.

Prophet Muhammad (S) said to Hazrat Salman:

يَا سَلْمَانَ عَلَيْكَ بِقِرَاءَةِ الْقُرْآنِ فَإِنَّ قِرَاءَتَهُ كَفَّارَةُ الذُّنُوبِ وَ سِتْرَةٌ مِنَ النَّارِ وَأَمَانٌ مِنَ الْعَذَابِ.

“O Salman! Always recite the Qur'an, because reciting the Qur'an is an atonement for sins and a shield against the fire (hell) and protection from punishment.” [12](#)

8- Jihad and martyrdom in the way of Allah (SwT)

Another factor that causes purification from pollution is Jihad in the way of Allah (SwT) and martyrdom. Jihad and martyrdom in the path of truth cause the internal and spiritual pollution of the Mujahideen to be cleansed.

If a Mujahid comes back from Jihad alive, his sins are forgiven, and as long as he does not commit any sin, his soul is pure, and if he becomes a martyr, he is forgiven and cleansed. Allah (SwT) says:

فَالَّذِينَ هَاجَرُوا وَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَ قَاتَلُوا وَ قُتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَ لَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَ اللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ.

“So those who migrated and were expelled from their homes, and were tormented in My way, and those who fought and were killed I will surely absolve them of their misdeeds and I will admit them into gardens with streams running in them, as a reward from Allah, and Allah with Him is the best of rewards” (Qur'an, 3: 195).

9- Blessings (Salawat) on Muhammad and his family

One of the ways to get rid of internal and spiritual pollution is to send blessings (Salawat) on Muhammad and his family. Sending blessings on them with the presence of the heart erases the sins of a person and makes a person pure.

Prophet Muhammad (S) says:

مَنْ صَلَّى عَلَيَّ مَرَّةً لَمْ يَبْقَ عَلَيْهِ مِنَ الْمَعْصِيَةِ ذَرَّةٌ.

“Whoever send Salawat on me once, not a single bit of his sins will remain (all his sins will be erased).”

[13](#)

10- Imam Husayn's pilgrimage and crying over him

Whoever visits the shrine of Imam Husayn (‘a) with know-ledge or sheds tears over his sufferings and mourns for him, his soul and inner will be purified and cleansed from impurities and his sins will be forgiven.

Imam al-Ridha’ (‘a) says:

يَا ابْنَ شَبِيبٍ إِنْ بَكَيتَ عَلَى الْحُسَيْنِ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى خَدَيْكَ غَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيراً كَانَ أَوْ كَبِيراً قَلِيلاً كَانَ أَوْ كَثِيراً.

“O son of Shabib, if you cry over Husayn, until the tears flow down your face, Allah will forgive all your small and big sins, whether they are few or many.” [14](#)

It is obvious that blessings on Muhammad and the family of Muhammad and shedding tears on Imam Husayn (‘a) cleanses a person from internal and spiritual pollution, when a person moves on the divine path, performs his religious duties, and has true faith and good deeds.

The mentioned items are some of the most important ways to wash and cleanse the soul and inner from inner and spiritual pollution.

2- The second request is that Allah (SwT) grants us to correct our faults. All non-innocent people may have more or less faults. Jealousy, arrogance, selfishness, self-righteousness, fear, greed, etc. are faults that prevent a person from reaching the heights and flying towards the heights of perfection, spirituality and closeness to Allah (SwT).

The first step to correct faults is to identify faults and accept them as faults. If someone correctly recognizes his faults and accepts them as faults and then becomes aware of their bad consequences, he will try to correct them. But if someone has difficulty in identifying faults and does not accept his faults, he will never try to correct them.

It is for this reason that Imam ‘Ali (‘a) considered the person who has correctly identified his faults to be the most visionary of people, and he said:

أَبْصَرَ النَّاسَ مَنْ أَبْصَرَ عَيْبَهُ وَ أَقْلَعَ عَنْ ذُنُوبِهِ.

“The most visionary of people is the one who sees his faults and eradicates his sins.” [15](#)

The above hadith indicates that a person who has insight identifies his faults and sees and recognizes his faults and tries to correct them in order to save himself from the evil of faults.

Sometimes a person may be unaware of some of his faults, in this case, if someone tells him about his faults, he should be happy and appreciate him instead of being upset. A person who respectfully tells the faults of a person to himself has actually done a valuable service to him because he has provided the ground for correcting his faults.

In some hadiths, telling one's faults to himself is considered one of the most important criteria for the best and most beloved friend and a friend who covers a person's faults and does not tell him is considered one of the worst friends.

Imam ‘Ali (‘a) says:

ليكن أحبَّ النَّاسِ إِلَيْكَ مَنْ هَدَاكَ إِلَى أَمْرٍ أَشَدَّكَ وَ كَشَفَ لَكَ عَنْ مَعَايِبِكَ.

“The most beloved person to you should be the one who guides you to what you need to improve and shows you your faults and shortcomings.” [16](#)

In another hadith, Imam ‘Ali (‘a) says:

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عَيْبِي.

“Whoever shows you the fault, he is your close friend. Whoever keeps your fault hidden from you is your enemy.” [17](#)

Imam al-Sadiq (‘a) also says in this regard:

أَحَبُّ إِخْوَانِي إِلَيَّ مَنْ أَهْدَى إِلَيَّ عَيْبِي.

“The most beloved of my brothers to me is the one who gives me my faults.” [18](#)

It is understood from the above hadiths that identifying human faults is very important and if someone helps people in this field, they should be praised and thanked. He is actually considered a compassionate and benevolent friend, and friendship with him is emphasized because he provides the

ground for correcting human faults and his flight to the heights of perfection and spirituality.

There are different ways to correct the soul and correct faults, some of the most important of which are:

1– piety

2– Repentance

The above two items have already been mentioned.

3– Taking care of the soul

One of the ways to improve the soul and correct faults is to take care of the soul. Just as in worldly affairs, man is always careful and cautious so that he does not suffer losses and benefits, so in matters related to the improvement of the soul, which cannot be compared to material affairs, one must carefully and seriously take care of his soul. So that ugly traits do not take root in the soul and the soul does not contaminate with sin, and the person does not suffer irreparable losses. A person should audit himself every night before going to sleep and carefully evaluate the actions and behaviors he has performed during the day.

If he has done wrong and inappropriate behavior, he should correct his behavior and if necessary, punish himself for some traits and behaviors. Prophet Muhammad (S) says:

حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَزِنُوهَا قَبْلَ أَنْ تُوزَنُوا وَتَجَهَّزُوا لِلْعَرْضِ الْأَكْبَرِ.

“Before you are audited, take stock of your soul and before you are measured, put your soul on the weighing scale and prepare for that great audit (on the Day of Judgment).” [19](#)

Imam ‘Ali (‘a) says:

مَنْ حَاسَبَ نَفْسَهُ وَقَفَ عَلَى عُيُوبِهِ وَأَحَاطَ بِذُنُوبِهِ وَاسْتَقَالَ الذُّنُوبَ وَأَصْلَحَ الْعُيُوبَ.

“A person who audits his own self, becomes aware of his faults, and becomes aware of his sins [and then] repents of his sins, and corrects his faults.” [20](#)

It is understood from the above hadiths that audit of soul, which is done after taking care of the soul, plays an important role in identifying and correcting faults, and it makes a person realize his weaknesses and faults and correct them.

2– The third request is that Allah (SwT) tests our hearts with piety. That is, Allah (SwT) grants us the success that our hearts become pure for Allah (SwT) in this month and makes us accustomed to

abandoning sin and piety. The month of Ramadhan is the month of practicing piety and abandoning sins, and one of the wisdoms of fasting is that fasting creates a state of avoiding sins in humans and teaches him that a strong will and firm decision to leave sin will lead to avoiding sin and attaining piety.

Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ.

“O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be God-wary” (Qur’an, 2: 183).

From the above verse, it is understood that by avoiding food, drink, etc., during the month of Ramadhan, a person's will becomes stronger, and it will be easier for him to leave sin, and as a result, a person will attain piety. Fasting practically teaches a person that just as a person avoids drinks and gives up pleasures during the intense heat and thirst of the month of Ramadhan for Allah (SwT)'s sake, also, man can avoid sin and its pleasures for the sake of Allah (SwT) with serious will and determination.

Allamah Tabataba'i writes in this regard:

“If (people) abstain from these three things (stomach lust from eating and drinking and sexual lust) for a while, and practice this exercise, gradually the strength of self-control from sins will strengthen in them and they will gradually master their will, then they will not lose their control in the face of any sin, and they will not become weak and laziness in getting close to Allah Almighty.”²¹

In this prayer, the purity of the heart and habituation of the heart to observe piety and abandon sin has been interpreted as a test of the heart because the test makes a person more resistant, more ready, more determined and purer. Divine tests make people more resistant and stronger and their hearts become more sincere. If someone is exposed to sin because of the divine test and leaves it, and repeats this again and succeeds in the divine test, a state of avoiding sin will gradually develop in him in such a way that it becomes easier for him to observe piety and avoid sin.

Therefore, the test of the heart leads to the purification of the heart for Allah (SwT), and the tested heart is humble and pure in front of Allah (SwT)'s commands and is obedient to Allah (SwT)'s command, and the actions and behaviors of the owner of such a heart will be Allah (SwT)–pleasing.

Allah (SwT) says in this regard:

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ فَلَتَقُوى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ.

“Indeed those who lower their voices in the presence of the Apostle of Allah they are the ones

whose hearts Allah has tested for God wariness. For them will be forgiveness and a great reward” (Qur’an, 49:3).

The above verse indicates that humans’ hearts are purified for piety as a result of the divine test and if someone succeeds in the divine test, divine pure piety will be given to him and man's behavior in front of Allah (SwT) and Divine Leaders will be humble and polite, and man will be completely obedient to Allah Almighty.

While trying to succeed in the divine test, a person should always seek help from Allah (SwT) to make his heart successful in the divine test so that he can achieve true happiness in the afterlife due to the pure piety of his heart.

Commentary Of The Prayer (Du’a) On The Twenty-Fourth Day

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِيهِ مَا يُرْضِيكَ، وَأَعُوذُ بِكَ مِمَّا يُؤْذِيكَ، وَأَسْأَلُكَ التَّوْفِيقَ فِيهِ لَأَنْ أَطِيعَكَ وَلَا أُعْصِيكَ، يَا جَوَادَ السَّائِلِينَ.

“O Allah, on this day, I ask You for what pleases You, and I seek refuge in You from what displeases You, I ask You to grant me the opportunity to obey You and not disobey You, O One who is generous with those who ask.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) helps us to walk in the direction and path of divine satisfaction.

A true believer should always seek Allah (SwT)'s satisfaction, not his own satisfaction or that of others. Sometimes it is possible that the satisfaction of man or others is aligned with Allah (SwT)'s satisfaction, in this case it is natural that a person performs that action easily. Sometimes the satisfaction of Allah (SwT) is not the same as the satisfaction of man himself or others. For example, Allah (SwT)'s satisfaction is for doing a good deed, but man's or other people's satisfaction is for not doing that good deed. A believer makes decisions easily in such cases and puts Allah (SwT)'s satisfaction before himself and others, and Allah (SwT) will also appreciate him and make him the subject of His favors and special attention.

2- The second request is that Allah (SwT) helps us to avoid things that cause Allah (SwT)'s anger and wrath.

Unfortunately, most of us humans are looking for the satisfaction of our carnal desires, people's satisfaction, satan's satisfaction, etc. instead of getting Allah (SwT)'s satisfaction. The one who cannot leave the meeting of sin because of the words of the people, or his greed causes him to oppress the people and trample on the rights of others or cannot control his lust and stop having illicit relations with

the opposite sex and watching porn movies, and... such a person has preferred people's satisfaction, carnal desires, etc. over Allah (SwT)'s satisfaction. Such people will be subject to Allah (SwT)'s anger and wrath and will be far away from true happiness and Allah (SwT)'s vast mercy and will be caught in Allah (SwT)'s painful punishment.

Allah (SwT) 's satisfaction and anger are actually for us, that is, when Allah (SwT) sees his servant doing good deeds and walking on the divine path, He is pleased with him because he has walked on the path of his true happiness and perfection.

If his servant does ugly things and sins, Allah (SwT) will be angry because his servant has distanced himself from His mercy and prepared the ground for his destruction with his own hands.

Imam Husayn ('a) says:

لَا أَفْلَحَ قَوْمٌ اشْتَرَوْا مَرْضَاةَ الْمَخْلُوقِ بِسَخَطِ الْخَالِقِ.

“The people who bought the pleasure of the creature against the wrath of the Creator will not be saved.”

[22](#)

3- The third request is that Allah (SwT) grants us the ability to fulfill our divine obligations and leave the forbidden things. In order to achieve true and eternal happiness, man needs a series of rules and orders that human behavior becomes legal and he lives in such a way that he reaches the main goal of creation and true perfection.

In other words, Allah (SwT) created man to reach true and eternal happiness in the world of the hereafter, and the main life of man is realized there. The way to reach the above goal is Allah (SwT)'s servitude, which is manifested and crystallized in obeying Allah (SwT)'s commands. Allah (SwT) says:

مَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ.

“I did not create the jinn and the humans except that they may worship Me” (Qur’an, 51:56).

Allah (SwT)'s servitude and worship is realized when a person is obedient to Allah (SwT)'s commands and follows Allah (SwT)'s commands.

Therefore, a believer needs two wings if he wants to reach the heights of spirituality and move and fly towards true happiness and perfection and closeness to Allah (SwT).

First wing is obligations, which must obey the mandatory orders of Allah (SwT) and the religion of Islam and follow religious obligations. The second wing is to leave the forbidden things and avoid sins and transgressions.

Prophet Muhammad (S) says:

مَنْ أَتَى اللَّهَ بِمَا افْتَرَضَ عَلَيْهِ فَهُوَ مِنْ أَعْبَدِ النَّاسِ وَمَنْ وَرَعَ عَنْ مَحَارِمِ اللَّهِ فَهُوَ مِنْ أَوْرَعِ النَّاسِ.

“The one who performs divine duties is considered one of the most worshipful people, and the one who avoids divine prohibitions is considered one of the most pious people.” [23](#)

If a believer truly has the two wings of fulfilling his obligations and abandoning the forbidden, he will definitely achieve true perfection and happiness. But if one of these two wings has a problem, the flight towards the peaks of spirituality and eternal happiness will also have problems. For example, if someone does his duties, but on the other hand commits sins and does not repent, then his duties and good deeds will be lost due to his sins, and as a result, he will not be able to fly towards happiness and perfection.

Commentary Of The Prayer (Du'a) On The Twenty-Fifth Day

اَللّٰهُمَّ اجْعَلْنِيْ فِيْهِ مُحِبًّا لِأَوْلِيَائِكَ، وَمُعَادِيًّا لِأَعْدَائِكَ، مُسْتَتَنًّا بِسُنَّةِ خَاتَمِ أَنْبِيَائِكَ، يَا عَاصِمَ قُلُوبِ النَّبِيِّينَ.

“O Allah, on this day, make me among those who love Your friends, and hate Your enemies, following the way of Your last Prophet, O the Guardian of the hearts of the Prophets.”

In this prayer, we ask Allah (SwT) for three things:

1– The first request is that Allah (SwT) makes us among the lovers of the special friends of Allah (SwT). Love plays an important role in following the behaviors and actions of the loved one. Usually, a person sets the person he loves as his role model and imitates his actions and behaviors and listens to him. It is for this reason that in the Holy Qur'an and hadiths, it is emphasized to love the best servants of Allah (SwT), namely Prophet Muhammad (S) and Ahl al-Bayt ('a).

Allah (SwT) has considered the love of Ahl al-Bayt ('a) as a reward for the Prophet Muhammad (S)'s mission and in this regard, He says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ.

“Say, “I do not ask you any reward for it except love of (my) relatives” (Qur'an, 42:23).

Allah (SwT) has mentioned in another verse that the reward of Prophet Muhammad (S) (which is the love of Ahl al-Bayt ('a)) is for the benefit of the people and causes them to follow the Ahl al-Bayt ('a) and be guided. Allah (SwT) says:

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا

“Say, ‘I do not ask you any reward for it, except that anyone who wishes should take the way to his Lord’” (Qur’an, 25:57).

The above verse indicates that the love of Ahl al-Bayt (‘a), which is considered as the reward of the mission in another verse, is the reason to follow their example and follow them. Since Ahl al-Bayt (‘a) are the light and illuminate the path of happiness and the straight path for people, therefore, loving them and following them will guide people and save them from deviation. In the hadiths, there is a lot of emphasis on loving the special friends of Allah (SwT), namely Prophet Muhammad(S) and the Ahl al-Bayt (‘a), in such a way that the Prophet (S) made the completeness of a believer's faith dependent on loving the Prophet (S) and his family. In this regard, he says:

لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ وَ أَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَ عِزَّتِي أَحَبَّ إِلَيْهِ مِنْ عِزَّتِهِ وَ ذَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ.

“No servant's faith is complete unless I am more beloved to him than he is to him, and my family is more beloved than his family, and my Ahl al-Bayt is more beloved than his family, and my essence is more beloved than his essence.” [24](#)

In another hadith, Zamakhshari, one of the great Sunni scholars, has narrated a hadith from Prophet Muhammad (S) that he said:

مَنْ مَاتَ عَلَىٰ حُبِّ آلِ مُحَمَّدٍ مَاتَ شَهِيدًا.

أَلَا وَ مَنْ مَاتَ عَلَىٰ حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مَاتَ مَغْفُورًا لَهُ.

أَلَا وَ مَنْ مَاتَ عَلَىٰ حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مَاتَ تَائِبًا.

أَلَا وَ مَنْ مَاتَ عَلَىٰ حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مَاتَ مُؤْمِنًا مُسْتَكْمِلَ الْإِيمَانِ.

أَلَا وَ مَنْ مَاتَ عَلَىٰ حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) بَشَّرَهُ مَلَكُ الْمَوْتِ بِالْجَنَّةِ ثُمَّ مُنْكَرٌ وَ نَكِيرٌ.

أَلَا وَ مَنْ مَاتَ عَلَىٰ حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) يَزِفُّ إِلَى الْجَنَّةِ كَمَا تَزِفُّ الْعُرُوسُ إِلَى بَيْتِ زَوْجِهَا.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) فَتُحَ لُهُ فِي قَبْرِهِ بَابَانِ إِلَى الْجَنَّةِ.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) جَعَلَ اللَّهُ قَبْرَهُ مَزَارَ مَلَائِكَةِ الرَّحْمَةِ.

أَلَا وَ مَنْ مَاتَ عَلَى حُبِّ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مَاتَ عَلَى السُّنَّةِ وَ الْجَمَاعَةِ.

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ (صلى الله عليه وآله) جَاءَ يَوْمَ الْقِيَامَةِ مَكْتُوباً بَيْنَ عَيْنَيْهِ آيِسٌ مِنْ رَحْمَةِ اللَّهِ.

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ (صلى الله عليه وآله) مَاتَ كَافِراً.

أَلَا وَ مَنْ مَاتَ عَلَى بُغْضِ آلِ مُحَمَّدٍ (صلى الله عليه وآله) لَمْ يَشْمِ رَائِحَةَ الْجَنَّةِ.

“Whoever dies with the love of the family of Muhammad is a martyr. Be aware! Whoever dies with the love of the family of Muhammad, his sins are forgiven. Be aware! Whoever dies with the love of the family of Muhammad, dies with repentance.

Be aware! Whoever dies with the love of the family of Muhammad has died as a complete believer. Be aware! Whoever dies with the love of the family of Muhammad, the angel of death will give him the good news of paradise, and then the Nakir and the Munkar [angels in charge of questioning in purgatory] will give him good news.

Be aware! Whoever dies with the love of the family of Muhammad, he will be taken to paradise with respect, like a bride who is taken to the groom's house. Be aware! Whoever dies with the love of the family of Muhammad, two doors to paradise will be opened in his grave. Be aware! Whoever dies with the love of the family of Muhammad, Allah makes his grave a place of pilgrimage for angels of mercy. Be aware! Whoever dies with the love of the family of Muhammad, dies according to the Sunnah and Jamaat of Islam.

Whoever leaves this world with enmity against the family of Muhammad, will enter the Mahshar on the Day of Judgment in a state where it is written on his forehead: Despairing of Allah's mercy! Be aware! Whoever dies with hatred for the family of Muhammad is a disbeliever. Be aware! Whoever leaves this world with enmity towards the family of Muhammad, will not smell the fragrance of paradise.” [25](#)

It is understood from the above hadiths that loving the friends of Allah (SwT) and the Prophet (S) and the Ahl al-Bayt (‘a) is extremely important and has a great reward with Allah (SwT). Love for them leads to

the guidance and salvation of people and their reaching true and eternal happiness.

Prophet Muhammad (S) and the Infallible Imams (S) are perfect examples of Allah (SwT)'s friends and are Allah (SwT)'s best friends. Other believers are also considered friends of Allah (SwT) and are considered among the lower ranks of Allah (SwT)'s friends. Therefore, just as we love Prophet Muhammad (S) and Ahl al-Bayt ('a), we should also love other believers and those who are considered friends of Allah (SwT).

Imam al-Sadiq ('a) considered one of the signs of the love of the Ahl al-Bayt ('a) to be the love of the friends of the Ahl al-Bayt ('a) and in this regard, he says:

مَنْ تَوَلَّى مُحِبًّا فَقَدْ أَحَبَّنَا.

“Whoever befriends our friend, has loved us.” [26](#)

2- The second request is that Allah (SwT) makes us successful in enmity with the enemies of Allah (SwT) and irreligious people and to dislike them. Believers, as they are obliged to be loving to the friends of Allah (SwT), should be hostile to the enemies of Allah (SwT) and the enemies of religion and true value and dislike them and their behavior.

Hating the enemies of Allah (SwT) and being enmity with those who have turned their backs on Allah (SwT) and religious orders and follow Satan and carnal desires, are the orders of religion which causes a person to distance himself from them so that their temptations and conspiracies to deviate a person and move him away from the right path do not affect him.

Friendship with the enemies of religion and deviant people and loving them plays an important role in deviating a person from the path of truth and being on the path of falsehood and away from true happiness. A person who establishes a deep friendship with the enemies of religion and deviants and loves them will eventually be influenced by their false thoughts and worthless behaviors and will pay little or no attention to the true values of Allah (SwT) and will deviate from the right path.

It is for this reason that Allah (SwT) has forbidden the friendship of Muslims with infidels and non-believers in numerous verses of the Holy Qur'an and strongly condemned friendship with infidels and deviants. Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِئِنْ تَرِيدُونَ أَنْ تَجْعَلُوا لِلَّهِ عَلَيْكُمْ سُلْطَانًا مُبِينًا.

“O you who believe! do not take the unbelievers for friends rather than the believers Do you desire that you should give to Allah a manifest proof against yourselves?” (Qur'an, 4: 144).

Allah (SwT) says in another verse:

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ.

“Let not the believers take the unbelievers for friends rather than believers And whoever does this, he shall have nothing of) the guardianship of (Allah)” (Qur’an, 3:28).

It is understood from the above verses that friendship with Allah (SwT)'s enemies and disbelieving and deviant people leads to unfortunate consequences and causes irreparable harm to man and keeps him away from the path of truth and happiness and from closeness to Allah (SwT). Friendship with infidels and deviants is so dangerous that Allah (SwT) has considered those who establish friendship with infidels outside the religion in the above-mentioned verse and considered their relationship with Allah (SwT) to be severed.

Indeed, that friendship with the enemies of religion and deviants is one of the most serious harms and pests for human faith, which severely damages and even destroys religion, faith and true beliefs of man. Unfortunately, many people and nations have been misled and faced problems due to not observing the criteria of friendship and enmity and considering Allah (SwT)'s enemies as friends.

It is for this reason that Allah (SwT) has emphasized knowing the enemy and treating the enemy as an enemy and not neglecting the enemy, and in this regard, He says:

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ.

“Satan is indeed your enemy, so treat him as an enemy. He only invites his confederates so that they may be among the inmates of the Blaze” (Qur’an, 35:6).

One of the things that Muslims and Islamic countries suffer from and that has caused them to lag behind is relying on and trusting the enemies of Islam and making friendship with them. An example of which is the very close and friendly relations of many Arab countries with the United States of America, Israel, etc.

3- The third request is that Allah (SwT) grants us the success of following the example of Prophet Muhammad (S) and helps us to use the words, behavior and life of the great Prophet (S) as the criterion of our behavior and speech.

Taking an example plays an important role in the happiness or misery of people, and just as taking an example from deviant and disbelieving people causes human misery and deprives him of true happiness also, following the example of true believers and Divine Leaders leads to the guidance and happiness of man.

Since Prophet Muhammad (S) is the best and supreme creation of Allah (SwT), therefore, following him as an example has a very important role in guiding and correcting human actions and behaviors.

Allah (SwT) says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا.

“In the Apostle of Allah there is certainly for you a good exemplar, for those who look forward to Allah and the Last Day, and remember Allah greatly” (Qur’an, 33:21).

From the above verse, it is understood that if someone wants to reach the heights of perfection, true happiness and closeness to Allah (SwT), he should make the Messenger of Allah (S) his role model and his actions and behavior should be similar to the behavior of the Prophet (S) and develop the attributes and characteristics of the Prophet (S) in himself and obey and follow him.

Commentary Of The Prayer (Du’a) On The Twenty–Sixth Day

اَللّٰهُمَّ اجْعَلْ سَعْيِيْ فِيْهِ مَشْكُوْرًا، وَذَنْبِيْ فِيْهِ مَغْفُوْرًا وَعَمَلِيْ فِيْهِ مَقْبُوْلًا، وَعَيْبِيْ فِيْهِ مَسْتُوْرًا، يَا اَسْمَعَ السَّامِعِيْنَ.

“O Allah, on this day, make my efforts worthy of appreciation, and my sins forgiven, my deeds accepted, my flaws concealed, O the best of those who hear.”

In this prayer, we ask Allah (SwT) for four things:

1– The first request is that Allah (SwT) thanks us for our efforts and for the good deeds we do in this month.

One of the attributes of Allah (SwT) is appreciative. In the Holy Qur’an, the attribute of appreciative is mentioned six times for Allah (SwT), which shows the importance of the attribute and characteristic of gratitude. Allah (SwT) says:

مَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ.

“Should anyone do good of his own accord, then Allah is indeed appreciative, all-knowing” (Qur’an, 2: 158).

It is understood from the above verse that Allah (SwT) is always thankful and appreciative for the efforts and good deeds of people, and if someone does a good deed, even if it is small, Allah (SwT) will reward him in the best way. Allah (SwT)'s gratitude to his servants means that Allah (SwT) appreciates the

sincere efforts of His servants and will reward them in the best way. Allah (SwT)'s gratitude to his servants has several differences with man's gratitude, such as:

A- People thank others if they have done something for their benefit, such as giving them a gift or solving their problems, etc. But Allah (SwT) is appreciative to His servants for the good deeds that do not benefit Allah (SwT), because Allah (SwT) does not need anyone or anything and the benefit of all the good deeds that a person has done comes to himself.

Allah (SwT) says:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا.

“If you do good, you will do good to your (own) souls, and if you do evil, it will be (evil) for them” (Qur'an, 17:7).

B- People may not know about some of the good things that others have done for them, so they may not thank them.

But Allah (SwT), who knows all things and nothing is hidden from His knowledge, is aware of all the good deeds of His servants and will compensate them in the best possible way. Allah (SwT) says:

مَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ.

“Whatever good that you may do, Allah indeed knows it” (Qur'an, 2:215).

C- The gratitude of others may be only verbal, or they may want to do the same or a little worse or better than that for humans, but Allah (SwT)'s gratitude is both in this world and in the hereafter. Allah (SwT) will reward man many times the good deed he has done in this world as a reward and in the hereafter his reward is huge and unimaginable. Allah (SwT) says:

مَنْ يَقْتِرِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

“Whoever performs a good deed, We shall enhance for him its goodness. Indeed Allah is all-forgiving, all-appreciative” (Qur'an, 42:23).

Allah (SwT) says in another verse about the reward of spending in the way of Allah (SwT):

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ.

“Parable of those who spend their wealth in the way of Allah is that of a grain which grows seven ears, in every ear a hundred grains. Allah enhances several folds whomever He wishes, and Allah is all-bounteous, all-knowing.” (Qur’an, 2:261).

2- The second request is that Allah (SwT) forgives our sins in this month. At all times, the way to repent and return to Allah (SwT) and seek forgiveness from Allah (SwT) is open, and if a servant truly repents, he will surely be forgiven by Allah (SwT), and Allah (SwT) will forgive his sins. In this regard, Allah (SwT) says:

قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ، وَ
أَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ.

“Say (that Allah declares,) ‘O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed, Allah will forgive all sins. Indeed, He is the All-forgiving, the All-merciful. Turn penitently to Him and submit to Him before the punishment overtakes you, whereupon you will not be helped’” (Qur’an, 39:53).

It is understood from the above verses that if a person commits sins due to ignorance, satanic temptations, etc., and then repents, Allah (SwT) will forgive all his sins, even if they are many and big.

In the month of Ramadhan, which is the month of mercy and forgiveness, the doors of Allah (SwT)'s mercy and forgiveness are open more than ever, and if a person truly repents, his sins will definitely be forgiven. If someone neglects to repent and seek forgiveness in this great month, he has done a lot of losses and distanced himself from Allah (SwT)'s vast mercy, and such a person is truly unfortunate.

Prophet Muhammad (S) says in this regard:

فَإِنَّ الشَّقِيَّ مَنْ حُرِمَ غُفْرَانَ اللَّهِ فِي هَذَا الشَّهْرِ الْعَظِيمِ.

“Indeed, the (true) unfortunate is the one who is deprived of Allah's forgiveness in this great month.” [27](#)

3- The third request is that Allah (SwT) accepts our good deeds on this day. As I mentioned earlier, acceptance of worship and good deeds is very important, and if a person's good deeds are not accepted by Allah (SwT), then human efforts are wasted and man does not get closer to Allah (SwT). About the conditions of acceptance of good deeds, some content have been mentioned before.

4- The fourth request is that Allah (SwT) covers our faults. All human beings except the innocents, which includes the divine prophets, Hazrat Fatima Zahra (‘a) and the pure Imams (‘a), may have more or less faults. Usually, people try to hide their faults so that others do not know about their faults.

Allah (SwT) is aware of all the faults and deeds that man does in secret, and nothing is hidden from Allah (SwT). Allah (SwT) says:

إِنَّ اللَّهَ لَا يَخْفَىٰ عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ.

“Nothing is indeed hidden from Allah in the earth or in the sky” (Qur’an, 3:5).

One of the titles of Allah (SwT) is Sattar al-Uyub (coverer of faults). Allah (SwT), who is aware of all the faults of humans, covers their faults and has not allowed others to point out the faults of others and has considered revealing the faults of others as one of the great sins.

Imam ‘Ali (‘a) says in Kumayl's supplication:

اَللّٰهُمَّ مَوْلَايَ كَمْ مِنْ قَبِيْحٍ سَتَرْتَهُ

"O Allah! My lord, how many ugly deeds you have covered." [28](#)

Therefore, Allah (SwT) does not want to reveal the faults of his servants unless they cause their own faults to be revealed by their own hands and by insisting on sins and pointing out the faults of others.

Imam ‘Ali (‘a) says:

مَا مِنْ عَبْدٍ إِلَّا وَ عَلَيْهِ أَرْبَعُونَ جُنَّةً حَتَّى يَعْمَلَ أَرْبَعِينَ كَبِيرَةً فَإِذَا عَمَلَ أَرْبَعِينَ كَبِيرَةً انْكَشَفَتْ عَنْهُ الْجُنُنُ فَتَقُولُ الْمَلَائِكَةُ مِنَ الْحَفَظَةِ الَّذِينَ مَعَهُ يَا رَبَّنَا هَذَا عَبْدُكَ قَدْ انْكَشَفَتْ عَنْهُ الْجُنُنُ فَيُوجِي اللَّهُ تَعَالَى إِلَيْهِمْ أَنْ اسْتُرُوا عَبْدِي بِأَجْنِحَتِكُمْ فَتَسْتُرُهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا فَمَا يَدْعُ شَيْئًا مِنَ الْقَبِيْحِ إِلَّا قَارَفَهُ حَتَّى يَتَمَدَّحَ إِلَى النَّاسِ بِفِعْلِهِ الْقَبِيْحِ فَتَقُولُ الْمَلَائِكَةُ يَا رَبِّ هَذَا عَبْدُكَ مَا يَدْعُ شَيْئًا إِلَّا رَكِبَهُ وَ إِنَّا لَنَسْتَحِي مِمَّا يَصْنَعُ فَيُوجِي اللَّهُ إِلَيْهِمْ أَنْ ارْفَعُوا أَجْنِحَتَكُمْ عَنْهُ.

“There is no servant, unless forty curtains have been drawn for him, until he commits forty great sins. And when he commits forty major sins, the curtains will be removed from him. So Allah reveals to those [angels] that you cover my servant with your wings and the angels cover him with their wings. Then there is no ugly thing, unless he does it, until he is proud of his ugly deed. Then the angels will say: O Lord, this servant of yours commits every ugly act and we are ashamed of what he does. So Allah Almighty revealed to them that they should take their wings from him.” [29](#)

The above hadith shows that Allah (SwT) is always covers the faults of his servants and never exposes their faults unless they expose their faults with their own hands and by doing ugly things and insisting on great sins and lack of repentance.

Some of the sins that tear the curtains and cause faults to appear are: drinking wine, gambling, useless

words, finding fault with people and friendship with sinners and...

Commentary Of The Prayer (Du'a) On The Twenty-Seventh Day

اللَّهُمَّ ارْزُقْنِي فِيهِ فَضْلَ لَيْلَةِ الْقَدْرِ، وَصَيِّرْ أُمُورِي فِيهِ مِنَ الْعُسْرِ إِلَى الْيُسْرِ، وَأَقْبِلْ مَعَاذِيرِي، وَحُطِّ عَنِّي الذَّنْبَ وَالْوَزَرَ، يَا رَوْفًا بِعِبَادِهِ الصَّالِحِينَ.

“O Allah, on this day, bestow on me the blessings of Laylatul Qadr, change my affairs from (being) difficult to (being) easy, accept my apologies, and decrease for me [my] sins and burdens, O the Compassionate with His righteous servants.”

In this prayer, we ask Allah (SwT) for four things:

1– The first request is that Allah (SwT) grants us the virtue of Night of Qadr on this day. Night of Qadr is the night of revelation of the Holy Qur'an and the most virtuous and best night of the year. Every act of worship and good deed on this night is better than the good deed of a thousand months.

Allah (SwT) says:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

“Indeed, We sent it down on the Night of Qadr” (Qur'an, 97:1).

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ

“What will show you what is the Night of Qadr?” (Qur'an, 97:2).

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

“The Night of Qadr is better than a thousand months” (Qur'an, 97:3).

From the above verses, it is understood that the night of Qadr has great greatness and no other night can reach its virtue and excellence, and the night of Qadr is thousands of times more valuable than other nights. The night of Qadr is the peak of the holy month of Ramadhan, which is a very golden opportunity to serve Allah (SwT) and do good deeds.

Imam al-Sadiq (‘a) was asked how the night of Qadr is better than a thousand months? Imam (‘a) said:

الْعَمَلُ الصَّالِحُ فِيهَا خَيْرٌ مِنَ الْعَمَلِ فِي أَلْفِ شَهْرٍ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ.

“Doing a good deed in that night is better than doing it in a thousand months in which there is no Night of Qadr.” [30](#)

Night of Qadr is a fateful night for humans, and in this great night, one year's fate of man is determined.

Allah (SwT) says:

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ.

“Every definitive matter is resolved in it (Night of Qadr)” (Qur'an, 44:4).

Of course, it should be noted that the realization of what is destined for humans on the Night of Qadr is directly related to their good choice and deeds or bad choice and deeds. If an unpleasant fate is destined for a person on the Night of Qadr, it can be prevented by prayers and good deeds, such as charity, helping others and serving parents, etc.

There is no doubt that the night of Qadr is in the holy month of Ramadhan, but there is a difference in which night of Ramadhan is the night of Qadr. According to authentic hadiths, the night of Qadr is one of the 19th, 21st, or 23rd nights, and it is highly probable that it is the 23rd night. There is also a weak possibility that the twenty-seventh night of Ramadhan is the night of Qadr. Sunni scholars believe that the night of Qadr is the twenty-seventh night of the holy month of Ramadhan.

Since the night of Qadr has great greatness, we ask Allah (SwT) in this prayer to grant us the reward and virtue of this great night.

2- The second request is that Allah (SwT) eases our difficulties on this day. Sometimes knots and problems create in human life, for example, a person suffers from severe diseases or has an accident, or has employment problems, etc. Some problems are caused by divine testing, some are the result of human's own actions, and sometimes Some problems are due to the fact that a person wakes up from a state of negligence and...

Since all affairs are in the hands of Allah (SwT) and Allah (SwT) is the Facilitator of affairs and He is able to solve all the problems of humans, therefore it is good that humans, while trying to solve problems, ask Allah (SwT) to pave the way to solve problems for them.

Facilitating Factors

Some factors cause Allah (SwT) to make things easy for man and to solve man's problems, such as:

1- Having true faith and doing good deeds

Whoever has true faith and beliefs and does good deeds and moves on the divine path, Allah (SwT) will make things easy for him.

In this regard, Allah (SwT) says:

أَمَّا مَنْ آمَنَ وَ عَمِلَ صَالِحاً فَلَهُ جَزَاءُ الْحُسْنَى وَ سَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْراً.

“As for him who believes and does good, he shall have goodly reward And We will speak to him an easy word of Our command” (Qur’an, 18:88).

2- Piety

Allah (SwT) has considered piety as the factor of making things easy and in this regard, He says:

مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْراً.

“Whoever has piety, He will make easy for him his affair” (Qur’an, 65:4).

3- Generosity

4- Belief in Allah (SwT)'s great reward for the righteous

Allah (SwT) says in this regard:

فَأَمَّا مَنْ أَعْطَى وَ اتَّقَى،

“Then as for him who gives away and has piety” (Qur’an, 92:5).

وَ صَدَّقَ بِالْحُسْنَى

“And accepts the Best (Islam)” (Qur’an, 92:6).

فَسَنُيَسِّرُهُ لِلْيُسْرَى،

“We will facilitate for him the easy end” (Qur’an, 92:7).

وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ،

“And as for him who is niggardly and considers himself free from need (of Allah (SwT))” (Qur’an, 92:8).

وَكَذَّبَ بِالْحُسْنَىٰ

“And rejects the Best” (Qur’an, 92:9).

فَسَنِّيئِرُهُ لِلْعُسْرَىٰ.

“We will facilitate for him the difficult end” (Qur’an, 92:10).

It is understood from the above verses that if a person has piety, avoids sin and transgression, is generous, spends in the way of Allah (SwT), and has faith and belief in Allah (SwT)'s great reward for good deeds, in this case, Allah (SwT) will make things easier for him and solve his problems. But if someone lacks Allah (SwT)'s piety and is a sinner and does not believe in Allah (SwT)'s great reward for good deeds and denies it and is stingy and miserly, Allah (SwT) will not only not solve his problems but will add to his problems.

5- Patience in the face of troubles and calamities

One of the factors that make things easier and solve problems is patience and tolerance in the face of troubles and calamities. Allah (SwT) loves patient people, and if someone is patient in the face of problems and calamities and endures hardships, problems and troubles will be easy for him and Allah (SwT) will help him.

In the verses of the Holy Qur'an, Allah (SwT) has emphasized patience and mentioned that Allah (SwT) is with the patient. When Allah (SwT) is with man, things will definitely be easy for him. Allah (SwT) says:

وَاصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

“Be patient, indeed Allah is with the patient” (Qur’an, 8:46).

Allah (SwT) has emphasized twice in Surah Sharh that whoever endures hardships and difficulties and is patient and tolerant in the face of difficulties, things will be easy for him.

Allah (SwT) says:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا،

“Indeed ease accompanies hardship” (Qur’an, 94:5).

إِنَّ مَعَ الْعُسْرِ يُسْرًا.

“Indeed ease accompanies hardship” (Qur’an, 94:6).

3- The third request is that Allah (SwT) accepts our excuses. As I mentioned before, it is possible for non-innocent people to fall into sin due to negligence, satanic temptations, etc. In this case, a person should immediately repent and ask for forgiveness. If a worker who works for an employer makes a mistake, he may does not accept his apology, especially if his mistake is big. Also, other people such as spouse, partner, friend, etc. may to some extent ignore the human mistake, but if it is repeated several times, the excuse may not have any effect.

But the merciful Allah (SwT) is very accepting of repentance, and if His servant breaks his repentance hundreds of times and commits a great sin, then Allah (SwT) is waiting for His servant to repent and apologize and be on the path of happiness, and if a person truly repents, Allah (SwT) forgives all his sins.

Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُم سَيِّئَاتِكُمْ وَ يُدْخِلَكُم جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ.

“O you who have faith! Repent to Allah with sincere repentance! Maybe your Lord will absolve you of your misdeeds and admit you into gardens with streams running in them” (Qur’an, 66:8).

Therefore, as long as a person is alive, the possibility of repenting and returning to Allah (SwT) and religious values is available to him, and he can apologize to Allah (SwT) for his sins and do true repentance, and if his repentance and excuse are true, Allah (SwT) will accept his excuse and forgives his sins. But after death and separation of the soul from the body, no apology and excuse will be accepted.

Allah (SwT) says in this regard:

فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعَذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ.

“On that Day the excuses of the wrongdoers will not benefit them, nor will they be asked to

propitiate (Allah)” (Qur’an, 30:57).

It is understood from the above verse that no excuses from sinners will be accepted on the Day of Resurrection, and apologies will be useless on that day. Since the time of a person's death is not certain and it is possible for a person to die at any time, therefore, a person should always be ready for death and try to repent immediately if he commits a sin, so that he does not die without repentance and suffer severe divine punishment.

4- The fourth request is that Allah (SwT) removes the heavy burden of sin from our shoulders. In material and physical burdens, a person who has a heavy burden on his shoulders moves slowly, and if the weight of a person's burden is too much, his back may bend and the ability to move will be taken away from him. This is also the case with spiritual and non-material burdens, but the weight of the spiritual burden is much more difficult and unbearable. The worst spiritual burden is sin, and if the burden of human sin is heavy, it becomes impossible for a person to move towards the path of true happiness and prevents him from flying towards the peaks of perfection and true happiness.

In this world, if someone has a heavy burden on his shoulders, others will help him to lighten his burden, but the one who dies with a heavy burden of sin, no one can carry his burden and help him.

Allah (SwT) says in this regard:

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِمْلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ.

“No bearer shall bear another's burden, and should one heavily burdened call (another) to carry it, nothing of it will be carried, even if he were a near relative” (Qur’an, 35: 18).

From the above verse, it is understood that in the world of the hereafter and on the Day of Judgment, no one, even the closest relatives, can help a person and reduce the burden of his sin and bear part of his burden.

The way to lighten the burden of sin is true repentance in this world. Although the burden of a person's sin is very heavy, if he truly repents, the burden of sin will be removed from his shoulders and he will become light.

Commentary Of The Prayer (Du’a) On The Twenty-Eighth Day

اَللّٰهُمَّ وَفِّرْ حَظِّيْ فِيْهِ مِنَ النَّوَافِلِ، وَاكْرَمْنِيْ فِيْهِ بِاِحْضَارِ الْمَسَائِلِ، وَقَرِّبْ فِيْهِ وَسِيْلَتِيْ اِلَيْكَ مِنْ بَيْنِ الْوَسَائِلِ، يَا مَنْ لَا يَشْغُلُهُ اِلْحَاحُ الْمُلْحِيْنَ.

“O Allah, on this day, grant me a share in its nawafil (recommended prayers), honor me by

attending to my problems, make closer the means to approach You, from all the means, O One who is not preoccupied by the requests of the beseechers.”

In this prayer, three requests have been asked from Allah (SwT):

1- The first request is that Allah (SwT) grant us success in doing many *mustahabs* during this month.

Some of the divine commands are obligatory, meaning that they must be done, and their intentional not doing, is a sin, such as prayer, fasting, etc. Some of the divine commands are *mustahab*, meaning that it is better to be done, and if someone does not do them, he has not sinned, but Some rewards have been withheld.

In addition to the duties, *mustahabs* play an important role in reaching high spiritual positions, and in fact, it is impossible to reach high spiritual positions without performing *mustahabs*. For example, night prayer is *mustahab*, but it is so important that no one will reach high spiritual positions without night prayer.

Allah (SwT) addressed Prophet Muhammad (S) and says:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا.

“And keep vigil for a part of the night, as a supererogatory (devotion) for you. It may be that your Lord will raise you to a praiseworthy station” (Qur’an, 17:79).

Doing *mustahabs* has many effects and blessings, and while it brings man closer to Allah (SwT), it is complementary to religious duties, and if there is a defect in performing the obligatory commands, it will be eliminated by doing *mustahabs*.

Imam al-Baqir (‘a) says:

إِنَّمَا جُعِلَتِ النَّافِلَةُ لِيَتِمَّ بِهَا مَا يَفْسُدُ مِنَ الْفَرِيضَةِ.

“The supererogatory (*Nafila*) prayer has been set for it to compensate for corruption and defects in duties.” [31](#)

There are many *mustahabs* and recommended acts of worship, such as the *nawafil* of daily prayers, supplications, recitation of the Holy Qur’an, dhikr, etc., and if someone performs the *mustahabs* continuously in addition to performing his duties, he will reach high spiritual positions.

Doing the *mustahabs* must be done in such a way that they do not harm the obligations, otherwise doing the *mustahabs* will have no value. Imam ‘Ali (‘a) says:

لَا قُرْبَةَ بِالنَّوَافِلِ إِذَا أَضَرَّتْ بِالْفَرَائِضِ.

“If recommended acts of worship cause damage to obligations, it does not bring a person closer to Allah.” [32](#)

2- The second request is that Allah (SwT) honors us in this month by meeting our needs. The holy month of Ramadhan is the best opportunity to answer prayers, as Prophet Muhammad (S) said in this regard:

دُعَاؤُكُمْ فِيهِ مُسْتَجَابٌ.

“Your prayers are answered in this month.” [33](#)

Sometimes due to some obstacles such as sin and... prayer is not answered and sometimes prayer is answered late and sometimes the answer to prayer is not for the benefit of man...

In fact, if the prayer is done according to rituals and conditions and there are no obstacles for the prayer to be answered, it will definitely be answered, but the type of answer to prayer is different.

Imam al-Sajjad (‘a) says:

الْمُؤْمِنُ مِنْ دُعَائِهِ عَلَى ثَلَاثٍ إِمَّا أَنْ يُدْخَرَ لَهُ وَإِمَّا أَنْ يُعَجَّلَ لَهُ وَإِمَّا أَنْ يُدْفَعَ عَنْهُ بَلَاءٌ يُرِيدُ أَنْ يُصِيبَهُ.

“The prayer of a believer has one of three benefits: either it is saved for (his afterlife), or it is fulfilled in this world, or it averts the calamity that is going to befall him.” [34](#)

3- The third request is that Allah (SwT) brings our means closer to Himself in this month. That is, to grant us to seek the means that bring us closer to seek.

All the acts of worship and good deeds that a person does are a means of getting closer to seek and they bring a person closer to seek, of course, provided that they are accepted by seek.

Allah (SwT) says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ.

“O you who have faith! Be wary of Allah, and seek the means of recourse to Him, and wage jihad in His way, so that you may be felicitous” (Qur’an, 5:35).

Prayer, fasting, zakat, helping others, good deeds, etc. are all means that bring man closer to seek, but

some of them play a greater role in bringing man closer to seek, while others play a lesser role in this regard.

Imam 'Ali ('a) says:

إِنَّ أَفْضَلَ مَا تَوَسَّلَ بِهِ الْمُتَوَسِّلُونَ إِلَى اللَّهِ سُبْحَانَهُ وَتَعَالَى الْإِيمَانُ بِهِ وَبِرَسُولِهِ وَ الْجِهَادُ فِي سَبِيلِهِ فَإِنَّهُ ذُرْوَةُ
الْإِسْلَامِ وَ كَلِمَةُ الْإِخْلَاصِ فَإِنَّهَا الْفِطْرَةُ وَ إِقَامُ الصَّلَاةِ فَإِنَّهَا الْمِلَّةُ وَ إِيْتَاءُ الزَّكَاةِ فَإِنَّهَا فَرِيضَةٌ وَاجِبَةٌ وَ صَوْمُ شَهْرِ
رَمَضَانَ فَإِنَّهُ جُنَّةٌ مِنَ الْعِقَابِ وَ حَجُّ الْبَيْتِ وَ اعْتِمَارُهُ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَ يَرْحِضَانِ الذَّنْبَ وَ صَلَةُ الرَّحِمِ فَإِنَّهَا
مَثْرَاةٌ فِي الْمَالِ وَ مَنْسَأَةٌ فِي الْأَجْلِ وَ صَدَقَةُ السِّرِّ فَإِنَّهَا تُكَفِّرُ الْخَطِيئَةَ وَ صَدَقَةُ الْعِلَانِيَةِ فَإِنَّهَا تَدْفَعُ مِيتَةَ السُّوءِ وَ
صَنَائِعُ الْمَعْرُوفِ فَإِنَّهَا تَقِي مَصَارِعَ الْهَوَانِ.

“The best means by which seekers of nearness to Allah, the Glorified, the Exalted, seek nearness, is the belief in Him and His Prophet, fighting in His cause, for it is the high pinnacle of Islam, and (to believe) in the kalimatu'l-'ikhlās (the expression of Divine purification) for it is just nature and the establishment of prayer for it is (the basis of) community, payment of zakat (Islamic tax) for it is a compulsory obligation, fasting for the month of Ramadhan for it is the shield against chastisement, the performance of hajj of the House of Allah (i. e. Kabah) and its `umrah (other than annual visit) for these two acts banish poverty and wash away sins, regard for kinship for it increases wealth and prolongs life's term, to giving alms secretly for it covers shortcomings, giving alms openly for it protects against a bad death and extending benefits (to people) for it saves from positions of disgrace.” [35](#)

The items mentioned in the above hadith are some of the most important acts of worship and means that bring a person closer to seek and true happiness and perfection.

One of the important means that bring us closer to seek are the Prophet (S) and the Infallible Imams ('a), which tawassul to them emphasized in the hadiths.

Prophet Muhammad (S) says:

نَحْنُ الْوَسِيلَةُ إِلَى اللَّهِ وَ الْوَصْلَةُ إِلَى رِضْوَانِ اللَّهِ.

“We are the means to seek and the conveyor to His pleasure.” [36](#)

Prophet Muhammad (S) says in another hadith:

الْأَئِمَّةُ مِنْ وَلَدِ الْحُسَيْنِ ع مَنْ أَطَاعَهُمْ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُمْ فَقَدْ عَصَى اللَّهَ عَزَّ وَ جَلَّ هُمْ الْعُرْوَةُ الْوُثْقَى وَ هُمْ
الْوَسِيلَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

“The imams and leaders (after me) are from the children of Husayn, and whoever obeys them obeys

seek, and whoever disobeys them, disobeys seek Almighty. They are the firmest handle, and they are the means to seek Almighty.” [37](#)

From the above hadiths, it is understood that one of the most important examples of means to seek are the Prophet (S) and the Infallible Imams (S) and true tavassul to them brings people closer to seek, fulfillment of needs and the descent of divine mercy, etc.

Commentary Of The Prayer (Du'a) On The Twenty-Ninth Day

اللَّهُمَّ غَشِّنِي فِيهِ بِالرَّحْمَةِ ، وَارْزُقْنِي فِيهِ التَّوْفِيقَ وَالْعِصْمَةَ ، وَطَهِّرْ قَلْبِي مِنْ غَيَاطِيبِ التُّهْمَةِ ، يَا رَحِيمًا بِعِبَادِهِ الْمُؤْمِنِينَ.

“O Allah, on this day, cover me with Your mercy, grant me in it success and protection, purify my heart from the darkness of false accusations, O the Merciful to His believing servants.”

In this prayer, we ask Allah (SwT) for three things:

1- The first request is that Allah (SwT) grants us His vast mercy in this month. As I mentioned before, the month of Ramadhan is the month of mercy, and the scope of divine mercy in this month is more than ever. Allah (SwT) has two kinds of mercy: public mercy and special mercy. Allah (SwT)'s general mercy includes all servants, and all human beings, both infidels and believers, benefit from it. Special mercy only applies to believers and pious people. The Rahman attribute of Allah (SwT) refers to public mercy, and the Rahim attribute refers to special mercy.

Imam al-Sadiq (‘a) says:

وَاللَّهُ إِلَهُ كُلِّ شَيْءٍ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ وَ الرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً.

“Allah is the God of everything, he is merciful to all his creatures, and he is especially merciful to the believers.” [38](#)

The above hadith indicates that the general mercy of Allah (SwT) includes all the creatures of the world, but the special mercy of Allah (SwT) is for true believers, and the higher the degree of faith, the more a person will enjoy Allah (SwT)'s special mercy.

In the Holy Qur'an, referring to the fact that Allah (SwT)'s special mercy includes the believers, Allah (SwT) says:

وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا.

“And He (Allah) is most merciful to the faithful” (Qur’an, 33:43).

The main and special mercy of Allah (SwT) will appear in the world of the hereafter, and this world does not have the capacity to receive the special and vast mercy of Allah (SwT), and the divine mercy that is given to creatures and humans in this world is very insignificant compared to the vast mercy of Allah (SwT) in the world of the hereafter. The special mercy of Allah (SwT), which includes the believers, will realize in the world of the hereafter, and a small part of it is realized in this world.

Prophet Muhammad (S) says:

إِنَّ لِلَّهِ عَزَّوَجَلَّ مِائَةَ رَحْمَةٍ، وَإِنَّهُ أَنْزَلَ مِنْهَا وَاحِدَةً إِلَى الْأَرْضِ فَقَسَمَهَا بَيْنَ خَلْقِهِ بِهَا يَتَعَاطَفُونَ وَيَتَرَاحِمُونَ، وَ أُخْرُ
تَسْعَ وَ تَسْعِينَ لِنَفْسِهِ يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ.

“Allah Almighty has a hundred of mercy, one of which He sent down to the earth, and distributed it among His creatures, and all the affections that exist among people are from that mercy but He keeps ninety-nine parts for Himself and will give them to His special servants on the Day of Resurrection.” [39](#)

Allah (SwT)'s special mercy is obtained by true faith and righteous deeds, sincere worship of Allah (SwT) and movement on the divine path, and the month of Ramadhan is the best opportunity to obtain Allah (SwT)'s special mercy.

2- The second request is that Allah (SwT) grants us the success of worship and servitude to Allah (SwT). Worshiping and serving Allah (SwT) and obeying Allah (SwT)'s commands requires divine helping, and Allah (SwT) helps someone who has prepared himself for worship and walks on the right path. Sins deprive a person of the success of sincere worship and take away the state of worship, prayer and supplication from a person.

Worshipping Allah (SwT) and serving Allah (SwT) and abandoning sins are like two wings of human flight towards the peaks of perfection and happiness, and if one of these two wings is damaged, man cannot fly. If a person worships and does good deeds but does not avoid sin, sin destroys his good deeds and makes them ineffective. Prophet Muhammad (S) says:

الْغَضَبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

“Anger destroys faith, just like vinegar corrupts honey.” [40](#)

Imam Muhammad al-Baqir (‘a) says:

إِنَّ الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.

“Jealousy destroys faith, just as fire destroys firewood.” [41](#)

It is understood from the above hadiths that sin plays a very destructive role in destroying faith and good deeds, and cause the good deeds of a person to be destroyed. In the above hadiths, anger and envy are considered to be the cause of the destruction of faith, and when faith is in trouble, good deeds will definitely be in trouble, because action without true faith is useless.

The loss of good deeds due to sin is not limited to the cases mentioned in the above hadiths, but includes many major sins. If someone does not repent of major sins, sins destroy good deeds.

3- In the third request, Allah (SwT) is requested to prevent us from the sin of slander, which is one of the greatest sins, so that our hearts and minds do not become dark and black due to slandering others. Slander is one of the great sins that has been severely condemned in the religious texts of Islam. There are two types of slander: sometimes it is slander against Allah (SwT), Prophet Muhammad (S) and religion, which means that a person intentionally attributes unjust and false things to Allah (SwT), the Prophet (S), or the religion of Islam. This type of slander is the greatest sin.

In several verses, Allah (SwT) has introduced the slanderer as most unjust people and says:

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ.

“Who is a greater wrongdoer than him who fabricates a lie against Allah, or denies His signs? Indeed the wrongdoers will not be felicitous” (Qur’an, 6:21).

Another type of slander is slandering other people. This type of slander is also one of the great sins that results in severe punishment in the hereafter.

Allah (SwT) says in this regard:

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا مُبِينًا.

“But someone who commits an iniquity or sin and then accuses an innocent person of it, is indeed guilty of calumny and a flagrant sin” (Qur’an, 4: 112).

Imam al-Sadiq (‘a) considered slander to be the cause of the loss of faith, and in this regard, he says:

إِذَا اتَّهَمَ الْمُؤْمِنُ أَخَاهُ انَّمَاثَ الْإِيمَانُ مِنْ قَلْبِهِ كَمَا يَنْمَاطُ الْمِلْحُ فِي الْمَاءِ.

“When a Muslim accuses his Muslim brother of something that is not in him, faith melts in his heart, like salt in water.” [42](#)

The sin of slander is double compared to major sins such as backbiting and lying and... because slander actually involves several major sins, and the one who slanders another has firstly lied, secondly, he has committed backbiting, and thirdly, he has insulted the honor of the believer and fourthly, he has harassed another person and...

Therefore, the sin of slander is very great and if the slanderer does not repent, he will be severely punished. That is why in this prayer we ask Allah (SwT) to help us avoid the great sin of slander.

We should be careful to avoid accusing others and not to attribute to others things that we do not know whether they are true or not, and to avoid spreading rumors about other people in real and virtual space, so that not to commit the great sin of slander.

Commentary Of The Prayer (Du'a) On The Thirtieth Day

اللَّهُمَّ اجْعَلْ صِيَامِي فِيهِ بِالشُّكْرِ وَالْقَبُولِ، عَلَى مَا تَرْضَاهُ وَيَرْضَاهُ الرَّسُولُ، مُحْكَمَةً فُرُوعُهُ بِالْأَصُولِ، بِحَقِّ سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

“O Allah, on this day make my fast worthy of gratitude and acceptance, based on what pleases you and the Prophet, while its branches are based on its principles, for the sake of our master Muhammad and his pure family, and all praise be to Allah, the Lord of the worlds.”

In this prayer, three things are requested from Allah (SwT):

1- The first request is that Allah (SwT) makes our fasting true appreciation and gratitude, and that our worship and fasting be true appreciation to Allah (SwT). All worships are actually gratitude to Allah (SwT). The one who moves in the path of Allah (SwT)'s servitude and acts according to divine and religious orders has actually thanked Allah (SwT). In gratitude to Allah (SwT), verbal appreciation is not enough, but true appreciation is necessary, and true appreciation is that a person moves in the path of pleasing Allah (SwT), listens to Allah (SwT)'s words, and acts on Allah (SwT)'s commands.

Imam ‘Ali (‘a) says in this regard:

شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَمَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ.

“The thanksgiving of every blessing is that a person avoids what Allah has forbidden to him.” [43](#)

Gratitude to Allah (SwT) is emphasized in the religious texts of Islam and has many worldly and afterlife effects.

Allah (SwT) has regarded gratitude to Allah (SwT) as the cause of increasing blessings and ingratitude

as the cause of the descent of punishment, and in this regard, He says:

لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ.

“If you are grateful, I will surely enhance you (in blessing), but if you are ungrateful, My punishment is indeed severe” (Qur’an, 14:7).

Allah (SwT) is rich and needless and has no need for human appreciation, and the results and benefits of appreciation go back to the people themselves, just as the bad consequences of not being grateful to Allah (SwT) go back to the people themselves.

Allah (SwT) says:

مَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ.

“Whoever gives thanks, gives thanks only for his own sake. And whoever is ungrateful, (let him know that) Allah is indeed all-sufficient, all-laudable” (Qur’an, 31:12).

It is understood from the above verses that gratitude and lack of gratitude to Allah (SwT) plays an important role in the happiness or misery of people and if someone is truly grateful to Allah (SwT) and moves in the path of Allah (SwT)'s satisfaction, he will reach true happiness and salvation. But if someone is not truly grateful to Allah (SwT) and uses Allah (SwT)'s sustenance, but instead of obeying Allah (SwT), he follows Satan and carnal desires and moves on the path of Allah (SwT)'s anger and wrath, he will definitely suffer misfortune.

2- The second request is that Allah (SwT) grants us our fasting to be accepted as Allah (SwT) and His Prophet please it. It means that our fast should be a real fast, not a formal fast. Worship, including fasting, has many material and spiritual effects and benefits when it is done in its true form and is done in such a way as to please Allah (SwT), otherwise, formal and fake worship and fasting will not have many effects and benefits.

The true fasting is that all organs and parts of the human body are fasting from the divine prohibitions and the person does not commit sin.

Imam al-Sadiq (‘a) pointing out that true fasting is when all the organs and parts are fasted from committing sins, says:

إِنَّ الصَّوْمَ لَيْسَ مِنَ الطَّعَامِ وَالشَّرَابِ إِنَّمَا جَعَلَ اللَّهُ ذَلِكَ حِجَاباً مِمَّا سِوَاهَا مِنَ الْفَوَاحِشِ مِنَ الْفِعْلِ وَالْقَوْلِ يُفْطِرُ الصَّائِمَ مَا أَقَلَّ الصَّوْمَ وَأَكْثَرَ الْجُوعِ.

“Fasting is not just abstaining from eating and drinking rather, Allah (SwT) has placed it, in addition to these two, as a barrier to ugly deeds and words that make fasting ineffective; And how few are the (real) fasting people and how many are the hungry (unreal fasting people).” [44](#)

The above hadith indicates that fasting is not only abstaining from the invalidities of fasting, but the true fasting is that all human parts and organs are fasted from committing sins and ugly deeds and this kind of fasting is very few, and the fasting of most people is a formal and fake fasting, not a real fasting.

If the servants perform the acts of worship, including fasting, in the true way and the way Allah (SwT) likes, not the way they like, then such acts of worship will be accepted in the best way and will have many worldly and hereafter effects.

3– The third request is that Allah (SwT) grants us to fast in such a way that its branches are based on its principles. Worship, including fasting, has a series of obligations that must be observed, otherwise fasting and worship will face problems and it also has a series of *mustahabs* that increase the reward of fasting, and their absence will not make fasting difficult. Sometimes it is possible that some people sacrifice obligatory duties for mustahab, which is wrong and incorrect act, and as mentioned before, placing mustahab before obligatory duties causes that mustahab is not accepted either. Because the obligations are the main and the *mustahabs* are the secondary, and the main precedes the secondary.

Therefore, in all divine commands, let's try to put the obligations before the mustahab ones and do not neglect the obligatory ones for the sake of the mustahab ones, so that our worships are accepted by Allah (SwT) in the best way.

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- [1.](#) ‘Abd al-Wahid Ibn Muhammad Al-Tamimi al-Amudi, Ghurar Al-Hikam Wa Durar Al-Kalim, p. 467. [\[1\]](#)
 - [2.](#) Husayn Nouri, Mustadrak al-Wasa’il and Mustanbat al-Masail, vol. 12, p. 235. [\[2\]](#)
 - [3.](#) The sermon of Sha’baniyah. [\[3\]](#)
 - [4.](#) Abu al-Qasim Payandeh, Nahj al-Fasaha, p. 729. [\[4\]](#)
 - [5.](#) Abu al-Qasim Payandeh, Nahj al-Fasaha, p. 729. [\[5\]](#)
 - [6.](#) Muhammad al-Tusi, Amali, p. 529. [\[6\]](#)
 - [7.](#) Al-Kulayni, al-Kafi, vol. 2, p. 271. [\[7\]](#)
 - [8.](#) Muhammad Ibn Babavaih, Uyun Akhbar al-Ridha’, peace be upon him, Vol. 2, p. 74. [\[8\]](#)
 - [9.](#) al-Kulayni, al-Kafi, vol.4, p.88. [\[9\]](#)
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